Gospel Plea, Volume 15 (1910)

Joel Baer Lehman

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HELPFUL TO ALL.

What Of The New Year?

God is no respecter of persons. All are under one law and they must rise or fall according as they comply with it or go contrary to it. A nation prospers in direct proportion as it makes itself worthy of prospering. The great God of the universe is like a man hiring laborers for his field. He hires only those who are profitable workmen. The world's great work is christianizing all mankind and only those whose actions will in some way promote that work are called. The Jewish prophets firmly believed that God raised up what nations he would and he put down what he would; and to their own nation they continually preached the doctrine that if they would obey all the commandments of the Lord, they would be prosperous in all they undertook; and that if they would not obey, everything they undertook would fail. What was true of the Jews is true of every other nation that has risen to the point where it is endeavoring to better its condition. It must stand or fall on its usefulness or worthlessness. We sometimes seek to screen ourselves behind other people's mistakes. We make ourselves believe that we do not prosper because others abuse us, or take advantage of us, or are prejudiced against us, but this does not largely enter into the problem. The thing that God takes into account is have we in ourselves that worth that makes us valuable in the world's work?

The Negro's fate in America will not be determined by what politicians may advocate, nor by what he has endured or may yet endure, nor by his color, nor by his race, but his fate will be determined wholly by the valuation put upon his worth by a Providence that chooses only those who are needed in the business of the kingdom. This is the judgement through which he must pass. Has he something to give to the world that the world needs in its endeavor to rise higher? If so God will exalt him.

Of course there are many individuals in every race and nation who serve nothing but their baser self and can not be counted upon for any good thing. The test is in the spirit of the nation, the tendency of the majority. There is but a small per-

cent of the white people giving to missions. The foremost men among them clearly saw that we owe a debt to another race, and they have given the spirit to the race. They have determined the tendency and it can be truthfully said that they are working for the elevation of all mankind. The Germanic races are absolutely necessary in the Lord's business, and they are exalted.

Civilization has been brought to its present stage by untold sacrifices and suffering and any race that desires prosperity and promotion must have a capacity and a desire to enlarge it. It was a peculiar combination of circumstances that placed in our midst ten millions Negroes. The wisest missionary four hundred years ago could not have devised a plan which would have insured the evangelization of the Negro instead of his extermination as we now see slavery has accomplished. The responsibility of slavery belongs, (1) to the Native Africans who captured and sold them in the first place, (2) to New England traders who found it a profitable business, and (3) to the Southern planters who also found it profitable, but we believe the hand of the Lord was in all of it as much as it was in Jacob's going to Egypt. What if there was suffering and sin in slavery was not the same true in the sale of Joseph? What if slavery was an abomination, was not the slaying of male children by Pharaoh the same? It is just beginning to dawn upon us what a great work the Lord has laid open to us, and when we get to where we can say with Paul "Forgetting those things that are behind, and reaching forth unto things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Will not the faithful ones, therefore, press into the great work with renewed energy at the beginning of the New Year? What if we are but few, if we have gained this great idea we are more powerful than all the others. The call is for a higher service. God does not want the Negroes to build a republic within a republic nor does he want them to strive to become great that they may live at ease, but he wants them to join in with might to do the Lord's work. He in his own way will solve all social and racial problems. The new year should find us in a greater work and our hearts should be full of a desire to do well our part.
THE GOSPEL PLEA

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REPORT OF THE EDUCATIONAL RALLY DAY
OFFERINGS FOR THE FOURTH & FIFTH
WEEKS AFTER THE "DAY."

GEORGIA.
Bethesda Ch., (By W. H. Smith)........ $3.00;
White Grove Church, (By W. H. Smith) 3.00;
Total........................................ 6.00.

VIRGINIA.
Martinsville Church, (By P. H. Moss) $8.00;
Jerusalem Ch., Campbranch, (By Wm. R. Stultz) 2.00;
Mrs. Eliza McNorton, Cambria........... 1.00;
Total........................................ 11.00.

SOUTH CAROLINA.
Keans Neck Ch., (Edwin F. Jackson) $2.30;
Total........................................ 2.30.

OHIO.
Cincinnati, Wherman Ave. Ch., W. H., (By J. H. Ayers) $10.00;
Total........................................ 10.00.

TEXAS.
Taylor Church, (By T. L. Hall)........ 1.75;
Total........................................ 1.75.

TENNESSEE.
Jonesboro Ch., (By L. M. Walker) $2.15;
Lynchburg Ch., (By J. W. Smith) 2.00;
Gum Springs Ch., (By J. W. Smith) 1.00;
Total........................................ 5.15.
Total........................................ 36.00.

We have had letters from a number telling us
that the offering of their Church for Educational
Rally Day is to be taken the last Sunday of Decem-
ber or some Sunday in January. This is right. We
are just getting well started for this work now, and
each Church that has not yet held the Rally Day Ser-
vice and taken the offering should do so some Sun-
day during January.

Following is a statement of how the states stand
in the Rally Day offering:
South Carolina.................................. $4.50;
Kentucky....................................... 18.00;
Tennessee..................................... 29.65;
Texas......................................... 10.20;
Louisiana..................................... 1.50;
Virginia...................................... 32.64;
North Carolina.............................. 5.25;
Alabama...................................... 43.03;
Kansas........................................ 1.10;
Mississippi................................. 105.20;
Arkansas.................................... 29.35;
Georgia...................................... 6.00;
Ohio.......................................... 10.00.
Total........................................ 296.42.

The churches in the various states that have not
yet taken the Educational Rally Day offering should
take it very soon and so bring their state up. See
how many blocks your church and your state will
have in the new building at the S. C. I.

C. C. Smith.

NOTES FROM OUR
SCHOOLS

Southern Christian Institute.

Mr. Frank Felter of the Agriculture College
of the University of Illinois spent the holidays
here with his friend and former classmate, Emory
W. Ross.

Mr. and Mrs. Ross of Eureka, Illinois, spent the
holidays with their son on the campus.

Lois Lehman, who is attending school at Eu-
reka, Illinois, spent the holidays with her parents,
President and Mrs. Lehman.

We had plenty of winter for holiday vacation
this year.

The mothers of Alberta Henry and Sarah Black
from Mound, La., spent Christmas day with their
daughters.

Mr. Young and his boys made several good
runs at the buzz-saw during the holidays. This
cold weather makes wood very much needed.

President Lehman and his boys finished put-
ing in the hot water heating plant at the new
dining hall on New Year’s day.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks.

OUR QUESTIONS.
Under this heading from time to time you will find some questions which Uncle Isaac would like to have his young folks to answer in their letters to this page.

1. What school are you attending now?
2. How many pupils are there enrolled in your school?
3. How cold has it been at your home thus far this winter?
4. Have you had a slide ride this week?

A little fellow of six summers was told by his mother he must not go down to a brook, which ran near the house, without permission. He and an elder boy were allowed to go one day. The next day his mother saw him playing there alone. Calling him, she asked why he had gone without her leave. For a moment he looked troubled, guilty, then, brightening with the thought: "Why I saved a little permission over from yesterday!"

How Love Helps.
Miss Annette was the new schoolmistress at Muddy Flat. She had a very sweet, round face, and two dimples that went and came as they pleased in her cheeks. But to-day, this hard Friday, she looked so tired and sad, for she had bad news from home. Her poor mother was sick, likely to die, said the letter; and yet she must wait until school was out before she could start to see her. It seemed to her that the day would never go by, and the children were never so noisy before. As for the old stove, it smoked so that they all looked as if they were going to cry at once. Then they whispered, giggled, and nudged each other, moving their heavy feet noisily over the muddy floor, until she was nearly distracted.

Suddenly a small hand was lifted and a little lisping tongue asked: "Pleath, may I bring you thith-note?"

But Miss Annette shook her head. Had she not forbidden the writing of "notes" on the first day? The yellow-haired little girl seemed about to cry and now bent her head over her desk. But on second thought Miss Annette walked to the child's side. She knew Rose was a good little thing. "What is it, dear?" she asked, putting her arm about the child.

The little one flushed deeply and passed over the crumpled bit of paper. And at a single glance the teacher read these words, printed in a large, round hand with great care: "I no yore ma is sick, an I am so sorry. I lov you cause you ar sweet an good. Rose."

Tears stood in Miss Annette's brown eyes; but, somehow she did not mind the smoky stove now nor the noise of the schoolroom. She went back to her desk with a happier heart, "Put your book by, children dear," she said, "and Rose may say her verses over for us. Did you know I had almost forgotten my promise to let you sing our new songs?"

The change did them good, and they sang merrily. Rose never, knew perhaps, how much she had helped her troubled teacher by the little note; but Miss Annette gave her a kiss at the door that stormy evening and whispered. "I love you, dear." The words made the child happier for days to come, and Miss Annette herself felt helped and cheered as she took the train to go to her sick mother.—YOUNG PEOPLE.
Texas

In beginning this report I am wondering how many of the members of the Church in Texas will read it, as I find so many do not read the Plea or any religious paper. Some times I meet members and preachers who take the Plea, but don't read it. Often this class of members and preachers complain at the size of the Plea. One preacher said he found nothing of interest to him in it, and before we closed the conversation he asked me five questions, seemingly of great interest to him, that had been answered in four issues of the Plea that were then on his table—two copies had not been opened. However, he considered himself well enough informed to criticise the work, schools and workers the Plea represents. When we decide to "talk back" we should at least know what to talk about if we don't know how to talk. A Colored Christian home is unfortunate, to say the least, without The Gospel Plea.

We have spent six weeks in visiting our churches in the southern part of the state, spending from one to six days with each church. Much of our local church. We are convinced that the success of the evangelistic and educational work depends largely on the local churches and their condition. We are working for more cooperation and more real evangelistic work this church year.

On the first Sunday in November we met with the Circleville church. Bro. Jas. Jones had his son to meet us and we were well cared for at his home. We found Bro. T. H. Crayton at work in his Bible School. He is an earnest superintendent and leads and pulls things along, but failed to pull the pastor and officers into the school. Well, pastor and officers are hard to lead and pull, they have to be pushed some times—so Bro. Crayton asked me to do the pushing. They had their church services in the afternoon and I met the pastor, Eld. I. Crayton, at the door. The Elders had been slow in calling a pastor, therefore the work was not as encouraging as it ought to have been. We spoke to them a long time along the lines of the polity of a Christian congregation and the Mission of the Church. Eld. Crayton had been called and he accepted the work for another year. The Circleville church is one of the loyal churches to the work and now we have reasons to expect greater things from them.

Bro. Jones kindly carried us to Taylor and we were with the Taylor church at night. Having lost their church house by the storm in August, we found them without a pastor and worshipping in a hall. The C. E. Society was in session and we found the young people there and many of the older ones and they were doing the work. We spoke to them, also the church. They had let their contract for a new building and the carpenters were at work. They are paying as they go and are going. Having no pastor, the brethren are doing well and have matters well in hand. Nevertheless they desire and are looking for their man. We spent Monday with them and found they are planning and working well, although they have many hindrances.

We left Taylor for Northeast Texas District Convention at Kilgore, Texas. Bro. Geo. Jacobs had kindly secured us a home with Bro. John Hutchins. Here we were cared for excellently. The convention was largely attended. It met with the Corinth church six or seven miles in the country, and in a thickly settled community. The brethren received us kindly but put their brakes on us. They would not consider any proposition to have their convention co-operate with the state work. They made and adopted a Constitution and By-Laws that make co-operation impossible. The State Convention must surrender all and accept their method absolutely. When they read and adopted their constitution we considered "Nuf Sed." We considered much of the constitution a strange production from Christian ministers and members. We hope for better things and that we all will understand it better by and bye.

Eld. A. J. Hurdle was and is the president, and maintained his reputation as a presider. We never saw a delegation more obedient to the presider. In this respect it can be truly said that Bro. Hurdle is the convention. It was a blessing to meet many of the workers we had met and some we had not met, and talk with them about the work. In this we were able to make some private addresses in which we could use the words Christian Woman's Board of Missions.

From the convention we went to Bellville for a short meeting. Their Pastor A. B. Miller failed to come and we decided not to try to hold a meeting, but help them with some knotty local matters. We spent six days with them. We felt more hope for the Church when we left. The work there is lagging but has some signs of hope. We must give them more attention and help. Some good people are there in that county seat. From Bellville we came home to spend Thanksgiving. We spent Thanksgiving in the bed, too.
sick to suck a turkey bone. We left home Saturday after Thanksgiving for Bay City and arrived there Sunday p.m. Found their church building yet scattered on the ground, the result of the storm in July. We could not secure the key for the school house in time for service that night. Eld. A. B. Miller their pastor, was out of town, and had been for sometime, and not much done along church lines. We found the faithful ones arranged for a service on Monday night in the school house, but was disappointed by the rain. We succeeded in getting three services during the week. Two of the brethren helped me gather and pile up the lumber of the old building that had not been stolen—arranged for a financial effort the first Sunday in March to raise money for a new building. The determination to build on the part of the members was certainly remarkable, when we consider their great loss in the storm, and the short crops, and low price of labor and rice. With a pastor on the ground to lead them in the true interest of the church and the work we believe their building would have been rebuilt before this time, because all the other churches are rebuilt. We promised to be with them a week or ten days before their rally the first Sunday in March. Bay City is a county seat with a growing population and we must also nurse this work.

We were with the Cedar Lake Church the first Sunday in December. The storm in July practically destroyed the crops also in this section. I never saw such a destruction of houses and timber. Here it rained us out again on Sunday—just a small service in the afternoon. We were able to have only three services with them. In these services we had to work along many lines. They also had been considering a new building. They sure need it. They have some money for this purpose. A building committee was appointed, and instructed to "get busy" at once. The Church had grown a little indifferent on the account of delay, but expressed themselves willing to do the work if begun at once and continued. This is a large congregation in a fine community, and they are fully able to build. They also are able and promised to raise their apportionment for State Missions and a collection for Educational Rally Day.

We were with the Vine Grove Church on the second Sunday in December. We arrived in the rain, remained in the rain and after six days, left in the rain. When we arrived at Vine Grove we learned that Mrs. Alphin was in Bay City on her work and enroute to Vine Grove. No services Sunday at all—Small service Monday night. Sister Norman went to Bay City on Tuesday for Mrs. Alphin and we succeeded in getting four services during the six days. The Vine Grove Church house was also completely destroyed in the July storm, but they had rebuilt and have their house in fair shape for service but not complete. This church is one of the loyal churches to the work and promised, in their poverty on account of storm, to stand by the work this year. Their district work will be revived and a meeting soon.

Our churches in this storm district have undergone a great loss but they have not discontinued work. However their work has been greatly hindered. They promised to get busy for Educational Rally Day and State missions. Their reports, as many others, will be late, but we think they will come. Eld. Troy Taylor, the pastor, at Vine Grove secured a closed hack, and after a drive of 12 miles through almost a constant pour down of rain we were in Bay City for the train to Houston. From Houston we came to Waco for the 3rd. Sunday in Dec. Here we met snow and the coldest weather for three years. We were out to the Church but no one there, no fire or fuel to build a fire. As we could not build a fire and there were not enough to keep warm without a fire we returned home with hopes for a better day.

In the last two months we have visited most of our Central and Southern churches. A few more visits and we begin in new fields to make churches. This however can’t be done as it should be done if the churches don’t give something to help the work. We appeal earnestly to the pastors and officers to please give their churches a chance to help this work. The treasurer of the State Board writes me, “Bro. Alphin, we will help as soon as the churches report.” Brother you know you promised to help the work and that it can’t be done without help. Small collections each quarter for this work will help much and enable us to work in new fields all spring and summer. Please get busy at once and enable us to go on. You do know what is costing us to continue the work. We believe you will help.

Waco.

Wm. Alphin, Evangelist.

Arkansas.

Dear Editor—Please allow me space to report through your columns the amount of money given to our church at Little Rock since our convention.

The following gave $5.00 each:

R. M. Wyatt, G. E. Wilson, Sam Herry, Jacob Sims, Rem Stuart, Dan Frasher, Porter Brown,

(Continued on page 7.)
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Texas

TO THE AUXILIARIES OF TEXAS.

I wish to express my gratefulness to the co-workers for our past year's work. I am glad our labors were to one common end. After our State meeting we urged each auxiliary to finish its apportionment by Sept. 30th. Most of us did and here are the names of those on the honor roll, Greenville, Vine Grove, Bay City, Circleville, Shady Grove, Paris, and Union Hill. You will remember that we had raised $76.00 of our special money and by your faithfulness in lending your best efforts to make the $100, you brought the amount to $92. That was not quite all we asked for but so near, and had a few others striven as you on the honor roll, we would have had more than one hundred dollars. I am sure one year ago we would have thought it impossible to raise this amount, but God has given more workers to help us. Let's remember co-workers, that we can sleep on our rights and unless we work we will be like the man with one talent. Brethren, if you have one talent add another, if two add two more. Work as God has blessed you. Surely we can't feel ashamed of our work this year, but what of the years before? This year we come asking you to double your talent in State work, asking you to give $200 as auxiliary workers. He can do this by not a single auxiliary disbanding, and each putting our shoulder to the wheel. This special money will be on our Texas college. You know the colored brotherhood raised less than $400 including what we ourselves had raised; but our national fund made it $500. Sister Harlan, our national Sec. and our national Pres. both wrote me. They regretted that the $3000 Centennial money was not raised but that the amount raised would be held sacred for our Centennial school. But the Board took no new aim this year and shall continue to raise funds to complete its aims. Another fund not finished is the Helen E. Moses memorial fund. The white auxiliary workers are repledging themselves to raise this amount. And from this amount $1000 is to come to our people.

And now are we willing to quit because the Negro brotherhood has not raised the $3000? It's a shame, when we think of the amount of money raised at or during the Centennial effort that our people gave such a little. If every church had given a little and the large ones as much as they could we should have had the amount. But we have not learned the beauty of working in co-operation. May this great Centennial meeting show us our weaknesses and cause us to arise and walk out of our sloth.

I feel assured that there is a small awakening and let us labor earnestly for a larger spirit of liberality, for our churches and schools.

And then too sisters and brothers, while we have given this amount of money we have also been paying monthly dues, which have gone to do world-wide mission work. While the sisters of the north-east raised $323 they kept all of theirs at home for their school. I am glad that while we are anxious to have our school, that we stop to remember the boy in Africa, Asia, Jamaica China and all countries of the globe and give to help send the gospel to every creature. May God continue to bless and add more to our ranks. These are the amounts asked to be given by the auxiliaries: Greenville, $25.00; Waco, $25.00; Caney, $25.00; Cedar Lake, $25.00; Paris, $15.00; Cason, $15.00; Union Hill, $15.00; Daingerfield, $15.00; Circleville, $10.00; Taylor, $10.00; Bay City, $10.00; and Leesburg, $10.00.

Remember this is special money and you can raise and hold same until our State meeting in August. At Easter times boxes will be sent you to help raise this offering. Let's begin now to plan to raise this amount and each do our best for our Texas school fund.

I am yours for His service,

Mrs. Wm. Alphin, Organizer,

Waco.

2. REVIEW DRILL.

1. Q. What work is the C. W. B. M. doing in the United States?
   A. Evangelistic,Pastoral, University Bible Chair, Mountain Schools, Oriental (Japanese and China), Negro.

2. Q. In how many states do we work?
   A. In thirty-five.

3. Q. How many workers in the U. S. are under employ of the Board?
   A. There are 240.

4. Q. Where are our Bible Chairs located?
   A. Ann Arbor, Mich.; Lawrence, Kansas; Austin, Texas; Charlottesville, Va.; and Angola, Indiana.
January 8, 1909

7. Q. Where are the Negro schools.
   A. Edwards, Miss.; Lunn, Ala.; Louisville, Ky.; Martinsville, Va.; Jonesboro, Tenn.

8. Q. What other work for Negroes are we doing?
   A. That in Jamaica and evangelistic work in the U. S.

9. Q. How many stations in Jamaica?
   A. 23.

10. Q. How many workers in Jamaica?
    A. 23.

Arkansas.

While sitting today reading the Christian Standard of December 25th I ran across two very familiar looking pictures; pretty soon I made them out to be President and Mrs. J. B. Lehman. Looking at the top of the page I read these words, "SOUTHERN CHRISTIAN INSTITUTE." This article was written by Bro. C. C. Smith. Then I began reading carefully what he was saying respecting the work among our own people, and its needs. When I had finished my reading I gave the whole matter as good a consideration as was possible for me to do.

Dear brethren, do you understand that that stop of influence in dear old Mississippi is spreading almost the world over; and that many poor boys and girls are being led into the light; many home are being blessed; many souls are being brought into the kingdom because of those loyal workers connected with the work? Then let us be proud of the S. C. I. and do what we can to help her stretch her wings and hover the humblest boy or girl. It is the duty of every Christian to help carry on this work, for it is the Lord's.

As I think of the present condition of things, this thought comes to me: our people have not yet given this part of our great work the amount of attention and financial support that it deserves. I guess no one will deny this as this is an easy way to account for our negligence. Some of which I will give as follows:

1. The S. C. I. (being our oldest school) had been started and run a number of years before forty per cent of our people knew of such a place, and what little we heard about it passed away like an idle tale.

2. When demands first began to be made for the Negro's financial co-operation it was found that prejudice and superstition were mountain high. Some of us could not see how the white people could do so much for the Negro without there being a trick in it.

3. For quite a while no one could say what the school was from personal observation. Very few had ever seen Bro. C. C. Smith or President Lehman. The Plea for a long time was read only by a few and hence there was some grounds for drawbacks. But ah! what a wonderful change has been made! What was once apparently visionary only has given away to reality. Several have seen the S. C. I. and can say of a truth there is such a place.

The Gospel Plea is a weekly visitor in many homes, keeping us posted in every department of our school work. Our boys and girls from almost every state in the union have gone to the S. C. I. and returned expressing great joy over having been there. Therefore the crooked way has been made straight and the rough path smooth.

We feel it would be good if we could have more visitors among our people by Bro. Smith and Lehman. Such visitors are always joyously received. Now a word about our Educational Rally. Our people I think should make it their watchword to raise at least $1000 annually for our schools. This too is putting it quite easy. What think ye?

Kerr. 

H. Martin, 

(Continued from page 5.)


The following gave $8.00 each: D. R. Nash, J. A. Turnage, Sank Henderson, Scott Dotson, Mrs. Gus Mitchell, James McMickins and wife.

The following gave $2.50 each: H. C. Shockley, W. W. Henry, Thomas Rice, Monroe Benkley and wife gave $2.17.


The following gave $1.50 each: W. C. Shockley, Mrs. Josie Wilson, P. Marshall and wife, Sophia Williams. Arila Jones gave $1.25.


The following gave $.50: Maria Johnson, Savannah Johnson, Mrs. Elijah Johnson, Emma Shockly, Henry Shockly, Harry Findly, G. W. Ivy, Georgia Shockly, Josie Turnage, Maria Oaks and daughter, Hattie Nash, Richard Ewin, Mrs. G. E. Dennis, Mrs. Lee Davis, Mrs. Rix, Doris Rix, Bro. Rix, Sister Womack, Joseph Thomas. Mrs. Millie Wiley gave .50 and J. D. Prapps gave .30cts.

The following gave .25: James Shockley, A. Battles, James Nation, Jr., Miss Lucy Hood, P. J. Widman, M. C. Jeffries, H. K. McQuinn, Mrs. L. Evans, Alfred Mason, Mrs. Grace, Mrs. Tepton, F. D. Womack, Mrs. W. M. Martin, Mrs. Willis, Mrs. Willis, Sarah L. Bostick, Arila Jones, M. M. Bostick, and G. D. Jones, Ira Martin and Mrs. B. Chambers gave .15.

The following gave $.10: Miles Webb, Mrs. Sallie Evans, Mrs. Eva Gay, Mrs. Minta Patton, Mrs. Guiden, Mrs. Rix, Sarah Godby, Mrs. Rix, Mrs. Jones, Mrs. Powell, Mrs. Ball, Mrs. Gelispie.

The following gave $.05: Freddie Turnage, Homer Turnage, Arthur Turnage, Elijah Wilson, Aunt Mary Anthony, A. J. Jones, Lary Jones and wife gave $10.00.

Total .................. $173.77

This money was raised at the following places: Birdell, Imboden, Clover Bend, Ravenden, Columbus, Washington, Center Point, Plumerville, Sherrill, England, Wrightsville, Kerrs, Scotts, Cobles, Little Rock and Argenta.

ARGENTA. 

MOSES POWELL.
Lesson 3
Lesson for January 10.
Edited From Standard Bible Lessons.


GOLDEN TEXT.—"The people that sat in darkness saw a great light."—Matt. 4:16.

TIME.—A. D. 28, over a year after the temptation.

PLACE.—Capernaum and the political division of the Holy Land known as Galilee. PERSONS.—John the Baptist, Jesus, Simon Peter, Andrew, James and John, sons of Zebedee. PERIOD IN CHRIST'S LIFE.—Second year known as year of "Popularity."

INTRODUCTION.

We now learn that Jesus has gone into Galilee where he was to begin a ministry which lasted for two years. His home now is Capharnaum, although his mother and her family are living in Nazareth. Over a year's time has passed by in Christ's ministry since our last lesson. The first year's happenings with Christ are characterized as the year of obscurity, and are given only by John. Now that we may keep the development of this life as given by all of the Gospel writers, we give here the order of the events between the last lesson and this one, as taken from the "Training Class Bible."

Baptism (of Christ); Temptation (of Christ); First Disciples Called; First Miracle; First Passover of Christ's Ministry; First Cleansing of the temple; Nicodemus (discourse of); Judean Ministry; Woman of Samaria (first converts in Samaria); Nobleman's Son (healing of); John the Baptist in Prison; Second Passover; Healing Impotent Man; Result of Healing Impotent Man; Christ Rejected at Nazareth; Begins Galilean Ministry.

EXPLANATORY.

12. Now.—An interval of over a year elapses between verses 11 and 12. It is during this time that Christ goes to Cana of Galilee and performs his first miracle at the wedding feast. Read John 2:1-11. HEARD THAT JOHN WAS DELIVERED UP.—For an account of the imprisonment and death of John, see Mark 6:14-29.

13. LEAVING NAZARETH.—Having been driven out by a mob in consequence of a sermon in which he disclosed the opening of the door of salvation to the Gentiles. We would strongly advise that at this point the student turn to and read Luke 4:16-31.

14. ZE'BULUN . . . . . NAPHTALI.—The territory allotted to the tribes of Zebulun and Naphtali is here referred to. This territory was east of the Lake of Galilee and was one of the most important, if not the most important, of Christ's ministry.

15. BEYOND THE JORDAN.—This does not mean, as we are apt to suppose, east of the Jordan, for the land of Zebulun and Naphtali was all west of the river; along the coast of the Jordan comes nearer to the meaning.

16. FROM THAT TIME BEGAN JESUS TO PREACH.—The book of Matthew naturally divides itself into three parts by two phrases—one just quoted and Matt. 16:21. The letter reads: "From that time began Jesus to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." The former marks the beginning of his Galilean ministry; the latter marks the beginning of the closing scenes that culminated upon the cross.

17. WALKING BY THE SEA.—The lake of Galilee. Simon, who is called Peter, and Andrew had been followers of Christ at the very beginning of his ministry fully a year before. But, after being with Christ for awhile, they returned to their business to earn a livelihood. CASTING A NET.—The hand-net here spoken of was circular, and surrounded by sinkers.

18. COME YE AFTER ME.—The circumstances of this call and response are given with more fullness in Luke 5:1-11. FISHERS OF MEN.—What a great promise this was. Yet it is being fulfilled today in a most wonderful way.

19. STRAIGHTWAY LEFT THE NETS.—Mark both their faith and their obedience.

20. TWO OTHER BRETHREN.—We have here the call of two pairs of brothers, Peter and Andrew, James and John. ZEBEZE THEIR FATHER.—Their mother was Salome.

21. THEY STRAIGHTWAY LEFT THE BOAT AND THEIR FATHER.—Probably with his consent. The call of God is above all earthly demands.

22. TEACHING IN THEIR SYNAGOGUES.—The Jewish synagogues furnished a place and a people for the preaching of the Gospel.

23. THE REPORT OF HIM WENT FORTH INTO ALL SYRIA.—His passes to the north-east rather than to the South.

24. DECAPOLIS.—A region in the northeastern part of Palestine, on the east and southeast of the Sea of Galilee, and so called because it contained ten cities, which seem to have been endowed by the Romans with some peculiar privileges.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XV. Edwards, Mississippi, Saturday, January 15, 1910. No. 3

HELPFUL TO ALL.

Their deeds are evil, therefore they love darkness rather than light. Human nature is such that it must be faithful to what it regards as its own. A man will always defend the thing that is nearest his heart. To determine whether a man is a good man or a bad man; we need to know what the thing is he is fighting for. If that is a good thing we will find him a good man, though sometimes we may find him overzealous for it. If the thing for which he feels himself a champion is bad, we will always find a bad man. He has found by experience that his cause will not bear investigation and he adopts a method of fighting that keeps the people in darkness. A vivid example of this is the saloon. The cause was bad in itself. Saloon is the name for a business which has for its underlying principle making human passions a commercial commodity. If it had been called, selling virtue, it would not have deceived so many. The men who fought for the saloon were not more zealous than the men who work for foreign missions, but their cause was so bad that they had to adopt secretive and misleading methods and they found themselves branded as bad men. Their fight was to keep people ignorant of the true character of the saloon, for as soon as the people would know what it really is, they would destroy it. On the other hand, the advocate of foreign missions knows that the success of his cause depends wholly on his ability to give light on the subject of missions. He tries to give the facts in the case. He seeks to have the people know what he knows. The method he adopts is open and fair, for it is the best for his cause. He is a good man.

Thus it is clearly seen that a man's character is wholly determined by the cause he adopts as his own. A bad cause will make a good man bad while a good cause will make a bad man good. And we can always determine whether a man's cause is good or bad by the method of his fighting. If the saloon cause had been good, the advocate of it would have said "Our institution is a necessity the world can not get along without. We invite you to study it and learn all the facts you can about it. You ought to visit its place of business and study the things that go on there. Study the influence it has on the people who go there, and the men who own it and then decide what you ought to do after you know all the facts." But this is what they have not done. They sought at the very beginning to divert the issue. They did not say the saloon is good, and if good men had come to loiter about its place of business for the purpose of learning the facts they would have told them they were being disgraced. At first they said "Prohibition will not prohibit." You ought to choose the lesser of two evils." "High license and regulation will lessen the evil." "We need the license money for school," and a hundred other arguments of darkness like them. Even though a man might have some doubt as to the righteousness of prohibition, he could not have remained in doubts if he had studied the Saloonist's method.

Now from these facts we ought to learn a lesson in other things. Many important questions come up constantly upon which we must take position. And when we remember that our goodness or badness will be determined by the position we take on those questions we should determine that position only after due deliberation. It may appear that it will be a great sacrifice some times to take the right, but when we remember what a sacrifice of manhood is made when we take the wrong side we should not hesitate. A lawyer who will take all the little dirty cases, finds that he must seek to win by deceiving the judge and jury and he does not hesitate to let his client purjare himself to accomplish the end, but at the same time he finds himself reduced to almost the level of his degenerate clients. On the other hand a young lawyer refuses such cases and almost starves, but when he gets a good clean case he seeks to win by shedding all the light on it he can and he impresses himself on the community as a good man and in the end he out runs the shyster. No man can afford to take the wrong side of a question because of the influence it will have on the method of his own life. The moment he does it he becomes a lover of darkness because his cause is evil.

The same is true in church work. The man who goes off in a faction appeals to prejudice and selfishness. A few years ago a man became offended and sought to build up a faction for himself.

(Continue on page 7.)
THE GOSPEL PLEA
A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
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South Carolina
REPORT OF ELD. J. L. WOOD, EVANGELIST OF SOUTH CAROLINA.

From Dec. 10th '08 to Dec. 9th '09.

Brethren, I submit for your consideration my annual report.

Days in the field .................................. 47;
Places visited and revisited ............. 16;
Sermons preached .................................. 38;
Addresses ........................................ 2;
Additions, by confession 5; by baptism 4; by statement, 1; reclaimed, 3; from denominations, 2.
Total ............................................. 15.
Churches set in order .................. 2.
Auxiliaries organized, (Cypress Creek) 1.
Ordained Elders ................................. 1;
Miles traveled ................................ 1981;
Expenses .................................... $29.91;
Money received from churches and raised on field, $57.00;
Received from National C. W. B. M. $100.00;
Total from all sources .................. $157.00.

The love of God and the neglected condition
of this cause constrain me to urge you to
remember this work and the sacrifices made to carry it on.

Respectfully submitted,
J. L. Wood,
WALTERBORO.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

The work for the new term has started out
splendidly. The seniors are beginning to think
about their commencement orations, and the un-
dergraduates are looking forward to the time
when they will be seniors too. Six or eight
years is not too long to look forward to that
important event. The intersociety contest is the
next school event of particular importance to the
students.

Two brothers by the name of Taylor, from Miss
Hunt's home in Pennsylvania, who are making an
extended tour of the South stopped over to see
her one day last week. They expressed themselves
as very interested in our work.

Amid great rejoicing, the teachers and students
moved into their new Dining Hall on New
Year's Day. Before Christmas in 1908, the first
cement blocks for the building were made, and
then early in the year, 1909, the entire foundation
was laid. The writer has watched the progress of the new Allison Hall from its beginning.
It is no easy task to construct a large building like that with unskilled workmen. It would have
done the hearts of our readers good if they could have only seen with what eagerness those boys
tried to master every task given them in its erection.

None were happier on that day we moved in,
than those boys who through the heat of summer,
and the exceeding cold of the last December,
pushed forward with their power to see the
consummation of their labors. A newsboy once stood
gazing at a large building in a city; a man noticing
the boy asked why he looked so intently. His
reply was that he had a dollar in that building.
Not all who started on Allison Hall endured to the end.
Two boys found the blocks too heavy, the
sun too hot, in fact, the requirements too severe.
I am sure that those boys, where ever they are,
are not as happy as those who on January 1, '10, beheld the fruit of their earnest toil.
Preserverance is one of the greatest attributes of noble character.

Among the many friends of this Institution,
none are firmer than Mr. and Mrs. Ross of Eureka,
Illinois. Recently before starting for home they
handed ten dollars to Prof. Prout to help install
the electric light plant. They also made a promise of
more. God will surely bless such friends as these.

FIVE THINGS.

What makes time short to me?
Activity!
What makes it long and spiritless?
'Tis idleness!
What brings you to debt?
To delay and forget!
What makes us succeed?
Decision -with speed!
How to fame ascend?
Onself to defend!

Selected.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks.

ARKANSAS.

Dear Uncle Isaac and cousins,—How are you all this beautiful New year? The sun has almost hidden herself behind the western horizon, and even the little birds that have been chirping all the day long have gone to their resting place, seemingly they are singing as they go, "We are glad that we are spared to see the year 1910." The same thought has rushed to my mind several times today. We should all be thankful to the blessed Master that we are spared to see the beautiful New Year.

How did you all enjoy Christmas? How many of you received presents? I received several real nice presents, but listen! the sweetest of all is one I must mention if you will allow me. I received one from Miss LeeNora Moor of Lyons, Texas. Words cannot express the joy that came to me just to know I have a loving friend. To dear Nora, Your sweet letter was highly appreciated of course. I received other nice presents, but will not tell the names just now. 0 listen, I've a question to ask, I know you are wondering what it is. Well it is this, How many times is the word "Girl" mentioned in the Bible?

"Now, mind, Willie," was the last thing she said to him, "eat everything you take on your plate."

Willie came home that evening with severe pain.

The little girl in whose honor the party was given was thirteen years old. Her mother had baked a birthday cake, and part of the scheme of ornamentation of it was thirteen wax candles. There were three of them on the piece that was put on Willie's place.

THE TWO SEEKERS.

Two men went seeking happiness;
One walked the roadside way
And looked with all his longing eyes
Within each garden gay.
Where o'er he saw it growing
He tried to grasp its flower;
But always, in his clutching hand,
It died before an hour,
Till angry and despairing,
In bitterness he cried,
Others are given happiness,
To me it is denied.

The other one looked round him,
"Since happiness is found
In other people's gardens,
Why not within my ground?"
He dug and plowed and planted,
And with a careful toil
Where it was rough and stony,
Enriched each inch of soil,
But with crowded blossoms
The little plot o'erran—
"How simple "tis," the owner cried,
To be a happy man."

SELECTED.

Never a day is given
But it tones the aërial years,
And it carries up to heaven
Its sunshine or its tears,
While the tomorrows stand and wait.

The silent mutes by the outer gate,

Kerr.

Wille, who is six years old, has fond parents who try to break him of the habit of taking things on his plate that he can not eat and leaving much to waste. He is in a fair way to improve under their watchfulness. The other day Willie was invited to a birthday party. His mother dressed him in his best clothes.
Texas

Elder G. W. Crawford was born in Richmond, Va., March 16th, 1849. He came to Texas, when a boy about twelve years old, and lived in this County (Lamar) nearly fifty years.

He was married to Hattie Hamilton thirty-nine years ago and is the father of eleven children eight of whom are alive.

He was a member of the Christian Church when quite a boy and spent over fifty years of his life in the dissemination of the principles of the Christian Church. For over forty years of his life he was a preacher of the gospel of Christ of which he was not ashamed and from his life and teaching proved that it was the power of God unto salvation. During his ministerial career he pastored nearly all the important Christian churches in the State, and was at the time of his death the evangelist of the North Texas District Convention. He has been instrumental in bringing hundreds of persons under the influence of the gospel's power. The founder of the True Vine Christian Church and many others. It was while he was engaged in active service, though feeble in body but strong in spirit the sermon's came.

Tuesday night, December 14th he gathered his children who were at home around his bedside and asked them to sing, "Jesus wants me for a sunbeam" and although his "lips could scarcely follow with the tune yet his soul drank in the sweet refrain as it was sung. He then asked Bro. Gearon to pray with him joining in the prayer as his strength could allow after which he prayed and preached, to himself; then calling his family he told them that he had given his life for his church and for his family and having commended them into the care of God and the Christian brotherhood he said I am going to join the church triumphant and ask God to hasten on the time when I can be with Jesus.'

Looking over all he spent life in the Master's service, like Paul, he could say:—I have fought a good fight: I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord shall give to me at that day, and not to me only, but unto all them that love his appearance faithful and true to the last.

Servant of God, with humble confidence all rest from this restless employment of life.

The battle fought, the victory won.

Enter the Master's joy,
The frames of death are fast,
Labor and sorrow cease,
And life's long warfare closed at last.
His soul is found in peace.


Oklahoma

Dear Editor of the Gospel Plea:—I take pleasure in writing these few lines. The churches throughout the State of Okla., among the colored brethren are far behind. They have organized and held their first annual meeting in the western part of the State in July. The writer was not able to attend the meeting, but helped to send a delegate in this meeting they elected their staff of officers. The State evangelist has not made his visit to this part of the State. We hope to do a better work in the future.

This country is so corrupted with the graft idea until it is very hard for a poor man to live here. I find its so in the churches. The members are corrupted with the selfish spirit. Another thing among the colored disciples of Christ, is that anti-missionary spirit. We are getting a dangerous element in here from the different states. We have some in here from that northeastern division of Texas and every time they get an opportunity they breathe that selfish breath.

We need a good strong man here and one who can give all his time to the work. The churches are not able to support a preacher in the eastern part of the State unless they all combine and work together until they become self supporting. While it is true that Muskogee has a large number of members scattered about over the town, but they are not active. It takes some one that can afford to give his time and get them together. Muskogee is one of the great towns of Okla., and a strong church can be built there.

We all weep the lost of old Bro. J. A. Wald, on the 9th of November, one of the old pioneers preachers of the gospel of Christ in the State of Arkansas and the Creek Nation, Okla. He served 70 years, served as a minister of the Gospel 40 years. We trust he has earned that which was laid in store for him.

Yours in Christ,

C. H. Coopman.
SHALL THE YOUNG MAN STAY ON THE OLD FARM?

Before reaching his majority every ambitious young farmer has this important question put to him. Much depends upon his decision. He is not only deciding for himself, but for that portion of the human family which he shall represent.

It would seem that any man ought to make this decision easily in favor of the farm. But the reverse is true. Until quite recently, even the name “old farm” seemed quite degrading. Why? Did not the country school teacher speak sneeringly and reproachfully of every farm-like? The same teacher held up the motto, “High Ideals,” but in his eyes “High Ideals” existed everywhere but on the farm.

I attended the district school. My ears yet tingle from the instruction they received, as well as from the frost. But I do not regret walking through the deep snow for nearly two miles, freezing my feet and ears until they would swell almost twice their size; nor do I regret being thoroughly drenched with rain and remaining that way until what little heat was in my body added to a very poor fire dried my clothing, nearly so much as I regret that I did not have better advantages when I attended the district school. But I am thankful that father saw fit to remain on the farm, and not move to town.

MOVING TO-TOWN FAD

This moving to town has become a very injurious fad. The family, by hard labor, economy and good judgment, has rescued a farm and home from a few hundred acres. Help of the right kind being difficult to secure and school advantages seeming better in the nearby town, the entire family moves in. Here the children are put in school. The school is good and alright, for the ones whom it is intended, but it was not intended to give the proper instruction to a farmer’s son, who expects to return to the farm.

There is another phase about this moving to town which is even worse than school. The sons have comparatively nothing to do, that is, compared to what they had to do on the farm. The farm is rented and the money is coming in without any one making much effort. The sons grow up believing that they can make a start in life just about the same way their father is leaving off. They see merchants and bankers wearing nice clothes, and doing things that look much pleasanter than work on the farm. They fail to realize what these same men may have done previously in life. They grow up to know nothing of the realities of either city or country life consequently.

FARM ADVANTAGES

We must say in fairness to the country boy, that almost every responsible position is held by men just from the farm, or not many generations have removed from the land. There are good reasons why this has been the case and likely always will be. The atmosphere is so much purer and more wholesome on the farm. The boy is raised amid surroundings that God and not man made. He sees very little of the awful crimes committed daily in our cities. His friends and neighbors are like himself—of a stock raised for generations on the land, for most part, the very best examples of honesty, integrity, thrift, industry and virtue. His daily associations with animals is of great value. These all respond so kindly to the hand of man. Corn is planted, corn is gathered. Wheat is sown, wheat is reaped. Cattle are bred, and cattle are raised. He learns by actual observation that “Men do not gather grapes or thorns or figs or thistles,” and this truth becomes a part of his makeup. The city boy seldom learns this lesson.

Again, the farmer boy sees more operation carried to a successful end than any other class of boys. Not only does he see, but he is aiding in these operations, and in many instances is a junior partner, owning an interest in some stock or field of gain. He is taught to “do things” and in the “doing” gains confidence and strength of mind and body. The strength thus acquired is of much importance in taking one through the higher schools. I well remember, while in college, that we unconsciously expected more of the farmers’ sons than others, and we were seldom disappointed. Since leaving school these farm boys are giving a splendid account of their usefulness to others in other callings aside from farm.

The city always recognizes the superior qualities of a country boy, judging from the demand there is for him, when trained for work in the city. But he is used very similarly in the manner horses are used. A good horse is sold in the city in prime, put to work on some nice wagon or truck and lasts about five years. He is then sold to some smaller concern, who in turn hands him down until the junk man finally hitchs him to his wagon to end his days crippled along as best he can.

Many country boys fail to appreciate these facts. All they look at is the money offered for each month’s work compare it with the income from the farm. The comparison often seems much in favor of the “job” in the city. The comparison is rarely and fairly made. Remember, the

(Continue on on page 7.)
Christian Woman’s Board of Missions.

V. 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,
Missionary Training School, Indianapolis, Indiana. Send the
money at the close of each quarter.

Adaline E. Hunt, Editor.

Arkansas.

Dear Editor:—Please allow space for the following report. We observed C. W. B. M. Day with good success. Our pastor M. M. Bostick preached a good sermon. Papers were read by several of the members and the writer gave a talk.

The following gave quite liberally to the offering. M. M. Bostick, $1.50; Alice Mitchell, 1.00; Ellen Brock, 1.00; Lottie Martin, .50; Minnie Mitchell, .51; Pennie Holden, .50; Lela Philips, .35; Otis Holden, .25; John Mitchell, .25; Mollie Davis, .25; Reb Cuingham, .25; Gabriel Brock, .25; Lee McMichaels, .25; Martha Mitchell, .25; Thomas Abemathy, .25; A. Bostick, .25. The total collection was 9.02. The remainder was given by friends and visitors. This has been sent to Mrs. M. E. Harlan along with $6.42 for general fund. The amount for state fund for this quarter was $2.00 making a total of $17.44 for this quarter. We hope this is a beginning for greater success for us in 1910.

Yours in the good work,

ELLEN BROCK.

3. REVIEW DRILL
1. Question. When did we first missionaries go to India?
   Answer. In 1882.
2. Q. Who were the first missionaries to India?
   A. Miss Boyed, Miss Kingsbury, Miss Graybell, Miss Kinsey.
3. Q. What was the first station opened?
   A. Bilaspur.
4. Q. How many stations are there in India now?
   A. There are ten.
5. Q. Name them.
   A. Bilaspur, Deoghur, Mahoba, Maudha, Bina, Deoghur, Mahoba, Pendra Road, Calcutta, Maudha, Rath, Jhansi, Kulpahar.
6. Q. Name the stations where orphanages are located.
   A. Bilaspur, Deoghur, Mahoba, Maudha.
7. Q. Name some of the orphanage workers.
   A. Miss Kingsbury, Miss Burgess, Miss Lackey, Mrs. Davis.
8. Q. Name some of our physicians in India?
   A. Dr. Martha Smith, Dr. Ada Gordon, Dr. Mary Langdon, Dr. Rosa Oxer, Dr. Jennie Crozier.
9. Q. Name some of those in charge of the schools?
   A. Miss Haight, Miss Lohr, Miss Frost.
10. Q. What is zenana work? What other work is done for women?
    A. Zenana work is visiting the women in their homes. Beside all our missions having zenana work we have a woman’s home at Kulpahar.

4. REVIEW DRILL.
1. Question. Where are our central stations in Mexico?
   Answer. In Monterrey and Saltillo.
2. Q. How many stations and out stations in Mexico?
   A. There are 28.
3. Q. How many missionaries and Mexican workers are employed?
   A. 39.
4. Q. Where is our principle work in Porto Rico, and what have we there?
   A. At Bayamon where we have a church, two orphanages, one for boys and another for girls.
5. Q. How many missionaries and assistants in Porto Rico?
   A. 17.
6. Q. Where is our work in South America located?
   A. In Buenos Ayres, Argentine Republic.
7. How many missionaries in Argentina?
   A. 4.
8. Q. What work have we in Africa?
   A. A school and church opened by a Negro boy from Edwards, Miss.
9. Q. What is our work in New Zealand?
   A. Evangelistic work among the churches.
10. Q. Name some of the Mexican, Porto Rican
The Cut, but Newsy page of the Gospel Plea.

If a young man has ambitions for social or political distinction, this desire can be gratified more easily in the country, for nowhere is a man's identity so completely lost as in a great city. If an educated farmer is successful, he is not only highly respected, but he is frequently asked to take important positions. As proof of this we need only to look at the list of our law makers. We will find that a goodly number are now, or have been, connected with the farm. As our country grows older the demand for this class of citizens to make our laws is going to increase. To accomplish these ends the young farmer must equip himself with a good agricultural education. As time passes developments in agricultural science increase, so that even now one must pursue a four years' course in one of our best agricultural colleges to properly fit himself for his life work on the farm.

Of course there is not the chance for the sudden acquisition of great wealth on the farm. But there is a splendid opportunity to live one's ideals, and at the same time live well and "lay by" enough to enjoy the fruits of labor in declining years. I might site some of my friends, who had neither education or money to start with. One I now think of, about fifty years' old, started life as a hired man on a farm at fifty cents per day, and board. He now owns five hundred acres of land free from indebtedness, and valued at two hundred dollars an acre. This same fellow always lived well and is now enjoying immensely.

We would not have all boys born upon the farm become farmers. For as we have said, responsible positions must be filled by men from the land. It would not be fair to keep the young farmer, born with a decided instinct for another line of work, away from it, and not allow this natural ability to be fostered and developed and put to use. Yet, before the young man decides to give up the farm, let him be sure that he has decided ability along another line of usefulness. Let him consider what it means for those who come after him. Let him know that he will spend years of patience, hard labor before he finds recognition, or just compensation. For if ill health overtakes him during early life he will surely be cast upon the junk heap. If he selects a trade he may find that some invention has made it possible to get along without his services, when he is too old to learn a new trade. When he leaves the land he leaves a life with almost certain possibilities for one surely the reverse. And after all these questions are considered, let him decide calmly, not rashly to satisfy some foolish caprice.

Selected.
Lesson 4
Lesson for January 16.
Edited From Standard Bible Lessons.

TRUE BLESSEDNESS. Matt. 5:1-16.
GOLDEN TEXT.—“Blessed are the pure in heart: for they shall see God.”—Matt. 5:8.

TIME.—A. D. 28. PLACE.—Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS.—Christ and the multitude. PERIOD in CHRIST'S LIFE.—Second year of his history.

INTRODUCTION.
All that is said about the Sermon on the Mount is the statement in the first verse of this chapter that Jesus seeing the multitude, "went up into the mountain."

Our last lesson closed with the calling of four disciples to be fishers of men and a brief description of Christ's work of teaching, preaching and healing. The connecting links between that lesson and the one of today as given in the "Training class Bible," are as follows:

Begins Galilean Ministry.
Calling Fishers.
Healing at Capernaum.
First Circuit of Galilee.
Lepers Healed.
Return to Capernaum (paralytic healed)
Call of Matthew.
Plucking the Corn.
Healing Man with Withered Hand.
Choice of Apostles.
Sermon on the Mount.

We are to spend six weeks on the "Sermon on the Mount." S. S. scholars should read the whole sermon over several times. There are 107 verses in it. Commit all you can. Perhaps some scholar can commit the whole Sermon.

EXPLANATORY.

1. AND SEEING THE MULTITUDE.—Wherever there are those who are willing to be taught the true teacher burns to teach. He went up.—As the multitude pressed upon him he withdrew to some elevated spot where he could overlook them; and with his disciples near, and the multitude within hearing distance, he preached unto them. When he had sat down.—This was the custom of Jewish doctors who taught sitting in token of their authority.

2. OPENED HIS MOUTH.—The expressions mark the solemnity and the importance of the discourse.

TAUGHT THEM.—The time had come for him to set forth the principles of his kingdom.

BLESSED.—Of the words which our translation render "blessed" the one used here points more to what is "happy" in a lofty sense. POOR IN SPIRIT.—To be humble is the very foundation of a good character. The philosophers did not reckon humility among their moral virtues, but Christ puts it first. THEIRS IS THE KINGDOM OF HEAVEN.—Those who thus humble themselves, and comply with God when he humbles them, shall be thus exalted. The great, high spirits go away with the glory of the kingdoms of the earth; but the humble, mild and yielding souls obtain the glory of the kingdom of heaven.

4. BLESSED ARE THEY THAT MOURN.—There is no Gethsemane with its ministering angel. God will make all to work out good to them who love him and walk uprightly.

5. FOR THEY SHALL INHERIT THE EARTH.—The church, both collectively and in its individual members has gained by this, more than by any other quality, its spiritual dominion over the souls of men.

6. BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS.—This is a figurative expression. Hunger and thirst not only indicate strong desires, but they must be satisfied or death will follow. Hunger is a sign of health, while the lack of it signifies disease and coming death. SHALL BE FILLED.—Spiritual hungering and thirsting is a sign of spiritual growth, and God will satisfy our increasing desires.

7. BLESSED ARE THE MERCIFUL.—Meek is the highest exercise of love, because it is not only love toward the undeserving, but the ill-deserving, and involves sympathy not only for the unfortunate, but for the wrong-doer.

9. BLESSED ARE THE PEACE MAKERS.—"Those who avoid contention themselves, and try to restore peace where it is disturbed."

10. PERSECUTED FOR RIGHTEOUSNESS SAKE.—For doing right.

11. BLESSED ARE YE WHEN MEN SHALL REPROACH YOU.—This is a further explanation of verse 10.

14. YE ARE THE LIGHT OF THE WORLD.—Jesus has been teaching some truths in the abstract, he now wants them embodied in living men. Let your light shine.

15. UNDER THE BUSHEL.—It would be foolish to cover up a light with a bushel when you need it to light the house.
HELPFUL TO ALL.

ALLISON HALL AGAIN.

LAST week we gave a picture showing the work of blockmaking and the building as it looked on the 4th day of July. The print was not very good. We hope this time we will do better. The accompanying cut shows how Allison Hall looked on Thanksgiving day. As you will see, the building is not entirely finished. The porch and steps are not yet finished and all the grading and the inside work is yet to be done when the picture is taken. By January 1st, the work was sufficiently done to permit our moving in and now our new Allison Hall is a part of the work at the S. C. I.

Description

The main part consists of a dining hall, a hall way and three living rooms. The dining hall is 40' x 67' and will seat about four hundred students. The windows are about five feet from the floor, and all around the room is a wainscoating of yellow pine. Above is the plastering. The hall way is a pleasant reception room in the winter, and a cool, airy hall in the summer. The Three living rooms are occupied by superintendent Prout and family and are models of beauty.

The wintry has a teacher’s kitchen, a dishwash room and a good store room. Below are two basements, one for the furnace and another for fruit, molasses, etc. On the second floor are four beautiful rooms for the girls who are doing the work in the hall, and two living rooms for teachers and bath room. All are finished in yellow pine and varnished.

The whole building is heated by a hot water heating plant of the most modern type. The boiler is large enough so we can heat the Mansion and the new Smith Hall when it is erected by piping to them.

Next week we expect to give a picture of some of the young men who built the building and we will tell our readers how the work was done. And we want to say to them that every one who gave at Educational Collection a year ago last fall can consider himself, or herself, a rope holder for these young men. Without the means which good friends furnished, all this work would have been impossible. One motive for publishing these articles and giving these pictures is our desire to show to those who have prayed for and given of their means to the work what has been done.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause
Primitive Christianity and the general interests
of the Negro race.

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NOTES FROM OUR SCHOOLS

Lum Graded School

It has been sometime since you have heard from
us through the GOSPEL PLEA. We are still busy with
our school work. Our school is still growing.
We have on roll ninety-six pupils, and are hoping to
have that number swell to one hundred before many
days. Many of our pupils this year have never at-
tended this school before.

The two literary societies "Smith" and "Mer-
ner" are doing good work. The Mercers rendered an
excellent program Saturday, January 15th.

Preparations are now being made for the an-
ual contest which will take place March 5th. It is
already creating a great excitement among the pu-
pils.

We shall miss very much the presence of Mes-
sers Thomas Brayboy, Lemon Edwards and families
which have moved to Malena, Florida. Mr. Brayboy
was Bishop of the Union Point Christian church here
at this place, and an earnest worker in the Sunday
School.

With the coming spring preparations are being
made for a new flower yard. Some rose bushes have
already been set out, and there are still others to be
put out. Our new plank walks leading to all of
the main buildings are very much appreciated by all.

The fowl house has been moved. The matron
hopes to raise many chickens, turkeys and ducks
this season. She has now five young turkeys out
of nine that have survived thus far the severe and
rainy season. Santa Claus brought to her among
other gifts a very pretty pair of white ducks, of
which she is very proud.

Best wishes for a good crop year to the farmers
who are beginning to turn up the soil making it
ready for the new crop which is soon to be planted.

Southern Christian Institute

Rose Coycault, to assist School Note Writer.

Allison Hall No. 2 is about completed, the work-
men are rejoicing.

Wednesday, January 19, Pres. Lehman and
wife went out horse-back riding.

Prof. C. R. Young has begun his work in the
gardens.

Superintendent Prout has been suffering very
extensively with ear ache but is better now.

Sec'y. Ross spent the day laying a cement floor
Jan. 20th.

Industrial Hall is being repaired. The boys ex-
pect to spend enjoyable moments beneath its roof.

The North west wind was very penetrating to-
day, 21st.

Janie Smith of Utica came to spend the remain-
der of the session in school
as an industrial student,
but with a sad heard she was sent back, because
there was no room for her. Young people should
always write before coming.

The following give the weekly Sunday School
talks for February: Feb. 6, Mamie Brayboy; Feb. 13,
Hudson Miller; Feb. 20, Belle West; Feb. 27,
Stella Edwards.

The Pedagogy Class in the Normal School will
conduct a Teachers' Convention, sometime during
February, to which everybody will be invited. One
of the topics to be discussed is, "How to beautify
School Buildings and School Grounds?" Another an-
nouncement will be made later.

The students of the Literary Societies are busy
preparing for the Inter-society contest to be held in
March.

Prof. and Mrs. McCoy, of Jackson College
spent Saturday, and Sunday Jan. 15 and 16, on
the campus. On Saturday evening, the teachers gave
them an informal reception at the residence of Prin-
cipal and Mrs. Burgess. A most enjoyable time
was had. We trust that they may come again soon

Billy O. Hurdle, a graduate of the S. C. I. died
very suddenly early in Jan. of something of the na-
ture of heart trouble. Brother Hurdle was doing
good work in a modest way in Texas and we look-
ed forward to a life of much usefulness in him.
The work he has already done will leave a lasting
impression. He did what he could.

(Continued on page 7).
Texas

Dear Uncle Isaac,—While at school today I thought I would write and tell you how many pupils are enrolled in my school—

I am attending Bethlehem school. There are one hundred and twelve pupils enrolled in my school. We haven’t had much cold here this winter, neither have we had any slid-riding.

Uncle Isaac, I hope you and cousins had a nice time during Christmas. I had a real nice time during the Christmas. I spent the holidays in Bay City with my aunt and cousin. I am going to try to get some of my schoolmates to write to Uncle Isaac. My sister says that she will write soon. I must close.

I remain yours,

Ivy M. Stratton.

CEDAR LAKE.

TWO PICTURES

It is late afternoon on the Congo and Lonkoko lounged under a huge fan palm just outside his hut waiting for one of his many wives to bring him his supper.

This hut is in the center of a ring of huts in which live one to half a dozen wives with their children. These huts are all built very much alike. Low, mud walls, thatched roof and two doors one on each side two feet high and eighteen inches wide with a high door sill. No windows. Inside in the one room are one or several bamboo pallets built against the wall and several inches from the ground. In the center of the earthen floor is a hole for fire on chilly nights—most of the food being cooked out doors. Several stools cut out of a single block of wood answer for chairs and in one end is a swinging shelf on which cooking utensils and food are placed.

Lonkoko is not feeling very comfortable today. The night before, he rolled over in bed into the fire and was quite badly burned on his shoulder. Consequently he has not worked much today. But this is not unusual. This is a land where the women “do the work do the work and the men lay round all day.” His clothes are not chafing his wound either for he has nothing on but a cloth around his loins made of leaves. But his splendid body and strong face are tattooed in many wonderful designs done in red ochre. In his ears and nose and on neck, arms and ankles he wears huge rings for ornament. His hair has been shaved in the queerest and ugliest pattern you can imagine.

But here comes his favorite wife Buta with his supper of rice, fish ants, corn cakes, yams dates banana and palm wine to drink. She is dressed very much as her husband except that her hair is oiled, arranged on a hoop and plastered into place with mud. He is glad it is she for in his savage way he loves her, altho I am afraid you boys and girls would think it a queer kind of love. He bought her when she was eight years old for ten cows and fifteen yards of cloth and she worked for one of his other wives until she was a young woman. If she had not pleased him he would have taken her back and she would have been given to one man after another until she did please one. She works very hard for she raises the food, harvests it, carries it home or to market, brings the wood home on her back often with the baby on her hip at the same time, pounds up the grain, makes the curd, wears vessels, does the cooking and whatever other work is necessary.

She is strong and well but when she gets sick or old he will take little or no care of her. If she does not please him or obey him he may beat her cruelly, fasten her head to the ground with a forked stick or even kill her. He will treat her children as he chooses, killing them before her eyes if it pleases his fancy.

Does this mother love her babies? You might think this too quite a queer kind of love. If it is born with some deformity or for any reason is un-welcome it will be killed. If allowed to live it will be given in a few days a bath of cold water, and if it cries some of the dirty water will be put into its mouth to make it stop.

When it gets a little older the tribal marking are cut upon its body and its eye lashes are pulled out.

As soon as old enough these little children are taught many, many wrong things. Even some of the games they play lead them into sin.

When Lonkoko is through eating Buta eats what is left and gives what she has left to the children altho some of the older ones have cooked something for themselves for they have learned that much may not be left for them. All this eating is out of the dish into which it is cooked and with their fingers.

Continue on page 7.
Texas

Dear President, Officers and members of our Y. P. S. C. E.—This comes to say that I wish you all a happy New Year. May this year bring you many blessings. May your spiritual life be built up, and may you be drawn nearer to Jesus in life and usefulness. Please remember the object for which you as Y. P. S. C. E. stand.

1. You are to Evangelize:—You are to make Jesus known, to influence by your example and words, those of your friends and companions, those who are not Christ’s. Will you endeavor to bring one to Jesus this year (1910).

2. You are to build up, you are to read your Bible daily. Study it, attend prayer meeting read good literature and so grow strong in the Lord and He will use you.

3. You are to contribute of your substance for the support of missions. Your special mission is Texas State Mission, for which you are asked to raise $2.50 per quarter. Please send in your first quarter’s dues.

4. We shall be asking every society to raise not less than $5.00 for our convention in August. The said amount is to go towards the Texas school fund. This school must be built and you must do your part, come let us do it. Try and raise as much Try and raise as much over $5.00 as you can. Wishing you much success in your work,

I remain yours in his service,

J. H. E. Thomas

Paris.

Missouri

Dear Editor: I wish to say through the columns of your paper that the fifth annual meeting of Missouri Christian Convention met December 2-5 with the Second Christian Church at Lathrop, Missouri.

The outlook was exceedingly impossible as it trained every day of our convention. It being my first time to hold a convention in the district since I had been appointed its president, to say the least, my embarrassment was great. Tho’ feeling that God was responsible for all that he gave me to do, and being conscious of the fact that I was accountable to Him for what I did, there was no other cause for me but to go forward in the discharge of this duty as I found it; when I considered the inceunency of the weather and situation of our people many of them without side walks in front of their homes and quite a number of them living in the country and the season of the year making it impossible for many of them to attend the meeting.

It is said of General Grant when he was approaching Vicksburg, that his officers, brave and willing enough, had so little military experience that his orders to them were not mere directions as to what they should do but instructions in detail as to the manner in which it should be done. It is said that a collection of these orders would form a hand-book of military tactics.

The man of liberal training with us has always much of experience.

Mrs. Sculptor in America can confide nothing to his workman; the editor often needs to know how to set type. Many a time you will have to instruct your bookbinder. Woe unto you if you expect to hire a competent translator: the educated man in America is only a helpless Samson if he cannot harness his own horse, and on occasion shoe him. He must in a thousand experiences paddle his own canoe, and the first danger which comes to his mind is that in all these side duties he will forget the great central object to which his life is consecrated.

When I had taken into consideration the many difficulties to be overcome in holding a convention on a new field and comparatively with a new people, with only one preacher on the ground, and out of nine churches only three making a partial report, you must know my hope of success was small and when I had counted the very small offering, I found I had received from all sources $24.75 at the convention.

When penning these lines to you I do not know whether to call it a failure or a success. Christianity ought to be a business as well as a pleasure of life. My aim is humble, the audience to whom I desire to speak is large. I speak to the ordinary reader with ordinary capacities and leisure, to whom reading is or ought to be a pleasure especially when reading of his business whose Kingdon of Shiloh” is not of this world. This people being without a leader, procured the service of the wras
ter for the next year. I took up the work as I found it. We have a very neat place of worship here. The house is entirely out debt. We are preparing to put the seats in.

The ladies of the church had a bazaar during the Xmas week. It took three nights in selling off the many domestic articles that were donated by different members of the church. We were able to realize after all expenses had been paid, $62.70, sixty-two dollars and seventy cents. I was delighted over the returns from this bazaar, while I could not be present at this entertainment, owing to the fact that I was compelled to be with my church at Blackwater, Mo., where I preached on Xmas. morning to a pleasing congregation, subject: The Star of Bethlehem, and I will say that in my short experience as a preacher I never had a grander meeting, and indeed it was not in the sermon preached; but in the delightful music rendered by our choir. I am not going to say what it was that rejoiced us, except it was that the Star of Bethlehem was really present, for to our delight when we extended the invitation there were six to come forward and confess Christ at this morning service.

We preached again at night and our hearts were made glad again when three more young men came forward and confessed Christ, making nine persons in all ready to be baptized in his name. Feeling as we do our utter inability and incapacity we have nothing to say except that Christ was present moving the hearts of men to the saving of their souls. Yes I rejoice in the work of soul saving, or saving grace.

When I recall its past and watch its present operation in the hearts of men and as we study their capacities and susceptibilities, what it can do and bear, what it can endure and suffer and of this learning in general what our nature is and what it was made for it is worthy of observation that we are able to discern not only what we already are, but what we may become; to see ourselves germinate and promise a growth to which no bounds can be set, to dart beyond what we have actually gained to the idea of perfection as the end of our being. But self-culture is possible not only because we can enter into and search ourselves, but we have a still nobler power, that of acting, determining and forming ourselves. This is a fearful as well as a glorious endowment, for it is the ground of human responsibility.

I regret very much from some cause that I am not able to explain why the auxiliary to the C. W. B. M. is not at this place, the having been organized several years ago is now on a stand still. Mrs. Maggie Hopkins of Columbia, Missouri, whose efforts seem so enticing, with all the encouragement that I have been able to give, has not been able to revive this work. I am inclined to think that one of the reasons why our people do not take more readily to this work is that they are ignorant as to what the real work is. Our people are not readers. There are two lives if not more to which we may look forward with hope to progress in the future. In the first place increased knowledge of nature, of properties of matter and of the phenomena which surround us may afford our children advantages far greater even than those which ourselves enjoy. Secondly, the extension and improvement of education, the increasing influence of science and art of poetry and music of literature and Christianity of all the powers which are tending to do good. We may reasonably hope to raise man and make him more master of himself, more able to appreciate, and enjoy his advantages, and to realize the true Italian proverb, that wherever light is there is joy. Every Negro whether in the Christian Church or out of it should be proud of the efforts more than principally which the C. W. B. M. are making for the highest and broadest liberal education of Negroes.

I wish to express my sense of obligation to those from whose industry and skill I derived almost all the comforts of life. I wish still more to express my joy in the efforts my people are making for their own improvement, and my firm faith in their success.

In this country the mass of the people are distinguished by possessing means of improvement, or self-culture. I think my people have demonstrated their susceptibility to improvement and self-culture. One fact about my people I think is not receiving adequate attention; and this I want to say is that the fact of their childhood which they are now, having, hence their disposition to laugh, sing, whistle.

How long a period of discipline will remain, not being a philosopher, I would not like to express an opinion, tho if we are to judge from the growth of other races it will take a hundred years to reach a period of manhood. Possibly then, and not until then will we be able to appreciate what is being done for us as a race.

R. C. TIERCE.

KANSAS CITY.
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. Haviland, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Helps for February Meeting.

Mississippi

PRODUCTS OF OUR COLORED SCHOOLS.

Within the circle of a school's influence there arise other circles emanating from individual students. Some of these are much more conspicuous than others, yet who can say which shall at last have the greatest breadth? Among the students of the Southern Christian Institute who have attracted much attention as the centers of such circles are K. R. Brown, State evangelist of Mississippi; Patrick Moss, of the Martinsville School in Virginia; Isom Franklin, Roxie Sneed and other teachers of Lumi Graded School in Alabama. Samuel Cotterell, who has made an excellent record as a pastor while working his way through Meharry Medical College at Nashville; several other young men preaching on their native island of Jamaica, and the well known Jacob Kenoly, missionary to Liberia, Africa.

Such as these the world learns of but a great host almost unnoticed are doing valuable service by making the little churches in which they worship more missionary in spirit and by creating a better moral atmosphere in the communities in which they live.

Auxiliaries learn of Roxie Sneed because she is a teacher in one of the Christian Woman's Board of Missions schools and an earnest missionary worker in every way, but they do not know, as the writer does, of a married sister once a student of the Southern Christian Institute, who from her little country home, lends every possible encouragement to Roxie and sacrifices and works for missions to the limit of her strength. Can we doubt that God looks with favor upon the faithful though un-observed workers?

Mrs. J. B. Lehman.

EDWARDS.

Texas

SOMETHINGS NOTED AS WE GO FROM PLACE TO PLACE.

How many of us are proud to hear of a progressive church in other places? How many of us feel ashamed to praise a worthy man or woman? May God help us to move the big "I1" out of the way and see a few things others are doing.

Have you noted what a few of our large churches have given in General Education? Where does our love for our schools come in? I did you note the write up about Bro. Taylor's church in Nashville? Did you see what they gave for General Education? Did you note what Bro. Taylor will give for Warner Institute.

Have you noted how Bro. and Sister Bostick continue to peg away? Do you note their church, Bible School, and C. W. B. M. always give for General Education? Have you noted the splendid work that Bro. Powell is doing in Little Rock? Brothers, get out of your shell and do something. In union there is strength.

Are you not proud of Brother Lehman and his corps of teachers? What do you think of Alison Hall? This is our student's work. Is not this better than pulling straws and trying to build a church school to show Negro enterprise?

Don't we show our enterprise by helping those who help us? God is blessing the faithful ones everywhere. May this encourage more to be faithful?

Have you noted the splendid work of our students or rather graduates of the S.C.I.? Do you find them seeking pulpits or pulpits seeking them? If you think so read the work of Brothers Cotterell Moss, Franklin, Kenoly and Brown. Preachers, get the lesson and let the world know you are in it.

What effect has the splendid reports of the centennial had upon you? Did our report make you ashamed? Less than $400 given by the Negro brotherhood for a centennial school. When will we come out of this sloth? Not until our pulpits are filled with trained men, who are more anxious about the extension of His kingdom than they are about raising their salary. Do you know some are afraid to raise Mission and Educational money, as it takes it from home! God help them to get right.

Did you note the splendid gift of Bro. Long (white) to Bethany and the Christian Evangelist (to make it a brotherhood paper) $50.00. He saw what Bethany had done for the white pulpits. When will we see that more prepared men will
The Cut, but Newsy page of the Gospel Plea.

give us better churches and offerings? May the beginning of the new century be an awakening among us? Prepared men don’t beg but simply teach until men see the need of giving and giving is a worship to them.

Some of you never would have known Eld. Cotter of Kentucky if he had not spent several months in our state and visited most of our churches. Only one pastor reported his meeting at his church through the Plea, and this brother has not long been a disciple but came from the A. M. E. Church. You could hardly believe that some ministers would even preach and not ask a pioneer preacher into the pulpit. Any one who has heard Eld. Cotter knows that he is an able man and deserves to be honored for his life of service. May the Lord help us to get right.

Did you read Bro. Smith’s address at the Centennial? “A Survey.” Did he not say things just right? What but love for humanity cause a man to make a plea like that for a despised race? Are we thankful for the gift of such a life?

Are you thanking God that the January Tidings brought us tidings about our Texas school.

Did you note the C. W. B. M. National Board was confering with the State Board the location of the Texas school? The white women of Iowa have been asked to raise $1000 for our school. The women of Kansas will raise $500 for Lum Graduated School. May God bless these good women with love for humanity that extends to every race.

Have you been encouraged to see how sister Bostick of Arkansas and the Tennessee sisters are pushing things in the auxiliary work? In Texas our State President Mrs. P. M. Johnson, our State Sec’y Mrs. J. H. E. Thomas and our State Treasurer Mrs. Thula Mayweathers are doing their best year’s work. Although in a storm stricken district and losing their homes, crops and places of worship not a single one gave up missionary work. The good we wish to do can only be done by united effort. Let us work hard and plan well to render an acceptable service during the new year.

I am yours for the extension of His kingdom.

Waco

Continued from page 3.

TWO PICTURES.

Sometimes Buta saves something out for the children, but tonight she is in a hurry for there is to be a dance in the village and she wants to go. But just as she is doing some primping before a mirror Lonkoko has bought her she hears a dreadful commotion outside, and used as she is to danger her heart gives a throb of fear, for her practiced ear distinguishes the war cry of a fierce tribe from near the coast. There is a sharp conflict. Taken by surprise the village cannot make effective resistance, and many are captured among them. Lonkoko and Buta. For several days they are marched as rapidly as possible thru the forest to the coast where they are sold to some white slave dealers, put on slave ships and a month later are sold as slaves in the United States.

(Continued from page 2).

We wish to acknowledge our gratitude to our papers for the generosity they have shown towards our work. The Courier, Standard, Century and Evangelist have each given a page or more. One of the greatest tasks undertaken by the Church in this field and when all awaken to the knowledge of this fact, greater things will come to it.

THE 13TH GENERAL CENSUS

The government wishes us to make following suggestions to the people in reference to the coming census.

1. Thirteenth General Census of the United States will be taken beginning April 15, 1910 to be completed within the next thirty days.

2. Great importance of learning the truth about the people of the nation, their health, their wealth, their education, their homes, and their general progress. Descriptions based upon imagination and hearsay frequently do great harm.

3. United States is still primarily an agricultural country, hence the importance of the schedule.

4. Crops and animal products desired are those for 1909, while property and live stock, including poultry and bees, are those on hand April 15, 1910.

To be Continued.
Lesson 6
Lesson for January 30.
Edited From Standard Bible
Lessons.

ALMSGIVING AND PRAYER.

GOLDEN TEXT.—"Take heed that ye do not your righteousness before men, to be seen of them."
Matt. 6:1.

TIME.—A.D.28. PLACE.—Unknown, probably near the Lake of Galilee; according to tradition, the sermon on the mount was spoken on the horn of Hattin. PERSON.—Christ and the multitudes. PERIOD IN CHRIST'S LIFE.—Second year of his ministry.

INTRODUCTION
This lesson today will be the third one we have had on the "Sermon on the Mount." The first one studied took up the Beatitudes, and the second one some of the laws of the kingdom, but now we have Jesus telling us how to give and how to pray. Christ goes beneath the actions to the motives which underlie them. His aim is to dwell a broad, plain, and God. Our lesson today opens by the striking statement: "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your father who is in heaven."

EXPLANATORY
1. TAKE HEED THAT YE DO NOT YOUR RIGHTEOUSNESS BEFORE MEN.—In its widest sense this means that no act of denial, no deed of kindness, should be done simply to receive the praise of men. ELSE YE HAVE NO REWARD WITH YOUR FATHER.—They have a reward in that they get the flattery of men, but it is not the best reward.

2. WHEN THEREFORE THOU DOEST ALMS.—We are to go ahead doing good, for there is no question here as to alms giving, whether it is a wise form of charity, nor how far it is to be carried.

3. LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH.—Give with the right motive, without a desire of glory from others.

4. THY FATHER WHO SEETH IN SECRET SHALL RECOMPENSE THEE.—The multitude looks upon your action; God and your conscience look into them.

5. WHEN YE PRAY YE SHALL NOT.—Christ now gives us the second example of the right and wrong kind of righteousness. They love to stand and pray that they may be seen of men. —These love not to pray, but to pray where they will be seen and pray that may be seen.

6. HAVING SHUT THY DOOR.—If thou shouldst enter thy closet, and, having shut the door, shouldst do it for display, the doors will do thee no good. ENTER INTO THINE INNER CHAMBER.—Wherever we are we should enter into the secret chamber of our own minds. Think of nothing, but our talk with God.

8. YOUR FATHER KNOWETH.—"God answers not words, but heart conditions."

9. AFTER THIS MANNER THEREFORE PRAY YE.—It was a prayer in manner it is not a liturgical form. OUR FATHER.—That God is our Father proves (1) that he is personal; (2) that we are so like him in nature that we can, through our own souls know something about him; (3) that he has a right to obedience and love from us; (4) that he delights in our good, and that he loves us with infinite love; (5) therefore he will hear our prayer. Hallowed be thy name.—There are seven petitions in the Lord's Prayer. The first three are in behalf of the cause of God—the glory of his name, the extension of his kingdom and the prevalence of his will. The other four, which are properly placed last as least important, pertain to our individual needs—our daily bread, forgiveness of sins, deliverance from temptation and from all evil. "Hallowed be thy name, means to be made holy. No man can pray the prayer, who swears or uses the name of God lightly, or in vain, or who does not seek the glory of the divine name.

10. THE KINGDOM COME.—Thy kingdom will be done.—This is the great desire of every Christian.

"Give us this day our daily bread." This might be said "our needful bread."

12. AS WE ALSO HAVE FORGIVEN.—If we do not forgive others, we cannot expect God's forgiveness. Well does Trench say: "If we pray, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended."

13. BRING US NOT INTO TEMPTATION.—Do not unnecessarily seek, but, on the other hand, earnestly and constantly keep out temptation. However when temptations do come, they may be met, if properly met, a great source of developing strength. Many authorities add, "For thine is the kingdom, the power, and the glory forever. Amen."
HELPFUL TO ALL.

How Allison Hall was Built.

Below we give a picture of some of the young men who built Allison Hall, a picture of which we gave last week. We say some of the young men, for some who did some of the most important work of digging out and hauling gravel and laying and laying blocks are not in this picture. Those who have never erected such a building can scarcely realize how much work it takes. For fully a year two teams hauled six loads of gravel a day. The foundation alone took not much less than ten car-loads of mixed concrete. A huge bank of gravel had to be dug out.

One set of boys made blocks from 20th of November, 1908 to September 20th, 1909, except when they worked on the concrete foundation. It took over six thousand blocks to erect the hall. Another set learned to mix mortar and lay up the blocks, while still another set attended to the carpenter work. All entered into the spirit of the work and a more earnest set of workers we never had at the S. C. I. If mortar was left over that would spoil by after dinner or over night, they never hesitated to work over time; and when a piece of work was put in wrong they never hesitated to tear it out and do it over. They knew the work was new to them and they would have to do their very best to succeed in making a good building.

In this force of workers we had representatives from Missouri, Mississippi, Alabama, South Carolina, West Virginia, Texas, Arkansas, Louisiana, Kentucky, Oklahoma, the Island of Jamaica, and Liberia, Africa. Almost every one of these young men expects to go back to his old home when he finishes; and when we remember how much character was developed in the erection of this building, who can estimate the worth of the work? Character can not be estimated with, or given in exchange for dollars and cents; but if it could, could we not say that it was worth what it cost? As a missionary proposition we could well have afforded to erect it as a toy house to be torn down to be re-erected. In this list are boys who could easily have been street loafers in some city engaging all the attention of the police, had not their parents sent them away to school where noble purposes of life came to them. Instead of street loafers, we intend that these young men shall go back to that community a moral influence that shall become the nucleus of a moral revolution in it; and thus advance the cause of Christ.

Industrial education has been misunderstood by both the parents of the children and by some of the white people who saw the work done. As we have traveled in Arkansas, Texas and other states, we have had many questions asked which clearly revealed that they had wrong ideas. They said the men did not want their children to work in a field or hard labor. To those we wish to say that hard work awaits every one who expects to make anything of himself. Hard work with the proper motive is the stepping stone to higher things. Many white people have looked upon industrial education as having no higher purpose than to train more efficient servants. With simplicity in view we could not claim to be missionaries. Our work would be simply a secular enterprise, a kind of servant supply bureau. We do want our girls and boys to become better servants who would not hesitate to take service work in any good home, and as a matter of fact they do, but we have a much higher purpose than

Continued on page 7.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause
Primitive Christianity and the general interests
of the Negro race.
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ENTERED AS SECOND CLASS MAIL MATTER AT THE
POST OFFICE AT EDWARDS, MISS.

NOTES FROM OUR SCHOOLS

The students in the Bible Department are pre-
paring sermons which they will deliver on Sun-
day evenings. The first of the series was given by
Eric Hunt, January 16. It was well prepared and
well delivered.

Company D, Stanford Matthews, Captain, had
the best record among the boys since the last social
was given. The next student’s social will occur April
30th.

THIRTEENTH GENERAL CENSUS.
Continued from last issue, page 7.
Possibility of error is greatest in the sea of
the farmer who moves on to his land in 1910.
This man must learn of the crops for 1909 from
the farmer who preceded. He in turn ought to
tell his successor about his crops on the farm
which he cultivated in 1909.

5. Note definition of a farm—as the land, 3
acres and over, under the personal directions of the
farmer.

The advocacy of keeping farm records for cen-
sus purposes is one which will give us an entering
wedge on the whole matter of keeping accounts.
Through this campaign a beginning will be made
toward inducing people to keep records of profits
and losses—a matter of great economic importance
to them selves.

IMPORTANT QUESTIONS ASKED OF ALL PERSONS.
1. What was your exact age at last birthday?
2. Each mother will report how many children
have been born to her and how many of her child-
ren are living.
3. Each family will report whether home is
owned or rented, and if owned whether entirely
owned or mortgaged.
4. In giving occupation be sure to state whether
you are an employer, or an employee, or working on
your own account without employing labor.

Answers to the first two questions give valu-
able information regarding the health of the nation.

Answers to the last two questions are an indi-
cation to the prosperity of the nation.

IMPORTANT QUESTIONS ASKED OF FARMERS.

Information reported will not be given to any
tax assessor and will be treated as strictly confi-
dential.

A farm, according to the Census, includes all
the land cultivated under the personal direction of
the farmer:

A portion of land less than 3 acres is not to
be considered a farm, unless, it requires all the
time of one person or produced $250 worth of
produce in 1909.

Land operated by any of the following
classes constitutes a separate farm and is not to
be counted with the owner’s farm:
1. By sharehands or croppers.
2. By cash renters or renters who pay a stated
amount of labor or of farm products.
3. By managers who receive wages or salaries
for their services as managers or overseers.

Such farms are to be reported by the
tenant or manager himself if possible.

1. How many acres in the farm? Total value.
2. How many acres of improved land in your
farm? Improved land is land regularly tilled or mow-
ed, land now in pasture but plowed in recent years,
land lying fallow, land in gardens, orchards, vine-
yards, and nurseries, and land occupied by build-
ings.
3. How many acres of timbered land?
4. What is the value of all buildings on the
farm?
5. What is the value of all the implements and
machinery on the farm?
6. What is the value of each kind of live stock,
including poultry and bees, on hand April 15, 1910?

The following facts relate to crops and animal
products of 1909, and should be recorded imme-
diately, and kept for the numerators who will
call for them on or after April 15, 1910.

Replies to all questions must be concerning
the farm on which the farmer is living April
15, 1910.

7. Give number and quantity of each kind of crops
harvested in 1907.
8. Give number and value of each kind of animals
purchased, sold alive, or slaughtered in 1909.
9. Give the numbers of calves, colts, male calves,
lambs, and pigs born on the farm in 1909.
10. Give quantity produced and quantity sold
in 1909 of milk, butter, cheese, and the quantity sold

(Continued on 7th Page.)
Dear Uncle Isaac:

It is with pleasure that I write you and the Cousins these few lines and with our kind Editor’s permission, will endeavor to give you a few stray thoughts.

I often wonder how many of the Cousins are trying to live pure Christian lives. I don’t think there is any true happiness in this world if we have no hope of a home beyond the rolling river for I know from experience that a sinner does not enjoy life. The world’s pleasure gives no real happiness. I believe there comes a time in every one’s life when he wants to be better and live nobler. It seems to hear a voice saying, “Come up higher trust in me and I will give you a crown of life.” But he does not always heed that voice; he will say there is time enough yet; I will wait a while; a while may be too late. Christ says: “Now is the accepted time.” How many do we see hurled into eternity without a moment’s warning and it may be to meet their God unprepared? We will only have here a few short years, and in eternity forever, then how important it is for us to ever strive to live as Christ would have us; so that we may be ready when that awful day shall come. We know not how soon Christ may come or when we may leave this world; but we do know that death is sure and will come to us, yet if we live pure Christian lives we will be ready at any time. There are countless boys and girls today who only think of worldly pleasures and are wasting precious moments and losing golden opportunities by engaging in the sinful ways of the world; when if they would only stop and heed the voice of Jesus, they would turn from their wicked ways and live useful lives.

We sometimes hear older people say “If I could only live over the past years I would do so much better.” It is with regret they look back over their misspent lives. Some will say it is too late now; but while it may be too late to undo what has been done, it is not too late to do better.

Cousins, I believe you all realize that our lives are made up of sunshine and shadows. Into every life some rain must fall, some days be dark and dreary. There has never been a life that had not dark shadows to cross its pathway, but it was better so because sorrow often brings out the best there is in us. Often we meet with people whose lives seem to have always been sunshine, but when we know them better, we learn they too have had dark clouds thrown across their way, and the sweet smile we see them wear is only a curtain to hide their troubles from those who cannot and will not sympathize with them. The world has troubles enough of its own, then let us not take our frowns and disappointments to others. To fail in high aims after earnest and honest efforts is not failure. The thing of value is not the many years we may live, but the kind of lives with Christ’s love burning in our hearts, the light of his truth shining in our lives the sweetness of his Word falling from our lips and the kindness of his deeds achieved by our hands.

All of us have an influence for good or evil, and if we engage in evil things we may cause others to follow our example. The temptations are many and at times seem hard to resist, but each time we say no, it gives us strength to resist more easily the next. We will meet many disappointments as we go on through life but there is one friend in whom we can trust.

Cousins, it is with sorrow I now tell you of the death of my dear brother. He died December 29, 1909.

When we hear the music ringing
In the bright celestial dome.
When sweet angels’ voices singing
Gladly bid us welcome home.
To the land of ancient story,
Where the spirit knows no care;
In that land of life and glory
We shall know each other there.”

I wish to thank cousin Ethel Franklin for the lovely post card. I guess cousin Minnie Mitchell has forgotten me. Write again cousin Minnie. I like to read the letters from over the ocean. I guess the cousins think I will never go, so I will say farewell, until another time. I hope you will all have a happy New Year.

Your old cousin,
Lee Nora Moore.

TWO PICTURES
(This is continued from last week. What makes the difference in the two pictures?)

It is commencement day at Beulah—a day always of strangely mingled joy and sorrow. Joy that the year’s work is done and one is soon to be with home folks and friends, but sadness at leaving the dear old scenes and parting perhaps for the last time with schoolmates one has learned to love.

Such a day this surely was for Joseph Black and Mary Wileman. For seven years they had worked and studied and made merry on the old hill and it meant the breaking of many tender ties; but life to them was too full to make the leaving as painful as it might have been.

Continued on next page.
Reports from the Field.

Mississippi

Dear readers, the time for the District meetings is drawing near.

Saturday before the 2nd Lord's Day in February, the District No. 1 will convene at Martin Christian Church.

District No. 2 will convene with Center Church the Saturday before the 3rd Lord's Day in February. The Mound Bayou District will convene with the Mound Bayou congregation Saturday before the 4th Lord's Day. We hope to have good meetings in all districts. I have not yet been informed when and where the West Point District will convene.

Dear brothers, this is a year that calls for faithful work. Quite a number of the members of different congregations in Claiborne and Jefferson counties have moved into the Delta. Therefore much work must be done to organize them into bands that the mission spirit may be kept alive, if not, there will be quite a falling off in raising mission money. The writer intends if it is the Lord's will, to spend much time among the scattered disciples.

The little flock in Jackson seems to be doing very well. We hope to do a real good work there this Spring and Summer; we can not hope to do much during the winter under the circumstances. Several staunch members have moved from Pine Grove congregation to Jackson that will render valuable service. There is no reason why we cannot with some effort have in a short time a creditable congregation in the vicinity.

May the Lord preserve our lives for a year of usefulness.

Yours for Christ,

K. R. Brown,
Port Gibson.

Dear Editor of the Gospel Plea:—Please allow space in your valuable paper to say something regarding our next Sunday School meeting which will be held at Hermanville, February, 5-6. Meeting open 10 a.m.

Devotional exercise led by B. M. Sails of Hermanville.

Remarks by District Worker.

Discussion: Duties of parents toward Sunday School.

Collection.

Adjournment 12 n.

Afternoon Session.

2 p.m. devotional exercise led by Brother James Wilson of Center Church.

Arkansas.

To the readers of the Gospel Plea:—The 16th inst. was my 1st meeting at Pearridge Church (for which I was ministering) for this year and the winding up of last year's work, which has been prevented until that time by inclement weather and the illness of Mrs. Postick. Notwithstanding the gloomy day, we had a pretty fair hearing which endured well the long services to which they were assigned. I have been laboring for them now for nine years during which time our property has had a legal encumbrance removed, twenty years standing has emerged from a small insignificant box building to a splendid modern built house amply furnished with greatly improved grounds. Its numerical growth has been ordinary having added about four scores and have endured to promote spiritual growth also. I have labored untiringly in all departments during my career which I sincerely thank the good people of that congregation for their kind and generous hospitality and high esteem in which they held me as a minister. May success attend these labors, may their next minister be one of ability and worthy that their upward way be not detained, may this year be the brightest in their history since we are commanded to grow. My objections to further service for them was that a change would even give them better success.

With best wishes for an abundant harvest for the current year.

I am faithfully yours in his service,

M. M. Postick,

Argenta.
EDITORIAL COMMUNICATIONS

In the argument in the last number of the PLEA, we wish to say that on the third Lord's Day in Jan., our Pastor M. M. Bostick, who has pastored us nine years, preached his closing sermon. We wish to say on his part we have nothing to complain of, he was a man with us in all things pertaining to Christianity who tried hard to uplift his people from the low vicious things of darkness. On our part we have fallen short of many things in which we should go, his advice was good in our homes. His life in our community was worthy of our imitation in domestic affairs. He tried to make everything convenient for the people at large. Many of us will miss him. During his ministerial work, he lived the church house with his own hands, and with no charges whatever presented it to us. He did not shun to declare the whole council of the truth. Wheresoever his lot may fall this year, I recommend to you a Christian gentleman.

May the Lord ever bless him in uplifting his people.

KERR.

On Friday there were only four brothers met owing to the bad weather. Saturday we had a very good crowd considering the bad weather.

The house was called to order by Rev. J. E. Bandy. Devotional services were led by Bro. J. A. Wright. Prayer by Bro. Robert Gray. Scripture lesson, John 14th chapter.

Business period.

Report of churches as follows:
- Union, $6.75
- Hayneville, $1.50
- Union Point, $4.00
- Mt. Welling, $2.90
- Gordonville, $2.95
- Mt. Moriah, $1.50

Total, $18.80

Disbursement, $2.35

Amount in treasury, $16.45

The evangelist reported not doing as much as he desired but in hope to do a better work when it is more favorable.

A committee was appointed on the next place of meeting. They reported that the next district quarterly meeting will be held with the Mt. Moriah congregation, Saturday and Sunday, April 24-25.

We are in hope to have a good meeting both days.

Those churches that do not report in this meeting may send their report to the State treasurer and he will receipt you for the same.

All the preachers of District No. 2 that did not report in the meeting at Hayneville are expected to make a report at our second quarterly meeting to be held with the Mt. Moriah congregation of Calhoun, Ala., the fourth Saturday and Sunday of April.

Yours in Christ,

Pres. J. F. BANDY,
Sec'y. R. H. GRAY.

CALHOUN.

(Continued from page 1)

that. If the Christian white people had such a narrow view of the work as to a demand that as soon as a girl is educated she shall wear out her life as their servant, the mass of people who are living in sin and degradation would get no benefit from their training. Our Savior said, "Mary hath chosen the better part." These girls must wear out their lives in the redemption of their sisters. But thank God, the rank and file of those who are giving to this work have no selfish motive. Their motive is the most sublime. The Christian Negroes can in no way exalt themselves more than to come into humble cooperation with them. Their cause is blessed of God and is destined to become a great tree which will over shadow this whole land.

Alabama.

Dear Editor of the PLEA please allow space in your paper to give the report of the Quarterly District Meeting to be held with the Hayneville congregation Friday and Saturday, January 21-22, Hayneville, Ala.
Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Hatlen, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

PROGRAM FOR MARCH.

TOPIC: Little Citizens—(a) In Our Orphanages; (b) In Our Children's Societies.

Supplemental: What the Children Have Built.

Hymn.

Bible lesson: Psalm 128.

Prayer.

In connection with the devotional period have a brief talk on the life of T. M. Westrup. Help for this talk will be found on page 418 of this number of the TIDINGS, and on page 399 of the January number.

Hymn.

Business period: Plan for the Week of Prayer: the time and place of meetings, the leaders, the offerings.

Roll-call: Quotations from the King's Builders.

Offering: "We may depend on it, we shall be held in the last day to strict account of the use we make of the golden talents which God in His providence has laid upon us."

SUGGESTION FOR THE PROGRAM.

LITTLE CITIZENS.

Among the groups of statuary which adorned the grounds of Columbia Exposition was one whose central figure was a woman's form. Her left arm shaded her eyes as she looked forward, seeming to question what the future would bring forth. Her right arm supported a child—and the child bore a torch. The symbolism was perfect. The child bears, and has ever borne, the torch of liberty to light the oncoming day, or the flame of anarchy and destruction. Which shall it be?—ALICE M. GUERNSEY IN CITIZENS OF TOMORROW.

"The child is the savior of the race. What we do for the child, for his protection, for his education, for his training for the duties of manhood, for securing the rights and prolonging the period of childhood, is the measure of what we shall accomplish for the race that is to be."

We love children, without really knowing them. We refuse to recognize them as the great national asset and are content to surround them with a glamour of innocence and charm.—JANE ADDAMS.

I love these little people; and it is not a slight thing when they, who are so fresh from God, love us.—CHARLES DICKENS.

Good Christian people, here lies for you an inestimable loan—take all heed thereof, in all carefulness employ it. With high recompense, or else with heavy penalty, it will be required back.—THOMAS CARLYLE.

The Pittsburg Convention address on the "Young People's Work," by Hugh McMellian, of Richmond, Kentucky, to be in March TIDINGS, will be helpful on this topic.

IN OUR ORPHANAGES—Secure the new leaflet, "Messages of one hundred and twelve of our orphanage girls." Order from the Christian Woman's Board of Missions, Missionary Training School, Indianapolis, Ind. Price 5 cents.

IN OUR CHILDREN'S SOCIETIES—Reports of the Mission Band, Junior and Intermediate Societies of Christian Endeavor, by the Superintendents of these Societies.

Read the following concerning the children's Easter offering:

THE CHILDREN'S EASTER OFFERING.

At the February meeting definite plans should be made for the children's Easter program, the distribution of their envelopes and such assistance as will be needed to gather a large offering for our orphanage work. There is great need for a new building for the girls' orphanage in Bavanan, Porto Rico. Various earthquake shocks in the past years have rendered the old structure uninhabitable. Recently the municipality condemned the building and in haste we were compelled to move the children to temporary quarters. This appeal and that of our other five orphanages and the babies' home at Kulpalpur, India, will touch the hearts of the people. For the past three years the National Benevolent Association and the Young People's Department of the Christian Woman's Board of Missions have united in a joint observance of Easter, and made appeal to all our Bible Schools, Boys' and Girls' Endeavor Societies and Mission Bands in behalf of orphanage and other benevolent and missionary work. The National Benevolent Association has decided that it will be wiser to not unite with the Young People's Department in a joint appeal this year, but that each shall make separate appeal at Easter in behalf of its own work.

MISSIONARY TIDINGS.
THE GOSPEL PLEA

Page 7

The Cut, but Newsy page of the Gospel Plea.

(Continued from 2nd Page)

of cream and butter fat.

11. Give the value of all poultry raised in 1909.

12. Give the amount received from poultry sold in 1909.

13. Give the number of dozen and value of eggs produced in 1909.


(Continued from 3rd Page.)

The following September Joseph was to take a position as superintendent of a large plantation in Texas with an excellent salary and a fine chance for rising. During the summer he intended staying with his father in Louisiana, working a little, studying a little and having very much of a good time. Mary was going to her home in northern Mississippi, and prepare for her wedding, which she and Joseph hoped might take place in December. Of course there is no need to tell you of the tender goodbyes of the many letters that flew back and forth during the summer; but in July there came to Mary a letter that sent her flying across the street to catch her chum and confidential friend to tell her Joseph was coming the next Saturday to stay several days and she was so glad Catchie would get to see him for, he as so strong and big and handsome and good and they would have such jolly times; oh and yes he said he had something special he wanted to talk with her about—what could it be? and so they planned picnics and dinners and drives and speedily forget all about this important matter. But fortunately for that Joseph brought with him a pouring rain and Sunday found them housed in. As soon as they were alone he broached the subject.

"Mary," he said, "I have been doing a lot of thinking this summer: I had no idea conditions were as bad as they are at home. Our people do not own an acre and are paying a fearfully high rent. There aren't a half a dozen good farmers among them and as a result they are very, very poor. But the extreme poverty is nothing compared to the bad morals. Actually the church is not a fit place for a person who is trying to do right to live in. For the school they have a miserable building, the poorest kind of teaching and only four months of that.

I told you once, didn't I, of my grandfather Lenkoko and my grandmother Buta and their life on the Congo? When I contrast my life with theirs I feel I would be doing wrong to live the selfish life I am planning to live. I think I should pass the many blessings that have come to me in this Christian land on to someone else.

Then he went on and told her more in detail of the conditions at home and of his plan to give up his position and devote his life to bettering them. "But," he said, "I can't do this if you are not willing to make the sacrifice such a life with me will mean. I do not want you to decide just now but in a short time I must know."

They discussed the matter long and fully many other times during his stay and when he had kissed her good bye and she stood watching the train pull out of the station she said to herself: "If he only knew it he need not wait for an answer. I would go to the darkest of darkest Africa with such a splendid, noble man as that." And her answer two weeks later made him one of the happiest men in Louisiana and gave him new zest for his difficult task.

That winter he taught the school and rented a farm. Needless to say the school was never better taught or farm better tilled than that year. With money he saved from teaching and farming he bought a few acres with a little three roomed cabin upon it. This he made as neat and comfortable as possible and that fall he and Mary were married. She was an admirable housekeeper and from the line of sweet smelling dish towels in the clean back yard to the cozy sitting room she gave it just the homely finishing touch that only a woman can give.

They didn't have much money, but whitewash, soap and water, a few flowers seeds and a rake are cheap and their busy trained hands, strong muscles and cultivated brains did the rest to make it the cleanest, prettiest home for miles around.

Humble and with hearts full of love they won friends and followers and after awhile other farmers wanted to own their land and farm it properly and other women wanted a cleaner house and prettier home.

That winter Joseph had too much to do to take the school but he secured a classmate who had within him a spirit of helpful living and with his help in time a new school building was erected and a longer term granted.

Also they both saw and disapproved of many things in the church they did not stand critically aside. The first Sunday they put their membership in and went to work at once to help. Each took a Sunday School class, helped in the Endeavor Society, listened patiently to the very poor preaching of an immoral preacher, but when the time was ripe they used their influence to hear one whose life was above reproach.

(TO BE CONTINUED.)
Lesson 7
Lesson for February 6.
Edited From Standard Bible Lessons.

WORLDLINESS AND TRUST.
Matt. 6:19-34.

TIME.—A.D. 28. PLACE.—Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS.—Christ and the multitudes. PERIOD IN CHRIST'S LIFE.—Second year of his ministry. RULERS.—Same as last lesson.

GOLDEN TEXT.—“Seek ye first his kingdom, and his righteousness: and all these things shall be added unto you.”—Matt. 6:33.

INTRODUCTION.
Our lessons are still about the Sermon on the Mount, and there are only a few verses which separate this lesson from our last lesson, that is, Matt. 6:16-18, and these verses treat on fasting. Christ speaks of this in the same manner that he speaks of prayer. Today, our lesson is the plea to not lay up our treasure on earth, but in heaven. In the Sermon on the Mount our Lord gave an outline of that new kingdom of heaven which he proposed to set up on the earth, and of which he himself was to be the sovereign. First, he describes the character of its citizens in the Beatitudes, then he points out the nature of their influence among men at large. He then tries to explain the law of the new kingdom and that it would not destroy the law of the old one, but, on the contrary, would fulfill it in its spirit and aims.

EXPLANATORY.
19. LAY NOT UP FOR YOURSELVES TREASURES UPON THE EARTH.—All laying in store is not forbidden, but hoarding; i.e., the accumulation of wealth as our treasure in which our heart is. RUST.—The Greek word would be more literally rendered “eating,” and it is so translated in I Cor. 8:4. It signifies here the whole corrosive influence of time, “which eats into and consumes the fairest and the best-protected possessions.” BREAK THROUGH AND STEAL.—An expression applicable to mud walls of Oriental huts.


21. WHERE THY TREASURE IS, THERE WILL THY HEART BE ALSO.—Here is the danger of aspiring earthly wealth. It is proper for a Christian to earn money, and the more money a genuine Christian has, the better the world will be, for he will use it for the good of others. The danger lies when our hearts become absorbed in things temporal to the neglect of things eternal.

THE LAMP OF THE BODY IS THE EYE.—The eye is not itself the light, but it contains the light; it is the light or candle of the body.

IF THEREFORE THE LIGHT THAT IS IN THEE BE DARKNESS.—If that which is intended to be the light of the soul be darkened, in what total darkness will the whole soul be plunged? When the Pilot is drowned and the candle is put out, and the general is taken prisoner, what hope will there be after that for those that are under command?

24. NO MAN CAN SERVE TWO MASTERS.—That is two masters with opposing wills. YE CANNOT SERVE GOD AND MAMMON.—A word of Syriac origin, meaning riches.

26. BE NOT ANXIOUS FOR YOUR LIFE.—Make not your physical and temporal wants the special and great object of care. The precepts had special reference to concern for the future, as is evident in verse 31.

27. WHICH OF YOU BY BEING ANXIOUS CAN ADD ONE CUBIT UNTO THE MEASURE OF HIS LIFE?—A cubit was about eighteen inches.

28. CONSIDER THE LILIES OF THE FIELD.—Lilies here may be used to designate all of the flowers of the field. Dr. Thompson, in his “The Land and the Book,” in describing the Huleh lily, in reference to this verse says: “It is very large, and three inner petals meet above and form a gorgeous canopy, such as art never approached and king never sat under, even in his utmost glory.

29. SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE.—Natural beauty is superior to artificial beauty.

31. BE NOT THEREFORE ANXIOUS, SAYING.—These verses sum up the conclusion of Christ’s words of warning against “greed and its concomitant care.

32. FOR AFTER ALL THESE THINGS DO THE GENTILES SEEK.—If the heathen around you do this and you do it, in what are you any better than they?

34. THE MORROW WILL BE ANXIOUS FOR ITSELF.—Do not foolishly increase the cares and anxieties of to-day by borrowing from the morrow. Every day brings its own trouble and to anticipate it is but to double them, the greatest trouble I ever had never happened.
HELPFUL TO ALL.

Our Christian Profession is Judgement.

CHRISTIANITY has in it the property that enables it to bring to judgement all who profess to be under its influence. The voice said of Saul, "I will show him how many things he must suffer for my name's sake." John foresaw this property when he said, "And even now the axe lieth at the root of the tree: every tree therefore that bringeth forth good fruit is hewn down and cast into the fire,—whose fan is in his hand and he will thoroughly cleanse his threshing-floor: and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

A man may be an imposter in business or politics and go on with a measure of success, but he cannot do so in religion. He will be shown what he must endure for his name sake's and if he is not willing to endure thus his judgement soon reveals it.

And what is true of an individual is true of a nation or a civilization. It, too, must pass through its judgement. Whenever a people make a noble profession they are put to the test. They must carry out their profession as Christ would carry it out. Isaiah in setting forth the nature of Christ said, "With his stripes we are healed," and Christ himself said, "If any man will come after me let him take up his cross and follow me." He who makes a noble profession must take up his cross and follow him.

We have boasted of our splendid christian civilization; we have pointed with pride to our splendid benevolences; we have sung with exultation, "Down in the valley with my Savior I would go," "Where he leads me I will follow," "Oh how I love Jesus," and a hundred others; and we have sent the choicest spirits of our young people to the heathen fields to each them the way of the Lord, but none of these are the final test of the depth of our christian profession. The final test comes in our conduct in dealing with those who touch our selfish interests. Is our christian profession able to solve all our problems or are there some that it will not reach?

Christ bade his disciples go into all the world and preach the gospel to every creature. A great many people will give to foreign missions, and will work up a splendid sentiment, and when it comes to carrying out this principle to the needy at our door they do nothing themselves and they place every obstacle possible in the way of those who will do it. Many people of the North pass it by with the ease of those who have no responsibility, and many in the South will do nothing because of punctilious notions of social lines. They forget that the Christian, by bearing his back for stripes, can heal this people without disturbing the social equilibrium with violent shocks, but the social lines are rent all asunder by those who refuse to do this work. The libertine, the hoyden, the lawyer, and the politician will rush in when angels would not dare to tread. Fifty years more of this and the tragedy in Cuba will be repeated in our fair South land.

The christian church of America must heal the Negro with her stripes, or humbly confess that she is not what she professed to be. The ax is laid at the root of the tree. If she is not a tree that beareth fruit she will be hewn down. The Negro must be given this gospel of service or he will destroy our civilization. The crisis will come when the next great political upheaval comes. Inside the next fifty years our present political alignment will be obliterated and then the element among the white people that outwardly has stood punitively for social distinctions, but inwardly has broken down every barrier, will form an alliance with the baser element of the Negroes and Anarchism will follow.

That is, those things will be, if the church does not do its duty. From our observation we believe the church is BEGINNING TO DO HER DUTY. Never before in the history of the Christian Church has so much been done for a race as is being done by the church in America. Millions of dollars in private gifts and in public taxation are given. And what bespeaks more for the work, the white people are giving thousands of their choicest spirits to lead the work. We might give millions upon millions, but if we would with hold the heart of the givers, it would all come to naught. And let not the North think they have done all the work. In the South are a class, especially southern women, who are helping to do this work in a most substantial way. They include in their number a vast majority of those who are true workers in their own church affairs. It is our honest conviction that the church in America is accomplishing in this field a work that will shed luster on it for all time to come.
NOTES FROM OUR SCHOOLS

Lum Graded School

The spirit of the services Sunday was in keeping with the day. It was a beautiful day.

We had a good Sunday School, after which an excellent sermon was preached by the pastor in charge, Bro I. C. Franklin; his text was taken from Matt. 11:28-30. Bro. D. C. Brayboy, our State Evangelist, was with us and spoke very earnestly on the text. We are always glad to have him with us.

We are now looking forward with a great deal of interest to the coming of our C. W. B. M. Quarterly Meeting, which is to be held at Union Church on the second Lord's Day in March.

We are sorry to hear that Bro. J. E. Bowie is again on the sick list, and we pray that his recovery will be a speedy one.

Southern Christian Institute.

Lula Gettis Smith, '09, is the wife of the farm manager of the Utica Institute, Utica, Miss. She is also matron of eighteen or twenty boys. She makes the rules for them and sees that their rooms are neat and tidy. She loves his boys and is interested in their progress. Her husband, H. G. Smith, '07, beside being farm superintendent is chaplin of the Institute.

Hampton Griffin, one of the students in the Bible School occupied the pulpit of the Institute Church of Christ last Sunday evening.

Celeste Jones, '09, is teaching near Bovina, Mississippi.

All nature was out of joint for an hour or two one day last week. Snow came down in sheets. It melted as it fell, and soon the storm was over, and Spring was abroad in the land again.

Last Saturday evening Miss Hunt planned a pleasant surprise for her girls. Arrangements were made with Mrs. Burgess for the mandolin and guitar club from Belding Hall to come over to the reception room of the girls' hall at the conclusion of the meeting the girls were holding. The boys slipped in quietly while Miss Hunt was telling the girls to close their eyes. The matron said the signed to open their eyes would not be hard to find. It is said that some of the girls really peeped. At the beginning of the music all opened their eyes and enjoyed it to the full.

Alumni Notes

After a long vacation I come seeking those of our own. I am very anxious to have a letter from each of you within the next three weeks if possible. You will well remember the time for our commencement is drawing near and as we are a bit far apart must begin now to gather in our material that we may hold our own next May. I am determined now more than before to give to the work of well representing my Alma Mater the best there is in me. Who will be the next to say "And I?" I fancy I hear thirty-five voices ringing throughout America, Jamaica, and far-off Africa.

I wonder how many of us realize our relation to the school. We are its stock in trade. The world looks at us and says, "This is the fruit of the Southern Christian Institute." Then we should never let up, but always be careful that we bear good fruit. Dear members, we want a large gathering this year. Let each one who can come come prepared to tell us of his or her work. We feel that this will help us much. Because you have not met us in one of these meetings don't feel that this is not to you, but remember that we have you on our list and count you as one of us.

Pretty soon I shall be writing my annual letters. Not long ago I spoke of what a nice lot I had to write; then I numbered them, one, two, three, four, etc., and now some number must be changed. Number nine, or the first for America, has fallen asleep. He (B. O. Hurdle) was doing a good work in Texas. When last he wrote the Association he said, "I hope to be with you May, 1910."

We known not how soon the Lord will call us, but if we do faithfully our work now when we are called from labor to reward we will see Jesus in all His glory; then let us use our time now for Him, remembering that TIME RETURNETH NOT.

CYNTHIA T. YARBRO,
Secretary,
INSTITUTE RURAL STATION, EDWARDS.
Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

I am wondering where some of my young folks are keeping themselves who have written to our page the last few years. Can it be that you feel that you have grown too old to write to this page again? We hope you may never get too old to be "young folks." How happy we would be to hear from the following again, and others:


Isn't this a fine list? None of these I remember it now is on the list of "Cousins." Won't you write to me again and renew your allegiance to Uncle Isaac? Who will be the first new one to join our Circle? Something is about to happen on the THIRD PAGE.

THE SWEETEST VERSE.

A Young Christian, at the death bed of an aged saint, said to him, "Shall I read to you the sweetest verse of the Bible?"

"Yes."

The young man read the verse. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

"No," said the dying man, that is not the sweetest verse. Read on.

The young man read, "And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"That is the sweetest verse," said the dying man, "It is not the mansions, it is Himself, I want."

Selected.

Africa

The following was spoken by little Clara Walker at the closing exercises of the Liberian Christian Institute just before Christmas:

A foreign stranger came in town.
From some where I don't know:
He meant to stay a little while
And then get up and go.
He started for Monrovia once.
This place he did not reach:
The fever caught him in the path.
Away out on the beach.
With burning fever he returned.
And stopped in our town.
The folks began to speculate.
And prophesy around,
But prophesy at length did fail.
And he began to teach.
He thought he'd find a better place.
Away out on the beach.

He'll die: he won't stay long in Schieffelin.
He has killed some one and ran away.
Is what the people said.
And didn't have time to get his clothes.
And don't that beat old Ned?
The fever held him hard and fast.
Till he had almost bleached.
But now and then he'd take a walk.
Away out on the beach.
He down the river went one day.
And stopped with Mr. Lett.
Some very pleasant days he spent.
And some he'll not forget.
He meant to build on the mountain side.
This plan he did not reach.
For no place seemed so dear to him.
As way out on the beach.
The basement was our school ground.
Though it was very dark.
When we assembled there we'd sing.
The watch dogs they would bark.
Our teacher he would always whip.
He'd make you fairly each, But now he's gone and built a school.
Away out on the beach.
At first the distance seemed so great.
I thought I could not go, But when I walked there just one week.
The path did shorten.
And now Lord let me faithful be, And some day I may teach;
And so we came here every day. Away out on the beach.
The Lord has made me many friends.
Away across the sea.
And teacher tells me this big house.
They put up here for me.
Don't bother me I am going to school.
I'll see what I can reach.
If rain or sun obstruct the path
I'll go out on the beach.
Arkansas

Dear Editor:—Please allow space for the following report: Our second quarterly meeting in District No. 1 was held with the congregation at Wrightsville, Ark. on Saturday and Sunday Feb. 5th and 6th. While the meeting was not largely attended yet all that did attend, seemed to have come with heart and mind on the advancement of the cause of the Master. All of the old arrow points and Tomahawks were just simply buried in the waste and rubbish of the past, and peace prevailed throughout. All the talks were short and spicy and to the points directing our minds to higher and nobler purposes. Bro. James Hawkins presided with great credit to himself and good that congregation, and Bro. Thomas Wright served as our secretary. After the superintendents Introductory address, short were made on the needs of our State by the following members:—Bro. L. Findley, M. M. Bostick, W. M. Martin, James Hawkins, Mrs. Almond Jones and Geo. Tippins all of which were very interesting and show that the speakers had been studying the conditions of our state work with a view of offering some suggestive encouragement to the workers in the fields. Would it be that God that all who claim relationship with Christ would be likewise, there would soon be a revolution started, in this great state at the noon hours. The good sisters spread a nice dinner and all were invited to remain and take part in the many good things prepared for the occasion. This was a great social feature. The Sunday services were well attended. Bro. M. M. Bostick preached a very able and interesting sermon on the subject of Faithful Service, taking for his text (Heb. 11:1.) this was a great service, the slumbering passions for loving fellowship that had been pent up in, some gave expression to the joy within as the speaker, carried their minds over the broad fields of loving service into which God is inviting them. After this service the sisters spread another nice dinner to which all were kindly and lovingly invited.

I beg to remain yours in the service,

Moses Powell.

Argenta.

Texas

ASLEEP.

Mrs. Mary Sweatzy of Caney, Texas died January, 15th at Caney, Texas. Sister Sweatzy was a faithful member of the Vine Grove Church. She was also a faithful member of the auxiliary and was serving as treasurer of Caney Auxiliary at the time of her death.

It was the writer’s pleasure to visit and meet Sister Sweatzy for the first time in December. I found her then upon her bed of affliction and in her own words, waiting upon the Lord. I shall not forget how she helped us sing and after prayer asked us to sing more. Our visit was one of pleasure to see one so sick yet strengthened spiritually so as to rejoice with us. Her life stands as a monument in her community, church and Auxiliary. Every one was anxious to have me meet her, and before I

spent an hour in praise services and scripture quotations and comments. There were three congregations represented at this meeting (viz) Argenta, Little Rock, and Wrightsville. The total amount collected was $12.10 a gain of $2.19 over the first meeting in District No. 1. Our next meeting in this District will be at Argenta on Saturday before the 1st Sunday in May.

Efforts are being made to raise $500.00 by our convention in October to be used in new fields. Bro. Laurie Jones starts it off with $5.00 and this means if things go as they should the plans will be a success, as it should be. There are a very few people who will refuse to help a cause that is doing a real substantial work in the service of God. We regret very much however that there are a few who find no real pleasure in giving to any good cause, even in their own way notwithstanding their claim to discipleship but having our eyes fixed on the Beautiful Mountain of safety and delight, we cannot look back to the cities of the plains in their destruction. Go forward will be the desire of all who look forward to a great ingathering to the cause this year. This is our construction period and much labor and means is required to prosecute the work. No loyal disciple can afford to close his ears to the crying needs, on every hand, looking forward with great confidence in our brethren to a great success this year.
met her I felt I knew her. Every dollar of mission money entrusted in her hands was safe they said and when called for could be had at the asking. For years she had been a mission sister, and letters that came say her place will be hard to fill. May her splendid Christian life continue to be a monument to the building of Christian character in her community. Our loss is heaven’s gain. Her companion, bro. Sweatzy has a greater interest in heaven. She has entered the new life, May we be faithful as she was until the end, when we shall enjoy with her Life Eternal.

Mrs. Wm. Alphin, Organizer

WACO.

PROBLEM I.

The problem that is pressing me most this afternoon of the New Year, is trying to help a newly organized church in a large town to secure a pastor—the man for the place. They write “we are working and growing and are very hopeful but you must come and lead the work or see that we get some one who can.” The question is where is the man and can he be secured? This consideration lead us to the great pressing problem “Our Ministerial supply.” How can we supply these worthy calls for men to pastor the congregation in large cities, is one of our immediate problems for solution. It must be at least partially solved or the extension of our work into the cities by our evangelists will be a mistake; if not a failure. The fact that the congregations are small, therefore not self-sustaining, but at the same time in a fertile field, needs, and must have a strong man, makes the problem more difficult. If we haven’t the men how can we get them, must be the next question. We must have them for the work must be done. I don’t believe the mission of the church place upon an individuals responsibility greater than his ability. We must extend the work of the church into the cities and sustain it. We must plant life and soul saving stations in the city if we are to take the gospel to this our home land. We are largely weak and unknown because of a lack of churches in the cities. Our people as a rule are unwisely flocking to the cities. The city has become the center of action in promoting the interests of organizations. The rural districts can be evangelized from the cities more rapidly and successfully than the cities from the rural districts. Have you noticed carefully a visit of the city pastor to a country church and the visit of a country pastor to a city church? We get the same fact in the visit of a pastor in a large city to a small town. As a rule, it is more expensive to evangelize the cities from the rural churches. The city preacher, if he will, can work more successfully in the city than a country preacher in the city. This is true, but none the less the fact some of our most successful city pastors were once country preachers.

Much more could be said respecting the need of work in the cities but would simply lead up to the same question—how are we to get the men to do the work?

If we follow closely the history of the progress of our white Christian brethren perhaps we can get an example that is helpful. Now, of course, we are not “White Folks” and don’t desire to be if we do paint and powder our faces and straighten (iron) our hair. Perhaps we saw some one else do these and we follow their example. So it is an example we may find in the history of the white brethren that may be far wiser for us to follow. Possibly for a full half century the church among them was largely rural church. They were not able to make a representative showing in but very few large cities during the first fifty or sixty years. To meet the conditions over in Virginia a factory was established to prepare men and named “Bethany College.” They organized and co-operated the rural churches. The rural local congregations produced, and encouraged young men who gave their lives to the Gospel Ministry to enter Bethany and prepare. A few years’ work in Bethany then came Hiram College in 1850; Eureka College in 1855; Christian University (Mo.) in 1853; College of the Bible in 1857; Drake University in 1881; cotner University 1889 and many others. Now go into the large cities and see if the white brethren have a representative showing. They have founded their Christian schools and colleges and prepared men for the work. They had this to do and were governed by the facts in the case and went at it and are yet at it. It is not over drawing the picture to say that Bethany College induced by the Holy Spirit was both directly and indirectly the great factor by which the Pittsburg Convention was made possible. These schools were an indispensable necessity in meeting the demands and doing the work.

While I am not fully informed, I feel safe in saying not one of these schools were placed in the care of those who had not been trained by a Christian school.

Now to supply the needs of the Church among us is not this a good example? Is not this the same route Brother C.C. Smith, as a son of Hiram College, and the O. W. B. are trying to help us go?

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

Ali 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, missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Africa.

Dear Miss Hunt, I am now writing you again at the close of our school for this year. I trust you are enjoying a happy life at the close of this old year. As you think of the many lives that are being made happy through your kindness, I know you can but rejoice.

I feel proud to know that I have friends in that far off land, who are praying for me every day and are also studying for my future usefulness. I rejoice in the Lord my God, and I thank Him for my opportunity.

My dear sister, on the twenty-sixth of last month was our commencement exercise at Denham Station. It was one of the most interesting ever known in the history of the L. C. I. The students numbered sixty on roll. There were a number of visitors who were more than two hundred. Our school was full and our dear friend, Moses T. Early, from Marshall was with us as usual. He wishes to see us make great progress in life’s work. He with Mr. Williams who lives about forty miles from our home, addressed us in a most inspiring way. So great was the impression made by their addresses, that every one wished they had reached the standard where they might go forth and teach those who are in darkness, the way of salvation.

Many persons are interested in this work and there are eight boys at the Mission now who are being supported there. We expect seven more from Paynesville to this school next term. All the neighboring settlements are interested in this work. People will come from every settlement when we are having our school exercise. The weather has been fine during this last month; the crops this year have been very fine, and the folks are planning to cut other farms.

The two hundred acres of land that teacher spoke of which the government granted him have been surveyed, and the deeds are being made out in the name of the C.W.B.M. Peter Duncan, a Congo boy, has made a fish trap and caught a nice lot of fish. The Mission boys have killed several deers which helped greatly. A monster leopard is making frequent visits to the L.C.I. Teacher tried to catch him but has failed so far.

I have just arrived from a short visit to another settlement where I attended the Baptist Association, and arrived home on Monday, six o’clock. It was an interesting meeting of four days. Some friends are planning to send their boys to the Mission next year.

Two of the Mission boys will spend their vacation with their parents and friends. We are praying that none of the L.C.I. students will meet with difficulties, or be found in bad company during this vacation.

May the Lord bless the work of your hand,
I am your sister in Christ,
RUTH E. WALKER.

Liberia.

Arkansas.

To the various Auxiliaries among the colored workers.

Dear sisters:—

We are now looking forth to make our Workers Conference a great one. Make ready to attend if possible. Ask the church to help you there and if they cannot do so just come any way on your own pocket as your humble servant and dear companion do. Let us make a sacrifice to meet together in this missionary movement to learn the way more perfectly. Don’t fail dear, presidents to raise the one dollar from old Auxiliaries and we expect seventy-five cents from new Auxiliaries to represent at our Sisters Conference in May 1910 at the S.C.I. Bring or send it. Let the President, and Secretary get together and make out a correct report of your good work whether great or small. Give number of members, amount of money raised, how many Auxiliaries organized, total money raised in each state from May 1909 to May 1910. Also the number of preachers who favor missions and work for it. Don’t fail to give correct quarterly report in Missionary Tidings and state colored, so I may get the correct amount of money for my annual report in September for our National Convention. I am asked to keep before the public.
The Cut, but Newsy page of the Gospel Plea.

our reliable men and women. Both sides are doing this so we may know who we are dealing with. Can you blame us when there are so many dishonest workers? I hope to hear from the Vice President and Secretary of the Conference.

Yours in the work of the Master,
SARAH L. BOSTICK, President of Conference,
ARGENTA.

Continued from page 5.

Are not Pres. Lehman and his body of teachers trying to make the S.C.I. to the church among us what Bethany is to the church among the white brethren? Are not Professor Thompson and his body of teachers working to make it possible for us to refer to the Louisville Bible School with as much reverence and pride as the white brethren refer to Bethany? It is conclusive in my judgement that the Christian Woman's Board of Missions is helping us in the same route by which the white brethren are succeeding, but as a different race with different conditions, environments and peculiarities. On account of the work the S.C.I must do to prepare our men and workers for their work, it must undoubtedly be a greater benefactor to us as a race, than Bethany is to the white brethren. It is in this route we have assurance of men for the work. Sure it will require time, but in indespensible preparation time is well spent. By cooperated efforts results often come more promptly. If the schools receive better co-operations, many of the retarded blessings held in store for the work would come more speedily. The movement in different states for state schools should not reduce our interest in the appeal for help for our general educational work. The nature of our educational work is such, as to make it impossible to withhold our cooperation from the general educational work without retarding our own state work. This is as it should be, for it is the spirit and principle by which we must succeed. There must be a general fellowship in this work. More real fellowship in this work would give us more men to answer the pressing calls. We ought to give a thousand dollars to the Educational Rally call this year. The lack of colored brethren to co-operation in this call will surely greatly retard the work. According to the reports there is not one state asked to give as much as five cents per member. I am sure Texas is not. Texas can't afford to not give her apportionment for Educational Rally Day. The fellowship of the brotherhood is extended too largely to Texas for Texas not to, at least, show appreciation.

This is written in the hope that we may think on the real situation, lay aside imaginary things and consider the problem honestly. Prayfully go over the necessity and needs of Educational work and respond as brethren to this call. How can we give the back of our hand to this work? Bro., Preacher, and officer, give your people a chance to give. Without the schools we are hopeless. Our joy in these things is limited by our service. A free and willing service gives the greatest joy.

Fraternally,
OLD HICKORY.

Texas

Dear Editor:—Please allow me space in your paper to inform you of the death of Sister Darkes Jordan, who died February, 5, 1910.

She leaves a brother and many friends to mourn her last. She was a member of the Church of Christ and lived a christian life. We hope that our loss is heavens gain, and may we all try and meet her in the sweet bye and bye.

GEORGE MEANY.

Virginia

Dear Editor:—Please allow me space in your valuable paper to report my last week's work in January, 1910. I preached one sermon at Pageston, West Virginia, to a good audience then I went there to Joreed, West Virginia, and preached a few nights and the result was one addition from the Methodist Church. I set a part that work at Joreed. I also ordained Bro. William Calendar for an elder in the Church of Christ and Bro. Howard Tanamore for a deacon in the Church of Christ. Pray that I may be more useful in the Master's service.

Your brother,
J. C. CARTER.

PULASKI.

AN EVENING PRAYER.

To-night I lay the burden by,
As one who rests beside the road,
And from his wearied back unbinds
The whelming load.
I kneel by hidden pools of prayer,—
Still waters fraught with healing powers;
In God's green pastures I abide
This longed-for hour.
Lesson 9
Lesson for February 27.
Edited From Standard Bible Lessons.

FALSE AND TRUE DISCIPLESHIP.

GOLDEN TEXT:—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.”—Matthew, 7: 21.

TIME:—A. D. 28. PLACE:—Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS:—Christ and the multitudes. PERIOD IN CHRIST’S LIFE:—Second year of his ministry. RULERS:—Same as in the three lessons before this one.

INTRODUCTION.

Today we have our last lesson in the Sermon on the Mount. Jesus is continuing his teachings concerning the principles of his kingdom. The Sermon on the Mount began by giving us the character of those in the new kingdom which Jesus proposed to set up. This is wonderfully portrayed in the Beatitudes. After this, he shows the relation of the members of this kingdom to the world. They are to preserve society from corruption, like the salt, they are to be a light to the world, like a city set on a hill or a lamp set on a lampstand. He then proceeds to show them that he came not to destroy the law, but to fulfill it. After this, he describes the new life of the citizens of the coming kingdom, as seen in the unostentatious practice of alms-giving, of prayer and of fasting, but also as apprehended even more intimately in its ruling temper and spirit, in its persistent laying up of the true treasure in heaven, in its single-minded devotion to the service of God, in its comparative indifference to earthly interests, such as those of food and dress. After this, Jesus speaks of judging one another, of asking and receiving. Now comes our well know rule: “All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets.”

EXPLANATORY.

13. Narrow.—This word is “strait in the King James Version, and must not be confused with the word “straight.” We often use the word “strait” in the expression, “I am in a straight betwixt two.” We find the word again in the straits (narrow) of Gibraltar.

14. Few are they that find it.—It is not because the gate is difficult to find, but because they do not desire to find it.

15. Beware of false prophets.—A false prophet is not merely an erroneous teacher, but a lying teacher; strictly speaking, one pretending to and deceiving others; it does not signify properly on deceiving himself, and so unconsciously deceiving others.

17. Even so every good tree bringeth forth good fruit.—The Lord points to the uniform law of nature. Evil fruit.—Of the several words in the New Testament denoting evil, this emphasizes evil in its fruit, so does its condition. A healthy tree we know brings forth good fruit, but a tree that is decayed, bringeth forth evil fruit.

18. A good tree bringeth forth evil fruit.—The Lord points to the uniform law of nature. Evil fruit.—Of the several words in the New Testament denoting evil, this emphasizes evil in its fruit, so does its condition. A healthy tree we know brings forth good fruit, but a tree that is decayed, bringeth forth evil fruit.

20. Therefore by their fruits ye shall know them.—The truth stated in the first part of verse 16 has been illustrated and restated as a conclusion and for emphasis.

21. Shall enter into the kingdom of heaven.—Prayer unaccompanied by works will not gain for us an entrance into the eternal abode of the good. But he that doeth the will of my Father—Profession is good, but if I am not willing to go where He wants me to go, and do what He wants me to do, then I am not a christian.

22. In that day.—The day of judgment this means.

23. I never knew you.—Never recognized you as my disciples. While my name was on your lips; your hearts were far from me.

24. Everyone therefore that heareth these words of mine.—The two sort of hearers are here represented in their true characters under the comparison of two builders. Both class of men hear the word. They both have houses with the same appearance externally.

26. Everyone that heareth and doeth them not.—They hear the words, but make no effort to act according to their knowledge.

House upon the sand.—Dr. Robinson says that in the east today those who desire to build houses on the rock often have to dig down to the depth of thirty feet. This would take work, while it would be comparatively easy to build on the sand. Thus it is easy to hear the word but it takes good hard work to do what it says.
HELPFUL TO ALL.

America is a great country for breaking away from old customs and establishing new and better ones. The spirit of our civilization is iconoclastic. At the time of the discovery of America Europe was in an exactly opposite spirit. It was determined, at all hazards, to keep things as they were. Old customs and habits of thought became ironbound laws from which no man dared to depart. Some tried to leave the beaten paths and were cruelly persecuted. When America was ready for new settlements, the persecuted reformers at once migrated and laid the foundations of a new state and a new civilization. Of all the nations since history began, America was the most fortunate in this respect. If the reformers in Europe were in earnest, in America they had a chance to do as they desired, and they did. In framing their new constitution, they made provision to avoid every one of the abuses from which they suffered in Europe. Way back in the days when the Germans were barbarians, they held steadfastly to the principle that all authority comes from the people; but when they came in contact with the Romans, they modified this so as to have a form of Monarchy. However, when the reformers came to America they reasserted their old principle of a government by the people. America has completely emancipated the world from the old abuses. Whatever things we suffer, are due to new abuses which our forefathers did not foresee.

How great a blessing America has been to the world's civilization cannot be measured yet; but when the time comes to make the estimate, it will be found that our civilization did more to bring the world toward an ideal civilization than all the great civilizations of the past combined. All the great inventions in this country and Europe are directly due to our influence on the world's thought. But the greatest thing we did was to lay down the principle that all the people shall have the privilege of enlightenment. This will forever prevent any permanent lines of caste being formed. All the people are in the struggle for higher things and no power on earth can stop them.

This being the situation, we will see that America will teach the rest of the world a lesson on race adjustment that will possibly be the greatest thing they will have done. South America, Mexico, and the most of the West Indies were settled by that element in Europe that stood for the old, and persecuted the reformers. They built their states on the old principles. They believed in keeping the masses ignorant that they might be ruled by the favored class. As a result of this policy, the ignorant masses pulled down the upper classes and now we have in that section of the world republics that create a smile wherever they are mentioned. The caste that was intended to keep the race separate did not prevent miscen- gation and now they have a mixed race without almost any civilization. Every evil they suffer in Santo Domingo and Venezuela are directly traceable to the reacting policy of the anti-reform element of Europe.

But in the United States it will not be thus. Here we have consistently followed the policy of enlightening the masses. We are determined that we will lift up the deprived lower classes ere they pull us down. When the Negroes were freed from bondage, a school system of vast proportions was devised for their elevation. It was all America that did this, not simply the people of the North. It is true, the people of the North took the lead in this, and opposition in the South gave that section the reputation of being against the policy, but when time will have given us the opportunity to study the situation, we will see that there will be as much credit to the South as to the North. What the South did, it did under much greater difficulties than the North encountered. The men of the South like Bishop Haygood, Bishop Galloway and Currie showed the heroism of true martyrs. When the South was in a prostrate condition from a disastrous war, it required no small degree of courage to tax themselves to maintain a public school system to educate the Negroes. And this was done when the Negroes had no competent teachers and the Negro country school was almost a travesty on education. The people of the North went down into their pockets and gave generous gifts to establish schools to prepare teachers. It was as though the South had said to the North, "We will establish a public school system if you will prepare us teachers." The North said, "Good, we will do it." Forthwith the North sent off its best men and women down to do the work. For some time they suffered much persecution from the unthinking, but they were not daunted and now a mighty work is being done.

Now what shall be the Negro's attitude in this whole matter? Manifestly he must realize that he has been the recipient of a great service and he must endeavor to show to true gratitude or be forever cursed. Only one of the lepers returned to express thanks; but in this case an whole nation must return and offer itself as a service of thanks. If the white people of this country had been reactionaries instead of reformers, the Negroes would now be in the state of the people of Santo Domingo or South America. Instead of this, they are themselves becoming reformers. Now if they show true modesty in their efforts, God will bless them greatly. They should thank God for the good white people who have done so much for them.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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Primitve Christianity and the general interests
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NOTES FROM OUR
SCHOOLS

Lum Graded School

Our Sundays here are full and enjoyable. Af-
ter Sunday School we had a few minutes intermis-
sion, then we assembled again for preaching. The
text was taken from the fourth chapter of Acts.
The subject was "Obedience to God." Brother
Franklin explained beautifully how the blessings of
God attend those who are obedient to His word;
and how those who disobey Him are sorrowful and
unhappy. There were so many Bible illustrations
that he gave of those who obey and those who dis-
obey God, that it made the service very impres-
sive to the audience.

In the Christian endeavor this evening, we had
a very good talk by McKinly Jackson, one of our
students. He spoke from the nineteenth verse of
the nineteenth chapter of Genesis "God's mercy to-
wards man," illustrated the subject very nicely.

A new garden has been built, but owing to
the exceeding cold weather nothing has been plant-
ed. Cabbage seeds have been planted in a box so
as to have plants to transplant as soon as the weath-
er is favorable.

We are indeed sorry that one of our work stu-
dents, the cook, became dissatisfied and left us.
If there is a good, earnest, reliable, girl who would
like to cook for our small family and care for the
kitchen and dining room, such a one may apply
to Isom C. Franklin for terms. This is an ex-
cellent chance for a girl who wishes to earn her
way through a Christian school.

All are cordially invited to be present at the an-
nual contest of the Mercer and Smith literary so-
cieties Saturday evening March 6th. The program
is a good one and we have reason to believe all who
attend will be benefited.

The Normal School conducted its first Teacher's
Convention, Saturday evening, Feb., 19. Frank
Coleman was chairman and Rose Coycault was Sec-
retary. Each member of the program was well pre-
pared and there was not a break from start to finish.

The following students give the Sunday School
talks for March: March 6, Rose Coycault; March
13, Hampton Griffin; March 20, Dixie Merrills;
March 27, Gentry Robinson.

The Inter-society contest occurs Saturday
evening, March 12. Everybody is invited. Plan
to be present.

The engine has been moved to the place where
it is intended that the electric light shall be installed.
It is the aim to run the machinery, the dynamo,
and the water works from this central plant.

The lake which is to receive the water for the
water works is filling up. It is difficult to tell just
how badly a sufficient water supply is needed.

Invitations have been received here to the mar-
rriage of Miss Alvira Wellington to Rev. Quincy
Primmont Limerick, Georgia, March 9. Alvira was
an industrial student here last year and has many
friends on the campus who wish her and her much
happiness through life.

Miss Elizabeth A. Ross, the National Secretary
of the Young Women's Christian Association, spent
Wednesday and Thursday, February 23-24 at the
school in interest of the Y. W. C. A. On Wednes-
day night she spoke to the Y. W. C. A. cabinet, and
Thursday morning 10 o'clock spoke to the student
body at the school chapel. Her subject was "Some
of the Things that are Worth While." It was well
worth any one's time to stop and listen to the beauti-
ful thoughts and wholesome advice given by one so
well trained. Her message was unique. The girls are
always glad to have her come to them, first, be-
cause of her modesty; second, because of the interest
she has in the work, and third, because of the thrill-
ing message she brings. She is well cultured, and is
looked upon as a ray of sunshine wherever she goes.
There is a pattern, girls; cut your garments.

NATIONAL DAILYGRAPHS.

If every one were forced each day to do his full
share of the world's work a lot of folks would have
to buy alarm clocks.

The only difference between women that is worth
taking into account is the difference in usefulness.
Politeness is the oil that keeps the social machin-
ery from squeaking.

Complaining because the coal that was burned last
month must be paid for this month and worrying
over things that may happen next week are twin evils.
Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

I have received a short chapter on the history of the Liberian Christian Institute which was read by Annie Walker, of Schieffelin, Liberia, at the closing exercises before Christmas. I hope to print it before long. In this issue we give you a letter from her.

You will note that we are also developing some poets.

Afr'ca.

It has been so long since I have written you that I am really ashamed of myself, but I have had so many disappointments this year until I was almost ready to despair, but I turned to the Lord and he helped me, for He never forsakes His own, and now I feel like a new person.

I have not been attending school much this year because I have to stay at home and do the work at home for my parents and the little ones, but I go when I can and learn all that I can.

You know, Uncle Isaac, this country is not like yours. I am told this is a hard one. If our parents are not able to hire some one to do the work, their children are deprived of a proper schooling; they are not as the American parents, but I have great interest in school, and if I could help it I would never lose a day. My teacher tells me I would learn rapidly if I only had a chance to attend regularly. I regret so much that I am deprived of this opportunity. We have just begun the history of the L. C. I.; it was read at the close of school and will be continued for 1910. I am sending you a copy of it that you may know how the L. C. I. began. The number on roll is increasing greatly, at the close of school we numbered sixty and since then two more have joined us and still there are seven more expected by the opening of school. The work is prospering, and I think teacher would be glad if some one would come and help him, yet he doesn't seem to be weary in work. We are beginning to think that life is worth living. Oh, that we could always have kind and dear friends to teach us and pray for us! We think the prayers that are offered to God for us are being heard and answered. May the Lord bless you Uncle Isaac and help you, and may you enter His kingdom when your life's work is ended.

I am your friend in Christ,

ANNIE G. E. WALKER,
Liberia.

Mississippi.

Dear Uncle Isaac,—Please find space on your most interesting page for the following:

THE BINDING LINK.

If I should ask you,
What is the binding link?
There is no doubt you'd
Commence to think.
But my cousins it's simply this:
Our beloved Gospel Plea
That travels through the home land,
And across the sea,
Is the binding link.
It carries the truths,
That will not shrink,
And fills our hearts with bliss.
From our cousin Lee Nora Moore,
We have the key, will we open the door?
Or will we stand and forget,
That the world needs us yet?
Just here I want to say,
That I was a Texan born,
And a message from Lee Nora
Seemed like the echo from a horn,
Telling me to drive the kine from the corn.
Now to the honest sinner men,
You may hear this call again,
But the day you hear His voice
Harden not your heart;
For some day you may want to make
Him your choice,
But will hear the word depart,
He that hath an ear to hear let him hear
Don't put it off for another year,
For if you do you may become worse.
You may drink a glass of beer
And cause sorrow to shed a tear,
Or you may curse.
Now to our cousin Lee Nora:
My name is neither Fannie nor Flora,
But it is Johnie.
I g'ess you'll think it awful funny,
To receive such an hasty reply,
From a boy at the S. C. I.
Your message was like dripping honey,
Far better than lots of money.
And after reading such a noble letter,
Who would not strive to do better?
In conclusion let me say,
When you have some more sunshine, let its rays
Fall gladly on our way,
For it strengthens us each day,
As we go toiling on the way.
Yours in His service,
EDWARDS.

JOHN FIELDER,
Reports from the Field.

North Carolina

Dear brethren.—I have thought several times to write you but on the account of sickness in my family, I was hindered. Here is $2.50 which will pay you up, and $0.50 on subscription for six months. Reidsville Christian Church will send in its Educational Rally collection now in a few days. I am contending for the faith that was once delivered to the saints. Hope that the good work will continue.

I am yours in His service,
J. L. STAPLES,
Reidsville.

Mississippi.

Dear Editor of the Gospel Plea.—Please allow space in your valuable paper to say our Sunday School District meeting has closed with a good spirit. We hope each elder, deacon, superintendent, teacher, mother and father, will take a part in this grand work. It is the spirit that leads you in all things that are good. Peter fed the sheep, Peter fed the lambs, take care of the little lambs, and sheep the will take care of themselves. Pastor, you should be pastor of your Sunday School, deacon, you should be deacon of your Sunday School, mothers and fathers take your children to Sunday School every Sunday and do right then God will give you a crown of life that will never fade.

Sunday School reports.—
Hermanville .................................. $2.00;
Union Hill ................................... $1.50;
Christian Chapel ............................. $1.50;
Center Church ................................ $1.50;
Public collection ............................ $1.30;
Total collection ............................. $7.80;
Paid to District Worker ........................ $1.95;
Paid to Sec'y ................................ $1.00;
Expenses .................................... $0.15;
Turned to treasury ........................... $4.70;
We had only one speaker from Union Hill, Little Shedric Foster. May God help us to do better in the future than we have done in the past.

A. C. SMITH, Sec’y,
PORT GIBSON.

Dear Editor of the Gospel Plea, I must write again. On the fifth Lord’s Day in January the Forest Grove C.W.B.M. had one of the best meetings we ever enjoyed at that point in connection with the work. We first had song and prayer, then our January scripture reading, short talks on the work, papers read, and the writer explained the work of the C.W.B.M., and what it is doing in many states. Next we had a paper, Women of to day, and then a soul stirring sermon by Rev. M Smothers who told every woman her duty and what she must do to inherit eternal life. We must study our Bible more, then we will know our duties better.

This year, 1910, every christian ought to take a better start for the Lord’s work and what we do, do it with a desire to do the will of the Lord, not just to be seen or highly spoken of, for that will be your reward. Two earnest working sister took part with the work in our last meeting. We rejoiced over that and we need more. Is there not more earnest working women with the Christ-like spirit and a worldwide mission heart in our Christian churches? If so, join in with us, for Christ died for the whole world, and we are trying to let the world know it by sending the gospel and helping men to prepare themselves to carry it.

Dear sisters, are you not willing to labor in such work as Mary, Martha, Priscilla, and others did with the apostles? Brothers, never try to keep your sisters from doing a work as these women did, for you are keeping them from the Lord’s commandments. There are many sisters who would be at work if their leaders would teach them right and God is holding His blessing from us until we seek him right.

Yours in Christ,
HATTIE J. GRIFFIN, State Organizer,
TILLMAN.

Kansas.

It has been some time since you have heard from us, but after having read several copies of the Plea that we have just received, having stopped at Emporia until we sent for them, I feel constrained to write about the prospect of a spiritual work at this place, and some experiences of the past.

This church has a strong foundation on which to build, a people who understand and love the doctrine knowing that the doctrine of the Church of Christ is the doctrine of Jesus Christ, and the twelve apostles. But brethren, I know members who dislike the doctrine because those on the outside did not like it. It was not attractive, they knew it, so don’t preach it, and among these same members, I have heard them calling the church “a branch of the Church of God,” a sectarian phrase, unscriptural and one of the things which Campbell, Stone and the great pioneer preachers of one hundred years ago fought against.

I know those who understand the doctrine, love
it, and those who are ignorant dislike it. Now when our preachers will arouse the people's intellect instead of their emotional nature causing them to feelInstead, it will not be a hard matter to get them to see the truth. Let us not put truth in the background, but put it in the front and suffer for it; remembering the words of the great Apostle, "Reprove, rebuke with all long suffering and doctrine."

Oh brethren, I long for the day when our young people who are now in our Christian schools shall flood the country and become great pillars in the churches of God everywhere, so that peace might reign in our midst instead of confusion. I say this because when we are educated to know what to do and how to do there is no room for fault-finding. Now concerning these people we find them spiritually active; prayer meetings well attended also Friday night Bible reading, and during the absence of the pastor on Lord's Day, the elder takes his place. I want to speak especially of Sister Bridgewater, who is a model mother and a Christian woman. She has not only saved herself but her whole house. She has seven children all near grown, all sing, pray and give, making her self accountable in giving for the two youngest who are in school. She is a widow and has been for several years, but she has brought up her children in a beautiful way. We stopped in their home four days waiting for the arrival of our house-hold. I can truthfully say a more beautiful behaved family it has not been mine to see. With all her large heartedness towards the church, she lives well. She has a lovely home well furnished, all about her shows prosperity.

Praise God for the good women all over our land and country that have found joy in His service that have done all they could, trusting Him to bring them out more than conqueror. Praise God for the Christian influence they have had over their children. Praise God for the truth and a love for the truth that dwells richly in their bosom.

Pray that we may do much here in building up the Master's cause in this place.

Yours in His service,

Mrs. A. B. Matlock.

WHY A COLLEGE MUST BE ENDOWED.

SCHOOLS THAT DO NOT NEED ENDOWMENT.

That certain kinds of schools can run successfully without endowment must be very evident to all.

(1) A low-grade private school, covering a narrow curriculum and appealing to a considerable constituency owing to special conditions, can be maintained without endowment. The number of teachers is necessarily small, and the grade of work, being somewhat fundamental, can be done, or at least is done, generally by teachers who have not made very extensive preparation for their work, and can consequently be secured at low salaries. This, however, is not a college in the true sense of the word.

(2) Boarding schools of a certain kind can run without endowment, because profits on board are depended upon in part at least, for the payment of teachers, and in these schools, too, the curriculum is generally quite limited.

(3) Private Normal schools can run without endowment, because they appeal to a very large constituency. There are thousands of public school teachers in every State that attend Normal schools frequently, for longer or shorter periods. The curriculum in these schools is also limited to such branches as enter into the work of the public schools. Classes are large, and one teacher consequently touches a large number of students. Such schools run successfully without endowment.

(4) State schools do not need endowment, for the very good reason that they are supported by taxes levied upon the people or from interest on invested funds obtained from the sale of school lands. But all this does not touch the problem of the church college, or the general or university that is not supported by State funds.

SOME SCHOOLS MUST HAVE ENDOWMENT.

(1) A general college or university that must necessarily compete with the State schools in its curriculum and general advantages, must have an endowment that will yield an income approximating the amount usually appropriated for the State school. This requires several millions of dollars of invested funds. Yale, Harvard, Columbia University, Chicago University, Leland Stanford, Jr., University, and other institutions of like character, have from five to thirty million dollars each, and I think one or two institutions exceed this munificent sum.

(2) A church college or university must have endowment or retire from the field. The church school is brought into competition with the great general schools and with State schools into which money is being poured by the hundred thousand every year. They must cover at least all the work leading to the A. B. degree; and that, too, not according to a limited, fixed schedule, but they must offer liberal elective courses. The general college program of to-day must cover twice as broad a field as was covered twenty-five years ago, to meet the demands in this age of elective study. This means a large number of teachers for a comparatively limited number of students. After the great general schools and State schools have levied their toll upon the possible student body of the country, the patronage for church schools is necessarily much reduced. This, however, is not to the detriment of school, or to the work done in these schools.

(Continued on page 7).
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 collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Mississippi.

THE SEVENTH QUARTERLY MEETING OF THE C. W. B. M. WILL BE AT THE HERMANVILLE CHRISTIAN CHURCH MARCH 5-6, 1910.

SATURDAY MORNING SESSION.
10:00 a. m. House called to order by the President.

Devotional services led by Bro. Wright and Sister Nanie Baker.

Talks by delegates.

Sermon by Rev. S. Flowers.

Collection and adjournment.

SATURDAY EVENING SESSION.
1:00 p. m. Devotional services led by Rev. J. Lomax.

Paper, subject; Women's Duty, by Sister Cora Foster and Sister L. Jackson.

Reports of Auxiliaries, Mission Sisters and State Organizer.

Sermon by Rev. J. Lomax.

Collection and adjournment.

SUNDAY MORNING SESSION.
9:00 a. m. Sunday School lesson taught by Bro. Sales and reviewed by E. Phelps.

Devotional services led by Sisters C. Jennings and J. Flowers.

Paper by Sister C. Heath.

Short talks led by Sisters O. Baker, F. Clark, Riley and Bro. J. M. Baker, followed by others.

11:00 a. m. Sermon by State Evangelist K. R. Brown.

Collection and adjournment.

SUNDAY EVENING SESSION.
1:00 p. m. Devotional services led by Sisters A. Murray and Wright.

Paper: Why should we support the C. W. B. M., by Sister Hattie Griffin, followed by discussion led by Sisters M. J. Brown, J. Flowers and Edna Travillian and by others.

Rev. G. Travillian.

Collection and adjournment.

Dear sisters, let us come out prepared to do a great work for the Master this new year. Every preacher in the christian work is invited to attend this meeting. May the Lord bless our efforts.

Committee, Mrs. Sarah S. Blackburn,
Mrs. Cora K. Green,

PORT GIBSON.

Texas

THE EVERY DAY LIFE OF A CHRISTIAN

In this world of ours, where men and women seem wrapped up in business from dawn until late at night, looking for the mighty dollar—the question comes, does it pay?

Does all of this worry and hustle pay for men and women who are christians? In many lives it pays, but in far too many it does not pay. Riches to many are a burden for the more they have the more they want and money becomes their god.

But the man and woman that have these riches and deem them as a gift from God to help fellow humanity—to these riches are a blessing. Then there are those who accumulate a little and grow so selfish in their way of thinking until they forget their God.

It is not a strange thing now-a-days to hear sinners say, "I am as good as church members." Yet find them good moral men, good hearted, relieving the needs of suffering humanity and helping the churches and charitable institutions. While in the church we often find as our leaders men and women whose names are on every lip for bad morals, dishonesty and intemperance. These men and women come to church on Sundays with long faces and pious manners to be looked upon as followers of the Master. While the very hearts of true hearted christians shudder at how men mock God. Is it any wonder that sinners point with pride to their lives as being "better than many church members?" Brother, and sister, should not the Every Day Life of a Christian count for something?

If a man of money and means should not his dealings be so fair and square with the humblest man in his service, that each employee might know him as a plain every day christian.

If the poorest of the poor can not your honesty and sobriety in earning a living make your
The Cut, but Newsy page of the Gospel Plea.

Continued from page 5.

It means, however, that the income from tuition: constitutes only a fraction of the amount needed for the support of the schools. The late President Harper estimated that the student paid about one-fifth in tuition of the actual cost of his education. Therefore, the church school must be endowed, and the larger the endowment the more successfully will it be able to compete with the State schools and the heavily endowed institutions of the country. But there is another reason why the church school be endowed. Most of these schools offer ministerial courses. One of the chief purposes is to educate young men for the ministry. These young men are poor, as a rule, and, at best, can pay but a meager tuition, and many of these schools try to give this class of students free tuition. This makes endowment more imperative.

We must endow our schools much more heavily, or allow ourselves to be retired from the educational field. To abandon our school would mean irretrievable disaster. It would be treason to the cause of Christ. Only one course, therefore, is open to us. We must put large sums of money into the endowment of our colleges and universities at once. We must begin to think in larger terms. Until a school has at least one million dollars of endowment we should not consider it adequately endowed.

What I WOULD LIKE to SEE.

I would like to see our church schools so well endowed that free tuition could be offered to all classes of students. In this way we would be better able to compete successfully with the State schools that are drawing so many young people to them by the bait of free tuition, much to their detriment and to their irreparable loss. It is really a serious question as to whether the State university has not departed from its real and legitimate purpose in entering the general field of higher education. But this is a question that I will not venture to discuss now. Of this I feel sure: that nine-tenths of the young people who go away from home to school would be far better off in church schools where the religious factor in man is recognized as well as the intellectual and physical natures, and where the air is morally healthful and invigorating. Many parents are positively assassinating the moral and spiritual natures of their children by placing them in schools that are wholly secular in their spirit, and utterly lacking in provision for the most important factor that enters into the constitution of a being we call man. I would have our church schools so well endowed that free tuition could be offered, thus removing at least one strong enducement for patronizing the purely secular schools.

(To be continued.)
Lesson b
Lesson for March 6
Edited From Standard Bible Lessons.

JESUS THE HEALER.
Matt. 8:2-17.

Golden Text:—Himself took our infirmities, and bare our diseases.”—Matt. 8:17.

Time.—A. D. 28. Places.—Galilee and Capernaum. Persons.—A leper, the Centurion, the Centurion’s servant, Peter’s mother-in-law, Abraham, Isaac, Jacob, and Isaiah are referred to. Period in Christ’s Life.—The second year of his ministry, known as the year of his popularity. Rulers.—Tiberius Caesar, Emperor of Rome; the governor of Judaea is Pontius Pilate; of Galilee, Herod Antipas.

INTRODUCTION.
This lesson follows immediately the Sermon on the Mount. We have found out that the healing of the leper in Matt. 8:4 occurred before the calling of the twelve and the Sermon on the Mount, while the healing of the centurion’s servant immediately follows that sermon. Study the seventh chapter of Luke, in order to know more of this.

1. The Centurion was a Gentile, as we learn when we read Matt. 8:10; and from his position in the army. (2) He was inclined to religion, for he felt kindly toward the Jewish religion, admiring and respecting its pure worship and feeling an affection for the people who practiced it. (3) This was very difficult for one in his position and amidst his surroundings. He was wealthy, or he could not have built the synagogue at his own expense. He was a Roman army officer among the heathen. His position was one of the great temptations and very difficult, for he heathen cared nothing for morals. (4) He was broad-minded, and he could plainly see how much good the religion of the Jews was doing, imperfect as it was. (5) He was generous for he built a synagogue for the Jews. (6) He had a good and noble character. (7) He was kindly and loving, as is shown by his feeling toward his servant.

EXPLANATORY.
2. Leper.—One of the most loathsome kinds of diseases... In its worst form, leprosy was universally regarded by the Jews as a “divine punishment.” If thou wilt, thou cannot make me clean.—The leper firmly believed in Christ’s power and does not presume to dedicate to his will. It was a common belief among the Jews that the power to cure leprosy would be one of the signs of the Messiah.

3. I will, be thou made clean.—Mark says, “And being moved with compassion, he stretched forth his hand, and touched him.”

5. A CENTURION.—For character study of the centurion, read in Matt. 8:10, then let us remember that he was inclined to religion, because he felt kindly toward the Jewish religion. He was broad-minded enough to see how much good was being derived from the Jewish religion, imperfect as it was. He was generous also; he was kindly and loving; as we learn from how he acted toward his servant. One character should be fashioned after the model—Christ Jesus.


7 And he saith unto him, I will.—Christ had not come to be ministered unto but to minister. The reason follows immediately the Sermon on the Mount. We have found out that the healing of the centurion’s servant immediately follows that sermon. Study the seventh chapter of Luke, in order to know more of this.

10. JESUS MARVELLED.—A fact showing the reality of our Lord’s human nature.

11. I say unto you, that many shall come.—This does not prove that the heathens shall be saved without Christ. The Savior’s remark is based on the fact that this centurion came to him, and he accepted his coming as an indication and fore-shadowing of the disposition of the Gentiles to own his power and accept his mercy.

12. Sons of the KINGDOM.—The fate of the unbelieving Jews was here plainly indicated. The contrast between him and this noble and believing centurion made a lurid and startling picture.

13. Go thy way, as thou hast believed, so be done unto thee.—Christ did not enter the centurion’s house, but his servant was healed by him, present in majesty, but absent in body.

14. When Jesus was come into Peter’s house.—This house was in Capernaum, near which town Simon Peter had been called to follow Christ.
THE GOSPEL PLEA.

"PREACH THE WORD."


HELPFUL TO ALL.

"O ye therefore and preach the gospel to every creature," was Christ's last command to His disciples. He well knew that he was laying on them a great task, so great that it would not be possible for them to carry it out at once, but he laid it upon them as a responsibility and it was their duty to do the best they could. If they can not go to all the world they must go to all the places they can. They must use their best judgment in choosing the strategic places. And this they all. Paul went to Ephesus, Phillipi, Thessalonien, Athens, Corinth and Rome. There were many small towns near home where he could have planted churches, but these places were strategic and he went to them. Christ himself recognized this law when he bade them commence at Jerusalem and then go to its environs, Judaea, Samaria and to the uttermost parts of the earth.

After nineteen hundred years we have at last come to the place where reason and strategy bid us to take up the work in its entirety. Our discoveries and inventions have united all nations in one great family of interests and now we must make them Christians or we must lose our civilization. A sister in Texas suggested that, as the Negro work will be on the auxiliary program soon, those who oppose the effort to preach the gospel to the Negroes will have to revise the commission to read "Go ye therefore and make disciples of all nations" except the Negro in America. This is perhaps saying it unkindly, but nevertheless it brings out a truth. The Church in America must lead this people into the work of the kingdom or utterly fail in its high purpose and mission.

There is a class in our country that opposes this effort, but they do not understand the spirit of their day. Usually they are politicians and almost never do we find them active church workers. They are not men of faith and do not know the law of evolution in Christian society. They think things are always to remain as they are and they fear the loss of prerogative. If they only knew that the world's richest blessings are withheld because we can not receive them while so many are undeveloped, they would go to work. The ruling Jews feared Jesus because they feared his teaching would cause them a loss of prerogative, when in reality it was his purpose to exalt them above all peoples. They failed to see the day of their opportunity and so lost all in the disaster of their nation.

In doing this work the white Christian people owe it to themselves and the cause of Christianity to do the work in such a way that no false ambition be aroused in the race whom they educate. This is not selfishness on their part but the spirit of Christianity. The world has long enough been cursed by unholy ambitions for world mastery. Every race that has had it was destroyed in the end. Carthage had it, and Rome completely destroyed the nation. Rome in turn was destroyed. We are educating the Negro that he may become a humble servant in the great work of the kingdom, that he may help us to redeem the world. If in doing this work, God desires to glorify him with greatness we will all say glory to God in the highest, but he must not have an unholy ambition to dominate.

A great many southern people made the fundamental error of thinking that the whole work should be shifted into the hands of the Negroes themselves from the start. This was not only wrong because it was born of selfishness, but it endangered the work itself. There was danger of immature teachers teaching wrong fundamentals. In this we do not reflect on the great number of good and competent Negro teachers. An effort should be made to put to work every competent Negro boy and girl, and opportunity should be given to do the best that is in them; but there is no use to expect miracles in this work. No race can in one generation do a work that was only perfected through centuries of experience. Wireless telegraphy and long distance telephony may work in the natural world but it will not work in missions. Soul must touch soul. The Christian white people must give thousands where they now give hundreds, and then they must see that the work is properly done. Just as fast as they can develop a Jacob Keno, an Isem Franklin, or a Roxie Sneed, they must put them to work with the proper sustaining care and bid them a God's speed in their work.

Let those men and women who have seen this higher vision be patient and modest in their efforts. God is working mightily in the hearts of the people. A wonderful change is taking place in the hearts of the Christian people of the South. It is true that some political onslaughts have been made the past ten years, but where politics did abound there did the grace of reason and missions more abound. God is working wonders in our midst; let us be still.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of THE SOUTHERN CHRISTIAN INSTITUTE:

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

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Personal.

—Prof. W. W. Phillips, of Kosciusko, who came to attend the funeral of E. E. Perkins, took occasion to visit the school. After reaching home he writes: "I have traveled considerably and have visited many places, but none which impresses me more favorably than the institution of which you are the honored president."

NOTES FROM OUR SCHOOLS

Lum Graded School

We are having some very pleasant weather nowadays. We had the contest between the two literary societies Saturday, March 5th; the program was just fine. Each one acted well his part, not one failed. The debate between four boys, two Smiths and two Mercers was well worth hearing; they made it quite interesting to all. There was quite a crowd out and every body seemed to have enjoyed the whole exercises. Some say they hardly believe commencement will come up to contest, but we are hoping that it will be better. The time isn’t long before the closing of school, so we will soon be getting ready for commencement.

On Sunday Professor Franklin preached a good sermon to us. We wish the crowd had been larger, still we think the number that was there left feeling somewhat benefited.

Next Saturday and Sunday the Quarterly Meeting of the C. W. B. M. will meet at Union Church, we hope to have a good meeting.

SOUTHERN CHRISTIAN INSTITUTE.

The Inter-society contest last Saturday was exciting and interesting from the time in the afternoon when the umpire said, "Play ball," till the Franklin quartette had finished singing that beautiful selection after ten o’clock at night. A large attentive audience was present. The contest was up to its usual high standard if not above it. Below we give the program:

Franklin Philomathean ANNUAL

Inter-Society Contest
SATURDAY, MARCH 12, 1910, 8 p.m.
CHAPEL HALL,
SOUTHERN CHRISTIAN INSTITUTE.
EDWARDS, MISS.

P. Quartet:—"When I Survey." J. F. King.
Virginia Broomer, Carrie Sampson, Eric Hunt, James Payne.

Debate:—Resolved, that Churches and Benevolent Associations are justified in accepting donations from Trust Magnates like John D. Rockefeller. Affirmative, Eugene Johnson, F. Negative, Gentry Robinson, P.

Vocal Solo:—"Melody of Love." Engleman.
Rose Coycault, F.

Essay:—The Purest are the Humblest.
Arsh Evans, P.

Instrumental Solo:—"Dream Life." Eda Gray.
Malinda Sneed, F.

Oration:—The Work of Today.
Eric Hunt, P.

Recitation:—"Mama’s Waters." Dixie Merrilla, F.

Vocal Solo:—"Rock Me to Sleep." Jules Jordan.
Janie Howard, P.

Essay:—Preparing for Something Better.
Fannie Crockett, F.

Instrumental Solo:—"Myostis Waltz." C. Lombehian.
Carrie Sampson, P.

Oration:—Strive to Nobler Things With Christ as Your Guide.
Hudson Miller, F.

Recitation:—"How He Saved St. Michael’s." Samuel Counts, P.

F. Quartet:—"Sweet Summer Breezes." J. E. King.
Fannie Crockett,
Belle West,
George Gray,
Hudson Miller.
GOD WANTS THE BOYS.
Wanted! young feet to follow  
Where Jesus leads the way.
Into the fields where harvest  
Is rip'ning day by day:
Now, while the breath of morning  
Scents all the dews all' round;
Now, in the fresh, sweet dawning,  
Oh, follow Jesus there!
Wanted! young hands to labor;  
The fields are broad and wide,
The harvest waits the reaper  
Around on every side;
None are too poor or lowly,  
None are too weak or small,
For in his service all.  
The Master needs them all.
Wanted! young ears to listen;  
Wanted! young eyes to see;
Wanted! young hearts to answer  
With throb of sympathy,
When on the wild waves' sighing  
The strange, sad tale is borne
Of lands in darkness lying,  
Forsaken and forlorn.

—SELECTED

Have you joined the list of "Cousins" yet? What about that letter that you have been saying you would write to Uncle Isaac? Had you not better write it today?

Spring! And what is more beautiful? All nature decks herself most gorgeously. The beauty of the flowers and leaves upon the trees surpasses all description. There are some things that the human soul can feel but cannot express. The grandeur of the mountain heights are indescribable. One stands in awe in the presence of all the wonders that God hath made.

AFRICA.

Dear Uncle Isaac, for the first time do I attempt to write you a little letter. I hope when it reaches you, it may find you enjoying the best of health.

Uncle, I am a very small girl only eleven years old. The 25th of this month I will be twelve years old. My studies are fourth readers, arithmetic, spelling and geography. I am sending you the speech that I recited at the close of our school. We had a fine time out on the beach; I must close yours.

CLARA WALKER.

Alabama

Dear Uncle Isaac: This is my second time to attempt to write you. I thought I would write you to let you hear from me one more time. This evening while sitting alone I thought I would write and let some of the Cousins know what I am doing.

It is near contest and every one has his whole heart and mind right down on what he has to do.

This being my last term in school I hope that I can come over to the S. C. I. and take a higher course of study during the next school term.

I have determined to put my whole heart and mind into my studies, so that when I finish school I can go out into the world and help those who do not have the opportunity that we are now having. I am also a member of the Auxiliary and I enjoy the work nicely.

I will close remaining yours in Christ,

CHARLOTTE C. JORDAN.

AFRICA

"Thou truest friend man ever knew,  
Thy constancy I've tried;  
When all were false, I found thee true.  
My counselor and guide.

The mines of earth no treasures give  
That could this volume buy;  
In teaching me the way to live,  
It taught me how to die."
North Carolina

Dear Editor,—Please allow me a short space in your paper so that the readers may know what the disciples of Christ are doing at Dover, N. C.

On March 5th and 6th we had our quarterly meeting at Alum Spring. Our pastor, Rev. C. H. Whitfield met the members on Saturday March 5th and held Quarterly Conference, and Saturday night the Lord's Supper was observed. Rev. Whitfield chose Rev. A. H. Harget to preach. His subject was "Blessed are the peacemakers for they shall be called the children of God."

On Sunday, March 6th at nine o'clock we had Sunday School. When it was time for preaching the meeting was opened by Rev. Croom and preaching by Rev. Whitfield. We had a very interesting meeting and a good collection was raised. We again met at seven o'clock on Monday night and a large crowd of people were present. The Lord's Supper was observed and a large collection was raised.

Yours in Christ,

Ella Fisher,
Dover.

Kentucky

The labor of 1909 is over and the writer has nothing in which to rejoice for but in trials and tribulations.

We made a trip to Madison, Indiana, in May, to see how the church was getting along and to confirm them in the faith. In the month of June we made another trip to Madison, Ind. to see about the business matters of the church.

In August we went to Glasgow, Ky., accompanied, by my son Alvarado V. Johnson. This trip was to attend the District Convention in December. Our next trip was to Flatwood, to attend the Missionary Board, this meeting was chiefly made up of the elders, preachers and deacons of Adair Co. Some very good and helpful things were said and done. These four trips aggregated a total of 1652 miles at a cost of $43.25. To cover this 1652 miles I traveled on trains, boats, skiffs, mail wagons and buggies. We were in a wreck at Spirlington, Ky. and in one on the Ohio River. So I can say, as Paul, I have been in perils of a wreck, in perils of the waters, in perils of strangers and in perils of my own fellow-laborers.

We preached 98 sermons at our post in Millersburg in 1909. The man or woman who will spend and be spent for the Church of Christ, without grumbling or finding fault is he or she who the world wants and who God rewards. In conclusion I will say, he that would do something in life will have to turn the wheel of opportunity while his foes put sticks in the coggs.

Now Lord, when I am old and care-worn for the cause of Christ, may I be full of memories, sad and sweet.

J. S. Johnson,

Millersburg.

Mississippi

Dear Editor,—Please allow this report in your paper.
Since our last District Meeting we have had some very bad weather. The first Sunday after our meeting was a preaching day for the Lyon Church but on account of rain there was no meeting. The second Sunday found me at Payton Church where I preached to a very large audience. After much toiling in the Master's service, my year's work was brought to its close.

On the first Sunday in January I preached to good audience at Lyon Church; collection $1.35. The second Sunday found me at Payton Church again then eight days with one of the coldest Winters. With small pox in our town the work is hindered to some extent. I am trying to hold our people together as best I can. We have about nine members that want to start a meeting some time in the Spring. I expect to hold it for them the first Sunday in February. At Lyon Church I preached to a large and interesting crowd, collection $1.75.

Wednesday night after the first Sunday I preached at Liberty Hill Baptist Church; about eighteen miles from south Memphis in DeSota County. This is my third time with a view to hold a meeting there in July. The people are willing to be led by the gospel. The second Sunday found me at Payton Church, with snow about four inches.

My wife took sick on the 25th of February, and is still sick at this writing. May God bless our work throughout all nations.

Yours in Christ,

J. Hamilton.
March 19 1910

DEAR READERS, the District Meeting at Mound Bayou is over. We were rained out Sunday, which day we had hoped to raise a good collection. We failed yet we must not be discouraged; I believe some day the Lord will provide.

Three churches reported, Lyons, Indianaola and Mt. Ed Bayou. We hope to have several new congregations by the time the district convenes at Lyons Christian Church. Brother James Hamilton, the District Worker, was not present. His wife was quite sick; we hope all is well here this. The writer visited the home of Brother Charley Miller whom we met a number of disciples, and had quite a business talk with Brothers Vaughn, Miller and Coleman. We hope to be able to start services. There are several points we hope to be able to start up a work.

The work in the Delta among our people is a little hard. It is quite hard to make much show even though a good work may be going on. However, we hope to do well. It will be some time yet before the work in the Delta will be all we expect it to be, yet there is room for a great work if the proper support is given to those who labor among them. The evangelist must be independent if the work would succeed to have him be in that condition. There are only a few men that will give up all and go into the ministry for his life's work.

The Jackson Church is a thing of much importance. Each member in the State should rally to that end. The convention is to be held at that point. If we would have success, much work must be done before that time. We hope to be able to hold a good meeting there this Spring or early Summer.

May the Lord bless the work.

Yours, K. R. BROWN.

PORT GIBSON.

NORTHERN CAROLINA

DEAR EDITOR,—We promised the congregation at Mt. Olive to send in the name of each member who contributed 25 cents for the Educational Rally, but we have lost the list. Our collection was only $5.35.

The Mt. Olive congregation promised to be one of the most permanent congregations in Virginia. At present they are making but little public show, but when one goes among them, and hears their conversations and sees what they are really doing, they are compelled to feel proud and thankful. Almost every family owns a home, having from $500 to $1300 worth of land each, and are now building comfortable dwellings which means that they are possibly permanently located. Almost all of them have about completed their payments, and have good stock, wagons and buggies. Since I have been working among them I know of the following named ones who have completed their payments: Bros. S. W. Hairston, Thomas Martin, G. W. Reeder, Jimmy Redd, G. D. Staples, Hairston Hairston, Jno. Preston, Pink Turner, Henry Redd, and David Reynolds. These brethren have the best wishes of the white men of their community, which makes one feel so thankful. I have never seen a better spirit manifested between the races at any place, and why do you think this is so? Because they are followers of the same Christ—of the same faith and only have different houses of worship. There are women whose husbands are not of us that I should especially mention for their faithfulness, Sisters Maggie Holdin, Jas Draper, Nancy Hairston, Lucy Staples, and others whose names I cannot recall now. Bro. Pink Turner's should be especially mentioned for his liberality. He gave twenty-five cents ($.25) for Educational collection and when it was found that we did not have rail-road fare he gave fifty cents ($.50 more. We are due to give much praise to Miss Fannie Burnett, the public school teacher, for her work in the vicinity. She at this time is not a member of the church, but is a well wisher to the good work and a young lady of pronounced ability. We feel sure that each year Mt. Olive will increase her offering for all missionary causes. I can say for them, they will stay on the giving list and grateful to the C. W. B. M. for all favors.

M. C. WALKER.

REIDSVILLE.

ARKANSAS

DISTRICT No. 2 held its 2nd Quarterly meeting with the Walnut Grove congregation. House was called to order by the State Evangelist M. Powell at 9:30. Read for scripture lesson 16th Psalms. Then song No. 431, then prayer by Bro. R. L. Brock, and song No. 242 in the Christian Hymnal was sung.

On motion to have the program first.

Outlines of the work led by Bro. G. Ivy.

2. The needs of the state by Bro. G. Ivy.


Paid to State work $3.85; paid to pastor; $12.00; paid to building 13.90. Moses Cartrell, delegate for Center Chapel, report $1.95 paid to State work; Scott Dotson delegate for Pine Bluff, report $1.12 for State work; D. Willhight, delegate for Walnut Grove, report $9.05 paid to pastor; $6.80 paid to State work; paid to educational work $1.25; paid for charitable gifts $2.50; paid to

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

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries should be sent to Mrs. E. H. Hartley, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adeline E. Hunt, Editor.

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

I wish that his hand had been placed on my head,
That his arms had been thrown around me;
And that I might see his kind look when he said,
"Let the little ones come unto me."

The thousands and thousands who wander and fall,
Never hear of that beautiful home;
I should like them to know there is room for all
And that Jesus has bid them to come.

I long for that blessed and glorious time,
The fairest, the brightest, the best;
When the dear little children of every clime
Shall climb to his arms and be blest.

TO THE AUXILIARY WORKERS OF TEXAS.

On the last day of February I found my self busy writing a letter to each president and enclosing them envelopes in which to lift an Easter offering. By now I hope that there are one hundred and twenty-five of us busy lifting Easter offering for our Texas School fund. Sisters, I am depending on you to make this your best Easter offering. I believe now you will see this is an opportunity to do some good. Let's make the days count. As your envelopes came late you have until the last of April to fill them. This amount raised will be your apportionment. If you hustle when they return you will have your apportionment raised. Will you hustle? Get as busy for Christ as you are about your house hold duties. Good house wives don't let their house work drag, neither do wide awake christians let their church work drag. I am asking you to lay two hundred dollars on the table in August for our Texas School fund. Will you do it? You can if every auxiliary will raise its apportionment. Don't be satisfied at just raising your apportionment, raise more if you can. None of us objects to making more money than we plan to make. Don't object to raising more for the Lord than you are asked to.
The Cut, but Newsy page of the Gospel Plea.

give. I am planning to begin to visit you in April. I have some new work for you, something that all can do. Will you get ready to receive the message?

I hope each of you will observe the week of prayer the week before Easter. The subjects are in your TIDINGS. Have a week of prayer and ask God to bless us. How much can we be strengthened by prayer. Let us all pray for the privilege that God has given us to help raise money to build a school, which will be a monument to you as long as the world shall stand. Had you thought of the opportunity? Will you think of it? May the thinking beget activity. In this world of ours when crime and sin seem to be on the increase—should we not begin to think seriously about our youths? Let's help to erect buildings to train them. Let's erect more Christian schools. Let's work as if we enjoy building schools for our children. Will you work? I am depending on you to work and that God's blessings may rest upon us as builders in His service.

Mrs. W. M. Alphin, Organizer,

WACO.

A:'X1333

(Continued from page 5.)

church treasury $0.75; paid for wine $0.75.

On motion of Pastor T. G. Ivy Clerk and G. W. Ivy, the meeting adjourned for forty-five minutes for dinner. The sisters prepare a nice dinner which all of us enjoyed to our satisfaction.

AFTERNOON SESSION

The house was called to order by J. Sims, and the 13th chapter of 1st Corinthian was read by Brother W. M. Henry. The Pastor then introduced Bro. W. E. Gardner, a Baptist minister who spoke some very interesting facts, and gave much life to the meeting. The Bible lesson was conducted by Bro. M. M. Bostick, after which an address by Supt. M. Powell, and then the work of the Auxiliary, after which the meeting was adjourned.

SUNDAY MORNING SESSION.

Devotional services were led by Bro. G. W. Ivy. Bro. E. L. Turner read for scripture lesson the 16th chapter of Romans, and made some remarks from the same. Bro. Moses Powell delivered a wonderful discourse, Subject; “The Identity of the Church” Matt.16:18

Adjourn for thirty minutes.

AFTERNOON SESSION


Collection: $2.20.

Adjournment.

J. Sims Chairman;
Thos. G. Ivy, Sec'y

SHERIFF.

SOUTHERN CHRISTIAN INSTITUTE

Maggie Campbell, Normal, '11, is teaching at Mt. Olive School, Utica, Miss. She has seventy-five pupils enrolled.

President Lehman and Mrs. Clark went to Vicksburg, Saturday, where Mrs. Clark met her husband who has been canvassing in Arkansas. Mr. Clark stated at the Institution till Sunday evening. Mrs. Clark left Tuesday for her home in Michigan, via Chattanooga.

The boys' line is in better condition than ever in its history. All those who talk in line are placed in the "Silent Squad." Mr. Ross and the student officers are doing splendid work with the line.

President Lehman will preach at the Utica Institute, Utica, Miss., next Sunday.

THE LITTLE BROWN GIRL AND I.

Away on the other side of the world
Lives a little brown girl, I know.
Away off there in a distant land
Where they never have frost or snow:
I have a home that is bright and glad.
She wanders where shadows lie.
Yet the same dear Father has made us both—
The little brown girl and I.

The little brown girl is to sorrow born—
An orphan, with none to care.
With no one to kiss her a sweet goodnight,
Or smooth her tangled hair.
Perhaps she is needing my love today,
To stifle the orphan's cry,
Since we are one in the Father's heart—
The little brown girl and I.

The little brown girl has never heard
Of the love that is over all.
Of the Father who cares with an equal care
For all who will heed His call;
Perhaps she is waiting for me to send
The news of a God on high.
That together we may lift our prayers—
The little brown girl and I.

Selected.
Lesson 13

Lesson for March 27.
Edited From Standard Bible Lessons.

REVIEW.

GOLDENTEXT. — "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." — Matt. 4:23.

REVIEW SUMMARY.


GOLDEN TEXT. — "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." — Matt. 3:3.


GOLDEN TEXT. — "In that he himself hath suffered being tempted, he is able to succor them that are tempted." — Heb. 2:18.


GOLDEN TEXT. — "The people that sat in darkness saw a great light." — Matt. 4:16.

Lesson 4. True Blessedness. — Matt. 5:1-16. PLACE: — Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS: — Christ and the multitudes. PERIOD IN CHRIST'S LIFE: — Second year of his ministry.

GOLDEN TEXT. — "Blessed are the pure in heart; for they shall see God." — Matt. 5:8.

Lesson 5. Some Laws of the Kingdom. — Matt. 4:17-26, 38-49. PLACE: — Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS: — Christ and the multitudes. PERIOD IN CHRIST'S LIFE: — Second year of his ministry.

GOLDEN TEXT. — "Ye therefore shall be perfect as your heavenly Father is perfect." — Matt. 5:48.

Lesson 6. Almsgiving and Prayer. — Matt. 6:1-15. PLACE: — Unknown, probably near the Lake of Galilee; according to tradition, the Sermon on the Mount was spoken on the Horn of Hattin. PERSONS: — Christ and the multitudes. PERIOD IN CHRIST'S LIFE: — Second year of his ministry.

GOLDEN TEXT. — "Take heed that ye do not your righteousness before men to be seen of them." — Matt. 6:1.


GOLDEN TEXT. — "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." — Matt. 6:33.


GOLDEN TEXT. — "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." — Matt. 7:12.


GOLDEN TEXT. — "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." — Matt. 7:21.

Lesson 10. Jesus the Healer. — Matt. 8:2-17. PLACES: — Galilee and Capernaum. PERSONS: — A leper the centurion, the centurion's servant, Peter's mother-in-law, Abraham, Isaac, Jacob and Isaiah are referred to. PERIOD IN CHRIST'S LIFE: — The second year of his ministry, known as the year of "Popularity."


GOLDEN TEXT. — "What manner of man is this, that even the winds of the sea obey him?" — Matt. 8:27.


HELPFUL TO ALL.

The spirit of sectarianism is often intolerant and is born of selfishness and superstition, and will resist the light. It was overcoming this that Jesus had in mind when he said, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." The man who is truly a Christian will understand the real cause of his difficulties and will rejoice in his heart that he is able to hold the exalted position of being God's messenger to dispel that ignorance and superstition. No great work of this character can be accomplished without suffering the inconvenience of persecution. It has always been thus and it always will be so until ignorance and superstition are no more.

Quite a disturbance has been made in the Arkansas Churches which has its origin in the above causes. A man who is opposed to organized missions has made an attack on the C. W. B. M. because he says it is unscriptural, and personal attacks have been made on those who are cooperating in the work. To those who have so nobly begun this work, we would say, do not be discouraged. This will all come out for the best, for there must have been lurking in the hearts of some people superstitious notions which made this state of affairs possible. It is more than likely that you are God's chosen vessels to carry the truth to the people. You have met a state of affairs that needs correction and may God give you the grace to do it as the Master would do it.

That the work of the C. W. B. M. is scriptural you need not doubt. If every thing we do had as much scriptural authority as the missionary organization known as the C. W. B. M. we could feel assured that we were rooted and grounded in the truth. In the early church when it became necessary to take care of the poor in the church, especially the widows, they just gave their collections and then distributed them as informally as they gave them. As the fund increased confusion arose and just complaints were made that exact justice was not done. The apostles met this by demanding that the work be organized and a committee or board of seven members was appointed of which Stephen was chairman.

In the Church of our day, we have had exactly the same experience. When forty and fifty years ago the churches were awakening to the fact that missionary work ought to be done they gave in an informal way and distribution was made in an equally informal way. As in the early church, so now, confusion followed. Money was not sent to the most needy places and often as much harm was done as good. Especially did the women feel that they were helpless. The churches had an immense talent in their women which was lying dormant. There was a murmuring and like the early church, the church of our day met this by demanding that the work be organized, and the result is the committee on missions known as the Christian Woman's Board of Missions. It has as much scriptural authority as Stephen's Committee on Charity had and the man who denies it is either ignorant of the scriptures or is yet full of the bitterness of superstition.

Sometimes the complaint is made that those people among the Negroes who are cooperating with the white people are white folks slaves. Those who have seen the Master's vision of the great work of our day need not fear this. In every instance it is put forth by a selfish leader who is actuated by the same motive as the silver smith of Ephesus. He wants the people to serve him, and in every case where the people follow him, he defrauds them.

No brethren, Christianity is cooperation. What is not of this is not Christianity but is born of evil. By the very nature of things the white Christian people must take the lead in this work. If the Jews had been able to send leaders like Paul and Barnabas to the Germans a thousand years of darkness would have been avoided. We dare not make a mistake in this. What we do must be done right. There is no motive to enslave the Negroes. It is in reality an effort to emancipate them the quickest way possible. No limit is put on the growth of the people who come into this cooperation. The whole world is beginning to rejoice in the growth of mankind in Jacob Kenoly. Roxie Sneed is beginning to take her place among the saints of God. We are doing a work in the South which will be an example and a precedent in such work for ages to come. We are not make a mistake now. For the Negroes to follow selfish leaders now would be a fearful blunder. All their true leaders are cooperating with the Christian white people.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause
Primitive Christianity and the general interests
of the Negro race.

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Personal.

--- Eld. K. R. Brown reports the work at Jackson as starting off nicely.
--- The brethren at Indianola are trying to build a church. They need help from the brethren over the state.
--- A great many Christian people have moved into the Delta during the past few years. The State Evangelist is trying to gather them into churches and it is hoped that a number of new churches will spring up in that region from these efforts.
--- Do not let any one frighten you about Hally’s Comet. It will be a brilliant orb in the skies but its perfect movements will keep it from harming the earth.
--- Do not forget to prepare for the boll weevil. Plant more corn, more peas, more sorghum and raise more chickens, geese and turkeys.
--- Do not forget to attend the Worker’s Conference at the S. C. I. in May. If you are a worker you need the inspiration.
--- We need more reports of work done. There are hundreds of earnest readers of the PLEA who want to know what you are doing.
--- There is more scriptural authority for organized missions than there is for not doing any missionary work at all. If men would spend as much time hunting scriptural authority for evangelizing the world as they do preaching dogmas the world would soon be better.

NOTES FROM OUR SCHOOLS

Lum Graded School

We’re still having fine Spring weather.
On last Saturday and Sunday the quarterly meeting of the C. W. B. M. was held at Union Church. The writer was not present only on Sunday.

The meeting was good that day and from reports it was good on Saturday.

On Sunday Miss Tyson read a fine paper: Subject, The Auxiliary as a Mission Station. Miss Sneed delivered an excellent address. Her subject was, Woman’s part in the Redemption of the World. I only wish there had been more people to hear those pieces, for they were well worth listening to.

Eld. D. C. Brayboy, the State Evangelist, preached a sermon for us.

We are doing very well in our school work.

SOUTHERN CHRISTIAN INSTITUTE.

The annual open meeting of the Home Defender Success Club will be held in the College Chapel to night, March 26. A good program has been prepared and all are cordially invited.

Examination was held in the Night School last week. The work in this school is getting on nicely.

The pear trees were white with blooms last week. We sincerely hope that the matter will not end with blooms.

Secretary Ross is putting the boys through some fine training on the diamond these nice days. They are doing hard work on running bases.

Gramer II. has just about completed making their own Grammar. They finished their diagram system last week. Each member of the class will prize that little book as he lives.

The new song books are very much appreciated.

Professor Young, of the Agricultural Department, has been germinating his seed corn before planting it. He has a new planter and it is in good working condition again.

The Y. W. C. A. extended an invitation to the members of the Y. M. C. A. to attend their meeting in the College Chapel last Sunday afternoon. The invitation was very gladly accepted.

Our ball boys speak in very high terms of their reception at the hands of Jackson College last Saturday. The score was 11 to 10 in favor of Jackson College boys.

The boys in the cement block shop are making blocks for the electric light plant building. The engine has been over hauled and Prof. Prout has it in good working condition again. He is doing some work for window screen frames on the jointer.
Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

ILLINOIS

Dear Uncle Isaac:—I have been thinking for sometime that I would like to be on the list of "Cousins." I do enjoy reading the letters in the Gospel Plea. So many of them tell of Christ and His love, I always read and re-read the good letters.

It seemed marvelous to me as I looked upon the picture of the New Allison Hall at the Southern Christian Institute and upon the picture of the boys who did the work under the direction of President Lehman. That work will tell for ages yet to come.

I hope to buy a few blocks for the new girls' home, Smith Hall.

I often think of the ones who have finished their courses at these schools and have gone out into life's real battles. Once in a while I see letters from them in the Plea.

I hope that Cousin Lee Norn's letter will have lasting good to every one that read it.

I pray that we all may be faithful and work for the advancement of His kingdom.

REBECCA J. BURGESS.

TEXAS

Dear Uncle Isaac:—Will you please find space on your most interesting and a main page for me to say a few words to the cousins?

I shall not have very much to say this being my first attempt to write and I hope it will be accepted with you and the children.

For quite a while I have been reading the Plea. Papa takes the Plea, and I certainly enjoy reading the sweet letters from the cousins. I have become so much uplifted and now I can no longer refrain from writing just a few words.

I am a country girl, and enjoy country life; I think a happy home in the country is so nice.

We gave a birthday surprise party on the night of March the 5th in honor of my father, Rev. L. C. Davis. He is now 50 years of age. We had a nice time at the party.

We have church here only once a month.

On account of illness we had to vacate Bible reading for quite a while, I enjoy Bible reading very much, and I think it is something we should not do without.

I have been trying to serve God about seven years, and I intend to continue to the last.

May God direct us so that we may have a prosperous life this year. With best wishes for your welfare. I am yours very obediently,

CLEMMIE P. DAVIS.

Caldwell.

A MOTHER'S INFLUENCE

In the market square of the little town of Wantage there is a beautiful marble statue of King Alfred with this striking inscription:

"Alfred the Great, the West Saxon King, born at Wantage, A. D. 849. Alfred found learning dead, and he revived it; the laws powerless, and he gave them force; the church debased, and he raised it; the land ravaged by a fearful enemy, from which he delivered it. Alfred's name shall live as long as mankind shall respect the past."

If it had not been for the faithfulness of Queen Judith to Alfred in his boyhood there might not have been anything in the life of King Alfred that succeeding generations would like to commemorate with a public monument. In moulding his life she influenced the history of England for the betterment for a thousand years.—J. H. HUBBARD.

AT EASTER TIME

The little flowers came up through the ground
At Easter time, at Easter time:
They raised their heads and looked around.
At happy Easter time:
And every pretty bud did say,
"Good people, bless this holy day.
For Christ is risen, the angels say.
At happy Easter time!"

The pure white lily raised its cup.
At Easter time, at Easter time:
The crocus to the sky looked up.
At happy Easter time.
"We hear the song of heaven!" they say.
"Its glory shines on us today:
Oh, may it shine on us alway.
At holy Easter time!"

Twas long and long and long ago.
That Easter time, that Easter time:
But still the pure white lilies blow.
At happy Easter time.
And still each little flower doth say,
"Good Christians bless this holy day!
For Christ is risen, the angels say.
At blessed Easter time!"

Selected.
Reports from the Field.

EORGIA.

Dear Editor:—Please allow space in your paper for the program of Middle Georgia District Meeting to convene at White Grove Church, Saturday and Sunday before the first Lord’s Day in May.

SATURDAY MORNING SESSION.
8:00. House called to order by the president. The devotional services led by Bros. F. J. Beal and H. G. Hurst.
8:30. Remarks by the brethren.
9:00. Welcome addresses by C. W. Benfroe and J. Wicker.
9:30. President’s address.
10:00. Enrollment of delegates.
10:30. Appointment of various committees.
11:00. Reports of churches.
11:30. Treasurer’s report.
12:00. Adjournment.

AFTERNOON SESSION.
1:30. Praise service led by M. Summer.
2:00. Roll call and reading of the minutes.
2:30. Reports of committees.
5:00. Adjournment.

SATURDAY NIGHT SESSION.
8:00. Devotional service led by J. Wicker.
8:30. Preaching by M. Summer.
9:30. Adjournment.

SUNDAY MORNING SESSION.
9:00. Sunday School.
11:00. Preaching by Eld. W. M. Simmon.
12:00. Adjournment.

AFTERNOON SESSION.
3:00. Devotional services, and preaching by Elder G. W. Thomas.
4:00. Adjournment.

SUNDAY NIGHT SESSION.
8:00. Devotional services and preaching.
9:00. Adjournment.

E. C. Turner, Chairman,
G. D. Wilson, Secretary.

TENNILLE.

Texas

PROBLEM NO. 2.

William Thomas Moore, L. L. D., of Columbia, Mo., has given us an excellent book—“Preacher’s Problems.”

We desire in this article to speak of the preacher as a problem. It often happens that we have problems in our pulpits and these problems are to be solved as we advance in this great educational and evangelizing work of the Church.

In this work much depends upon the position of the man in the pulpit. Who would dare question the wisdom of this? This fact should exalt our idea and increase our cooperation in the source of pulpit supply. From every viewpoint, the Church has no greater servant in any respect than the fully decided, self-denying, consecrated and positive gospel preacher, one who is a student of The Book, also of men and methods. The congregation that has such is fortunate, and who follows such will succeed. The problem is serious if the Church has not such. The problem is grave indeed if he is selfish, loves popularity more than right and darkness more than light. The problem is alarming when he is ignorant of the Christian dignity and courtesy of the pulpit and the real position and mission of the Church. Seemingly the pulpit is attractive to some men who desire and see a chance in it to serve their selfish ends and ambitions. And often our elders and congregations are totally blind, to say the least, to this demonstration. Any preacher who is not a decided, and adjusted to, in sympathy with the greater and vital principles of the Church, to the extent of his ability, is a serious problem for solution. He often gives an “uncertaint sound” respecting the polity of the Church and its appeal to carry out its mission. Such preachers show no real sympathy or regard for any great enterprise of the brotherhood at large. They listen with indifference, to say the least, to all calls of the Church for the general work. Often they confess in words, but deny in actions that other brethren and needy mission points have any claims whatever, upon them. No attention is given from their pulpits to special calls for missions and support of the educational work. The missionary and educational days to be observed, in giving information about and raising funds to help the educational and missionary work, are passed unobserved and often unnoticed, when they themselves are members of the State Missionary Society, also their congregation, but the appeals of the society, to extend and support the work, seldom, if ever gets through their pulpits. If any notice at all is given it is a statement that serves as “ice water” on the appeal, that he considers, or pretends to consider is a reason(?) why the appeal for the general work can’t be granted. Generally, these missionary and educational appeals are “with much regret” sidetracked for a more convenient time, which seldom, if
ever, comes. They are declared missionary pastors and stand(?) for the educational and Missionary Work, but never an urging “Red hot” appeal comes from them in their pulpits for the work.

When we consider the number of preachers we have enrolled in the different State Missionary Societies, and many of these serving more than one church; and the response of the churches in all States to the appeals for missions and education, I think we can clearly see the preacher as a problem.

I understand we have one General Educational Day, and some states have Educational Day and all have State Mission Days. Have we a church in which some one or more of its members would not give something on these days, if given an opportunity, properly informed? I have never known an appeal to be made and nothing received. Have you?

We must admit that we have a preacher problem and it is a problem that effects all the interests of the Churches’ Mission. If so, what is the solution?

1. A better understanding as to what the gospel ministry is and its requirements. Whoever thinks of entering the ministry, first of all ought to settle the question as to whether he is a Christian or not. Not simply a professed Christian or church member, but one that has been born from above and is really a Christian. It may be helpful to teach some of our preachers “ye must be born from above,” and “Except ye turn and become as little children ye shall in no wise enter the Kingdom of heaven.” The true spirit of humility will go far in solving the preacher problem. “He that is greatest among you shall be your servant.” “He that shall humble himself shall be exalted.”

We love our preachers and desire to see them daily arm themselves with the mind of Christ. Our preachers should have that overwhelming conviction that there is no other work on this earth equal to the work of the Church in its high and holy character. If so the Church and her greatest interests will receive their unselfish and unreserved support.

2. Our preachers must get in touch with the spirit of missions of the Apostolic Church, that deep conviction that we are saved to save, that they must lead the church, as its servants, in the great work of the Great Salvation for all men. The preacher’s message should be greater and more important than himself, and he more than all others, should realize this fact. When compared with his message, and the message and mission of the Church, he falls into insignificance, an “Earth vessel” delivering a great treasure. 2 Cor. 4:5-6. When some of our preachers more fully adjust themselves to the fact that it is their message and work that are great, and make them great, and not them that make the message and the work great, I think we shall have gone far in solving the preacher problem.

3. It seems to me that the preachers of the Christian Church, above all others, should be true “Yokefellows.” Their relation one to the other in the same cause should move them in the great work of the church. With them it should be truly “Our Work” regardless of where it is being done. A higher regard and respect for their real partnership in the work will help to solve the problem.

4. Read the literature and papers of the church and come in touch with the great work, activity and spirit of the church. More than seven thousand years of man’s history are being poured into this century’s development. Nearly two thousand years of the Church’s history are budding out in the twentieth century. Our preacher’s horizon must be broadened through our missionary literature and coming in touch with the missionary spirit and by the workers of the church. Our preachers must read and read the right “stuff.” Not one of our pastors should be without the GOSPEL PLEA, MISSIONARY TIDINGS and the CHRISTIAN STANDARD. Constant readers of these open the way for the missionary and educational appeals. The pastor who is trying to succeed in giving the church his best service without the literature and periodicals of the church and cooperating with the workers in a general way will inevitably find he is trying to build a pyramid on the point of a cambric needle. In union there is strength. The helping hand exercised in the behalf of others grows to be a stronger hand and the man who is truly a lifter of others’ burdens grows stronger and braver to bear his own.

May our Heavenly Father increase our faith and give us courage and wisdom to work while we wait for the time in which the preacher problem will be largely solved, and all of our pulpits everywhere will be alive to the appeals for the general work of the brotherhood.

Fraternally,

OLD HICKORY.

WACO.
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adeline E. Hunt, Editor.

HELPS FOR APRIL MEETING.
PORTO-RICO.

Mr. and Mrs. Wilkinson report two new boys in the orphanage. They are forced to refuse entrance to many because we cannot care for them in the school. We regret exceedingly that these workers feel that they must give up the work there as soon as we find the right ones to succeed them. They feel that they must come back to their children, whom they left in Nebraska, when we can let them go.

The work at Gutierrez is full of promise. The missionaries and the people have united their forces, and with $200 from the Board they have a new building for chapel and school. The people are enthusiastic. Belen Cruz, who has been with us since early childhood, is the faithful teacher of the school and active in the Bible school work. Mrs. Wilkinson says: “Without Belen Cruz this work would have been impossible.” Mrs. Nora Collins Ireland has been a true friend and inspirer of this young girl, writing her every week since she was forced to leave her work there, and praying daily that this girl might be a power among her people. We are all deeply touched at her recent statement: “Mrs. Ireland writes me that I am the one who must take her place in Porto Rico, and I am going to try to do it and I want to do it as nearly as possible in the way she would do it.” Mrs. Wilkinson writes: “Nora Collins Ireland can be seen, not only in the perfect order and systematic work that prevails in Belen’s schoolroom, but also in her faithfulness to Christian duty.”

We quote further from Mrs. Wilkinson: “The little struggling Sunday School of from twenty to thirty pupils grew to over one hundred. The little rented building was crowded and many stood outside to hear the lesson. Then when a chapel was proposed for day school and Bible School there was enthusiasm. One man gave land, others pledge a number of day’s work, others such material as there little resources would offer, and most of them from their poverty a little money.”

And so the work grows and the spirit of love and service passes on from one to another. Do we have enough faith in the power of the Spirit of God as to works through His people?

Texas

SOME THINGS THAT ARE HELPFUL.

If all our days were sunshine perhaps we would not appreciate the worth of the sun. After a few days of cloudy weather how weary we some times grow and wish to see the sun! The same is true in our lives spiritually. Some times after meeting so many clouded faces with all manner of complaints and grumbling, how sweet it is to meet a heart full of sunshine, hope and ambition! What a change is made in our whole attitude in being allowed to commune with such a soul!

And so it is in attempting to do work in the church. Oftimes when we have done our best and expect great blessings we hear the noise of the disgruntled. But should we pause or stop because of dissatisfaction, or should it not spur us to continue to do our best?

This dissatisfaction should come to us as a help. It should make us carefully examine ourselves to see if we are striving to do our best for humanity, or are we selfishly working? If for self then we need to get right, but if for others it will be found out in spite of all opposition and the work will be better for our having lived in it. I am thinking especially of the District meeting that met at Leesburg on the fifth Friday in January. How much I wanted to go and how many things happened to becloud my sky that week, but the next week letters came which changed my whole attitude and how beautiful the world seemed!

Every letter said, “what a good meeting we had, and how much we wished that you could have been with us!” This came as glad tidings to one who had had some other letters to be-cloud our sky. This served as a spur to continue to do our best. Another thing that has helped me is to see the activity of the women in Tennessee. We have not heard much of them before. We should enjoy hearing more of the sisters’ work in Kentucky, Missouri and Kansas. If we would only report our
meetings through the Plea how much each of us would be helped. Pick up the Standard or Evangelist and you will find reports of the work of the white brotherhood in every state.

Why can we not make the Plea the same? This is one of the things that will count for good. Let's help push some helpful features and make more sunshine.

MRS. WM. ALPHIN, Organizer, WACO.

LABORERS FOR THE HARVEST.

"The harvest indeed is plenteous, but the laborers are few." There is pathos in these words. They were first spoken by our Lord, near the beginning of his ministry on earth, a time when the conditions could scarcely have been different. Everything was unsettled. The people were strangely expectant, waiting for something they know not what. When they heard of this new teacher, and the marvelous things he did, the multitudes came seeking to know more about it all, and, perhaps, receive some of the benefits. Their needs, their yearnings, even their heedlessness, moved Jesus "with compassion on them, because they were scattered as sheep not having a shepherd." There were the many to be taught and helped, and the few to give this aid.

Now, as then, there are most urgent needs for workers. The calls are many times greater than the responses. Multitudes are yet distressed and scattered, as sheep not having a shepherd. Even with the fulfilling of Jesus' ministry and the splendid progress in His kingdom, there is still a plenteous harvest and too few laborers. There is more pathos in these words now than when they were first spoken.

The real necessities of tomorrow may be met by arousing the men and women of today and enlisting the student body; but for the greater needs of tomorrow, and the day after tomorrow, the boys and girls must be brought into this service. The sweetness of childhood, the energy and enthusiasm of the play-room, directed into the natural channels of Christian living and work is the rightful inheritance of the Church. The boys and girls who will stand in the future as the men and women of power and influence, are those who are now learning these lessons of beautiful, holy life for Christ. This statement was recently made: "The success of the Laymen's Missionary Movement in Canada is due to the fact that it is in the hands of men who were trained in Mission Bands." No doubt those who served in these Mission Bands were often sorely tried by the pranks and unconcern of these very boys. The boys would have scorned to own it then, but an interest in mission work found its way through the mischief to a deep abiding place in life. This grew into their manhood, and today the world receives the benefit. Did the faithfulness of the leaders of those Mission Bands pay? When a child of eight years, Eliza Agnew heard her teacher tell of the condition of the heathen, and she resolved to be a missionary; twenty-two years later she went to Ceylon and labored incessantly for forty-seven years. She was known as the mother of a thousand daughters. She taught the grandchildren of her first pupils. More than six hundred girls became Christians under her teaching and it is said not one girl graduated from her school as a heathen. Is not this record worth the effort of one missionary lesson?

The best answer to our prayers for laborers may be found in the opportunity God is giving us through childhood. Shall we accept the opportunity not half-heartedly and spasmodically, but with firm persistent purpose, to win for Christ?

The harvest indeed is plenteous, and the laborers will be many, when, while we pray the Lord of the harvest to send forth laborers in His harvest, we will work together with him to train the children "For Christ and the Church.

SELECTED.

WAITING.

I walk with slow, hushed foot-steps through the woods,

Such bare, brown woods, that only yesterday

Thrilled as the South wind stirred her drowsy leaves,

When glad-eyed June went singing on her way.

Like watchful sentinels the tall trees stand,

They know no haste, they fret not at delay.

Sure faith is theirs that, some day, Love will come,

And where Love is, there abideth Spring always.

What matters then, gray sky and leafless boughs?

Some day her throbbing heart will pulse in tune

With springing grasses and wee, downy nests,

And leafy branches toss in winds of June.

With quick, glad steps I walk the leaf strewn aisles,

Where new, warm life shall blossom some sweet day;

Lo I am made a sharer in your faith.

O bare, brown woods—and who shall say our may?

Selected.
LESSON 1

LESSON FOR APRIL 3.

EDITED FROM THE ”WORLD EVANGEL.”

LESSON.

THE POWER OF FAITH. Matt. 9:18-34.

GOLDEN TEXT.—”All things are possible to him that believeth.” Mark 9:23.

INTRODUCTION.

According to Mark and Luke, the events of this lesson selection follow immediately after the return from the country of the Gadarenes. Mark implies that Jesus was on the sea shore when Jairus came. These are the final incidents of a group (beginning 4:23) which Matthew has selected to show the effect upon different classes—the astonishment of the multitudes drawn by his healing miracles, at his teaching, and the wonder at his power over disease and over nature, the fright of Gadarenes and the resentment of the scribes and pharisees.

The raising of Jairus’ daughter and the healing of the woman on the way are told by Mark 5:21-43 and by Luke, 8:40-56. The healing of the two blind men and of the dumb demoniac are told only by Matthew.

Before next Sunday, find out all you can about each one of the twelve apostles. Give one apostle to each pupil. If the class does not number twelve, group two or three of the least known apostles. Ask one pupil to give a brief outline in Modern English of the instructions and warnings Jesus gave the twelve before sending them out.

While Jesus was teaching, one of the rulers in a most confident and respectful way begged him to come and restore his dying or dead daughter. As he went with his company there was a delay caused by the healing of a woman whose confidence needed only to touch his garments. At the ruler’s house, Jesus cleared out the noisy crowd and with his touch lifted the child to life. Two blind men who encountered him asserted their confidence in his ability to heal them and went away seeing. As they were going away a dumb demoniac was brought to Jesus and healed. In consequence of these things, though he tried to prevent it, Jesus’ repute as a wonderful worker went far and wide. The jealous Pharisees accounted for his power by saying he was in league with the devil.

EXPLANATORY.

18. A RULER.—A ruler of the synagogue, Jairus by name, one of the officials who had charge of the synagogue service. They presided at the service and select persons from the audience to read the Scripture and make the address. Worshipped.

—Prostrated himself before Jesus; an act of reverence which might be offered to a man or to God. Even now dead.—The expression of despair, rather than of fact. Come and lay thy hand.—Unlike the Roman Centurion, the Jewish ruler thought the presence and touch of Jesus necessary to healing.

19. AROSE AND FOLLOWED.—Jesus meets each man on his own ground; he gives the centurion the word for which he asked, and follows the ruler as he demands.

20. CAME BEHIND HIM.—That she might not be noticed.

23. WHEN JESUS CAME INTO THE RULER’S HOUSE.—Mark and Luke tell of the message of the girl’s death meeting them before their arrival at the house and of Jesus allowing no one to enter the house with him but Peter, James and John. The flute-players.—The hired mourners had already arrived. The crowd making a tumult.—The women were uttering their cries of lamentation.

NOT DEAD BUT SLEEPETH.—These words are not to be taken literally, as Luke intimates.

25. HE ENTERED IN.—To the room where the child lay. The child’s parents and the three disciples went in with him.

27. TWO BLIND MEN.—Blindness is more common in the orient than here. This-miracle and the one immediately following are given only by Matthew.

28. INTO THE HOUSE.—Into the house which was Jesus’ home in Capernamum.

30. STRICTLY CHARGED, OR STERNLY THREATENED.—The phrase is emphatic. That no man know it.—To avoid the curious crowds with their ungovernable excitement.

31. WENT FORTH AND SPREAD ABDRO.-They disobeyed Jesus’ command as did the leper. Mark 1:45. Obedience is the highest gratitude.

34. A DUMB MAN.—Not a physical; defects but the result of demoniacal possession. This seems to have been the cure of dumbness.

34. BUT THE PHARISEES SAID.—This was their answer to the cry of the blind men. Probably that statement of the multitudes, v.33, should the growing belief that Jesus was the Messiah. The Pharisees felt that this rising opinion must be discredited at once.
A Word To The Negro Christians.

Next week we will have a few words to say to the Christian white people and ask you not to read it and of course you will not. This week we have a word to say to you and we ask our white Christian friends not to read it.

When the Lord put on the white people the task of redeeming the millions of your race in America and in Africa, he put upon them a mighty task,—the greatest ever put upon any people—and you need not wonder that they stumbled much in doing it. If in any previous age you had come thus into touch with civilization, you would all have been massacred and that would have been the end of it. The Lord has put a heavy cross on them and your conduct should be such as to make it as light as possible.

You should never allow yourselves to brood over the ills you have suffered but you should think much of the good things you have enjoyed. Nearly half as much money has been collected in the North for your education as they expended on their own higher education, and the South has willingly taxed itself to pay as much for your public education as for their own education, and often your allowance has been more. And this, too, when you remember what a disturbance your presence caused in American political life. All the great struggles in Congress from Thomas Jefferson to Theodore Roosevelt hinged on something that was caused by your presence. Over a million men lost their lives in a great war and billions upon billions were wasted in debts and destroyed property. When you remember how much your civilization thus far has cost, you should be exceedingly meek.

When you remember how much the Christian white people have done for you, you should give no place, no not for a minute, to unholy ambitions of wanting to become dominant and wanting to pull off to yourselves for selfish purposes. The white people have given their millions and they are going to continue to give until the work is done, and they are going to see that the work is done rightly. This does not mean that you are to be restrained in the least in exercising your God given ability. The work is great and you shall have full opportunity to do all you can, even to surpassing all that has previously been done. But this must be done as meekly as Christ bade his disciples be. “He that exalteth himself shall be abused, and he that humbleth himself shall be exalted.” There is absolutely no call for you to show what Negroes can do. Do your best and the world will soon enough see what you are doing. No matter how well you do, you must remember that your opportunity was great. You should thank God for every success you have achieved and take courage for new efforts. There is yet much to be done, and our Master will call for men who have the faith of a Paul, the courage of a Luther and the martyr spirit of a Stephen. But he will want meek men, not men who are boasting what they can do.

Your attitude can make it hard or easy for the Christian people who have aided you so much thus far. In the question of crime and immorality they have had no cause to be ashamed of you. There is not a case on record where one of our graduates has been arrested for crime or where one of the girls have fallen into gross immorality. It would not be strange if some of the earlier ones had been thus found wanting. For the schools were poorly equipped and the teachers had to learn the true situation. That none have failed speaks well for you. You have it in your power to conduct yourselves so that thousands of dollars will flow into the treasury for this work where hundreds now come in.

Lastly, it is your duty to do all in your power to make this great problem God has put upon the Christian people of America as easy as possible. Many of those people upon whom you now look as bad people are such because of your presence. If it had not been for the peculiar situation in the South not so many children would have grown up without an education. We are now suffering because our educational facilities thirty and forty years ago were faulty.
NOTES FROM OUR SCHOOLS

Lum Graded School

It is only about six weeks to the time for school to close, so we’re all in a rush getting ready for "commencement."

On yesterday (Sunday) March 20th, Professor Franklin preached an excellent sermon for us. The C. W. B. M. sisters at Salem seem to not fully understand the work and they are about stopping. On last Sunday Miss Sneed went over to see if she could help them in some way. We are hoping they will get in line and work on with us.

Next Sunday is Easter, we are planning to have Easter exercises on that day.

SOUTHERN CHRISTIAN INSTITUTE

The cement foundation for the electric light power house was completed on Good Friday, March 25, 1910. We feel that this is a history-making event of sufficient importance to deserve special mention here. The blocks are now being laid. A new gravel pit has been opened which produces the finest grade of gravel.

The other day Prof. Prout tried to move the wood shed intact from the old Industrial Hall to the new power house, with two teams of mules, but while crossing Allison Hall yard a wreck occurred. It is a small structure, and will be torn to pieces.

Norval Perkins, '09, who is attending school in Richmond, Va., spent a few hours upon the campus a few weeks ago.

Presley Burroughs, '09, of Greensboro, Ala., has a good chance to become census enumerator. He will attend the State Teachers' Convention at Montgomery and later teach a Summer term of school.

Mrs. Burgess is trying to beautify Allison Hall lawn with flower beds.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks.

AFRICA.

In the year 1905 there came a man into our settlement from the U. S. A., but coming as he did poorly clad, and unrecommended in spite of all he said, there was room for many to think evil, (as people are apt to think when one comes in this manner.

While down with the African fever he constantly spoke of opening school when his health would admit, but no one paid much attention to such idle remarks, as they seemed to be, thought it was very badly needed and has proved a great blessing in our midst.

In December 1906, Pres. Lehman and teachers of the S. C. I. made our teacher a Christmas present of $18.00. Of this he spent a part for clothes, and with the balance bought seventy-five feet of lumber and a hammer. The good people of Schefflin also gave one hundred feet of lumber. Our teacher, in company with Messrs. William Loyd and Timothy Lett made eight benches and carried them to the basement of an old dilapidated building which was deserted. This building belonged to Mr. Lett who willingly gave us permission to use it. I remember how proud we were of this opportunity.

We learned after we had been there one week, that it was not the fine building which imparts knowledge. We were encouraged by our teacher who told us that if we were faithful and would rightly appreciate what we had, God would allow him to make better preparation for our development.

When we met we would make the woods ring with songs of joy. It was very dark in this basement. Our teacher thought at one time that he would lose his eye sight, his health was very poor, he did indeed look like a huge skeleton; but he wanted to do something for the boys and girls of Africa.

It was in this dark basement the L. C. I. came into existence, though it had not received its name.

Our teacher did not get many pupils at first, because it was believed by some that he was a fugitive of criminal character, but before school closed the number reached fifty-two. Old boxes, trunks and even rocks helped to serve as seats. We had a few books, and teacher had to plan so as to teach all; but there was a successful term of school taught there.

Our teacher was a man who didn’t tell very much of his business, but worked and prayed and left the results with God. Many were the privations and adversities which he met here. He would sometimes work all day without food, because he did not care to make his wants known. Once he ate some of the wild fruits and became very ill. Had he made his wants known the people would have given him something to eat. Thus he labored with poor health till school was closed.

After this term he took his al and went about three miles south of the settlement and began to cut the large trees. When some of the people came out to see what he was doing they saw a two story building 16x20 ft. He made all the lumber with a frow and an ax. He was working without sufficient food to strengthen him for the work. Many times he felt so tired and weak, that he could have staid out there all night because he did not feel strong enough to walk home. What all of his adversities were, we cannot say unless he would take time to explain, which he would if he was a man to tell all.

The next year we used this new building. Some good people from the United States had sent us a box of books. The distance kept many away, but the number reached forty-eight. When we got our books and were standing in our new building where the light came in freely, we sang “Praise God from whom all blessings flow.” Our teacher reminded us again that if we were faithful to what we have God would still give us better opportunities. That year some came out and helped him plant his farm, and we felt that God’s blessing was upon us, just what we were praying for. It is not just where some of us want it, and may not be governed as we would be pleased to have; or maybe the rules will not be what we want, but let us accept it for God never answers our prayers just as we want but he knows best.

Our third year is this one; all you see here today represents this year’s work. But when you look about in this room you see the eight benches which are a part of the Christmas present of 1906. So you see President Lehman and teachers have made us a long Christmas present. We thank you for-we have helped our teacher to enjoy this present. As we look to the South East we see our old school building and Brother Owen’s place. To the South is the pleasant view of the Atlantic which adds to the pleasure of the day by fanning our faces with its breezes. As the visitor sits here today and

Continued on page 7.
GEORGIA

Dear Editor:—Please publish the following:
The Hush Grove Sunday School will use the 2nd Sunday Prox. for their Easter Anniversary. Cordial invitation extended to all.
Addresses by Prof. W. W. Steward, and others.
Yours in Christ,
H. G. Harsh, Supt,
W. H. Bell, Teacher,
Miss Sallie B. Bell, Sec'y.
For further information apply to F. J. Bell, Wrightsville, Georgia.

Arkansas

PROGRAM OF DISTRICT NO. 2 OF THE CHURCH OF CHRIST, WHICH WILL CONVENE WITH THE Mt. BEULAH CHURCH OF CHRIST, SATURDAY BEFORE THE SECOND LORD'S DAY IN MAY, 1910, PINE BLUFF.
OFFICERS:—
President, P. Brown,
Secretary, T. J. Ivy.

SATURDAY MORNING.
9:00. Devotional services by Bro. Will Hite.
2:30. Outline of the work by the Superintendent.
10.00. General needs of the State by M. M. Bostick.
10-30. Our duty as ministers by W. M. Martin.
11.30 Collection and adjournment.

Evening Session
12:30 Praise services by L. W. Shelton.
1:00 How shall we consider drifting members.
1:45 Report of ministers.
2:00 Report of Evangelist.
2:30 Subject for discussion; Why am I a Christian?
3:00 New business.

SUNDAY MORNING SESSION.
9:45 Lord's Day school taught by R. L. Brock.
10.45 Praise services by Robt. Conier.
11:00 Preaching by Evangelist.

South Carolina

Dear editor:—Please allow space in your valuable paper for me to say a few words. I have thought there was nothing I could do to enlarge the PLEA, but it now affords me much pleasure to report our Officers, Board and members of Christian Church, No. 2, at Stuart Point Place, Beaufort County, S. C.

Our first board meeting of the new work was held by Elder J. L. Woods, March 5th, 1910. Eld. Woods read 2 Cor. 9, after which he set every officer in order. Namely, pastor, elder, deacon, deaconess, treasurer and clerk.

Sunday night, the 6th Eld. J. L. Woods read Matt. 16th chapter after which he confined himself to the 13th verse; "I say also unto thee, that thou art Peter and upon this rock I will build my Church." Eld. Woods delivered a heart searching sermon. On the 13th of March, I baptized a candidate for the Church.

I send 50 cts. for the GOSPEL PLEA which will pay for six months before time expires. I hope to pay up in full for the year. I also send you 50 cts for first steps of Catechism books as I don't know the price of them please send me a hymn book along with them. I want the kind that mark the long, short and common meter hymns.

I ask the prayers of the Christian brotherhood that I hold out in the faith of our Master and still minister for him.

Yours in Christ,
Eld. P. S. Green,
Stuart Point.

Texas

I went to Ft. Worth Jan. 7th spent the month of January and February with the Mission Church. Services on Lord's Day and one mid-week service. There were additions each Lord's Day but one. The enrollment of the Bible School was doubled and
a teacher's meeting conducted. Although they are renting a place for services and the Winter made expenses heavy, they made an effort to raise a payment on a lot on which to build a Church, and on the 4th Sunday in February a nice and commendable sum was raised. Many of them giving five dollars. This being a young mission work—the hardest winter in Ft. Worth for many years—having a monthly expense bill eight or ten dollars—and some sickness—some shirking, some jirking, and some kicking in their small membership, they have truly made a faithful beginning towards getting home. They have their eyes on the location for the church and as soon as the payment is made they can at least partially go home. Property is high in Ft. Worth. It was hard work to as much as find a suitable lot that they were able to buy. They are not sure yet, must “dig up” the first payment. It would have been wise for us to have remained with them until the deal was closed, but the State Board did not think so. They have among them some good men and men of great faith. I have never served a people, under such discouraging circumstances, who had a greater spirit of sacrifice. The spirit seems to be to make it an “Every member Church.” Reluctantly we left them after helping them to shape matters as best we could and arrived home at (Waco) with $1.60 in my purse. Not one five cents did we receive from the churches or State Board while helping this absolute mission work. Beg pardon! Bro. M. Knight and the Shady Grove Church did send us three dollars through the Board and it was two dollars and fifty cents when it reached us. I guess the Co., Sec’y had to have something for postage for he has surely begged the pastors and churches for help for the work.

On the 7th of March we packed the tent and shipped it to Bay City. In this our $1.60 “went from us” and we had to borrow the money to come to Bay City and leave a few dollars with my family. We arrived in Bay City on Saturday before the second Sunday. On the second Sunday we were with Elder T. Taylor and his good people at Vine Grove twelve miles in the country. They were closing a two weeks meeting. Bro. Taylor baptized fourteen and more to be baptized. It was a great meeting. We spoke for them in the afternoon in a great service.

The tent arrived on Tuesday and we put it up on Wednesday. We are trying to hold a meeting and at the same time raise enough money to rebuild their church house that was destroyed in the storm last July. At this writing the meeting is five days old with four additions and Bible school reorganized with thirty-one pupils and seven officers. Interest increasing and bitter opposition stubborn. As a rule, only one denominational pastor out of four live in the city, but they are all here this week and business is picking up at their stand.

Counting “everything” we have only nineteen members here. This is the county seat. We have a few good families. This is surely a wicked place. The faithful few are working and the outlook is encouraging. We hope to be able to give contract for a building when meeting close.

We plan to hold one more tent meeting, and then start for the Workers’ Conference at the S. C. I. in May.

The Matagorda District Convention will be held here (Bay City) on April 1st, 2nd and 3rd. We hope to hold this Convention in the tent closing the meeting. We hope to be able to have Mrs. Alphin with us soon. Conducting a tent meeting is more than one worker can do.

I am yours for the old Book,

WACO:

WILLIAM AlPHIN.

DESPISING THE TOILER

J. E. Hurley, General Manager of the Sante Fe R. R. expressed some frank opinions in his testimony before the Illinois State Board of Arbitration in the Chicago hearing on the switchmen’s strike. Frank is a demure, kindly word to use to describe this gentleman’s candor in expressing his opinions. Brutally frank better benefits the description and the adverb better characterizes the description than does the adjective. He said “I think twelve or thirteen hours a day not too long for the men to work. It is just as good for their families.” The great man evidently has in him the blood of tyrants. The sunshine of fortune’s favor has not softened his nature much. His nature has been of the quality that is hardened by sunshine rather than made fertile for all good and heartfelt things. Mr. Hurley may have worked his way up. If so it would be good if he could work his way down again and earn a living at a few cents per hour by working more than one-half all his working hours with overtime most of the time and then let the judgement be passed that he was so unfit for the liberties of a few hour’s rest that his family needed protection from him, and a great charity was done his wife and little ones when he was kept away from home. It may be so of some switchman

(Continued on page 7).
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 send to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adeline E. Hunt, Editor.

Alabama

Dear Editor:—We now make a report of the quarterly meeting of the auxiliaries of this state held with the Union Church near Calhoun. At the close of each quarter the Auxiliary workers usually meet in a two days' meeting and make a report of the work done in each Auxiliary during the past quarter and consider plans by which the Auxiliary work may be advanced. On account of rain this is the first quarterly meeting we have been able to hold since the opening of school, but the work done in the Auxiliary has been kept up.

For quarter ending March 1910.

Union Auxiliary Members, ........................................ 8.
Members lost by removal, ........................................ 2.
Offering for General Fund, ................................... $1.10;
Offering for State Fund, ...................................... 55;
Total, ........................................ $1.65.
Union Point Auxiliary Members, ................................. 28.
Offering for General Fund, ................................... $2.92;
Offering for State Fund, ...................................... 1.35;
Total, ........................................ $4.27.
Salem and Montgomery auxiliaries were not represented.

Public collections amounted to $5.81. The meeting was good both days.

Total amount of money raised during the quarter, ............. $11.73.

Each auxiliary was urged to send, if possible, $1.00 to the Worker's Conference which meets at the S. C. I. in May. The time is fast approaching, and I feel sure the sisters of the other states are beginning to think about it and are planning to have their auxiliaries represented even though they may not represent in person.

We are now planning for the observance of Easter.

Roxie Sneed,

LUM.

JEWELS FOR THE DEAD.

Do you think jewels would be out of place in a coffin? I want to tell you of a queen whom I once knew, and of how she was decked with pearls while she lay in her casket.

No one had ever thought of her as a queen—least of all, I am sure, she herself. She was very poor, and she had never learned to read or write. Her entire education, so far as books were concerned, consisted of a few Bible verses which she had learned through hearing others repeat them often.

She and her husband were earnest Christians, and she had a great desire to lead others into the joy of the Christian life. So strong was this purpose that it impressed some well-to-do persons, and they rented for these humble workers a small room in the heart of a great city. Here every night the husband told to those who came the story of Jesus and His love. The wife seldom spoke, but she was always there, and always working. "I cannot preach," she said, "but I can cook and I can sew. The dear Lord must want me to do what I can."

So she fed the hungry and clothed the needy, and as she did so she told in her simple way of the love of the Lord and His desire for all to love Him. Often she brought tears to rough faces by her earnestness. None could refuse to listen to her, for hers was the message of boundless love and pity, like that of her Master.

One night the door of the mission room was locked. Some one brought the news that "Mother," as this humble worker was called, was very ill, and that her husband could not leave her. Next day there was crepe on the door and the sad news was carried through the city that "Mother" had gone from earth.

On the second day after this the door was opened. A queen was lying in state within. None had known the plain little woman for a queen while she lived, but now the honors she deserved were paid to her. For, while the body of "Mother" lay there, two thousand men marched by the casket—two thousand men, each of whom she had in some way befriended!

The daily papers said next day that to no person outside of public life had the city ever paid such honors. The tears of those whom she had aided were indeed fitting ornaments for the casket of a queen.

The King's Builders.
The Cut, but Newsy page of the Gospel Plea.

AFRICA.
(Continued from page 3).

listens to the program, and note the picturesque scene, he will say that Providence has made this place suitable for this work, and our teacher continues to remind the pupils that if they are faithful God will cause greater opportunities to be made for them. It brought many things to our minds to give us strength. As we examine the roll book, we see the names of sixty pupils who attended school this year. We have represented in school the Bassa tribe, the Pessy, the Congo and the Americo-Liberian.

Now as I look to the future, I think I see, yes I do see ten large commodious buildings serving as dormitories for a great number of pupils in which every tribe in Africa is represented, teachers from abroad as well as those trained in this country, five hundred cattle grazing on the field and such improvements that will be a credit to a civilized land. Let us wake boys and girls and use this opportunity for God has sent it to us.

(Read by Annie Walker at the L. C. I. closing exercise of 1909.)

(Continued from page 5).

DESPISING THE TOILER.
just as it may be true that some General Managers would fittingly grace a felon’s cell for their lordly disdain of the land’s law. Mr. Hurley despises the lowly evidently. He thinks them made of mud while he is of finer clay. He takes himself and his good fortune as a special gift of God to his day and generation and does humanity a favor when he deprives the less fortunate in brain and opportunity of the spare hours wherein they might better their mental and moral selves and give their families some of that presence that fatherhood ought to imply. His judgment is an insult to every working man in the land. He judges them all by the worst he finds among them.

—THE CHRISTIAN CENTURY.

Mississippi.

Every beginning has some obstacle to trample under foot if it will be fruitful. As is the condition of the land today, the least you can do or start to do is the condition of the land today, the least you can do or start to do in the way of obeying the great and good commandment, “Go ye into all the world and preach the gospel to every creature,” will be surrounded by, and if not carefully watched, choked by evil doors. This has not just become so, but in the beginning of our world when man put foot on shore, so to speak, there arose a division.

In 1809, one hundred years ago when the Christian Church had its beginning with Alexander Campbell at its head, the fight was hard, but, Campbell being of a strong mind, a broad heart, and a determination to go forward providing it be for the uplift of others, soon came to the conclusion that if you do the right from the heart, no man has the power to keep you down. He labored in the midst of successes, and failures, opposition coming from misunderstandings, right and wrong, friends and foes until today by the fireside of every intelligent home the youths are taught some great lesson from the example of the life and works of Alex. Campbell. And to make like what itought to be we must go at it in a like spirit; and though the way seems sometimes cloudy remember that such noble work is compassed about by a silver lining. Such a life echoes out its spirit from shore to shore.

The light that now shines about us was once a faint candle in the forest. A few years ago we were living in the sunset of the 19th century, whose spirit was warlike; recently we stood in the day-break of the 20th century and today we have launched into its deeps and are casting a shadow that will live for ages as a gateway to elevation, or as a pitfall to degradation. We must do one and cannot do both. Nothing is by chance but all is under divine direction. Living on this earth we continue to move; and as we go backward or forward we meet with some works of nature. The same intelligence that guides the stars in their courses is giving to man the ability to demonstrate that he no longer is at the mercy of the elements, but has thrown himself into the spirit of the 20th century which proclaims freedom to all men who will accept Christianity. Because of the widespread spread of Christianity during the past twenty-five years, it has been combined with the educational works of the Brotherhood and called the keynote to the twentieth century. It begins with the mother knowing that if any people who will be blessed womanhood must do it, and if any people will be cursed, womanhood can do it.

No one is living in the 20th century who hides his works behind a screen, but if he would be known he must live and so meekly consecrate his life to right that when he is silent his works will speak. We should work to increase this spirit and mark it by great humility. We have done good, but our whole duty has not yet been done. Let us characterize this spirit by the absence of narrowness and by the manifestation of the spirit of Christ.

CYNTHIA YARBRO.

INSTITUTE RURAL STATION.
LESON 2
LESSON FOR APRIL 10.
EDITED FROM THE "WORLD EVANGEL."

LESON: THE MISSION OF THE TWELVE.
-Matt. 9:35-10:15, 40-42.

GOLDEN TEXT:—"Freely ye have received, freely give."—Matt. 10:8.

INTRODUCTION.

In his personal ministry extending over all Galilee Jesus had found people hungry and neglected in a way that stirred his pity and led him to speak of it to his disciples, and urge them to pray that God would raise up teachers for them. He did not stop with this, but himself selected twelve of his own company and sent them out with instructions as to their field, work, support, and manner of introducing themselves. They would go as his representatives, and he would not be unmindful of the least kindness to them.

How widely in Galilee did Jesus' word extend? (V35) What was its nature? What did he bid them do? (V38) What later step did he himself take? (10:1.) What commission was given them? What were the names of the men who were sent out? (V.2-4)

EXPLANATORY.

5. Teaching......Preaching......Healing.—The general plan is the same as in the first tour.
36. He was moved with compassion.—Here is the first effect, not contempt, nor disdain, nor disgust, but pity.

Distressed and scattered.—It was not pity merely for their physical ailments. Sheep not having a shepherd.—Lost and helpless.

37. Disciples.—The word is literally learners. These twelve had been selected as close companions some time before. Harvest truly is plentiful.—Jesus had used the same figure in speaking to disciples at Sychar, John 4:35. Laborers are few.—Only John and Jesus so far had preached of the coming of the kingdom.

38. That he send forth.—"The word is stronger: thrust out, or force them out, as from urgent necessity." In March 1:12 the translated drive forth.

2. The names.—The names of the apostles are given four times in Matt. 10, Mark 3, Luke 6, and Acts 1. There are some curious things about these lists. Peter heads them all, and Judas Iscariot in the last in three where he is mentioned. They fall into groups of four; the leader of each group is the same in all the lists. Peter heads the first group, Philip the second, and James, the son of Alphaeus, the third. Apostle.—The first time the Twelve are so called and the only time in this gospel. The words mean messengers.—persons sent out on a mission or with a message. Simon.—He was the son of Jonah and was also called Peter and Cephas. Andrew.—This though a Greek name was frequent among Jews. James and John.—They were the sons of Zebedee and Salome, who seems to have been a sister of Mary, so that they were cousins of Jesus. These brothers named Boanerges, sons of Thunder. They were fishermen on the Sea of Galilee and partners.

V3. Philip.—He is said to be from Bethsaida, a townsman of Andrew and Peter. He is frequently counted with Andrew, John 6 and 12; and with Nathaniel; John 1. Bartholomew.—That is, the son of Talmai. He is generally supposed to be the same as Nathaniel. Thomas.—He is called Didymus, a twin. Some think he was twin-brother to Matthew, as they are grouped in all the lists. Matthew the Publican.—He is also called Levi. Was a tax-collector in the custom office of Capernaum. James the son of Alphæus.—Called James The Less. Mark 15:40. Thaddæus.—There is much variation here. The King James Version has Lebbeus, whose surname was Thaddeus, while Matthew and Mark say Thaddeus. Luke in both gospel and Acts says Judas of James, the son of brothers of James. John refers to Judas, not Iscariot.

V 7. The kingdom of heaven.—They like John the Baptist, were heralds of the coming king.
V 8. Freely...freely.—They were not to receive money for the exercise of a power which had cost them nothing.

V 9. Brass.—Rather, copper, the smallest coins, as with us.
V 10. Wallet.—The bag in which a traveler carried his supplies for the journey. Coats.—The tunic, the inner garments. His food.—His living. Worthy.—Congenial to them, friendly to their message.
HELPFUL TO ALL.

A Word To The White Christians.

The things we say here are for the eyes of our white Christian friends. Our Negro Christians must be sure to pass it by and not read it.

Many of you have been in doubt as to whether the Negro boys and girls should be educated. You have desired to do the wisest thing and you have been in doubt as to whether it is best to educate them. Here are some things which we wish to call to your attention.

To refuse to give them a Christian education is positively dangerous. In a civilized country men will grow in cunning and aggressiveness no matter how ignorant you keep them. In the next twenty years the old political alignment of Democrat and Republican is sure to break up and the new alignment will be Socialist and Conservative and the South cannot hope to go solidly into one or the other of these camps. Selfish politicians of our own people and of the North will appeal to this mass of prejudice and then we will have Cuba repeated.

But giving them a Christian education and a Christian guidance will give them leaders who will be thoroughly filled up with a desire to do the right thing and to make themselves useful to the great cause of the world's advancement. People filled up with this kind of a spirit are meek and meek people will do nobody any harm. The gospel here is the power of salvation as it is in every other great human problem.

To refuse to educate them is to leave them ignorant and subject to superstitions and base passions. Their girls will grow up without any good influence to develop their conscience and they thus become an easy prey to base white men as well as to the men of their own race. This has been so demoralizing that society in some localities is almost at the point of collapse. One does not need much of the inspiration of a prophet to see what this will do if left unchecked for fifty or a hundred years more.

But to give them a Christian education and a Christian guidance will put to work influences that will develop the conscience and these girls will discover the sacredness of their being and will become a real help in working out our salvation. The girls who go through this kind of training generally marry and raise their children carefully and give much of their time to influencing other women to see things correctly. The women of all barbarian races were compelled to be prostitutes and nothing but Christianity will break this up.

To refuse to educate them is to bring industrial disaster upon us. When our soil was rich and the bollweevil and other pests were not here we could make money with stupid labor; but now that our best soil has washed away and the pests have come, we will starve if we cannot have more intelligent farmers. With the fine railroad facilities men can move about rapidly and diseases are easily spread.

The people must be elevated or we must all go down in small pox and consumption. But to give them a Christian education and a Christian guidance is to make our states a very beehive of industry. Our old fields can be converted into thrifty gardens and our material can be manufactured at home, and millions upon millions of dollars that we now send abroad will remain at home. The home life of the people can be lifted up and disease eradicated.

It is a case where the Christian white people must have faith in the power of their gospel or steadily go towards their doom.

Here is one of the finest opportunities for the Church to do a great missionary work it ever had in its history of eighteen hundred years. The soil is not preoccupied by sectarianism or false philosophies. In short, it is a virgin soil, where the principles of Christianity can be planted.

The education given them must teach them in the fundamental principles of life, home life, and religious life.
Lum Graded School

Again we must speak of the pleasant weather we are having here.

The trees around the campus are all green and pretty, the grass also. Every thing is in full Spring attire. On yesterday (Sunday) we had a very nice Easter exercise. We are all looking forward to commencement now with a great deal of pleasure as it is just about five weeks before that time.

SOUTHERN CHRISTIAN INSTITUTE.

The patch of wheat east of the campus is looking a beautiful green these days.

Mrs. Lehman, Mr. Prout, Mrs. Burgess and Mr. Burgess had birthdays during March. And so on Wednesday evening, March 30, they entertained at the Mansion. Dainty refreshments were served and those present had a delightful time.

The cement blocks in the walls of the power house are all laid.

President Lehman, Supt. Prout and his father-in-law, Mr. Wright, were in Louisiana, Thursday and Friday of last week.

Five more weeks of school work before Commencement.

The following will give the weekly Sunday School talks for April: April 10, Frank Coleman; April 17, Fanny Crockett; April 24, Eugene Johnson.

The Printing Department of the school is now ready to do your job work. It has the stock, and is thoroughly prepared to do your work so neat, clean and attractive that that alone will make your business flourish. Give us a trial; we can satisfy you.

THE GLORY OF A STAINLESS LIFE.

An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time impatiently waited for came at last, and with trembling haste she unlocked the treasure and lo! on the satin linings lay a shroud of rust; the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear pupil learn a lesson in your life. This trinket when enclosed had upon it a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will by inattention and neglect, mar a bright and useful life, and in time leave the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to your self and to your friends."

Selected.

AS ONE SEES THINGS AT THE S. C. I.

As the time rushes on with lightning speed towards the close of another school year, our hearts beat quicker with a strange feeling of mingled joy and sorrow. But as we look forward at the bright prospects that lie before us, let us summon all our courage and get ourselves in a state of physical and mental equilibrium to meet the strains from without, and the promptings from within.

Many of our boys and girls will feel it a matter of almost bitter disappointment to break away from the ties of friendship formed in school, while on the other hand, many will be eager to get away from the monotony of school to go forth and join the busy throng of the world. But those who will have to go, do not forget the great struggle that is awaiting you. Good and evil appointments and disappointments will confront you in every step of the way.

One thing to be remembered is that each one’s success depends upon himself or herself. Life will be what we make it. There is no standing still in nature, and if we do not go forward we will certainly go backward; if we do not improve, we will deteriorate. Then let our motto be nothing but the best in every thing that will satisfy us. Whether we remain or go from this institution let our highest ambition be to lighten the burden of humanity, and be a hero in the strife for right.
LIST OF COUSINS.

1. Evy M. Stratton, Cedar Lake, Tex.
3. John Fielder, Edwards, Miss.
4. Moses Ricks, Schieffelin, Liberia, Africa.
5. Ethel S. Franklin, Russellville, Ark.
7. Eugene Lewis, Edwards, Miss.
10. Willie Moore, Edwards, Miss.
11. Lee Nora Moore, Lyons, Texas.
12. Evans Yarbro, Edwards, Miss.
15. Peter C. Dunson, Schieffelin, Liberia, Africa.
18. James Rundles, Edwards, Miss.
20. Rebecca J. Burgess, Woodhull, Ill.

We now have twenty-one cousins. Below we give the enrollment from the different states. Liberia, Africa, 6; Mississippi, 6; Arkansas, 4; Texas, 3; Alabama, 1; Illinois, 1. You will note a tie between Liberia, Africa, and Mississippi for first place, and Arkansas comes second. All you have to do to become a cousin is to write at least two letters a year to "Uncle Isaac, Institute Rural Station, Edwards, Miss." We ought to be receiving letters from a large number of young people during the next week or two.

Arkansas

Dear Uncle Isaac,—I feel thankful that I can write a few words in regard to the wonderful Christian work that is being done. I will say, "Christians, be faithful and you will inherit the kingdom of God."

I am a worker for Christ and I expect to die in the field.

As I have never told you all to change my name, I will now ask you to change my name from Mollie Duncan to M. A. Daney and I will get it all right then.

Yours very truly,

M. A. Daney.

Kerr.

Mississippi

Dear Uncle Isaac,—No doubt you have wondered why some of your young folks have stopped writing to our page in the Gospel Plea. Then should you ask this question I know that you would receive a number of different answers. It is said that a poor excuse is better than none at all. But for us to prove that we appreciate our page, and especially the interesting letters from our cousins even from the continent of Africa, let us awake to our sense of duty and write more regularly, then our cousins will know where we are and what we are doing.

Uncle Isaac, I would like to tell you and the cousins about a fine trip I made into the woods in company with sixteen other boys and one teacher of the S. C. I. one day last week. This trip was called "A study of Nature." This was our first lesson. We caught lizards, frogs, butterflies, grasshoppers and a number of other insects. Then our teacher would joyfully tell us some things of them that we did not know before, which every boy showed by the expression on his face and the attention he gave to the teacher that he was glad to have the opportunity to be told those things. We also gathered flowers of various kinds which we had a contest to name them—the common name, then the scientific name. Through the woods we went; soon we came to the edge of the forest. There we were directed to a big tree where there was carved on the tree writing done by some men during the Civil War. The following is what we could read: "H. P. Harding, No. 26 U. S. Mo., volunteers, May 11th., 1863." We were told that those men were camping near there doing the Civil War. We have studied of that in our histories. Now would you not rejoice to see something of that kind? They are gone but those letters will remain as long as that tree stands.

The next time we stopped we sat down in the shade in a circle with teacher in the middle. He said "Now boys you may all tell a story." He started us off, then each one responded when his turn came. I am sure if laughing is an exercise to our bodies they received a plenty.

From this description if any of you who are in school would like to take a trip of this kind ask your teacher to carry you then write about it.

I will close wishing much success to all of the cousins.

Samuel L. Counts.

Institute Rural Station.
Texas

Dear Editor:—Please enroll my name as a subscriber of the Plea for which I enclose 50cts. I am anxious to hear from the Christian Church and its welfare. There is not a Christian Church any closer to me than Waco. The Methodist and Baptist ministers are building churches all over West Texas. It is a very easy matter for a minister to build a church in the West. There are not many colored people out here. Wages are good, work is plentiful. You can go in a new railroad town and insure the leading class of white people and so many families of colored people and they will give you a lot and build a real nice church. This is the way the sectarian churches are spreading. Our ministers are afraid of West Texas; they have not enough confidence in God to venture themselves one hundred miles from home, but the good Master said “Go ye into all the world.” Please send me a copy of the Plea just as soon as you receive this letter, even if it be an old copy. I am hungering and thirsting for the pure Word of God.

Yours in Christ,

Ben. S. Savage.

Kentucky

Dear Editor of the Gospel Plea:—This will tell you that the work at Nicholasville, Ky. moves grandly on. Frequent additions, large attendance and splendid financial support are among the indications of progress. Eighteen young folks between the ages of 12 and 17 constitute our Junior Choir. They have charge of morning music. They are just through the “Training For Service” book, from which work I drill them weekly. Our prayer meeting service is, I believe, the most interesting. In fact, it is a visit or I might call it something else and be right. But it succeeds, wins and saves.

The gauntlet which the “Mourners Bench” has been running in these parts lately, reminds me of the old darkey when asked what was “In the Sack.” Not being able to divine its contents and keep up his bluff of “Know All” as was his custom; he in concession said: “Well suh, deys cot de ole coon at lass.” And sure enough they had. So it seems from some recent confessions to me and positions the prominent denominations are taking that we have “mos got de ole coon at lass.”

The “Lexington, Standard”—a weekly newspaper published in Lexington, Ky., has the following to say of “Mourners Bench,” in the issue of February 26th, 1910:

“The revival services at First Baptist Church this city, for the past two weeks, conducted by Rev. E. J. Fisher of Chicago, were most interesting and remarkable. He at once led off into strange fields, proving himself familiar with the Book; preaching that ‘Sinners are not required to pray for religion.’ Taking away the ‘Mourners Bench,’ he called sinners to come to the saving grace of Jesus just as you are. Dreams and visions were discounted, excitement and shouting were cut out, and calm reasonable heart to heart talks poured forth in eloquent strains from the preacher.”

On the other hand, the Church was prepared for the ‘Departure.’ It is becoming that the First Baptist Church should take the lead in breaking of religious shackles—and entering upon a new era of scriptural interpretation. Some eighty were added in the meeting. We are proud to see that large influential Baptist Church heading towards Jerusalem, leaving the “Banks of the Jordan.” Since the Church of Christ and the Baptist Church have the same form of government—congregational—it is pleasant to hope for the fulfillment of that fervent prayer of Jesus recorded in John 17th chapter.

So in the words of Bro. Stambaugh, let us “Keep sweet.” Closed find $1.00 for Plea.

C. H. Dickerson.

MISSISSIPPI

Dear Readers:—This will inform you that the disciples held a very profitable ministerial meeting at Rose Hill, Saturday before the third Lord’s Day in March. The writer was not there on Sunday. We met the Fayette congregation which we found the membership somewhat confused over some matters that should not in the least affect the church. However, we spoke to them the word of the Lord and the people received it with gladness. After service Bro. Murray drove over to Harriston in time for the evening train. We arrived at Port Gibson in due time, and preached a short sermon. Brother Phelps went out to the funeral of Sister Rachel Bridges at Pine Grove, but was back in time for service.

Sister Bridge is the wife of Mr. Carol Bridges, daughter of the late Balem William. We mourn the loss of Sister Bridges. We lost one of our public school teachers and Sunday School teacher, also a faithful member of the Church. May the Lord bless her little children.
The fourth Lord’s Day found the writer at Anguila in the home of Sister Mary Johnson, his niece. We met Brother Willie Dorsey, a young minister who had arranged that we preach at the Methodist Church, so we did. There are several disciples living near Anguila. We hope to be able to have regular service. There is no reason why we cannot. Brother William Plato has charge of a store house and he agrees to let us use it for a small rent. Bro. Plato is blind yet he is very zealous in the works of the Lord. Brother Dorsey could no doubt do a good work for the Master if he would subscribe for the Christian papers and come out to the quarterly meetings. There is one thing I fear for him and that is he wants to be promoted before time, in other words not contented with small things. We get up stairs a step at a time.

Tuesday night we spoke to a large audience at Hollandale. We spent several days visiting friends who had moved from the hills. I spent one night with Mr. Peter Green. He has a beautiful home, there we met one of the oldest members of Pine Grove Church, Bro. Kenedy. He claims to be 100 years old. He talks freely of God and his goodness. Bro. Wm. Sneed was in perfect health, but his wife is real sick with the lagrippe, but she seemed to be better when we left.

We met Bro. Glasby who lives on the same plantation that Bro. Wm. Foster of Center Church lives on. He tells me they are arranging to have the writer come out and preach for them and if possible organize. We were satisfied with the report. For we all know Bro. Wm. Foster and wife are firm in the apostle’s doctrine. We are doing our best to locate our people and start them out to work. We have a number of disciples near Leland but it seems to be a quite a task to get them together. The little band at Arcola is in a progressive state.

The 2nd Sunday in April we will preach in Jackson, at which time we hope to arrange for a rally on the 5th Lord’s Day in May. Bro. William Guice is anxious to have the Jackson church succeed. He wields quite an influence in that part of the city. There are but a few members, still they are active. They have bought a heater and put up a table and a set of chairs bought. That looks like business. Brothers Guice, Jackson, Smith and Brown live in that part of the town where they can be of much use to the church.

Lord bless their church.

May the Lord bless us.

Yours truly,

K. R. BROWN.

PORT GIBSON.

THE GOSPEL PLEA

KEEP ON TURNING.

It is often hard to work on faithfully when results do not appear. Who of us does not like to see the shavings fly from our plane? And yet, faithfulness does not always depend upon immediate returns for labor done.

Tried beyond all account because the men he hired did not prove faithful, a farmer set those who came to him asking for work to turning a grindstone. No tool was held against the stone; the man’s only commission was to sit down there and keep the stone whirling. For a time it would go well enough; then by and by the never-ending round would become too tiresome and the men would give up the task and go away to look somewhere else for work.

But at last a man came who stuck patiently to his post. Other hands went that way and saw him turning, turning, turning steadily away, never accomplishing anything.

“What in the world are you doing there?” they would ask in surprise, halting beside the patient toiler.

“I am doing what I was set to do. That’s all I know about it. That is enough for me!”

And that man won the position. He was trustworthy wherever he was placed. He could work and wait.

Have you ever been tested in that way by the Great Worker? Oh, where is the man who has not? Over and over again we find ourselves set to tasks which seems to have nothing of good about them. Turning the empty grindstone would be nothing by the side of many of the duties which God gives us to do sometimes. And how apt are we to chafe and wish we could see results! If only some ax might be ground by our wheel! Why must it be that we should be compelled to turn on and on, day after day, so fruitlessly?

Ah, it is not without purpose, friend of my heart! He knows why it is so. He sets us just where He wants us to be, and He has given us the work to do. So let us turn faithfully on and with a cheerful heart. The time will seem shorter then, and sooner than we know we will hear Him say, “You have done so well here that I am going to give you a greater work. Come to this better place.”

CHRISTIAN STANDARD.
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

PROGRAM FOR MAY.

Topic: A Journey by Stages and Relays to Some of Our Mission Stations.

Supplemental: The Helen E. Moses Memorial Funds.

Hymn: “Nearer, My God, to Thee.”

Bible Lesson: John 14:1-14.

Hymn: “Tis so Sweet to Trust in Jesus.”

Business period.

Roll-call: Respond with a Scripture quotation on giving.

Offering.

He bids thee haste to every land,
Nor rest until thy task is done,
To bear the living bread in hand
That men for hunger may be won
To strength and hope, to man’s full power
Till earth shall own God’s priceless dower.

—Helen E. Moses.

Hymn: “To the Work, to the Work.”

HELPS FOR THE MEETING.

A TRIBUTE TO MRS. HELEN E. MOSES.

“TO LIVE IN THE LIVES OF THOSE WHO LOVE US IS NOT TO DIE.”

To touch other lives and affect them vitally and develop the best that is in them, to lead them away from low aims by showing them the highest, to sow the seed whose flowering and fruitage shall continue after we have passed on—this is immortality. In these ways our sister was fortunate, for hers was a nature singularly winsome and persuasive. She was keenly sympathetic with all sorrow and yet not overborne by it. All beautiful things in nature, art or literature ministered unto her and kept her heart warm and gladsome. She exalted the joys of her life and minimized its pain. With a keen sense of humor and naturally buoyant spirit she brought cheer to those who were her daily companions in a work which needs must often touch the minor keys. Her sense of the Divine Presence was constant, and she spoke to the Father as friend to friend.

Words seem inadequate when we try to twine the wreath of immortelles with which to crown our beloved dead, so much is there that cannot be expressed. In some things we choose for those we love as we choose for ourselves. I think she would rather we would find life the sweeter and happier because she has lived than that we mourn unduly because for a little while we do not see her. Our best tribute to her memory will be found in activities and in generous giving for the furtherance of that work for which she gave her life, not counting it dear unto herself.

Our Father would have us self poised in the midst of every trial, and conscious always of the clasp of His hand. Yet in a little while and there will come the morning without clouds in a better country where there will be no more sorrow.

“So shall I quiet my heart, So shall I keep it still,
So shall I hush its tremulous start to tidings of good or ill;
So shall I silence my soul with a peacefulness deep and broad,
So shall I gather divine control in the infinite quiet of God.”

MARY J. JUDSON.

MISSIONARY TIDINGS.

IN MEMORY OF MRS. MOSES.

Mrs. Ferris, of Detroit, was a guest of the Ohio Convention. She had been asked as one who appreciated the worth of Mrs. Moses to say something of her in the memorial service. On the journey just after passing through Marion, where two weeks before we had laid the loved form to rest, she wrote these lines which she read at the convention:

‘Dear sisters, we are sad today,
A voice we loved is still,
A place is vacant in our hearts
Which only she could fill.
The Father called her home, we know
With Him in peace to dwell.
O! give us faith to see and know,
“Thou dost all things well.”

Our eyes are blinded by the tears
That will not cease to flow,
We put our hands in thine, dear Lord,
And thou wilt guide we know.”
The Cut, but Newsy page of the Gospel Plea.

Be with the work she loved so well.
Thou wilt direct it still!
Take all that's selfish from our hearts,
Teach us to say "Thy will."

We thank thee Father, for her faith—
So strong, and deep, and true;
For vision world-wide in its scope,
For love and patience, too.

For wisdom as she planned and wrought,
So faithfully for Thee;
For all the "ripeness" of her soul,
We thankful too, would be.

For grace to bear the racking pain,
Until thou saidst "well done—
Lay down My cross that thou hast borne.
Take up thy crown, well won."

Oh, give us strength dear Lord, to do
The work she planned so well
To lift the standard and press on
From where our Leader fell.

Mrs. M. D. Eerris.

THE MAN WHO IS ALWAYS "JUST GOING TO."
He meant to insure his house, but it burned before he got around to it.
He was just going to pay a note when it went to protest.
He was just going to help a neighbor when he died.
He was just going to reduce his debt when his creditors "shut down" on him.
He was just going to stop drinking and dissipating when his health became wrecked.
He was just about to provide proper protection for his wife and family when his fortune was swept away from him.
He was just going to introduce a better system into his business when it went to smash.
He was just going to call on a customer to close a deal when he found his competitor had preceded him and secured the order.
He was going to quit work awhile and take a vacation when nervous prostration came.
He was just going to repair his sidewalk when a neighbor fell on it and broke his leg.
He was just going to provide his wife with more help when she took to her bed and required a nurse, a doctor and a maid.

Selected.

Mississippi
We are living in an age of wonderful progress and improvements. There was never a time in the history of the world when men of all climes and nations were striving for supremacy as they are now. Men are realizing more than ever that it is necessary for them to go forward in every line of human activities; to do or die. Marvelous have been the improvements of the past, but today they are only noticed as stepping stones to the event of the present.

When we think of the wonderful work of the Panama Canal, which is now nearly completed, a work that has been a great problem to many nations, and is now solved by the American nation, we cannot but admit that God has blessed them with divine wisdom. There are many other inventions that are arresting the attention of the world. It was a great era in history when the Atlantic Cable was laid; but wireless telegraphy has far surpassed it. There was a time when the balloon was considered as a wonderful product of the inventive power of the human mind; but the airship has now solved the great question of aerial navigation.

In an age like this men are apt to forget the one essential purpose for which God has blessed them with wisdom so that they are capable of accomplishing such great things. Let us not lose sight of the goal toward which all these various inventions and mighty works are pointing. When Christ gave the command to his disciples 1900 years ago —"Go ye into all the world and preach the gospel," he knew how vast a task it was and the different means that would be required to accomplish it. All the great work that has been done and is still being done, are only factors in the great work of redeeming humanity. All men everywhere need to be taught the fatherhood of God, and the universal brotherhood of man. Nothing is able to accomplish this task but the knowledge of Christ, when men then shall understand the will of God more perfectly, and unite all their effort in accomplishing this task. The glorious day will dawn; when nation shall not rise up against nation or learn war any more, but this world will be an Eden, a place of happiness and peace.

Richard H. Davis.

Institute Rural Station.
LESSON 2
LESSON FOR APRIL 10.
EDITED FROM THE "WORLD EVANGEL."

THE QUESTION OF JOHN THE BAPTIST.

GOLDEN TEXT:—"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." John 5:36.

INTRODUCTION.

In grouping here some of the results of Jesus, Matthew goes back in time to begin with the effect upon John the Baptist. Luke makes this message the result of John's hearing of the raising of the widow's son at Nain, which probably occurred sometime before the Gadarene voyage. These three lessons are all in the second period of the Galilean ministry.


Give to six pupils the six cities mentioned in this lesson, each one having one to find something about—that they may find the location and history of each. Then report in class next Sunday.

Ask two pupils also, to read the prophecies concerning Tyre: one read Isa. 23, the other Ezekiel 26 to 28 and select a few striking sentences to read to the class next Sunday. In this way, the lesson will be so much clearer, and we will receive a greater benefit.

EXPLANATORY.

1. When Jesus had finished:—This verse should have been joined to the preceding chapter.

2. John heard in prison:—John the Baptist had been put in prison by Herod Antipas, tetrarch of Galilee because he had reproved Herod's connection with Herodias. The prison was in the castle Machaerus, on the northeast shore of the Dead Sea. Matthew tells the story later, 14:3-4, in connection with John's death.

3. His work:—The miracles, according to Luke, 7:18. John's disciples had told him of such things as the raising from the dead of the widow's son at Nain. The Christ:—The word, Christ, is a title, not a name. Jesus the Christ is a phrase like John the Baptist. "The Christ" is the Greek equivalent to "the Messiah," or, in English, "the Anointed One."

4. He that cometh:—The Messiah, whose herald John had been. Compare Matt.3:1.

5. Tell John the things which ye hear and see:—The most effective answer possible. Deeds are a stronger proof than words.

6. Blind . . . . . . deaf:—These things had been predicted by the prophets. Compare Isa. 28:18 and 36:5-6.

7. Jesus began to say: . . . . concerning John:—Jesus now defends his forerunner from the suspicions which may arise in the minds of the bystanders.

8. In soft raiment:—In fine garments. John wore a rough tunic and a leathern girdle.

9. More than a prophet:—The prophets predicted the coming of the Messiah in the distant future which John said the kingdom was at hand.

10. Of whom it is written:—In Malachi 3:1.


12. Suffereth violence:—Forced, or taken by storm.—"Christ thus graphically portrays the intense excitement which followed John's ministry." Prophesied until John:—With him the old dispensation came to an end, with him the prophecies began to be fulfilled.

14. If ye are willing to receive it:—You may not think it credible, knowing John's present.

15. Ears to hear, let him hear:—A proverbial expression used for emphasis.

Children sitting in the market places:—This is a picture of a group of children playing in the open squares of the town.
HELPFUL TO ALL.

"For at such an hour as ye think not the Son man cometh." Many people have understood this to refer to the coming of death and countless number of times it has done service as a funeral text. But this was not in the mind of the Master when he uttered it. To the great majority of the people death is not a surprise. It is only a very small percent of the people that come to sudden and unexpected death. And besides this, it was not Christ’s purpose to teach his disciples to look for death continually. He was teaching them to prepare for life. He wanted them to offer their bodies a living sacrifice. He wanted them to lose their lives in a service in his kingdom and therefore did not want them to feel that the greatest question in life is getting ready to die.

Then what does it mean? He meant to convey the idea that to every man and nation comes, at some time, a supreme moment when the decision is either for or against the kingdom of the Son of Man. He lamented much that the Jews did not know the hour of their visitation. To the young man just starting out in life come moments which appear insignificant and commonplace, but when they are past he finds they were all important to his life. To us it does not appear that the men who have done great things for mankind were born greater than the others of their age, but at some moment in early life they made a noble choice and that choice led them to a noble course in life and the noble course led them to noble deeds.

The Jews as a nation rejected Christ and by that decision destroyed their nation.

If they had known the hour of their visitation and had given their whole strength to advancing his work, they could have begun a work of world wide influence. The work was indeed of world wide influence, but not as it would have been if the Jews had co-operated.

Our American nation has boasted that we are a christian nation, and we have tried to establish a government that would do justice to all. We have tried to live up to the article in the Declaration of Independence which says “We hold that all men are created equal.” We have spent much money to establish a system of universal education, and churches and Sunday-schools have been organized in every community. We are prepared to do a work so much greater than any other nation has ever attempted, that much is being demanded of us. The hour of visitation will come us, if indeed it has not already come, when we must either make our nation exceedingly great, or exceedingly small.

In the middle ages all Europe engaged in the Crusades which we afterwards learned were wrong in principle and futile in effort. But in our day we have begun a crusade which is based on an entirely different principle. We are trying to teach the whole world. We are not going on an expedition of conquest as did Alexander, nor are we going to destroy the infidels as did the crusaders, but we are an angel flying over the world “having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people.” God has, in a peculiar way, put all these nations in the power of our teaching. If we fail in this supreme hour of our nation, our failure will be far more inglorious than was the failure of the Jews. If we prove ourselves worthy of the great call, it will be a world wide pentecost and the time will not be far off when we can love one another even as Christ loved us.

What we most need is faith in the power of the truth. The gospel is the power of God unto salvation to every one that believeth. All the great problems of our day will readily yield to a proper application of the truth revealed to us by the Great Teacher.
PERSONALS.

—Wm. Alphin of Waco, Texas writes from Bay City, Texas:—"Seventeen members here. Tent meeting eight days. Seven additions. One hundred and thirty-one dollars ($131.00) raised in cash to rebuild church. Interest, attendance and opposition growing and all good."

—from the reports that are being received from the different states make the public know that the true gospel is being preached to the people. It is true of every true hearted Christian that when one more soul comes into the kingdom his heart rejoices. We feel especially glad of the good work being done in South Carolina. There men of power are pulling off from the one-sided gospel and casting their lot with those preaching the true gospel of Jesus Christ.

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

A regular teachers' examination in Grammar was given in the academy Saturday afternoon, April 2. Arab Evans, Normal, '11, made 86, the highest grade.

The Department of Stock Raising reports sixty or seventy spring pigs. The poultry department at present can not equal that in the number of chicks. The mites are "miglia" around the poultry houses. Great care is being taken to exterminate the pests. Commencement is only a little over a month away. Mt. Beulah is doing her part to dress herself up in all her artistic beauty for commencement visitors. Are you planning to be here?

The gravel is coming in quite lively from our new gravel pit on Shiloh.

The Senior girls in addition to the strenuous life they are leading in their studies, are making their own graduating dresses under the supervision of the sewing teacher, Miss Boggs.

The report reaches the School Note Writer that recently the dish wash girls ended their matron, Miss Hunt, after returning from their work at Allison Hall one evening.

ATTENTION!

Feeling that we can open the eyes of the readers of Gospel Plea a little bit more we (the force) have decided to give you a number of questions weekly to be answered and the week following the given one we are going to answer them as we see it. These questions will not be to the young folks only, as the Heart to Heart Talks, but to all who want to go forward.

QUESTIONS:

1. What influence has good literature upon the home?
2. What are some of the advantages of an industrial education?
3. Why should we want an education?
4. Why should girls learn to sew?
5. Why is Christ called the Great Teacher?

We would be very glad to have these answers sent to the Plea so that we can send them to others. Make them short and pointed.

THE FORCE (GOSPEL PLEA)

As we look out upon our mother earth as it is now carpeted with the beautiful green grasses and as the sweet scent of the wild flowers surrounds us, we know that spring is here, and it causes many thoughts to come into our minds.

The Spring season of the year is much like the spring time of our lives, For the harvest of the summer and fall depends upon the preparation in the spring; unless the weather is favorable for planting in the spring we need not expect a bounteous harvest.

We are now in the spring time of our lives, boys and girls, and let us try to make the soil of our soul ready to receive all the good, high, noble and pure things that go to make earnest and true self-sacrificing christians. We know that the civilization of our race depends upon us. We have in our hands the power to make this a great race or the power to let it sink back to where we were forty years ago. Which shall we do?

Remember boys and girls the call is to you and you must answer, for no one can do the work that is assigned for you, and unless you do your part there will be a blank in this great work.

If you do not feel that you have not been doing your part, and that you have been putting your burden on another's shoulder to bear, you will now realize that you can begin no sooner than today to bear your own burdens and it is left with you to make them hard or easy to bear. If you take Christ as your leader you will soon reach the top, or the place where you will be willing to sacrifice for others.

Rosa V. Brown.

Institute Rural Station.
April 16, 1910

THE GOSPEL PLEA

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

To the student of human affairs, the daily newspaper contains interesting news. The daily comes to our house as if it were a letter from home. It speaks out in no uncertain sound upon every great question before the American people. The Woman's National Daily is a marvel of its kind. The press upon which it is printed puts out five thousand complete copies a minute. It takes twenty or thirty tons of white paper upon which to print one. The price is so low that no family needs to be without a good daily paper. Make out a post-office money order or bank draft to The Gospel Plea for two dollars, and send it to "Uncle Isaac, Institute Rural Station, Edwards, Mississippi," and I will see to it that you get both The Gospel Plea and the National Daily for an entire year. If you are already taking the Plea, get some one else to give you a dollar for the Plea, and I shall have the Plea to your friend's address, and the Daily to yours. We have taken the Daily for four years, ever since the first issue; and are very much pleased with it. Postmaster Ross, at the Institute Rural Station, Edwards, Miss., distributes about twenty five copies of the daily every day, most of which go to the students of the Southern Christian Institute.

Mississippi.

Observation of Nature.

We are still having beautiful Spring days. On March 26, the students of the S. C. I., accompanied by two of the teachers, namely, Miss Anna Anderson and Mrs. Thomas M. Burgess took a trip to the woods for a bit of nature study. All students from the College Department, especially those in Pedagogy appreciated this trip on account of it being in harmony with the class work now being done in Pedagogy.

There were 22 different varieties of ground plants observed.

In climbing some of the hills, we thought we would go backward instead of forward, the hills were so steep.

One girl especially, that named a large number of the different varieties was Florence Blackburn, a boarding student on the campus.

After staying about two hours pleasantly spent together we decided that we would come back to our rooms. Each girl brought something that she had gotten from the woods with her, sharing with those who did not go.

After each girl had gathered a bunch of violets, some of them took great sport in catching crawfish, while others sat under the shade of the trees for rest.

Some of the ground plants are mosses, daisies, wild strawberries, mushrooms, bermuda, sour grass, rabbit ear, red and white clover and mayapple.

Kinds of trees are: elms, cedar, cypress, poplar, maple, red oak, willow, cotton wood, gum, sycamore and holly tree.

Some gave a large amount of the time catching crawfish. Some of the girls saw two snakes which frightened some very much.

It would be well if these walks could be taken once a week for the help it lends to the ones go. It gives them an appetite to appreciate literature and all studies correlated with nature.

We did not carry a lunch, but some of the girls enjoyed eating a part of the craw fish. We sincerely hope the teachers will go with us again.

Belle West.

Institute Rural Station.

Spring Time at Beulah

Beautiful spring we welcome you
Throughout this vast domain;
From North to South, from East to West,
We hail thy blest return.

All nature everywhere unite,
To show in verdure green;
That thou art indeed a pleasant friend,
Oh! bright and beautiful Spring.

On the mountains, in the valleys,
On the deserts and the plains;
Man, beasts, birds and sparkling fountains—
Are glad because of thee,
But where'er my thoughts may wander,
And whate'er thy beauties are—
There is no place that allures my vision;
As dear Mt. Beulah land.

Come with me at early morning,
When the dew is on the lawn;
And see the trees once looked like dead
All dressed in living green.

See the cattle that once were lean
Because of lack of food;
Now with plenty of nice grass so green,
They are looking mighty good.

See our merry boys and girls—
All blithe and happy and gay;
Working and studying from day to day
With bright and pleasant faces.

Do you want to know the reason
For this grand and glorious change?
It's because at dear old Beulah,
Spring has come again.

Richard H. Davis.

Institute Rural Station.
Arkansas

Dear Editor, I wish to state to you that our beloved W. W. Payton's wife departed this life April 1st. She was a devoted wife, she leaves several little children, a dear christian husband, a sister, brother and mother to mourn her loss.

Brother Payton has our sympathy.

SARAH L. BOSTICK.

ARGENTA.

ARGENTA.

Dear Editor and readers of the PLEA, I am sorry to say that I cannot attend Commencement this year. As the time is drawing near, I have not forgotten the good times it carries. I wish I could attend every year. I also wish to say that we observed Easter Sunday at Walnut Grove, and a real good program was rendered. The house was crowded and a collection of $3.19 was raised.

We would also ask for space in your columns to mention that there will be a debate held at the Sunrise Baptist Church at Haywood, Ark., April 16, 1910. R. J. Johnson, of the Missionary Baptist, and W. M. Henry of the Church of Christ. R. J. Johnson affirms that the Missionary Baptist is the true Church of Christ, W. M. Henry denies. We hope the brethren will meet for our quarterly meeting which will convene in May at Pine Bluff.

We hope all the churches in District No. 2 will be represented; so that we might make it the best we have ever had. We must improve.

Your humble servant,

GEORGE W. IVY.

Dear Editor:—
Please allow space in your paper for a short report of our Easter exercise. On Easter at 10:30 a.m. Mrs. Bostick rendered a short program. There were some interesting papers read by Miss Mary Bradley, Prof. C. Hill, Miss Sarah Godby, Subj. “Light in Darkness.” Miss Bradley's subject “Economy of Time,” and a paper by the writer. After which visitors made some very interesting talks. After that Rev. M. M. Bostick preached a very interesting sermon on Easter. Then Mrs. Bostick made a few brief remark to the audience. Bro. Denver Powell also had an interesting paper after which an offering was taken up, the following contributed:

Mr. Mansfield Bright.............$1.00;
Mrs. S. L. Bostick..................50;
Mr. M. M. Bostick..................30;
Bro. Denver Powell................25;
Bro. Robert Harris................25;

The little ones gave enough to make it the total of $5.45.

Then the eggs were passed of many colors to the little ones. After which sad news came to us about Bro. W. M. Martin's house being burned down at Kerr. This is very sad indeed for he and his wife are both faithful workers in the Christian Church so I am told by friends. Our little church here donated $2.10 to help him.

This being my first time I will close.

Yours,

ALPHA POWELL.

ARGENTA.

MISSISSIPPI.

Dear Editor:—Please allow space in your paper for this program. The Sunday School District Meeting will convene at Christian Chapel, Port Gibson, Miss., April 23rd and 24th.

SATURDAY MORNING SESSION.
10:30 House called to order by District Worker. Devotional service led by J. M. Baker. Address by the President. Remarks by the brethren. Collection and adjournment.

SATURDAY EVENING SESSION.

SUNDAY MORNING SESSION.

AFTERNOON SESSION.
2:30 We will have two speakers from each school.

PORT GIBSON.

SOUTH CAROLINA.

Dear Editor:—Please allow me space in your paper for a few words.

Our Easter meeting is over and I am pleased to say that we had a glorious time. Our pastor, Eld. J. C. Counts, to our surprise brought with him
one, Rev. Jackson of the A. M. E. Church from Charleston, S. C., who preached us quite an able sermon. After the sermon the invitation was extended and Rev. Jackson and one other came forward and united with the Church of Christ. Rev. Jackson said "I am tired of preaching a one-sided gospel, so I ask the prayers of the brotherhood that I may grow strong in the faith that was once delivered to the saints."

A word to the brotherhood:—We are now looking forward to our District Quarterly Meeting which will convene with the Earnest Truly Christian Church, Ellenton, S. C.

I am yours for the cause,

E. T. Grant.

NORTH CAROLINA

Dear Editor:—On the 22nd. of March I went to Concord, N. C. in response to an invitation that I received from some parties at that place who were worshipping in the name of disciples. Some one in passing who knew me informed them that I recognized the name Christians or disciples. Hence they wrote me to come down and give them a sermon which I did with the greatest pleasure. Concord is one hundred miles from Winston-Salem more or less, and is quite an influential town with fine magnificent buildings and churches. I regret to say that so far as an Apostolic Church in doctrine and in practice can’t be found in that town among white or black.

There was a congregation of people worshipping there known as "saints." They were opposed to human creeds etc. and of course that made them feel nearer to those wearing the name disciples than they felt toward the denominations. Therefore, when they found out that I was in town to preach for the disciples and as the disciples had no Church of their own, simply going around from house to house holding their services, they opened their Church for me to preach.

I preached in their Church the first night and of course they would not admit me any more. All the next day they (saints of God) were disputing among themselves. Some said I preached the truth while others said, I preached false. Therefore, the second night we held service in the home of one of the disciples and at the same time the (saints of God) held service in their Church to hold their members and keep them from attending our services. But several of them came over all of their trying to keep them from coming, and they said, "if the disciples ever get up a church here, we will unite with them."

Now, for setting things in order, it did not take me long to find out that these who called themselves disciples were not on doctrine; hence, I got them to see that the new name Isa. 62-2, Acts 4-12, Acts 26-28 and 1 Peter 4-16 was the name for them to wear. They practiced foot or feet washing and taught that unless one did it they could not be saved; hence, I set them right on that question. I also found that they practiced divine healing and I got them straight on that question. Then I went into an organization and took in 20 of them and organized a Christian Church.

The parties who united with me on the “Book” are very thrifty and industrious people, some of them are worth several thousand dollars. I believe by a little help from the brethren that in less than a year we can have a membership there of not less than one hundred, and a nice brick church costing several thousand dollars. I hope that in the near future some of our able brethren will write an article on “feet washing and divine healing.” What say you brethren?—Speak, Brother C. H. Dickerson of Kentucky.

Yours in oneness,

R. L. Peters.

WINSTON-SALEM.

HER GIFT SAVED LIVINGSTON.

When Livingston went to Africa there was a Scotchwoman named Mrs. McRobert, quite advanced in life, who had saved up thirty pounds—which she gave to the great missionary, saying: “When you go to Africa I want you to spare your self exposure and needless toil, by hiring some competent body servant, who will go with you wherever you go and share your sacrifices and exposures.”

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingston down and crushed the bones in his left arm and was about to destroy him, this man seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him but just at that moment the guns of other companions brought him down, and Livingstone’s life was prolonged for thirty years. Surely, that noble Scotchwoman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.

—SELECTED.
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

HELPS FOR MAY PROGRAM
THE HELEN E. MOSES MEMORIAL

A worthy service is one from which all thought of self is eliminated. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Do not these words teach us how poor and worthless is a meagre service, and make us yearn to forget ourselves and the longing after petty things, and loose ourselves in happy service for others? The beauty of such a life shines forth from some faces. It was such a beauty, born of such a service, that shone in the face of Helen E. Moses. It was such a glad, whole hearted service that she gave to the Christian Woman's Board of Missions.

During the last months of Mrs. Moses' life the needs of our mission stations were pressing hard on her heart, and her mind was busy with plans to raise the needed money. Before she had matured those plans her master called her home and laid plain before the Executive Committee a beautiful way of meeting the needs of all our stations. It was decided that $50,000 should be raised as a memorial to Helen E. Moses and that this money should be divided among the fields to meet the urgent needs of the work in each.

In this plan every department of our work is strengthened—evangelistic and foreign work in the United States, educational work, each station in India; and the work in Jamaica, Mexico, Porto Rico, and South America.

Helen E. Moses never dreamed that the day would come when in ten different places there would be a memorial to her, and it is because she lost her life in a great unselfish service that she is remembered in such love today.

If in the last months of Mrs. Moses' life the needs of our various departments of work were pressing on her heart and conscience, how ought we, dear sisters, to feel about these needs now that two more years have passed? The way is open for us to do this work lovingly and speedily. We know that in her judgement it needed to be done. Let us honor her memory by doing it just as she would have it done. Let us strive to feel the needs of the various departments of our work even as she felt them. Let us pray for the work as she would do. Let us sacrifice for the work as she would sacrifice time and effort and money for them. But let us do this work for another reason besides to show our love for Mrs. Moses. Let each woman of our Auxiliary Societies feel that this work is not alone the work of a great organization, or of the members of the Executive Committee, or of any committee delegated to apportion the fund and make plans for raising it; but rather let each woman feel that this work is her work. Let her say in her heart, "I am responsible for the growth and efficiency of the work on the Pacific coast for our Orientals," "I am responsible for the education of the boys and girls in our mountain schools," "It was my work to care for and convert the boys and girls in our orphanages, and to send medical help to the sick and afflicted of India." Let each one feel that if possible she must give something, if only the smallest amount, to all these things by giving something to this fund, and may all that is done in each Society in preparing program on the Helen E. Moses Memorial fund be directed toward placing the great responsibility for all the work on each member of the Society.

If this is done, then will there be a fitting memorial to the memory of Helen E. Moses.

MRS. F. D. DILLEY.

MISSIONARY TIDINGS.

NEWS FROM MISSION STATION TAKEN FROM THE MISSIONARY TIDINGS.

Mrs. McHardy is training the girls in the orphanage in the practical duties of the home, arranging tables, preparing meals, sewing and doing other work in an economical way. She has also been taking them to religious meetings in some of the huts of the people.

Since our last notes were made for the Tidings meeting conducted by P. Y. Pendleton, assisted by H. J. Derthick, Principal of the Livingston School, has come to a close. One of the tea hers has written as follows about the meeting. "A little child shall lead them. The first to come was a little girl, then a little boy, then a boy and a girl, then a few more and one evening twelve of the flower of the young manhood and young womanhood of the school came." The meeting resulted in fifty being added to the church.
MARGARET'S MISSIONARY EASTER.

The superintendent of the school had made a timid suggestion—not for the first time: "What do you think of making it a missionary festival this year, Miss Margaret?" And Miss Margaret had answered: "Oh, Mr. Brown, what have a lot of savages the other end of the world to do with the resurrection? We might have a missionary meeting later, if you are so anxious to have one, but don’t let us spoil the beautiful Easter season with any thing so inappropriate." The Superintendent turned away with a sigh. He was too dependent upon Margaret’s ready mind and fine executive ability to say more. Perhaps the remembrance of the sigh had something to do with it, perhaps the good man’s silent prayer for the opening of the young bright eyes was finding its answer, but the suggestion left a deeper impression in her mind than it had done before. She could not get rid of it, and the something new and beautiful in the way of an Easter exercise upon which she had set her heart could not be found, but a missionary meeting! It would not do at all. Of course, Mr. Brown was specially interested in missions—his daughter was in China—and people who were interested in missions felt like bringing the subject up on all occasions. She knew of others which had missionary festivals at Easter, but she had never been able to see the appropriateness of it. It was well to give the offerings to missions, if that was where it was most needed, but not to turn the festival into a regular missionary meeting. She liked those things to be harmonious.

Margaret was a true follower of Christ. She was only, like many of us, too full of her own thoughts and plans to be read,—always to catch the light of the guiding eye. But her desires were true and in her wish to have the celebration of the resurrection of the Lord just what it should be, she now turned to her Bible. She opened to the account in Matthew. The first words that arrested her attention were in the seventh verse: "Go quickly and tell the disciples that he is risen:" Then the tenth verse: "Go tell my brethren that he go into Galilee, and there shall they see me. And when they saw him they worshipped him; but some doubted.

How could they, thought Margaret, when they saw him risen? And then her eye fell on another, "Go," a familiar, but unheeded text: "Go ye therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Had she been one of the doubting ones, that she had never seen before how the risen Lord is the living power for the work of the living present, and that his commission is world-wide; the same blessing, the same command for all! She turned to the Gospel by Mark. There it was again. He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them: "Go ye into all the world, and preach the gospel to every creature." There it was again in Luke—why had she never seen it?—"Then opened he their understanding that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." She found it again in the fourth gospel, and some words, too, which rested on her heart like a benediction: "Then were the disciples glad when they saw the Lord." It was with a bright face that she said to the superintendent the next Sunday: "We are going to have a missionary festival, Mr. Brown, I see things differently now. The Lord is risen indeed, and hath appeared to Margaret Easter day."

The Easter festival was a success. Margaret brought to the thought of duty the same enthusiasm that she had before bestowed upon her effort for beauty.

The missionary festival had truly been a Galilee to Margaret, and in the days to come she heard the words of guidance many time: "Behold, he goeth before you"—to your Sunday school class; "Behold he goeth before you" to the poor and distressed; "Behold he goeth before you"—in the every day duties of home life; "there shall ye see him." And when a year or two later the call came, "Behold he goeth before you"—into the darkness of heathendom, she could hear with it the voice of the risen Savior: "Peace be unto you; as my Father hath sent me, even so send I you. And lo I am with you alway, even unto the end of the world. Amen!"—Selected.
LESSON 4
LESSON FOR APRIL 24.
EDITED FROM THE "WORLD EVANGEL.
LESSON.

WARNING AND INVITATION.


GOLDEN TEXT.—“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

INTRODUCTION.

This is given in Matthew immediately after the last lesson. But this section is connected in Luke with the sending out of the Seventy at the beginning of the Peran ministry.

Before next Sunday, find out (1) The miracles performed by Jesus on the Sabbath. (2) The story referred to in verse 3. (3) The quotation from the prophet in verse 7. (4) The reason why the Pharisees said the disciples were doing that which was not lawful.

The want of success of Jesus’ trip through the prominent cities prompts sad reflection on what their blindness to opportunity will bring to them. These reflections lead him to turn to his Father (v. 25) in the assurance that his plan for his Son which brings to him the humble (v. 26) does not conflict with that Son’s utmost honor. (v. 27.) He accepts it heartily (v. 28) and makes appeal and promise to such. (v. 3, 28-30.)

EXPLANATORY.

V. 20. THEN BEGAN HE:-This seems to mark a new section. The remainder of this chapter is connected in Luke with the mission of the Seventy, the upbraiding with Jesus’ instructions on sending them out, and the thanksgiving with the report on their return. UPBRAID:-Reproach, expressing his disapproval and indignation at their indifference. MIGHTY WORKS:-Meaning miracles.

V. 21. CHORAZIN:-Probably identified with some ruins two or three miles north Tell Hum, now called Kerazeh. BETHSaida:-The word means house of fish. A town on the shore of the Sea of Galilee where the Jordan river enters it. TYRE AND SIDOM:-Two ancient Phoenician cities on the shore of the Mediterranean renowned for their wealth and wickedness. DONE IN YOU:-We know of no miracles performed at this place. They must come under the general statements, 4:23 and 9:35. This suggests the fragmentary nature of our records.

SACKCLOTH AND ASHES:-Two Oriental symbols of mourning. Sackcloth was a coarse, black cloth worn for mourning. Ashes were thrown on the head as a sign of grief; hence of repentance. So Nineveh repented. Jonah 3:5-8.

V 23 CAPERNAM.-A thriving town on the shore of Galilee, which Jesus made his home during his ministry. SHALL THOU BE EXALTEDUNTOHEAVEN.

It truly was so exalted in its opportunities for three brief years. The question suggests a negative answer. GO DOWN UNTO HADES.-“In the New Testament, Hades is the realm of the dead.”—Vincent. It is frequently translated, the grave. This is not Gehenna a place of punishment. Here it is a rhetorical expression of a fall from the height of earthly glory to the deepest degradation.” Sodom.

An ancient city on the shore of the Dead Sea.

25. DIDST HIDE.... FROM THE WISE END.

UNDERSTANDING.—“These words must not be separated in thought from those which follow. The fact in which Jesus rejoices is that not wisdom and learning are requisite for the reception of the gospel message, but only open mindedness and childlike simplicity.”

V27.KNOWETH.—The word indicates thorough or complete knowledge.

V28 LABOR AND ARE HEAVY LANDED. —The active and passive aspects human struggle and endurance. GIVE YOU REST.—Originally TO MAKE TO CEASE. The radical conception is that of relief.”

Yoke.—The yoke was the submission symbol of submission or servitude. The Romans forced captives in war to “pass under the yoke. This was usually typified by a sheaf laid across two others standing upright in the ground. The phrase was used figuratively of Submission to an occupation or obligation.”

30. My Yoke is easy. —Compare with what Paul said of the yoke of the ceremonial law, Acts. 15:10. A yoke is really to make it easier to carry a burden.

MY BURDEN.—Yoke and burden in this verse correspond to labor and heavy laden in previous verse. These three verses are given only by Matthew.

A STORY

In the Boston subway recesses were built in the sides of of the tunnels, a short distance apart, along the whole line. They are called “refuge niches.” In them the workman on the track could take refuge when a car was coming. They were convenient of access and secured his safety. Christ is a “refuge niche.” for the soul of man.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XV. Edwards, Mississippi, Saturday, April 30, 1910.

No. 17

HELFUL TO ALL.

The Gospel of Work.

Idleness and Barbarism go together while Work and Civilization are almost synonymous. The barbarian seeks to avoid all effort except as he is driven by absolute necessity. His exercise in the chase developed his muscles and made him quite a nice physical specimen; but there was no mental and spiritual growth for he put forth no effort. When civilization came to him the very first thing it did for him was to put him to work, and in proportion as he put forth endeavor he became a changed man and began to develop the spirit of civilization.

But civilization as the term is usually used, has reference only to progress in material things. The Gospel of Jesus Christ is the only perfect and true motive for endeavor in the physical, moral and spiritual realm. It is the only agency that can efficiently and rapidly civilize a barbarian people, and it is the only agency that keeps a people who have been partially civilized from relapsing to the barbarian state.

All crime is the work of relapsed barbarians. Theft, fornication, bigamy, murder, rape, are all the acts of those who have degenerated to the barbarian state, in about the same sense that thoroughbred hogs turn to razor-backs when turned loose in the woods. Our jails, county farms and penitentiaries are all for guarding our relapsed barbarians, and they are relapsed barbarians because we did not create such environments for them that compelled them to learn the value of endeavor in work. If by some means we could induce the mass of people to expend as much energy in keeping up with the growth of civilization in the young as they now expend in keeping up with the latest styles, we would make wonderful strides forward. As it is, that phase of work is neglected by many and even retarded by others. We have all through our land a set of lawyers who call themselves criminal lawyers, and they are criminal in deed as they are in spirit, become accessories of the men they defend. The law was so designed that innocent men could have every opportunity to defend themselves against malicious attacks or false suspicions, but these criminal lawyers are taking advantage of all technicalities and thus aid crime, and in doing it they are doing more to degrade the barbarian type than any other agency outside of the saloon. Our American civilization, so far as our government and the laws of society are concerned, is more barbarian than civilized. It will need to recast in a different mould ere it will be what we will.

One of the evils the Negro inherited from slavery was his wrong conception of work. He worked because he had to work. His white master lived a life of ease, so for as he could see. He, therefore, thought work was something to be gotten rid of. When freedom came a small percent had the correct idea and put forth proper endeavor and made rapid progress; but the great mass have retrograded until our peace officers do but little outside of running in Negro crimes about our cities. If those men could be given the proper conception of work, and could be put to work, these criminal sections could be instantly converted into very bee hives of industry and purity. We are doing with crime like we want to with yellow fever. We permitted the mosquitoes to swarm from our sisters and rain barrels and then every few years we run from epidemic. Now we prevent the mosquitoes from breeding and have no epidemic. We allow the saloon, the brothel and criminal jurisprudence, to make barbarians and then we tax ourselves to incarcerate them. We need to do more work of the right kind.

The time has come for us to go to work in dead earnest to create conditions that will enable our children to grow up into the right kind of citizens. We have looked upon the Sunday-school as a kind of goody, goody thing for a few children. The time has come when we must make our Sunday-school work so natural that we can introduce it into the public schools of our country. The time can not be far off when we must make attendance at school compulsory, but we can not do so in this section till we improve our system by building better houses and preparing better teachers.
**PERSONALS.**

—J. H. E. Thomas has moved from Paris, Texas, to Greenville where he is taking charge of the church. He writes that he expects to attend the worker’s conference.

—The ministers who expect to attend the worker’s conference can buy a thousand mile-ticket. What they do not use in coming to the conference they can use at home in their work. This will make the fare one and one-third fare. Vicksburg is the dividing line between the South-western and South-eastern Associations. Those living in Texas and Arkansas can travel on a book to Vicksburg and those living in the South-eastern can come to Edwards on this. Just ask the agent for a thousand mile ticket and pay him $20.00. This will be good on any road in your passenger association for a whole year. You can come on it and go home on it and use it all the year at home.

—Rev. R. C. Bedford whose special work is to look after Tuskegee graduates dropped in on us Friday night. He is truly an apostle to the work and devotes himself unselfishly to it. We are always glad to have him.

**NOTES FROM OUR SCHOOLS.**

**SOUTHERN CHRISTIAN INSTITUTE.**

A new industry at the S. C. I.—fishing. Tuesday morning, April 19, the fisher-boy brought up a forty pound cat fish from Big Black.

The commencement programs are out. If you have n’t one, be sure to send for one. Commencement occurs this year on May 19.

Two of the teachers, Misses Gardiner and Evans, went to Vicksburg one day last week.
Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Some of the readers may not understand what Richard Davis meant by Mt. Beulah a week or two ago. Mt. Beulah is another name for the Southern Christian Institute. It is really the local name, although many in the different states know it as Beulah.

Who will be the first to send me two dollars for both the NATIONAL DAILY and THE GOSPEL PLEA? Make out your money order for two dollars to the GOSPEL PLEA and send it to “Uncle Isaac, Institute Rural Station, Edwards, Mississippi.” I shall acknowledge the receipt of the money order to this page.

Are you reading the papers to find out what good people are doing to kill the liquor traffic? The awful business is dying but it is dying hard. Missouri is about to vote on a constitutional amendment to put it out of business. I hope that all of my young folks will do all that is in their power to help the unfortunate ones in their own community. I trust they will resolve never to have anything to do with the accursed stuff and help others to keep from the use of alcoholic drinks.

While in our own public schools the teaching of ethics or morals is largely defeated by the fear that it will be turned to sectarian ends, Japan makes such instruction as much a part of the school course as arithmetic or geography. Little Japanese tots begin studying morals as soon as they enter school, and continue it throughout their educational course. The regulations provide that they shall study “such virtues as filial piety, obedience to elders, affection and friendship, frugality and industry, modesty, fidelity, courage, etc.;” and “some of the duties toward the state and society.” Many of the stories used as illustrations of various virtues are taken from English and American history. The story of the discovery of America by Columbus illustrates the virtue of preservance, and the story of Florence Nightingale illustrates pity, kindness and charity.

WHY REYNOLDS QUIT CIGARS.

They had agreed to meet at the Trenton Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and, not discovering Mr. Reynolds, was about to walk out, when Mr. Reynolds jumped up and said: “Hello, Moody, didn’t you see me?”

“No,” said Mr. Moody. “I didn’t expect to find you here smoking a cigar.”

“You don’t see anything wrong in smoking a cigar, do you?” asked Mr. Reynolds.

“No,” said Mr. Moody, “but you and I are representatives of the Lord Jesus Christ. Suppose I had come to meet the Lord Jesus here by appointment, do you think I would have found him smoking?”

“No” said Mr. Reynolds; and that was the last cigar he ever smoked—The Watch word.

Mississippi

A WORK TO DO.

Have we a duty here in school?
If so we must obey its rules:
Do your part and I’ll do mine.
For God is here with His love divine.

The harvest is ripe, the laborers are few,
So there is plenty of work to do;

Why stand ye idle all the day?
Go spread His glad tidings along the way.

When we launch our vessel on life’s noble run,
Our work on the mission field has just begun;

But Ah! must I go empty handed?
Must I meet those people so?

This is the time for preparation,
Lest I fail I can not go.

God has made us all to labor,
Let us labor and be blessed,

Then when toil and sorrow are ended,
We will then go home to rest.

Why should we then love the Savior,
When his love for us is great?
We can never know his goodness,
Trying to serve him when too late.

Let’s be joyful, let’s be happy,
Love not little, but love long;

Flowers will not always wither,
Life is not a field of thorns.

ARRY W. JACOBS.

INSTITUTE RURAL STATION.

Edwards.
Reports from the Field.

Mississippi.

Dear Editor.—This will inform our readers that we had held our first Quarterly meeting of 1910 with the Hermanville Christian Church. I am glad to say we were successful in this meeting.

On Saturday Rev. K. R. Brown preached a short but strong sermon. We had quite a large audience on that day. On Sunday Brother Griffin preached a noble sermon. Sorry to say but on account of illness Bro. G. P. Travillian could not be with us. There were many noble talks from different sisters and brothers. Three joined, Bro. G. J. Jackson a Methodist, Sister Killian of the Christian Church and Sister Martha Walker came back with us, and I must say I believe Sister Walker is with us heart and mind. Brother Walker made a good talk; he says he is for us in our trials, he will back us at any time, any where, and hopes we may succeed.

Our next quarterly meeting will convene at Center Church the first Saturday and Sunday in June. The money raised was $9.60.

Remember dear sisters, the conference at the S. C. I. is hand; we know time, are hard, but we must not look back at that, we are working for the Master.

Yours in Christ,

Cordelia Jennings.

Port Gibson.

NORTH CAROLINA

Dear Editor.—Please allow me space for a few items from this place. We have witnessed a most severe winter but we are having pretty spring weather at present. Our attendance at Church during the entire winter has been good. Our financial and spiritual success also has been good. Almost at every service from one to five persons has united with the Church. The Bible School under the superintendency of Mr. S. O. Peters is making trips and bonds.

Easter was a high day with our pastor Elder R. L. Peters, he seemed to be at his best all the day. In the morning at eleven o'clock he preached the Easter sermon to the K. of P. Lodge; the house was filled to overflowing. At 3 p. m. he baptized a very worthy young girl, Miss Ethel G. King, he also received one by letter. At 7.30 p. m. he united in wedlock Mr. Clifton Hairston, and Miss Eliza Webster.

The Easter program was rendered by the school. Brs. S. C. Meadows who is specialist in getting up program was head of this one and all seemed to enjoy it and was inspired.

The minutes of the last annual convention are out and it seems to be all that could be expected of and are giving perfect satisfaction. The convention meets here in August. Let every Church and preacher do their best.

Yours in Christ,

Mrs. Whitlock Wood.

Winston-Salem.

Arkansas

Editor of the Plea:—Please allow space in the columns of your valuable paper for a few remarks concerning our work here, it having been some time since I have written to the Plea. During the past month I have visited several places and preached to the people. Those deserving special mention are Pine Bluff and Noble Lake. At Pine Bluff we found the brethren in very good working order under the leadership of Bro. D. W. Wilhite. I preached for them morning and night; our meeting was fairly well attended. Each department of our work was given some consideration and especially the Bible school work and one would judge from the feelings manifested that the future outlook is very encouraging along all lines of work. The spirit of cooperation seems prevalent among them. Preparations are being made to hold our district meeting with these brethren. We hope that this meeting will not only be well attended but that it will especially be of service to the cause of this thriving city. All who are contemplating on attending this meeting should plan to be of some personal service in this work. It is largely on account of the fact of this being a weak point located in this ripe field that we desire to hold this meeting here that we might create some interest in our work here, and this should be the motive of all who may attend this meeting.

We found quite a number of brethren at Noble Lake who have recently come into our state with Eld. Leonard Hayes as their leader. We preached for them and in other ways did what we could to get them in order for work. They are situated so as to be of great good to our cause at this place with the proper management. Our meetings here were held in private houses but were fairly well attended by those not connected with our work, and our plea was received with some degree of satisfaction by several who heard it for the first time. Bro. Isaiah Turner, a young man of Pine Bluff congregation who is studying for the ministry, walked
some distance across the country to be with us in this meeting and added very much to the interest of the same. It is a great pleasure to me to speak of such young men and also to give them whatever help and encouragement I can. There are a number of young men I would love to make mention of but space will not permit.

I wish to state in this connection that quite a number of our brethren have paid their apportionment to state work but by far a greater number have paid nothing to this cause. The secretary's books contain the names of all and his reports will show who have had a part in the work of the year and certainly we all should desire to help in the work we set our hands to do. The evangelist intends to go as far as it is possible to go towards completing a successful year's work, making every possible sacrifice. But we should all feel that there are limits to everything. Just how a people expect to stand in the eyes of the public who will not care for those they have in their service, I am not prepared to say. Special attention is being given to our Evangelistic Fund that we are raising to do special work with. There are a great many of the brethren who are encouraging this work and this fact should cause others to become interested in the same. Because we all know that we can not establish our cause in any of the new fields that are now accessible without helpers and funds. We have the means necessary or we earn enough to give some to this work and everything is favorable to us. It only remains for us to demonstrate that love for the cause of Christ and the souls of men that we boast so much of. This work should appeal to every Christian who desires to see things done. Every thing of a personal or of minor importance should give place to this work. From now until October the Secretary and Evangelist will give this phase of the work special attention, confidently trusting that the brotherhood will look after the interest of our family. If this is done we may look for greater results in the end of the year.

Your in His service,

Moses Powell, Evangelist

ARGENT

KANSAS

OUR NEGRO WORK.

On January 15th I received a letter from Brother C. C. Smith asking me to go to Emporia and see what could be done to raise the cloud of discouragement that was hovering over the church at that place.

On arriving in the city I found some very much discouraged disciples. They seemed to think that the sun of hope had set, and there was no remedy for them, however, they had pretty well advertised the meeting. There were about one dozen out at the morning service. The Bible school hour is at three o'clock. There were 28 at the Bible school. At 7:30 I was agreeably surprised to see the number that came out to church—there were 42 present. I visited them again in the afternoon of the first Lord's Day in February. I found that there was altogether a different spirit prevailing. The meeting had been well advertised and the audience was far beyond my expectation. The outlook is good at Emporia. Two to baptize on my next visit, February 27th.

The Topeka brethren are endeavoring to line up and get ready for the great convention. They are planning to make some changes in their church home, paint and paper the building and beautify the grounds. They want to make it compare favorably with the great meeting we are looking forward to. They have asked a few of our white brethren to contribute to this worthy cause. Some of them have generously responded. Among them are the following brethren: L. M. Powell $25.00, R. G. Moody $5.00, and Milton Madden $5.00. We feel very grateful to these brethren who have so kindly contributed to our needs.

In a general way our work is in a splendid condition although we are greatly hampered by the lack of preachers.

Our work at Maple Hill continues to grow. Three added last week by confession. Brother M. C. Hancock is doing a good work in the northeastern part of the state. He has held meetings at Atchison, Troy, and Wathena with good results.

Brother R. T. Matlock has taken charge of the work at Parsons and Curnaville.

As I see the work in Kansas I can't recall a time when conditions were more favorable to success than they are now.  B C. Duke.
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. Harman, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Arkansas

“Whatchy thinke ye of Christ,” is a question all should consider. The love of Christ constrains us to do his will. I have served as a missionary worker in the state of Arkansas sixteen years, and during this time I have had my bitters as well as my sweets. To leave home to do work for the Master was a pleasure. Whether I could leave a dear companion for a short while was the question. “It is well with me, if health will permit you to go,” is the reply. And so off I went to this point and to that one, till I had gone to several states. Wherever I have stopped I have tried to impress a missionary duty upon all with whom I come in contact, whether a preacher, elder, deacon or member. Sometimes I was highly insulted by trying to do unto others as I would have them do to me. The dear women at large and your humble servant are only trying to make your sons and daughters a better people. Sometimes I have left my home at all times of day or night, loosing sleep and rest as there are no conveniences for colored missionaries on the train. I have had to accompany all classes of people with but little protection. But the word says “Go.” So many times I have gone leaving home sick and worried, to fill appointments. More than two-thirds of the time I have traveled, my own money has been used to help build up fallen humanity. Dear friends, we do not regret giving one penny of this, but nowhere from Genesis to Revelations do we find that the gospel was to be spread in this kind of way. We must help save every soul, that by being in the fields we may increase; for there are few.”

Last week an auxiliary letter from some good Christian preacher, stating that if a man or a preacher failed to give to missionary work, he will fail to gather much, hence his church was most always behind and ignorant in the growth of His cause, consequently the preacher dies and the church goes to naught. Dear friends, we always feel better when we are doing something to help others. Our light must shine in the homes, in the churches, in the schools and everywhere so that sinners may see that we are following Christ and by doing this many will be saved. Let us fall in line and co-operate with all of God’s people. Don’t you know the devil rejoices when he can get a Christian to shirk his duty in any way? If you want to keep up with the working Christians, read the Standard, Evangelist, Christian Century, Missionary Tidings, Gospel Plea and the paper from Monterrey, Mexico. I trust you may give these lines some consideration. I am now unable to do my own writing. I seem to mend slowly from nerve troubles.

I am yours for the missionary cause,

Mrs. Sarah L. Bostick, Organizer,

Argenta.

Jesus said: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matt. 7:21.

Jesus said: “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit—for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” John 15:5-8.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22:14.

“Ye see then how that by works a man is justified, and not by faith only. Faith, if it hath not works, is dead being alone. For as the body without the spirit is dead; so, faith without works is dead also.” James 2:24-26.

Selected.
April 30, 1910.

The Cut, but Newsy page of the Gospel Plea.

Mississippi.

Dear Editor.—Please allow me space in your valuable paper. I am thinking that I can say a few words concerning the Christian work that is going on here in Jackson. We hold our services on every 2nd and 4 Sundays. We are also carrying on a very nice Sunday School. On the second Sunday and Sunday night in this month Rev. Griffin preached for us and received in Sister Ada Jackson. Since then we united to the Church a good brother from the Baptist Church who has been Superintendent of Lord’s Day School. We know him to be a good man who is Bro. F. J. Crawly. We further ask the visitation of the strong Christian brothers and their prayers.

Yours in Christ,

M. T. Jackson.

WHAT SHOULD BE OUR AIM.

Every individual has an aim in view whether that aim be a good one or a bad one, but for any one to reach any standard in life they must aim in the right direction and at the right thing. What are the aims of the hundreds and thousands of boys and girls now in the various universities, colleges, and public schools of learning? Are they not for an education that they may be able to go out and help establish Christian truth yet standing in heathen darkness?

It should be the aim of every boy and girl to secure the highest and most harmonious development of their power. If we desire to be of service in the world, and work for Him and serve Him, our Maker and Creator, He will find work for us to do. Now if we are willing to do this our aims will not be inaccessible. Then we should not act selfishly but remember that Christ said on one occasion “It is better to give than to receive.”

Let us take a retrospect, of the past and see, the advancement that civilization has made then see when men and women were not enlightened as much as they are now, note the rapid progress that has been made. This will plainly show that men’s mind and their aims have been changed. They no longer live and work for self alone, but to help their fellow men. Is this not the Christ-like spirit? “Do unto others as you would have them do to you.”

We are living in a world of growth. Shall we be as the plant that grows, sometimes withers and dies; or shall we be like the one that grows up spreads forth its limbs and bears good fruit. Shall our lives be of usefulness? Let every one say I will try to make it so. Strong day by day as we earnestly toil onward and upward aiming for better things with Christ as our guide.

The world is calling for men and women who are prepared to do its work, and it is left with us whether we will answer this call. We can only do this by preparation and let us prepare well, first; by doing well the little things that lie daily before us, and making use of every minute of our time in school. Second, by doing this we will soon find out that God has created us for a purpose.

SAMUEL L. COUNTS

INSTITUTE RURAL STATION.

THE HARDEST FORGIVENESS.

There is only one kind of person whom it is more difficult to forgive than the person who has wronged us; and that is the person whom we have wronged. It is hard enough to keep sweet and forgiving when we are right, and they are wrong, and we know it. But when we have been in the wrong, and have been sharply criticized or taken to task by some one who does this not at all in a Christian spirit, then to own up, and forgive, and forget and bear no grudge whatsoever, calls for the miracle of Christ-power in us to as great degree as in any test that can ever come. It is a harder, higher form of forgiveness than that which even the saintly Stephen showed when he prayed for the forgiveness of his murderers. For Stephen was in the right, and they were in the wrong, and he knew it. To forgive when we have been wrong is to lay claim to the promise of the “new creation” which any man may have who is in Christ. It is to pass at once from the death of sin to the life of conquest and victory. But Christ is equal even to this.

Selected.

Spring, where are you tarrying now?

Why are you so unfelt?

Winter went a month ago.

When the snow began to melt,

I am coming, little maiden,

With the pleasant sunshine laden;

With the honey for the bee,

With the blossom for the tree,

With the flower, and with the leaf;

Till I come, the time is brief.

Selected.
Lesson 6
Lesson for May 8.
Edited From Standard Bible Lessons.

TEMPERANCE LESSON

Proverbs 23:29-35.

TIME.—About 1000 B. C. PLACE.—Jerusalem, the capital of the United Kingdom of Israel and Solomon's home. PERSONS—The authorship of most of the Proverbs may be ascribed to Solomon. DIVISION OF OLD TESTAMENT HISTORY.—Period of Power.

INTRODUCTION.

After one has taken a single dose of alcohol its effects gradually disappear of course, yet that one dose aroused an appetite for another, then another until the person is a habitual drunker. Psychological tests however, have showed a marked disturbance of all the rections, a diminished capacity to memorize, decreased facility in adding and etc. It has been found that with some a single dose of alcohol has been known to persist for two or three days. One is then led to wonder what the effect will be on one, if the dose is repeated day after day.

EXPLANATORY

WHO HATH WOE? WHO HATH SORROW? The woe are too great and too many to name. WHO HATH CONTENTIOUS?—We know that liquor is the very foundation of broils. every day, right here in our own country we hear of saloon fights and murders Those who are the very best of friends when sober often strike each other down when under the influence of liquor. Statistics show that in 1891 there were 1, 131 murders in the United States which could be traced directly to liquor. In 1892 there were at least 2,900. WHO HATH COMPLAINING?—The drunkard always has his sad story. He grumbles because his luck was poor, his family is not respected, his old friends will not recognize him, etc. Liquor so breaks down the nervous system that life becomes one long complaint.

30. THEY THAT TARRY LONG AT THE WINE.—In the East it is not uncommon for a company to sit down beside a cask of liquor and not leave it until all is gone. THEY THAT GO TO SEEK OUT MIXED WINE.—Whatever that might have meant in the days of Solomon, it may be a revelation to most persons to learn the mixed character of the liquor used by the people in this country. The chemical analysis of the liquor used shows that they dranked alcohol, arsenic, alum, cherry-lural water, cocculus imbericus copperas, gypsum, henbane, isinglass, lime, lead, oynammonica, opium, oil vitriol, oil of juniper, oil of turpentine, sugar of lead, resin, and such like.

31. LOOK NOT THOU.—Do not put yourself in the way of temptation. WHEN IT IS RED.—We are here warned to beware of the beauty of the wine, because it may act as a spice to whet the appetite. Many times it is the attractive furnishings of a saloon that tempt young people into them. WHERE IT SPARKLETH IN THE CUP.—Sparkles of bubbles when poured out or shaken, which is regarded to be an indication of the strength and quality of the liquor. WHEN IT GOETH DOWN SMOOTHELY.—This refers to its smooth and pleasant flow down the throat.

32. AT THE LAST IT BITETH LIKE A SERPENT.—Wine is like the subtle poison of a serpent, which effects the whole body and produces the most fatal consequences. AND STINGETH LIKE AN ADDER.—The scriptural adder is said to be what is called by the naturalists the "cerastes" or horned snake; a serpent whose bite is very painful and deadly.

32. THINE EYES SHALL BEHOLD STRANGE THINGS.—Oh, thou invisible spirit of wine, if thou hast no name to be called by, let us call the devil!... 0 God, that men should put an enemy in their mouths to steal away their brains! That we should with joy, pleasure, revel and applause transform into beasts.

AND THY HEART SHALL UTTER PROVERB THINGS.—The drunkard's notions are distorted and his words partake of the same character; he confesses right and wrong; he says things which he would never think if he were in full possession of his senses.

34. OR AS HE LIETH UPON THE TOP OF A MAST.—So reckless and wretched a bed as a mast-head of a vessel plunging in the trough of the open sea would not be easy to duplicate, but it is a comfortable, safe place of repose compared with that of a drunkard. When men are drunk they do not know where they are nor what they say and do.

35. THEY HAVE STRICKEN ME.... AND I WAS NOT; THEY HAVE BEATEN ME, AND I FELT IT NOT.—He had periods when remorse bites like a serpent, and his suffering sting like an adder, but when his insatiable thirst comes again, he makes light of his troubles; speaks profanely of his wounds, closes his ears at his counselors, and indulges again.
HELPFUL TO ALL.

Each spring for some years we have said something to our readers about poultry and stock raising. It is not an easy matter for a community to change their methods of living, and we need not expect immediate results. We therefore do not hesitate to repeat what we have before said.

The price of all rations has gone up greatly during the past ten years. Those who have studied it say that it is due to the fact that so many people have left the farm to live in town that there are not enough people left to produce a sufficient amount to keep themselves and the non-producers in the towns and cities. There may be other causes but certainly the above is one of the chief causes.

This state of affairs ought to be a great opportunity for the South where most of the people live in the country. The world’s shortage of food is our opportunity. Heretofore we devoted all our time to raising cotton and therefore bought everything we needed. We were therefore producers of one thing only—cotton. Now we are doing our best to get out of that and there are many signs that we are making progress.

In every community where we have visited, they are raising all the chickens, turkeys, and geese they can. Among those who are at it are bankers, merchants and ministers of the gospel. It is not an easy matter to succeed where so little preparation has been made for it. The hawks, the minks and the lice make the task difficult but all of these can be overcome by those who will try. There is not a family of farmers throughout this country that can not care for a hundred chickens. These hens would lay four dozen eggs a day and raise two hundred little chicks next year. This will buy the grocery bill and keep the family from going to the merchants on credit.

There is no reason why hundreds of thousands of dozens of eggs should not be shipped to Northern cities each day. If the South had the business foresight it ought to have, it would at once reverse the flow of commerce by sending it North instead of bringing it South.

As soon as we divide our large plantations into smaller farms and fence these small farms into fields we can raise all the hogs, sheep, goats, cows, mules and horses we need. Last fall we fenced off four acres and sowed it in clover. Now it is knee high and we are turning a hundred hogs in it. While they are pasturing this our large lespideza pasture is growing nicely. In this way our hogs will grow all summer and when fall comes we will turn them in the peanut patch and the sweet potato field and then they will be fat.

Cattle raising has been greatly retarded by the Texas fever, caused by the wood tick. Many of our calves died and those that did not die looked like skeletons by fall. This was all due to tick. Now we know we can easily get rid of the tick and then stock raising will be as easy as in Illinois. The female tick gets on the cow and sucks itself full of blood and then falls off and lays its eggs. The young ticks crawl up in the grass the next spring and get on the cow again. If you kill all on your cows one summer, there will be no eggs next year and no ticks. A pasture can be cleaned of them in one summer. Look at your cows once a week. A solution of cotton seed oil and crude carbolic acid put on with a brush will kill them.

But all these things are hard to do where there are as many renters as we have in Mississippi. Just as fast as the people can they ought to buy land. Five years ago a man came to me for aid in buying land. We helped him to get eighty acres and this he has now paid for. During all this time he attended our farmers’ meetings. A few days ago he said, “I can not thank you enough for what you have done for me. I am now living at home and have no store debt at all. The next money I get I am going to invest in fencing and next year I am going to follow your advice in sowing patches of clover and peas to feed my hogs and cows in the summer. In the fall I am going to buy a brood mare and I am going to raise colts.”

The boll-weevil gave us a good scare, but I believe it has scared us into our senses. It will make us a thrifty people whereas before we were fast getting poor. We are now studying our interests and we are discovering many things we did not know.
THE GOSPEL PLEA
A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause of
Primitive Christianity and the general interests
of the Negro race.

Price per annum $1.00

Send all communications to
THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE
POST OFFICE AT EDWARDS, MISS.

PERSONALS

-To those who are interested, we wish to say
we know of 380 acres of good land well located
which can be had at reasonable rates. This could be
divided into two farms. If you want to buy land,
write me.

J. B. Lehman,
Edwards, Mississippi.

-Brother R. L. Peters from Winston-Salem,
North Carolina, writes from Stuart, Virginia, as
follows:
"We are having a great meeting at this place;
it was one week old yesterday and we have had 14
confessions; interest is high. Mrs. Eliza Steward of
Winston-Salem is leading the song services and she
is doing her work well. We'll have baptizing
Wednesday."

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

The following give the weekly Sunday-School
talks for May; May 8, Susie Brayboy; May 15,
Samuel Counts; May 22, Robert Latouche; May 29,
Arby Jacobs.

H. D. Griffin, '12, preached in Jackson,
the 24th of April.

April 26, the water tower reared its head in air.
When the water plant is finally completed a long
felt need will have been supplied. The lake from
which the water is to be taken is about half full.
One week from tomorrow (Sunday) will be baccalaurate Sunday. Tell all your friends about it
and try to be present.

CONFERENCE NOTES

Remember the dates, May 17-19.
All who love the cause of progress along all
lines should come.

Eld. Chas. S. Medbury, pastor of the University
Place Church, Des Moines, Iowa, will deliver two
addresses. You will want to hear this without fail.

A. B. McKay will again speak to the farmers.
He is anxious that all the farmers about here come
out to hear him. His work has already done the
community great good.

Edwin E. Jackson, of South Carolina is plan-
ning to attend. We hope he may be able to do so.
Those who are interested should write for program.

The best way for those who live at far distance
is to buy a thousand mile ticket for $20.00. This
will be good for one year. What you do not use
written and coming you can use during the year at-
tending conventions. This will make the fare one
and one-third. For example, Elder Alphin and wife
or Elder Thomas of Texas can each buy a thousand
mile ticket. This will be good to Vicksburg and
return. What they do not use of this they can use
in their work the coming year. Prof. Isom Frank-
lin can buy one which will be good clear to

College Items

The frost killed the cotton all over the cotton
belt. Our cotton was not yet up and so probably
ecapeed. But our fine truck garden suffered
fearfully, which will make a great difference in our
income the following summer. All our Irish pota-
toes, snap beans, tomatoes, melons and okra were
killed.

We saw in an Indiana paper, where a sow and
ten pigs were sold at a public sale for $65.00. At
this rate the institution has about $1200 worth of
hogs. Supt. Young is now pasturing them in his
clover fields and they are growing nicely.

ATTENTION!

Below we repeat questions, give answers to the list
printed last week as we see it; and urge other to
send in their answers. These are the last until after
commencement.

QUESTIONS.

1. What good do you get from the Workers' Conference at the S. C. I?
2. Why is it necessary to give the Negroes of America a Christian education?
3. What is the greatest factor in Christendom today? Why?
4. What is the value of service?
5. What do we owe to the world?

ANSWERS TO PREVIOUS QUESTIONS.

1. We receive new inspiration from coming in contact with our fellow laborers, and better knowledge
coupled with renewed zeal and courage to resume
the duties of another year's work.
2. Because education and religion go hand in hand
with each other; and these are the two most
important factors that will solve the problem of
all the vital questions existing between the Negro
and white races of America.
3. Christianity. Because it reveals to the world
the eternal fatherhood of God and the universal
brotherhood of man.
4. Service when rightly rendered brings happiness
to the one who serves and to those who receive
his service.
5. We owe to the world a life of usefulness, and
our continual co-operation in doing what we can
to make it better.
Dear Uncle Isaac,—I am glad to write to you to let the world know that I am writing to the paper. I say to the cousins, write to the Plea more and more. I will soon be twenty-two years old, I am glad to know of the heart to heart talks page.

Yours truly,
John Godby.

KERR.

Dear Uncle Isaac,—I am going to say a few words to you but I have n’t much to say. I read the paper every week. I have a brother in school at the S. C. I. I am not a member of the church yet but I am going to be one if I live. This is a very little note.

Yours truly,
Robert L. Brock.

KERR.

Mississippi.

Dear Uncle Isaac:—Please allow space in your paper for the following:—As this is my first time to write you, if I don’t spell all my words just right I hope next time to do better. We wish to say something to your readers about Miss Hunt’s Junior-band at this place. We are still toiling upward, and by and by we hope to reach to top round. We are small in number with only sixty hard working members. We have banded ourselves together and pledged to give what we can.

We know that there is much work to do. We need more missionaries to go out and teach the heathen children who have never heard of this sweet message of Christ which watches over us day after day and night after night and guides our footsteps aright while we who know of him are trying and preparing to help these at our own doors and others in the foreign lands. We are now looking forward for our annual program and thinking how we are going to give our dollars.

Pray for the little ones while toiling for Christ in the harvest field.

Yours truly,
Birdie Bridges.

EDWARDS.

TOWARD EVENING.

BY NANCY BYRD TURNER.

Sing a song of childhood days, the rain upon the roof:

Ancient-sweet monosony where the eaves are deep;
Burden of the melody now near and now aloof,
Lost and caught and lost again on the brink of sleep.
Rain upon the sloping roof, and fire ebbing, dim
In a little pulse of flame beating very low
Like a faint accompaniment to a tender hymn—
Music of the long and long ago.
Sing a song of childhood days, the wind among the corn;
Half a breath and half a sign making wistful round;
Whispering, whispering, each to each, aged folks outworn
Of the old-gold tents of rest on the camping-ground.
Wind among the withered corn, and a bob-white in the brush
Calling thrice and silver clear so his mate may know—
She a bit of listening brown by an autumn bush—
Music of the long and long ago.
Sing a song of childhood days, a spring’s first whippoorwill;
One gray shadow on the world, one pale star alight;
Strange, a disembodied cry from the lone.tree hill
Making sudden plaintive speech to an April night.
Whippoorwill across the dusk, and cow-bells up the lane,
Through the gate a truant file, muffle-footed, slow;
Tired bell by tired bell tinkling home again—
Music of the long and long ago.
Sing the songs of childhood days, crown them every one;
Keep no chord or cadence back, spare no broken bar;
Youth may hold my hand again before the singing’s done.
Though the years are many and the distance stretches far;
Peace may touch my brow again and hush the chant of strife—
Fretful notes all meaningless, words that weary so;
Ah, throw the old steps open wide and loose upon my life
Music of the long and long ago!

—Youth’s Companion.
Kentucky

Dear Editor:—I see in last issue that my old comrade, R. L. Peters, is having trouble down, "Even down to the foot." The foot washing tribe is no local affair, and they are usually "Bibically stout." I've met them. They do for denominations what fleas do for chintzes; "Eat em."

Yes Bro. Peters I believe in washing feet and further up. If you could see some of the greasy, fogy, idle "Reverends" we have in some of our cities you'd not stick on any kind "O washed." I found the foot washers standing pat on Jno. 13th chapter and 1st Tim. 5th chapter 5-10 verse. In John Jesus teaches his disciples the much needed lesson of "Humility." He was just taking out some of the starch that needs taking out of some of us. Guarding against that "by-fa-lu-tin" style and pride which divides men by horizontal lines. If necessary a saint should wash a saint's feet or do him any other ministerial service. The case in Timothy is a domestic ordinance, and not a Church ordinance. It was a custom in that country and time when sandals were worn for shoes.

I find a safe rule to be the following—Whatever is taught and practiced by the apostles after the establishment of the Church at Pentecost, and used as a church ordinance, is safe for us to observe and do.

The things before Pentecost went with the law, and wherever you get the Gospel and put the law's breeches on it, you get in the middle of a bad fix. But Bro. Peters can stand upon his kind of feet washing and tell you more about these things than any body can tell him. So "nuf sed."

We begin our meeting here today, Bro. G. H. Graham behind the gun. He followed Sherman to the sea. He will now lead us in our battle. Will report. Yours for clean feet, a clear head and a warm heart.

C. H. Dickerson.

Nicholasville.

THE WORK OF TO-DAY.

Mississippi.

A vast difference exists between the work of years ago and the work of today and though it does appear that the present day's work in many of its phases shows no likeness to the minor and comparatively insignificant work of the past, yet it is true that it is the work of the past that has led us up to the work of the present.

Many years ago there was no thought of the possibility of performing such great feats as we see today being done and nothing seemed to have been able to induce men to think of anything that was not of a trivial nature; they thought it was sufficient to do if they by any means could secure what their hearts yearned; for and at the risk of their lives they would endeavor to satisfy their heart's desire with the swiftness of a meteor's flash, caring but little or nothing about what becomes of their fellowmen. It brings an aching thought to every reader or listener when he grasps greater truths concerning the human sacrifices which have been made to cause the work of today to be what it is.

It is not to be believed that the past generations did not perform some great acts of intrinsic value they have left their names written endebly on the pages of time, and from those facts we draw our conclusions in determining the progress which is being made by our forefathers survivors. As we cast our eyes over the great world field we discern with very little trouble the progressive condition in which we are today found, hence we unhesitatingly arrive at the conclusion that we are indeed living in an age of reformation. It was thought that education did not belong to anyone but boys, and that education was simply the cramming of facts which developed men's thinking capacity to a very great height but little or nothing was thought of the fact that the hand needs as much training as the eye and brain. It is true that men were taught how to wield a pen and write proportionally challenging the printing press; they had no greater anticipations of a life work, no thought of the salvation of others, no solution to bring about a slight conception of the then would be hereafter it had all its sphere within itself and no further.

Today we find our work of an altogether different quality. It is not the working for self, not the plotting and planning for other's destruction, not the giving vent to the reckless, drastic and base qualities, but we search and find out the once hidden crevices of art, science, and literature giving to the world things which bring gain in the greatest way. The work of today is like a house that is built on a rock and dispite the raging storm and rustling wind, it is found to be firm and lasting. Circumnavigate the world to-day, visit every inhabited land, inquire into even their political affairs, and you find that the motive of every country and people tends to build up civilization and in one way or another to drive away all dismal characters and bring in the true light.
When steam was introduced as being a means by which men could make a journey in very much less time than by vehicles and horses, men threw their hats in air and shouted saying actually that the climax of every invention was reached; they thought all was finished and they could lay their harps on the weeping-willow tree. The present generation does not think of any such a fallacy; unpardonable crime would be the decision of our conscience if at any moment we should decide that our work of reformation was completed and we could sit at ease. Every work we do lives after us. Napoleon, with a wistful eye gave the then distant conscience if at any moment we should decide that unpardonable crime would be the decision of our future a passing view and with the intention of offering caution and encouragement to his soldiers said to them “forty centuries are looking down upon you.” There those dauntless soldiers fought as never before they had and at last struck the blow which gave them victory. We see the work which such great men have done, and profitted by their mistakes and strengthen by their feats we go from one invention to another, from one exploration to another. We are living in a time which is above the ordinary. Our work is consecrated in the spirit of international uplift; events of noble and various conditions stand to show the enthusiasm with which men of the present are endowed.

Great men have lived and also died, but no great work which came unto existence was ever laid in ashes. The work which is now being carried on can be seen with the eye of faith far more than forty centuries in the future, and it is only in proportion as we do our share that hope of its growth can be looked for. This is an age of improvement. Deeds notable and eventful constantly appear to be marked on the pages of history. Have we risen to the place where we can stand and see the work as it is and make a full realization of the great and progressive movement of which we stand as a factor? Do we truly realize that the generations yet unborn will see and read in large print the story of the work which we are now doing? James Garfield swung Hiram College bell as no other could swing it; he did it not because there was a seeming much gain in it, but he learned to labor in the right way and because he was faithful in that which was small he was afterwards trusted with reins of a great countrya vast common wealth.

The question arises are we doing our share of this great work which is being carried on? To say we do not hinder those who are laboring is altogether insufficient to bring satisfaction. What they are doing is too trivial; what we are doing is the word. It is true that men have tried to put down what has been set up by those who are working for the extension of every good work but the growing influence of such great works shall prosper and at last shine like the sun in its refugence and splendor.

Benjamin Franklin thought there would come from his invention something that the world would be proud of, but he never anticipated the possibility that every civilized country look would up to him even after he were dead. Electricity has challenged and conquered every other invention. Steam in all its boastings fails to be able to compete with this great force, electricity. As we look on the oceans today we see the ships sailing with against, and without wind. No more do men travel long distances on horseback or foot as afore they did, but understanding the power of natural forces, we find that with comparatively very little trouble men are able to go from place to place and do very much more work than they were able to do in the past days. It would be in impossibility to erase from time’s pages the work of this present age; its influence is seen in the far future. Every reflecting and virtuous mind grasps with profound eagerness the indispensible power which characterizes this day’s work; the majority of the civilized inhabitants realize the great and fundamental truth, the spirit of aspiration that rules the day, and men are climbing higher each day making their record to be what it should be. We firmly lay our hands on time’s wheel and do what we find to do. We labor midst tumult and calmness; pleasure and pain, keeping as our standard, the work of today must go on and on, and time will bring its own reward.

Yours for better things,

E. W. Hunt,

INSTITUTE RURAL STATION.

Texas

Dear Editor:—Please allow me space in your paper to say a few words of dear Sister Alphin’s visit to Bethlehem Christian Church down here in the South. She was made welcome in our homes. We were indeed glad to see her in our vicinity. She made several visits to some of the goat brothers and sister’s homes while being in our midst. My wife sent over to Sister Katie Woodard’s Sunday morning for her to take breakfast with delight. Sister Alphin met the Bible School on time and took lesson with us. After which I being the Supt. I asked her to review the lesson. She talked on many good subjects, appealing to old and young. She made our hearts feel glad and did us much good. After Bible School we went into Church ser-

(Continued on 7 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. L. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Tennessee

Dear Editor:—We met with the Church of Christ at Hayneville, April 10. We had a very good crowd that listened attentively to an excellent sermon delivered by Bro. J. H. Edwards of Luverne who preaches for that congregation. He spoke from the 37th chapter of Ezekiel. "The hand of the Lord was upon me, and he carried me off in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And I caused to pass by them round about; and behold, there were very many in the open valley and, lo, they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophecy upon these bones, and say unto them, ye dry bones, hear the word of the Lord."

While listening to the Word of the Lord delivered to us with such force and power as it was presented to us, we could but feel aroused to do something for our Master. Eld. Edwards, after preaching was over, made a good talk showing the work of the C. W. B. M. with his mighty influence. After a short talk by the writer, and a few words of encouragement by Bishop R. Gray and others, we were successful in organizing a Missionary Society of twelve members with the following officers: President, Sister Mary Williams; Treasurer, Sister Ellen Telagans; Secretary, Sister Hattie Smith.

After adjournment we attended a funeral of one of the young women of Hayneville at 3 p.m.

MRS. A. A. SMITH

Mississippi

REPORT OF OUR QUARTERLY MEETING HELD AT HERMANVILLE THE FIRST SATURDAY AND SUNDAY IN THIS MONTH.

SATURDAY MORNING

Remarks by the President

Song, scripture reading by Eld. H. D. Griffin, prayer by Sister Julia Flowers.

Short talks by the sisters on our work.

Each one's talk made our hearts rejoice over our work. Afterwards Bros. Griffin, Flowers, Foster and Wright gave such good words of cheer. We are indeed glad to have the brethren to give us such helpful talks.

Woman's duty by Sister Griffin was real nice. Eld. K. R. Brown gave us a good talk on Woman's duty, also on the C. W. B. M. We wish more could have heard him.

Short talk by the President.

Paper by Sister Riley.

Talk by Sister Nannie Baker.

Talk by J. M. Baker.

Song, prayer by Bro. Robert Walker.

Discussion: Why should we support the C. W. B. M. Sisters Hattie Griffin and M. J. Brown gave us some good reasons why. We all enjoyed their talks, wish more could have heard them. Afterwards Sister Killen gave us an excellent talk; before she sat down she asked the Secretary to take her name, she means to work with us in this great work. Sister Walker also gave us a good talk and told us to take her name. Sister Walker has once been with us and come again to stay. We feel so proud of Sisters Walker and Killen. Wish we had more such women.

Brothers Robert Walker, R. B. Brown, S. S. Brown and some others gave us such good talks and encouraged us to go on with our good work.

Brother J. G. Jackson, sixty-nine years old, gave a good talk, and asked the Secretary to take his name. He said he means to stand by us.

Song, prayer by Robert Walker.

Sermon by Elder H. D. Griffin.

REPORT OF AUXILIARIES.

Christian Chapel Auxiliary $2.00;

Forest Grove $0.70.

Report of State Organizer Sister Hattie Griffin, was very good.

Song, prayer by Bro. S. Flowers.


Collection. $1.20

Adjournment.

SUNDAY MORNING

Sunday-school taught by Bro. Flowers, reviewed by Bro. Walker.
The Cut, but Newsy page of the Gospel Plea.

Song: Devotional service led by Mrs. M. J. Brown.

Song, prayers by Bros. Green, Jackson and Gators.

Song: What a Friend We Have in Jesus.

Prayers by Bros. R. B. Brown and Claiborne.

Excellent talk by Mrs. M. J. Brown on Our Work. We enjoyed this much.

Missions: Sister Truvillian reported $5.00, Collection $2.05.

This was one of the best meetings we have ever had. All seemed to enjoy it so much.

Our next quarterly meeting will convene at Center Church. We hope to have a good meeting there. All are invited to come. May the Lord ever help us in this work.

SARAH S. BLACKBURN.

PORT GIBSON, TEXAS.

(Continued from 5th. Page.)

vices it being Eld. W. H. Woodard’s monthly meeting Sunday, he gave back had no preaching in the day but gave Sister Alphin the whole day to speak to the people. We were glad to have her with us. After devotional services I encountered Sister Alphin to the altar and introduced her to the congregation by asking everybody to rise to their feet. After which Sister Alphin told us all about the C. W. B. M. work, what they have done and what they are still doing. We had a good gathering out to hear her speak among which were a number of Baptist members. A well read Baptist told me after the meeting was over that Sister Alphin told the truth all around and that nothing she said could be disputed. On the Sunday night we gave the Lord’s Supper. After prayer service Sister Alphin thought of a little more that she would like to speak about, so she was permitted. After which the table was prepared for the communion. Scripture lesson was read by the writer Luke 22:14,20. Sermon preached by Bro. H. W. Woodard, Jr. Collection raised for Sister Alphin, $5.00. We departed by singing hymn and shaking Sister Alphin’s hand, “God be with you till we meet again.” On Monday morning Bro. Petteway and his wife took Sister Alphin to Vine Grove Christian Church. Sister Alphin was quite surprised at being in our community a part of four days and not seeing one white man. I write this letter to witness that Sister Alphin did us much good in our church work here. I hope that the sisterhood may take much interest in reading this letter.

Yours for Christ,

EDD. WM. R. BROWN,

CEDAR LAKE.

LET ME BEGIN ANEW

Lord God, thou liftest the green things start
A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear;
Behold the lily’s pure, white leaves
Unfolding by each more;
Again the sap mounts the tree;
Through every swelling vein;
Again the clover stirs and thrills,
Responsive to the rain;
Again the tender gift makes green
The lone breast of the plain.

Heal the new, the golden flood of song
The lark pours to the blue!

Behold the strong, undaunted shoot
Pushing its brave heart through
The fallen beam. Lord God, Lord God.
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be
A new and noble birth may spring
From you decaying tree—
Surely a strong, pure life may mount
Out of this life of me.

The following poem was written by Miss A. Gail Frost since she came home on furlough:

ANOTHER LAND OF PALMS.

So few there are to speak for her,
The Land of Palms afar.
That I would breathe her name again
To you ‘neath Western Star.
Ah, India is very old,
Her splendor touched with blight,
The sunrise of her glory hides
In centuries of Night.
Her people bow to tropic trees,
To sacred plant and flower,
To hideous forms of stone and wood,
With Trident, symboled power.

But still her piteous beauty calls,
Her hope was sung of old.
When men of East lands came to bring
Their incense and their gold.

It comes to you across the sea,
A sad and dying cry,
Her palm trees wave to greet your own,
Your ocean bears her sigh.
Oh, let us pray that you may give
One voice to speak the Word
In that sad other land of Palms
Where many have not heard!
Lesson 6
Lesson for May 15.
Edited From Standard Bible Lessons.

GROWING HATRED TO JESUS.

Golden Text.—"He that is not with me is against me; and he that gathereth not with me scattereth."—Matt. 12:30.

Time.—A. D. 28. Place.—Capernaum. Persons.—Christ, a man possessed with a demon, the Pharisees. Period in Christ's Life.—Second year of his ministry.

Introduction.
Our lesson today comes after the one of April 24th. After John had sent his two disciples to Jesus, we have Christ giving the warning and invitation as mentioned in the lesson referred to. Following this we have Luke's account of "a woman at the Pharisees' house." Immediately following this we have the healing of the blind and dumb demoniac that occupies the first part of our present lesson. In order to keep the order of these lessons in mind, it would be well to continuosly consult some good harmony on the life of Christ.

Explanatory.
22. In chapter 12 we have four attacks that the Pharisees made concerning Christ. The first attack was on account of Christ's method of keeping the Sabbath. The second attack was by the council of the rulers. Our lesson for today opens with the third attack. In this, Christ was charged as being in league with satan. The last few verses of our lesson will give to us the fourth attack.

23. Can this be the Son of David?—Can it be possible that this is the son of David? Thus the people indicate their secret impression that this must be the Messiah.

24. When the Pharisees heard it.—Mark says, "Scribes which came down from Jerusalem." So we see that the hostile party had come all the way from Jerusalem to gather material for a charge against Christ.

26. If Satan calleth out Satan he is divided against himself.—The argument here is irresistible, "No organized society can stand—whether kingdom, city or house-hold—when turned against itself: such intestine war or suicidal. But the works

I do are destructive of satan's kingdom: that I should be in league with satan, therefore is incredible and absurd."

27. By whom do your sons?—There were Jewish exorcists, who professed to cast out demons. John, Aboot, Peloubet, and others hold that the best interpretation of this is that "your sons" refer to the disciples of the Pharisees.

28. But if I by the Spirit of God.—If it is the power of God manifest in me, then it demonstrates that I am expected Messiah, the son of David, of whom the multitude spoke.

29. Or how can one enter into the house of the strong.—That a man may enter another man's house and destroy his goods, he must first conquer the man. If Christ was not the Messiah, stronger than satan himself, how could he spoil him?

30. He that is not with me is against me.—No man can be friends with both sides nor be indifferent to both. It is probable that many of those present were thinking they would not take sides between Jesus and the blaspheming scribes. To them, in the first place, this saying would come home; but it is general and applicable to times, and all varieties of character and conduct.

31, 32. It shall not be forgiven him, neither in this world, nor in that which is to come.—The unpardonable sin is the final rejection of Christ and his gospel. The one who has committed the unpardonable sin is the man who never has any fear or care about it.

38. We would see a sign from thee.—Compare Matt. 16; 1 and Luke 11: 16, 29. These people had just seen one miracle and now demand another. A miracle is a superhuman manifestation to teach a divine truth—hence Jesus never worked miracles to gratify human curiosity or simply to secure popular applause.

39, 40. An evil and adulterous generation.—Frequently God's people are represented as a bride, a wife, wedded to him in the most intimate and beautiful relation. Forsaking God—seeking after idols, turning from the true religious and right. eous life—for worldly advantages and pleasures, is like unfaithfulness to the marriage vow.

41. The men of Nineveh shall stand up in the judgment.—Nineveh was the Syrian Empire on the Tigris River. It was to this city that Jonah was sent to warn them of judgment consequent upon sin.
HELPFUL TO ALL.

FOR I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purpose twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a glistening dew
From the nations' airy navies grapping in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunderstorm;
Till the war-drums throbbed no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.—TENNYSON.

While the poet Tennyson was not an inspired prophet, these words come to us with all the force of prophecy. Modern inventions make the federation of the world an absolute certainty. First came the discovery of the power of steam and then of electricity and now time and space are all but annihilated. The discovery of the magnetic telegraph was a great wonder, then came the telephone by which the daily miracle of talking to friends hundreds of miles away is performed, then close to it came wireless telegraphy and wireless telephony, and the day is not far off when men will carry wireless telephones in their hats and communicate with their friends or business associates as they go about the city. Ships now cross the Atlantic in four days and possibly in a few years they will reduce this to two days. The Pacific is crossed in ten days. Our swift intercourse has given our merchant men an opportunity to offer their wares to nations who used to know nothing of them, and in turn they are buying for us the wares of those foreign nations. The invention of the flying machine probably indicates that the time is not far off when we will see 'the heavens filled with commerce.'

This new intercourse of nations will lead to many difficulties in trying to adjust it to our old methods of living. Our laws of nations, our tariff laws, our efforts to circumvent one another in the mad race for supremacy will all be out of place in the new order of things. There may be many conflicts and many "a grapple in the central blue," but in the end there must come "the Parliament of man, the Federation of the world." There will be no escape. We must prepare for the new order of things. The three great families of the earth, the Caucasians, the Mongolians and the Ethiopians, must come into a world federation. This will be either on the basis of a complete amalgamation of the races, or on the basis of a complete understanding by which each can deal and intermingle with the other in perfect justice and equity. Which one it will be, the future must decide. Whatever the God that has marked out the course of the world's civilization, decrees, will be. We can neither prevent it if decreed, nor bring it about if not decreed.

But whatever it shall be, whether amalgamation or an adjusted mode of living, it is our duty to do all in our power to prepare the world for the new order of things. There must be universal education. The present missionary enterprises must be greatly enlarged. The nation that neglects this must fall behind. The experiences of the past fifteen years have taught China that she must lift up her masses or be blotted out as a nation. As a consequence that nation has established schools all over the land and has decreed that the Bible shall have a place in the curriculum. In twenty-five years of this kind of effort China can easily make herself a stronger nation than ours.

Instead of building battle ships we ought to expend millions of dollars to elevate the masses of our own population. One-third of the population of the South is Negro, ninety percent of Chicago is foreign and almost all over the land is an immense amount of ungodliness. We must either lift up those elements of our society or they will hang like a millstone about our necks as we enter "the Parliament of man, the Federation of the world." How far this pulling down process has already gone on, we can plainly see by a little observation. That it will end in the degeneration of the white people, unless arrested, is absolutely certain.

(Continued on page 7.)
THE GOSPEL PLEA
A RELIGIOUS NEWSPAPER
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Personal.

—Presley Burrough will begin school May 16th at Moundville, Alabama. He has finished his work as Census enumerator.

—Eld. M. M. Bostick, his wife and another person are expecting to be at the Workers’ Conference.

—Mr. A. Caldwell and Ernest Coyault of New Orleans write that they will be at Commencement.

—Some lying papers have frightened the people about the Comet. There is no cause for alarm. Halley’s comet comes around about every seventy-five years. It will do no harm to any one.

SOME THINGS TO REMEMBER.

By C. F. LADD.

Jesus saves.
Sin will damn.
God hates sin but loves the sinner.
We are responsible for all the good we can do.
Sitting in a comfortable pew and singing “Rescue the Perishing” is not doing the work.
There are but two classes, viz., those “in Christ” and those in sin. There is no middle ground.
If souls are finally lost because of our indifference, we will be held accountable in the Day of Judgment.

Knowledge of the truth makes plain the way of salvation; and obedience to the truth results in cleansing from sin.

If it hurts a man to hear the gospel preached, the fault lies with the man.
The devil hates a straight gospel sermon, and some of his followers do, too.

If the preacher of the gospel sticks to his text, he has no need to apologize for his message.

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

These notes are being written before commencement week. The GOSPEL PLEA force is working to get ahead with the PLEA so they may attend the various sessions of commencement week and still have the paper out on time.

Supt. Prout and Prof. Ross drove over to Vicksburg, Tuesday, May 10, and camped on the battle field at night. Wednesday, Miss Wright and several of the lady teachers joined them at the National Park and together they took in the sights.

Before these lines are in print the water plant will be partially completed. It cannot get into working order too soon.

One of the boys has been burning some charcoal. It seems to be quite a profitable industry.

The exercise for Smith Hall is being made.

The last examinations of our spring term are being given this week. May 24 the Summer School will start. The following will probably be the schedule for the Summer Night-School Term: Monday night, Literary Society; Tuesday and Friday, class room work; Wednesday, students’ prayer meeting Thursday and Saturday, vacation.

ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don’t stop just then for a wasteful sigh,
But challenge the worst with steaOfwee joy;
If nowhere else, there is help on high—
God’s angel will hasten your pioneer.

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dread above,
“Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp,
Even now take heart, for further on
There are hope and joy and the dawn of day,
You shall find again what you thought was gone;
Tis the merry heart goes all the way.

Selected
AFRICA.

Dear Uncle Isaac.—I feel very proud that I am able to write you for the second time. I hope and trust you are in good health, as I am the same.

Uncle, we are having a very nice time this dry season. You should see our new farm covering about five acres square. And you should see us gathering sugar-cane to be ground for the purpose of making syrup. It is a jolly fun for us to go out on the lake with our drift net and fish for about an hour or two at night after night school.

Our number is now increased to 18; and we are in hope of getting more boys this year. We are trying to make our mission as happy as we possibly can. We are mostly African natives from the Bassa and Congo tribes and the majority of us are Christians, at least profess to be.

We have very nice prayer meetings twice a week and I am very glad to say, that I am able to participate in the prayer services.

Uncle, I hope that I will prove to be a faithful boy, so that I may be recommended to the S. C. I. by my teacher. I feel that I am the right person to help the unfortunate ones of Africa in the future. Since the Lord has opened an opportunity for me to receive good instructions from some good Christian person (such as teacher Kenoly) I will try to put it to some good use in the future, (especially to the uplifting of the unfortunate ones of this country).

Nothing strange to tell you. My loving wishes to the cousins.

"From all the dark places
Of earth's heathen races,
Oh, see how the thick shadows fly!
The voice of salvation
Awakes every nation:
Come over and help us they cry."
I close to be your humble nephew,

PETER C. DUNSON

SCHIEFFELIN, LIBERIA

Emerson’s definition of a great man is one “who in the midst of the crowd, can maintain, with perfect sweetness, the independence of solitude.” It is easy to think of our own thoughts and preserve our integrity in solitude. It is comparatively easy anywhere to do right in a harsh, domineering spirit which will make righteousness hateful to all who come in close contact with us. But to do always the right thing “with perfect sweetness”—that is, indeed, greatness more than royal.—Great Thoughts.

THE ROAD TO GRUMBLETOWN.

Tis quite a straight and easy road,
That leads to Grumbletown,
And those who wish can always find
A chance to journey down.

Tis customary for the trip
To choose a rainy day—
When weather’s fine one’s not so apt
To care to go that way.

Just keep down Fretful Lane until
You come to sulky Stile,
Where travelers often like to rest
In silence for awhile.

And then cross over Pouting Bridge,
Where Don’t Care Brook flows down,
And just a little way beyond
You come to Grumbletown.

From what I learn, this Grumbletown
Is not a pleasant place;
One never hears a cheerful word,
Or sees a smiling face.

The children there are badly spoiled
And sure to fret and tease,
And all the grown up people, too,
Seem cross and hard to please.

The weather rarely is just right
In this peculiar spot;
’Tis either raining all the time,
Or else too cold or hot.

The books are stupid as can be;
The games are dull and old
There’s nothing new and nothing nice
In Grumbletown, I’m told.

And so I’ve taken pains, my dears,
The easiest road to show,
That you may all be very sure
You never, never go!

—Selected

THE LILIES

The river went complaining
Because a stagnant place
Sent out its poison vapor,
All beauty to deface.

An angel crossed the river,
One moonlight night of old,
He dropped his shining mantle,
He left a heart of gold.

The fairies cut the mantle
And spread it on the flood,
A hundred cups of perfume
Sent incense unto God.
Reports from the Field.

Texas

OBITUARY

On the 10th of January while the shadows of night enwrapped the earth in stillness, without a tremor, without a fear, the spirit of our much loved Brother B. O. Hurdle winged its way to a higher sphere than earth. His was a grand character and his life has left an impression that time cannot efface. His life's work is done indeed, but the influence of such a well spent life—the short one—is impecsable. We extend to the bereaved ones our sympathy and love. May he who doeth all things well bind up their broken hearts and bring them peace.

Sleep dear Billie thy long last sleep;
By the flower covered grave we can only weep,
And pray that we some sweet day may meet
In the shadowless skies at Jesus' feet.

Around the fireside there is a vacant chair, in the schoolroom, the children miss a kind and cheery face, in the church and Sunday-school an ever present voice is hushed forever, in the lodge room the P. N. F.'s chair is vacant of one who at all times seemed to have the lodge's interest at heart.

A. BRYANT.

ARKANSAS.

The District meeting of District No. 1 convened with the Argenta Christian Church, April 30 and May 1 at Argenta, Arkansas.

It was not largely attended, but I think it was one of the most interesting meetings we have ever held. The program consisted of addresses, songs, papers, and with a Bible lesson together was splendidly rendered. The Bible school under the direction of Brother A. D. Johnson on Lord's Day was splendid. Also was the preaching services under the direction of the evangelist. Amount of contribution $8.46. I truly hope that our brethren in the near future will look forward to these meetings with greater interest. Brethren, the more we meet together and talk over our condition the better we understand each other, and the better we know our duties. We have only one more District meeting this side of our State Convention and we hope to have much larger attendance with a great increase in finance as our evangelist wants help. He is sacrificing all his time. Wont you help?

Yours in Christ,

ARGENTA.

M. M. BOSTICK.

Kentucky

Dear Editor:—Please allow me space in your valuable paper to say a few words about our rally which we held May 1st. We had a grand time all day singing and sending praises unto God our Father who art in heaven. We had preachers to assist us besides our Pastor Elder F. T. Floyd. Prof. T. H. Frankkener, president of London Baptist College, preached for us Sunday morning and Sunday night. He is indeed an able speaker. Rev. Frank Mays, also a Baptist minister, pastor of Willton, Kentucky, preached for us Sunday afternoon. He preached with the Holy Ghost. Too much credit cannot be given our pastor, Elder F. T. Floyd, who is a wide awake gospel minister and loved by all who know him. We hope that he may live long to do much good for our beloved church.

Below you will find the names and amounts of those who gave.

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Total for the day: $44.22.

BARBONSVILLE. J. B. TERRELL.
Alabama

A GREAT CAUSE.

There are ten million Negroes in America, and they are here to stay. They have become a vital part of American civilization. To leave them alone without a Christian education would cause them to degenerate to a state of barbarism and heathenism. The salvation of the Negro depends upon the Christian white people of America. Of course the whole nation has an interest in the Negro problem.

The Negro has a duty to perform in the uplift of his own race. How to perform this duty as Christ would have us should be carefully investigated by every leader of the race. We cannot perform it by opposing every missionary enterprise put in operation by the Christian white people to christianize and educate us. We must co-operate with the Christian white people to do this great work in giving the Negro a Christian education. We are not able yet to pull off to ourselves and say we can do this great work without the help of the Christian white people, as some of our supposed leaders tell us. We must remember that they are working for their own selfish interests and their work will not stand the test of its age. The only work that will stand is that work which is built on Christ, and in order to build on Him we must unite all our efforts in one common brotherhood.

If the Christian forces all were united in one common brotherhood, many of the evils which now threaten the progress of our civilization would disappear.

We need more money and more consecrated men and women to perfect our missionary work, for money spent to christianize and educate a race which has been denied many opportunities of development is money well spent; and the men and women who are giving their lives for this great missionary cause are the greatest heroes of our time. They have caught the spirit of Christ, and are carrying the gospel of peace to all nations, and that was the commission He gave to His disciples when He said, "Go ye into all the world and preach my gospel, he that believes and is baptized shall be saved."

Presley W. Burroughs,
Greenboro,

SCIENTIFIC MOTHERHOOD.

The old-fashioned way of just letting baby grow is losing favor in some quarters. Children are now to be raised on scientific principles and after scientific methods. The Topsy plan is out of style. Van Norden's tell of a mother who spurns the old time ways and has applied her chemistry and her mathe-
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 Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

Texas

OUR VISIT SOUTH.

To feel that you have met Christians in deeds, works and acts is truly a great inspiration to one who must often meet those whose words are many but whose works are small. We had been anxious to meet the Cedar Lake congregation and God blessed us on April the 17th by giving us an ideal spring day; and the members were there in large numbers. We were pleased to meet the Bible school at nine o'clock a. m. and to find Eld. Brown, their faithful superintendent, training the young minds for service. We also saw many old men in this school. What inspiration this must be to the young. We also saw the pastor there. When we can have our mothers and fathers with the pastor and superintendent, striving to lead the young—we will be able to wield a larger influence upon our young folks for lives of service in His cause.

Brother Woodard deserves great credit for the good he has done in this community. He has served well for his opportunities. Around him are many young men and women who we hope will prepare to take the work up where he has left off. The whole of the morning hour was given us, and while we talked of the great work of the C. W. B. M., our word of warning to the young folks was to prepare for their life's work. Let the work be ever so humble there is a need of preparation.

Then we had some who had not seen the good of sending money from home. Surely they had read their Bibles wrong. The very first word in the great command is “Go.” Does not say to the Jews only but “Go ye into all the world and preach the gospel to every creature.” How can we refuse to help the men and women who have given up homes, friends and civilization to carry His command to the uttermost part of the earth? After the morning service was over we had a meeting with the C. W. B. M. workers, and found some faithful women who have been doing the work. They named Mrs. Joe Petteway as their president. There is always a deep impression made on me in meeting country congregations. Their devotion, and attention is given to all you say and their anxiety to help the young. Then too, it brings back my childhood days, for my early life was spent in the country, and the change from country life struck me very forcibly. Our people in the city are apt to be anxious to make a great show rather than a consecrated service.

We found in this audience young people who patiently sat and listened to every word we said. There seemed to be no restlessness as we often notice in city congregations. An outward sign that we are tired “Let us go.” For the lack of attentiveness many are the weak mind christians.

After remaining at church until 5 p. m. for the two meetings we were indeed glad to meet a splendid audience at 8 p. m. Again we were given the hour but consumed only a part of the time. We were glad to hear many say they understood the work of the C. W. B. M. as they never had before. We added one new member, Mrs. Bethie Hawkins, who was formerly Miss Woodard. The sisters made her secretary. She has been a student at the S. C. L. one year and this year's training will help her to be useful in this work.

We were entertained in the home of Bro. and Sister A. Woodard who have reared a large family and yet have some children at home. There was no pains spared to make our stay pleasant. We were invited out to dinners, breakfast and supper until we were made to feel indeed at home. Bro. Woodard urged them to keep me going. They gave us a collection of $5.40. They showed they meant for us to keep going. On Monday Bro. Petteway and wife drove us twelve miles to Vine Grove where we met some of Eld. Taylor's members on Monday night. Although my coming had been announced not many of the brethren met us; but we had a good audience of sisters, young men and young women who gave us strict attention for two hours. How strange it seems to me that our men sometimes feel they can stay away from a missionary meeting feeling it is the women's work. The Bible did not name sex but said “Go.” Brethren, how do you excuse yourselves? We served notice that we would try again to meet the brethren on Lord's Day. We were sorry we were rained out on the 2nd. Lord's Day or we would have met Vine Grove's older men.
The Cut, but Newsy page of the Gospel Plea.

We have some splendid sisters at Vine Grove but they need the brothers help. Will you help them brothers?

We were entertained in the home of Bro. and Sister Norman where our stay was made pleasant. Sister Wyche is the president at Vine Grove and this Auxiliary stands on the honor roll of last year for raising Texas school funds. I am sure she will again this year.

Tuesday morning Bro. Norman drove us twelve miles into Bay city. It was an enjoyable trip for Bro. Norman could tell of the development of the country, and how the nice farms had made property leap, and now they are planting large orange orchards. I saw one with a hundred acres in oranges. What a great country the southern part of Texas will soon be. Brothers and sisters, send your boys and girls off where they may receive an industrial education also a christian and literary training. They will come home able to meet with the new development of the country.

At Bay City we met the sisters and had a good meeting. One member was added and they paid dues and took envelopes to raise money for Texas School fund. These sisters are anxious to work, but a brother had said "keep your money at home." May the Lord help our brethren to get right. We found Bros. Young and Heard are faithful workers with the sisters. Sister Clark who joined them came to them as a strong worker; and we hope for better things in Bay City. Sister Young is president, and anxious for Bay City to do a good work.

Tuesday evening we left for home and arrived there at five o'clock Wednesday morning.

Trusting that God may guide us into other fields, I am yours in His service,

MRS. WM. ALPHIN,

WACO.

HELPFUL TO ALL.

Continued from page 1

We would advise advancement along two lines. Mississippi and all the Gulf States should greatly increase their appropriations for public school purposes; and the Church should double her appropriation for the work of preparing leaders for the perfecting of her school system. The young Negro men and women who have developed themselves, and who have learned modesty and are missionaries at heart, must lead off in this work. So long as they are satisfied with the wretched country school houses, there will be no advancement. Complaint will not build new ones; but an earnest teacher can go to a community and ask patrons to give five dollars and then lead off in the work himself to build a modern school house with black boards, maps and comfortable seats. The example of such an effort on the part of the teacher will be a liberal education to the community. Jacob Kenoly did this in far off Liberia and his example was an inspiration to the whole community. We need Jacob Kenoltes all through our south land to inspire the people.

KANSAS.

Dear Editor,—Last Lord's Day the president of the first Christian Church Auxiliary (white) came over and organized an auxiliary among the colored sisters. A publication of the program in the Parsons' paper brought out more visitors than could be accommodated. I have never witnessed where missionary enthusiasm was higher than on last Lord's Day. We organized with eleven members, and some are very prominent members of other churches. Our meeting will be held the first Lord's Day in each month, at 3 p.m.

The program of the meeting was as follows:

Program May, 8 1910.

Song More Love to Thee.

Prayer: for blessing on the meeting. Mrs. Nellie Rush.

Song Blessed Assurance.


Circle of Prayer Beginning with Mrs. Allison and closing with Mrs. Matlock.

Song Nearer My God to Thee.

Our Object and Aim, Mrs. Nellie Ball.

Reading: The Genius of the Gospel, Miss Cooper.

Recitation: Send the Good News on, Mrs. Barbara Atwater.

Reading: The Auxiliary Woman, Mrs. Alice Gaston.

What We can do as C. W. B. M. Workers, Mrs. A. B. Matlock.

Organization of an Auxiliary, Mrs. T. B. Allison.

What the Organizer Said, Mrs. S. B. Gilbert.

Song Blest Be the Tie that Binds.

Benediction, C. T. Cole.

PARSON.
Lesson 9
Lesson for May 29.
Edited From Standard Bible Lessons.

THE MULTITUDES FEED.
Golden Text.—“Jesus said unto them, I am the bread of life.” John 6:35.

Time.—April, A. D. 29, soon after the martyrdom of John the Baptist.
Place.—Northeast shore of the lake of Galilee, a short distance southeast of Bethsaida, in a place called Butaiha, or Bathiah;
Persons.—Christ, his disciples and the multitude.
Period in Christ’s Life.—The third year of his ministry.
Rulers.—Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipias, who is a more interesting character since our study of him last week, tetrarch of Galilee and Perea.

John the Baptist has been beheaded; Jesus is just beginning the last year of his ministry.

Introduction.
Matthew gives no information as to the locality of this miracle, except that it was in a “desert place apart,” that Jesus reached it by boat; that it was close by a mountain; and that on leaving the place he crossed over into Gennesaret. As Gennesaret was on the western side of the lake, his passing over to reach it shows that the feeding took place on the eastern side. But we learn from Luke that the desert place to which they withdrew belonged to the city of Bethsaida. Then were two cities named Bethsaida—one near Capernaum on the western shore of the lake and other on the eastern bank of the Jordan, a short distance above its entrance into the lake, and the fact that the feeding was east of the lake shows that the latter Bethsaida is the one meant.

Explanatory.
29. JESUS DEPARTED THEREFORE.—We have no means of knowing how long he stayed in the country of Tyre. Certainly not very long, for all the journeys of chapters 15-18 occupied not less than six months, and sat there. Sitting was the usual position of the teacher.

30. GREAT MULTITUDES.—Literally many crowds. MAIRED.—This signifies crooked or bent. The word crippled is probably the better word, translated into English. Cast them down at his feet.—Not through carelessness, but hurry amidst the great crowd of people that wanted to get close to Christ.

31. INSOMUCH THAT THE MULTITUDES WANTED.—They had not seen him in this fashion before.

32. I HAVE COMPASSION ON THE MULTITUDES.—A great multitude of people came, many bearing their sick who were but a living parable of their spiritual condition here days.—They had, no doubt, brought some food with them which was exhausted. They showed great zeal to see and hear and be healed, remaining so long in the thinly inhabited region, sleeping on the ground two nights in the open air, living on the food brought with them, and slow to leave when it was gone. I WOULD NOT SEND THEM AWAY Fasting.—Some of them had come from a long distance.

33. WHENCE SHOULD WE HAVE SO MANY LOAVES IN A DESERT PLACE.—This was not said in ignorance of the Lord’s creative power, but probably to suggest the need of its exercise. They could not have forgotten the events narrated in Matt. 14:15-21.

34. SEVEN.—In the feeding of the five thousand there were five. A FEW SMALL FISHES.—The diminutive form emphasizes the fact that the supply was meager. On the feeding of the five thousand there were two fishes.

35. HE COMMANDED THIS MULTITUDE TO SIT DOWN ON THE GROUND.—In the feeding of the five thousand they were commanded to sit down on the grass. This was likely a bare desolate, and grassless region.

87. SEVEN BASKETS FULL.—Here we find the number of baskets corresponding to the number of loaves. In the case of feeding the five thousand, the number of baskets taken up correspond to the number of apostles.

38. AND THEY THAT DID EAT WERE FOUR THOUSAND.—Instead of five thousand as in the former case. This miracle is recorded both by Matthew and Mark, and the former miraculous feeding by all four of the evangelists. And shortly after, we find it recorded both by Matthew and Mark that our Lord referred to the two miracles as separately teaching the same lesson.
HELPFUL TO ALL.

SOME twenty-five years ago it was discovered that cattle in the regions of eastern Texas and the lower Mississippi Valley had a fatal disease. When cattle from Illinois and the northern states generally were brought into this region they died. The government thought it an infectious disease and put a quarantine on all these regions. The disease was called Texas fever and the government was anxious that it spread no further. This quarantine completely broke up the cattle business. We could not ship our cattle and therefore we were dependent on our local market. Some years ago it was discovered that the cause of the Texas fever is the wood tick and some of the regions affected have destroyed this pest and the quarantine was promptly raised. We were so taken up with cotton raising that we did not study much about cattle raising, but now that the boll weevil has come we are awakening to the fact that we need to do something. Last year a number of the counties in the northern part of the state freed themselves of it and the government raised the quarantine and now they ship to St. Louis and Chicago and get from five to eight cents a pound. The board of supervisors of Hinds County have appropriated $40,000 to destroy the wood tick in the county and we hope by fall the quarantine will be raised for this county too.

But each farmer should begin at once and not wait for the government agent to come and drive him to it. If we know the life history of the tick we can easily destroy it. The female tick lays her eggs on the grass, and when these hatch out, the female young crawl upon a spear of grass and wait for a cow to come along upon which they crawl and suck themselves full of blood and then they drop off and lay their eggs again. Thus it is, readily seen that if you kill all of the female ticks on your cattle through one summer you will have no more ticks on your farm. Or you can change your pasture and you will have no ticks.

They can not get into a pasture till some cow carries them in.

We killed our tick last summer by putting some crude carbolic acid in some cotton seed oil which we applied with a white wash brush on the parts of the cow that had ticks. We did this once a week. We have discovered only a few ticks this spring. We are, however, looking after this carefully and we will easily get the few that have escaped us last year.

The small farmers who have only a few head of cattle can do this easily. Go to the cotton seed oil mill and buy a gallon of oil. Then get one ounce of crude carbolic acid at the drug store and mix this well in the oil. Then with a brush apply where you see wood ticks. You must attend to all the cattle as it will not do to attend to the milk cows only.

It will pay you well to do this. Heretofore you have probably noticed how poor and sickly your calves looked in the fall. Some of them died before the winter was over because they were too poor to face the winter. Then too when you wanted to sell cattle you were compelled to take from four to ten dollars. A good, fat ox will bring $70 in Chicago now. If we get free from the Texas fever we can make cattle raising a good side line from which we can get money enough to buy our groceries. No matter whether you live in Hinds County or not, go to work and rid your pasture of the wood tick. In a few years we will have a law making it a misdemeanor to allow ticks on the cattle. It will be a great credit to you to get rid of them before a government official comes after you. You will be ready to take advantage of the high price as soon as the quarantine is raised, while those who wait to be driven to it will have to wait a year or two to benefit by it.

We can not make much progress in elevating the people until we improve their home life economically. They must have more money to care for their families and to educate their children. We have destroyed the saloon and we are on a good way to destroy the blind tiger. We now need to exert our greatest energy in getting the people to improve their home living. It is a fact that if we do not follow up our reform of the drink habit with industrial improvement and home building we will be very blameworthy. We ought to use our emancipation for the improvement of society.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause of
Primitive Christianity and the general interests
of the Negro race.

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NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

B. C. Calvert, who has been attending school at
Memphis the past winter attended commencement re-
mainin over Sunday. He preached at Edwards
Christian Church, Sunday morning and he also
gave very helpful talks at the Y. M. C. A. and
Christian Endeavor Society.

The following officers were elected for the
Christian Endeavor Society for the ensuing year:
President, Fannie Crockett; Vice President, Deetsy
Blackburn; Secretary, Nancy Jennings.

Supt. Prout is putting the roof on the water
tower.

Hyman Armstrong, Promotion, '10, of Arkansas,
intends to return next fall and remain till he has
completed our highest course.

Prof. C. R. Young, instructor in the Agricultur-
al Department, was married to Miss Bessie Carr, of
Ames, Iowa, Sunday, May 22. They arrived at home last Tuesday evening. Prof. Ross accompanied
them from Jackson. Arriving at the mansion they
were met upon the broad veranda by President
Lehman and Mrs. Lehman. Harry Prout and
Reba Burgess then conducted them up stairs where
their wraps were laid aside. Miss Loraine Burgess
was at the piano and played sweet strains as the
happy couple entered the parlor. Congratulations
were then in order. Light refreshments were served.
Upon the departure of the company, all wished
Prof. Young and his estimable bride many years
of happy wedded life.

COMMENCEMENT NOTES.

A wonderful uplift was given to every one pres-
ent by the splendid addresses of Bro. C. S. Med-
bury of University Place Church, Des Moines, Iowa.

President Lehman on Commencement Day an-
nounced that the class of 1910 had given pledges
to the amount of three hundred dollars towards the
building up of the Institution.

Principal Isom Franklin, of the Lum Graded
School, delivered a very creditable address at the A-
umni Reunion Wednesday evening.

Commencement day was like "an April day that
finds quick tears in every cloud." Many times dur-
ing the day it looked as if those from a distance
could not come at all. But in the afternoon when
the graduating class marched into the chapel they
were greeted by more than could possibly gain ad-
mittance.

The stand did a good business, in candy, roasted
pork, bananas, ice-cream, and the other good things.
It was in charge of the Edwards Christian Church.

The farmers' meeting was very successful not-
withstanding the fact that Prof. McKay had met
with an accident and could not be present. Supt.
Young and President Lehman gave interesting ad-
dresses and then the farmers went to the fields
where Prof. Young made some actual demonstra-
tions in practical farming. President Lehman took
several photographs.

Rebecca West, a student of last year, was pres-
ent at the commencement and expressed herself
as desirous of being in school next year. She will
enter the Senior Academic Class.

Brother Medbury at the beginning of one of his
addresses announced that one of the societies of his
church would pay for the screens in Allison Hall,
and that the young married people's Bible Class
of his Sunday-school would purchase the saw-mill.
We hope soon to hear the buzzing of the saw, mak-
ing our own lumber.

The girls in the graduating class made their own
graduating dresses. Belle West received first prize
and Rose Coycault, second.

Arah Evans, Normal '11, of Taylor, Texas, has
been offered the position of music instructor in Lum
Graded School for next year.

The beautiful decorations of the chapel added
very much to the pleasure of the commencement.
The night school and those in charge of the decor-
tion for the graduating classes certainly did well in
artistic arrangement of roses, moss, cedar and
strands of crepe paper and mottoes. Special mention
should be made of the faithful work during the
week of a general committee from the two literary
societies consisting of Ivory Caldwell, Charley Hunt,
Fannie Crocket, Robert Latouche, James Payne
and Mamie Brayboy. They were kindly assisted by
Ad Banks, Arah Evans, Hyman Armstrong, Susie
Brayboy, Hampton Griffin and Eugene Powell.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks

ARKANSAS

Dear Uncle Isaac and cousins:—I know that you have thought many times that I'd never write to the dear old page any more, but I've been kept quite busy ere this long time attending school. But I never tire reading the loving letters that are written by the many cousins. Since I last wrote, the woods, gardens, and lawns have put on their beautiful green coats and even the flowers are in bloom. How many of you have been attending school? And how many of you like an education? I for one, and I think that it is one of the greatest things on earth. Dear cousins, we must remember that our chance now is much better than our parents and we should appreciate our opportunity; too, we must remember that forty years from today we can't say that we didn't have a chance to get an education, because we have a noble opportunity and the only thing we need is to grasp it. I am now at a wonder why we can't hear from Cousin Lee Nora Moore any more. Come again dear with another one of your sweet letters. I am glad to know that there are so many cousins writing to the PLEA and even Africa is ahead of us; shame, can't we do better? I am going to send one of our songs that we had at our concert and hope Uncle Isaac will print it because it was composed by our teacher.

Good morning teacher how are you?
Good morning to my classmates, too!
Each day we are going to be so nice
And get our lessons to recite.

There is coming a time when this joy will not be within your reach. This time has already come to me. My precious mother sleeps beside my father 'neath the cedars on the hillside. Of course I know that the grave contains only the ashes of the houses they lived in and that their spirits live in 'the land beyond.' Whether they can look back across the sands that separate that land from this, I know not, but if they can—if they can see my life—if they can read my thoughts, then they know at last that their labor and love for me was not in vain, and that now after I've been father and grandfather I understand it all, I appreciate it all—and love them the more.

All my life I have striven, and shall ever strive, to keep inviolate the holy commandment—"Honor thy father and thy mother." I wish that every boy and every girl, and every young man and every young woman would join me in this endeavor. How much joy that would generate in the hearts of the living, even if it can not affect the dead!

CHRISTIAN COURIER.
ARKANSAS

Dear Editor:- Please allow space in the column of your valuable paper for the following: Our District meeting in district No. 1 and 2 has come and gone into the great body of events that go to make up the history of men and things. Our meeting in district Nos. 1 was held at this place on Saturday before and including the first Sunday in May, was in many respects a successful one. The attendance was not what it should have been by any means, but the spirit of harmony and good will that prevailed made the occasion enjoyable indeed. The quickening influence of these meetings are visible wherever they are held. Coming in contact as we do with so many people that we would not otherwise meet and thereby form friendly association with them and also have the opportunity of preaching to them the truth as it is in Jesus. Space will not admit a full account of this meeting. It is enough to say at this time that under the judicious management of such a worker as is Bro. M. M. Bostick our work in this district will naturally grow into greater proportions. In passing will say that the interest manifested in this work by some of our Sunday-schools are very encouraging. With such superintendents as Mrs. S. L. Bostick, Porter Worlds and Thomas Ivy all of our schools could be made important factors in our state work. Our Pine Bluff meeting was one of the best. Bro. G. W. Ivy our manager of that district and D. W. Wilhite the leader of the church there had all of their plans well laid and they were carried out with great success. This was a very instructive meeting along all lines of work. Very great care was exercised that every word said would contribute to the edifying of all that heard them. Special mention should be made of our Sunday meetings in view of the fact that a large number of our denominational brethren including quite a number of preachers were present all of whom contributed much to the devotional aspect of the meeting and to say that Bro. Henry Martin preached at the eleven o'clock service in sufficient to all who know him to determine the kind of sermon we had.

I cannot refrain, however from saying it was of the highest type both as to doctrinal teaching and impressiveness, much stress being put on the unity of the children of God through faith in the Lord Jesus Christ. The greatness and beauty of it all was the hearty acceptance which it received. No one who visits those meetings can doubt as to the good effect they have on the life of the congregations where they are held and especially as we learn the real meaning and purpose of these meetings and that as brethren we should strive together to keep the unity of the spirit in the bonds of peace.

The sisters spread a bountiful dinner and everybody was made welcome. As a social feature this was grand, giving opportunity to come into social intercourse with persons who were not only strange to us, but who did not know of our teaching. A great many of them expressed themselves as being agreeably disappointed not even thinking of having such a kind reception at our hands. The writer spoke to the people at the 3 o'clock service. In closing this article I wish to call the attention of our brethren here in Arkansas to what seems to me to be one thing greatly needed; viz, a meeting of all the preachers and leading men of the church for the purpose of acquainting ourselves with the conditions that confront us, and to adjust our efforts in such a way as to meet them. Would like to hear from others through these columns along this line. More will be said on this point later. Who will be the first to speak on this? It is expected that our districts' secretaries will report the results of these meetings.

Yours in Christ,
Moses Powell.
Argenta.

GEORGIA

Dear Editor—At a meeting of State Board of Georgia, January 29th I was elected State Evangelist of Georgia to begin not later than April. I left the Bible School in Louisville, Kentucky, April 2nd to take up the work. I arrived in Atlanta on the 3rd at noon. After spending sometime at the depot, I caught a Marrepta car and was soon in the suburbs of Atlanta, where we have a small church. I went to the home of the pastor, Eld. F. Bland whom I found sick. A number of his friends were present to cheer him. He is an old time friend of mine. We enjoyed a pleasant evening together. I preached to an appreciative audience at night. We expected to begin a meeting, but due to the illness of pastor and other reasons, the meeting was deferred. I decided to visit adjacent places where I heard we had churches.

On the 4th I visited friends at Atlanta Baptist College. The most interesting thing seen was the erection of a forty thousand dollar building. Twenty thousand of it was given by the Baptist Home Missionary Society, ten thousand by Carnegie, five thou-
May 28, 1910

sand by the Educational Board, and the rest by the citizens. This will add much to the glory of the Baptist Brethren. "By their fruit ye shall know them." This college has a very large attendance. Spellman Seminary, the girls branch I am told has an enrollment of about eleven hundred.

On the fifth I went to Hogansville having heard that a Christian Church was there. Inquiring, I was told that the church was four miles in the country and that Bro. Phillips was the pastor. So after a rain I went there. I had to walk and was some fatigued. The night was spent with Bro. Phillips. We talked about the church, I learned that there were differences between his church and the one we represent. He was not able to give me satisfaction. He directed me to Roneoke, Ala., where, he said, I could get all the information wanted about the Christian Churches in that part of Georgia. I went and met Rev. R. R. Wright, and had a long talk with him about the church.

After spending the night with a Bro. Barkins, the next day we went to the home of their leading preacher, A. C. C. Flowers. He is president of their conference. We discussed the differences, hoping to unite the two bodies. We soon saw that to be too hasty in effecting a union might do some harm. They are very ignorant of the scriptures. I asked them to send a fraternal messenger to our convention and we would send one to their conference. We hope a union will be effected yet. The Rev. Flowers did not have a Bible in his home and when we asked him how did he preach without a Bible he said he did not have to read the Bible to preach. So you can judge his preaching. I stayed over Sunday to hear him preach and to learn more of them. We heard him, too, chewing of tobacco and expectoration had as much place in his pulpit as the gospel. We talked behind him Sunday morning and gave them the old Jerusalem doctrine. The Bible and Bible alone; Christ the only Creed, the Apostolic condition of membership must be our conditions of membership. There is but little difference between them and the disciples. They claim Barton Stone and James O. Kelly as first leaders of their movement. Here is where we "part the road." They believe in miraculous conversion; they have a discipline, they receive into membership persons sprinkled though universally believe in and practice Emerson.

On the 11th I returned to Atlanta and found more sickness than before. Bro. Bland was up, however, and we begin our meeting, but owing to the conditions of the weather and health the attendance was affected.

Atlanta has 55,000 population of colored folks.

They are progressive and enterprising. They have their colleges, universities, banks, drug stores, groceries, fine houses and five churches. We ought to have a church there. I hope some good brother will look that way. The Georgia brethren will lend him a helping hand.

On the 22nd I came to Eastman, my home town. I spent the night with Eld. M. Yopp. He baptized the writer some years ago. The next day I went out in the country to the home of my mother. On Sunday the 24th a number of friends and relatives called to see us. In the afternoon a committee from the Baptist Church called to invite us to preach for them at night. I preached to a large audience. They gave us a collection. I was surprised to find the Baptist so friendly.

On the 28th I visited the Mattle Ga. District Convention which was held near Tennille in Washington Co., and gave them two sermons.

May the 8th, I visited Berea Church in Dodge Co. Bro. A. Buckner is pastor. Notwithstanding the rain, in our morning services we had a good attendance; I gave them two sermons. We had two additions, one from the Baptist and one from the world.

Christian Hope Church, in Dodge Co., was burned more than a year ago, the members are scattered. Looking upon the ruins of the church in which we used to worship, we asked the question: "Can the dry bones live?" We now have the lumber on the ground, and in a few weeks we hope to have the church rebuilt. The Georgia Christians are looking forward to greater things.

EASTMAN.

M. M. SIMMONS, Evangelist.

NORTH CAROLINA

Dear Editor:—We can not but beg leave to say a word complimenting the noble and heroic work of Eld. R. L. Peters of Winston, N. C., in Concord.

I went to Concord and endeavored to plant a church in the name of Christ and did not succeed, but Eld. Peters is the victor of the conflict—man of the hour, who came to this thrifty and cultured city of about ten or fifteen thousand inhabitants, and by his systematic knowledge of the word of God, confounded the religious enthusiasts and brought order out of chors.

Who said Christ were not growing in North Carolina? Yea the morning star of the future of the disciples of Christ is shining from Virginia to South Carolina and from the Mountain to the sea.

We are to be with Eld. Peters in his home church Winston-Salem, on Thursday night, June 2, and with Eld. M. C. Walker at his church in Reidville on the following night, June 3rd.

Yours in the work,

E. L. WHITFIELD.

KINSTON.
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. S. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

PROGRAM FOR JUNE.


Supplemental: The Auxiliary Society Executive Committee will prepare a letter as a Message to Some Missionary, Their Living Link, If They Have One. After it is read at this meeting, it will be sent with its message of hope and good cheer. (Do not expect an answer from the missionary. It would take too much time and strength to answer so many letters.)

Hymn: "Jesus Lover of My Soul."

Bible Lesson: Exodus 15:13; Psalms 107:1-9

Prayer: For those who have learned of their Redeemer through the work of the C. W. B. M.

Hymn: "Rescue the Perishing."

Business period: Make definite preparation for the Missionary Tidings Campaign.

Prayer: That the Missionary Tidings' aims for the year may be reached.

Roll Call: Respond with names of Missionaries at mission stations.

Offering: I never knew how it was, but I always seem to have the most come in when I give the most away. —Baxter.

Hymn: "The Dear Loving Savior Hath Found Me."

Helps for the Meeting

Note—Although correctly given in two other places, there was a typographical error in the price quoted in the program department of the April Missionary Tidings for the leaflet, "Constance Latimer's Visit to the Mission Fields." The correct price is 5 cents each; 40 cents per dozen.

Leaflets: Instead of the leaflet "Voices from Other Lands," three leaflets are suggested for this meeting: "Messages from the Native Helpers," "Messages from the Helped," "Messages from Our Orphanage Girls at Mahoba, India." Each 5 cents. While many have read these leaflets, hundreds of our women have not yet seen them. The new leaflet, "A Peep Into Some of India's Homes," will be helpful. Price 3 cents each; 25 cents per dozen.

Order leaflets from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.

Suggestions for the Program.

The drill on the Missionary Tidings can be helpfully used at this meeting.

The stories from the leaflets and those that follow in the Missionary Tidings should be thoroughly studied and told rather than read.

Hymn: "Dear to the Heart of the Shepherd."

Missionary Tidings Campaign

The month of June has been selected as the time form a special campaign to gain friends and subscriptions for the Missionary Tidings, that through this medium there may be a deeper and more intelligent interest in the work of the Christian Woman's Board of Missions. The following plan has been adopted by the Executive Committee:

Every auxiliary society is asked to secure at least five new subscriptions to the Missionary Tidings in the month of June.

Every auxiliary society securing in the month of June, a list of twenty-five new, fifty-cents, subscriptions to the Missionary Tidings, all with the same post office address, will receive the book, "Helena Moses of the C. W. B. M."

Every person or society securing in the month of June, fifteen new, fifty-cents, subscriptions to the Missionary Tidings, all the same post office address, will receive the book, "Raghuwar Dayal" (paper binding), also an extra subscription for one year to be given to some friends who is not a member of the society.

For five new fifty-cent subscriptions, all with the same post office address, one extra copy will be sent for six months to someone who is not a member of an Auxiliary Society.

As the field for this work is not confined to the membership of the Auxiliary Societies, five new subscriptions is considered a just minimum apportionment for the small Societies, and even for the Societies where every member is now a subscriber. Counting the usual losses, the average must be this if we reach the Missionary Tidings aim for this year. The larger Societies will wish to go far beyond this special apportionment for June and it is expected that they shall do so.
The campaign will be successful if every Society makes definite plans for it and places the work in the hands of the earnest, tactful women who will not give up until the desired result is reached. Remembering that the lowest aim is five new subscriptions, decide at the May meeting what the aim of your Society shall be. Appoint a special committee to assist the regular Missionary Tidings committee during the June campaign. Make a clear announcement that this is to be individual as well as committee work and that every member or friend of the Society may enter the campaign. The entire month from the first until the last day may be counted for campaign work, the subscriptions to be sent to the Corresponding Secretary, Missionary Training School, Indianapolis, immediately after the close of the month.

The Societies having a fixed month for Missionary Tidings expirations (and this should be the rule for every Society) may take subscriptions for a year plus the necessary fraction of the next year to bring the expiration at the desired time. The charge for the extra months at the rate of four cents each for the additional months. There can be correspondence with the National Corresponding Secretary for any further information concerning the campaign.

MISSIONARY TIDINGS


Vol. II - - - - No. 1.

Edwards Mississippi, May 21, 1910.

Commencement is over and we are now started on the summer term. We are hoping to make this a splendid term. Our school is run quite differently from most schools. We have four terms a year. During the summer term, more attention is given to our industrial work during the day, but at night the students enter heartily into the various sessions of the Night School.

I wish that every young person who is intending to go away to school this fall, would cut out the heading of this bulletin, the volume, number, and date, and save it. If you send in a dollar for the Plea for yourself or for some one else, and present to me upon your arrival at school next fall all the headings after your subscription has begun, I shall give you a coupon which will pay your entrance fee, provided you are a young man or young woman who has never been at the S. C. I. before. If you know that you can’t come to school next fall hand this issue of the Plea to some friend who ought to come and ask him or her to send in his subscription and save the headings; cut out in one piece the first three lines at the top of this piece. Send subscriptions to me.

Yours truly,

T. M. Burgess, Principal.

MISSISSIPPI

Dear Editor:—Please note the following:

We are yet doing what we can for the Master, and have a good Sunday-school and Church. On the second Lord’s Day in June we expect to celebrate Children’s Day. Elder N. R. Travillian will assist our pastor who we made choice for 1910, Rev. K. R. Brown, to preach the mission sermon. Dear brothers, we want to make the second Sunday in June a day of missions. I want to say just here that it looks hard, and is hard, but I must say that the Christian Church in Jackson is entirely forsaken by the brotherhood except Rev. Brown and Griffin. You went to work and gave, some $5.00, $10.00, and some $15.00 and built a fine house for God, but I want to tell you that it needs something else besides a house. God has always been in this place and always shall be, but the thing you need to do is come here and tell the people how to get to Him. I am speaking directly to the elders. The people here don’t know you, but I know who you are. You said when God told you to preach he told you to “go ye into all the world and preach the gospel to every creature.” He did not tell you to go only into Claiborne and Jefferson Counties, but go into all the world.

Dear elders, please let your light shine for Jesus in Jackson. I want the Christians of Mississippi to do a great work for Christ in this place. I am here trying to do what I can. Brothers pray for me that I may do much good in this place. I preached last Sunday at College Hill. We held a three nights’ meeting and it was a meeting of success. We collected $7.35 and finished paying for our church set, also we have added three more members to the church who were Bro. Emanuel Askey of St Luke, Sister Patterson of Mt. Calvary and Bro. Henry of Engleside. We the Elders of the Christian Church at Jackson ask your earnest prayers to God for our success in lifting up Christ in Jackson.

Don’t forget we are aiming to raise money on the second Sunday to send the gospel light to the foreign countries and also to our home land.

I am yours in the work for Christ,

M. T. JACKSON

JACKSON.
Lesson 10

Lesson for June 5.
Edited From Standard Bible Lessons.


Golden Text.— "And they that were in the boat worshipped him, saying, Of a truth thou art the son of God." Matt. 14:34

Time.—A. D. 29. Place.—Lake of Galilee.
Persons.—Jesus and his disciples. Period in Christ's life.—The third year of his ministry.

Introduction.

Today's lesson comes immediately after the feeding of the five thousand and a considerable time before the feeding of the four thousand. After the five thousand were fed, Jesus dismissed his disciples and went to the mountain to pray. From the mountain he went to overtake his disciples, who were trying desperately to row from the eastern to the western shore of the lake of Galilee.

Explanatory.

22. And straightway.—Immediately after feeding the five thousand. To enter into the boat.

23. He went up into the mountain apart to pray.—We may suppose that he had come down towards the shore to see the disciples off, and now "departed again" to the mountain and went up into a higher and more secluded portion.

21. But the boat was now in the midst of the sea.—It was probably a good size fishing boat, but not too large to be propelled by oars. They ran out in the sea in the midst of much danger. Christ goes from his hours of prayer to other hours of service—The prayer that does not send a man out to do something for some body else will not carry itself to heaven. Distressed by the waves—The expression of the original is forcible— "tormented" by waves:

25. In the fourth watch of the night.—In the dimness of the early dawn between three and six o'clock. The night was divided by the Romans into four watches: the first from 6 to 9 p. m.; the second from 9 to 12 p. m.; the third from 12 to 3 a. m.; the fourth from 3 to 6 a. m.

33. They were troubled.—The Saviour came to help them, but they did not know it was the Saviour. It is a ghost.—This is not the Greek word usually translated "spirit." It was a ghost, aphantom.

27. Be of good cheer; it is I; be not afraid.—It is I, your teacher, the one who not long ago bade the storms cease by my "Peace be still;" it is I, who just yesterday wrought the miracle of the feeding of the five thousand—simply to let the disciples know that he was there was enough to dispel all anxiety.

28. And Peter answered.— "Lord, if it be thou, bid me come unto thee." Peter's leading trait was energy; he was always ready to speak or do. The others may sit in the boat, but Peter must arise and go to Jesus.

29. And he said, come.—Our Lord did not quite say, "Come unto me," but "come," and Peter did "come" not quite to Jesus. Jesus came to him. Bruce here suggests that "Christ tho't good to humour the impulsive disciple so far by inviting him, to come and then to allow him, while in the water, to feel his own weakness."

30. Lord save me.—It was the cry of weakness, of wild alarm, yet it had in it one element of good; it was a cry to Jesus as only one that could now help.

Immediately Jesus stretched forth his hand.—Christ does not delay, but answers Peter's faith, although that faith was very small. Of thou of little faith.—Jesus rebukes him, not his doing, but his doubting; blames him, not for attempting too much but for trusting too little.

32. And when they.—Jesus and Peter. The wind ceased.—It now ceases at Christ's will, as it previously ceased Christ's at word.

33. And they...worshipped.—It was enough to make any disciple worship their teacher and cry. "Of a truth, thou art the son of God."

Questions Answered.

1. Why did Jesus pray? (1) He needed to keep in constant communion with his heavenly Father to derive strength and wisdom and all spiritual good from heaven. He would keep in constant communication with his base of supplies. (2) He needed things he asked for. The crowd were more eager for earthly bread than for heavenly (John 6:26.) They were earthly, unspiritual, with little hunger after righteousness, and feeble conception of the blessings of the kingdom of God. (3) He needed hope, encouragement, long vision, patience. (4) He need strength to over come the renewal of his one of greatest temptations to obtain a worldly kingdom, and greatness and honor, with ease and plenty and immediate success, instead of a spiritual kingdom and the salvation of men by the hard and slow way of self-denial and the cross."
HELPFUL TO ALL

LAST week we told you something of our Commencement Exercises and promised something on the Workers' Conference. On the C. W. B. M. page will be given an account of the Women's Conference, so we will only speak of the men's meeting.

Both Elder Alphin of Texas, the president, and Elder K. R. Brown of Mississippi, the vice-president were absent on account of unavoidable circumstances, so Elder M. M. Bostick was called to the chair and Elder Hampton Griffin was made Secretary pro tem. Earnest talks were given by President Lehman, Eric Hunt and Hampton Griffin. The chairman also gave a good talk, after which committees were appointed. On the following day the committees reported. The Committee on Nomination reported the same officers, viz. President, William Alphin; Vice-president, K. R. Brown; Secretary, M. M. Bostick. The report was adopted. The Committee on Future Work reported the following:

REPORT ON FUTURE WORK

We, your Committee on Future work, beg leave to make the following report:

1st. We thank our Heavenly Father for his blessings on the work represented by the Southern Christian Institute and her associate schools. Many rich blessings have come to it during the past year in the way of friends and aid for which our hearts go out in thank offering.

2nd. While the attendance at the Workers' Conference has at no time been large, we believe it has been large enough for healthy growth. We believe the time has come when we can safely aim at larger things. Those who hold on after the first skirmish in battle are veterans. Our aims for the coming year should be (1) to enlarge the educational collection on the Sunday before Thanksgiving, (2) to increase the attendance at the Workers' Conference next year, (3) to teach the churches a fuller co-operation with all the work of the C. W. B. M. at home and abroad, and to develop a profounder spiritual life in the churches.

Respectfully submitted,

C. S. Medbury
J. B. Lehman
Z. H. Howard

Committee.

Eld. Chas. S. Medbury gave the first of his two powerful addresses and the session adjourned.

The purpose of these conferences is two-fold. We have aimed at making an educational convention and at studying the great problems confronting us in our work. So far we have been unable to do much of the work of the latter aim. We could not do much more than the organizing work on account of the inability of so many to attend. The workers naturally live far apart and have not the means to come each year, and thus not the same ones could come. However, our attendance each year has been good and the zeal and enthusiasm were the best. This year Principal Isom Franklin, Eld. B. C. Calvert, Eld. John Lomax and others came, but a little too late to participate in the proceedings. Eld. Jackson of South Carolina, started on his journey but home problems prevented him from completing it.

We have in the Conference a great field for work in the future. Our educational enterprises are already large and they are certain to become much larger. The various state evangelists have a fast growing work on their hands and our Workers' Conference must be the medium of harmony for the work.

The Southern white people are studying this work as never before. They are anxious to aid in any way they can. If now the Negroes can be brought to a frame of mind where they will be anxious to lend every energy to its promotion, there will follow great results, and they can in no way be brought into such a frame of mind better than by becoming a part of our Workers' Conference.

All who attended this year went away determined to increase the attendance and we ask those who love the work to begin now to plan for next year's meeting.

AN ILLUSTRATION THAT ILLUSTRATES.

When Count Zinzendorf was a boy at school he founded among his companions a little guild, of which the badge was a gold ring, and he called it "The Order of the Grain of the Mustard Seed," and thereafter the seedling grew into the great tree of the Moravian brotherhood. When St. Theresa was laughed at because she wanted to build a great orphanage and had only three ducats to begin with, she answered, "With three ducats Theresa can do nothing, but with God and her three ducats there is nothing that Theresa can not do." — Farrar.
NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

A good shower visited us last Saturday evening.

The canning season has been running at high speed. Last Saturday evening the girls in the canning department had put up eleven hundred and sixty quarts of plums. One girl, Malinda Sneed, put up one hundred and thirty-six quarts in one day. Does one need a better argument for the right kind of industrial training?

Harrison Brock, a student here, was called home to Kerrs, Arkansas, Tuesday, on account of the serious illness of his mother.

Miss Wright, who has been visiting her sister, Mrs. Prout, at Allison Hall, left Tuesday for a visit with her brother in Florida.

The twenty-horse-power kerosene engine for the electric light plant has not yet arrived.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks

The letter printed below was sent to the editor of the Sunday school page. It could not be used on that page very well so it was handed to me. Uncle Isaac was surely glad to get it. We hope that the writer of the letter may write us a letter some of these days specially for our page. Then she would become one of the “Cousins.”

TExAS.

Dear Editor.—Please allow me space in your paper to say a few words of our Bible School, which is interested in good work. It was taught by Bro. W. E. Adams, after which we had a discussion.

Song: “All to Jesus I Surrender,” was sung. After which we heard the minutes read. Collection was $1.73. We had a nice attendance in the Bible School. I come to a close, as this is my first attempt to write.

Yours in Christ,

PATSY BAILY.

You never get to the end of Christ’s words. There is something in them always beyond. They pass into proverbs, they pass into laws, they pass into doctrine, they pass into consolations; but they never pass away, and after all the use that is made of them they exist as before and are never exhausted.—Selected.

Governor Hughes gave this advice to the boys of Troy, New York, one Sunday afternoon:

“Put a little more in the measure than you need to; give a good basketful of fruit and don’t simply have a little display on top. Give a little more work than you are asked to give and it will show on the one hand that you are unpurchasable, and on the other hand that you esteem it an honor to give more than is required at your hands.”

“If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching
Or call one pain,
Or help one robin
Unto his nest again,
I shall not live in vain.”

“A youth of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it himself. One who grows up without this intimate acquaintance with the great masterpiece of literature is without something for the loss of which nothing can compensate, and which nothing can replace.”

This is the judgement, not of a minister, but of a great literary authority.

WESTERN CHRISTIAN ADVOCATE.

THE GOLDEN BOWL.
BY W. C. LAVE.

There’s a golden bowl that was fashioned,
By the hand that knew the art,
And the workman knew when he made it,
’Twas the bowl that held his heart.

In the mystical years that had vanished,
He had built it, with tenderest care;
And by his skill, he’d wrought in its pattern
A trace of his manhood fair.

The flowers on its bright burnished surface,
Their petals seemed to unfold;
While the leaves, in their shimmering beauty,
Gave back to the sun its gold.

As the years sped by it was finished,
And he smiled on his work of art;
Then placed it upon an altar
And laid in its hollow his heart.

Then he knelt at the shrine and worshipped,
This soul rejoiced and was glad;
And he gave the bowl to a woman,
’Twas all in the world that he had.

She gazed on its delicate tracings,
And touched it with loving care;
Then turned, with a thoughtful gesture,
She tossed the bowl in the air.

Lightly, too lightly, the words of a life-time,
Is often tossed aside;
Too little care we for the workman,
Or the bowl, or the heart inside.

—CHRISTIAN COURIER.

“The letter printed below was sent to the editor of the Sunday school page. It could not be used on that page very well so it was handed to me. Uncle Isaac was surely glad to get it. We hope that the writer of the letter may write us a letter some of these days specially for our page. Then she would become one of the “Cousins.”

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—CHRISTIAN COURIER.
MISSISSIPPI

THE EIGHT QUARTERLY MEETING
OF THE C. W.B. M. TO BE HELD AT
CENTER CHURCH, JUNE
4TH AND 5TH, 1910

SATURDAY MORNING SESSION.
10:00 Remarks by the President.
Devotional service led by Sisters Nannie Baker and Cordelia Heath.
Remarks by delegates.
11:00 Sermon by Eld. Alex. Moore.
Collection and Adjournment.

AFTERNOON SESSION
1:00 Devotional service led by Sisters Julia Foster and Z. Wilson.
Reports of Mission: Sisters and State Organizer.
Paper by Miss Annie Brown; followed by discussion, led by Sisters Julia Flowers, O. Baker, Riley Clark and A. E. Murray.
Short talk by Sister C. Jennings, on Workers’ Conference.
Sermon by Eld. John Lomax.
Collection and adjournment.

SUNDAY MORNING
Reviewed by Eld. S. S. Flowers.
Devotional service led by L. Jackson and J. Wright.
Collection and adjournment.

SUNDAY EVENING
Devotional services led by Sisters S. Miller and sister Judas Flowers.
Short talks led by Bro. Yarbro, C. Wilson, B.
Foster and followed by others.
Sermon by H. D. Griffin.
Collection; Adjournment.
We hope to make this the best quarterly meeting we have ever had. Come one, come all.

Saturday before the Second Lord’s Day we met the Quarterly meeting in District No 1. All things being considered the meeting was good. A brief discussion relative to ministers visiting the district meeting resulted in favor of ministers visiting the meetings by all means. Other matters were considered that will be helpful to the active christian.

Lord’s Day found the writer at White Inn Baptist Church, where we preached to a very large audience.

Saturday before the third Lord’s Day, also the third Lord’s Day found us at Union Hill in a district meeting. The meeting was good; a few matters were discussed. Eld. J. H. Miller preached on Lord’s Day a very able discourse.

The fourth Saturday and Sunday found the writer at District Meeting held with the Paupa Christian Church in Quitman Co. The rain continued to fall and the meeting was almost ruined, only the faithful came out, however, the meeting was a success. Bro. T. P. Porter was present on Lord’s Day and preached a very able sermon, subject, Prayer. When the meeting opened it looked as though the financial report would be blank. Total report $9.95, $1.20 of that amount was given to Bro. T. P. Porter, $2.00 to Bro. J. Hamilton, District Worker. Had the weather been favorably no doubt twenty or thirty dollars would have been raised. Monday night the writer preached at Paupa. The rain prevented much of a gathering; however, we had a glorious meeting. Collection, $0.75.

Tuesday night found us with Lyons congregation. It rained nearly all day; however, we had a good meeting. There were a few persons present so much opposed to the Bible way of doing and saying things, they could not stand to hear the 10th chapter of Romans read. Collection taken, $1.50 Brother C. Berry, (Minor) and Mr. Fields spoke words of encouragement which were helpful to the writer.

From Lyons we came to Clarksdale to meet Bro. Porter and go out to the congregation on the Sunflower river. Bro. Porter met us at the train, but because of the continued rain the appointment was not made. We had an opportunity to speak at the Methodist church in Clarksdale. From there we went to Mound Bayou where we spent a few days.

While the writer was at Lyons apart of the time was spent with Bro. and Sister Minor, the minister’s home. From there to the home of Eld. James Hamilton and wife. Brother and Sisterﾓ’s sister was quite sick and had been for quite a while. From there we went to Bro. and Sister Chas. Berry; they made things quite pleasant. We were entertained by the trio songsters, three little girls. From there to Bro. E. Fields, the prime mover of the church of Christ in that part of the state. Bro. Fields’ wife made it delightful for us notwithstanding the rain. We hope to be able to spend several weeks in Quitman County this summer; the field in my
opinion is ripe unto harvest.

The second Lord’s Day in June, Children’s Day, will be held with the Jackson congregation. We hope to be able to make quite a showing in many respects. The Sunday School Convention will be held with the Fayette Lord’s Day School.

Regards to all,

K. R. BROWN.

ARKANSAS

To the readers of the Gospel Plea. Will say I have just returned from the S. C. I. accompanied by Mrs. Bostick, Mrs. Alma Jones, and Miss Sarah A. Godby of all of Arkansas. Our visit over there was for the purpose of attending commencement exercises, which I think were splendid.

We arrived on Monday in time to witness the splendid Night-School Exhibition. The Women’s session of the Workers’ Conference was the next exercise (which was larger attended than the Men’s). It was interesting to hear the lectures given by Mrs. K. R. Brown, Mrs. C. Jennings, Mrs. Celeste Howard and Mrs. Frost together with others whose names I can’t call just now. Mrs. Bostick, presiding.

Bro. Alphin of Texas being absent and greatly missed, your humble servant presided over the Men’s Conference. Notwithstanding we had other representatives from Mississippi, we missed Bro. K. R. Brown with his enthusiasm and words of cheer. The Welcome address was given by President Lehman which was timely. After which short talks were made by visiting delegates closing up with a splendid lecture by Bro. C. S. Medbury from Des Moines, Iowa, which was greatly enjoyed by all.

I don’t think brethren, we lose anything in spending railroad fares to hear such men as Bro. Chas. S. Medbury.

Our committee on nomination recommended the same officers as previous, viz: Wm. Alphin, chairman; K. R. Brown, V. Pres., M. Bostick, Sec’y. The Alumni meeting was next in session, which was well arranged and did splendidly. Our farmer’s meeting was a success both from a theoretical and practical point of view as we went into the field and had matters demonstrated.

The last exercise of the week was the graduating which was nicely demonstrated to the large crowd that assembled to hear them. There were six in number, two young men and four young ladies. It is just here that we enjoyed another lecture (that seemed to beat in the heart of each individual) by Bro. C. S. Medbury in delivering the class address. Long may he live as also the splendid faculty at the S. C. I. who are doing so much to uplift humanity.

On leaving the Institute I proceeded northward to visit some of the churches in the State making Mound Bayou my first stop, where I was met by Bro. J. N. Turner. I visited Bro. Turner and Mrs. Christmas. Notwithstanding the disadvantage of the down pour of the rain that day and the mud around Mound Bayou we had a fair hearing that night. After service I stopped with Bro. Richards, a former student of the S. C. I., for two hours and left on the 3 a. m. train for Memphis, not stopping at Lyons. Sister Godby of Arkansas accompanied me as far as Memphis, Tennessee, enroute for Ala., visiting relatives. From Memphis I went to Thayatia spending Saturday night with Bro. Garrett. Sunday morning he hitched Sue to the new cart. We got aboard and were soon at the church where I spoke to a good audience. This was the first service held in their new church house that is being erected under the management of Bro. Davis of Mound Bayou. The house is a credit to the community.

After services I started in company with Bro. and Sister Cathey (formerly Calvert) to their residence and was overtaken by a considerable storm. We abandoned our buggies leaving the horses in the road and took refuge as best we could around a store house. Bro. and Sister Cathey ran into the porch, but the rig ran around the house thus evading the rain and wind, but they were well beaten by both. After spending the night and taking dinner with mother Cathey, Monday we proceeded to another church near Senatobia, where we had more people than the house could hold. A splendid meeting was ours. After services I was directed to the house of Sister Brown where I spent the night. From here I was conveyed by her son to Senatobia where I got the train for Como where I was met by Bro. J. A. H. Johnson, formerly of the old homestead. Mrs. Johnson is a sister of Mrs. Bostick and it is needless for me to say my stay was pleasant, for all would conceive that fact. Bro. and Sister Johnson are getting along splendid as far as their physical condition is concerned, but their spiritual surroundings are not what they want. They would be glad if some of the Mississippi preachers would visit them.

Address J. A. H. Johnson,

Parks Place, Mississippi.

On being brought back to Como the next day, Bro. Johnson caught a northbound L. C. train for Memphis in time to get a Rock Island flyer, that put me in Little Rock at 1:30. I found that Sister Brock had just been brought to Little Rock for

(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, special collections of the auxiliaries should be sent to Mrs. M. E. Harland, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

NOTES.

Sister Sarah Blackburn of Port Gibson, Miss., expresses great sorrow that she could not attend the Workers' Conference, but constantly her mind was upon the various sessions of the conference.

Sister Roxie Sneed writes that a good brother is not willing to give up the GOSPEL PLEA but that he has decided to carry it around in his pocket. Just a word of encouragement to the editors of the various departments of the PLEA is always appreciated.

Miss Hunt is away from her post of duty for a few weeks; but, sisters, just keep on sending in your letters to her and to her department and her assistant will get them, and we will try to make this an interesting page while she gets a much needed vacation.

We are indeed glad to learn that a missionary society among the women was organized at Jackson, Miss., recently by Mrs. Hattie Griffin. Could not a work like this be done in every church in every state, if all of the sisters would get busy?

MISSISSIPPI.

Tuesday, May 17th brought on the Women's Conference, the day the sisters of the auxiliaries earnestly looked forward to and faithfully labored for, hoping that it would go far beyond preceding years in attendance, interest and offering. This expectation to a large extent was realized.

At 9:30 a.m. with president in the chair meeting opened with song No. 35. After Bible reading by the president and prayer by Mrs. T. B. Frost, Mrs. Celeste Howard came forward and in an excellent address extended to the workers a hearty welcome which was responded to in a very pleasing manner by Mrs. K. R. Brown and Mrs. Cordelia Jennings. After song No. 99 came the president's address and report followed by a short quiz.

Days spent on the field, 885;
Miles traveled, 508;
Places visited, 18;
Organized Auxiliaries, 1;
Cards written, 83;
Letters written, 125;

Writing expenses, $6.60;
Railroad expenses, 25.35.

Gained four subscribers to the TIDINGS, gained ten subscribers for the GOSPEL PLEA, and sent twelve letters to the GOSPEL PLEA.

Money received from white Board, $10.00.

From the colored Board, $14.00.

Then followed reports from the states, Alabama, given by Roxie C. Sneed, members, 50; auxiliaries, 3; auxiliaries disbanded, 1; auxiliaries organized, 2; TIDINGS, 4; Quarterly meetings held, 3; observed Easter and C. W. B. M. Days. Money sent to Conference $1.05. Total amount of money raised $36.00.

Mississippi, given by Mrs. Hattie Griffin, members, 100; auxiliaries, 8; reorganized auxiliaries, 1; TIDINGS, 9; Quarterly meetings held, 4; observed Easter and C. W. B. M. Days. Money sent to the Conference $4.00. Total amount of money raised $70.00.

Texas, sent in by Mrs. Wm. Alphin, read by Dearie Robinson. Mrs. Alphin also sent a letter which was read by Arah Evans. (We are sorry that we can not find the report, EDITOR.)

Arkansas was read by Miss Sarah Godby who also added some helpful remarks.

Members, 145; gained, 8; TIDINGS, 15; auxiliaries, 7; organized 1; auxiliaries disbanded, 3; observed Easter and C. W. B. M. Days. Money sent to Conference, $4.00. Total amount of money raised $4.21. Paid Eld. Powell $5.00 and Eld. Brown $5.00.

After song No. 140 we next listened to a good address by Miss Cynthia Yarbro on the Young People's Work. Then followed short addresses by delegates in which the following, in very appropriate words, took part: Mrs. T. B. Frost, Mrs. M. J. Killian, and Mrs. M. J. Brown.

At the close of this a collection was taken in which the following contributed: Mrs. J. B. Lehman $5.00, Miss Hunt, Miss Anderson, Mrs. Burgess, Mrs. Bostiek and Roxie Sneed, $1.00 each; Mr. and Mrs. Griffin, Miss Godby, Miss Myrtle Evans, Mrs. Howard, Mrs. Bostiek, 50 cents. Mrs. Almond Jones, Mrs. M. Jones, Mrs. Killian, Mrs. Jennings, Mr. Franklin, Mrs. Yarbro, 25 cents each.

Virginia Broomer 20 cents. Mt. Beulah, $1.12, Union Point, $1.05, Union Hill, $1.00, Christian Chapel, $1.00, Edwards, $1.00, Mound Bayou, $1.00, Kerr, $1.00 Argenta, $0.70, Sherrill, $0.50, Hermanville.
The Cut, but Newsy page of the Gospel Plea.

50 cents, Forest Grove, 50 cents. Others gave 5 and 10 cents which brought the collection up to $27.50. Then followed appointment of committees and adjournment.

At 8:30 p.m. the women again re-assembled. After song and prayer and a few remarks by the president reports of committees were called for.

Committee on Nomination responded as follows:

We, your Committee on Nomination recommend that the same officers who have served through the preceding year be retained for the following year. Pres., Mrs. Sarah L. Bostick; Vice Pres., Mrs. Hattie J. Griffin; Sec'y, Roxie C. Sneed. Committee, Miss Hunt, Miss Godby, Mrs. T. B. Frost, Mrs. K. R. Brown.

This report was received and adopted. The committee on future work reported as follows:

We, your Committee on Future Work recommend that we adhere to the policy of two preceding years; that not less than a dollar be solicited from each auxiliary as an offering at the Women's Conference; that the auxiliaries be urged to send delegates if this be possible, but in case no one is found, who is able to go that a report and the offering be forwarded to Mrs. J. B. Lehman, Edwards, Miss., stating that the same is for the Women's Conference.

Mrs. Lehman, Mrs. Bostick, Mrs. Griffin, Roxie Sneed, committee.

This report was received and adopted.

The resolutions formed in last conference have been taken before some of the conventions and adopted by some of the states. So by referring to them each can see toward what end we all are expected to labor that we may come up to the next conference with greater achievements. The women met in three meetings during commencement week and we left each feeling greatly rejoiced and much benefited. The first of June begins the TIDINGS campaign.

Each auxiliary is urged to solicit at least five subscribers to the TIDINGS and by having them come to one address they can be had at 25 cents each. Pres., Mrs. Sarah L. Bostick, Sec'y., Roxie C. Sneed.

ALABAMA

Dear Editor.—Please allow me space in your paper to say a few words. We met with the sisters last Sunday at the Christian Church in Haynesville. We had a good time. They seemed to be earnest in the work and we had a good meeting. We are now looking forward to the quarterly meeting, which we hope to be held with the Union Point Christian Church the second Saturday and Sunday in June.

Yours in the work,

MRS. A. A. SMITH.

ARKANSAS

(Continued from page 5.)

treatment having been ill all winter. Sister Brock is one of Pearidge's most faithful and active members, one that has the highest esteem of her neighborhood. We pray for her a speedy and permanent recover.

In conclusion I want to say to the brethren in the dear old homestead; let's not forget our duties as Christians to see that the Gospel is preached, remembering at the same time that we have a generous worker among us in the person of Bro. Powell who is doing state work for us. He needs our assistance, brethren; anything sent him will be accepted.

Hoping all will be well, I am yours in Christ for better services.

M. M. BOSTICK,

ARGENTA.

THE SONGS YOU SING.

"Whatever the weather may be," says he—

"Whatever the weather may be,

It's the songs ye sing, an' the smiles ye wear,

That's a-makin' the sun shine everywhere;

An' the world of gloom is

It

world of glee,

Wid the bird in the bush, an' the bud in the tree,

An' the fruit on the stim o' the bough," says he,

"Whatever the weather may be," says he—

"Whatever the weather may be!"

Selected.

From friend to friend the choicest gift

That ever love can give

Is that which comes the heart to lift,

Or help the soul to live.

Of all the bounties ever sought,

Of gems or jewels rare,

What treasure like a lovely thought,

Or love's far-reaching prayer.

SELECTED.
Lesson 12
Lesson for June 19.
Edited From Standard Bible Lessons.

THE PARABLE OF THE SOWER.

GOLDEN TEXT.—“Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.”
—Jas. 1:21.


INTRODUCTION.

Our last lesson was located well into the third year of Christ’s ministry. The present lesson is in the fall of A. D. 28, and is in the second year of Christ’s ministry, following the giving of the Sermon on the Mount. Christ heals the centurion’s servant, raises the widow’s son, sends the messengers from John the Baptist, is accosted by a sinful woman, receives the demons and Pharaoh. Our lesson for May 15th expounded the ascension of the Pharisees and the Sadducees; denounced the Pharisees and lawyers in plain terms. Here we have an account of his relatives. Christ goes out from Capernaum, where he heals the blind and dumb demoniac in answer to the Pharisees, to where the Lake of Galilee, where he gives eight parables, one of which we are to study to-day in the twenty-five events in Training for Service. Our lesson today is a part of the fourth one in the second year of Christ’s ministry.

EXPLANATORY.

1. BY THE SEA SIDE.—Commonly called the see of Galilee, but according to the present use of the term it is a lake.

2. INTO A BOAT.—So that he could more easily speak to the people. “We can better understand this parable of the sower if we form in our minds a picture, not only of Jesus in his boat pulpit, as the focus of a vast amphitheater—like audience, but of the physical surroundings beyond, so familiar to them all.” There was the undulating grainfield descending to the water’s edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here or there on either side of it or upon it, itself hard with the constant tramp of horse and mule and human feet.

3. AND HE SPAKE TO THEM MANY THINGS IN PARABLES.—The term “parable” denotes a form of instruction in which, by the side of the truth, is placed the image which represents it.

4-9. In these verses the parable is given which is explained in verses 10-20. In this parable Jesus used a very familiar scene in a farmer’s life. A farmer goes out to sow his grain and it falls into four different kinds of soil—wayside, rocky, thorny, and good. The disciples understood the scene very well, but they did not grasp the spiritual significance. Thus, when Jesus finished this parable, his disciples asked him what it might be.

18, 19. BY THE WAYSIDE.—Four kinds of soil are mentioned. This is the first. The wayside soil is just the same as the rest, except that it has been hardened by the feet of many travelers. In sowing broadcast, some seed would fall on this hard path and would soon be picked up by the birds. The wayside hearers are those whose ears are hardened by things of the world, and there is no room for the seed of truth.

20. UPON THE ROCKY PLACES.—The rocks of Palestine and Syria are mostly limestone, with many flat stretches covered with an inch or so of soil. Seed on such soil sprang up quicker than the rest, because the rocks drew the heat of the sun, and warmed the seed into activity, but for the same reason such soil soon became parched and dry and non-productive.

22. AMONG THE THORNS.—In ground where the soil was preoccupied with roots and seeds, if not with thorns that have already grown up. This soil, in place of being hard and shallow, was rich and productive, yet the thorns were more rank than the seed and soon took possession of the ground.

23. UPON THE GOOD GROUND.—In honest hearts that are ready to receive and make productive the word of God.
HELPFUL TO ALL

The boll weevil is bringing on a crisis not only for the cotton raisers but for the rest of the civilized world. If when the weevil will have covered the whole cotton belt, the cotton crop should be cut down six or eight million bales, the shortage would bring on a crisis in the world's wearing apparel. It is therefore for other people's interest as well as for our own that we make a hard fight against the boll weevil.

There are two classes of people who are not fit to lead in this fight; viz., first, those who do not see any necessity to pay any attention to the pest, and, second, those who get so badly stampeded that they will not try. Both these classes are very much in evidence in all the sections thus far affected. Before the weevil came government agents came around and warned the people of the coming danger and told them what to do. They told them to plant things to eat in great abundance, and last fall they told us to burn our stalks so as to kill the weevil. No heed was paid to either one of these things. Last year no effort was made to get a start in home produce and last fall we knew of only one field of stalks that was burned and that was at the S. C. I. This year more corn, peas and potatoes have been planted but the start was too late for many. Many plantations are completely deserted. Every hand has moved away. Many have gone to the Delta, but this year the weevil will sweep that section too, and then the last state will be worse than the first.

The class of people who will win out in this fight are those who go to work at the first alarm and stand by the fight till it is won. They planted corn and peas and potatoes and are raising chickens, pigs and cows and they are living at home. When their rent is paid their account is paid, and they are free to fight the weevil the best they can without being hampered with a store account.

Now is the time to plan for next year. In every great battle there is a critical time when some regiments must make great sacrifices to win. It is so now in this fight. After you have gathered all the squares and killed all the weevil you can, you should plan for next year. If you have a hog lot of one or two acres, plow it up as soon as you can find some other place to put your pigs and sow the old one in common red clover. Plow it well, twice if necessary, and then sow your seed about the first cold rain in November. Your clover will be knee high by April when you will have to take up your pigs, and when you turn in your pigs they will grow all summer. Be sure and save enough pea seed this fall to plant next year. If you do not have enough on your own farm go and pick on share so you will get some. Set every hen you can from now till next spring so as to get chickens. I have recently taken a little poultry census and I do not believe the tenants on the various plantations will average one dozen chickens to a family. They ought to average one hundred.

Then, too, every farmer should try to cure some meat this winter for next summer, for he will be unable to buy any next year. Do not move away, for you are strongest at home. You can win this fight among your friends better than you can among strangers, and when it is won, you will have more to eat and will live better than you have for years.

If you have any money laid by, buy a farm; for it will be a hundred times easier to make the fight on your own land. There is much good in the present crisis for all those who take it in the right spirit; but it will be a catastrophe for all those who are shiftless and careless and are living a life of ease. And we know that to them that love God all things work together for good, even to them that are called according to his purpose.

An effort is made to bring in a large body of European peasants to take up the idle land. Surely there are many Negro families who are thrifty enough to take up some of this land as well as these peasants can. These Europeans have different ideals, and if they come into our midst in large numbers, they will cause us troubles times. But maybe we have been so wasteful that Providence is threatening our displacement by some others who will be less wasteful. Surely if we go at this in a devout spirit we will win out.

GOOD POINTS.

1. Live so that each tomorrow finds you farther than today.
2. Some preparation is needed for hearing Christ.
3. A Christian ought to wear the kind of a face that will be worth going two blocks to see.
THE GOSPEL PLEA

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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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Send all communications to
THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE
POST OFFICE AT EDWARDS, MISS.

Personals

"We are in receipt of a letter from E. F. Jack-
son, Dale, S. C. He is running a little poultry farm.
We understand that he is running a wagon out
through the country or to the nearby towns. He
has nearly paid for his wagon. He wants some advice
on "How to reach the market." This would indeed
be difficult. We know nothing of the condition of
the country, size of the neighboring towns, etc. We
know this, however, that eggs and chickens are al-
ways in demand. The stores in the neighboring
towns ought to take all that could be raised on a
small farm. Hotels will pay higher than the store
price for eggs that have the reputation of being fresh.
If one is within easy shipping distance of
some large city, he can get a commission merchant
to handle his products for him. The writer is help-
ing some in the poultry business at the Southern
Christian Institute this year, but our success has not
been very flattering. We hatched out three or four
hundred chicks but many of them died, the mites
being the chief cause. We are partial to barred
Plymouth Rocks. Our cockerels are well barred, but
our hens are badly mixed. The leghorns are good
layers and you ought to do well with them if you
use your incubator. They would be poor sellers for
they weigh too light. This spring we could not send
you any chicks, but next year we may be able to
give some assistance to those who are interested
in the poultry business.

NOTES FROM OUR SCHOOLS

LUM GRADED SCHOOL.

We are having a great deal of rain now and
have had some very hot days. Our corn is looking
nice and if we do not get too much rain we will
make more corn than ever before.

The garden is very good, the cabbages are fine:
so many of their heads are so hard until they are bursting.

The girls are busy canning peaches.

We have set out some Bermuda sows on the
campus. The boys are cutting our winter's supply
of wood.

We have a fine lot of spring chickens and thirty
young turkeys. That is a fine prospect for a good
Thanksgiving dinner.

Our Sunday-school is doing well under the
direction of Mr. Joseph Jackson, as superintenden't.
The catalogues will soon be out. Those who want
one may get it by writing Isom C. Franklin, Lum,
Ala.

Miss Nora E. Siler, the missionary to Porto
Rico, visited our school on June 27th. She gave
us a fine talk on Porto Rico Monday night; then we
sang for her one of our melodies.

SOUTHERN CHRISTIAN INSTITUTE.

Miss Alice Campbell of Sherman, Mississippi,
who has been doing organizing work for the Chris-
tian Woman's Board of Missions, in Louisiana,
stopped over Sunday with us on her way home.
Sunday afternoon at the auxiliary meeting she gave
a very helpful address. Miss Campbell is a young
woman of earnest and consecrated life.

Eddie Newlin's mother came to visit him one day
last week.

Prof. Prout reports the opening of the finest
pocket of gravel yet discovered.

The glorious forth has come and gone. Never
was it observed more fittingly nor more pleasantly
at the Institute. It rained nearly all day, so the exer-
cises could not be held in Central Park. At 3.30
p. m. all gathered at the spacious dining room
of Allison Hall. The program was carried out with-
out a break. It consisted of addresses by President
Lehman and Arby Jacobs, plantation melodies, fe-
male chorus, male quartette, and a drill by the boys.
Then the young people enjoyed themselves playing
games. Last, but not least, was the splendid picnic
supper. During the exercises President Lehman pro-
posed three cheers to "Old Glory." A boy came
forward bearing the stars and stripes and such shouts
as went up from more than a half hundred throats.
The day ended with the regular meeting of the
Girls' Summer Literary Society. The program was
splendid and was in keeping with the day.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks

I read the other day in the AMERICAN EDUCATIONAL REVIEW that there was a demand for schools of manners. Schools that are given the attention of our own schools, teach manners as a part of the every day life of the student. A boy may sit around in the house at home with his hat on, because his parents had never told him differently, but as soon as he goes to school the matron of his dormitory tells him that he must not wear his hat inside of the outside door. The boy who sits around in his room with his hat on is considered rude.

A good mannered young man will never stop a young lady on the street to talk to her, but instead he will turn and walk her way if it is agreeable.

It is a good thing to learn how to treat our friends right. If we can't get good manners except by special schools let us have the special schools.

BE GENTLE, BE COURTEOUS.

It is a great thing to be the possessor of a beautiful, gracious, Christian Character. One who is full of the truth of God, strong and rugged in his integrity, and yet gentle and tender, winning and attractive in word and action, is an immeasurably powerful influence for good.

One does not need to be rude or harsh or repelling, even if he stands for the truth of God without qualification or compromise. Indeed, he who is surest of his absolute loyalty to God is the one who can afford to be the most sympathetic with others. His own position is unquestionable. He is understood to stand for the truth.

Jesus Christ was the embodiment of divine truth and holiness. By no possibility could he find pleasure in evil, or think or speak or do what was wrong. He came to save men from the guilt and power of sin, and the full measure of his tremendous power was made to fall on wickedness. And yet every one knows of him and thinks of him as being the gentlest, sweetest, most compassionate, most sympathizing one who ever was on earth. He was God but was also man. He was real God and so he was real man. He was not only a strong man, but he was a gentle man, and he was the most perfect and real gentleman who ever had a place among men.

Every Christian should seek to be like Jesus Christ. He should strive and pray that he may have the beauty and gentleness of character that are the marks of true discipleship. If he is a follower of Christ he should be like him. He should always stand for truth and purity and goodness. He should be a soldier of Jesus Christ and should fight against evil in every department of life, in word and thought and deed. But he must be like Christ in trying to win those who are sinful and lost, that they may be brought to repentance and that they may find forgiveness and salvation.

Christian graciousness is manifest in the words we use. They should be sound words, but they should be sweet and kind words. Here is where many a person breaks down. He thinks he can be gruff and brusque in speech, if only he is upright and straightforward in his life. Many a good man has to be apologized for by his friends who are sorry that he is so harsh in his manner of speech. But if the love of Jesus Christ is in the heart, there ought to be the accent of kindness on the tongue. There should neither be giddiness nor rudeness in our words. We should have grace in our speech, seasoned with the salt of wisdom, and we should speak to those around us in the spirit of Christ.

It was said of a good woman that to know her and to be permitted to meet her day by day was in itself a liberal education. It is such a beautiful thing to live in such a way so as to remind others of Jesus Christ and to make our lives a perpetual school for training those about us in the knowledge of his life and love. We are to endeavor to make our lives tell for the good and true and beautiful things of the everlasting gospel. We have no right to misrepresent Christ in any way.

Men do not expect to gather grapes from thorns nor figs from thistles. Good fruit bearing trees are most of them, approachable. Good christian people whose lives are fruitful for God, are usually approachable. They do not repel by their words and lives, but are full of the grace and the graces of Christ, living to make the world more in love with all that is good and all that is of God.

CHRISTIAN COURIER.

O power to do! O baffled will!
O prayer and action! ye are one.
Who may not strive, may yet fulfill
The harder task of standing still,
And good but wished with God is done.

—Selected.
Reports from the Field.

TEXAS

During April and May my time was mostly given to Bay City and Ft. Worth. Both places have a small membership and without houses of worship. Our meeting closed at Bay City with seven additions, Bible school reorganized and attendance doubled, Auxiliary to the C. W. B. M. revised with an increase in membership. Sixty-four dollars raised for the support of the meeting. Two Hundred and twenty-one dollars raised to build a church—contract made with lumbermen for everything to complete the building 26x48, and the faith of the faithful few greatly increased.

I think it wise and helpful to give the names and amounts given by some to the building fund: Mrs. M. Clark, $27.90; Mrs. C. Yancy, 250; Mrs. H. Heard, 21.25; Mrs. Lillie Jones, 11.25; Mrs. W. B. McQuiter 13.00; George McNeil 10.00; Sister McNeel, 10.00; Eld. O. Doss, 10.00; Affline Speller, 6.95; Eld. Jas. Young, 6.50; Prof. A. G. Hilliard, 6.90; Mrs. A. G. Hilliard, 5.00; David Fennor, 3.95; Sister Fennor, 3.82; Sister Davis, 1.65; Sister James Young, 1.50.

These amounts were given in addition to their gifts to meet the expenses of the meeting.

The committee was instructed by the church to employ the carpenters and put them to work on the building. They need a pastor. They will take care of the right man. Write Prof. A. G. Hilliard, Box 514, Bay City, Texas.

According to an agreement that was one year old I shipped the tent from Bay City to Ft. Worth, to hold a tent meeting beginning in May.

I spent a short time in Houston—found Bro. L L Turner, and after a conference with him and others I decided to return to Houston when we had more time and were better financially prepared to undertake the establishing of the work there. We had also planned to go to Austin and hold a conference with the few there respecting the work, but for the lack of means and not hearing promptly from them we decided to not go.

From Houston we were at home (Waco) a few days. The First Sunday in May I was with the Greenville Church trying to work our way to the Workers’ Conference at the S. C. I. We found Eld. J. H. E. Thomas and his good people busy. We spent nearly a week with them and was assured that we rendered the church and community a great service. Here we concluded we were not able financially nor could spare the time from our work to attend the conference. This was a sore disappointment as we had planned and worked to go. From Greenville we went to Ft. Worth for the 2nd Sunday in May, and from there to the White State Convention at Dallas. There we had a short conference with Mrs. M. E. Harlan and some of the State workers in the C. W. B. M., respecting the Texas work and the Texa’s school.

From Dallas we returned to Ft. Worth and put up the tent, seated it, and one service, then it rained for eleven days. When the weather permitted we began and are still at it. Four additions to date, and Bible school more than doubled. Mrs. Alphin visited us four days and organized an auxiliary to the C. W. B. M. with fourteen members. We have raised in three weeks $78.40 to buy a lot. We have bargained for a lot well located, and have made a small payment. We hope to put the little mission at home before we leave them. The tent largely furnished us by the C. W. B. M. is making it possible for us to do this work. Without this help and appropriation from the C. W. B. M. we could not do the work. We are trying to so use these gifts as to make them bring the best results. We have one object in view and that is to do our best.

In our financial rally here with a faithful few we give the names and amounts of some who gave: W. H. Littles, $10.00; Mrs. W. H. Littles, 7.50; Mrs. M. A. Anderson, 10.00; Monroe Tucker and wife, 11.05; Geo. Webb, 7.50; Mrs. Geo. Webb, 6.15; Miss. Nora Baker, 6.50; Mrs. T. S. Rogers, 5.00; Mrs. A. Simmons, 5.25; Mrs. Adline Elliot, 2.00. These amounts also were given in addition to gifts for expenses of the meeting. They also need a pastor. Good people and an opportunity for a good New Testament Church! If you can bring the right things to pass, write W. H. Littles, 411 E. 9th st., Ft. Worth, Texas.

When our old pastors and churches take more fellowship in helping these small missions and the members in large towns they will be doing more of the Christian religion. They must be “begotten” their religion.

Wm. Alphin, Evangelist,

Waco.

OHIO

Dear Editor:—Please allow space in your paper to make the following report: It was my good pleasure to witness the Eighteenth Anniversary Exer of the Louisville Christian Bible School, June 2, 1910. I think it was the best in the history of the school. The speeches of the young men were all
RELIgION OF CHRIST.

By M. F. MITCHELL.

Religion is a system of worship. Man is naturally a religious being. He will worship something. There is no tribe so savage but has its objects of devotion. Whatever the religion of a man may be it is the better part of his life, whether the object of his devotion is the creator, or the creature.

There is only one object of worship that one can choose as an object of his worship and meet the approval of God, and that is God himself. God said to Isreal from the burning summit of Mt. Sinai, "I am Jehovah thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any likeness of any thing in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them nor se ye them; For I, Jehovah thy God am a jealous God visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generations of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

James says, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." The object of a man's devotion may be an idol and that is not confined to an image of gold, wood or stone. It may be anything that a man may place before his creator, in his affection and devotion.

The fact is he can not rise above his god, and if his god be an idol instead of attaining to a higher life, he retrogrades, and sinks lower and lower in the scale of being. Then if a man cannot in his religious devotion rise above the real, or supposed perfection or the object of his supreme adoration we should raise higher our standard to Him who said "I am a spirit and they that worship me must worship in spirit and truth." False religion is in many forms and colors. But the religion of the cross of Christ is in ONE dress, spirit and truth; and he who wears that dress assimilates himself in character and conduct to Christ. But the heights of Christ's perfection cannot be attained in this life. Unlike the idol god, there will always be in Christ Jesus a degree of perfection to which the children of men can aspire.

I know that a man's religion is the dearest in
terest of his life if he is sincere, irrespective of what it may be. But that is not a concession that there is any true religion beside the religion of Christ. When the apostle Paul came to the great city of Athens, and beheld the Athenians' object of worship he commended them for their religious motives, but he did not approve of their religion.

What did he say? "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and observed the objects of your worship I found also an altar with this inscription, 'To an unknown God.' What therefore ye worship in ignorance this set I forth unto you." The apostle in a full measure denounced their religion and set before them the true God "through whom they lived, moved, and had their being." Athens was the literary capital of the world, the most cultured city of the earth, the city to which every Roman who sought a finished education resorted to complete his studies, the home of the philosophers, orators, sculptors, poets, and the great university where many thousands of strangers gathered for study.

But what did Athens lack? She had her Aristotle, her Plato, her Socrates, and her Demosthenes. She lacked the religion of Christ; hence lacked the most important of all things for her highest welfare.

It is a true saying, all who have been great and good without Christianity would have been much better with it. That person who is great in the sight of God and godly men is he who transcribes in his life the religion of Jesus.

The home that is sweetest, the nation that is most progressive is the one in which the religion of Jesus reigns in which Christ is the royal standard as it was with Constantine, the first Roman Emperor made a Christian. Constantine having seen a luminous cross with this inscription, "By this sign you will conquer," made a cross and adopted it as his royal standard. He thought it the secret of success in subduing opposing armies.

If today we would make the cross of Christ our royal standard, Christianity would soon cover the earth as the waters the channels of the deep. The children of men would realize that their individual value depends upon their religious character, and that we are worth to ourselves what we are capable of imparting to others.

A beautiful old legend tells us, "That wherever the imprints of the foot of the young Christ was made upon the desert sands on his return from Egypt to Palestine the rose of Jericho burst into being, blossomed into beauty, and filled the air with richest fragrance." This is only a legend, but it finds its counterpart in the restoration of human hearts. Only let the imprint of the religion of Christ be left upon the soil of your soul, and there will surely grow out of the desert waste a very garden of the Lord.
Christian Woman's Board of Missions.

Al C. W. B. M. dues that is, the ten cents a month paid by each member, special collections of the auxiliaries should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

ARKANSAS

Dear Editor:- Please allow space for a few words of encouragement to the C. W. B. M. workers. Sister Sarah Bostick was with us last Lord's Day. The work had gone down here, but now is revived and in good condition again. Sister Bostick is laboring for the Master. I am not able to express my sympathy for her. I am glad to report our church has paid out of debt. We are clear of all debt now though our house has not been finished yet.

Yours for the work,

D. W. WILLHITE.

PINE BLUFF.

Dear Editor:- Please find space to say a few things about our missionary helpers. Here are a few names of persons who sent our Jacob Kenoly in Africa some presents.

M. M. Bostick, one under suit, $1.00; the writer one sheet and shirt, $1.00; J. A. Bright, suspenders, .50; Mr. John Mitchell, shirt, .50; Mrs. John Mitchell, table cloth, .50; H. Martin, box of writing paper and pencils, .50; Mrs. Margaret Bostick, towels, .60; Mrs. Mary Bostick, pair of socks, .25; Minnie Mitchell, three pair socks, .25; Martha Mitchell, three handkerchiefs, .25; Mrs. Ellen Brock, a tie, .25; Mr. R. L. Brock, sleeve buttons, .25; Mrs. Mary Rice, pillow slips, .35; Mrs. Bell Ivy, a sheet, .50; Mr. A. Bostick, .25; Mrs. Lela Phillips, .25; Miss Sarah Godby, money to get a mosquito bar, which was $2.00. This was explained at the commencement at the S. C. I. in May, as to who gave those presents trusting that this may help out someone after reaching Jacob Kenoly. And too, the Plummerville Church, in Arkansas, sent him $1.56. I stated to them Jacob's needs out in far off Africa and they made up this amount.

Now a few words concerning our Missionary quarterly report. Peardige, Argenta, Sherrill, Clover Bend, Washington, and Pine Bluff, reported $17.53 for both the state and general funds. Fourteen new subscriptions to the Missionary Tidings.

The writer has been very busy and will report more in the next letter.

I am yours in the work,

MRS. SARAH BOSTICK,

ARGENTA.

PROGRAM FOR AUGUST.

TOPIC: MISSIONS A FACTOR IN NATION MAKING.

Supplemental: How Missionaries have Changed the Map of the World.

Hymn: "Must Jesus Bear the Cross Alone?"

Bible Lesson: Daniel 2:36-45; Matthew 28:18.

Prayer.

Hymn: "I will Tell of a Savior Who Died."

Business Period.

Roll-call: Respond to the roll-call by giving quotations from Paul, the maker of the first missionary map of the world.

Offering:

"Is your life a channel of blessing?"
"Is the love of God flowing through you?"
"Are you telling the lost of the Savior?"
"Are you ready His service to do?"

Hymn: "Tarry With Me, O My Savior."

HELPs FOR THE MEETING.


Order leaflets from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.


Order these books from Fleming H. Revell Company, 158 Fifth avenue, New York, or 80 Wabash avenue, Chicago.

SUGGESTIONS FOR THE PROGRAM.

Reviews of the above named books will be helpful where the Societies wish to purchase the books for this purpose.

Review of leaflet "Missions a factor in Nation Making."

Recitation: "The Missionary."

Discussion of article "How Missionaries Have Changed the Map of the World."

Reading: "The Flag Follows the Missionary."

Prayer that all the nations of the world may soon become subservient to the King of Kings.

Hymn: "The King's Business."

Benediction: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy name may be known upon earth, Thy saving health among all nations."
The cut, but Newsy page of the Gospel Plea.


Vol. II - - - - No. 8.

Edwards, Mississippi, July 11, 1910.

This week I am writing a short Bulletin, but next week I hope to give a full description of how young men exchange labor in our industrial departments for their schooling, without a cent of expense to them.

Applications are coming in for places on almost every mail. Urge your friends to send for application blanks at once to President Lehman.

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

ARKANSAS

Dear Editor:—Please find space in the columns of your valuable paper. I want to say to the readers of the Plea that the third District meeting of District No. 2 held its session at Pine Bluff with the Beulah Christian Church. We are glad to say that it was indeed a good one and we are able to say the total amount of money raised during the third quarter was $31.29 of which there was a very small sum for our evangelist. From that $6.15 was paid to the church at Pine Bluff. So brethren, let us rally for Bro. Powell. He is worth all we can do for him. He is a christian preacher and is doing a work that is worth doing and I am glad to speak a word about Bro. H. Martin. He was at the convention and his presence gave much life to the meeting. We were glad to have a good worthy hand shake with him and to listen to a good sermon from him. There was a good crowd out to hear him and they paid such good attention while he spoke such words of wisdom to us on the "Foundation of Salvation," and at 3 o'clock Brother Powell repeated and told the condition of how we are saved. The gospel seed is sown in that place and we left Bro. Willhite to hold the fort until they call Bro. George W. Ivy to be their pastor. We hope he will take the work and carry it on to success. Now these are the churches that were represented, Walnut Grove, Thomas G. Ivy, delegate, $4.85; Mt. Beulah at Pine Bluff, D. Willhite, delegate, $1.75. Then report of Holly Grove at England, members 4, total amount of money in treasury, $69.45; paid to pastor, $9.50; paid to state work, $1.75.

M. Gartrel.

MISSISSIPPI

Dear Edito:—Please allow space in your paper for a short report of the meeting at Hermanville on June 18-19. We arrived at Hermanville at 9:00 o'clock found Bro. Flowers faithfully at work making preparation for the meeting. The meeting was called to order at 11 o'clock. Bro. Phil Ellis was elected as Chairman and Bro. R. Brown, Secretary. The subject for discussion was the Lord's supper. The subject was taken up and well discussed by those present. Dinner was served at the church by Sister Flowers, one who is laboring so hard to help her dear husband to hold up the work there.

Sunday morning found us present with W. A. Scott in our midst. Saturday we expected him in the meeting, but business would not allow. Sunday-school was taught by the writer from Matt. 13:1-9; 18-83. Music was furnished by the Guices and Bro. B. C. Calvert, who had been there for a week preaching and the interest was aroused among the members. After Sunday-school the rally service began. We had preaching by Bro. Yarbro, myself and others of which I cannot call by name. Afterwards the service was closed by W. A. Scott. Collection $8.40. Being in a poll-well district and the people seemingly being strained to the last notch, were asked to give something to Bro. Ellis, one of Christ's servants who had a paralytic stroke and had lost the use of one arm and leg. The people showing their hospitality gave him one dollar.

The writer also spoke for them again at night. The service was closed by Bro. B. C. Calvert. The brethren have no church there. They have two lots and aim to build as soon as possible. They use the C. M. E. Church. Deacon, Bro. Reilah; Elder, Bro. B. M. Saib; Pastor, Bro. S. M. Flowers.

Yours for the work,

THOMAS B. EROST.

Edward.

God gives us joy that we may give.
He gives us love that we may share.
Some times he gives us loads to lift,
That we may learn to bear.
For life is glader when we give,
And love is sweeter when we share,
And heavy loads rest lightly too,
When we have learned to bear.

Julia B. Cady.
Lesson 4
Lesson for July 24.
Edited From Standard Bible Lessons.

THE TRANSFIGURATION.

Golden Text.—"This is my beloved Son, in whom I am well pleased."

Time.—A.D. 29, six months after our last lesson. Place.—Mt. Hermon. Persons.—Christ, Peter, James and John, Moses and Elijah. Period in Christ's Life.—Third year of His ministry.

Introduction.
We remember that we learned from our last lesson that Jesus told his disciples that the way to the kingdom was the way of the cross. The disciples could not conceive of. Hence there was a danger of them being cast down in spirit and losing their faith in Jesus. It seems that there was an imperative need for Christ to have his real nature revealed, and that the confession which Peter made should be reaffirmed by the law and the prophets, and by the Father himself. From this time forth, their belief in the divinity of Christ, in his greatness, no longer depended upon his testimony. From this time, the life after death had an added glory and meaning. Touched with vital forces of sacred law and prophecy, honored by the heavenly voice of God himself, Jesus' personality shines forth with the glorified radiance of a divine Messiah, the teacher of all ages, the Christ of God.

Explanatory.
1. And after six days.—Luke says, "about eight days after (Luke 9:28.) Luke may be included both the day of the "Sayings" and the day of the transfiguration while both days may have been excluded by Matthew. Peter and James, and John.—These apostles were the natural leader of the others.

2. And his face did shine as the sun.—It would appear that the light shone not upon him from without, but that it shone out of him from within; it was one blaze of dazzling, celestial glory; it was himself glorified. And his garments became white as the light.—Mark says that his garments glittered, and Luke testifies that "his raiment became white and dazzling."

3. Moses and Elijah.—Moses represented "the law," Elijah, "the prophets;" and both together the whole testimony of the Old Testament Scriptures and the Old Testament saints of Christ; now not borne in book, but by living men; not to a coming, but a come, Messiah, visibly, for they "appeared," and audibly, for they spoke."

4. I will make here three tabernacles.—Three booths of woven boughs. Such booths were used at Jerusalem during the feast of the tabernacles. It seemed to him that the hour for the long-looked-for reign had come. From the slopes of Hermon he would have had the laws of the new kingdom proclaimed, so that all men might recognize the true Messiah attended by the representatives of the old dispensation.

5. A bright cloud overshadowed them.—It was first above them, and then seemed to descend upon them and envelop them. A cloud had frequently been the symbol of the divine presence. A voice out of the cloud, saying, This is my beloved Son. Such a confirmation of the great confession of Peter was never to be forgotten. Almost a generation later, when he wrote his second Epistle, the remembrance of this was as vivid as ever. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory."

6. Hear ye him.—Moses and Elijah laid down their authority at Jesus' feet. From this time on Jesus is the authority. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

7. Save Jews only.—Moses had gone, Elijah had gone, and the majestic Christ, bowed in his spirit, and enshrouded in the reverent affection of his disciples, is left to suffer. The moment had now arrived when the Lord required no further testimony from Moses or Elijah in the presence of his disciples. Hitherto, the Old Testament had been their warrant and evidence for the New; but now the new covenant was not only self-evidence, but serving as confirmation of the old.

14-20. When Jesus came down from the mountain a man came kneeling, saying, "Lord, have mercy on my son; for he is epileptic, and suffereth grievously." The man said that he had taken his son to the disciples, but they could not cure him. Jesus asked that the boy be brought to him, and when this was done, he cast the devil out of the boy and he was cured from that hour. Then the disciples asked why they could not do this, and Christ replied, "Because of your little faith."
HPLFUL TO ALL

The ministers of the gospel of the past fifty years have been so bent on preaching certain religious dogmas that they have overlooked all the weightier matters of life. What if we should prove that we were right or wrong on certain doctrinal questions, it still would have no influence on our soul growth. But preaching these things in season and out of season does have a very detrimental influence on our lives. What if it should prove that we should not use the organ in worship, it would simply prove that it was an unwise expedient. But there are very weighty matters that these same dogmatic preachers entirely overlook, and we suffer greatly because of their recency. One of these is the fact that vagrants, criminals and prostitutes are individuals who have relapsed into a state of barbarism. We were once a barbarous people and missionaries of the cross came to us and we became a civilized people, and we can remain civilized only on condition that we place around our children such educational environment as to continue their growth. If the finest breed of Berkshire hogs are turned in the woods they will turn to razorbacks in two generations. The finest Plymouth Rock chickens will revert to black hens in one or two generations if left to run in the woods. Likewise our children will revert to the barbarian strain in one or two generations if we withdraw true educational efforts. Christ warned us of this when he said “Be ye ready, for at such an hour as ye think not the Son of Man cometh;” “Work out your salvation in fear and trembling;” “He that putteth his hand to the plow and looketh backward is not worthy of me;” and “He that endureth to the end shall be saved.”

The tramp is a vagrant, just such as were the men of all barbarian tribes. They made their women do the drudge work and they strolled about. At present most of the tramps are recruited from the white people because they have greater liberty to stroll about and because in all our cities the conditions are such that make many waifs, and waifs graduate into tramps and tramps are relapsed barbarians.

The criminal is a man whose conscience does not deter him from doing anything that promise him something. His mind is the mind of the barbarian. Highway robbers, “pick-pockets,” house breakers and defaulters are also mostly recruited from the white people, for conditions that make these are prevalent among them. Rapists and murderers are most frequently recruited from the Negroes for conditions that create such characters exist most among them. The rapist is a type that dates back to the jungle folks. His simple mind is the mind of an ancestor a number of generations back.

The prostitute is a woman who has relapsed to the ancestral type of the woman in a depraved heathen tribe. The degenerate woman never becomes a tramp. Her ancestral type was a slave and never strolled about, but she did not know the sacredness of her being and she was true to the chief to whom she was one of two or three hundred wives only as he guarded her. Through many cunning devices she was untrue to his tyrannical rule.

Now the tramps, the criminals and the prostitutes of our day are simply persons that have relapsed to the barbarian type because as children they were turned loose as we turn the hog in the woods, and the responsibility rests very largely with the ministers of the gospel. Like simpletons they have preached with great vehemence to prove the correctness of their positives. They thought the world’s salvation depended on their interpretations of certain theological questions, which, decided either way, did not amount to a row of pins; when in reality Christ meant for them to understand that he came to save them from their degenerate tendencies and that their salvation depended on eternal vigilence. Had these ministers preached the gospel as it is, we could long ago have created conditions that would have saved nine-tenths of the tramps, criminals and prostitutes from their degeneracy. The white people have complained not a little because of the many Negro rapes, and not a few have been lynched. If they had known that these are relapsed barbarians and that there will be many more in the next generation if we do not create new conditions with better religious and school influences, they would certainly have gone to work long ago.

To Lynch our reverted classes simply insures our own degeneration. The world can not be saved by killing off the bad. It is saved by the foolishness of preaching, “I came not to call the righteous, but sinners.” “They that are whole need not a physician.”

(Continue on page 7.)
Take Notice!

During August and September we shall conduct a special campaign for new subscriptions to the Plea. We shall also take short term subscriptions from now till January 1, 1911 at twenty-five cents each. All of these "short term" subscriptions will stop with the last issue in December unless renewed. Every person who writes us a letter or a postal card with news for publication will be sent a marked copy for four consecutive weeks, after the receipt of the letter or postal card. In each one of these marked copies will be found a numbered slip. Hand the copy of the Plea and the slip to a friend. If he sends in the slip with twenty-five cents (or more) you will be given the credit for having secured the subscription. Any one who reads this will also be given credit for as many subscriptions as he may send in, without the numbered slip. The one who sends in the largest number of subscriptions, whether long or short term, during this two month's campaign will receive special mention in these columns. This certainly is the Master's business. May we count on you?

Personalos

—We are in receipt of a program for the organizing meeting of the Christian Sunday-school Convention of the state of Georgia. The program does not state the place of the convention, but we suppose it is to be held at Wrightsville. A partial program was given in last week's issue. By this meeting the brethren hope to add greatly to the prosperity of primitive Christianity throughout the state. Many splendid topics are assigned and no doubt great interest will be aroused by the discussion of them. We notice the following names on the program: L. H. Johnson, Miss Carrie E. Hurst, G. D. Hill, C. W. Renfro, Eld. M. Yopp, E. C. Turner, Eld. W. M. Simmons, D. D. Davis, and Eld. W. H. Smith. Ministers, elders, deacons, Sunday-school teachers, Superintendents, and others are urged to be at the meeting. Remember the date, Sept. 10 and 11.

—B. C. Culvert is holding a meeting in Memphis, Tenn. He thinks he will be kept busy at this kind of work all summer.

—A neatly printed program of the North Carolina Convention has reached us. It seems to be a joint convention of North Carolina and Virginia. We have not space for the entire program, but we assure our readers that it is to be a feast of good things. The convention will be held at Winston-Salem, N. C., Aug. 25-28, 1910. We observe the following names on the program: Sec. C. C. Smith, of Cincinnati, Prof. Moss and Prof. Thomas of Martinsville, Va., Prof. J. R. Landefisk, Roanoke, Va., E. L. Whitfield, Kinston, N. C., Eld. G. M. Dickerson, North Tazewell, Va., Prof. Spencer, Martinsville, and many others of equal rank. Eld. C. H. Dickerson, of Nicholasville, Ky., has been selected to deliver several sermons. Eld. R. L. Peters, of 736 Walnut St., Winston Salem, N. C., is the energetic secretary. We trust that all who can, will attend this convention.

—A "Short Term" subscription counts 1 in the subscription getting contest now beginning; six months count 2, a year counts 4. Next week we hope to give the first report of the contest. Let us all get busy at this part of our Master's business. Remember the Plea goes to twelve pages each issue, and drops to fifty cents a year if we get enough subscriptions to warrant it. Read the first page of last week's issue.

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

Jacob Shirley, '06, who recently received his M. D. degree from Meharry Medical College, Nashville, Tennessee, has "hung out his shingle" at Dawson, Georgia, and is making a good start in his profession as practicing physician and surgeon. The girls gave a program at the meeting of their literary society last Monday evening that was of more than usual interest. Visitors from the community are beginning to attend these Monday evening meetings, and are welcome.

This week the boys in the concrete department are putting in cement floors in the power house and the basement of Allison Hall. The frame of the new barn is up. The saw mill put out some fine lumber last week.
Additional News Page.

North Carolina

Please allow space in your paper for a few words. Rev. E. L. Whitfield sent me a sample copy, which I read through. I fell in love with the paper and thought I would send this work to you to see if you won't publish it. If you publish it send a copy to Eld. Henry F. Woodhouse. I have lots of work to be done and would be glad to have you do lots of it for me.

Your friend, and brother in Christ,
I. V. Keys,
Jamesville.

Arkansas

Dear Editor.—Please allow me space in your paper to say a few words about our church. We are trying to build up the Cause of Christ. We are studying hard, praying hard, and working hard to have a loyal congregation of Christians, and we thought our safest plan was to have a good Sunday-school. So we had a very good Sunday-school for about six months. The parents would come out and bring their children; then everything went well, and our little church was getting to be a very bright star, but now it seems that since they have gotten able to eat meat and began to eat a while, and saw what it was to be Christ-like they quit coming to Sunday-school and would not send their children out, and yet they will say they are in Christ. Seemingly they try to tear down everything that is put forth for good. Some of them say that there is no Bible for Sunday-school, and there is no need of having Board Meetings on the first of each month, and will not say when to teach, nor will not say when to meet to transact any business for the betterment of the work. They are a hard people to deal with because they do not believe in the Bible. They are spiritually dead, and need the prayers of the Christian brotherhood. Pray for us in this work.

I am yours in Christ,
G. E. Wilson,
Clover Bend.

Mississippi

Dear Editor.—Please allow space in your paper for a few facts about our church.

Dear Readers, I want to say that we are getting along very nice with our church. We hold regular meetings on the 2nd and 4th Sundays and also Wednesday nights. We have made a start on our bell. Sister Guice has already raised $5.00 on it. It is our aim to have it in the church house by the time for the convention.

Last Sunday Rev. Brown preached Sister Annie Patterson’s funeral here. Bro. T. B. Frost preached an excellent sermon for us. Then we had our Children’s Day exercises which were so very nice.

We are so very sorry to report the illness of Bro. Jackson. He has been in bed two months or more. Dear friends, Bro. Jackson needs your help. He is a worthy brother.

Bro. F. J. Croley is doing all he can for the Christian work. We ask your prayers for us in our work.

My dear Christian friends, the time is near at hand for our State Convention. Please think of us as in our infancy and come to us as elder sisters and brothers, and as parents true.

Jackson.

WM. Guice.
ment for Monday night. Saturday we left for Indianola, and stopped at the office of Dr. J. E. Walker. After being introduced to several brothers we then drove to the beautiful home of Dr. Walker. There we found Sister and the little one cheerful notwithstanding Sister Walker's health was not the best. As time passed on we were soon found down town. We were introduced to the inmates of the Indianola Bank, one of the leading banking firm in the State operated by our people. From thence to the office of the Woodman's of Union where several clerks were quite busy.

Sunday was rainy. We had no service until night when we spoke to a fair audience at the first Baptist Church where Dr. Walker has arranged for service once a month, at least. The prospect is good for a strong congregation in the most beautiful, and the best resident town in the Delta. Dr. Walker and the faithful few are doing their best to have an edifice where housekeeping can be done for the Lord as he would have it done. Monday we went back to Morehead where we spoke to an attentive audience on Monday night. We were invited to return, after a nice collection. We adjourned and spent the night with Bro. Evans. We dined at the cheerful home of Bro. Sheapords who was a student a short while at the S. C. I. He regrets very much for not remaining in school. From there we went to the home of Bro. and Sister Carter at Burdette where we are always welcome. We spent the night with them, it rained nearly all night. From there to the Business League at Mound Bayou, there I met my wife and we stopped at the delightful home of Bro. and Sister West. Everything was pleasant. Bro. West, one beautiful morning, took us for a delightful drive several miles in the country. The turn out was the most attractive in all the Bayou. Mrs. Brown enjoyed the drive beyond measure. We stopped and spent a few words with Mrs. Christmas also Mr. and Mrs. McCarty. From the Business League the writer went to Clarksdale, and from there to the home of Mr. Sheapord Anderson where we spent the night. Bro. Anderson, wife and son are members of the Church of Christ. Sunday we met the faithful few on Sunflower River near Clarksdale, there we met Bro. Porter. The writer spoke to one of the most attentive audiences we ever spoke to. When the invitation was extended there came forward two young men from the Baptist Church. Bro. Holmes who moved from Claiborne County took membership. This is a new congregation to the Church of Christ. A part of members from the Baptist and some from the Methodist. They are anxious to have the primitive gospel. From there we came back to Mound Bayou and lectured at the Baptist Church on Tuesday night. From there we stopped at several places in the Delta where our people are located, but because of the continued rain we were hardly able to get away from the depot. The first Sunday in July found the writer at home. Sunday in the day we preached at the St. Phillips Methodist Church and at night we spoke to the faithful few at Christian Chapel. Heavy rain fall prevented much of a gathering.

Remember the time for the convention is close at hand. Thursday before the third Lord's Day in August in the capitol city of Jackson, Miss. The writer will go there on the 4th Sunday in July to work up the interest.

May the Lord bless the meeting.

K. R. Brown.

PORT GIBSON.

Virginia

Dear Editor.—Please permit me to say through your paper that I am still ministering to the congregation at this place, and have been since the death of its first pastor, R. A. Spencer. During my ministry in the State of Virginia, I have found it to be a hard and difficult field. The needs of our work in this state are many. Touching our ministers, they are lacking in numbers and sufficiency, and when we come to consider financial resources it seems to be a order to me, as to how they can spare the time from some other calling or business to preach as much as they do on the account of the meagerness of our financial resources. There are two things that I earnestly covet, and am fervently praying for: “Our Plea,” an educated ministry, with a financial backing to bring to bear upon the world. The need of these things is pressing, the desire for them is deep, and the prayer for them is fervent, and every minister and members of the Church of Christ who are not able, read the need. I conceive the idea that I am speaking to the many members of the church throughout the country through this paper, or by some means of the printing press by which the world has been converted into an audience chamber. There is one thing that almost calls me to the extreme point from the optimist, and that is the failure in getting our young
men to realize the need of an educated ministry and to avail themselves of the opportunities that are opened up for them by the C. W. B. M. with their facility to acquire a liberal training, to go forth to preach the gospel of Jesus Christ. No church should recognize an application made by a young man to be set apart to the ministry who has failed to prepare himself by taking a course in some one of our schools. Some one may think this is saying too much, but, I think if they will think again they will take that back. Young man, it is there for you. Where? At Louisville Bible School, Louisville, Kentucky; Southern Christian Institute, Edwards, Mississippi; Lum Graded School, Lum, Alabama; Martinsville, at Martinsville, Virginia, and other places. It is there waiting for you, and if you don’t go and get it, the churches ought to make you pay for it by refusing to consider your application when you want to enter the ministry unprepared. I say this because I love our young men, but I love the cause they are to represent, more.

I am doing some general evangelistic work, as much as I can, by way of holding some meetings. I started with a meeting here with Bro. W. P. Martin of Jonesboro, Tennessee, to assist. From here I went to Martinsville and assisted P. H. Moss in a meeting. Our next meeting was at Chattanooga, where I assisted P. H. Moss, in a meeting. I am now at Pulaski doing all I can to encourage a small band of Christians who are trying to get ready to build. It is a very hard pull for them. I am also trying to get ready for our annual convention which convenes in Winston-Salem, North Carolina, on August 25. I am trying to establish a larger spirit of giving among our churches in this State. I am asking each member of my congregation to give one dollar for the convention claim and they are taking hold of it right along. If we could get the preachers to line up on this, we could line up the churches and with the churches lined up would mean a $1,000 a year in our district instead of $150, or $175, per year. Every preacher ought to see to it that the people to whom he preaches give $1.00 per year, outside of what is done on education and evangelization of our people. If we would become thus awakened, Bro. C. C. Smith through the C. W. B. M. could lead to greater things.

Yours on business for the King,

J. R. LOUDERBACK.

TO HIGH MAPLE STREET CHRISTIAN CHURCH, WINSTON-SALEM, N. C.

Greeting:—Dear Brethren and Sisters, I just want to tell you how pleasant and profitable to us was the stay of your pastor in our midst. Though he found me in bed, sick, and I was not able to attend church till about the fourth service, he took my members and pitched my battle, all of which are the Lord’s, and won a great victory for our God. He championed our cause in the church, in the pulpit, in the home, on the street, and at the water’s edge among the throng, and never weakened once, but as the battle grew hotter he waxed stronger, and showed himself a workman approved of God of which we were all proud. Brethren and sisters, I know you love your pastor, but I am afraid you don’t know his worth. He ought not to be allowed to serve clothes, but men who have means ought to provide abundantly for his every need, and let him give himself wholly to the Word. R. L. Peters is indeed a Christian, a gospel preacher, and this is the highest compliment I know to give him. We had a great meeting; 31 came from the mountains of sin to the fold of Christ, and this was done in two weeks, and in the face of opposition, for there were as many people working against the meeting as for it, and they worked just as hard, but you know while the Rod was held up “Israel prevailed.” The good effects of this meeting are still to be felt. Two more have been added and others are considering the matter seriously, still others see, but close their eyes, hear, but close their ears, lest they see, hear, understand and be healed. Then there has been seed sown as bread cast upon waters; it will be gathered after many days. Brethren, you didn’t want Bro. Peters to come, you thought you couldn’t spare him that long (2 weeks.) But when you reach the everlasting city of God, and meet the faithful out of the 31 converts in Tazewell, Va., and the 5 converts in Bluefield, W. Va., led to Christ by R. L. Peters, and hear them shout Hallelujah! while you sing, “Praise the Lord,”—you’ll be glad that R. L. Peters came to Tazewell, June 11, 1910. Now if I ever send for him again—let him come if you love the cause, for I shall only send when I want to use him to the Glory of God.

Thanking you for the many kindnesses I received at your hand while in your favored city, and for the loan of your talented pastor, and praying that the blessings of God may be showered bountifully upon your cause, our common cause in Winston-Salem.

I am yours for the spread of the Gospel,

G. M. DICKERSON,

NORTH TAZEWELL.
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor
Arkansas

Dear Editor:—Please allow space in your valuable paper for the following:

On the 16th of June the death angel visited the home of Bro. J. H. Woodard and took from our midst his beloved wife.

Sister Woodard obeyed the gospel at an early date, and lived such a life as to gain the love of all her friends and neighbors. She was always ready and willing to give her service to help aid the church. And as its earth's loss may it be heaven's gain. Besides the bereaved husband she leaves seven children, a host of relatives and friends to mourn her loss. We pray the Lord's richest blessing may rest upon those who are left in sorrow and grief that they may be comforted.

Yours for Christ,
 Ethel S. Franklin.

Russellville.

Dear Editor, please allow space in your paper for a few words to say that Sister Sarah Bostick was down with us on the Third Sunday in this month and aroused our missionary spirit. We are glad to say that Sister Bostick is zealous to the cause of Christ and a devoted co-worker, and that it is quite inspiring to us for her to come into our community. We pray her God's speed while she is toiling in the vineyard of the Lord.

When she is called from labor to reward, we hope to provide her with music and crown her with flowers that she may pass to her eternal sleep. May the Lord keep our hearts encouraged to the work.

Yours for Christ,
Rosie B. Ivy,

Sherrill.

Texas

Dear Editor:—We are now in the field. Come to Daingerfield on July 30th to be in the District meeting. It was a splendid meeting and the work seemingly taken on new life. Bro. G. W. Rogers was named as District Evangelist.

We were indeed pleased to hear the good reports of the women's work. Sister Jackson is the District president, and was named as delegate to represent the District work of the sisters at the State meeting. Bro. Dodly was named as delegate from the District to represent the work at the State meeting. They raised $28.85 for their work. They already had $98.00 in treasure. We were indeed thankful to have them vote out a good sum for the Texas School fund. We shall be busy in this community until after the first Sunday. Had a good meeting with the Dunningfield Auxiliary Monday night. Named as officers, Mrs. Wallick, president; Mrs. Mary Payne, treasurer, and Miss Dollie Wallick, secretary.

These are busy days, and we beg the auxiliaries to keep busy. Name your delegates at once and make out your year's report giving all money raised and amount sent to convention for Texas School Fund. Send one dollar with this report for minute money. Let every auxiliary strive to raise its apportionment.

The rate is one and one-third fare round trip. Let every sister who can be in Greenville to receive new strength and inspiration for the work.

I am yours in His service,
Mrs. Wm. Alphin,
Waco.

THE PEARL OF GREAT PRICE.

When Jesus came into the world He came to His own, and His own received Him not. In the first twelve chapters of Matthew we have an account of the plane, open teaching of the King concerning the Kingdom. But, because both were rejected by the Jews, Jesus turned away from them and began to speak in parables that the multitudes could not understand. In the thirteenth chapter we have seven parables, that set forth the Christian dispensation in mystery. Jesus explained the first two parables to His disciples, because to them it was "given to know the mysteries of the Kingdom of heaven."

The other five are being revealed in the present age as intimated in the Epistles and the book of Revelation. Without arguing the point, I shall assume that the man in search of goodly pearls in the sixth of these parables, verses 45 and 46, is the same person who discovered the hidden treasure in the field in verse 44, and that both are the Son of Man as mentioned in verses 3 and 37. When Jesus began to speak in parables, He went out and sat by the seaside, typical of preaching the gospel to the nu-
The cut, but Newsy page of the Gospel Plea.

In Matt. 8:5-10 Jesus said of the centurion whose servant He healed: "I have not found so great faith in Israel." The same was intimated of other Gentiles who insistently claimed the Savior's attention and blessing. If these Gentiles were a thorn in the Savior's side because of their frequent interruptions as He devoted Himself to the Jews, He did not fail to recognize their anxiety to hear and the faith that followed.

The pearl is the product of a little animal found in its shell home in the depths of the sea. A grain of sand finds its way into the shell and is pressed into the side of the animal by the shell, where it causes an irritating wound. The animal covers the grain of sand with a thin crust of brilliant material, repeating this deposit many times, until the beautiful and costly pearl is formed. The pearl of great price is the Church that Jesus began to form by calling out from among the Gentiles a people for His name, Acts 15:14. This work is being accomplished by the Holy Spirit, during the absence of the Bridegroom, who has gone to receive for Himself a Kingdom.

Every individual stone is being duly prepared by the daily application of the blood that flowed from His side who was wounded for our transgression, until the glorious church, completed, will reflect the glory of heaven as the perfect pearl reflects the colors of the rainbow in the monarch's crown. As Eve, the bride of the first man, was taken from Adam's side, so the bride of Christ is redeemed not with corruptible things, but with the precious blood of the Son of God, and thus becomes the pearl of His delight, and will reign with Him over all the earth when He comes in the glory of His own Kingdom. Are you interested in the Pearl of Great Price?


Vol. II — — — — No. 11.

Edwards, Mississippi, August 5, 1910.

Have you sent for a new catalog yet? You had better send today. A man told me the other day that the boys in his community didn't care anything about school. I know that is not true in every community. Parents, what are you doing to encourage your children to get an education? We take both young men and young women. Young men take part in our industrial life, work on the plantation or in the shop during the day, attend school at night, and the Institution pays for them all of their board, room rent, and tuition, during the year they are working and they attend the school during eight months the next year and their board, room, and tuition are furnished free to them during that eight months. The world needs your boy. Our school will train him to become useful in every walk of life.

Yours very truly,

T. M. Burress, Principal.

Heart to Heart Talks.

By Uncle Isaac.

Are you making preparations to go to school this fall? Nothing is more important to every young man and young woman than the securing of the right kind of education.

I wish you would send me a copy of the most beautiful poem you ever read. The young man or young woman who loves the beautiful in poetry usually loves the beautiful in life.

If you sit down at set of sun
And count the acts that you have done,
And counting, find
One self-denying act, one word
That eased the heart of Him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count the hour well spent.

But if, through all the livelong day
You've cheered no heart by yea or nay;
If, through it all
You've nothing done, which you can trace,
That brought the sunshine to one face;
No act most small
That helped one soul, and nothing cost,
Then count that day as worse than lost."

MISSIONARY TIDINGS.
Lesson 7
Lesson for August 14.
Edited From Standard Bible Lessons.

THE LABORERS IN THE VINEYARD.
Matt. 20:1-16

GOLDEN TEXT:—"But many shall be last that are first; and first that are last."—Matt. 19:30.

TIME:—A. D. 30. PLACE:—Perea, one of the five political divisions of the Holy land. PERSONS: Jesus and his disciples. PERIOD IN CHRIST'S LIFE:—The last three months.

INTRODUCTION.
In our last lesson, Jesus was talking with the rich young ruler, while on his way to Jerusalem. He has left Capernaum, which was the center of his intense ministry about two years. Going from Capernaum to Jerusalem, he passes across the Jordan River into Perea, then down the east side of the river and back across again near Jericho. The parable of the lesson today is given while Christ was still in Perea.

The parable of the story in the vineyard tells of a householder who, having a larger vineyard, went forth early in the morning to hire his laborers. He found already a band of peasants collected ready to be hired. He sent them into his vineyard, having agreed to pay them a shilling a day. At the third hour, the sixth hour, and the ninth hour the householder also went out and found others standing idle. He hired them and promised to pay whatever was right. Finally at the eleventh hour he went out again and sent those who were standing idle into his vineyard to labor, making them no definite pledge as to their pay. When it was time to quit work in the evening, the lord of the vineyard told his steward to pay all of the laborers a shilling each, no matter what time they had worked one hour or twelve hours. The steward began by paying the one who had begun at the eleventh hour.

EXPLANATORY.
1. FOR THE KINGDOM OF HEAVEN:—God's dominion on earth. A HOUSEHOLDER:—The owner of a vineyard. VINEYARD:—This represents the world. (Read the fifteenth chapter of John to learn more about this.)

2. LABORERS:—The laborers of today are those who are helping to do Christ's will on earth. Some of these are the Bible school teachers and workers. It is life's greatest opportunity to be privileged to be a laborer with God. A SHILLING:—The word in the Greek denotes a coin worth about eight pence half penny, or nearly seventeen cents. A DAY:—It seems that is was customary for laborers to be paid at the end of each day.

4. WHATSOEVER IS RIGHT I WILL GIVE YOU:—The householder agreed to give a shilling a day to the one who began early in the morning, but he makes no definite bargain with those that began at nine o'clock. THEY WENT THEIR WAY:—They went into the vineyard to work.

5. SIXTH AND THE NINTH HOUR:—Twelve M. and three P. M.

6. AND ABOUT THE ELEVENTH HOUR:—Five P. M.

WHY STANDETH YE HERE ALL THE DAY IDLE? There is a possibility that some were there at the sixth or ninth hour who did not go to work because they were "too lazy," yet no man would stand all the day in the market-place idle unless because he wanted work and could not get it."

7. NO MAN HATH HIRED US:—Is there a possibility that in the church today there are people idle because no man hath asked them to labor? The Lord wants every one to be busy. We must learn sooner or latter that if we do not use people we will lose them.

8. CALL THE LABORERS AND PAY THEM THEIR HIRE:—Read from Lev. 19:13. BEGINNING FROM THE LAST UNTO THE FIRST:—In this way all the men knew what the eleventh hour men received.

9. THEY RECEIVED EVERY MAN A SHILLING:—There had been no sum mentioned except for those who were hired in the morning, early.

10. THEY SUPPOSED THEY WOULD RECEIVE MORE:—They were not promised more, but having labored longer, they felt they ought to have larger pay.

11. THEY MURMURED AGAINST THE HOUSEHOLDER:—The householder had paid them all that he had agreed, yet they murmured.

13. FRIEND, I DO THEE NO WRONG:—I have done for you exactly what I agreed, and if I am so good as to help those who wanted to work that found none until the ninth and eleventh hour, why should you complain?

14. TAKE UP THAT WHICH IS THINE AND GO THY WAY:—They had received the pay, but perhaps had laid it down again or stood holding it in the hand unwilling to go off with it.
THE GOSPEL PLEA.

"PREACH THE WORD."


HELPFUL TO ALL

We are now in the period where we are in suspense as to what the boll weevil will do for us. It is certain that some are not going to make the rent while it now appears that some may make a fair crop. Some are discouraged and are casting about to see whether they can not move somewhere else. Others are more determined and are going to fight it out.

Again we want to repeat our opinion that the boll weevil is providential. It was only a question of a few years any when a change had to come in our methods of farming. We know of land that has been farmed in cotton and corn for seventy-five years. Some of it will not produce a bale to ten acres, or even a bale to fifteen acres. The farmer was losing out, the landlord was losing out, and the merchant was losing out.

It is not at all likely that we could have induced the people to change up their method of farming without some excitement such as the boll-weevil caused. As it was but few could be made to begin last fall when the warning came. According to advice from the government experts we called our farmers together and asked them to burn their stalks in the fall. All agreed to do so but none did it. As a result some are now nearly eaten up by the weevil. It is evident that we need something pretty radical to make us move.

The first step in readjustment is to raise at home what you need to eat. We cannot stop eating. In olden times famines came because of just such calamities. We have never had a famine in this country and we need not have one if we use the proper forethought. We can see as we go through the country that the people have planted more corn, more sweet potatoes, more peas, and a better garden. We can also see they have more chickens, turkeys, hogs and cows. This will put them through the winter without a famine if they do not make any cotton at all; but it is certain that none will be furnished next summer by the merchant. It is therefore, time to begin to plan for next year. Many will know of things to do that we cannot mention here, but this is some advice we can give that will be valuable.

(1) Save all the corn, sweet potatoes and peas you can and sell none. You may feel that you need some money badly but you better begin to shift now than to lose out entirely next year. If you do not have peas of your own, send your children out to pick on shares. You must have a few barrels for winter and spring use.

(2) Sow a small field of clover in November for hog pasture early in the summer. If you have a hog lot already fenced off, plow it up this fall and pulverize it well and when the first cold rains come sow your clover and by April you will have a fine hog pasture. In April you can sow another field in cow peas and by July you can turn into that. In this way you will have nice fat hogs by fall. Then by planting an early garden and a good patch of Irish potatoes, you can get through the year without a debt.

(3) Plan to buy land. It is hard to carry out these reforms on rented land. As soon as the credit system falls, mortgages will have to be foreclosed and much land will be for sale. If you have a few hundred dollars to pay down, you can easily pay off the notes on a farm. We know of nothing that will develop a people faster than to go through the struggle of buying farms. Four years ago cotton went up to twenty-five cents a pound and we had a good crop. Farmers went home with their silver in sacks like sugar. Prosperity was on us. Men who before worked hard, hired men to fix up their garden patching. Some men quit farming. The panic was our salvation. In like manner, the boll-weevil will prove a great blessing to us, but many who are indolent by nature will suffer by it. It will be a test of the people. Those who will take advantage of the situation will be benefitted and those who will not do so will become poor.

It is not often a people are called upon to change their methods of farming. It will be a great achievement for us if we succeed in doing it successfully. Already many of our people are rejoicing over their victory over the boll weevil.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause of
Primitive Christianity and the general interests
of the Negro race.

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Take Notice!

During August and September we shall conduct
a special campaign for new subscriptions to the
PLEA. We shall also take short term subscriptions
from now till January 1, 1911 at twenty-five cents
each. All of these "short term" subscriptions will
stop with the last issue in December unless renewed.
Every person who writes us a letter or a
postal card with news for publication will be sent
a marked copy for four consecutive weeks, after
the receipt of the letter or postal card. In each one
of these marked copies will be found a numbered
slip. Hand the copy of the PLEA and the slip to
a friend. If he sends in the slip with twenty-five
cents (or more) you will be given the credit for
having secured the subscription. Any one who
reads this will also be given credit for as many
subscriptions as he may send in, without the num-
bered slip. The one who sends in the largest num-
er of subscriptions, whether long or short term,
during this two month's campaign will receive
special mention in these columns. This certainly
is the Master's business. May we count on you?

Personals

—The following are the credits given in the
special campaign for subscriptions to the PLEA:—
K. R. Brown, 8; B. C. Calvert, 2; Mrs. William
Alphin, 4; Mrs. Geneva F. Burgess, 1; Miss Roxie
C. Sneed, 4; Prof. Isom Franklin, 2. Let us get
busy, or August and September will be gone before
we are aware of it.

—We have received the program of the Stoney
Creek Eastern Sunday-school Convention of the Dis-

Pleas of Christ to be held in the Greenwood Christian
Church, Goldsboro, N. C., August 12-14, 1910. It
will probably be over before these lines reach our
readers. We trust that some good brother or sister
will give us a write-up of the convention. If the
PLEA is to be a religious newspaper, we must have
the news.

NOTES FROM OUR
SCHOOLS

Lum Graded School.
We are gathering in our corn top and fodder.
Prof. L. B. Brooks visited the school last week.
Bro. H. J. Brayboy of Montgomery was here
Wednesday evening. He gave a fine talk.
The district convention was held with the Mt.
Zion congregation on Saturday and Sunday, July
30-31. The meeting was good. Bro. D. C. Brayboy,
the state evangelist, gave us a fine sermon.
On July the 29th we were called to bury Bro.
A. H. Haygood. He was sick only a few days.
Bro. Haygood was a consistent Christian. It
was under his leadership that the Mt. Moriah Church at
Calhoun was built. He will be greatly missed. He
was also bishop of that church. We were indeed
sorry that he was taken from us, but it is the Lord's
will.

Mrs. Franklin is visiting her home in Mississippi.

SOUTHERN CHRISTIAN INSTITUTE.
Tansy King, Dublin, Miss., is teaching a Sum-
ter term. Tansy was in school two or three
years ago and made a good record in the Academy. She
intends to send some of her pupils to the S. C. I.
this fall. If every one of our former students who
have been teaching the past year would send us two
or three of their best boys for our industrial depart-
ments, they could earn their schooling and at the
same time wonderful things could be done in build-
ing up the Institution.
The fixtures for the electric lights at Allison
Hall came last Wednesday.
Supt. Young of the Agricultural Department
has just prepared an exhibit for the Queen & Cres-
cent R. R. at Cincinnati.
We are having some good prayer meetings this
summer. On Wednesday night after an excellent
sermon by Arby W. Jacobs (a student,) one came
forward and made the good confession, which made
every christian heart rejoice.
Here we are back to our own page again. Where is that letter you were going to write to me last week?

The story on this page this week was sent to me by a friend. It is very amusing. I wonder how many of my young people know just what was the matter with the poor fellow?

Read the notice which was at the beginning of second page in last week's Plea, and see if you can't get some "short term" subscribers. Now is the time to help the good work along.

A CLEAR CASE

Dr. Livermost stepped in quietly from the sick chamber and followed the patient's wife into the tidy drawing room. The professional gravity on the doctor's face seemed to depart to a three-fly vancer as he turned to await the expected query of the anxious little woman.

"Doctor," she said, in a voice whose utterance was as feeble as its tone of anguish was marked. "Doctor! Will you be good enough to tell me the exact condition of the sufferer this morning? I think I ought to know the worst, that I might be prepared for it." The doctor coughed away a few ounces of ostentation that appeared to have coagulated in his bronchia and as he wiped the vapor from his eye-glasses with the tail of his linen duster, he replied.

"To be sure, madam, to be sure! It is your prerogative to be made cognizant of the veritable status of the patient, and I can not object to fortifying you with such information as the diagnosis interprets."

"Oh, thank you, doctor! I shall be so very glad to know the real condition and the chances of recovery."

"Well then my good lady, you must know that my first impression was that the subclavian vein had penetrated the vena cava descendens, and by androgenous dissemination of the venous overflow had wrought a mephitic condition of the rufescence corporules, and render plethora imperative."

"Great heavens, doctor! don't tell me—"

"Calm yourself, madam, calm yourself. You forget my remark that was my first impression. Further investigation proved that the vena cava descendens had not undergone a huses natural, but was continuing, en regle, to perform its functions. The real disturbance appeared then to be momentous aplication of the thoronic dust, and a collateral hebetation of the arteria innominata."

"Oh, spare me, spare me, doctor! Then he is lost indeed."

"Please content yourself, madam, and follow the progress of my investigation more closely. I remarked if you will recall, that such appeared to be the case, but, progressing with my articulations, I found by the coaduvancy of that anatomical sentence that our fraternity inherits, that the denaturalization of the patient's status was due to no amorphus condition of the subcutaneous vessels, but was merely an utilation of some of the lesser penetralia of the cutisvera—a form of urticaria—aggravated by coexistent evidences of Mania a potu."

"Is that all, doctor?"

"Nothing more, I can assure you, my good woman, a mere deflagration, so to speak, of the percalatory conducts of the tegumenta, rendered double morbitic by the concomitant excitation of diploemia."

"Merely that, doctor? Heaven bless you for that assurance. And you really think he is no worse than he is?"

"Not in the lest, madam!"

"And that, unless he breaks down again he will continue to improve?"

"All things favoring, Yes ma'am! To be sure certain methods of edulcoration must be maintained, and care should be taken that the constituents of his menu should be noncalefactious and in part, of a gelatinous nature—pabulum—that will sublimate, as it were, the detenoration of the anatomic functions, watchful in these regards, and enjoying all indulgence in frumentaceous liquefactions, I think we may predicate an expeditious restoration to a normal sanitary condition."

"Thank you, doctor! You don't know what a load of anguish you have relieved me of."

"I have but done my professional duty, madam. I will look at the patient again in the morning. Good-day."

"Good-day, doctor."

TODAY

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads toward decay and waste.—David Starr Jordan.
Reports from the Field

Alabama

Dear Editor:—Please allow me space in your paper to speak a few words of encouragement to the Christian brotherhood of Alabama.

Dear Brethren, let us wake up—we have been sleeping too long. Let us do something for the Master's cause. He has certainly sent a strong young man and young woman to Alabama. By name we know them as Prof. Isom Franklin, and Miss Roxie C. Sneed. My prayer is for God to bless these faithful workers and help them to go on doing good for the Lord. Our Quarterly District Meeting was wonderfully blessed through the efforts put forth by Bro. Franklin. Miss Sneed has done much good work among the sisters.

Our district meeting convened on the 30-31 of July. The minutes will be sent to the PLEA for publication.

Yours for Christ,
R. H. Gray.

Calhoun.

North Carolina

Pasquillant Letter to the Disciples of Christ.

We live at a period where the disciples of Christ are making great efforts to extend the light of the gospel to the remote and uncivilized portions of the globe. It is desirable that these operations of benevolence should be fully understood and appreciated by the Christian disciples of Christ. But it is pecuiliarly important that the young people on whom must soon rest the responsibility of carrying forward or of retarding these noble enterprises, should be well instructed as to their nature and consequences. It gives me great pleasure to learn that you feel an interest in Missions, Education, State Convention and National Convention. Much is being said about organizing foreign mission work among the colored disciples of Christ. But while there is so much to encourage us in our work, we need a general outpouring of the Holy Spirit, far exceeding anything we have yet seen on our entire field; so long as this is withheld we cannot truly be said to prosper.

When the many thousands who are now enlightened, and understand intellectually the way of salvation shall be pricked in their hearts and inquire with deep emotion what they must do to be saved. We long to see not scores and hundreds, but great multitudes of the Africans sitting at the redeemers feet. We long to have the whole christian disciples rise as one man, testify by their prayerful lives to the reality and power of the gospel. We long to see before we slumber in the dust the cause of our Savior making great advances among the millions of Africans, the light of the gospel. Brothers and sisters, let us invest the foreign mission cause with new interest and inspire to it friends with a warmer and more enduring zeal. Let us teach the denominations that there dwells not a human being on the face of the earth who may not be brought to bow before the cross of Christ. No matter whether he be found in the center of dark and fettered Asia; or on the arid plains of long abused Africa; whether he roams the wilds of Liberia, or is burnt by a vertical sun.

Christian disciples of Christ, in reading this letter the thought can hardly have escaped you that those poor African brothers and sisters will rise up in judgement against many of us who have yet abused them all. Let it be your earnest endeavor to lay up treasures in heaven which is subject neither to change nor decay, and which shall be shared by the christian disciples in common with an innumerable company redeemed out of every kindred, nation, tongue and people.

Your for Christ,
H. F. Woodhouse.

Elizabeth.

Virginia

I Will Make Of Thee A Great Nation.

"I will make of thee a great nation." This promise was made by Jehovah unto Abraham after he was well stricken in age, and several years before a son was born unto him; yet it was literally fulfilled. I shall sketch briefly the history of the fulfillment of that promise; from that history I shall attempt to point out the course in which, as it seems to me, the negro must direct his efforts if he hopes to inherit a similar greatness.

Four hundred and fifty years after God made this promise to Abraham, seventy souls of his descendants journeyed into Egypt on account of a great famine that arose in Canaan. They were given a home in the land of Goshen, where they dwelt in peace and prosperity until another king arose in Egypt who knew not Joseph. Then they were put in bondage, cruelly treated, and made to serve with vigor for four hundred years; after which time the Lord heard their cries and sent Moses to deliver them. The Pharaoh of Egypt refused to let them go until the Lord sent a death angel over the land and slew the first born
of every living thing. Their journey toward the land of promise led them across the Red Sea, through the wilderness of Sin, on and on until they came to Kadesh Barnea, situated on the frontier of the land of Canaan. Arriving here, Moses chose twelve men to go across the line and spy out the land. In the space of forty days they had taken a view of the whole of Canaan and returning to the camp of Israel described to the people the country through which they had gone. They said, “We came unto the land whither thou sentest us, and surely it flows with milk and honey. Nevertheless the people be strong that dwell in the land.” Upon hearing of the strength of the people the Israelites began to murmur. But Caleb stilled the people before Moses, and said, “Let us go up at once and master the country, for we are strong enough to conquer the inhabitants.” But the spies that brought back the false report stirred the people to such mutiny and rage that they would not listen to their leaders, and because of their murmuring on this and previous occasions, the Lord caused them to wander in the wilderness forty years. When the forty years were ended, He led them within the borders of the land of promise, but it was still not until after several hundred years of vicissitude and varied experiences; years of numerous wars and countless battles under the leadership of fifteen judges and two kings against the Canaanites. I say, not until after all this was God’s promise to Abraham fulfilled, and David was justified in exclaiming, “What one nation in the earth is like thy people, even like Israel?” And the continued and increasing greatness of this people under the reign of David’s son, Solomon, is still proverbial among the nations of the earth. “I will make out of thee a great nation.”

To my mind no Christian people need expect in their development that God will deal with them either less or more leniently than He dealt with the Jews. He is the same today, yesterday and forever. Wrong has always provoked His displeasure, and honest endeavor has always received at His hands a just reward. So will it be with the Negro. His prospects for becoming great look poor at times. But so did they look to Abraham when he was told to offer his only son upon the altar as a sacrifice. They looked poor to the children of Israel when they were in bondage for four hundred years. They looked doubtful to Joshua when the whole host of Israel was wandering in the wilderness, and even after they had entered the land of promise. The poverty of the prospect need not discourage us.

The story of the fulfilment of God’s promise to Abraham would seem to indicate that at least four things are needed to make a nation great.

First, it requires Time. No nation has ever become great in a few years. It took the Jews more than ten centuries to establish their kingdom.

The second thing required to make a nation great is Wealth. The Israelite’s wealth consisted in an abundance of whatever was esteemed valuable in the time they lived, vast tracts of land and immense herds of cattle and sheep. Not only should the Negro’s wealth consist of great herds and land, but he should invest his money in manufacturing establishments, and in mercantile business; in short in business of every kind.

The third thing needed to make a nation great is Education. Education of the hand, the heart and the intellect. The education of the Negroes’ hands began as in the case of the Israelites, in his years of bondage; and we need not be surprised that God gives us our period in the wilderness in which to complete the education of our hearts. And do you not think that we have tarried in the wilderness long enough? Is it not time we were going up to possess some of the fat of the land? From our Kadesh Barnea, men like Fred Douglass, W. S. Scarborough, DuBois, Langston and Washington have spied out the land for us and have brought back a good report. They say the land is a fruitful one, and they encourage us by telling us we can conquer it. Yet others among the spies, it must be confessed, have brought a false report which caused no little dissention in the camp. Some have said we were better off while in bondage; others have turned back to the land of ignorance and superstition; while others are saying “It is useless for us to study medicine, we will ever get a patient; no use to learn bookkeeping, we will never get a job; useless to study law, we will never have the opportunity to plead a case. Let us not listen to things like these, but be warned by the history of the Israelites, lest our wilderness wandering be prolonged another forty years. As one great man has said, “Get your spindle and distaff ready; God will send the flax.”

The fourth and last thing, but not the least that is necessary to make a nation great is Religion. When the children of Israel served the true and living God they were prosperous. When they turned aside to serve idols, the Lord allowed their enemies to overcome them. In the light of these experiences, Solomon, the wisest ruler Israel ever had, declared that “Righteousness exalteth a nation.” We may master all the learning of the ages and store up all the wealth of a kingdom, but Jehovah will never make a great nation of the Negro until we have laid aside all superstition and wickedness and decided wholly to follow the Lord.

BERT R. SPENCER.
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Arkansas

Dear Readers: I kindly ask space to say a few words concerning our meeting which was held here yesterday. We had quite an enjoyable meeting. Our pastor, Eld. H. Martin, preached an excellent sermon, and too, we had with us our beloved Rev. M. M. Bostick and wife, and also Mrs. Powell, our evangelist's wife. I need not say that we enjoyed the day, because we always have a lively time when Rev. Bostick is around. He is a great help to the auxiliaries. I'll be glad to see the day when all of our preachers in Arkansas and all the other states are as faithful as he is in the cause. Mrs. Bostick warmed our hearts with another one of her inspiring lectures, and I don't believe that there was one that left church, I mean those with a true heart that were not benefitted, and determined to do more for this great work that she is so earnest about. Dear friends, we should not let such talks as these go in one ear and out the other, but we ought to treasure them and put our brain to work. I do hope that some day we will see as the old farmer did whom I read about in the Missionary Tidings. We should not only sing about "India, sad India," but we should open our pocket books as farmer John did.

Our C. W. B. M. State Board Meeting is drawing near. Let us not forget to go. Remember the place and date: Argenta, August 27th.

Just a few more words and then I'll go.

Sunday at 5:30 p.m. we rendered a nice little program which was led by Bro. Bostick. We had a lively time. Bro. Bostick promised to meet us once every month. I think it is so nice of him to come down and help the young folks out. We should never, never forget him.

On the account of the illness of some of Mrs. Bostick's friends, she had to go home on the evening train, but she promised to visit us during our revival meeting which will begin on the 21st.

Yours for Missionary Work,

Minnie S. Mitchell.

Kerrs.

PROGRAM FOR AUGUST.

Topic: Missions a Factor in Nation Making.
Supplemental: How Missionaries Have Changed the Map of the World.
Hymn: "Must Jesus Bear the Cross Alone?"
Bible Lesson: Daniel 2:36-45; Matt. 28:18.
Prayer.
Hymn: "I Will Tell of a Savior Who Died."
Business period.
Roll-call: Respond to the roll-call by giving quotations from Paul, the maker of the first missionary map of the world.
Offering.
"Is your life a channel of blessing?"
"Is the love of God flowing through you?"
"Are you telling the lost of the Savior?"
"Are you ready His service to do?"
Hymn: "Tarry With Me, O My Savior."

HELPS FOR THE MEETING.

Order leaflets from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.
Order these books from Fleming H. Revell Company, 158 Fifth avenue, New York, or 80 Wabash avenue, Chicago.

SUGGESTION FOR THE PROGRAM.

Reviews of the above named books will be helpful where the Societies wish to purchase the books for this purpose.
Review of leaflet "Missions a Factor in Nation Making."
Recitation: "The Missionary."
Discussion of article "How Missionaries Have Changed the Map of the World."
Reading: "The Flag Follows the Missionary."
Prayer that all the nations of the world may soon become subservient to the King of Kings.
Hymn: "The King's Business."
Benediction: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy name may be known upon earth, Thy saving health among all nations."
August 13, 1910, THE GOSPEL PLEA Page 7

The cut, but Newsy page of the Gospel Plea.

Mississippi

On July 10th, 1910 I began my tour as District worker of Jackson District which consists of Jackson, Edwards and Mt. Buelah Churches. At 11:00 I preached at Edwards. I found them in good spiritual condition making ready for the coming convention in August. They have no pastor and I have served them since Bro. H. G. Smith resigned.

Sunday night found us at Mount Buelah. The young people were engaged in their regular endeavor meeting. I was greatly interested in a piece read by Bro. Hunt, of a man held for the murder of his wife caused by strong drink. After Endeavor I spoke to a nice student body of Christians. This church is a student church and there cannot be as much expected of them as of other churches, yet they are going to do all they can in the work for Christ.

Sunday, the 17th found us in Vicksburg witnessing a good sermon by the pastor of the A. M. E. at 11:00 o'clock. After service we talked over church matters with Bro. McIntosh. He directed me to Bro. Levi Monduine. I found him late after noon, and after talking over the work he insisted on my staying over and preaching at night. So I preached at a church called Jones Chapel, I think.

Sunday, the 24th found us in Jackson. We preached for them at 11:30 o'clock. Found the few faithful ones busy. Bro. Jackson and Sister Guice were sick and could not be with us. It was during this meeting Rev. K. R. Brown preached the funeral of Sister Patterson, who died in April. Sunday night we preached at Cynthia, to a well filled house. Monday night found us at home with our family.

Yours for the Work,
T. B. Frost.

Edwards.

Texas

Dear Editor:-Please publish the following—

July 29, 30 and 31 we held our district meeting with the Bethlehem Christian Church. The session was the noblest we have ever had. The Methodist and Baptist preachers and members all joined in with us. We had such a good meeting until every one seemed sorry when the convention closed. Elders C. H. Norris, W. Law, S. Brown, Jr., C. H. Wyche, H. Woodard, Jr., T. Taylor, and W. Hawkins preached nothing but the gospel of our Lord and Savior Jesus Christ, and at the end Eld. O. Dossate up the denominations. His subject was Who are We and he proved to the guests who we are. He made some of the Baptists mighty sore.

On Sunday we had about two hundred people with us. We had a big fat cow; so we fed all the guests. We raised $28.00 in this meeting.

Our next District meeting will convene at Bay City, Texas, in the month of November, 1910. One reclaimed member came back in our meeting. We had such a spiritual meeting until it will never be forgotten. Our preaching boys did ride the gospel horse: told us all about Jesus and His Church. We didn't have nothing to do with John the Baptist. We stayed in the Acts and got right on the True Foundation. Dear sisters and brothers, who read the Plea, I wish you had been with us to help. We all enjoyed the meeting. I am unable to tell you all the good things about our meeting. We want to have Eld. Alphin with us in our next District meeting. We had three strong papers read by Miss A. L. Woodard, Mrs. B. E. Hawkins and Miss Clarinda Gee. The Church, Sunday-school and C. W. B. M. made good reports. Elected for president, Bro. W. Woodard, for secretary, Bro. Chas. Woodard, treasurer, Bro. Joe Peteway. Now I hope some day that we will take the entire world for Christ.

I remain yours in the brotherhood for Christ,

W. M. R. Brown,
CEDAR LAKE.


Vol. II - - - No. 12.

Edwards, Mississippi, August 12, 1910.

We said in the last issue of the “Bulletin” that those young men who enter the industrial department during their first year at the Southern Christian Institute, would attend school at night. This year we are planning for the best Night School in the history of the institution. The young men and young women meet in the same building and recite in the same classes. Prof. Young will teach Agronomy and Stock-raising to those who are far enough advanced, Miss Anderson will teach Arithmetic. Mrs. Burgess will have charge of the literary society work, and the writer will teach English.

Students who enter Day School during their first year in school, must pay ($8.00) eight dollars a month for tuition and board. Are you beginning to get your money together so as to be here to enter your classes, Tuesday, October 4?

Yours very truly,
T. M. Burgess, Principal.
Lesson 8
Lesson for August 21.
Edited From Standard Bible Lessons.

JESUS NEARING JERUSALEM.
—Matt. 20:17-34.

GOLDEN TEXT.—“Even as the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many.”—Matt. 20:28.

TIME.—Spring of A. D. 30.
PLACE.—Perea, near Jericho.
PERSONS.—The twelve, the mother of the sons of Zebedee, two blind men, the multitude.
PERIOD IN CHRIST'S LIFE.—Last three months.

INTRODUCTION.
We learn now that Jesus has been speaking of his coming suffering and death, and that the disciples are thinking of their part in his kingdom, and possibly almost coveting the most prominent places. The sons of Zebedee, through their mother, come and ask to have the two places of honor in his kingdom. Jesus replied, “Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?” The disciples answered, “We are able.” The other ten disciples were quite indignant when they learned that these two disciples had sought special places of prominence. After this Jesus taught them wherein greatness lies. “Whosoever said ‘he, would be first among you shall be your servant.” As Christ was going on to Jerusalem there were two blind men who heard that he was passing, and they cried out for pity. The multitudes rebuked these blind men and told them to hold their peace, but they cried the more, saying, “Lord, have mercy on us, thou son of David.” Jesus stopped and asked what they would have, and the blind men replied, “Lord, that our eyes may be opened.” “And Jesus being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.” Dr. Horton, in commenting on this says, “‘twas easier to open the eyes of these two blind men, than to open the spiritual eyes of the two selfish disciples who sought the highest positions in the kingdom.”

EXPLANATORY.
17. GOING TO JERUSALEM.—Going from Perea to Jerusalem is up. TOOK THE TWELVE DISCIPLES APART.—From the other Passover pilgrims accompanying them. HE SAID UNTO THEM.—Mark says, “And he took again the twelve, and began to tell them the things that were to happen unto him.”

18. BEHOLD, WE GO UP TO JERUSALEM… AND THEY SHALL CONDEMN HIM TO DEATH.—This is the third recorded prediction of Christ’s death and resurrection made by our Master to his disciples. “The two preceding recorded occasions were just before and just after the transfiguration, and at least six months earlier than this.

19. AND SHALL DELIVER HIM UNTO THE GENTILES TO MOCK, AND TO SOURCAGE, AND TO CRUCIFY:—Still, after this renewed and detailed prediction, the twelve “understood none of these things.”

20. THEN CAME TO HIM THE MOTHER OF ZEBEDEE.—Her name was Salome, but however, she is not Salome who asked for the head of John the Baptist, although these two were taught as the same person by a teacher in one of our largest Sunday-schools. WITH HER SONS.—James and John. It will be noted that Mark in his record does not mention the mother, but speaks of the sons making the request.

22. YE KNOW NOT WHAT YE ASK.—They knew not what they were asking, because sitting on his right hand and on his left hand are far different from what they thought, and was to be obtained in a way which they had no conception.

25. LORD IT OVER THEM.—The governments in Christ’s time exercised arbitrary power.

26, 27. BUT WHOSOEVER WOULD BECOME GREAT AMONG YOU SHALL BE YOUR SERVANT:—Christian greatness consists in humble service.

28. EVEN AS THE SON OF MAN.—Christ’s example enforces this lesson.

29. AS THEY WENT OUT FROM JERicho.—Luke says, “As he was come nigh unto Jericho they were on their way to Jerusalem.”

30. TWO BLIND MEN.—Luke only mentions one and Mark says his name is Bartimaeus.

31. AND THE MULTITUDE REBUKED THEM.—The seeking soul will always be obliged to press through opposing influences when the decision is made to go to Christ. The opposition that comes from friends is always hardest to meet.

32. WHAT WILL YE THAT I SHOULD DO UNTO YOU?—He had already asked for mercy, but Christ will have him particularize his desire—and this not only for the definite fixing of his own faith, but for the sake of the multitude, that they may see the immediate connection between the faith and the miracle.
HELPFUL TO ALL

In the old school readers there was a fable called The Lark and the Farmer. The lark had a nest in the wheat field and the wheat was ripe. One morning she heard the farmer say to his son that he should go and get his neighbors to reap the wheat. The lark went to her young and said they were safe yet. The next morning she heard him say to his son that if his neighbors did not come, he should go and ask his kinfolks to come and reap it. Again the lark went back and said they were safe. The next morning she heard him say that if neither his neighbors nor his kinfolks would come, he and his sons would have to reap it themselves. The lark then went back and said to her young that now they would have to move as the farmer and his sons were going to reap it themselves. This fable teaches that others will not do for one what is his own work.

We have facing us conditions that will require serious effort to remedy. We have stood about long time looking for someone to remedy them and no one has done it. When we say to our sons and daughters we must remedy them ourselves they will be done and not till then. The boll weevil has come upon us and there has been a general forsaking of the land in many localities. During this year and next this pest will sweep as far north as Memphis and as far east as Atlanta. The South must change its system of farming or it is ruined. Less acreage of cotton will be put in and more time can be given to cultivation. It will be some years yet before we can hope to get a money crop in place of cotton, but this will come in course of a few years. In the meantime we must prepare to live at home. The farmer must lay up for the winter and the coming summer what he and his children will eat. When this is done the other industries will come easily. But this is a

I. C. Franklin
Principal Lum Graded School.
work that each individual must do for himself. Another can not do it for him.

Many of the leading men of our section are trying to get foreigners in who, they hope, will do this work for them; but the field will not be reaped so long as we depend on them. The Negroes have become a permanent part of our soil. They must become the future yeomanry of the country, provided of course that they go to work in dead earnest to bring about the change that circumstances have made necessary. We will never look at this great many are too immature and too inexperienced to do much, but a great many are able and they must take the lead in starting off.

If you know of any land that is under mortgage and must be sold, go and buy it in. If it is too much for you, get some worthy men to take some of it. Go to work on it with the intention of making a home for yourself. Build your hog lots where you can sow clover and peas. Plant your corn by modern cultivation. Be sure and raise all the corn, peas, and potatoes you will eat. Then plan to raise cotton and stock so you can pay off two to five hundred dollars on your debt.

This new test is a severer one than any the Negro has yet undergone. As a slave he proved himself a hard working and obedient servant. As a tenant after freedom he proved himself a hard working laborer, often making so much cotton as to glut the market. Now as a man to take hold of new conditions where he must launch out as a farmer for himself, will he acquit himself as well? Some will. Some have yet a wrong notion of the situation.

The most unwise thing that could happen at this time, would be to go into this work with the purpose of making a race issue to show what the Negro can do. Whatever he does should be with a view to doing well his part. God will take care of the rest. There must not come in our country a race issue.
Take Notice!

During August and September we shall conduct a special campaign for new subscriptions to the PLEA. We shall also take short term subscriptions from now till January 1, 1911 at twenty-five cents each. All of these "short term" subscriptions will stop the last issue in December unless renewed. Every person who writes us a letter or a postal card with news for publication will be sent a marked copy for four consecutive weeks after the receipt of the letter or postal card. In each one of these marked copies will be found a numbered slip. Hand the copy of the PLEA and the slip to a friend. If he sends in the slip with twenty-five cents (or more) you will be given the credit for having secured the subscription. Any one who reads this will also be given the credit for as many subscriptions as he may send in, without the numbered slip. The one who sends in the largest number of subscriptions, whether long or short term, during this two month's campaign will receive special mention in these columns. This certainly is the Master's business. May we count on you?

Personal

- The State Sunday-school Convention of Georgia meets at Lovett, Lawrence Co., with Hurst Grove Church, September 10-11, 1910.

- J. H. Perkins, Pulaski, Va., writes that he enjoys reading the PLEA very much. He also states that he has missed some copies. We do our best to have everything right when the mail leaves our office, and we are always sorry when the papers fail to arrive.

- On another page we print a song composed by Miss Sarah Godby, of Little Rock, Arkansas. It was suggested to her by the splendid work of Jacob Kenoly in Africa. She sang it by request at the Workers' Conference, at the Southern Christian Institute, last May.

- In this issue our readers will find an article delivered at the graduating exercises at the Martinsville Christian Institute last May by James R. Pannill.

- Something ought to be done to start a church in Savannah, Ga. Read what Bro. Simmons says.

- C. H. Dickerson, Nicholasville, Ky., says "The PLEA gets better and better. Issue of August 20th was a gem—worth a year's subscription" Words like these are worth much to those of us at the office who stand by the PLEA day in, and day out, through the heat of the summer, and the cold of the winter to produce the best religious weekly possible.

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

Samuel D. Cotterell, '08, minister of one of our churches in Nashville, Tennessee, preached a very eloquent sermon at the Institute Church of Christ, last Lord's Day. He is dividing his few days' vacation between the S. C. I. and his former room-mate, Albert Berry, of the New Light Printing Office, at Edwards, Miss.

President Lehman delivered an address at the Chautauqua, Shreveport, La., last Monday. From there he went to the state convention at Greenville, Texas.

Miss Hunt and Miss Gardiner returned from their Summer's vacation last Friday.

Saturday, August 20, 1910, will be a day long remembered at the S. C. I. All day there was remarkable activity at the Power House. Eight boys lifted huge logs, properly sawed, into their places for line shafts, pulleys were balanced and placed on line shafts, belts were cut and fitted. The steam pipe from the boiler to the engine was overhauled. At six-fifteen the boy at the throttle turned on the steam, the machinery began to hum, the armature in the dynamo made almost thirteen hundred revolutions per minute. Prof. Prout was watching the switch board and other electric appliances. The indicator on the volt meter did not move. All was expectancy. Soon all eyes observed the indicator move gradually forward. The current had started, and the Southern Christian Institute was soon to have electric lights. The switch to Allison Hall was turned on, and through the windows and doors of the Power House, there could be seen the brilliant lights in the Dining Room. The supper bell rang, the (Continued on page 7.)
I presume that getting ready for school this fall is absorbing the attention of most of my young people just now. In a few weeks young men and young women will leave their homes to go away to school. Those who would learn must move to educational centers, just as men who would be most successful in business must move to commercial centers. The various schools and colleges are educational centers. Some times a boy or girl says to himself or herself, "I haven't learned that I can at my home school, and should I plan to go away to school?" My young friend, that all depends upon the kind of a teacher you have in the home school, the kind of materials with which to work, in fact the general environment of your own life in and about the school. Do you want to be a farmer? Wouldn't it be worth your while to take the course in Agronomy and stockraising under a teacher, who is a graduate of an Agricultural college? Do you want to be a minister? Wouldn't it pay to put your life under a man of God who could inspire you with lofty ideals? Do you want to be a teacher? Wouldn't it be wise for you to sit in the classes of one who is trained in pedagogical thought and who knows the laws of the working of the mind? Do you want to be a carpenter? Wouldn't it be advisable to take a good course by working with a master mechanic? Do you want your life refined and made beautiful? Wouldn't it seem judicious for you to take yourself away from the hurtful associations of your home community (if those influences are not what they should be) and put yourself under the rigid discipline of a college dormitory? No man in this day can just grow. He must go through the process of having the kinks taken out of his life. And I am inclined to believe that most of us have enough crooked places in our lives that need straightening. God bless each one of you as you prepare your lives for greater usefulness.

**HOW TO HAVE A GOOD MOTHER.**

"Johnny's mother never scolds and frets, and is always just as good as she can be," said little Frank. "I wish my mamma was like that."

"What kind of a boy is Johnny?" asked his aunt, to whom he was talking.

"Oh, he is a good, kind, little boy. Nora says he is the best boy to mind that she ever saw. Why, auntie, he likes to have folks have a good time better than to have a good time himself!"

"Perhaps that is the secret of his mamma's never scolding," said Frank's aunt. "Good boys make good, happy mothers." —Selected.

**SIFTED SUNSHINE.**

We were walking one afternoon this summer through a dense woods. The trunks of the trees were huddled close together like children afraid, and overhead the foliage formed a screen which at first thought we should have called impenetrable. But we had not wandered long through the cool stillness before we discovered that, somehow or other the sunbeams had found their way there, too.

It must have been a zigzag course which some of them followed. The pointed firs presented their lancelike tops in threatening array, and even the delicate birches had posted countless little sentinels to check the invaders. But in spite of every obstacle, the sunshine sifted through. It lay caressingly upon the green leaves. It warmed the earth, and delicious, spicy odors arose like incense. It kissed tiny plants into flowers. It fell about us like a golden rain, transforming the dark, cavernlike recesses of the forest.

Ah! that blessed sunshine that filters through somehow, and sends its arrows of light into the very thickest of the shadows! Sometimes we are forced to walk in shaded places. Overhead trials spread out luxuriantly. Little vexations, sprouting like leaves on a thrifty tree, make a screen that bids fair to cut off our supply of sunshine, but somehow or other the bright beams make their way to us, changing our gloom to light, showing the flowers at our feet and filling the air with sweet odors. It is true that if we choose we may build ourselves prisons into which no light can enter, but in the world God has made there is always a chance for the sunshine to sift through.—Selected.

**IN NATURE'S LAP**

Away from the city's ceaseless grind,
Away from the nerve-strained throng,
Far out in the ocean's bracing wind,
Alone with the sea and the sky,
I turn to the source of every good,
To the One who reigns on high.

Away from the grime of the busy street,
Away from the jostling crowd,
Far up in the mountain's cool retreat,
Alone with the rocks and the sky,
I rest my soul in the solitude,
For I feel that God is nigh.

—Selected.
Arkansas

Dear Editor,—Please allow space in your paper for the following:

On the 15th of August at 4 o'clock the death angle visited the home of Bro. and Sister Scott, and took from them their daughter, and one of our beloved sisters. She obeyed the gospel at an early age and lived a christian life. She was loved by all her friends and neighbors. We have lost a great worker from our church and Sunday-school, but we feel that our loss is heaven's gain. She leaves five brothers, one sister, and a dear mother and father to mourn her loss. I pray the Lord will be with the bereaved and comfort them in their deep sorrow.

The Lord giveth and the Lord taketh; blessed be the name of the Lord.

I wish the prayers of every christian.

Yours for Christ,

FLORENCE EDWARDS,

Russellville.

Virginia.

About three hundred years ago—less than a day in the majestic sweep of time, Gov. Berkly said, "I thank God that there are no free schools nor colleges in Virginia. "About three decades ago in the midst of the greatest educational awakening the world had perhaps ever known—an awakening that still goes on without abatement,—President Garfield said, "Next in importance to freedom and justice is popular education without which neither freedom nor justice can be maintained."

These two historical utterances were typical not alone of the men, but of the times in which they lived. Gov. Berkly, an aristocrat of the aristocrats, lived in an age when aristocracy ruled America, and knew that the security of its power must rest upon the ignorance of the masses. President Garfield lived in an age when individualism was free to assert itself as never before when the spirit of popular government permeated the entire nation; when the tide of democracy had swept the country—and driven off the spirit of aristocracy, as a sailing ship is driven before a tempestuous gale.

Thanks to this same tide of democracy, the country is now dotted from shore to shore with schools and colleges. Instead of being born into a sphere of favoritism, every man finds himself practically upon a plain of equality with his fellows; and the state now says to all, behold your opportunity is before you, if you have with you that which you think worth while to cultivate let us have it; for the success of popular government, and the prosperity of the nation depends upon the intelligence of the individual citizens. "Not only have millions been spent in the past, but millions are yet being spent every year in order that these great educational opportunities may be had by every youth in the land. There remains no excuse for any one being longer hampered by ignorance in the battle of life. For his incapacity no one can plead "I had no chance."

And especially it seems to me is this true of the American Negro. It has almost become second nature for the black man to complain of disadvantages, but however justifiable his complaints may be on the other scores, the truth is that when it comes to the educational standpoint he has a very little right to grumble. In fact in some respects he has the advantage of his white brother of ordinary means. Take for instance the matter of expenses, the white youth as a general thing comes out from a better provided home, and is used to better fare and when he enters school he demands such fare as he has at home. Better fare calls for higher fees. Now comes the son of the laboring class of white men to enter school, he finds himself almost handicapped on account of high tuition. On the other hand the Negro boy as a general rule does not come out from such well provided homes, he has been accustomed all of his life to bearing the burden in the heat of the day and when he enters school he does not demand expensive fare because he has not been used to it at home. Better fare calls for higher fees. Now comes the son of the laboring class of white men to enter school, he finds himself almost handicapped on account of high tuition. On the other hand the Negro boy as a general rule does not come out from such well provided homes, he has been accustomed all of his life to bearing the burden in the heat of the day and when he enters school he does not demand expensive fare because he has not been used to it at home. Even when the Negro boy is unable to pay the small fees that are charged, he still has (if he is deserving) the advantage of the white youth of the 20th century. Practically all of our schools furnish work by which quite a number can earn at least half their way, and in some schools philanthropists furnish scholarships worth from $25. to $50.00. So when the whole thing is summed up the Negro is getting the same education as the white student at half the cost.

Again no such discouraging distances separate us from good schools, as in the case of Booker T. Washington. He had to tramp the whole length of Virginia to reach the only school at that time provided for Negroes. But now in addition to Hampton we have in this common wealth alone, the State school at Petersburg, Union University at Richmond, Virginia, Seminary at Lynchburg, Mission College at Norfolk, the Industrial school at Lawrenceville, Ingleside Seminary at Berkeley, good secondary schools like the M. C. I. in nearly
every county, parochial schools in every town and a public school at every man's door.

What shall we do with these advantages? Those who do not appreciate them will certainly find themselves receding further and further into the background of civilization unable to compete with the masses of today in the fierce struggle for existence. For myself I may fail, but I am resolved to try to take the advice of the great man who said, "Greatly begin—though thou hast time. But for a line be that sublime; Not failure but low aim is crime."

JAMES R. PANNELL.

Martinsville.

Arkansas

SAVIOUR, LEAD ME ON.

By SARAH A. GODBY.

When I listed in this war
Lead me on, Lead me on,
Took thee for my guiding star,
Saviour, lead me on.

Chorus.

Lead me on, Lead me on,
Lead me on, Lead me on,
Thou hast been my hope and stay
Savior, lead me on.

When the stormy billows roar
Lead me on, Lead me on,
Then I look to heaven's bright door
Savior, lead me on.

Listen to the Savior's voice
Lead me on, Lead me on,
Take me for your only choice
Savior, lead me on.

Go into the open fields
Lead me on, Lead me on,
Temptations come but do not yield
Savior, lead me on.

"Go into the desert wide"
Lead me on, Lead me on,
Tell to sinners Christ hath died
Savior, lead me on.

Go into the heathen land
Lead me on, Lead me on,
Go and take them by their hand
Savior, lead me on.

Georgia

Dear Editor:—Please allow space for the following from Georgia. We spent the greater part of June at Springfield and in Savannah. We do not have churches at these two places but we have members. They are from South Carolina. We visited Springfield June 5th. We preached morning and night to a large audience at the Baptist Church. Being told of the disciples at Savannah, we left Springfield on the 6th. We spent a week there trying to find enough disciples to start a mission. Finding a few who said they were willing to begin, we rented a hall to hold service each Lord's Day with the understanding that we begin the first Sunday in July. We then came back to Springfield where we visited the homes of the disciples, talked of the needs of a christian church. An appointment was made for the 4th Sunday, J. C. Counts of Fairfax, S. C. was with us on that day. He rendered us two splendid sermons.

On the 27th we returned to Savannah, there being such a few disciples, they thought they would not be able to sustain their mission. Encouraging them all we could we left them. Savannah has a large population of colored people. We need a church there. Christians move there from South Carolina and find no church, and loose hope of ever having one and join the denominations. There are active members in the denominational churches in Savannah who were once members of the Christian Church.

The second Sunday in July found us at Berea Church assisting Eld. Yopp in a meeting. While we only had one addition the church was greatly strengthened. It was a pleasure to labor with Eld. A. Yopp. He is one of Georgia's best preachers.

On the third Sunday, we were at the Eastman Church. The pastor was not present, we filled his place. In the afternoon we witnessed a large Sunday-school. It was a pleasure to us to teach one of the classes and give the school a lecture. Rosa Towns, a little girl of twelve should be credited for the success of this Sunday-school. She was baptized into the one body the 5th Sunday in May. If encouraged she will be a great strength to the church.

On the 4th Sunday we were at Springfield, because of some hindrance we did not have service, it was deferred until the 5th Sunday. J. C. Counts was to be with them on that day, so we did not return.

On the 25th we came to Caldwell to assist Bro. Yopp in his meeting. There were three added to the saved. During our stay at Caldwell we stopped with M. Davis. He and wife made it pleasant for us. The Southwestern District Convention was to meet at Christian Hope; the Baptists were having their district meeting on the same day, so it was deferred until the first Sunday in September. August 4th we left Eastman for Tenniville to hold a meeting for W. H. Smith at White's Chapel four miles from Tenniville. H. W. Smith met us at (Continued on page 7.)
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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

PROGRAM FOR SEPTEMBER.

Topic: Our Greatest Need Now—Evangelists; Medical Ministry; Industrial Work.

Supplemental: The Story of Kulpahar; Rath District; Pendra Road; Bina.

Hymn: “Jesus, Lover of My Soul.”

Bible Lesson.

Prayer.

Hymn: “Tis so Sweet to Trust in Jesus.”

Business period: Remind the members that September is the close of the National year and that all pledges and offerings should be paid early in the month. It is important that all monies for the National treasury reach Mrs. M. E. Harlan, Missionary Training School, Indianapolis, by September 20.

Roll-call: Respond by giving some item of interest about Kulpahar, Rath, Pendra Road, Bina.

Offering: You have given twice if you can give as if you were receiving a favor.—A. R. Wells.

Song: “Rescue the perishing.”

HELP FOR THE MEETING.

The set of leaflets quoted in the topical Year Book for ten cents includes two old leaflets on industrial work, one old leaflet on Kulpahar, some on medical work and a number of other helpful leaflets. Order from the Corresponding Secretary, Missionary Training School, Indianapolis.

SUGGESTIONS FOR THE PROGRAM.

Sentence prayer for strength to meet the needs of the work.

Paper: “The power of the Gospel.” In this paper emphasize the power of the gospel to save the body and the mind as well as the soul.

Discussion of the articles on the program, which follow, also the article, “Dinna ye hear it! Winna ye hear it!” to appear in the September Missionary Tidings.


Reading: “An Incident in Medical Work.”

Hymn: “Savior Like a Shepherd Lead Us.”

Benediction: “God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.”

HEALTH FOR THE PROGRAM.

THE NEED OF EVANGELISTIC WORK.

Today we hear much of supply and demand. From the poor laborer who earns his bread by the sweat of his brow, up to our legislators in congressional halls, the subject of need is being discussed relative to our physical, commercial, political and national well being. It is the need that creates the demand, and the demand fixes in a large measure the supply.

Never before in the history of the religious world has the demand for evangelistic work been so general, so imperative and so successful as now, thus proving the great need of it. Where is it needed? At home and into “the uttermost parts of the earth.” We hear the great commission so often and repeat it so thoughtlessly that we do not stop to justly consider the dynamic force of its words, and the clear-cut answer it gives to many disputed missionary questions.

The first church in Jerusalem was certainly in a city where for centuries the religion had kept before the eyes of the people their obligation to the one true God. But the one new faith in Jesus as The Christ immediately urged them along world-wide evangelism. It required them to establish churches in their homeland first; so we must evangelize our homes, our towns, our States, our America; but we must not forget that our obligations are not limited to our Jerusalem, our Judea, our Samaria, but end like theirs, only with the uttermost parts of the world. These words show that the Savior saw no end to the necessity of preaching the gospel. If the gospel were once preached to every creature and the end of time did not come, there would still be the necessity of continued evangelizing because of the constant growth of the human family.

World evangelism then is the task always confronting the Church of Christ. Two serious reflections should stir our hearts and souls to their very centers: first, if we do not obey the Savior’s commission the world may be lost because of our neglect; second, if we do not obey it, we will be lost because we neglect it.

In our need and enthusiasm sometimes we forget that the work is our Father’s and not ours. We do not stop to do His biddings, nor do we make a daily report to Him, but undertake to carry out our evangelistic plans ourselves. In just so far shall we fail.

—Missionary Tidings.
HELPFUL TO ALL.

If it does it must end in death to the Negro race, for this issue could not stop when a few people would be disposed of. The Negro must begin in dead earnest to do his work in such a way as to be a blessing to the whole South. The old South produced such men as Lamar, George and Lowery and they will have descendants who will yet make the South glorious. They were stern but generous and kind. They could be trusted, as many a servant learned to his joy.

True growth can come only by true humility. Christ uttered a fundamental truth when he gave the parable of the upper room at the feast. The man who went to the higher room unbidden was told to come down and the man who went to the lower room was asked to come up higher.

Georgia

(Continued from page 5).

the train and carried us to his home, twelve mile from Tenniville. We were greeted by his cheerful family. Everything was pleasant at the home of Bro. Smith. The preacher who stops with Bro. Smith will fare well. He has eight children, three boys and five girls. They are from twelve to twenty-eight and all are at home. He is comfortably situated, and he has a nice house, a splendid orchard, a store with a large patronage of both races, a fine $500 horse. He is blessed with a good wife. She nobly stands by him. If he does not succeed, it will not be her fault.

Yours in his name,
W. M. SIMMONS,
EASTMAN.

SOUTHERN CHRISTIAN INSTITUTE.

(Continued from page 2.)

switch in Allison Hall turned out the lights, the students marched in by the light of the dying day, Mrs. Prout on the switch and cheer upon cheer went up from those assembled there. The students gave the College Yell. Mrs. Lehman proposed cheers for Mr. and Mrs. Prout. The bell then sounded and all were seated. Miss Hunt asked the evening blessing. The lights died away. Lois Lehman was seated at Mrs. Prout's piano and began playing, "Count Your Many Blessings." All joined in the singing, and just as they reached in the song, "See what God hath done," the lights came back in all of their beauty.

The church at Ashland Ave., Chicago, gave much to make all of this possible. Other friends have assisted and there is still opportunity to help.

It seems almost a coincidence that the new Allison Hall that stands in the place of the Allison Hall which was destroyed by fire by the explosion of a lamp less than two years ago, should be the first building on the campus to be made ready for the lights. It is hoped that all of the buildings will be wired by the opening of the fall term in October.

Eric Hunt was the delegate of our church at the Mississippi State Convention in Jackson from Thursday till Sunday.

The girls gave a party in their Y. W. C. A. room, Saturday evening, in honor of Miss Hunt, their matron, who had just returned from her vacation trip to Pennsylvania. There were games, songs, speeches, toasts, and a general good time.

The following students give the Sunday-school talks for September: Sept. 4, Nancy Jennings; Sept. 11, Richard Davis; Sept. 18, Gentry Robinson; Sept. 25, Florence Blackburn.


Vol. II - - - - No. 14.

Edwards, Mississippi, August 22, 1910.

It now seems very probable that every room in the dormitories at the Southern Christian Institute will be occupied at the beginning of the fall term, Oct. 4. If you have not written for a place, you had better do so at once.

The machinery for our planning mill is waiting under temporary shelter for a permanent home where much of the finishing lumber for Smith Hall will be prepared.

A graduate of the Institution gazed recently upon Allison Hall for the first time. His heart was filled with delight as he said, "And the boys made that building." He then took a walk through it, saw the dining room, kitchens, bakery, cellar, with cement floor and containing more than two thousand quarts of fruit put up by our girls, the beautiful walls, electric lights, hot water radiators, and galvanized tin shingles upon the roof. He was told that the girls who work in the building have their rooms upstairs.

It is only a short time now till the fall term begins. Write for a catalog, and show it to your friends.

Yours very truly,
T. M. BURGESS, Principal.
Lesson 10
Lesson for September 4
Edited From Standard Bible Lessons.
TWO PARABLES OF JUDGEMENT.

GOLDEN TEXT.—"Therefore say I unto you, the kingdom of God shall be taken away from you."
—Matt. 21:43.

TIME.—A. D. 30, Tuesday, April 4. PLACE.—In the courts of the temple of Jerusalem. The close of our Lord's ministry is rapidly approaching. A last mighty appeal is being made to persuade the Jews to accept him as their Messiah—their prophet, Priest and King. Every moment is electric with the importance of closing opportunities. PERSONS.—Jesus the Sadducees and Pharisees.

INTRODUCTION.

With this lesson begins a long series of herculean labors to save the Jewish nation. The leaders were determined to pursue a course which led to certain ruin. Jesus strove to stem the tide, all day long, with every possible argument.

EXPLANATORY.

33. ANOTHER PARABLE.—The illustrative teaching of Jesus is simple, but always luminous. The student of the parable should aim to catch the particular truth in the mind of the Master and then study it in the light of its various focal points. "The abrupt, imperative manner in which his parable is introduced betrays the emotion of the speaker. He is aware what deep offense the words last spoken have given, and proceeds to reveal his knowledge by foreshadowing his own fate. HOUSEHOLDER.—He who plants the vineyard. The vineyard in this instance is the kingdom of God and the planter God himself.

34. THE SEASON OF THE FRUITS.—The time for fruition of God's plans. SENT HIS SERVANTS.—The prophets.

36. SENT OTHER SERVANTS.—The patience of God in sending prophet after prophet, warning after warning to a derelict people inspires us with wonder and awe. It may be said, however, that it is easier for us to see these things in the light of historic development than it was easy for them to see them when they were making history.

37. HIS SON.—Jesus, whom he had appointed heir of all things according to Heb. 1:2.

38. LET US KILL HIM.—These ungrateful stewards in the parable went from bad to worse. From ungrateful treatment in the first place, they proceeded to violence and murder. All of the traits of character that center themselves around selfishness grow gradually into the worst of crimes. Indeed, selfishness may be said to be the mother of all that is bad.

39. AND THEY TOOK HIM.—To us the significance of this parable is exceedingly plain, but to these self-blinded Pharisees and Sadducees, it was not clear. Jesus was making a tremendous effort to get them to see themselves in this picture. AND KILLED HIM.—With what sad calmness does Jesus tell the fate of the son, so certain that it is already as good as done. It was done in their counsels, and yet he does not cease to plead, if perchance some hearts may be touched and withdraw themselves from the confederacy of murder.

42. THE STONE WHICH THE BUILDERS REJECTED ETC.—Thus finally every social system will be tried by Christ and the Christ principle. The stone which worldly builders have rejected is to become the head of the corner for the new structure of humanity, the stone over which shall stumble every self-seeker, and under which, at last, shall be crushed every self-seeking principle and aim in the use of privilege.

43. SHALL BE TAKEN AWAY FROM YOU.—How literally this has been fulfilled is evident to any student of history. The people to whom the kingdom was first entrusted are scattered to the four corners of the earth.

44. HE THAT FALLETH ON THIS STONE.—Jesus comes to be the Messiah; the Jews reject him, and thereby lose the Messianic felicity. He is notwithstanding; placed by God as the corner-stone of salvation; the Jews try to pull him down, to defeat the divine plan by putting him to death, but in falling he will scatter like chaff their schemes and the snares.

45. AND WHEN THEY SOUGHT TO LAY HOLD ON HIM.—They listened attentively until they found out that the Master's shafts were directed at them. Then their interest turned to bitterness, their attention to rebellion and they hoped to thwart the purpose of the living God by interposing obstacles of their own puny making.
HELPFUL TO ALL

“Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you.”

It has been a hard matter to get the people to see that the only way to get the really good things in this life is to get right first themselves. Every evil in society or home is due directly to our own imperfection. So often we see wrong in others and we spend much time in complaining of them when really the great question is our own reformation. We do not give a little child a knife because it would cut itself. In like manner God does not give us prosperity and happiness because we are not good enough to use them right. Just as soon as we do, he will come to us with an abundance of good things, pressed down, running over, for he said “to him that hath shall be given, and from him that hath not shall be taken even that which he hath.” If we have heart capacity to contain it; God will give us abundantly, and if we have not that capacity, he will take away that happiness which is really ours.

Then, since this is the law, it is our duty to go to work to seek out God’s righteousness and trust to him to work out for us a happiness that will be far superior to anything we can now conceive. The world is far from good, but probably some of the badness is due to our own neglect. God has no way of making this world better but by using us as teachers. If men are bad, they must be made better by somebody, and it may be you and I are the ones that he is counting to do this work.

The work lies right along the line we have been pursuing for some time, only we may not have properly understood our work. Our evangelistic work must be greatly strengthened. Our home church work must be made more natural, our Sunday-schools must be made more enthusiastic; our public schools must be recast so as to really fit the children for the real duties of life they must meet. We have made the fearful mistake in the past of designing our schools for the preparing of professional men. We instinctively made the children feel that they must become teachers, lawyers, doctors or ministers, and if they did not want to do this they need not go to school at all. Our whole school system must be recast so as to become an auxiliary to the church in preparing the children for better living.

There is at present a fearful deterioration of the youths of our land. They have more idleness, smoke cigarettes, dissipate in dancing and even worse practices until we could not send out an army of young men who could endure the hardships of battle. There is a loud call for reformers, men and women who are willing to make great sacrifices in order that certain unpopular, though righteous causes may prosper. One time a young man asked the poet Whittier what he should do to develop himself, and he replied, “If thee would be great in soul, join thyself to some unpopular righteous cause.”

Especially do we urge upon the Negro youths to go to work in dead earnest. There is so much that needs to be done, but whoever does it must do so at a sacrifice. There is much demand for good laborers among the Negro boys so they can get good wages, and therefore it requires much courage to undertake other work that promises no such pay now but these things must be done if we may expect to make much progress. It does not mean that he who undertakes it must always starve. If he goes at it right, he will soon inspire others who will give him a good competence. The country gave Wendall Phillips $40,000 to do his abolition work with. But to begin the work some one must make the sacrifice, and we look to our young men from our schools to do it. We need to make a genuine effort to seek God’s righteousness.

SECRET OF TRUE JOY.

Tauler of Strausburg, met a Christian beggar. “God give you a happy life, friend,” he said, as he passed. “I thank God,” said the beggar, “I am never unhappy.”

“What do you mean?” said Tauler in amazement. “I mean that when it is fine I thank God, when it rains I thank God, when I have plenty I thank God, when I am hungry I thank God, too; and since God’s will is my will, whatever pleases him pleases me.”

“Who are you, then?” asked Tauler. “I am a king,” said the man in rags, “A king! Where is your kingdom?” “In my own heart,” answered the beggar with a laugh.

This was good philosophy, scriptural theology, practical Christianity, and divinest wisdom. He is king over himself who makes God king over him.

—Selected.
THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from the press of THE SOUTHERN CHRISTIAN INSTITUTE
Published in the interests of the cause of Primitive Christianity and the general interests of the Negro race.

PRICE PER ANNUM $1.00
Send all communications to THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Take Notice!

During August and September we shall conduct a special campaign for new subscriptions to the PLEA. We shall also take short term subscriptions from now till January 1, 1911 at twenty-five cents each. All of these “short term” subscriptions will stop the last issue in December unless renewed. Every person who writes us a letter or a postal card with news for publication will be sent a marked copy for four consecutive weeks after the receipt of the letter or postal card. In each one of these marked copies will be found a numbered slip. Hand the copy of the PLEA and the slip to a friend. If he sends in the slip with twenty-five cents (or more) you will be given the credit for having secured the subscription. Any one who reads this will also be given the credit for as many subscriptions as he may send in, without the numbered slip. The one who sends in the largest number of subscriptions, whether long or short term, during this two month's campaign will receive special mention in these columns. This certainly is the Master's business. May we count on you?

Personalas

—Eld. Bennett is conducting a revival in the Christian church at Edwards.
—Eld. J. N. Turner, of Mound Bayou, Miss. sent a letter too late for publication before the Mississippi State Convention. He urged the delegates to go to Jackson “with the spirit of Christ.”
—How many short term subscriptions have you taken for the PLEA? We received a nice lot of subscriptions from the Texas Convention—all for a year.
—We are cutting off a number of subscribers who are quite a ways back on their subscriptions. We shall be very glad to see them pay up and then they will be restored to full standing. It is a wrong done a subscriber for him to feel that he can get a paper a number of years without paying anything. We are doing our best to make the Gospel PLEA a greater religious weekly than ever.
—We trust that every convention will send a report to the PLEA. The readers are interested to know what was accomplished in all the states.

NOTES FROM OUR SCHOOLS

LIBERIAN CHRISTIAN INSTITUTE.

Some of our boys have been taken into Palmas to war. We hear that some of the Liberian boys have been killed, but have not heard whether any of ours are among the number or not.

We are having fine crops this year.

We hear good reports from one of our boys, James Rundles, at Southern Christian Institute. May he be obedient and make use of every opportunity.

We have twenty boys boarding at the school. We have a full attendance.

SOUTHERN CHRISTIAN INSTITUTE.

We clip the following from a special from Jackson to the Vicksburg Daily Herald: “One of the features of the Mississippi exhibit at the Ohio Valley Exposition, Cincinnati, will be that of the Negro Industrial School at Edwards. This school has sent on a display of corn and other cereals that is a revelation to those who have seen the exhibit.” We congratulate Prof. Young and his boys on the work of their department.

Work on the foundation of Smith Hall has been delayed several weeks owing to the failure of the reinforcements to arrive.

The Sunday-school taught by Mr. C. E. Saint, in that magnificent Sunday-school at Canton, Ohio, having an enrollment of more than one thousand, sent a check for five dollars towards the building of Smith Hall. The Sunday-schools are just beginning to find out their power for the spread of the gospel among all nations. God bless the givers. The boys in the class range from 12 to 16 years of age.

The new barn is about ready for the cypress shingles. We shall make our own shingles. The only cost for the building of that splendid barn will be student labor, cypress logs and nails.

Word has reached us of the marriage of Jacob Kenoly in Africa. We hear only words of highest praise for his bride. May the work at the Liberian Christian Institute continue to prosper. We know the readers of the PLEA will join in wishing them

(Continued on page 7).
This is the time of year when young people's minds turn to thoughts of school, a new suit of clothes, new books, new teachers and in many cases new schools. If you are to attend a new school away from home, you should be very careful to select a good one. I trust that my young folks will attend one of our own schools.

Africa

Dear Uncle Isaac:—I hope you and all the good people are well. I am attending school every day. I am glad I have this opportunity; I am doing my best. I want to be the best in my class, and hope that my record be good. I hope to come to the S. C. I. some day if my teacher can recommend me; then I could see you.

One of our school-mates was killed by an old house falling on him and was buried last month.

Kindly remember me to all the cousins.

Very truly yours,

CLARA WALKER,
SCIEFFELIN, LIBERIA.

A PRAYER.

Now before we work to-day
We must not forget to pray
To God, who kept us through the night
And brought us to the morning light.
Help us, Lord, to love thee more
Than we've ever loved before;
In our work and in our play
Be thou with us, Lord, to-day.

—Selected.

THE LITTLE TREE.

In the middle of the wood stood a great pine-tree,
With a baby pine at its foot. The mother pine was
So tall that she could look over the heads of all the
Other trees, but the little one was not larger than
The ferns and yellow violets that grew round it.
"Stand up straight, my dear," said the old tree.
"Yes, mamma," said the baby pine, "you always
Say that."
"Of course," said the mother pine. "How I
Should feel if you grow up with a crook in your
Stem! I knew a little tree once that was not careful
to stand straight, and so all its life it bent to one
Side. One night there came a great wind, and the
tree went down with a dreadful crash, and it carried
with it an owl's nest that was built in its top, and
broke all its eggs. Just think of that! Now, if
you will do as I say, you will grow up a tall, straight
pine, and the jolly little sunbeams will call on you
first in the morning and stay with you longest at
night."

"I'll try my best, mamma," said the good little
tree, and it drew itself up. Now it happened to be
Arbor Day, and the children were hunting for a tree
to transplant.

"Oh, look here!" called Violet. "Here is a dear
little pine, and is just as straight as an arrow!"
"So it is!" said the other children. "This is
just the one for us." Then they dug up the tiny
tree, and planted it beside the schoolhouse with due
honors. —Youth's Companion.

THE STARS ARE EVERYWHERE.
The summer comes and the summer goes,
Falls the leaflet and fades the rose;
But summer or winter, in bloom or blight,
The sky is above, with its worlds of light
For the stars are everywhere!

Over the streets of the crowded town,
Over the woods and the desolate down,
Wherever a foot may chance to fall,
The steadfast shining is over all—
For the stars are everywhere!

O lonely pilgrim along life's road,
Through shadow bearing thy weary load,
Thou canst not wander so far astray
But a light shall brighten about your way,
For the stars are everywhere!

—Selected.

MY GRANDPA’S EYES

My grandpa is a dear old man,
And he is wondrous wise;
But, sad to tell, my grandpa dear
One day lost both his eyes.

I searched them here, I searched them there,
I searched them all around.
For Grandpa could not read a word.
Until his eyes were found.

I searched them here, I searched them there,
Till—what do you suppose?—
At last I found my grandpa’s eyes
On baby sister’s nose!

—Selected.
Report from the Field.

Arkansas

Dear Editor of the PLEA:—We are just from the little church at Russellville where we held church meeting on Saturday afternoon. Some brief remarks were made by my husband, deacon Woodard and the writer. Bro John Franklin reclaimed to the church. This was a happy meeting to see this noble man come home as he had been away for about six or seven years. May he prove faithful to all his duties.

There is lots of sickness in this country. Our dear Sister Brock is not doing so well. Sister Powell our evangelist’s wife, is very ill, also their son. The writer has been very busy at the sick bed of Sister Johnson who died. After this the other two I have just mentioned, and you may know that we are much worried. I pray them a speedy recovery.

Yours in Christ,

SARAH L. BOSTICK,

ARGENTA.

Prof. J. B. Lehman, Edwards, Miss., Dear Bro. I write to say through the PLEA that while my wife is somewhat improved our beloved Eugene is very sick with malarial fever, hence, I am confined to my home trying to give whatever comfort and aid that is possible for me to give at this time.

Pray for a blessing on us.

MOSES POWELL,

ARGENTA.

To the Readers of the Gospel PLEA:—I will say our quarterly meetings for the State of Arkansas, (except one at Clover Bend) are all over this side of the convention. The last two were not so largely attended as the former. District No. 1 was held with the Little Rock congregation, with a very small attendance. District No. 2 was held at England, where we have only four or five members, but we had a better meeting in every respect, which was due solely to the energy of Bro. George Ivy, their pastor, and Bro. Moses Gatrell and his faithful wife who are always looking out for church interests. The writer and Mrs. Bostick attended both meetings returning from England for service at Argenta Church, Lord’s Day, but was ruined out.

We are having quite a deal of sickness among our people and some deaths occasionally. The writer accompanied by Mrs. Bostick has just returned from Russellville where I went to hold services for a congregation that I have been recently called to serve. Since my last visit there sister Emma Scott has been buried, and even while we were there the death angel visited another neighboring family taking one of its inmates.

A service at Russellville was not the best though some improvement has been made. There is yet quite a deal of work to do to set in order the things that are wanting in that place. On leaving for Russellville we left Sister Powell confined to bed (little convalescent at the time) with fever and on returning found her son Eugene, prostrated with a very severe case of fever with very little improvement. The former persons spoken of are wife and son of our present evangelist, Eld. M. Powell. We pray for them a speedy recovery.

We expect to spend the next few days with the old home church (Pearidge) where its pastor Bro. H. Martin is engaged in a protracted meeting with and infinite limit. Much good can be accomplished. The people of this section are very much encouraged over the bright prospects for a good crop. Corn is splendid and it seems as if cotton is going to be likewise, we hope so at least.

Chills and fever are prevalent among us now. Mrs. R. B. Ivy is with us this week. Next week Mrs. Bostick will go to England, Arkansas to spend a week with friends. Hoping that great results will be had from our summer meeting.

I am yours in Christ,

M. M. BOSTICK,

ARGENTA.

North Carolina

In the August 13th number of this paper, we read with interest the article captioned “Paschalant letter to the disciples of Christ,” from the pen of Prof. H. F. Woodhouse. Fearing that some of the Christian brotherhood may not know Bro. Woodhouse I shall in a word introduce him to the readers of the “PLEA.” H. F. Woodhouse is a resident and prominent business man of Elizabeth City, N. C., an Eld. in the Eastern North Carolina Convention of the Christian church, and is editor and proprietor of “The Signs of Times,” a semi-monthly published at his home city. This paper is several years old and was conducted a while as an organ of the eastern North Carolina Disciples, but now I think it is a private or individual affair. Brother Woodhouse is an earnest worker and we hope that his getting in touch with this great paper will cause it to spread itself over the field where it has been hitherto unknown. We shall send in some new subscriptions soon. Our Sunday School Convention in the Stormy Creek Dist-
trict passed off successfully and now we are as busy as bees working on the Goldsboro school building. The writer is to visit two other Conventions during the months of September and October. We have been on the field all the Summer and can realize some degree of success. From now on we hope to be able to write and let the churches know what we are doing.

E. L. Whitfield.

Goldsboro.

Mississippi

Dear Editor:—It has indeed been some time since I have said a word to the brotherhood through this valuable paper. But nevertheless I have been with you in mind in the good work. The convention is over now and we have already started for a twelve months’ work in Jesus’ name. It was not just all it might have been but it was good and I do feel that great good will come from the work done in Jackson at the convention.

I wish to say that every brother should make himself a committee of one to see to it that the work will not lag this year but that it will go on to success. I am ready to serve anywhere I may be called to do God’s service.

This week Elder K. R. Brown, B. C. Calvert and the writer are carrying on a week’s meeting at the Jackson church. So far we are having good meetings, and the people are attending the meeting fairly well.

Trusting that the brotherhood may stand together for the cause of Jesus Christ,

I am yours in the work,

H. G. Smith.

Jackson.

The convention is over; all things being considered the convention was good. The churches reported fairly well. A few made no report. Several strong gospel sermons were preached during the meeting.

The brethren must be careful of the form of resolutions and recommendations or the churches will be brought under a discipline or human creed. The Jackson church is a very important matter and every member in the state should rally to lift the debt. It is as great a missionary work as the disciples can do. A direct appeal will be made to the churches which must be answered with a liberal donation for the Jackson Church. The convention closed with a very good impression left upon the citizens of Jackson.

Eld. Miles Smothers was elected president, and Eld. H. L. Bennett, vice-president. There is no evangelist for this conventional year. Therefore, we hope to be able to pay off the Jackson church debt.

The few members of Jackson have indeed done well. They furnished the church with chairs, a table, stove, pulpit and a bell has been delivered and more than half of the money has been paid on the bell. The outlook for a strong congregation in the city of Jackson is good.

Yours for Christ,

K. R. Brown.

Port Gibson.

Mission Study Classes

The World Missionary Conference sends a message to the Church in Christian lands in which it is stated that “The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. The present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.” The Church is facing this situation. Such sentiments expressed by people of thought could be given in great numbers. Missionary work is now recognized as never before to be a world enterprise. Those who serve the Church in what is called the foreign fields must be people who can stand side by side with the leaders in world thought and action. If the home base is a sympathetic, uplifting power of helpfulness, those, too, who serve at home must appreciate the importance and magnitude of the task. The success of world-wide victories for Christ depends in a large way on the intelligent co-operation of Christian men and Christian women in the dear home land. Woman has done and will do her full share of the work. Shall she not seek all that helps her to be a better worker? Here again, as in the days of old, “A wise man (or woman)is strong; yea a man of knowledge increaseth strength.” One of the requisites for the best helpfulness is missionary intelligence. The rapid development of mission study classes within the last few years has been a valuable aid in meeting this need.

For seven years, and now entering upon the eighth there have been both foreign and home united mission studies for the use of the women’s missionary societies of all churches. Since their beginning these have been more or less used by the auxiliary Societies of the Christian Woman’s Board of Missions. They give the average woman a good oppor-
Christian Woman's Board of Missions.

September 3, 1910.

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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

"In a napkin smooth and white,
Hidden from all mortal sight,
My 'one talent' lies to-night.
"Mine to hoard or mine to use,
Mine to keep, or mine to loose;
May I not do what I choose?
"Lord, Oh! teach me what to do:
Make me faithful, make me true
And the sacred trust renew.
"Help me ere too late it be
Something yet to do for Thee,
Thou who hast done all for me."

Notes

Did all who receive the TIDINGS read the article, -A Friend Indeed,-by Miss Laura Gerould Craig in the September number? How are you treating this friend?

It was told of a woman in Kansas who had been taken the Missionary TIDINGS for a number of years and had never removed the wrappers, that finally she happened to hunt them up, read them and became interested and now she desires to read them when they are new. Are there others like her, or who have not as yet removed the wrappers?

Mrs. Bostick sent thirteen new subscriptions for the Missionary TIDINGS, recently and is also sending lists for the Gospel Plea.

A STORY.

"Last Sunday afternoon," said Miss Florence in the Junior meeting, "I asked you all to learn a missionary command from the Bible for our meeting today. Now I wonder how many remembered to do it."

A dozen bright faces looked quickly up and a dozen eager hands waved frantically in the air.

"Good!" said Miss Florence. "Now, Ralph, you may tell us what you learned."

"Go ye into all the world and preach the gospel to the whole creation," said Ralph.

"O dear, he’s said mine," said Eva, in a disappointed whisper.

"And that’s mine too," said Edna.

"And mine," said Ruth.

"Mine is something like it," said Robbie. "Go ye therefore and make disciples of all nations."

"Yes, that really is the same command," said Miss Florence; "only Matthew tells it one way and Mark the other. Hasn’t any one learned a different one?"

There was silence in the room as the children looked into each others faces.

"I don’t believe there is any other," said Robbie at last.

"No other command in the Bible that has to do with missions?" said Miss Florence in surprise.

"Why there are hosts of them. Now some one tell me the Golden Rule."

"All things therefore, whatsoever ye would that men should do to you, even so do ye also to them," said Eva eagerly.

"That doesn’t say anything about missions," said Robbie.

"Now just think a minute," said Miss Florence. "Suppose you were a child in one of these far-away lands, ignorant and ill-treated, perhaps, and taught to bow down to ugly stone idols. Don’t you think it would bring a wonderful joy and blessing into your life if some one came to you with the story of the dear Savior we know so well and taught you how to live as He wants us to?"

"O, yes, I ‘spect it would," said Robbie.

"Then if we really live up to the Golden Rule, we must do for those in heathen lands as we would like to be treated if we were in their place," said Miss Florence. "Now who can tell me which command Jesus said was the greatest?"

It took a long time to think this out, but at last Ralph’s hand went slowly up. "Wasn’t it this," he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength?"

"Yes, indeed," said Miss Florence. "Now if we love God that way, we cannot bear to think of any life without Him and we shall not rest content until every one in this whole fair earth shall know and love Him, too. Now what commandment did Jesus say was like unto the first?"

"Thou shalt love thy neighbor as thyself," said Edna.
The cut, but Newsy page of the Gospel Plea.

"Do you see any missions in that, Edra?" said Miss Florence.

"Well, if love other people as we do ourselves, we shall want them to be as happy in Jesus as we are," said Edna.

"That is right," said Miss Florence. "And Jesus showed us by a very beautiful story that our neighbor is the man who needs us, no matter who he may be. Now, I just wanted to show you this afternoon that missionary work is not something dim and far-off and hard to understand, but is a real part of the dearest, most familiar teachings of our Savior. You will not forget it, will you?"

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SOUTHERN CHRISTIAN INSTITUTE.
(Continued from page 2).

health and continued joy in that splendid Christian service.

The boys in Belding Hall who live on Pacific Avenue have clubbed together and purchased a nice electric light for their capitol.

The Young Men's Christian Association held a lively meeting in their hall Sunday afternoon. The talks breathed a splendid spirit. Miss Gardiner was present and gave a report of her vacation, which was greatly enjoyed. The quartette from Shady Lane was an innovation and was appreciated.

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Vol. II No. 15.
Edwards, Mississippi, August 30, 1910.

We are moving now real fast toward the beginning of the Fall term of school. Work students should be here the last of September and those who pay their way should be here by October 4. Already great activity is manifesting itself in getting ready for the opening of the new term. If you have not seen a copy of our new catalog, write for one at once. A printer said recently that it was hard to make him believe that those pictures in the catalog were printed in the S. C. I. printing office. There was not a thing in the catalog that was not done in our printing-office—misspelled words and all—by students earning their way in school. If the workmanship is not perfect, we still believe the new catalog is a credit to our printing department.

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

MISSION STUDY CLASSES.
(Continued from page 5.)

tunity to make better preparation for missionary service. Wherever there is an auxiliary Society there should be found in some form this united missions study work. A few suggestions which are not all exhausting are here given as to some practical ways to carry on the work: (a) A brief review of the lesson in the regular meeting by some one appointed for that purpose; (b) a short period for the study of the lesson in the regular meeting with an appointed teacher or teachers; (c) a small group, or groups, meeting regularly for a thorough study of the subject; (d) a special meeting of the auxiliary Society for this study; (e) in large Societies where there are different sections each section having a separate meeting for the study. As a rule the best plan is for a small picked class or classes of those who really desire the work to have distinct meetings for this one thing. In connection with this plan a short, interesting talk at the regular meeting on the lesson for that month is good and helpful. This talk should be inspirational, leaving a desire to know more about the subject. Select a few striking things which cannot be forgotten to give with the heavier facts. Tell some incident that will so impress itself on the minds of the women that they will repeat it to their families when they get home. Just an illustration: When studying about "Cuba; the People," in the home mission study book, the story might be told of the Cuban scout who was riding a mule as he carried important papers to some American officers. When he knew that he could not escape being searched by the Spaniards he thrust the pouch containing the papers down the mule's throat. As nothing suspicious could be found about him, he, and, of course, his mule, were allowed to go on their way. After reaching his destination he killed the mule and delivered the papers to the officers. When this amusing, but perhaps forgotten incident is told at home the father and sons may be surprised that anything with so much life could be connected with a missionary meeting.

They never again feel quite the same indifference about the mother's and sister's interest in missionary meetings. Then, some morning when visiting with your neighbor who "does not care for missions," tell her that at the last missionary meeting the story was told in a talk on the foreign mission study book, of a Chinese gentleman who, in derision of education for girls put spectacles on his cow and said he would send her to school. Such a thought dropped by the wayside may prove to be the right missionary seed thought to in time bring forth a rich missionary harvest.

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SELECTED.
Lesson 11
Lesson for September 11
Edited From Standard Bible Lessons.

THE KING'S MARRIAGE FEAST.

Golden Text.—“For many are called, but few chosen.”

Time.—Tuesday, April 4, A. D., 30, three days before the crucifixion.
Place.—The court of the temple at Jerusalem.
Period in Christ's Life.—The last week of Jesus' public teaching. His mighty persuasion of the Jews to accept the Messiah is being continued.
Persons.—The same as in the last lesson, viz., Jesus, Sadducees and Pharisees.

Introduction.
The parable is recorded by Matthew only. Some contend that this is the same parable as that given by Luke in 14:16-24, but the points of difference make it impossible, and it is certainly true, as Broadus reminds us, that every speaker repeats his illustrations in different places with local coloring and adaption. The time, place, audience and incidents given by Matthew are different from those given by Luke. The parable recorded by Luke is one that was spoken in the house of one of the rulers of the Pharisees, while this one was spoken in the temple, a considerable time later. The picture which Jesus had before his eyes was this: God had prepared a feast of opportunities for his people. He had sent out the prophets long ago, proclaiming this forthcoming feast to the Jews and signifying his desire for their presence. Later, when everything was ready he sent his servants John the Baptist and his Son Jesus, who announced to the Jews that the feast-time was"at hand," but "they would not come."

1. And Jesus answered.—The teaching of the two previous parables was so very plain that it was impossible for the hypocritical Sadducees and Pharisees not to know that it was spoken for their benefit.

2. A certain king.—In the parable of our last Sunday's lesson, Jesus portrayed God as a householder, here as a king. The princely majesty of the son stands forth in this parable. A MARRIAGE FEAST.—The idea of a marriage between God and his people was new to the new Jews. The figure is carried through the New Testament, and the divineness of the relationship of the church as the Son's bride, is to-day beautifully understood.

3. And sent forth his servants.—All the invitations given before the resurrection and ascension by John and Jesus and their co-laborers would be indicated by this part of the parable.

4. Again he sent forth other servants.—The patience of God with a willful, ungrateful people is a never-ending marvel. Behold, I HAVE MADE READY MY DINNER.—The original dinner translated "dinner" does not indicate the main meal, but a sort of introductory meal. "The wedding breakfast with which the series of meals connected with the marriage was to begin." All things are ready.—The "fullness of time" had come. How much more is this true now, with all of the preparation God had made previous to the coming of his Son, together with the preparation doubly prepared of the two thousand years of gospel enlightenment.

5. But they made light of it.—There is a difference between this parable and that recorded by Luke in that there the invited guests refused courteously and made excuses, while here they treat the invitation with contempt.

6. And the rest laid hold on his servants.—"And when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go."

7. Sent his army and destroyed those murderers.—It is generally believed that the destruction of Jerusalem by Titus in A. D. 10 is now referred to.

8. Then saith he... were not worthy.—The matter of their unworthiness was very simply determined. The worthy now are those who accept Christ, the unworthy are those who refuse.

9. Gathered together all... both bad and good.—All are invited, the bad are to make good and the good are to make better. In the gospel invitation the focal point of goodness is willingness.

10. When the king came in to behold the guests.—According to the custom of society, both in ancient and modern times, when a citizen entertains his equals, he must himself be first in the festal hall to welcome his guests as the successively arrive.

11. Many are called, but few chosen.—"The called are those who hear, the chosen those who obey. This was true then, is still true to a less extent, but it is not said that it will always be so.
EBB AND FLOOD TIDE. We are now getting to the place from the politicians of his own race who are false to our serious business to the Lord and whatever we drudged dollars by an enthusiasm, and this has had its worth gave of the Lord earned money to begin the soon became estranged and proceeded to exterminate. Many of these would be false politicians, especially a true teaching of this matter. The Educational rally for you. In the past ten years the Christian lives to be permanent. If ever the time should come when the Negro’s now we have taken theunda y before to lose and nothing to gain by refusing this co-operation. If ever the time should come when the Negroes and white people would have no dependence on one another, would be wholly separated, one or the other would be destroyed. In ancient times when a river or mountain range separated a people they soon became estranged and proceeded to exterminate one another.

If his youth is educated by good Christian white people or by those whom Christian white people educated, he will understand how to work wherever he goes. The problems we have to solve are serious and will take ability and tact. Do not make a mistake in this serious matter.

We have yet nearly six weeks in which to get ready for the Educational collection. The churches will all give if some one leads them to it. The minister is naturally the one to do this, but if he will not, some member of the church-can. They should be told of Jacob Kemoly, of Isom C. Franklin, of W. H. Dickerson, of Jas. H. Thomas, of P. H. Moss, of Jas. E. Baker, of Roxie C. Sneed, of Arah Evans, of Mr. and Mrs. Z. H. Howard, and in all your telling do not forget the large number of white people who made great sacrifices that you might have this privilege. You cannot afford to show ingratitude in this effort. Some few who had a wrong ambition, thought the one consideration was to get everything into the Negro’s hands. All your churches need a true teaching of this matter. The Educational collection is worth more than the money it raises. It is preparing the way for a great work that is to last throughout this century and is to do wonders for God’s kingdom.

Let all the Churches prepare for the Lord’s Day before Thanksgiving. Let us try to raise it up to $1000 this year. Next week we are going to tell you something that will make all of you leap for joy.

HELPFUL TO ALL

EDUCATIONAL RALLY DAY

FOR years now we have taken the Sunday before Thanksgiving for Educational Rally Day. One year we reached seven hundred dollars, but for the past few years we have been falling back. This was not strange to any one who is conversant to the time situation. We raised the amount up to seven hundred dollars by an enthusiasm, and this has had its ebb and flood tide. We are now getting to the place where we are beginning to make it our business, our serious business for the Lord and whatever we gain we can expect to be permanent.

Now why can we not begin to make it our serious business to build up an educational and evangelistic work among the Negroes that will count for much? To begin with, the Christian people of the North gave of their hard earned money to begin the work, and of their best men and women they sent workers to you. A number of these laid down their lives for you. In the past ten years the Christian people of the South have been coming to the rescue with prayers and good will and with gifts. We now have property worth nearly $120000 for carrying on the work. Some fifteen or eighteen of our choice young Negro men and women are on the tiring line. In the evangelistic field are a hundred evangelists who are making great sacrifice to keep alive the church work. There is a foundation that can soon rise into a great structure, if we all do our duty.

Hitherto the Negroes have not supported this as well as they should for the following reasons:

1st. They had never been taught to give except as they gave their monthly collections for the support of the Church. It is not easy for any one to break away from the old habit even though new ideas come to them.

2nd. There was an element among them who were ambitious to become their leaders and they tried to prevent the masses from co-operating with this good work begun by the Christian white people. Many of these would be leaders were politicians, pure and simple, and mislead the masses.

3rd. The people were poor and had hard work to keep up their local church work and they did not think they could do much in this higher work of the Church.

But the time has now come when we can overcome every one of these difficulties easily. In short, the time will come when we must take up this new work, or suffer ruination. God will wink at ignorance, but he will not wink at indolence and unfaithfulness. The Negro has everything to gain and nothing to lose by co-operating with the Christian white people. On the other hand he has everything to lose and nothing to gain by refusing this co-operation. He can raise all he can to support the work and in addition to this he can be assured of thousands of dollars above what he can raise. This will make it possible to keep in the field every worthy minister and evangelist and every worthy and well prepared young person from our schools; and it will save him from the politicians of his own race who are false prophets leading many astray.

The Negro must not scorn this effort at co-operation. If ever the time should come when the Negroes and white people would have no dependence on one another, would be wholly separated, one or the other would be destroyed. In ancient times when a river or mountain range separated a people they soon became estranged and proceeded to exterminate one another.

If his youth is educated by good Christian white people or by those whom Christian white people educated, he will understand how to work wherever he goes. The problems we have to solve are serious and will take ability and tact. Do not make a mistake in this serious matter.

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Take Notice!

During August and September we shall conduct a special campaign for new subscriptions to the Plea. We shall also take short term subscriptions from now till January 1, 1911 at twenty-five cents each. All of these “short term” subscriptions will stop the last issue in December unless renewed. Every person who writes us a letter or a postal card with news for publication will be sent a marked copy for four consecutive weeks after the receipt of the letter or postal card. In each one of these marked copies will be found a numbered slip. Hand the copy of the Plea and the slip to a friend. If he sends in the slip with twenty-five cents (or more) you will be given the credit for having secured the subscription. Any one who reads this will also be given the credit for as many subscriptions as he may send in, without the numbered slip. The one who sends in the largest number of subscriptions, whether long or short term, during this two month’s campaign will receive special mention in these columns. This certainly is the Master’s business. May we count on you?

Personal

—A short letter from Bro. P. H. Moss, Martinsville, Va., says, “I am working hard for our new brick church building.”

—The time is nearly out for the taking of short term subscriptions to the Plea. Can’t you get a dozen or fifteen in your church to give you a quarter each? They will get it then till most of the Educational Rally reports are in. It will help any wide-a-wake pastor to raise a large amount for the Educational Rally.

—Bro. E. S. L. Whitfield, Goldsboro, N. C., asked for a number of copies of a certain issue of the Plea. We are sorry to inform him that all of that issue was disposed of before we received his communication.

NOTES FROM OUR SCHOOLS

SOUTHERN CHRISTIAN INSTITUTE.

The kerosene engine that is to run the dynamo and pump for the water works, arrived a few days ago. It will soon be pressed into service.

Prof. Young is having the walks between Allison Hall and Fauquet Buildings fixed up.

The spelling contest, between Eng. A and Eng. B. will occur Tuesday evening, September 27. There will be three contests: 1. class A against class B; 2. Division 1 of both classes against Division 2 of both classes; 3. All in class together to see which students can “spell down.”

Presley Burroughs, Normal ’08, will close his school at Moundville, Ala., Sept. 10, and leave for Fisk University, Nashville, to attend school the coming year. We hope to hear from him after he gets settled in his new school home.

Pres. Lehman occupied the pulpit of the S. C. I. Church last Sunday after an absence of three weeks. His address was very interesting. A duet by Esther Summerall and Fannie Crockett added to the joy of the occasion.

The Mt. Beulah Sunday School has over ten dollars in its special fund. All of this has been secured since the beginning of the Summer term. The first of October the total amount in the fund will be used for some good cause.


Vol. II No. 17.

Edwards, Mississippi, September 12, 1910.

We still have a few places left for young men who wish to earn their schooling. Some are writing us that they want to come after Christmas to work. Last year before Christmas all the room was taken, and it looks as if it would be that way again. We feel that our plan for work students is better than any of the industrial schools that we know anything about. The plan is simply this, come as near September 27 as possible, work a year and get your tuition in the Night School, board, room, and laundry work free, and then besides, attend Day School the next eight months without working except on Mondays and get your tuition, board, room and laundry work free. Remember that as you work, you receive instruction from teachers who are specialists in their departments. I wish you could see the work done by our young men in the agricultural department, at the saw mill, at the cement block shed, in the building of our new barn, etc.

Write at once for an application blank.

Yours very truly,

T. M. Burgess, Principal.
Mississippi

Dear Uncle Isaac:—It has been some time since I wrote you, but I have been reading all the good things that you and others have said. The Junior Society at the S. C. I. is doing well. Every month we receive the King’s Builder which is always full of good things. It is indeed a pleasure for us to read them and think of the many people who need the teaching that we are getting. So many do not know of Christ, and they worship idols, and others have to read their Bibles in secret. Let us stop for a moment and think what a good opportunity we have. Let us strive to use every moment of our time well.

The world is calling for better men and women, men and women that are willing to give their lives as a sacrifice to the work of Christ.

Yours for better things,

BIRDIE BRIDGES,
INSTITUTE RURAL STATION.

SOUTH CAROLINA

THE CALL AND THE OBLIGATION.

The call of the world for the gospel today is an absolutely unparallel one. Our duty is not to be measured by any past obligation. Not only does this age present the greatest opportunity that the Christian Church has ever seen, but it is probably the greatest opportunity it ever will see. This marvelous world-wide opportunity is placed before us, not by the missionaries, but by the God of our earth. We must deal with him in deciding what our duty is. The present situation of the world is in answer to our prayers. In common with all Christian people we have been beseeching God for this very thing. Now it is here, the world is ready because we have asked that it be made ready. How, then, about being ready ourselves? There is money, enough, more than enough to bring the world to Christ. Let us not for a moment deceive ourselves in supposing the country true. We have the money to support this work and every other work He gives us to do. If these things are true, we must cease our careless and indifferent relations to evangelization of the world. We must talk more about the world, we must think of it hopefully, we must speak of it encouragingly, we must give it substantial aid, and we must not only support the work now in hand but plan to enlarge it as Christian men and women. How dare we do otherwise?

WRITTEN BY MISS ANNIE RITTER, SENT IN BY E. T. GRANT.

Arkansas

Dear cousin and readers:—It hasn’t been so long since I wrote to the dear Gospel Plea but how-ever seemingly it would fill my life with joy to write again. I notice our third page has been destitute for letters from Cousins. Only one cousin has written in quite a while. I suppose all are like the writer waiting for some one else, but we should not wait for better opportunities than at present. Today is the day of Salvation.

I wish now to make a few remarks concerning the church here. In my last letter I stated its critical condition, but now I can say many better words in its behalf, and dear readers, one can not tell how it overflows my heart with gratitude. We elected Rev. M. M. Bostick of Argenta for our pastor, requesting him to serve us every 3rd Lord’s day. On his first visit July 17th seeing the condition of everything he preached some noble sermons on the sad fate of disobedience. August 21st we had him with us again accompanied by his wife, Mrs. S. L. Bostick. We certainly appreciated their services in Church, also their presence and conversations in our homes. Much good was done during their stay. We took in one erring member, (the father of the writer) who had strayed away from the fold four or five years ago. May he live the life as a true soldier of Jesus Sister Bostick gave us a short lecture and told what a great work the women of the C. W. B. M. is doing for the edifying of the cause. I think that’s a grand work.

Bro. Bostick again preached some short but interesting sermons. Dear friend, it is inspiring to see success growing in this vicinity, and yet we pray for better things. We need more Christians in our country like Bro. and Sister Bostick. They are a growing process in the cause of Christ.

Besides our regular appointments, Eld. A. T. York preached two very fine sermons for us. Also Prof. W. W. Peyton, who have charge of our District School, gave us an excellent address on “Preparation.”

We hope while the seed is sown here it will not fall on stony ground or among thorns, but may fall on good ground and bring forth some thirty, some sixty and some a hundred fold.

Yours for Christ,

ETHEL S. FRANKLIN,
RUSSELLVILLE.
Reports from the Field.

Arkansas

Editor of the Gospel Plea:

Dear Brother:—Please allow space in your paper for the following remarks of special reference to the Cause of the Master in Arkansas:

It seems but natural that as we near the close of another year there should spring up in the hearts of all Christians a desire to meet with all the workers, and interested parties for the purpose of making known to each other what success they have had in their respective fields, and also to join each other in praise and thanksgiving to God for His loving care and guidance in the work which we had set our hands to do. There are a great many things for which we should feel thankful. While there has not been a very large ingathering of souls into the church during the year several weak points have been strengthened, and better feeling generated between our people and those of other religious bodies. As a result of frequent meetings in the different parts of our work, the preachers and church officials, therefore, have had opportunities to meet each other in their respective districts, and, together with the people of those districts, study the condition therein and better prepare themselves to meet them successfully. Each department of our work has received inspiration and help from this source. We deplore the fact, however, that some of our preachers and leading men are so slow to take interest in the advance movements for good. It is to be hoped that as we study those things, more of us will become actively engaged in pushing forward the cause committed to us as stewards of the Lord's house.

The conditions that confront us as a people, or, as a great religious body are the constant cry for the Bread of Life and the union of God's people. This should be enough to cause each one of us to feel with a deep sense of responsibility the necessity of coming into a closer relationship with each other, and to know and better understand the local conditions of the brotherhood, and to this end it has been thought wise and expedient to hold annual meetings among the various congregations in the state, not for the purpose of legislating and making laws repugnant to the New Testament idea of things, but rather to study condition. Report whatever may have been accomplished, get inspiration from each other and to form a better acquaintance and understanding of the work, and to mutually resolve to do all in our power to convert Arkansas to Christ and to extend his saving health to all the nations of the earth. With such a noble purpose resting on our hearts what on earth should prevent us from having a glorious and a successful meeting of all the brethren from the different parts of our great state at Little Rock, in October. It is understood as a matter of course that the brethren have different views as to missionary procedure; this has always been the case since the beginning and always will be but this furnishes no reason why we as men and brethren should not meet and in so far as it may be possible, work together for the cause of Christ. This, of course, requires the spirit of Christ, the spirit of love and sacrifice, a sacrificing of those things peculiar to one's self for the common good of the body of the Church of Christ.

Every Christian should endeavor to be equal to his brother in all of the works of Christ. That is, each one should do according as God has prospered him or her. This should not only be a willing service, but it should be the result of an honest and faithful recording of one's actual ability to do and to give. This much is required of each of us by Him who sees the hearts of us all, and understands the motives that prompt our actions to honestly and faithfully care for an evangelist, a pastor, or to prosecute any other work successfully. Every member of the body of Christ should and must render his part of the service necessary thereto. If he would be counted loyal to the cause we plead. When each one of us can feel the sense of individual responsibility along this line, the evangelist and pastors will be cared for, and more good men will be giving some of their time to the ministry.

May we strive to do more as the Lord blesses us with strength, means and opportunities.

Looking over the mistakes, whether many or few, (and no man is free from them) during our year's work we should all look forward to greater things and more wonderful achievements for the cause of the Master in the future remembering His command, "Go teach all nations." Let him that heareth say come."

Your secretary has been authorized to call a meeting of all the preachers, elders, deacons and leading men of all the churches to convene the day before our convention at Little Rock, the object of which will be fully stated in a letter which will be addressed to the brotherhood as soon as the secretary can get them out. It is enough to say in this connection that the board is using every legitimate means to effect harmony, and to bring about a higher degree of success and does not desire to do any thing that does not meet the approval of the brotherhood. Every preacher and all who wish to see good results from our efforts will surely co-operate with their brethren in this effort.
Preparation for entertainment is now under way and we hope to be able to make it pleasant for all who may come.

Brethren, let us make this ministers’ meeting the greatest of all our meeting; it is admitted by all that as leaders we stand too far apart. Here is our chance to get together, let us therefore come together laying aside all malice and strive and in the very love of Christ endeavor to harmoniously and successfully evangelize this state.

Thanking you for the many acts of loving service and the willingness with which you have aided in our work,

Very truly yours,

Moses Powell

ARGENTA.

Dear Editor:—Please allow space for the following report: Saturday Aug 27, 1910 marked the convening of our Fourth District Meeting. At 10:30 a. m. Rev. W. C. Shockley, District Manager, called the audience from rest to labor. Being quite late time was not allowed to follow our program just as it was written. At 12:05 the meeting was called off to remain so until 2:30 p. m. Benediction by W. C. Shockley.

FIRST DAY AFTERNOON SERVICE.

At 2:30 The District resumed work under the silver-tongued Eld. G. E. Wilson.

After singing hymn No. 396, “The day is past” etc: prayer was offered. The minutes of the morning service were adopted. On motion of D. R. Nash, seconded by C. M. Shockley, the minutes were received. The District Manager made his report, and was followed by the report of the District Sec. Bible discussions and Miscellaneous speeches were made, notwithstanding an early hour. Time was no longer extended to service and the meeting was called off to remain so until 7:30 p. m.

FIRST DAY NIGHT SESSION.

At 7:30 p. m. many workers and co-workers together with visitors and friends filled the spacious hall and resumed work under the District Sec. We assembled in a grand and glorious prayer meeting, and continued quite a while, this being the grandest service we had during the day; we thought it good to have our introductory sermon preached. The Silver-tongued Eld. G. E. Wilson preached us an able sermon. The words of his text were, “What think ye of Christ, and whose Son is He?” Nomination was then in order on time and place of next meeting. Moved by D. R. Nash, seconded by H. C. Shockley that our next district meeting be held at Lindsay’s Switch; by a majority vote it was decided that our next meeting convene there the 3rd Sat.

urday and Sunday in November. The meeting was called off to remain so until Sunday morning, 8:30.

SUNDAY MORNING

9:30 a. m. Sunday and prayer service was begun at 10:00 a. m. and remained until 11:10. Sermon by District Manager, Rev. W. C. Shockley, who preached a noble sermon using the theme of “True Friendship.” At 11:30 a collection of $2.85 was taken up and the meeting was called off to remain so until 3:00 p. m. Many visiting friends of the Baptist church were present with us and the district resumed work under Rev. W. C. Shockley who conducted a good prayer meeting. At 4:30 p. m. Rev. W. Shockley again confronted us to preach the evening sermon. The words of his text were, “Almost thou persuadest me to be a Christian.” This being his last opportunity for the day, Rev. Shockley roused the audience from “Amazing grace” to “Am I born to die?” afterwards we received remarks by a white Bro., Rev. Hammers, who made an interesting talk upon true faith. The meeting was then called off to remain so until 7:00 p. m.

SUNDAY NIGHT SERVICE.

At 7:00 p. m. we came for a close of our meeting to remain so for the space of three months. We assembled in a glorious and grand prayer meeting which was conducted by District Sec’y and Rev. C. M. Shockley. Rev. George W. Shockey of Imboden, Ark., preached a sermon to be long remembered. Subject “Faith.” During the convening of our Fourth District meeting there were two that obeyed the gospel. We are always glad to assist in such a meeting. Owing to circumstances the meeting was forced to adjourn.

Benediction by Rev. W. C. Shockley.

District officers: T. R. Nash, Sec’y and chairman.

Rev. W. C. Shockley, District Mgr.

CLOVER BEND.

North Carolina

PASQUILANT LETTER TO THE DISCIPLES OF CHRIST.

Dear Editor.—As a source of information to the Christian Disciples of Christ, I promised you from time to time, to write such items as will be helpful and inspiring to The Christian Disciples of Christ.

To pastors, elders and members of the Christian Churches of the Disciples of Christ:—

If you feel a curiosity to know something about, and to be interested in your crippled disciple brother whose heart is ever tender with religious love for the growth of the disciples of Christ in numbers and religious wisdom, you may be gratified in reading my book on “Ministerial Duty and the Lord’s Supper” (Continued on page 7.)
Texas


Days in field, 88; places visited and revisited, 21; Leesburg, Shady Grove, Union Hill, Bay City, Caney, Cedar Lake, Paris, Shelton Hill, Ben Franklin, Dallas, Ft. Worth, Greenville, Circleville, Daingerfield, and Taylor. Addresses, 3; Conferences, 3; Auxiliaries organized, 2; number of members in auxiliaries organized, 29; number of members added to existing auxiliaries, 8; Total number of new members, 37; personal visits, 73; district meetings attended, 3; TIDINGS subscriptions, 7; GOSPEL PLEA subscriptions, 7; number of pieces of literature distributed, 237; packages mailed, 12; letters written, 247; letters for publication, 20; postal cards written, 35. Cash from field: Macedonia $2.95, Cason $8.60, Daingerfield 2.60, C. W. B. M. Eastern District 3.00, Union Hill 4.00, Bay City 1.65, Vine Grove 2.25, Cedar Lake 5.40, Taylor 2.25, Circleville 2.75, Paris 3.10, Shelton Hill 1.00, Ben Franklin .50, Dallas 1.25, Greenville, 4.50, Ft. Worth 1.50, Waco, 2.50.

Total, $42.30

Received from National C. W. B. M. (through the white State Organizer as special help) $25.00. Received from State C. W. B. M. Board on railroad fare, $40.00; from State C. W. B. M. Board for postage, 1.15. Total received from all sources, $108.45; expense, . . . . . postage, 5.92; stationary, 3.50; railroad, 44.40. Total expenses, $33.82. Balance due on expense, 11.67.

Very respectfully,

WACO.

MRS. WM. ALPHIN.

MISSISSIPPI

Dear readers—We have just held our third annual convention of the C. W. B. M. with great success. On Saturday the number was small but everyone came with the right spirit spirit. Quite a number of good talks were made by the brothers. We had with us our worthy president of the State Convention, Rev. Miles Smothers. We also had some interesting talks made by the sisters and were successful in getting seven subscriptions to the Missionary TIDINGS. Rev. Brown gave a very interesting talk on the work of the C. W. B. M. He said it is the right work, in the right place, and that he had taken a decided stand for it in the name of Jesus Christ.

Sunday morning Sunday-school was taught by Prof. Lehman and there were some very important questions discussed. After which we had regular service. Sister Cora Green read a paper which was very interesting. Then a good sermon was preached by Bro. H. G. Smith, and I do believe he is in this work with his heart. Next was an address by Prof. J. B. Lehman which was a noble one. He took such good time telling about the work from start up until now. His address shall never be forgotten by many of the hearers. We believe he is one just what he professes to be in this great work.

As the brotherhood has no evangelist, we, the C. W. B. M. workers, could not let the gospel stop. So we elected Elder K. R. Brown for our state evangelist to carry out Jesus Christ's commandments. Now sister, this means more and better work from us. Let us make up our minds to go forward and do more for His cause. The amount raised was $45.50.

Yours in the work,

PORT GIBSON.

CORDELIA JENNINGS.

VERSE TO BE REMEMBERED.

"Tell me, little harebell,
Are you lonely here,
Blooming in the shadow
On this rock so dear?
"Clinging to this bit of earth,
As if in midair,
With your sweet face turned towards me,
Looking strangely fair!
"Lady," said the harebell,
Nodding low its head,
"Though this spot seems dreary,
Though the sunlight's fled.
"'Know that I'm not lonely,
That I ne'er despair;
God is in the shadow,
God is everywhere.'"
North Carolina
PASQUILANT LETTER TO THE DISCIPLES OF CHRIST.

(Continued from page 5.)

which is now so much in order, as to incline to wish my brother and sister disciples to take view of it, which, could my pen open the door, should be presented them which constitutes the plain information wanted by Christian disciples of Christ, which must be considered as very important, when viewed in all its relations. It is thus noticed to be just the book of information needed among the Colored Christian Disciples of Christ. This book doubtless will be the first of its kind ever published by a Negro disciple of Christ and will be distinguished by an event of the highest importance, and happiest—results to the Christian Disciples of Christ. It may be questioned whether a more honorable service has been assigned to man since the apostolic age.

The following preceedings will be needed for 1311.

Why will $35000 be needed? The Greenville Christian College, and the Southern Christian Institute, Edwards, Mississippi, and the Christian Woman’s Board of Missions, these several Negro departments can not live and successfully prosper at the same cost from year to year without financial aid from some source. As well might a tree grow and flourish without any increase in the supply of sap from the earth or a growing church without a preacher, Bible or hymn book. Every new enterprise, of course, adds its expenses, every preacher, helper or agent, their support, and every congregation its preaching house, and every department its expenses. Every school the wages of its master and teachers, every book its paper, printing and binding. Growth in any of these departments involves expenses, and nothing will prevent an increased expenditure, but the absence of growth and prosperity in these several departments of the Christian Disciples of Christ. On the other hand, or a positive restraint upon the increase of financial aid would surely mean to disband the schools stopping the press, discontinuing preaching, breaking up congregations, dismissing preachers, school teachers and mission boards. Violence must surely be inflicted somewhere if these several departments run in debt. Owing to the fact that these several departments have grown faster than the contributions, if there is a balance, it is because the contributions have grown faster than the several departments invented by the Christian Disciples of Christ. The editor of “The Signs of the Times” and the publisher of the book, viz “The Ministerial Character and Duty, and the Lord’s Supper” wants to increase the finance of these several departments from the state of the book. Indeed the onward progress of these several departments seems absolutely to demand a large increase of receipts. This is no strange thing if God should add his blessings to the sale of the book.

He is great and full of compassion. I promise from the sale of the book in question ten percent to each department named here in the columns of the Gospel Plea.

I have placed the price of this book in the reach of every disciple, at the low cost of $1.00 including all expenses to and from the office. If the 35000 books should be taken when out of the press then the several departments will receive free several thousand dollars. We ask then will not our Christian Disciples and other friends of education just put their shoulders to this great wheel and will they not be so kind as to show their fathers and mothers, pastors, elders, brothers, sisters and everybody what we as disciples can do? Surely it would make angels glad, and the gracious Savior himself would be pleased. Shall it be done? If so, we have the $35000 in view of these facts and considerations. The pastors of our churches are respectfully but earnestly requested to lay this matter before their respective congregations. The pastor’s position gives him an influence and involves a responsibility which attaches to none of his people what he can do in relation to this cause; what no other man can do. If there are exceptions to this remark they are not numerous. Having the confidence and affection of his people, he can speak with authority and power, certainly with effect. Pastors, with few exceptions, love this cause and the generous offer I promise to the Christian Disciple department and appreciate its bearings of free financial aid upon the spiritual welfare of their flocks. We, therefore, come with great confidence and lay this book enterprise upon their hearts, they will not stand and see it suffer.

Address, H. F. Woodhouse,
R. F. D. 6, Box 30,
Elizabeth City, N. C.
Lesson 13
Lesson for September 25
Edited From Standard Bible Lessons

TEMPERANCE LESSON.

GOLDEN TEXT:—"If we live by the Spirit, let us also walk."

INTRODUCTION.

On all of our lessons we should devote our time to the most conscientious study, and this lesson on Temperance is one which should have the most thorough preparation. On this Sunday we face the most deadly evil-intemperance. It threatens the nation as well as the home life. The saloon is not a question of time past; it is a real and terrible thing of today. This great evil is raging up and down the land, and the work is to destroy life; (2) to squander property; (3) to injure health; (4) to destroy happiness; (5) to incite crime; (6) to ruin families; (7) to curse the state; (8) to lead the young astray.

The sin of intemperance does not travel alone. Lust, jealousy, suspicion, divorce, cruelty, murder, soon join its rank.

EXPLANATORY.

15. BUT IF YE BITE.—Backbite the character. AND DEVOUR ONE ANOTHER.—To bite and devour is to act like wild beasts. Of course this is used figuratively speaking, and denotes attacks made under the influence of evil passions. The attacks would consist of abuse and slander, invective or innuendo, followed up, perhaps by fraud and violence.

16. WALK BY THE SPIRIT AND YE SHALL NOT FULFILL THE LUST OF THE FLESH.—Fleshly desires are displaced by cultivating the Spirit's presence. Two bodies cannot occupy the same place at the same time. The one will displace the other. Darkness is displaced by letting in the light, evil is supplanted with good. Relish for sinful things is destroyed by occupying the mind with lofty thoughts, by walking in the Spirit's power the bondage of the flesh is broken.

17. FOR THE FLESH LUSTETH AGAINST THE SPIRIT AND THE SPIRIT AGAINST THE FLESH.—We know well that the spiritual life is, and must be, one of continual conflict—we must fight bravely under Christ's banner and continue as faithful soldiers until the end. Read the first chapter of Romans. THAT YE MAY NOT DO THE THINGS THAT YE WOULD.—We can not do as much good as we would, because of the hinderances of evil.

18. BUT IF YE ARE LED BY THE SPIRIT, YE ARE NOT UNDER THE LAW.—If you make the word of God your guide and the grace of God your principle—it will appear that you are not under the law, for there is no condemnation to those that are in Christ Jesus.

19. FORNICATION.—This term denotes all improper relations between the sexes, married or single, and destroys conjugal happiness, alienates the affections of the parents from their children, and causes them to neglect their education. UNCLEANNESS.—Impurity generally, but with special reference to those unnatural vices to which many heathens were addicted. LASCIVIOUSNESS.—The difference between the Greek words translated uncleanness and lasciviousness appears to be this, that the latter adds the idea of utter shamelessness to that which is implied in the former.

20. IDOLATRY.—The worship of false deities, often accompanied by the most impure fleshly gratification. STRIFE, JEALOUSIES, WRATHS, Factions, Division.—These are directly opposed to the love of neighbor or christian charity. PARTIES.—Greek, heresies.

21. DRUNKENNESS.—This surely is most degrading to the world's noblest manhood. It is a ruination of one's life. Revelations. In classical Greek this word is used of those mighty revellings in which the wealthy young men indulge, when after an event spent in drinking, they disturb the quiet of the street by ribald songs and noisy violence. And such like.—The catalogue, terribly large as it is, does not mention all the works of the flesh.

22. LOVE.—The greatest, and that which includes all, is mentioned first. Joy.—Manifesting itself indecorous and so recommending the religion of which it is a fruit. Longsuffering:—Patience sustained under insults and injuries. Kindness.—Gentleness. Goodness.—"Beneficence." Faithfulness.—Either "trust worthiness" or "trustfulness" opposed to distrust in the dealings with others. Meekness.—Gentleness. Self-control.—Self-mastery.

23. IF WE LIVE BY THE SPIRIT, BY THE SPIRIT LET US WALK.—If we are partakers of a new life of which the Holy Spirit is the Author, let it be manifested by our submission to his guidance in life, let its activities be spiritual too.
HELPFUL TO ALL
DO NOT GIVE UP.

In much of the boll weevil country in Southern Mississippi and eastern Louisiana the people became stampeded and moved into other regions, so that vast sections are nearly depopulated. In the new region where they go they will be much more capable of making the fight for better things than where they were. It was a mistake to give up the fight where they were. It is true, some who were always furnished by the merchant, had no choice. They had to go where no one furnished them. But in those regions, where the land owners show any disposition to fight the tenant farmers should stand by their genius and see it through, though it may require some hardship. The patriots of 1778 who saw it through at Valley Forge saved to us and the world the idea of liberty. If we see this thing through we will destroy the slavery of the credit system which will be a wonderful step in advance. If it had not been for the demoralizing influence of the credit system, the Negroes of Mississippi would own ten million dollars when they own one now. In the good years in the Delta it was common to give a tenant a hundred dollars for Christmas to be charged on next year’s account while a number of bales remained out in the field unpicked. Had these men been more fugal and energetic they could have owned the fine Delta land.

But now the boll weevil has come and something must be done. This crisis will prove a great blessing to those who are wise enough and energetic enough to take advantage of it. In the struggle that is now upon us we will learn our own power to combat with national problems and this knowledge will be worth all it costs us. You need the experience that you are now going through. Stay by it like a man.

Cotton will be abandoned as a main crop. The old king cotton will be dethroned and in his place will come a republic of many crops. This will necessitate the abandonment of the larger plantation system. They will have to be blocked off into fifty, eighty or hundred acre lots and these will have to be sold out or given to renters rather than to tenants. In planting this year’s crop plan first to make what you and your family and your stock will need to eat. Be sure to have enough sweet potatoes and corn. In addition to this plant many garden vegetables, pumpkins, squash etc. Be sure to plan for ten or fifteen tons of hay so you can feed your mule and cow all winter. The time is not far off when the cane brake must be abandoned along with king cotton. Stock raising and poultry raising will make wonderful advancement. Last year we suggested that someone start an egg wagon. The advice was taken by two or three in the Atlantic states and they made a success of it. Will not a goodly number in Mississippi do it this year? Let me give an example of what I mean. On Shiloh Farm lives Isaiah Brown. In the winter he teaches school. This helps out. Now if next summer he would plan his work so he could go over an egg route on Tuesdays and Fridays, he could have an outside profit every week. He could send his son to buy the eggs when the route was once established. He could go very much the same road as mail route No. 1. follows. On this route are probably four hundred families. One hundred of these would sell a dozen eggs each time he comes. This would be two hundred dozen eggs a week. Arrangements could be made with a commission merchant at Vicksburg and one at Jackson. By coming right to their door, farmers would sell their eggs for 12 and 15 cents a dozen. These same eggs will sell for 25 cents in Jackson and Vicksburg. If we do not count expense of handling and freight, here would be a profit of from ten to twenty dollars a week and yet Isaiah Brown could make his crop and not notice that his boy had been out two days in the week. As soon as the farmers would see him come regularly they would raise more chickens and the industry would grow.

Arrangements are being made about Edwards to raise Spanish peanuts. This is largely an experiment yet, at least for this section. The methods of harvesting are yet quite crude, but the vine will make good hay and the peanut will make good hog feed and the root will fertilize the ground. We can not lose in the experiment and according to the experience of others we may make a good money crop.

Now if a large section abandons cotton as a principal crop, the price will go up and by careful farming we can continue to make two or three bales of... (Continued on page 7.)
Take Notice!

If you receive a copy with this piece marked you will know that we have received your card or letter for publication and were indeed glad to receive it. By co-operation only can we make it a great religious weekly. For four consecutive weeks you will receive marked copies, containing numbered slips. Hand the PLEA and the slip to a friend. If your friend sends in the slip accompanied by a dollar you will be given credit for it.

NOTES FROM OUR SCHOOLS

Thanksgiving day is past. Up until time for services in the morning, the clouds hung heavy in the sky, and it seemed that the beauty of the day was to be sadly marred; but later the clouds went away, and a more pleasant day never presented itself to our beautiful campus. The exercises at the Chapel were of a high order. Special mention should be made of the address by Mrs. Lehman, the vocal solo by Miss Tyner, and the vocal duet by Esther Summerall and Nancy Jennings. The collection was good and will total about seventy dollars. In the afternoon two teams among our own boys crossed bats at Central Park. The girls in merry groups sitting on the grass cheered on each sturdy player. At night the annual Thanksgiving social was held in Allison Hall. Those students who had the opportunity of being present will never forget that event. Taken all in all, the writer thinks this was one of the best Thanksgiving days he ever spent.

Prof. Prout is working hard to get his new pond done before the next rain. He is depending on this pond for water for the power house. There may also be a sufficient amount for the water works.

South Carolina.

Dear Editor: Please allow me space for a few words. I just want you to know how we, the members of Earnest Truly are getting along. Although we are without a pastor for some time. We get a preacher to preach for us every fourth Lord’s Day.

On the fourth Lord’s Day in Oct. we had Eld. J. C. Counts with us. The crowd was not large but as Eld. Matthew Givins one of our home Elds. begin to talk about Christ and his work it made me think that the church was over crowded. He preached from Isaiah 2nd chap. 3rd verse. For out of Zion shall go forth the law and the Word of the Lord from Jerusalem. Dear christian friends Eld. Givins gave us a fine sermon. One thing I can say about him he tries to live at home. At the close of his sermon Eld. J. C. Counts took the stand, and when he came down the people said they had never heard such preaching before. A collection of $2.00 was lifted, after which Elds. J. C. Counts and M. S. Givins carried over supper.


(Personal)

Dear Editor: Just closed two weeks and four days meeting at Roanoke, Va., with 44 accessions. Will send full report soon. We leave for Stuart, Va. today.

R. L. Peters.
Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks

We have the report of a Sunday-School (Mt. Beulah, Edwards, Miss.) that observed Educational Rally day last Lord's Day. Some of the classes gave a dollar or more. The total amount was $6.22. Enough will probably be taken from the general fund of that Sunday-school to make the total amount ten or fifteen dollars to send to Secretary Smith.

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Is your life growing more useful day by day? If so, what are you doing to produce that growth?

-0-

What is the measure of our gratitude to God for all of His mercies? I believe that we are grateful only to the extent that we do something good for some other life. "Freely ye have received, freely give."

-0-

What are you doing over in your corner to help make the world better? Are you teaching in the Sunday-school? Are you leading the prayer-meeting? Are you urging boys and girls to go away to school to prepare for the battle, fierce and strong? Are you saving your money to help establish and maintain schools for the uplift of your race.

WHAT IS SUNSHINE?
A little gold amidst the gray—
That's sunshine.
A little brightness on the way—
That's sunshine:
A little spreading of the blue,
A little widening of the view,
A little heaven breaking through—
That's sunshine.
A little looking for the light—
That's sunshine:
A little patience through the night—
That's sunshine:
A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.
A little smiling through the tears—
That's sunshine:
A little faith behind the fears—
That's sunshine:
A little folding of the hand,
A little yielding of demand,
A little grace to understand—
That's sunshine.

TED'S STUFFED TURKEY.
Ted was born on Thanksgiving Day, but as Thanksgiving does not always come on the same day of the month, and a birthday does, Thanksgiving Day was not always his birthday.

But Thanksgiving Day was always so near his birthday that both occasions were celebrated by Ted's family at one and the same time, and it was always upon Thanksgiving Day that the celebration occurred.

Ted was a good boy, willing usually to do what older people thought best, but sometimes it did seem hard that his very own birthday should pass unnoticed while all sorts of nice things were done on Thanksgiving Day.

He supposed there were other boys somewhere who were unfortunate enough to have been born on Thanksgiving Day; but all the boys he knew, and they were the only ones who counted, had birthdays so far from Thanksgiving Day that both could be celebrated.

To be sure, he received presents, but almost always suggestive of the Thanksgiving season. Uncle Henry once gave him a pet duck, and grandfather, who lived on a farm, always sent him a nice plump turkey.

Now, Ted was not a greedy boy. He had no desire to eat up the whole of that fifteen-pound turkey himself, and he liked to share his good things with other people, but for all that he wished once in a while grandfather would send him a present that need not be eaten up.

Every year, as Thanksgiving Day approached, Ted would hope against hope that the big box which came by express from the farm might contain a different present—but the present was always a turkey.

"Perhaps there will be something else this time," his mother said comfortingly, as Ted tried to pry off the top of his latest box. "Your birthday really comes on Thanksgiving Day this year."

Ted shook his curl'd head doubtfully.

"I guess we can't get along very well without turkey for Thanksgiving," he said bravely.

But when the customary turkey was revealed, Ted had hard work to hide his disappointment.

"Never mind, dear," his mother said, "grandfather isn't the only one who gives a certain small boy birthday presents."

Then she lifted the heavy turkey from the box, and placed it on the kitchen table, and began to make ready to stuff it.

(Continued on page 7.)
Tennessee.

Report of our Campaign Committee, who is working in the interest of building up our Bible School of the Payne Street Christian Church.

On last Lord's Day, Oct. 23, five of the committee made their report: Mrs. R. M. Cooper, Mrs. King, Mrs. Molinda Gillet, Mrs. E. A. Martin, Mrs. Alphia Britton.

Mrs. R. M. Cooper presented to the Bible School one new pupil; Mrs. E. A. Martin, one; Mrs. King, one; Mrs. Alphia Britton, one; Mrs. Molinda Gillett, one. Mrs. Carrie C. Bassett reported that several had promised to send their children and that she believed that the future would develop great things for our Bible School.

Total number solicited, seven.

W. P. MARTIN, Pastor, 1629 E. Church St., Knoxville.

Mississippi.

Dear Editor, and Readers: The writer is yet traveling for the work of the C. W. B. M. trying to organize more auxiliaries to this work. For it is needed in every church in the state. If the dear sisters of each church had the right teaching from their preachers and officers, it would be, and the Christian men, both white and colored cause would be united together in peace and love, trying to do the will of the Lord. Then, too, the Brotherhood would be together to help at any call, and a generous work could be done for the Master. The best white people are not afraid to let the world know that they are interested in the progress of the Negro.

Ought we not be thankful and do what we can? Do we think of the five Negro schools, that are being supported by this work for the benefit of our boys and girls, and especially of the one that is the oldest, and one of the best in our State? Do we think of the jungles of Africa and the work that is being done there? Are you not willing to join in and do what you can?

Peter said, "Above all things have fervent love among yourselves." This is the love of Christ for He died to save the world. Not for any special one nor race, but the world. Pray for this love.

Sincerely yours,

H. J. GRIFFIN.

Texas.

Dear Editor of the Gospel Plea: Please allow me to report Murphy St. Christian Church is doing well. Just closed a five-week rally, Sunday, Oct. 30. Uit. Total raised $225.00. Met our Fall note with $2.50 left in treasury of a membership of 70 to 46 members contributed. Many of this membership have moved away. Some five of them are off in school. One young lady, Miss Arah Evans is teaching in Lum, Ala. Miss L. H. Rolla, student at the Southern Christian Institute. Others are in Presview and Tillitson schools. Clay St. Waco has six or more girls in various schools this year. I am in a rally now with Clay St. Sunday, Nov. 6. We want $200.00. November, 7-10, I was moderator at Bartlett, Tex. in the Anderson and Shackle's debate Baptist and Christian ministers. Proposition: The Bible teaches that the Missionary Baptist Church is the only true Church of Christ. Rev. A. R. Shackle affirmative, Eld. J. E. Anderson of Dallas, negative.
We are planning now a District Convention to convene with Clay St. Christian Church, Waco, Nov. 24-25, 1910, Thanksgiving. This will embrace Austin, Taylor, Circleville, Hillsborough, Martin, Ft. Worth and other congregations.

We will do our best Educational Day Sunday, November 26, Clay St. and Murphy St congregations have made good payments on State work. We are glad to say one of the greatest thoughts of our hearts is the Texas College Fund. We pray for union, co-operation and success to all.

Eld. M. T. Brown

Christian Education For Girls.
A paper read before the Ohio State Convention by Mrs. Ada Thomas.

Never before in the history of mankind has there been put so much emphasis upon education, or was faith in it as the solution to all of our problems more implicit. This confidence in education is so vigorous that it does not content itself in mere word utterance, however eloquent, but men are proving their faith by their works. The State prescribes so much intellectual training for all of its citizens and taxes them to pay for it. The school house is looked upon as one of the safe-guards of the Nation. Great State universities, richly endowed and amply equipped, are open to those seeking superior educational advantages. Prior to the awakening of the state to the need and value of education was the alertness and foresight of the church that institution whose business it is to look after the whole life of man. So the greatest schools today in Europe and America were started by the church. In fact the public system itself is the outgrowth of Christian influence and interest. Now into these schools, both private and public, are poured yearly millions of money. Hereby the modern man shows his faith.

Nor does this faith in education content itself in showing or in providing the means for this mind training. The believers in education expect something from the men and women who have been given the larger intellectual life. Happily these expectations have been, and are being daily, successfully met. In every walk of life the educated man is the effective man. It is he who maintains what is worth while in the old and creates something in the new ideals of the home, the church, the state. It is he that successfully explores and develops the best in our national resources. It is he who sees something more in life than money and works for that which is best.

But the world's faith and devotion to education is accounted for somewhat at least by the new meaning that has been evolved out of the word itself. Education today means the process of study, of discipline, of work sufficient to develop the powers and possibilities of the person concerned. Nor are the powers referred to purely of the mind. The whole man today, mind, affections and will, head, heart and hand, is the object of training. So the educated man today is not a person with his mind only developed, but a person fully trained in thinking in the best way, in loving the best things and in doing the best deeds. The man whose education has filled his mind with a lot of ancient lore, that has made him unsympathetic, irrevocent of the best things and selfish, that has given him the foolish notion that hard work in any field is a disgrace, may have many excellent qualities, but he is not truly educated.

But training is a thing of various degrees. We speak of higher training. How high? How far must a man go? Very many answers are given. The man who believes that money is the chief end in life, will go only far enough to gain that end. The man who says that morality or right conduct is everything will try to obtain that. So too, the man who believes that the highest character, the fullest development, according to the best standard of his ability, is true education; will not be content until that end is attained. In order to obtain the education two conditions must be sufficient to bring out the full man. Such training may be had in the school house, in the college hall or in the log cabin by the pine knot and in the great school of experience or preferably in the class room and in world's work. This much is undoubtedly true; many men who have spent their life in the class room are uneducated and many people who have never had the training of the schools are truly developed. The development is the main consideration however it may have been attained. Standing in the prime of life, James A. Garfield and Abraham Lincoln seem to have been truly educated. I have said that true education must have the best standard; that standard is not found short of Jesus Christ. Hence Christian education is the only true education. That is to say the school of experience of life must turn out men and women who are like Christ in their thoughts, motives and actions. Nor are we to make the mistake of supposing that loyalty to Christ obtains everywhere, even under the guise of religion. The denominational schools will go teaching more stuff about the Bible than the Bible itself. In so doing

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

All C. B. W. 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, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

NOTES.

We learn that Mrs. Sarah Bostick is paying $25.00 to the Christian Woman's Board of Missions for a Life Membership for herself. This is a step in the right direction and we hope others will follow her example.

Roxie Sneed of Lum, Alabama writes that they expect to have their State President and Secretary at the workers' conference next May.

Texas has also planned to send their State Organizer. It is not too early to begin planning for this meeting.

Arkansas has always had some of their workers present and we are sure they are planning to do so this year.

ARKANSAS

Dear Editor:—Please allow space in your paper for a few lines from Arkansas concerning our auxiliary to the C. W. B. M. We met for our regular meeting at the Christian Church in Argenta, November 13. Eight members were present. We had a lively meeting although few in number. Each one seemed to have taken on a working spirit to do more for the Master's cause. Sister Sarah Bostick our worthy organizer paid $5.00 on her Life Membership to the C. W. B. M.

The dues amount to $1.30 making a total of $6.30. Your humble servant has just heard of the death of one of our devoted workers, Sister Brock, of Pea Ridge. We extend to her bereaved loved ones our greatest sympathy in their hour of sad bereavement and commend them to Him who can heal all our sorrows and cares.

Yours for the cause of Christ.

Lillie S. Gillespin.

ALABAMA.

Program of the Sixth Quarterly Meeting of the C. W. B. M.
To Be Held at the Haynesville Christian Church Dec. 10-11, 1910.

10 a'clock, house called to order by President.

Praise services conducted by Mrs. Feagin and Miss Hattie Smith.

11:00 Welcome address by Mr. Robert Gray.
Response by Miss Mary Jackson.

11:30 Talks by delegates and visitors.
Collection and adjournment for dinner.

AFTERNOON SESSION.

1:30 Praise service conducted by Mrs. Annie Smith and Mrs. Nancy Patton.

2:00 o'clock, Reading of the Minutes of last meeting.

Miscellaneous business.

2:30 Address by Mr. Richard Gray.
Song, "Where He leads I Will Follow."

3:00 Report of delegates.
Collection and adjournment.

SUNDAY MORNING.

10:00 Sunday School taught by Mr. Henry Williams.

11:00 Praise service conducted by Mr. E. J. Smith.
Paper by Mrs. Callie Brayboy.

12:00 Short talks, led by Mrs. Franklin, followed by Miss Roxie Sneed and others.
Song.

2:00 Sermon by Prof. I. C. Franklin.
Collection.
Report of committees.

3:00 Adjournment.

THE GUEST OF EVERY DAY.

Homely work is mine today,
Floors to sweep and fires to lay,
Plates to wash and clothes to mend—
Work which never seems to end;
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care.
Thus I pray,
Lord, be thou my guest today!
November 26, 1910

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
Christ I pray,
Be the guest of every day."

CHRISTIAN EDUCATION FOR GIRLS.
(Continued from page 5.)

Cotton. This together with a number of other incomes will make the farmer a good income. This will be especially true when we remember he has not gone in debt to make the crop.

Those that run away from the fray, will gradually drift into public works and lose out entirely. We should stay by our work and make the year 1911 the year of our emancipation from the credit system.

HEART TO HEART TALKS
(Continued from page)

Ted stood by to watch the proceedings.

"Just take out the heart, Ted," she said.

"Grandfather always puts it back inside after he has dressed the turkey."

Ted obediently thrust his hand inside the turkey.

"Why, what's this?" he exclaimed in astonishment, as he drew forth, not the expected turkey heart, but a little parcel well wrapped in tissue paper.

"Open it and find out," counseled his mother, smilingly. 

Ted did as he was told, and found that the parcel contained a shining new jack-knife, just such a one as he had wanted for a long time.

But that was not all.

The turkey contained a small silver watch and a yellow five dollar gold piece.

"Hurrah for grandpa!" Ted shouted at the top of his voice. "This turkey's pretty well stuffed. I won't complain about receiving a turkey for a birthday present after this—see if I do."

SOUTH CAROLINA.
(Continued from page 2.)

Dear friends I want to say that Bro Counts has gotten the members of the Earnest Truth and all who heard him on a rock. They have declared that such a preacher has never been in this community. He was with us from Saturday until Thursday. He left Thursday afternoon. He has done great good by coming up here. He has left the whole of Ellenton longing to hear him preach again, since they have found him to be a strong preacher. We hope to

THE GOSPEL PLEA
Page 7

have him soon again. We enjoyed his stay very much. We are trying to build a church in Ellenton. We ask the prayers of all the brothers and sisters.

Yours for the work,

LIZZIE GIVINS

SELECTED.

they hurt themselves and their students by limiting them to an inferior standard therefore to an inferior development.

But I am to advocate a Christian education for girls. "For girls," a queer expression that. Indeed one feels like stopping and asking, "why for girls?" Are girls more hopelessly ignorant than boys, or have the all-wise and far seeing men really been guilty of building great institutions of learning for the boys and neglecting the girls? Perhaps the world is realizing as never before the place women must hold. Whatever may be said for or against women, it must not be forgotten that they are the mothers of the race. The children both boys and girls are bone and flesh of their flesh. For more important is the stamp and training of motherhood than all subsequent training whether given in school or not. Herein is the importance of the Christian education for girls. They are the mothers and to them nature has given first place as educators and moulders of character, both in opportunity and natural interest. There may be other reasons for emphasizing education for girls, but her place as a mother towers above all others. And surely no calamity could befall any child than be born of an ignorant, undeveloped and sinful mother. So she should be educated and according to the Christian standard. I have tried to set forth what true education involves and have simply suggested the main reason for advocating it for girls. In the face of our day with its wickedness, its materialism, its inroads on the home by divorce and child mistreatment, with its great and wicked cities, I need say nothing about the need of better educational facilities for both men and women and especially for our girls.

But what can we do to provide the necessary training? We can be good mothers ourselves. We can try taking care of our own bodies, by reading and study, by proper moral and religious conduct, give our girls something of the necessary capital for life. We can stay at home and develop that capital to a worthy degree. As Christian mothers we are duty bound to give this training. Nor will be have much time left for "society", the social club and much other foolishness that seems to engage our women so fully. Then through our churches, our women's mission board we can cooperate with the other women in planing and building up suitable institutions of learning. Perhaps no one can do much, but each one can do something and best whatever it is, will be heavenliest.
Lesson 10
Lesson for December 4
Edited From Standard Bible Lessons.

PETER'S DENIAL.

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

Time.—The denials were in the early hours of Friday morning, April 7, A.D. 30. Place.—On the way from the place of meeting in the upper room to the Mount of Olives, and in the courtyard of the residence of Caiaphas the high priest. Persons.—Jesus, Peter and the other disciples, the servants and officers of the high priests' household.

Period in Christ's Life.—The last week.

Introduction.
The students who studies these lessons carefully will observe that the last two come between the beginning and ending of the present one. This gives us a somewhat consecutive picture of the crisis in the life of the Apostle Peter. It is well to have in mind the things that took place between Jesus' prediction of Peter's denial and the denial itself.

It will be well for the teacher to look up all accounts of the words and doings of Peter, and get before his mind's eye a sort of panoramic picture of this interesting apostle's entire life. This is a biographical lesson, and no other character in the New Testament touches our daily experience at a greater number of points. Illustrate the lesson whenever you can by incidents in the lives of interesting people who have done things in the growth of the world.

Explanatory.
31. Then saith Jesus unto them.—For some time now they have been in the room of the Pass-over and the words beginning with this verse were probably spoken on the way to the Mount of Olives. The bits of teaching by the wayside that fell from the lips of Jesus into the hearts of his disciples constituted some of their sweetest memories. All ye shall be offended in me this night.—Their failure to understand the necessity of his death, their failure to grasp the meaning of his humiliation and suffering would cause them to utterly misapprehend Him.

32. But after I am raised up.—In spite of Jesus' repeated declarations concerning the certainty of his death and resurrection, his disciples did not realize his real meaning. They seemed to have felt that he was speaking in veiled terms not to be taken literally. I will go before you into Galilee.—Although the sheep would be scattered because of their own short-sightedness and their own persistent refusal to be led, Jesus would not give up the task of "going before" them.

33. But Peter answered, ... If all shall be offended in thee, I will never be offended.—Peter here intimates that perhaps the others will forsake their Lord, about one thing he's absolutely certain, he himself will not.

34. This night before the cock crow, thou shalt deny me twice.—In the light of the fact that cock-crowing time was generally understood as a designation of the earliest hours after midnight, Jesus simply meant that before that period of this very night shall pass you will deny me three times. Cocks had always crowed in the early morning, but on this particular morning the crowing was to be a painful and vivid reminder.

35. Peter saith unto him, even if I must die with thee.—Peter's protestations of loyalty must have been emphatic because all four of the evangelists mention them, although Luke and John differ from each other and both differ from Matthew and Mark in their records. Likewise also said all the disciples.—Of course, in the presence of Peter's strenuous assurance of fidelity the other disciples could not keep silent without seeming less true to their Lord than he.

69. Now Peter was sitting without in the court.—After the rapid procession of events summarized in our Introduction and studied on the two last Sundays, the narrative of Peter's part in the tragedy is resumed. While Peter was sitting without in the courtyard of the house of Caiaphas, the sad farcical Jewish trial of Jesus was going on, probably in "an audience-room on the ground floor."
The court was an open square around which the house was built, with an entrance, often arched, leading through from the front.

70. But he denied before them all.—That is, before the servants of the high priest's household and before the officials.—I know not what thou sayest.—This statement involves both denying and deception. He pretended not to know what they were talking about.

71. And when he was gone out into the porch.—He was beginning to feel cornered—his conscience, his disappointment, the memory of his avowals of steadfastness, and other conflicting emotions, caused him to desire to escape.
HELPFUL TO ALL

"And it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him."

In our childish way of thinking, we have been so prone to refer all good things to heaven that we have failed to see that many good things waited us here upon the earth. The disciples were commissioned to preach the gospel to all nations, and they were told that every knee should bow before Christ's throne and every tongue should confess his majesty. This did not mean that every individual of all ages should accept Christ, but that the time would come when all nations would accept him, and the prophets even went so far in their optimism as to declare that every tongue would confess him. The work of the disciples was to regenerate human society. It was a work of the future and it therefore begot in them the habit of foresight. John humbly confesses that he does not yet know what we shall be. It does not yet fully appear, he says, but he knows that Christ is the type-life and that when the unfolding will have been fully accomplished, we will be like him. If we could get it fully indoctrinated into the hearts of the people that human society, either in this civilization or in some future civilization, is to reach a state of which Christ is the type, they would be far more efficient workmen for our day.

But instead of working with this motive the majority of the preachers have believed that the world is going to come to an end soon and their only work is to get as many souls ready to go to heaven when they die as possible. This did not cultivate in them the habit of looking to the future and planning for it. It did not beget in them the faith that was required in an efficient workman of the Lord's.

With the apostles it was different. They were only a few obscure Jews. Jesus had told them to preach to all creation, but how they were to begin when their own Jewish brethren were so narrow that they would not let them work among the Gentiles, they did not know. How vast, therefore, must have seemed the task before them. No wonder they hesitated. But by and by Peter was miraculously led to baptize Cornelius, a Gentile, and Paul and Philip, Greek Jews, were ready to give their life to the work; and after sixty or seventy years of effort John writes that he does not know where it is going to end, "it doth not yet appear what we shall be," but he knew, he had faith, that it would come out right, "all shall be like him."

Now, all this is a lesson for us today. Instead of burying ourselves in the error that the world is coming to an end, as many do who mistake Christ's prediction of the end of the Jewish age or civilization for the end of our physical world, we should know that we are now at the beginning of one the greatest ages of the world's history. We are just entering the arena in which all the nations of the earth are going to participate. The Japanese, the Chinese, the Malays, the Hindoos, the Negroes of Africa, the Saxons, the Celts, the Tartars and the Semites are all to awake and to enter the arena. When they shall play a noble or ignoble part depends on the kind of work we Christians do. If the Roman Christians could have had a proper conception of their duty to barbarous Teutons, a thousand years of "dark ages" an age of shame, might have been averted. If we can, with the Christian Industrial School, give the Negroes, the Japanese, the Chinese, the Hindoos, and all the rest a proper conception of what Christianity is tending towards, we can save them from a thousand years of shame; but if we do not, we may as well set our house in order for a thousand years of "dark ages" again. We must either make them what they should be or they will make us what we should not be.

We want make a special appeal to the Christian Negroes. Much depends on your conduct in this crisis in the world's history. It will require of you a sacrifice similar, if not equal in intensity, to what Paul endured. He went through a whole life of martyrdom which he referred to as "dying daily." You must give unselfish work for the uplift of your children. You must outgrow the childish desire to seeking a place of distinction and honor. You must crucify your desire to show what the Negro can do, and you must go to work in dead earnest. You must be willing to count yourself nothing if only you can do this great work which the Master has laid on you. The white Christian people have given of their best men and millions of their money for your uplift. There is a work you can do and this you must apply yourselves as unselfishly. Paul applied himself to his.
Take Notice!

If you receive a copy with this piece marked you will know that we have received your card or letter for publication and were indeed glad to receive it. By co-operation only can we make it a great religious weekly. For four consecutive weeks you receive marked copies, containing numbered slips. Hand the PLEA and the slip to a friend. If your friend sends in the slip accompanied by a dollar you will be given credit for it.

NOTES FROM OUR SCHOOLS

LUM GRADED SCHOOL.

We are having some cold days now.

Our school is getting along nicely.

On Sunday before Thanksgiving we were rained out and could not observe Education Rally until Thanksgiving day. Our collection was good but not as good as it would have been had it not rained. We had quiet a nice time Thanksgiving and on the night of Thanksgiving we had a social gathering of the young folks. They seemed to enjoy themselves fine.

Mr. Johnie Brayboy, Miss Belle Lee and Mr. Joseph Jackson visited us on last Sunday. Mrs. Mary E. Williams of Hayneville has been sick for three weeks with rheumatism, Elizabeth her daughter was called home to wait on her. We hope she will soon be up.

Mrs. A. Grahams of Oxmoor was so interested in our work that she induced Mr. Ellis of Oxmoor to send his daughter here. She accompanied her here.

Mrs. Grahams attended the annual meeting that was held at Pike Road it was there that the impression was made greater. Now if all the Brothers and Sisters of Alabama would do as Mrs. Grahams has done, we would have a better school. Let us each bring or send a student to our school. “Where there is union there is strength.”

Mr. D. C. Brayboy is getting along nicely with his school at Greenville.

Our Bible class is doing good work. We are studying the “New Testament Church.”

We are now looking forward to Christmas.

SOUTHERN CHRISTIAN INSTITUTE.

By some oversight we have neglected to mention the marriage of Emmet Willis and Virginia Broomer, ’10. The former was a student here several years ago.

The reviews for the full term have commenced.

The following students will give the weekly Sunday-school talks for December: December 4, Ella Bridgewater; December 11, Ida Jackson; December 18, Gentry C. Robinson; December 25, Eric W. Hunt.

South Cherokee and Shady Lane have attractive Bulletin Boards in Belding Hall.

President Lehman delivered an address at the W. C. T. U. convention in Jackson, last Lord’s Day.

Richard Davis attended the district convention at Jackson last Saturday and Sunday. He was the delegate from the Mt. Beulah Church. He was also one of the speakers.

The fourth building on the campus to be lighted with electric lights was Industrial Hall, which is now occupied by a large number of young women and their matron, Miss Hunt. It was completed last Monday evening.

Texas.

Dear Editor: You will be pleased to know that Educational Rally Day was observed in a very helpful and instructive manner here on Lord’s Day, Nov. 20th.

Beginning with the Bible School, the pupils rallied, and almost every one brought the amount asked for by the Supt., Prof. T. W. Pratt.

The eleven o’clock service was well attended; the pastor took for his text, Phil. 2:16, “Holding forth the word of life.” The discourse was enjoyed by all. At night the regular preaching service was dispensed with, and a program rendered as follows:

1 Hymn: “Guide Me O Thou Great Jehovah.”
2 Prayer, by deacon Lively.
4 Bible lesson, Isaiah 41:1-20, by the pastor.
5 Song: “Showers of Blessings,” choir.
6 Address: “Our Relation to the Negro Schools Operated by the C. W. B. M.,” by (Continued on page 7.)
December 10, 1910

THE GOSPEL PLEA

Heart to Heart Talks
Conducted by Uncle Isaac for Young Folks

Christmas will soon be here. What are you going to make it mean to you? Whether we get many presents or give many present is not the great thing. Christ was born in Bethlehem to give every man or woman a chance to make his or her life worth while. What value do you set on your own life? If you think enough of it, you will nurture it and develop it, so that it may become useful in the world's uplift. The best Christian gift you can give your young friend, is your life to his higher service of mankind. How can one enjoy the Christmas season, who lives the selfish and narrow life?

Has your Sunday-school sent in ten dollars yet to Sec. C. C. Smith for Educational Rally? Jog the memory of your superintendent. Don't let the matter pass. Of course you will want the name of your Sunday-school upon the tablet to be placed in the new Smith Hall at the Southern Christian Institute.

As I write, the clouds are hovering just above the tree tops. It is dark and stormy indeed. But into my "den" no clouds dare enter. My life is pledged to the sunshine and not to the shadow. The "slough of despond" is an awful place in which to be.

PEACE DAY IN THE CHURCHES

Realizing that the time has clearly come when people of every name and creed, of every race and nation, should unite in efforts to bring about the fulfillment of the ancient prophecy "Peace on earth and good will to men," those having the matter in charge have set the third Sunday in December as "Peace Day," and ask that the ministers of all the churches and leaders of all religious organizations observe this Sunday, or some other Sunday, if this is not convenient, with song and prayer and reading of the Scriptures, and especially in the sermon to advocate the abolition of war and the substitution of imperative, universal arbitration, and thus secure world-wide peace, and fill the world with security, comfort and permanent deliverance from the sufferings and awful destructions of life and property incident to all wars. Never before in the history of the world have the nations of Christendom been in such close touch, and it is surely high time we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth, and the wholesale slaughter of human beings. Sunday, December, 18, is the day set, or some other Sunday, if you find it more convenient.

THE LOOKOUT

"Fishing?" inquired the man.
"Yes," answered the boy.
"Nice dog you've got. What's his name?"
"Fish," replied the boy.
"Fish? What do you call him that for?"
"Cause he won't bite."

THE BETTER PRAYER

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live,
I thank thee more for bread to give.
I thank thee Lord for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for a place to rest,
But more for shelter for my guest.
I thank thee Lord for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is thy love I share.

Dear Uncle Isaac, I am so glad that I am back in school so I can write you with a clear mind. I have been out of school for a year and four months, and the time I was gone from this place I was working for school money. Whatever you do don't stop thinking that you can have a good time in the world. Every time you leave school and go out in the world you don't know how much you lose during the time you are gone. There are so many things to lead you off of the plan that you have laid out to go by. If it had not been for the good training that I got at the S. C. I. I would have been led off by bad company. Young people there are good many things for us to learn along the way of Christian work.

(Continued on page 7.)
Tennessee.

The Payne Street Christian Church will begin a series of meetings November 21st. Elder J. R. Louderback of Roanoke, Va. will do the preaching. Brother Louderback, is one of the pioneer preachers of East Tenn. And he is one of the ablest preachers in our brotherhood. It will be an intellectual treat to all that will come and hear him. We are hoping that much good will be done for the cause of Christ in this City. Pray for the success of our meeting that Christ may be lifted up, and that many will open the Door and welcome the Christ in.

W. P. Martin, Pastor of Payne St., Church.

Arkansas

Dear Editor on the 9th of November our dear Sister Brock departed from this life to a better world. Elder H. Martin her pastor did not fail to attend her funeral. Sister Brock was a cool head Christian worker in her home, in the church and to her friends. She was loved by all true Christian workers. She served as president of the auxiliary at her church until her death, and very few times missed her meetings. We have both worked together for 16 years with every kind of trouble. I will miss her. She had been ill for about ten months with eating cancer. Her dear husband was faithful at her bedside till death. He tried to comfort her with whatever she wanted; he did a husbands duty. All of the friends of every denomination as well as all the Christians were dutiful to help her. At her funeral the friends gave $22.76. We thank the friends for their help. We will hold the memorial at our next Board Meeting at Kerr.

Sister Brock was 44 years of age, and lived a Christian 23 years. She leaves a husband, ten children, four sisters and a host of friends to mourn her lost,—our lost is Heaven’s gain. We will miss her dear C. W. B. M. workers.

I am yours for Christ,

MRS. SARAH L. BOSTICK.

Alabama

Dear Editor: Please allow space in your paper for the following: It has been some time since you have heard from the auxiliary work in this state, but it is still alive.

A few days ago I was at the Church of Christ in Montgomery Co., Mt. Olive Church and their meeting was good. We had a good congregation day and night. Everybody seemed to be in good spirit to uplift fallen humanity, and while the sisters and Brothers were listening to the report of
December 10, 1910.

THE GOSPEL PLEA

Page 5

the C. W. B. M. they seemed to enjoy it. Then Elder H. J. Brayboy and Bro. I. C. Franklin gave good talks on Mission Work. I believe it went down into the hearts of everybody. On Saturday I organized with 12 members; all seemed to be encouraged. What a privilege, with what a golden opportunity has the Lord blessed us. When we fail to cooperate as we should in this great work of uplifting our people we fail to make use of a great opportunity; then what will become of us if we fail to do His commandments. Do not forget Phebe, our Sister, who was a servant of the Church. Think of Priscilla and Aquila, truly helpers in Christ Jesus. There are many who bestowed much labor upon us but leave something for us to do. I ask all churches to join in this fellowship.

A. A. SMITH.

Ohio

REPORT OF EDUCATIONAL RALLY DAY OFFERINGS FROM NOVEMBER 26TH, TO DECEMBER 3RD.

Germantown Church, Ky., (By Mrs. Mollie Commodore), $2.25;
Rockford Second Church, Ill., (By Ellen B. Robinson), $1.00;
Hopewell Sunday-school, Thomasville, Ga., (By F. Toot, Superintendent), $6.00;
Napton Church, Mo., (By Fannie A. Wells, Sec.), $1.30;
Mt. Olive Church, Ala., (By Jas. Baxter), $2.15;
Sandy Grove Church, Texas, (By T. W. Williams, Elder), $5.00;
New London, Mo., Second Church, (By G. A. Terry), $5.00;
Brush Creek Church, Mo., (By G. A. Terry), $3.56;
Louisville, Third Church, Ky., (By N. Nolan King), $2.00;
Columbia Church, Mo., (By W. A. A. Harris), $5.00;
Hickory Grove Church, N. C., (By E. S. L. Whitfield), $2.25;
Livity Hill Church, S. C., (By H. Johnson), $1.00;
Martinsville Institute, Va., (By Jas. H. Thomas), $7.60;

Total to December 3rd., $144.06.

We are glad to have the Churches of Eastern North Carolina co-operate with us in this Educational Rally Day offering. Two of the churches of Eastern North Carolina have sent offerings,—Goldsboro and Hickory Grove Churches. Two or three of the churches giving, in the above list, are going to try to bring the offering up to ten dollars that the name of the church may appear on the tablet to be placed in the new building at the Southern Christian Institute.

C. C. SMITH.

Mississippi

Dear Editor: Please allow me space in your paper to state a few facts about our church.

Dear Readers, I must say we are getting along so nicely with our work. On the 1st Sunday, we had Bro. T. B. Frost with us. He preached an excellent sermon for us. We were so glad to have him, and on the 2nd Sunday, Rev. H. D. Griffin with us, and what a time we did have. We were a bit late about starting, but we had such a nice time: four were added to the cause by Bro. Griffin.

Rev. K. R. Brown, our pastor, was not with us on Sunday, he was called away, but he treated us so nice, because he sent Rev. Griffin in his place. Now some one might say, "I wonder what did they pay him?" Not anything, but we gave him $2.75. Now readers, get ready for Jackson District Meeting at Jackson Christian Church. Come and help us out.

Yours in the work,

WM. GUICE.

Jackson.

Jamaica

Dear Prof Lehman, a week or so ago Robert Gooden asked me for a recommendation and was about to leave for the S. C. I. I know that is not the regular way for students to enter now but there seemed no other way for him to get in school this year, and he appeared very anxious to go.

I am very sorry to report the death of Louis Thomas. He died October, 20. He did a fine work at Highgate. When he took the church ten years ago, it was one of our weakest having only thirty-six members. It is now one of our three strongest among our churches, having over three hundred members.

We are just about completing the new church at Mt. Industry. We have arranged to dedicate it on the 10th of November.

I read with interest every thing I get about the S. C. I. I am more than glad to hear of its steady progress. May God spare yourself and Mrs. Lehman long to carry on the good work.

With best regards yours sincerely,

ARNOLD SHIRLEY.
Christian Woman's Board of Missions

All C.W.B. 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, missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor

Keeping Christ's Birthday.

"Isn't it a pity that Christmas comes on Sunday this year?" said Teddy, as he stood at the window looking out at the falling snow.

"Sorry that Christ's birthday comes on His own sacred day?" asked Mrs. Morris, in surprise.

"Well, we can't have any fun on Sunday," said Teddy, looking a little ashamed.

"I am sure Jesus loves to see us happy," said Mrs. Morris; "and I see no reason why we can't hang up our stockings and exchange our gifts on His day as well as on any other. But sometimes we get a little selfish about our Christmas, and I think that its coming on Sunday will help us to remember Whose birthday it really is. Now, suppose Jesus was with us, how would we keep His birthday?"

"I suppose we would give Him presents just as we do each other when our birthdays come around," said Margaret from the fireside, looking up from the book she was reading.

"And how can we give Him presents now?" asked Mrs. Morris.

"I suppose we might give money to the church," said Teddy.

"Yes, that would be a very good way," said Mrs. Morris; "for Jesus said that the church was His own body. But I was thinking of that story He told to show that when we did a kindness for some one in need, we really did it for Him."

"O, yes, about the sick and the hungry and folks in prison," said Teddy, brightening.

"Now, my plan is this," said Morris. "You and Margaret keep your eyes open at school, and I will look around, too, and we'll get Papa to help us; and to-morrow night we'll all hold a conference together to see whether we cannot find some people to send Christ's presents to. It won't need to hinder our fun in the least; and I know you'll be glad, my son, that Christmas does come on Sunday."

"Well, Teddy, did you find anyone who needs one of Christ's birthday presents?" asked Mrs. Morris next evening.

"There's a boy in our room named Joe Adams," said Teddy; "the boys won't have much to do with him 'cause his father's in jail for doing some mischief when he was drunk. Joe says he won't get out until after Christmas. And I was wondering if we took a basket of good things to Joe and his mother if it wouldn't be most like visiting folks in prison."

"Then there's Julia Brown in our room," said Margaret. "Her mother's a widow and washes for their living; but they're awfully proud, and we will have to be careful not to hurt their feelings. But I thought if we could make Julia a nice new dress and send it through the mail without letting her know who it came from, it would just be fine. There's that new shepherd's plaid you were going to make up for me. I can get along without it, and it would just be lovely for Julia."

"What fine plans these are," said Mrs. Morris, gaily. "Now I've been thinking about our own washerwoman Maggie; I'm sure a basket of goodies and toys would be fine for her and the six little Duncans."

"Not far from the store where I work," said Mr. Morris, laying down his paper, "is a children's hospital. And now and then I drop in there during my noon hour to chat a while with the little fellows. You can't think how glad they are to see some one from the big world outside. Now, I was thinking that we might make some scrap books and dress some dolly's for these poor little shut-ins."

"Won't that be fine?" said Teddy.

"We'll surely be busy," said Margaret.

And weren't they busy during the three happy weeks that followed? There was little money to spend, for Mr. Morris was a clerk with a meager salary; but when four busy brains get together and four pairs of hands are willing to work, wonders can be accomplished. Mrs. Morris put many an hour into the pretty dress for Julia, and Margaret tried it on again without complaint, and helped all she could in its making. And then in the evenings Teddy and Margaret made scrap books of gay colored cambric, filling them with pictures from their own carefully boarded post-cards. Mr. Morris fished out of the trash barrel at the store dolls, that were disjointed in arms and legs, which Mrs. Morris' skillful fingers could soon set right; and samples of cloth for their dresses. Then the Saturday before there
was candy to make and popcorn to pop and other mysterious preparations that filled the day to overflowing.

In the gray of the Christmas dawn the children awoke their parents with the same glad shouts of "Merry Christmas" that had echoed through the house each year since Teddy had been old enough to lip the words. There was the same scramble down stairs and the same glad rush for the stockings, filled to the brim, and the mysterious bundles that lay before them; and there was the same happy thanks and glad exclamations, "How did you know this was what I wanted?"

But after breakfast when, on other days, the fun had begun to languish, the best time of all came around.

It was clear, cold day and, dressed in warm coats and furs, they started out into the snow. Mr. Morris and Teddy carried the baskets for Maggie and the Adams, while Margaret and her mother followed with scrapbooks and toys for the shut-ins.

What fun it is to see the shining eyes of the little Duncans and to hear Maggie's exclamations of delight as she unpacked the treasures from the basket. What joy to see the lonely hearth of the Adam's home brighten with Christmas cheer! And, oh, it was heaven itself to see the faces of the waifs in the charity ward at the hospital as they reached out their little hands for the books and toys!

When it was over at last and they reached the little white church on the hill, just in time to hear the organ peal forth the grand old hymn, "Joy to the world the Lord has come." Teddy whispered to Margaret, "It's the very best Christmas we ever had.

—The King's Builders.

TEXAS.

(Continued from 2nd, page.)

Prof. T. W. Pratt.
7 Song, "The King's Business," choir.
8 Clippings from the papers respecting the five Negro schools, pastor.
9 Solo, Miss Leola May Weathers.
10 Remarks by Deacon W. D. Pratt, Pres. of Convention.
11 Duo, "Tell Mother I'll Be There," Misses Ethel Veales and Vietta Merrell.
12 Remarks, Eld. C. C. Haley.

The attendance was excellent; interest very good. The information gained, is calculated to bring forth good results. Collection, $12.30. The amount raised by the Sunday-school and Church was $13.65.

J. H. Thomas, Pastor Clarke St.

HEART TO HEART TALK.

(Continued from page 3.)

Dear Uncle Isaac when I was at home it was very seldom I missed Sunday-school and church. When I did miss going to church I felt that some one was punishing by not giving me a meal that day. And there were many things that I was missing in Christian work. One thing I was missing and that was the Y. M. C. A. meeting and the Home Defender Success Club. I often thought of the Club for when someone asked me to take a drink I would reply to them I don't care for it. There were so many boys lost their lives in the city from drinking.

Mr. and Mrs. Bostick were glad when we left for the S. C. I.

Yours in Christ.

ELBERT ALSTON.

Alabama

Mount Olive Church of Christ at Pike Road, Alabama held its Educational Rally fourth Lord's Day Nov. 27. A special program was arranged for the day and was carried out.

Devotional exercise was conducted by Sister Nel- lie Willis.

Words of thankfulness and welcome by Sister Mary Willis.

Beautiful respond by others.


Educating the heart and hand, opened by Sister Bessie Baxter. Response by Sister Snodgrass and others.

Why should we observe Educational Rally Day by Bro. E. M. Jones.

Response by Sister Mary McDonald.

Bro. John Baxter raised the collection the sum of $2.15 for Educational Rally purpose and sent to C. C. Smith. $3.00 was also raised for the pastor and $52.45 was raised on the building of the church.

Total amount raised, $57.60.

JAMES BAXTER.
Lesson 12
Lesson for December 18
Edited From Standard Bible Lessons.

THE RESURRECTION.

Golden Text.—"Lo I am with you always even unto the end of the world."

Time.—Sunday morning, April 9, A. D. 30.
Place.—About and in the city of Jerusalem.

INTRODUCTION.

When Jesus died, it seemed that his followers were doomed to scorn and extinction. They were but an handful of weaklings, ignorant, and without social rank. So feeble were they that it would have seemed like a foolish boast to prophecy that his disciples would sooner or later encircle the globe, and that his gospel would transform the world's thought and life. But we know that this became gloriously true. How can we account for it? There is one, and only one, answer—the resurrection. This is the central fact of the gospel. The coming forth of Jesus from the tomb hailed the breaking of the brightest morn that ever rose on the anxious world.

The exact location of the tomb in which Jesus was buried is as difficult to determine as that of the crucifixion. John is the only writer who makes any statement on the subject, and all we learn from him is that it was in a garden and "high at hand."

The last lesson closed with Jesus' expiridng cry. Immediately the veil of the temple was rent in twain. A great earthquake tore the rocks apart and opened many of the tombs. The centurion is convinced that Jesus is the Son of God. The legs of the two thieves are broken to hasten death. (John 19: 31, 32.) Jesus' side was pierced (John 19: 34.)

EXPLANATORY

1. Now late on the sabbath day.—Saturday. The meaning of the "day" here depends upon whether we assume the civil computation of time as used by the Romans, or the sacred, as used by the Jews to be employed. First day.—Sunday. Mary Magdalene.—Out of whom Jesus had cast seven demons. Her debt of gratitude was infinite. The other Mary.—Probably the mother of James the Less. To see the sepulchre.—Late on Friday evening they had watched the sepulchre. Now after the sabbath, they came with spices, in the hope that they could anoint the body.

2. A great earthquake.—Darkness and earth quake at the end of Jesus' life: earthquake and light at his resurrection. For an angel descended. . . . . rolled. . . . . sat.—The Roman Empire had stamped the seal which shut the door: an angel of the Lord rolled it aside to sit on.

3. His appearance was as lightning.—Intensely brilliant. His raiment white as snow. His dress accorded with his tidings. At the transfiguration Christ's face shone as the sun, and his raiment was white and glittering.

4. For fear of him the watchers (the Roman guarded) did quake.—The word "quake" indicates a severe convulsion, as in an earthquake.

5. And the angel answered.—Not to say word spoken by the women, but to tell fell into a severe convulsion, as in an earthquake.

6. He is not here.—No longer in the tomb. For he is risen, even as he said. He thus recalls a prediction which they must have known, but did not understand. See the place where the Lord lay. The sepulchre was a tomb hewn out of a rock. It would be entered by a low door in the side. Within there would be niches in the walls in which a body could be placed and then sealed up with cement. But in this case, as the intention had been to embalm the body, it was probably laid upon the floor of the main apartment or on a sepulchral couch therein. This was the place to which the angel referred.

7. And go quickly.—You have your work to do for the risen Lord. Do not stop to wonder; do not stop to rejoice. Start off on your mission to your brethren, and wonder and rejoice as you go. A truth is better realized when told to another. If you have any doubts about the facts or the power of the gospel, tell it in its simplicity to the worried world, and your doubts will fly.

8. And they departed quickly from the tomb with fear and great joy. There were two reasons for this: (1) They were anxious to spread the glorious news; and (2) they wished to hasten from a supernatural being. Thus Mark says. They fled from the tomb, for trembling and astonishment had come upon them. Run to bring his disciples word.—"What a contrast between the coming and going. Then sadness—now joy; then despair—now hope; then preparation to embalm a corpse—now readiness to welcome a king; then slow and lagging steps—now eager haste.