Gospel Plea, Volume 21 (1916) (Serial numbers 240 - 277)

Joel Baer Lehman
Southern Christian Institute

Follow this and additional works at: https://digitalcommons.discipleshistory.org/gospelplea

Recommended Citation
https://digitalcommons.discipleshistory.org/gospelplea/25

This Book is brought to you for free and open access by the Stone-Campbell Movement Periodicals at Digital Commons @ Disciples History. It has been accepted for inclusion in Gospel Plea by an authorized administrator of Digital Commons @ Disciples History. For more information, please contact jmcmillan@discipleshistory.org.
Some day the calamity will overtake you and then you will wish you had been truer to the Church given to you. Vol. XXI. Serial No. 240

Helpful TO ALL

Be true to thy stewardship.

It is easy to go on a chase for the money that gives houses and lands and honor and pleasure and forget that these things are given in trust for the advancement of the kingdom of God; but he who so forgets, must pay a penalty sooner or later, for money not properly used can never bring happiness or pleasure.

There is no agency in a community that makes for true happiness like the minister of the gospel and his wife. The righteousness he preaches to you is the only thing that can make your community happy and prosperous, and yet you will often go on in your pursuit after houses and lands and business and rent houses until the poor minister and his wife are almost starved. Nothing but a dire calamity can bring you to your senses. Your Church should be the precious admiration of your heart and to her you should give of the first fruits of all your increase. If you do not do it your money will turn into unrighteous mammon and fill your heart with jealousy and will curse you and your children.

It is true that some of these churches have sometimes been ministered to by men who were not sufficiently developed to properly use more money if they had received it; but the time is now coming when prepared young men are coming with prepared young wives who will lead you into all righteous things if you give them the opportunity.

Do not starve them out while you keep on your mad chase for money. Some day the calamity will overtake you and then you will wish you had been truer to the Church given to you. In England and Belgium and France and Germany there were prophets who were pointing out to the people where they could do home and foreign work to uplift the world, but these they did not heed. Now they can almost pray for the mountains to fall upon them. We do not say that these calamities came upon them because of this wickedness, but we do believe that if they had done their full duty to the cause of righteousness, people’s minds might have been directed into other directions and these calamities would not have come.

There are probably three hundred men in the churches of the Negro Disciples who could give one hundred dollars to the cause of Education annually. This would be thirty thousand dollars above what we are now raising, for not many of these three hundred are contributing to the fund. The reason these men and women are not giving this hundred dollars each is that they have never been taught to give thus. In the days they grew up there was no Sunday school that could teach them the worship in raising money. The ministers then did not have a broad conception of the presentation of the gospel and could not enlighten them.

Every young man who goes out among the people well equipped must expect to endure hardships until he teaches the people their duty along the line of supporting the gospel. In some places this can never be done with the people who are now old or beyond middle age and his only hope is in teaching the children who will soon be grown up, but in other places these old or middle aged will readily see their duty and will become efficient churches. But whether it will be hard or easy, it is this work to be done now. The minister should take care to present his message so that it will not appear that he is begging for his salary, but he must present the truth to the people. He should say to them that he is with them in every sacrifice, that he will always give of his means and of his time along with them, and that he will work with his hands to do his part, but that they must be more liberal in his support and in the support of the great work of the church.

John Progress and Joe Makeshift.

John and Joe met again to have their weekly talk. This time Joe began by saying, “I tell you I am opposed to all this talk of good roads. To sell bonds to fix up the roads is foolishness. It just raises the taxes so high we can not pay it. I and my father before have traveled the roads the way they are and my children can travel them that way too. Beside this, it will ruin our town, for all the people will go to the other towns to trade and we will lose our business. I am going to fight it all I can.”

“Now Joe” said John, “I see you are wrong again. It does not cost us any more to sell bonds and fix up roads than it does to work the roads the way we now do. The money that we now pay to our contractors in twenty years will much more than keep up our good roads and pay off our bonds. You and your father often hitched four mules to a
The Gospel Plea
Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race.
Entered as second class matter at the Post Office at Edwards, Mississippi.
Subscription Price, ... Per Year $1.00.
Advertising rates made known on application.
Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.
Number 240

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 215 you have five weeks to go. Two weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance.

By this notice it is easy to tell when your time is out.

SATURDAY, APRIL 8, 1916.

Personalis And Editorialis.

—Think of the bill of fare for the Workers' Conference, Mrs. Stearns, Prof. G. W. Carver, Prof. Ervin, Prof. Griffin Prof. Moss, Prof. H. C. Smith, Miss Rosa V. Brown and then many others.

—The District C.W.B.M. Convention of South Mississippi (white) will meet in Jackson Tuesday and Wednesday May 16—17. Mrs. Stearns will speak at the Southern Christian Institute Tuesday forenoon and afternoon and at Jackson Tuesday night. Then on Thursday she and the South Mississippi sisters will come over to the Southern Christian Institute again.

Notice.

(1). When sending manuscripts for publication to the PLEA, let them be plainly written or typed.

(2). To those who are subscribers. When you move and change your address, please write plainly by v. l. or letter your State, Town, Street, No. or Route and box No. by doing this you will not miss one issue of this paper.

Prof. Jephtha Hobbs who was president of the Southern Christian Institute from 1883 to 1890 died at his home Eureka Illinois February 8th at a ripe old age. Up to the time he lost his faculties he always read the Plea with good interest.

Paris, Texas.

The entire business part and very largely the residence part of Paris burned yesterday (Tuesday). Not one business house or bank is left. All white schools, both white and colored Christian churches, parsonages and contents are burned. Brother Latouche and wife are safe and saved books and some clothes.

The town is practically burnt up. We hope to succeed in keeping Brother Latouche on the ground. But one negro church burned.

Jackson, Mississippi.

Dear Editor:—For the few weeks I have had additions at nearly all my services. Yesterday we were here with the Church of Washington Addition. We began service on Wednesday night. One was added on Friday night and one at the 3:00 p.m. service on Sunday. Thus we see we are moving on. It seems to us the Lord is crowning my efforts with success.

We are going on a night or two this week to see if we can raise something on our church debt. Brethren, I am putting forth my best efforts at this place. We are having good attendance. The church here seems to be taking on new life. Give us a little encouragement by donations.

Earnestly yours,
B.C. Calvert.

RANOLPH, LOUISIANA.

Dear Editor of the Plea:—I am writing you this letter from Ranolph, Louisiana, where I began preaching March 12th and continued over till March 19th. The preaching was done in the Primitive Baptist Church for six nights. Four came forward and confessed their faith in Christ. They then put me out of their house.

I was then invited to continue my meeting at the Clark's School House. One man accepted the invitation. I preached Saturday night, when three more came forward and made the confession. We met again Sunday at 11 o'clock. I preached from Matt. 16:18. The establishment of the church, when and where. We then went to the water, where seven were baptized into the one body. I will preach there again Sunday and Monday night. I had a good hearing throughout the meeting, both white and black. I am going to preach in Louisiana this year. While my financial strength is rather weak, yet I am trusting in the Lord for a successful work. The white brethren have already helped me much in this destitute field. May the Lord bless all, both white and black, who have had fellowship with me in this great work.

Fraternally yours,
T. H. Merchant.

[Continued from page one].

JOHN PROGRESS AND JOE MAKESHIFT.

wagon to haul a bale of cotton to town or to haul a half cord of wood to market. The feed of these four mules will cost much more than pay your extra taxes. You say it will ruin the town. Men are always mistaken on such things. When the self finder first came into use, harvest hands were getting a dollar a day; but they feared they would lose their job and so burned the binders in the field. They were mistaken. Harvest hands now get three dollars a day and are working ten hours a day. These good roads will help your town if your business men have any sense."

Joe says, John can always out talk him, but he is becoming more and more convinced that John is nearer right on things than he is.

Are you aiding us to extend the subscription list of the Plea? They need it and we need them.

Brother and Sister Latouche are planning to stay with the Paris people in their disaster. We are sure the Paris people will appreciate this and will in their trials also care for this faithful man and wife.

The Mississippi work is experiencing a revival. Harmony is hovering over all its work and we feel real good result will follow.

Gravel is now being put on the new highway and all are happy. Even those who opposed are now enthusiastic for it.

"Hold thy lighted lamp on high.
Be a star in some one's sky;
He may live who else would die—
Pass it on!"
A “Square Deal” for Jarvis Christian Institute on Easter.

WILLIAM ALPHIN.

Ten years ago the Texas Christian Missionary Convention named Easter as a State Educational Rally Day for a school in Texas. Each member of this church is urged to give for Christian Education on this day. Each Church, Bible School, C. E. Society and Aid Societies are urged to give their entire collections on this day for the school in Texas.

The school has come in the Jarvis Christian Institute at Hawkins, Texas. A school in fact; it is operating with nine instructors. The real school work is going on. It is a difficult go. Much is needed to properly do the work. The need of money for proper development is so great. It seems to be so hard and wrong to call men and women to do such work and keep their hands tied so they can’t do their best. They are now asking the Churches in Texas for a “Square Deal” on Easter. President Ervin has lead his faculty and pupils, and up to date, this Convention year, they have raised more pupil fees, and up to date, this Convention year, they have raised more money for the school and education than all the churches and departments. This, in view of the fact, ninety-five percent of the pupils are working their way thru school. If President Ervin can get such results from his faculty and children, what ought our pastors get from the Bible Schools and churches?

Our churches have never fully observed Easter. The convention should greatly move us this year. There should be a wholesome discontent prevailing among us on the account of the little we are doing for the Jarvis Christian Institute and the way we have observed Easter as an Educational Rally Day. I feel sure we all agree that Jarvis Christian Institute is justified in asking for a “Square Deal” on this Easter.

They and the C. W. B. M., on account of what they have and are doing deserve a “Square Deal” on our part this Easter. I hope our pastors and officers will see the situation and facts in the care and lead our churches to higher ground and the largest Easter offering we have ever made. I believe we are going to give Jarvis Christian Institute a “Square Deal” on Easter.

1. - By beginning in time, prepare and make Easter truly an Educational Day, both in disseminating information about the schools of the church and in collecting money for same.

2. - By having the church to be true in the fellowship with her sister churches of the convention. We must be careful at this point. There is great danger of making our convention a nuisance.

3. - By having the church informed that there will be only one collection all day and night and that will be for Jarvis Christian Institute.

4. - By all of us preachers and churches getting the Educational Day habit.

5. - By not speaking of, or announcing the rally in an apologetic way. Assume every one is in favor of it and go forward.

6. - By having church pride and loyalty and make it a great day for the church in the community.

7. - By praying much and fervently for a great offering—“pray as if all depended on prayer and then work as if all depended on work.”

8. - By considering we can’t serve God and mammon, but we can and must serve God with mammon.

9. - By giving the money that belongs to God. It is due Him and He demands it for the world’s redemption.

10. - By considering that our churches are not asked for a collection for J. C. I. but once a year and that each member is asked to give not less than fifty cents.

11. - By each member ring true in fellowship with each other; and each sister church and pastor ring true in fellowship with each other; and all true and loyal to obligation to the J. C. I. In this we will surley give the J. C. I. a “Square Deal.”

12. - By all of our pastors acting all together and observe the day. Don’t be a late church. If by any cause you just can’t observe Easter take the next Sunday. Pull it off on Easter and be though with it and go at some thing else. If we don’t act together brethren, it will not be a “Square Deal” in any respect.

Bear in mind that our offering on Easter for the Jarvis Christian Institute will also be counted on the “Jubilee Fund.” Texas did not give the “Jubilee Fund” on Sunday before Thanksgiving a “Square Deal.” We know we did not brethren. We can, partially at least, redeem ourselves on Easter if we will. Prepare, talk it up, reach every member, don’t put all blame on or all work on the pastor, get an offering from every member; if so we will do our duty and give all concerned a “Square Deal” and spread Texas out on the Map.

We must also bear in mind that Brother Lehman will close his books this year before our State Convention in October. Therefore we can’t wait this year until convention to collect our educational money for this missionary year. We must pull it in this year brethren, on Easter.

We have one month and nine days from this date. Let us give Jarvis Christian Institute a “Square Deal” on Easter.

AFRICA.

Dear Readers:

I am happy to come to you once more with a message about the work in Liberia.

At present the work in that field is not going forward and has not been doing so for some time. Since the problem now under consideration came up, we have been practically at a standstill, only keeping the work at the station as nearly normal as we could. Building and almost everything which requires an out-of-pocket basis are at a standstill.

Since last April the large metal building has stood with the walls, roof and 

[Continued on page five].
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD
OF MISSIONS

Benediction of Societies.

"God be merciful unto us,
And bless us,
And cause His face to shine upon us;
That Thy ways may be known
upon earth,
Thy saving health among all
nations."

Through Jesus Christ our Lord.
Amen.

KANSAS CITY, KANSAS.

Dear Editor:

Will you allow space for the following in your good paper?

I am getting up from a hard spell of La grippe. The winter has been so cold and there has been so much sickness among our members until we have not been able to meet this winter.

We, the eighth Street Christian Church, had the opportunity of meeting on March 16th. The meeting was enjoyed by all. We were glad to have the reading of a lecture from one from Topeka, Kansas. Our pastor, Rev. G. A. Terry, was present and gave us a good talk. We are always glad to have him. We received one new member that day, who paid dues. Rev. Terry, 15 cents. The following paid forty-five cents dues for the quarter:

Mrs. W. Jackson, Mrs. Kimble, Mrs. Dekas, Mrs. Bush, Mrs. Stevenson.
Mrs. Lamb, J. D. Hancock and Sam Hancock.

Total amount, $3.75; for general fund, $2.50; State fund, $1.25.

Mrs. Mary E. Lamb, Pres.
Mrs. Drake, Sec't'y.
Mrs. Kimble, Treasurer.

Easter Time.

"He is not here, for he is risen,
even as he said."

These faithful women who were first at the sepulchre were surprised to find a risen Christ. How apt we are to for-
THE CHRISTIAN EDUCATION

Southern Christian Institute.

The date of Worker's Conference and Commencement is May 14-18. Mrs. Stearns, Prof. Carver, Prof. Moss, Miss Rosa V. Brown, Prof. Ervin, Prof. Griffin and a good number of others are on the program. We will publish the program soon.

Prof. Reichel is doing some fine landscape grading on the Southern Christian Institute Campus.

About thirty fine trees were set out on our Campus and so far, all but two are growing.

They were late, our garden is coming out fine. We have about two acres planted.

The State board of health has made a test of the blood of Prof. and Mrs. Smith and pronounced them both free of malaria.

Robert M. Hopkins, Secretary of the Sunday School department of American Christian Missionary Society, will be at the Southern Christian Institute, Tuesday and Wednesday, April 4th and 5th. He will deliver two or three addresses while here. All those who have been taking part in the extension work about Hinds County are invited.

Alabama Christian Institute.

We are glad to report that we are having some splendid things happening in this part of Alabama. We have had a powerful frost but it did not make us feel chilly. It was a real bright frost in person T. B. Frost, who gave a very helpful address at the close of the Salem Public School. It was an inspiration to all hearers.

He also preached a wonderful sermon at the Hynesville Christian Church 12th of the month. Come again Brother. We have had a great blessing in the person of Brocher P. H. Moss. He wish us for several days entered the State on 15th in District 2 with the District worker among the Sunday Schools. Laurence J. Phifer. He spoke at the following places, A.C.I. 15th, Mt. Willing 16th, Calhoun 17th, A.C. I. 18th and on Sunday spoke at the named places; Ft. Deposit Christian Church, at the Union Sunday School where all the Methodist, Baptist and Christians met together to have the Lord's Day School. He received much commendation on his

wonderful lectures. On Sunday night he was at Salem Christian church where he spoke to nearly two hundred people. All at every place he spoke enjoyed him. We truly hope he will soon come again to this place where there are so many Christians ready to die and never think of their duty to God and man.

The A. C. I. boys will play Ft. Deposit High School boys on the 24th. Every body is planting. Two things have truly come that have reduced somewhat the cost of living, and they are the European war and Billy Bollesweill. He is cutting a mighty caper. Every body is afraid to plant cotton. They may as well come along freely for he is bound to get their rag.

(Continued from page 3).

AFRICA.

first floor. Nothing more has been added. However, we have occupied this building since the last week in April. Mr. Gooden and I have lived in the wing of this house while the large hall has served as a kitchen and dining room. We have put out many fruit trees and have some which will soon give us fruit.

Two beautiful stretches of road have been built on the grounds.

We could not but have had a hundred boys and girls as the twenty-four which we now have. But it has been a matter of room and the problem which is before the Board at the present time that have kept us handicapped.

Early in November, when I was in the bush, a chief offered me fifty boys to bring along to the station for trained. These boys probably averaged about ten or twelve years of age. The chief wished to put them in our station till grown and expressed his desire that they should be trained how to work with our kind of tools. He wished them well educated and to become Christians. This is but one illustration of the hardest to be reaped in this field.

It seems Oh! so sad, that souls must be turned from the doors of the kingdom of God, souls that are thirsting for a knowledge of Christian civilization with all its arts and training along different lines that will bring comfort and happiness to mankind. A little more than two years ago Mrs. Smith and I organized what is now known as the Woman's Workers' Conference of Liberia. We organized with four women and today, not counting the men and boys who are members of the Conference, its membership numbers fifty women and girls.

At present we have two local conferences. In these the members are divided into clubs as sewing, house keeping, sanitary, Bible reading clubs, church and Sunday School going club and the mother's club. I tell you these clubs are at work and it would do your soul good to attend one of their regular monthly meetings and listen to what each church has to say about its work, and see how each girl or lady's face lights up with joy as she tells what she has done for the past month and the way in which she went about her work.

I cannot say how much I regret having to leave the field at a time when everything seems so promising. Indeed, if these women could be led till they are thoroughly endowed with the spirit of this new work, eternity alone could measure the result.

I feel that not enough can be said for this great field of work.

It has been said that this is a hard field and true it is, but pray tell me where is there a mission field that is not hard? Where is the missionary who's work has been on flowery beds of ease? If you can point me one out, I will point you out one who has not done his duty in his field.

Liberia has no other work in the entire Republic which is of the nature of our work. Thus, even when students have attended other schools, they are still not prepared for life's great task. Therefore, we find them coming to us to get Bible and industrial training, for this is not given in other schools as it is in ours. Students who have come to us from other schools have been amazed at the way we teach the Bible.

Christians, I appeal to you to get ready to make larger gifts and in asking God about the gift, bear in mind your strong son or daughter, for in giving the son or daughter, you give to Him a greater gift.

In His service,

Harry G. Smith.

From the Banks of the Old Kentucky.

WHO IS WHO IN KENTUCKY?

Politically, last fall, the certificate of election told who is who. Financially another might claim the distinction. Intellectually, still another might come in for consideration. Religiously, in our own Zion, this question will settle itself by July. It may turn out that nobody is who. Have our Kentucky churches been overrated? Have they turned a deaf ear to the call? Have they refused to hear? Or have they, as soldiers in trenches, waited in vain for the command to charge? "Put nobody but Americans on picket to-night," said the great General when the fate of this nation was being weighed in a balance. In an old book, which I'm [Continued on page 6].
The Bible School

Sunday School Lesson for April 16.

PETER AND CORNELIUS.

Golden Text:—There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him.

Time:—Not long after our last lesson about 40 A.D.

Place:—Peter was at Joppa on the Sea Coast. Cornelius was at Caesarea, the Roman capital of Judea, about 30 miles north.

INTRODUCTION.
The center for the Jewish religion was Jerusalem after Christianity was introduced it was still the center for Jewish Christians, for some time. Peter must learn the lesson in the great Commission by a vision while in Joppa.

A devout man in Caesarea, a soldier was told to send to Joppa for a religious instructor. The man to instruct him was Peter the apostle. The same man who preached to the Throng in Jerusalem on the day of Pentecost.

CORNELIUS
1. He was a Roman.
2. A centurion, commander of one hundred men.
3. He belonged to the Italian band.
4. He was religious—a devout man. He may have heard of Christ thru Philip, the evangelist.
5. He was a good husband and father. He feared God "with all his house."
6. He was benevolent,—"gave much alms to the people.
7. He prayed.
8. He was not yet a Christian.

PETER
1. He was an apostle.
2. He was now a gospel preacher.
3. He had a strange dream or vision.
4. God was preparing him for a special mission to Cornelius.
5. When he learned the meaning of the vision no man was more willing to obey than Peter.

CORNELIUS AND PETER MEET.
1. Cornelius had gathered in his friends.
2. The soldier fell at the feet of the fisherman.

3. He and all present were ready to hear what the Lord commanded.
4. He was in earnest about finding out the way of Salvation.

Note:—
That God is no respecter of persons.
That all caste is wicked.
That God deals justly with all.
That Peter's congregation was small.
That Salvation is thru Christ.

D. R. B.

EASTER TIME.
(Continued from page 4)
will be on the honor roll? How many will be on the double honor roll?
That is, don't be satisfied just raising your apportionment but double it.
We must lay three hundred dollars on the table this year. Can we do it? Yes.
That, all caste is wicked.
That Salvation is thru Christ.

D. R. B.

FROM THE BANKS OF THE OLD KENTUCKY.
(Continued from page 5)
simple enough to believe, I read, we shall be judged according to our work, not according to our talk.
If a man owed me a hundred dollars and should lose no opportunity to deliver a great speech every time his attention was called to it, he would be doing exactly what many of our workers do when reminded of that "Winchester Pledge."
I am not "nagging." But, as Corresponding Secretary of State Work, I ask in all good candor, is it Kentuckian to do things by halves? Does not the long gone and recent financial outlay in Kentucky (purchase of lands and building school) appeal to you? Some of us feel obligated to build the bridge for those who are to come after us. We remember some faithful workers built for us. No man will be judged according to his talk when the final issue comes. Again, some of us are "Big Feelers." We feel that we are great. No man is judged by how he feels. No state in the Union has more fertile opportunities than we, and none will be held more strictly to account. The Lexington Convention will be judgment day to some of us, and we ourselves will be the judges. "If our hearts condemn us, God is greater than our hearts."

Last Friday, March 21th, at State Board meeting, I was instructed to write every Kentucky church which has not paid its "Winchester Pledge," urging them to redeem that pledge before or at Lexington Convention next July. I am hereby asking Pres. Lehman to send me the list of all Kentucky churches that have not paid in full. Some apportionments may have been high—too high. In such cases all should do the best they can. Let me ask all who expect to appear on Convention program to discuss any subject, to please send your name and subject to Nicholasville, Kentucky, ere the last of April. We are making up our train. Get on board.

My red fox is leading my blue hound. The chase is exciting.

My brother, W. H., gave us two great sermons yesterday.

C. H. Dickerson.

Report of Work in Kentucky (Continued from last issue).
Teach men as men and they will be taught. This class has a teacher who is master of his work. The school is on its way to "The Holy Land." We are looking for some letters of travel while they are on their way. An offering was given to the amt. of $8.00.

Winchester 16th—Elder Moore and his good people were anxiously waiting my return having to stop over an hour or two in route to Mt Sterling. We had a fine night. Found brother Moore busy on the job. They have organized the Teacher Training Class with Prof. Taylor as teacher. Mrs. Taylor the Superintendent of the school is anxious to have her school to take the "Forward Step." The offering was given to the amt. $2.50.

Carlisle 17th—One night was spent with Elder Floyd and his workers.
This school will soon fall in line with the standard movement. They gave great attention to the explanation of every point, asking questions on those things that were not made clear. I am expecting to hear from Carlisle ere long. An offering was taken to the amount of $2.60.

Millersburg 18th—We are always delighted to meet Elder Jackson and his fine people. The little folk under the leadership of Miss Mason had an informal program of welcome which they rendered while the congregation was gathering; it was the most unique of its kind. At 7.45 o'clock I was able to begin my lecture. I hope to get a report soon that the people have an organized Bible Class. I know that they will not fail me.

If your people are slow gathering, making you ashamed when you have company, find out from Bro. Jackson how he gets his people to attend the services so promptly. This school gave an offering to the amount of $3.25.

Germantown 19-29—Due to the extreme cold weather and the difficult way out from Mayslick, I had to cancel my engagement with that school. We regret this very much. Hope next time to take this school in. In company with Elder Hathaway the pastor, we took auto thru the country from Maysville to Germantown. Held a conference with the workers Saturday night. Lord's day services were well attended.

People came from twelve miles around to the night service; the congregation was measured by the capacity of the house. We organized the Teacher Training Class with Mr. L. D. Paynters as teacher. Miss Susan Hower, the superintendent is looking forward to better results since the Standard has been fully explained to the school. I believe that all the workers have a larger vision of the work. An offering was taken to the amount of $6.60.

NICHOLASVILLE, 21st-22nd. Here we met our good natured friend and brother, C. H. Dickerson. As soon as all is in, his presence one can feel that spirit of cordiality that characterizes the Dickersons. We spent two nights with the workers in this school. We found them ready to line up with the Standard, having several points to their credit. Nicholasville has an increasing interest in their school that tells each Lord's Day. They, too, are in to the "Holy Land." Letters of travel would be appreciated from these voyagers. Mrs. M. Black, the superintendent is wide awake to the task and will not set up until the goal is reached. The offering was taken to the amount of $4.00.

DANVILLE, 23rd-24th. We found our usual rainy weather at Danville. Brother Watson said that he was not the blame. He did not order showers for me. The good people did not allow the condition of the weather to stop them. Our Institute was well attended both nights. This school organized a splendid Workers' Conference with a library of eight books ready for use. Mrs. Wm. Adams, the superintendent is a young man yet in school. But we have all reason to believe the work will take the step forward under his leadership. Elder Watson and people made my stay among them a very pleasant one. An offering was taken to the amount of $3.00.

HOUfONVILLE, 25th. Brother Watson took me through the country in a buggy to Houstonville, so as to make it back to Jt. City that same night. We found Elder Graham on the ground awaiting us. We had a grand session. A full house greeted us. Elder Watson played a splendid part on the program. An offering was taken to the amount of $2.55.

HOPKINSVILLE, 26th-27th. The late train made us miss our Saturday nights' program. I found Elder Anderson at the station awaiting my arrival. Lord's Day we had two well attended services. Hopkinsville is a very strategic point, but indications are that the work will take on new life when the new building is on the ground. Elder Anderson hopes to begin this effort at so soon as it is feasible. An offering was taken to the amount of $1.50.

PADUAH, 28th-29th. This school was the first to reach the full requirement of the F. R. S. Mrs. McGill, the present superintendent is doing much to hold the gains that the school has made. They have on a big contest to keep up interest. This contest was planned by the workers of the school. The map was drawn by a young man of the school. We expect to hear from them while they are abroad. Elder Pearson has the best in the State of Kentucky. I was pleasantly entertained in the home of Brother McGill and good wife. An offering was taken to the amount of $6.75.

We wish to mention the promptness of those who attended the Institute. They had an interesting program to keep the attention of the people while the Institute gathering. There was no delay. We could begin each night on time.

THE GOSPEL PLEA

We wish to thank the good people of Kentucky; for their most substantial help, while in their state.

Number of school visited 15

Number of rallies held 1

Number of schools represented in rally 3

Number of lectures given on methods 25

The number of sermons preached 13.

The number of persons added to the church 2

The amount of offertage taken on field $55.55.

That we all labor together with God in the common task of the kingdom, is my prayer.

Yours in His service,
P. H. Moss Field secretary of N. B. S.

Topeka, Kansas.

Church Unity.

C. E. Craggett.

(As read before the Ministerial Alliance of Topeka, February 14, 1916).

The task of presenting to you this message, touching upon church unity, is not, as I see it, an insignificant one, as it involves the most practical theme of the age; practical because it would conform to the will of God, as expressed thru Christ and the Apostles; practical because it would meet the desire of Christ, as he prayed: "That they (His followers) may be one as we are one!" practical because there has been but the one foundation laid by God: "For other foundation can no man lay than that is laid, which is Jesus Christ;" practical because upon it hinges the speedy spreading of the gospel, and the growth of the church.

Jesus and the Apostles realized that if the gospel were to meet with the desired success for which it was designed, there must be practical unity on the part of Christians.

We emphasize practical, because we find ourselves surrounded by men who talk and preach church unity, but they themselves never attempt to practice it. If church unity is ever to be effected, it will be thru practical work and by laborious effort on the part of men with power to reason.

Disunion was brought about by ignorance and selfishness.

Unity must be brought out by knowledge and unselfishness.

There was a time when men thought that disunion was the best thing, and would tend to the more rapid growth of the church. But in this they were sadly mistaken; for while a few of the better, congregations fed and grew fat,
THE GOSPEL PLEA

upon the truth as it was given to them
by regular preachers, the many and
weaker congregations were as sheep
without a shepherd.

A certain man, looking upon the
shepherdless congregations as they
hungered for want of food and thirsted
for want of drink, began to ask
himself the question, "Why cannot
there be one church as there was
in the days of the Apostles?" And
what did Christ mean when He said,
"And there must be one fold and one
Shepherd." With these thoughts in
mind, He set about to establish church
unity. His plea was, "Back to Jerusa-
lem through a closer study and prac-
tice of Bible teaching." His plea was
held up to ridicule by many that heard
Him, and He became a target to pre-
judice, but, powerful man that he was,
he did not allow himself to become
daunted at opposition, and continued
to sound the key-note that should har-
monize the divided workers of Christ.

And to-day "unity" is the battle cry
of peace everywhere among the workers
of God.

Let us ask ourselves this question:
are we in a divided state really as
a whole representative of primitive
Christianity? And then let us turn to
the blessed old Bible for an answer.

Christ: "That they may be one as
we are one" (John 17:22) "And another
sheep I have, which are not of this
fold: them also I must bring and they
shall be one fold, and one shepherd." (John
10:16.)

Paul: So we, being many, are one
body; in Christ and every one mem-
ber one of another. (Rom. 12:5.)
There is one body and one spirit; even
as ye are called in one hope of your
calling:

"One Lord, one faith, one baptism,
one God and Father of all. (Eph. 4:4-6)
We could call out other passages of
scripture that would lead us to under-
stand that primitive Christianity, or
the Apostolic Church was a unit, or
was urged to so be. Amos well asks
the question: "Can two walk together
except they be agreed?" If men differ,
they will divide. The disunion of the
church is the result of differences of
faith and opinion. Church unity asks
for unity in faith, liberty in opinion
and charity in all things.

We find that Roman Catholicism is
fast becoming the predominant
church in America and is reaching
out to rule in politics, to pilot the
educational system and to control the
press. The reason she is able to do
this, is because of the unity that prevails throughout Catholicism. She

is a unit in her desires. She is a unit
in her plans. She is a unit in her ef-
forts.

Last year a number of men met in
the Waldorf of New York, and pledged
themselves to spare neither men, money,
energy nor time to propagate cathol-
icism until it becomes the predominant
religion of this century. Should pro-
testantism be divided and fight against
itself while so dangerous a foe is stead-
ily rising to power and supremacy?" A
house divided against itself can not
stand."

While Catholicism spares nothing to
expand her doctrines, she is, after all
more economical than protestantism in
her divided condition.

Protestantism in her divided state
cannot justly and economically distri-
bute her men and money. We find
protestant churches over-lapping and
crowding upon each other's territory,
while beyond are the fields white unto
harvest without churches or laborers.

It is a common thing to stand on a
street corner in a city and see four
churches gracing that one particular
place. Down in Virginia, there is a
village that has four families and four
churches, a church for each family. Is
not this a down-right waste of men and
money? Would not one church serve
the purpose there?

At a meeting of disciples and Bap-
tists in Ohio, it was brought out that
these two congregations had each spent
one hundred thousand dollars in erect-
ing church building a total of two hun-
dred thousand dollars. These two
churches were in the same communi-
ty, for the same purpose. It was a
agreed upon that one of these churches
and one minister could easily have
served that community. Had this been
done, there would have been one min-
ister and one hundred thousand dollars
for a needy field. If there were truly
practical church unity in America,
with the money that is now being
raised, the foreign field would not lack
for workers, and the home land would
be better evangelized. But men and
money are not all that is lost thru
disunion. There is quite a bit of
misapplied power in disunion. Think
of the thousands of congregations and
ministers in America that are engaged
in soul-saving! Listen to the plea as it
rises from the vale and rings over
mountains, hills and plains until it ac-
tually penetrates the land yet it fails
to accomplish that which we desire.

Why? Because it is not a united plea.
It is disconnected, and loses its force-
its power to save.

Thomas Edison, standing upon the
seashore watching the waves and bil-
lows as they played upon the bosom
of the great deep, exclaimed: "What
wasted power!" Well may we look
upon the divided church as it misap-
plies its power, and say, what wasted
power!" Disunion is the source of
much confusion.

A heathen in Africa asked a mission-
ary, "Which is the biggest God, the
Baptist God, the Methodist God, or the
Presbyterian God?" The workers on
the foreign fields saw that if the heath-
en were converted to Christ, there
would have to be a fusion of names
and creeds into the word Christ. The
church at Corinth became confused in
its ministry. One would be a follower
of Apollos, the silver-tongued orator,
another of Cephas, another of Paul,
another of Christ. But Paul soon
straightened them out by saying: "Is
Christ divided? Was Paul crucified for
you; or were ye baptized in the name
of Paul?"

[To be continued in next issue].

NOTICE

"If you come to Edwards, on
train and want to go to the coun-
try, or if you want to make a trip call
on my Auto Livery.

S. J. Cook, Jr.
EDWARDS, MISSISSIPPI.

UNCLE SAM SAYS
to the banks of the nation, "I'll let
you use some of my money if you
will give me a bond of two dollars
for every dollar I let you take."
And the banks do it. They agree
to protect Uncle Sam.

Now some of the banks in this
state have agreed to protect not only
Uncle Sam, but all their depositors,
and this bank is one of them—for ev-
every body whose money we are using
is protected by the Depositors' Guar-
anty Fund of the State of Mississippi.
We give you every safeguard.

THE BANK OF EDWARDS,
EDWARDS, MISSISSIPPI.
HELPFULL
To All

"Whatsoever ye sow, that shall ye also reap."

The law of reproduction in the vegetable and animal world is well known, but it has been rather difficult for the people to comprehend that this is also true in a spiritual sense. Offences men engaged in a political contest and the temptation to resort to unfair means to win is great. Then when the contest is over and the business of the office is undertaken, we begin to gather the fruit and we complain bitterly. The officer may be a governor and the things he does is very bad. His appointments for trustees, for hospitals and educational institutions are very bad and we express great surprise and chagrin. But why should we do this? We are but reap- ing what sowed. So long as men will allow themselves to become a part of a clan to contend for offices in the same selfish spirit that a feudal lord and his retainers contested in the middle ages for possessions, we can expect no good. Figs never grow on thistles stalks.

Our educational institutions have by no means afforded us the relief they should have given us. Far too often the thought was held up before the child that it was being educated that it might make a living easier than those that work with the hands to make their's. The success of the graduate was measured by the amount of money he accumulated, or by the social distinction he won, or by political power he gained. The effort was to make a favored cast of the educated class. How could such institutions give us true men? They were sowing the wrong kind of seed. We reap a corrupt political system and injustice in high finance. We may not perish for want of the water of truth. On account of sectarian jealousy, religious teaching was kept out of our system of public instruction; but if you will analyze the minds of the people you will see they are really striving to keep out spiritual culture. The Christian Virtues, which are the antithesis of the Barbarian Passions, have almost no place in the system. In some places they are humiliated by being offered the position of a subordinate department of the system. Jesus was very positive in demanding more than this. "If any man would come after me let him take up his cross and follow me." So therefore, whosoever he be of you that renounceth not all that he hath, he can not be my disciple." Jesus will not and can not divide space in the human heart with any human system of education. He must be the first and only love. Whenever the time comes, when the supreme purpose of our system of education will be to prepare the heart of our children to lead in establishing the kingdom of God in the society of men, we will have more of all the good things of this life and we will have the supreme happiness that comes with the spiritual perfection. Christ teaches this when he says, "Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." This teaches plainly that if we want to do the things which the law of God requires to make us safe, we may not neglect our own spiritual growth. And the bear of spiritual perfection is very jealous of her honor and will not remain in a government where her principles are not honored, and the officials thereof soon show their degeneracy by all kinds of graft and foul deeds.

It is right here where many of the best of movements are wrecked. For the past five years much has been done to abolish war and bring in peace, but care was taken by those who managed the work not to afford the god of battles too much. They took care to fall down and worship him first. Much of the opposition to war by socialists and politicians does not come from the conscientious principles that actuated the Quakers and German Baptists. The same has been true of many prohibitionists. They were not at the point where they could say to the liquor business, "Get thee behind me, Satan." Whenever the time comes when men in the capacity of society attack all the world's material and moral evils in dead earnest, they will go at once.

KINDNESS AN ASSET

Kindness in a valuable asset of the soul. It is like a magnet that draws others to us and makes us potent factors in the betterment of their lives. Concealed kindness is an invisible influence for good. All great secular corporations recognize this truth when they advise and require that their agents and employees shall show courtesy to all persons at all times. A recent order went forth from a large business organization to all its employees to "treat with courtesy, unreasonableness with reason, impatience with patience." God has set us the great example in that He is ever manifesting kindness to us in spite of our acts of unkindness to Him.

SYMPATHY

"One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the asking, but develops rather as the fruit of suffering. "If you would have the priestly gift of sympathy, you must be content to pay the price, like like Him—you must suffer."

Baltimore and Richmond Chr. Adv.
In the solution of his problems Jesus did his work accurately, not only in
justice to himself, but for the benefit of his fellows...—to show them how to
do their work, but not to do it for them,
or to relieve them of a single responsibility.

There is no mistaking his consciousness of a peculiarly personal fulfillment of the
Messianic ideal. He assumes the position of the authoritative Teacher with refer-
ence to whom his disciples are pupils and learners. "Follow me." "Come unto me
and learn and ye shall find rest." He holds up his own example as the living model
he has achieved other men can achieve.

As he serves, so others can serve; as he is great, so others can become great.
His faith in man’s capacities is fathomless, Noeuticat is for him beyond reclamation.
As son of Man he is conscious of a fellow-
ship with men. Where he leads all can follow in the faith which inspires him in his
manly outward work. We exalt his name above every name, because the measure
of his spiritual work he has attained through the ages. The divinity of our Master was made
manifest in his humanity. We can get right about God and set
right with God only through communion
with Him through companionship with
Jesus the Christ.—J. R.

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of Heaven and let us in.
O dearly, dearly does he love
And must love him too,
And trust in him to bring us Love
And try his works to do

COMPENSATION.

Grieve not, my friends, o’er Fortune’s long
delay.
Wait not for some great opportunity
The fame of your ambitions to display;
He gathers best who gleaneth day by day
From common things that ever round us lie.

Be of good cheer, comrades of toil and care;
Each worthy deed will bring it just reward;
Our wayside may yield blossoms sweet and
fair,
Our fallow planting righteousness may bear,
With fruitage for garners of the Lord.

—ALFRED COLE.

Doddsville, Mississippi.

Dear Editor:

Just a few lines to express my thanks and appreciation for the little paper. "The
Gospel Plea," I enjoy reading it very much. I find many things in it to help us out in
our work here at Doddsville.

Later on, I will send in my subscription for the paper.

Best wishes for your success.

Mary E. Reden.

Mt. Sterling Kentucky

Prof. J. B. Lehman:

Dear Brother, in Christ Words can not
express my profound thanks to you and
students and all concerned that took such
active part to make my short stay so very
pleasant. I was treated so very kind by
your many boys and girls and your very
pleasant Faculty. All of your exercises were
very excellent indeed. The Workers’ Con-
ference was the best I have yet met. As a
whole, everything was very grand. Your
entertainment of your guests could not be
surpassed for such a large body. I am sure
it will continue to grow larger each year and
shall be known and spoken of by all men.
It will be the modern Jesus message of our people.
I pray that God may spare you and your
most esteemed wife for many years to come
to carry on the great work among our people.
I am sure that your hearts are in the
uplift and betterment of my people, and
I pray the day may come that we all may
learn that you are doing the best you can
for his under all circumstances taking every
thing in consideration. As for my part I
am more and more determined to do more
for the work.

I am yours in the great work.

W. H. Brown.

Salem, North Carolina.

Dear Bro. Lehman:

I am writing to inform you
that we the Colored Disciples of Christ of
North Carolina, highly appreciate the honored
work that you are doing for our race in the
sunny South, and we desire to come in touch
with your great work. It has been my
pleasure to meet some of the young men
from our schools.

Our Convention will meet in Wilson, Octo-

Yours in Christ,

B. J. Gregory.

BY THE GRACE OF GOD:

Any one can carry his burden till nightfall;
Any one can do his work for one day;
Any one can live sweetly, patiently, till
the sun goes down.

And this is what life really needs.
and Uncle Martin, seated in one deep, splint-bottomed chair, with his feet in another, his yellow-leaved Bible on his knee, and his hymn book within easy reach, on the low mantel-piece, looked the very picture of comfort and contentment. He had gone to church in the morning, in spite of the key streets, he had cooked his simple meal at noon, and left a kitchen as tidy as almost any housewife would care to find it, and had settled himself to enjoy his day of rest in peace and quietness.

"Ah! ain't it a blessing," he was saying to himself as he fingered the leaves of the old book, "ain't it a blessing to the good Lord give us a day to rest, to stop our 'thim, and get caught up like? I only wish," he added, looking out into the storm, "that everybody everywhere was as warm as comfortable as I am!"

It was still sleeting, outside, in long, slant lines, of her, while the wind roared with re-doubled fury. But, as his eyes wandered to the wheel chair, he noticed that it had made a sudden rise from his comfortable chair with a sudden start. Several figures in raincoats and low drawn hats, dimly outlined through the driving sleet, were hurrying to and fro upon the beach.

"The life saving crew!" cried Uncle Martin, fairly leaping from his chair, and rushed to the door, and stepped out into the night. The storm had ceased and a rising moon was casting long streams of silvery light across the reef where the little boat had disappeared. Uncle Martin took off his hat and gazed up into the starlit heavens.

"It is the Lord's Day!" he whispered with gentle reverence.

ALCOHOL OUR STRONGEST FOE.

[Continued from page 9.]

disgrace of Noah who took wine excessively after fermentation had commenced. Whether or not, this was his first time we do not know, but we see through carelessness or ignorance a reflexion on this character as leadership, during the deluge which will not be erased as long as the world exists. Well, why? Because alcohol is stronger than time. But oh! time raises up a generation and brings golden ages and ablumes the possibilities that man utilizes to feel a closer relationship to his "Creator." Alcohol is king, therefore, Noah fell into sin and furnished an occasion for the sin of his son, and that in consequences of it, a heritage of sorrow and bondage was the portion of the descendants of Ham in the line of Canaan.

Yes we can also get a vivid picture of Lot, the "Father of Incest," whose incestuous conduct, while senseless and unconscious under the immediate influence of alcohol that is the poison of dragons and the curse of man's over-indulgence was the cause of this licentiousness.

What are the consequences entailed in his sin? We are not informed, we simply see him raised from the configuration of Sodom an outcast widowed, homeless, without children or grand children, save the authors and heirs of his shame.

Again we find in the sacred records, God dealt tenderly with the Israelites. Forgiving them of many wrongs, but alcohol took them to the climax of composition. We again classify them at the bounds of the wilderness, they set down to eat and drink and rose up to play, being intoxicated, they committed all sorts of sexual uncleanness. It is concealed by good authorities that inspiration caused Naaman and Ahaz to offer strange "fire," hence you see that alcohol has always been to man an impetuous gift. It was alcohol that brought about servitude and has retarded the progress of civilization. Why do we not cast it into oblivion, rather than to cherish its existence? We absolutely do not know its effects.

The habitual drinker may say to his curiosity, what inducement can I offer you to be rid of alcohol forever? With an open ear I can hear his better self in response saying, "Give me conversion, Give me conversion!" If he submits to this motive, the desire of alcohol will die in that man's soul. Not only will he be changed being, but a man, however, will he be born in his locality that will cause the brands to detect the weeful effect of alcohol. If from a philosophical viewpoint you have not come to the realization that Alcohol is Our Strongest Foe take for an example Alexander The Great, who with his military ability and proficiency at leadership, conquered the whole world, and yet he had no more worlds to subdue and his name gitters on the pages of history as Magnus Imperator and yet his marvellous feats are lost, because alcohol ruined him. Does it not show that alcohol is a great adversary? Shall the poverty and vice and criminality and sin ever subsist upon it. It is since the insufficient cause of all the moral, painful distempers.

One may advocate alcohol as being an important instrumentality in modern society. There is no doubt a use for it, but the only place that ought to be given in the nation ought to be confined to the arts and sciences. When a man takes alcohol into his system. He is still the root of insanity, idiocy, pauperism, and every cause that is degenerating to humanity. Friend, I would not have you to get a meager conception of this malfunctional agent, which I am so despondently betraying. Premature deaths are the results to the thoughtful youths that should be the adults of tomorow. But if they are victimized by this foe posterity is plunged into misery and squaror. Hence the nation must decline.

The Bible tells us that the Christian family shall not see death. Once I heard a speaker, who spoke continually on this subject, and said that he would delight in seeing death, and he gave several logical reasons, said he, "the monster that has killed the millions and millions of boys and girls and the millions and millions men and women; the one that he
THE GOSPEL PLEA

depriving the billions and billions of the Orientals of their lives to-day, the monster who with diabolic cruelty put Jesus Christ to death, surely said he, I would have joy in seeing him to see what a monstrous countenance he still possesses.

Right here I will say, when you see alcohol in its many phases, you are staring in the face whose name is "death." A monster that will cure your own son, a monster that will advance incest and rape up authors and heirs of blame, a monster that will offer "strange fire" to God.

Now what stranger foe can you present? All that there can be conceived in alcohol are absolute possibilities. If you were to demand the daily record of each metropolis, you will find that alcohol is the greatest instrumentality of its victims. Again it is proclaimed by the inspired one of God that man's greatest knowledge is only folly in the sight of God. This being true, then Hosea tells us that, "wine and new wine takeeth away the understanding, you all know that when our intellectuality is subdued we cannot appear before men as rational beings.

How then can you say that your understanding has been open to the scriptures and continually to take alcohol into the temple which God has given for the consecration of his cause? Yes alcohol destroys the revolutionary price s, wrecks thousands of homes, and has stolen many sweet lives and created combinations where joy and peace once abode. One may interrogate the why simply, because alcohol is king.

It is king. Our environments are of such that we are handicapped of its extermination, our present laws to a major extent, sustains alcohol. If we exert our influence to cherish the temperance organizations, there will be an awakening of the churches to a closer apprehension of their duty and a deep sense of responsibility. Remember that alcohol is the foundations of many sins, as blood shed, stabbing, swearing, fornication, and such like to the great dishonor of God and our nation, the overthrow of many good arts and manual trades. Hence you see the effects of alcohol.

Knoxville, Tennessee.

Dear, Mrs. Lehman:-I certainly feel mean that I did not get to say good bye but after learning I would have to stay in Chattanooga all night, I did not want to do that so I thought it best to leave that night.

But how ever I shall never forget the kindness shown me by tho:- in charge of the Southern Christian Institute, for I shall hold in memory that dear old spot and if the Master is willing, I will return, May, 1947. I have learned to love every inch of our schools and what ever is in my power to do, I shall endeavor to do it with a great hearted work from Christ. I certainly want to thank you again and again for being permitted to come and help share the blessings that are given to us from the master through the C.W. B. M. Kindly remember me to all.

Your sister,

Mrs. W. A. Britton.

Tulsa, Oklahoma

Dear Editor:-

Please find space for the following:

After I had heard that Brother Thurman did not get the issue of the Initial containing my reply to his position on the name question, I thought it unwise to say more until he could find a copy and read what I had said. After so long a time, seeing that he had not found one I sent him one, at the same time I wrote Brother Dicker's letter. Hence I feel that it is my discussion about it.

In the May 20th issue, Brother Thurman said two things I wish he will please take back. 1st. There is not a verse or any part of one in the Bible to show that the mouth of the Lord gave the name Christian. 2nd. That disciple is a new name because it is not found in the Old Testament. Let's begin with the last statement. Bind up the testimony, seal the law among my disciples. Isa. 8:16. So my dear brother, you are mistaken about it being a new name. Not you say the name Christian is a mooted question; whether it was spoken by the mouth of friend or foe. Must assuredly, "Christian" was given by the mouth of the Lord. In the New Testament there are two words used for call. "Kairos" is the word for call when not by divine authority. This occurs 146 times and would have been found in Acts 11:26 if friend or foe had given the name, "Chrematismos" is the other word for call when by divine authority. This word in its noun or verb form are found just 10 times and in every instance the context shows that God did the calling. Note the following:

And being warned of God in a dream, Matt. 2:12. 3. Notwithstanding, being warned of God in a dream be turned aside, Matt. 2:22.

And it was revealed unto him by the Holy Ghost, Luke 2:26. 4. He was warned from God by a Holy Angel, Acts 10:22. 5. She shall be called an adiectress. 6. But sayeth the answer of God to him. Rom. 11:4. 7. As Moses admonished of God when he was about to make the Tabernacle, Heb. 8:5. 8. By faith Noah being warned of God of things not seen as yet, Heb. 11:7. 9. For if they escape not who refused him that spoke on earth, Heb 12:25. 10. And the disciples were called Christian first at Antioch, Acts 11:26.

Note that in the ten instances in which Chrematismo is used it is found in its noun form once: Chrematismos, the answer of God. Then in its verb form called twice, reveal once, speak once, be admonished of God once, be warned of or from God four times.

Let us read the two instances: She shall be called an adiectress, Rom. 7:3. Were called Christian first at Antioch, Acts 11:26.

When the Copernican theory was first advanced it met with grave difficulties in the way of its acceptance. If the theory be true then Venus should have phases as the moon; but no phases were discovered. Yet the theory was accepted, and when more powerful glass was made, it was discovered that Venus had phases like the moon.

So the difficulty was due to man's ignorance of the fact in the case, and it is with him who says the term Christian is a mooted word.

Let me say to you, my dear brother, just get a more powerful glass and look through it and all the doubt will disappear and Christian will shine forth in its brightness.

Your Brother in Christ.

A. R. M. Duff.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.
call and see w.

W. G. REDFIELD,
Edwards, Mississippi.

UNCLE SAM SAYS
to the banks of the nation, "I'll let you use some of my money if you will give me a bond of two dollars for every dollar I let you take."

And the banks do it. They agree to protect Uncle Sam.

Now some of the banks in this state have agreed to protect not only Uncle Sam, but all their depositors, and this bank is one of them—for every body whose money we are using is protected by the Depositors' Guaranty Fund of the State of Mississippi. We give you every safeguard.

THE BANK OF EDWARDS

EDWARDS,
MISSISSIPPI.
THE GOSPEL PLEA
PREACH THE WORD

Vol. XXI. Edwards, Mississippi, Saturday, June 10, 1916
Serial No. 249

HELPFUL To All
Christ Humanizes his Followers.

The spirit and genius of Christianity is to humanize those whom it touches. We were all once vile and uncouth savages, but when the culture of Christianity touched us a beautiful life sprung out of, or in place of, that vile life and now we are refined and cultured beings who greatly enjoy one another. Jesus never touched a life but that he also lifted it up by putting a higher appreciation upon it. The man whose life was touched came forth from that touch feeling more like man. He had a higher valuation of his own work.

The whole history of Christianity shows that it has been one continuous task of the touched to touch the untouched. Or to express it more clearly, the refined and redeemed Christian has ever had for his task the in-filling of the vile heathen who came to him or to whom he came. This has often been not only disagreeable business, but it has been humiliating. Continually he has been made to realize that this vile heathen was being healed with the stripes that were laid on his own back. The unredeemed will continually thrust the most disagreeable features of his unregenerate-ness upon the refined sensibilities of the regenerated man who seeks to lift him up.

Therefore the very first thing we must do when we want to lift up those who are beneath us is to place a proper valuation on them. If his unregenerate life now does not reveal that which we can value properly, we must remember that the good is in him and we must somehow make him feel that we so value him, ere we can reach his better nature. When Mary Magdalene led the life of a fallen woman, she cursed herself by the poor valuation she put upon herself. It matters not whether she fell because she was forced to such a life by the circumstances of her early life, or whether she fell because of her own desires, she was living the life that made her an outcast, unaccepted and unvalued by society. When Jesus touched her he put a new valuation on her life and she at once felt the thrill of true womanhood as the possibilities of service began to course thru her life.

When the man of God once begins his task of uplifting the submerged, he discovers some things that he did not know. For example, when the Christian men of the North came South to uplift the Negro, they discovered that they could do nothing until they put a proper appreciation on their lives and that they could not, with- hold all humanizing terms like Mr. and Mrs. and Prof, and Dr. For this they were bitterly assailed by their brethren of the South. But when the South began to undertake this kind of work, she found she too must put a proper appreciation on the lives it would lift out of the squalor, and so it is leading off in this custom also. At the recent Southern Sociological Congress at New Orleans, presided over by the Chancellor of one of the greatest Southern Universities, and whose founder is one of the most aristocratic of the aristocrats, and whose members are ninety percent Southern born, never introduced any colored man without calling him Mr., or a colored woman without calling her Miss or Mrs. The Southern men who are the agents of the states of the South to look after the rural Negro schools, have all discovered that they must begin by putting a proper appreciation on those whom they would lift up.

America will not come to her own until she discovers her great place in the affairs of the nations of the earth. As we have often said, the world has become a family of nations and they must either learn to live on the plane of proper recognition of the worth that is latent in all of them or they will be consumed one of another. If those men who insist on our being snobbish to all others should succeed in making that the policy of the nation, then our nation would assuredly disappear before the year 2000. We are like the fabled youth at the parting of the way. The road leading to the right asks us now to teach and lift up all the people of the earth by recognizing their worth. The road to the left asks us to add the arrogance of all the pagan nations by demanding that everyone not of our caste or clan or creed shall carry the brand of inferiority on his brow. If we follow to the right, God will now make us the mistresses of the world and our sons and daughters will become the moulders of civilization for all of them. If we go to the left, ere another score of years have passed we will be in an upheaval beside which the present predicament of Germany will seem small. No nation ever had such possibilities and such impending dangers as ours.

But one says we must vouchsafe race integritv and this necessitates segregation. Race integrity cannot be possible when there is a great gulf between the standing of two peoples in proximity. Just as soon as the men of any race degenerate, they seek the conditions of the harem life. When a man degenerates, the old instincts assert themselves and he seeks the conditions that pertained to the time when those instincts reigned supreme, and he seeks a female socially inferior. She more nearly fits into his ideal. This tendency is shown in Canada where the Englishman takes the squaw, it is shown in Japan where the American takes a low caste Japanese, it is shown in Africa where the European takes a native Negro, and it is shown in our South land where the American takes a Negro girl. In some towns and villages a careful social survey shows that as high as ninety percent of the white men are somewhat entangled in the harem social order. In some places as high as thirty-three and one third percent of the Negroes are married or reared white than that. The relationships go back to presidents and governors and to many of the first families of the land. Race integrity cannot be secured by that way as our dismal failure shows. Race integrity can be secured only by the Christian way of putting a proper appreciated value on the lives of all. In two more generations of the old way we will be as helpless as the aristocracy of Mexico.

But we are not at our end, for the Christian manhood of our land will assert itself and the South with the North will hear the call of an age and we will be able to do the greatest work of all the ages.

As we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry—
The contact of the soil and seed
Each giving to the other's need,
Each helping on the other's best,
And blessing, each, as well as blest,—
—SELECTED.
The Gospel Plea
Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ______ Per Year $1.00.

Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 254

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 254, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All Subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 3, 1916.

Personal And Editorials.

—Prof. W. H. Holtzclaw, of Ulica Institute write:

I have read the life of Jacob Kenoly with a great deal of interest. This life should be an inspiration to every young man who reads it, and it should be read carefully by our young people. It seems to me that this publication ought to be of great value to the work of the Southern Christian Institute and I am sure it will if properly circulated. Surely there are thousands of people in the country who are perfectly willing to support an institution which can turn out men like Jacob Kenoly.

—We are in receipt of an invitation to attend the closing exercises of the College of Missions at Indianapolis, Indiana. A beautiful program will be held on Friday, June 2nd. The exercise will close with the dedication or ordination of the missionaries. This is truly a school of the prophets.

—We want you to read this paper. It is filled with many good things from week to week. Our subscribers are increasing. At present we are above the thousand mark. Still we ask your earnest cooperation for as many more.

If you should enter the GOSPEL PLEA office any day, from Monday morning till Saturday evening, 5:15, you will find four or five young men busily engaged, preparing this paper for the readers throughout the brotherhood.

The work and time that has been spent on the PLEA and what it contains is well worth your time to get and read.

CALLED MEETING OF THE ALUMNI ASSOCIATION.

Wednesday night May 17th. The Alumni Association met in a called meeting in Chapel Hall. Professor Harry Grant Smith, presided over the meeting.

P. H. Moss acted as secretary. The first order of business was to elect officers for the ensuing year. The following persons were elected: P. H. Moss, President; Prof. H. D. Griffin, Vice president; P. A. Gray, Secretary; Miss Celest Jones, Assistant Secretary; Miss Roxie C. Snead, Treasurer.

It was urged that each member of the association place their name on the subscription list of the GOSPEL PLEA.

The ex-Secretary and Treasurer, are requested to turn the books of the association over to the elect, Mr. P. A. Gray, Secretary and Miss Roxie Snead, Treasurer.

The plans of the future work of the association will be announced thru the GOSPEL PLEA.

Farmersville, Texas.

Dear Editor of GOSPEL PLEA:

Will you please allow space in the PLEA for this little writing of mine. I wish to say that we are still spiritually alive and I will try to do the Master's bidding. We are engaged in a tent meeting at this point and have been laboring hard to try to win souls in the cause of Christ. We had planned to begin this meeting on the 30th day of April, but being hindered by the weather, which threw us a few days back from our effort. But we labor hard to try to make the truth plain and there has come a question in my mind to know whether or not did that certain missionary in Africa in Kentucky's writer settle the doubt which the heathen ask, which was the biggest God, the Baptist God, the Methodist God or the Presbyterian God.

Also you will find any subscription in this writing for six months and I thank you to send me an extra copy of the GOSPEL PLEA for the next weeks' issue, to Farmersville, Texas. Because our revival will continue in the soul winning effort. The second Lord's Day in June we hope to have success.

Find enclosed $5.50 for the GOSPEL PLEA for the next six months, beginning with the next week issue.

I beg to remain,

Yours in Christ,
Eld. J. H. Fielder.

Lockland, Ohio.

To the Editor of the GOSPEL PLEA:

Please publish the following obituary.

In the passing from labor of our good friend and brother, Elder D. L. McMickens, Ohio feels very deeply and keenly the loss. Brother McMickens served the churches of Ohio in a manner that has been excelled by none, having held the office of State Secretary and State Organizer of the C. W. B. M. for several years. He was last with us two years ago at Xenia enroute from the burial of his father and the message of sympathy and encouragement he brought to us on that occasion will be long remembered.

His life was a life of Christian service and sacrifice. Brother McMickens preached what he believed and lived what he preached. He was one God's real called out men, who was ever ready to serve in whatever capacity he was best fitted.

He accomplished a great work among our people here, having pastored nearly every church in the State. His counsel was always sought in matters affecting the progress of the missionaries work, which burden seemed to weigh heavily upon his heart, although having passed away in a distant clime from us and in a remote field of service, yet his demise, is mourned, not only by Ohio, but by Kentucky, Virginia and the brotherhood at large.

He died in the spring time, just when the foliage was taking on its lustre, the birds never sang more gaily nor shone the sun ever more brightly when came to us the message like a thunderbolt: "McMickens is dead."

We stand with the brotherhood at his bier and drop a tear of remorse for the departure of him who gave his last full measure of devotion for the cause he loved so well. His labors are finished and it is a far better rest to which he has gone than he has ever known. And now inasmuch as Our Father has seen it fit to loose the silver cord which bound the soul of D. L. McMickens to this terrestrial ball, be it resolved by the convention of churches of Christ of Ohio, that we submit to the decree and call off the work, not sorrowing as those who have no hope.

Resolved further that we cherish his memory in our hearts and exemplify his high Christian character in our lives.

C. E. Armstrong, State Secretary.

It is a mark of folly rather than of wisdom for any one to dogmatize with an air of infallibility. How gracefully, then,'sts an assuming modesty on all the reasonings of man! The true philosopher and the true Christian delight always to appear in the unaffected costume of humility, candor and docility.

—Alexander Campbell.

When we use the word "Church," in connection with the Fellowship we mean the Church of God instituted by Jesus Christ, before man so overlaid it with man-made traditions that sometimes it is difficult to see the Church on account of traditions.

—Selected.
How to Make Ours an Ideal Nation

PROGRAM

Christian Endeavor Home Missions
July 2, 1916

HYMN—"God bless Our Native Land."

SCRIPTURE: I Peter 2:1-10.

PRAYER.

HYMN—"We are Pledged to Active Service."

INTRODUCTION—"Righteousness Exaltest a Nation."

Ours Must be a Righteous Nation:

(a) In the Individual Lives of Its People.
   (Five minute address)
(b) In the Relations of Society.
   Application of Principles of Jesus to Social Order.
   In Industry and Commerce.
   In Community Welfare.
   In Social and National Groups.
   (Short talks by several members)

HYMN—"Hark the Voice of Jesus Calling."

(c) In the Administration of Government.
   In Civil Courts.
   In Application of Law to All Impartially.
   In Equitable Sharing of Taxation.
   In Equal Opportunities to All (Education, etc.)
   (Short talks by several members.)

Prayer for the President of the United States.

(d) In International Relations.
   Treaties Based Upon Golden Rule.
   Principles of Jesus Incorporated in International Relations.
   The Cultivation of "Good will" with Other Nations.
   Fair Treatment of All Peoples, Here and Abroad.
   (Short talks)

PAYER FOR PEACE.

HYMN—"Our Country's Voice is Pleading."

OFFERING FOR HOME MISSIONS.

HYMN—"America."

MIZPAH.

Consult these Books in Your Public Library.


Free Tracts of the Peace societies. Write Frederick Lynch, Secretary, 115 East Twenty-Second St., New York.

CHRISTIAN ENDEAVOR DAY for Home Missions. comes but once a year. This is a splendid opportunity for our Endeavorers to present the Home Work to all the members.

May we have a rousing Patriotic and Home Mission Service on July 2nd,

Don't forget the offering for American Missions.

Despising and abusing the foreigner is not the concentrated extract of the Golden Rule. A welcome only to kitchens and garages, to railroad beds and coal mines, to factories and sweatshops, is not a practical demonstration of the Sermon on the Mount. It is the privilege of the church to go a step or two farther—HOME MISSION PARAGRAPHS.

Theodore Roosevelt once remarked that, outside of conservation of the United States national resources, he considered the emigration question our greatest and most important problem. The same statement might aptly come from the Home Mission Board of the church. — Home Mission Paragraphs.

Special Home Mission Field for our Endeavorers — the work among foreigners. Four important mission points are aided by the offerings of our young people on July 2: Among the Bulgarians in Chicago, where Basil Keusseff is missionary; among the Bohemians in Cleveland, where F. D. Butchard is missionary; among the Russians in New York City, where John Johnson is missionary, and among the mixed populations of the coke regions in West Pennsylvania, where R. G. Manley ministers. Only in Cleveland is our foreign work properly equipped.

Remit all offerings promptly to the American Christian Missionary Society, Carew Bldg., Cincinnati, O. SELECTED.

The Missionaries Among the Immigrants

By ORV I FAIRLEE JORDAN.

The great home missionaries of the early days of the history of the Disciples of Christ followed a path across the prairies or wandered through the trackless forest seeking the homes of the lonely pioneer settler. How much the lives of both Thomas and Alexander Campbell were spent in this sort of exercise, all those who have read the biographies can attest.

There is no longer a western frontier. Some sections of the country are more sparsely settled than others, but from Atlantic to Pacific there is one people rapidly developing the enormous resources of America. If there is any frontier left, it is the city, with its sudden and well-nigh miraculous changes.

Nothing makes the city problem so hard for the church as the presence of unassimilated immigrants. Ten million of them have come in ten years, so that one-tenth of our entire population has come from Europe in that period. The new-comers are mostly in our cities.

In order to study the foreigners in the city, we must group them by races. We call all the people of Denmark, Sweden and Norway, Scandinavians. The Latin races include French, Italians, Spaniards, and others. By some peculiar providence, the immigrant work done by the Disciples of Christ is all among the Slavic races which include Russians, Poles, Servians, Bulgarians, Bohemians and others. The Slaves have had less to do for them than any other of the racial groups among the immigrants, and the tide of immigration shows a continual increase of percentage of Slavic people, so we have made a beginning in the most numerous, most promising group of all the new immigrants.

Of course these Slaves have never heard of the Disciples of Christ and the work of interpreting our conceptions of New Testament Christianity to them is one which requires great tact and patience. The men and women who do this work should be known to the whole brotherhood. They are entitled to be honored as "Great Home Missionaries."

Our oldest work among the Slaves is in New York City. Here we have a group of Russian people who by the reading of the New Testament came into a religious position quite like that of the Disciples of Christ. When this fact was learned on both sides, the church came into active fellowship with the English-speaking brethren, and the American Christian Missionary Society began to furnish funds for the further development of this work.

The pastor of this Russian church is John Johnson, who came over from Russia with the people to whom he ministers. There are forty members in the church. Street meetings are frequently held and a night school furnishes instruction in the English language. Various forms of social service are in vogue in this church.

No proper mission house has yet been built, though it is hoped that the Men and Millions Movement may make a permanent home for the mission possible.

It is to the credit of John Johnson, that he, first of us all, discovered the similarity between the Disciples in America and the Evangelical Christians of Russia, which resulted in a Commission being formed to provide co-operation between those of like faith in America and Russia. The war has somewhat interrupted these relations but the Russian movement seems destined to larger successes when settled conditions prevail again.

A Somewhat young work is the Russian Mission in Chicago. It has been cared for right out of the human mass of a great city. When the Disciples first went down Halsted Street, they were just as strange to the people as they would be in Timbuctoo. Basil S. Keusseff, our missionary, came to us after many years of honorable service in Pittsburgh. He is a Bulgarian by birth, though speaking Russian fluently, and after becoming a Baptist in Bulgaria, he went to London for missionary training. Finding his way to America, he became convinced of the truthfulness of the Bible of the Disciples.

His methods among the Chicago Russians have been unique, and they have changed each year with changing conditions. At first only a night school, without religious service of any kind, was conducted. Then other work was added. Then a Sunday afternoon meetings were social.

[Continued on page 8].
Benediction of Societies,

"God be merciful unto us, And bless us. And cause His face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."

Thru Jesus Christ our Lord.—AMEN

Minutes of the Woman's Meeting.

Held at the Southern Christian Institute.


Mrs. Sarah L. Bostick presiding.

1:30 p.m.—Meeting opened with song No. 232 followed by prayer by Mrs. P. H. Moss. After song No. 231, scripture reading, one hundredth Psalm, was read by R. C. Speed. Prayer by Rev. B. C. Culbert, Song No. 304. We then listened to the President's message, Mrs. S. L. Bostick, Solo and chorus "As Pants the Hart." Then followed report and address of National Field Worker, Miss Rosa V. Brown.

Anthem "But the Lord is Mindful of His Own."

NATIONAL FIELD WORKER'S REPORT.

Number of places visited, . . . . . . 90

" addresses given, . . . . . . 127

" conferences held, . . . . . . 63

" auxiliaries organized, 20

" members added, . . . . . . 188

" quarterly meetings attended, . . . . 6

" conventions attended, . . . . . . 6

" subscriptions taken, . . . . . . 210

" subscription to Missionary Tidings, . . . . . . 55

" state meetings organized, . . . . 1

Amount of Money Raised in Field by States,

Kentucky, . . . . . . . . . . . . . . . 85.30

Tennessee, . . . . . . . . . . . . . . 21.00

Mississippi, . . . . . . . . . . . . . . 24.35

Kansas, . . . . . . . . . . . . . . . . . . . 7.50

Virginia, . . . . . . . . . . . . . . . . . . . 16.38

Alabama, . . . . . . . . . . . . . . . . . . . 8.05

South Carolina, . . . . . . . . . . . . . . 42.09

Missouri, . . . . . . . . . . . . . . . . . . . 50.00

Total amount raised, . . . . . . . . . 206.87

Amount of this for Jubilee Fund, and turned over to Pres. Lehman, . 86.10

Sent to Mrs. J. M. Sears, for General Fund, . . . . . . . . 110.87

Sent in dues and etc., . . . . . . . . . . . . . 9.90

Total amount of expenses, . . . . . . . . . . . . . . . . . . . . . 324.16
Christian Education

Southern Christian Institute.

On Sunday May 28, Prof. James R. Rundles of the Central Christian Institute was married to Miss Pamela Thompson at her home near St. Ives. Prof. Harry G. Smith of the Liberal Mission performed the ceremony and then gave them a reception at his home in Jackson that night. Peter C. Denson and a party of S. C. young men drove across the country in an auto.

It was an African wedding. Mrs. Rundles completed her course this year and is a volunteer for Africa and looks forward anxiously to the day when she can accompany her husband to Liberia. Prof. Rundles is a native African but he is taking out citizenship in the United States so he will be able to return when he chooses and the necessity of his work demands it.

The sound of the reaper is now heard in the land. The S. C. I. has cut sixty acres for Dr. Robert Elliott last week.

The back part of the Mansion is about torn down. The lumber is carefully tied up and will be used again in the new building.

Eugene Lewis who has done efficient work as foreman in the printing office is out for the summer working for himself.

The night classes have all begun work. It would surprise those who do not know to see how much effective work we do in our summer school.

Mr. Ira Vandiver, father of Mr. E. F. Vandiver of Franklin Indiana spent four days at the Institute, he having accompanied Mrs. E. F. Vandiver and her little son home. He went home by way of Tulsa Oklahoma.

Minutes of the Woman's Meeting

[Continued on page 4]

Editor of the GOSPEL PLEA:

On the 14th of May we were invited to Madison, Ind., to preach the sermon to the graduating class of the High School. There were four graduates. One of the young girls is a member of our church, the first person our classmate, M. F. Mitchel ever baptized. We are trying to get her to go to the S. C. I. We have a young man here who is preparing to go to the C. C. I.

Brethren let us all try and get one from our church to go to one of our schools that they may be trained to love our church and come back prepared to take up the cross and "be faithful to the end."

I am a product of one of our schools and am not ashamed and I am going to get as many to go as I can. Our work will grow, but it will grow faster when we begin to teach our people the importance of sending our boys and girls there to help swell the number and to receive knowledge of God and of man.

We are receiving splendid messages from some of our schools. We do hope that all of schools will report to this convention.

We are preparing to observe the "Children's Day" in June. I hope all schools will have on the 1st Sunday in June, as near to that time as possible. If you have no programs, write Stephen Corey, Box 844. Tell him how many scholars in your school and he will send you programs.

Love to all of the workers.

Your Brother in Christ,

R. Wesley Watson.

From the Banks of the Old Kentucky.

DANIEL LEE McMICKENS.

With a sorrowful heart we note the hometaking of our classmate, friend and brother D. L. McMicken. I first met him at the Louisville Christian Bible School, Louisville, Kentucky. We were room-mates and studied together many nights, till the wee hours of the morning. He was the brightest in his Bible studies, and never tired of reading and preaching from the Book of Romans. His home was in Arkansas. His ministry was in Louisville, two or three places in Ohio and in Los Angeles, California where he lay down to rest. I once held a meeting for him at College Hill, Ohio. He will be remembered at Xenia, Ohio for his splendid work there. He visited our home in Lowrenceburg, Kentucky. I had just been called to Virginia on account of the death of my dear old mother. I did not get to see him. Some time later he wrote me that one brother B. F. Coulter wanted him to come to California. Next I heard from him was a card from Denver, Colorado saying "I am on my way to the end of the world." And here he was. He was another of Prof. A. J. Thomson's "boys" a goodly number

(Continued on page 7).
The Bible School
Sunday School Lesson
for June 18.

THE PHILIPIAN JAILEES, ACTS.
16:16-40.

Golden Text:— Believe on the Jesus, and thou shalt be saved and, thou and thou house.

Time:— Autumn A. D. 50, immediately after the last lesson.
Place:— Philippi, near the place of prayer, in the market place, and in the prison.

INTRODUCTION
Lydia was taught by Paul and his companions at the river side, where was a place of prayer. Under Paul's instruction she became a Christian. The meetings were continued and the missionaries came in contact with a poor slave girl who was bringing her masters gain by sooth saying. Her utterances were supposed to be inspired by their gods. This demented slave followed up Paul and his three companions until Paul was worn out with her outcry and said to the spirit that was troubling her. "I command thee in the name of Jesus Christ to come out of her." Paul would have no credit for the miracle himself.

II. PAUL AND SILAS IMPRISONED AND BEATEN.
1. The disorderly element of the Jews sought to destroy the missionaries. The lawless rummesser will do violence to the man who works to destroy his illegal gains. Traders in heathen lands denounce missionaries. The hard master will curse the man who seeks to relieve those in bondage. It is usually so, that when our personal gains are interfered with a very sensitive spot is touched. "There was no trouble in Philippi, but the uproar that they themselves were making." 2. These missionaries were scourged, and beaten. The beating was done by officers. It was horrible and cruel. The blood flowed freely. Some time the bones were exposed. Paul's frail body suffered this torture eight times, five from the Jews and three from the Romans. After the beating they were cast into prison. The outer prison had some light and air for criminals, but the inner prison had no light, was unventilated, was foul and horrible.

"It was a pit for Joseph," and a cave for David, a fiery furnace for Daniel and a Dungeon for Paul and Silas.

III. GREAT GOOD OUT OF A GREAT Trial.
While in the stocks there was song and prayer. It should be counted a great thing that these men should be joyful in tribulation.

"Afterwards Paul wrote to this Philippian Church, Rejoice in the Lord always."

When the earthquake came, there was a loosening of the foundation. Bolts, bars and chains fell out of place and, stocks fastened to walls or to the ground let their prisoners free. The sight of what had happened made the jailer resolve to take his life.
Paul became a saviour to this man. He called for a light. The true light came to him thru Paul, the light to light up the inner life.

Note what Paul said to the inquirer. Our faith does not save us. It opens the way for Christ to save us.

Note what Paul had done. 1st it was a purple dealer, 2nd a native slave girl, 3rd a Roman jailer that had come into the knowledge of the Christian faith. Three races were represented; the one an Asiatic, the other a Greek, the third a Roman.

Earthquakes, Great calamities and death serve to awaken many to the need of salvation, but the means the Lord has ordained above all others is to teach and preach his word. Be instant in season and out of season. If you reach one of a household you may reach all as was done in the Jailer's house.

D. R. B.

THE MISSIONARIES AMONG THE IMMIGRANTS.

[Continued from page 3].

The weight that so long has oppressed.
My saviour has freed me from sin.
And led me his goodness to know.
My life was as scarlet within.
He made it as white as the snow.

The weight that so long has oppressed.
He lifted my feet from the clay.
Rest on his promise secure;
To sing of his goodness to-day,
I praise him whose mercies are sure.

— JESSIE B. POUNDS.
Calvert's Reply to Dickerson, Jackson, Mississippi.

In these discussions I think we should have regard for each other's feelings. In my first reply to Brother Dickerson I tried to possess the spirit of Christ, and say as little about my opponent as possible. But since criticism seizes Brother Dickerson better, I'll just follow suit.

Yes Brother Dickerson, I still hold my original statement that "anybody who will not work with the C. W. B. M. lacks that much of being a true hearted Christian." I did not say a person who is not a member of the C. W. B. M. could not be a true hearted Christian, for that would have been making the C. W. B. M. a test of fellowship.

The emphasis is on work. One can work in the C. W. B. M. without being a member. I can work in Brother Dickerson's field without being a member of his family. So with the C. W. B. M. The work it is doing is binding on all Christians. It is not an organization apart from the church, but an agency of the church—the church at work. Christ said to the whole church, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

"Pitty that he loses his shot at a dead bird," said Brother Dickerson. A dead bird should not flutter. When I kill a bird or if the bird is already dead he had better be dead. I want no fluttering and kicking out of a dead bird. I did not know a bird could do as much after he is dead as he could when he was alive.

I tell you boys, Brother Dickerson must be a sound man. He makes himself the Critic, the Judge and Debater. He is so neutral until he fights on all sides. He shot at me, being such an expert reloaded his gun and took a shot at the two Jacksons; and as good as he felt took one at that "Timothy." He is so neutral.

Brother Dickerson says I left him "no argument," and he told the truth because I presented Biblical facts. I don't see why he didn't quote all I said when I admitted that "there may be true hearted Christians who never heard of a C. W. B. M." Those who have never heard of a C. W. B. M. may be true as far as they know, since man is held responsible for what he knows. Proof: "He that knoweth to do good and doeth it not, to him it is sin." James 4:17.

"He that knoweth and doeth not shall be beaten with many stripes," said Jesus. Don't you tell me a man is a true hearted Christian who will not fall in line with the movement that will Christianize the nations.

It is not my idea or Brother Dickerson's idea, but Christ's plan that is essential. Talk is cheap. It takes more than chin music to convince me. My statement is not false just because Brother Dickerson thinks so. My brother, try to save me of any statement I make. You just condemn it if you can. Your "Stand Patters, inti C. W. B. M. people," do'n't differ with me in the "How" of doing missionary work, they differ in the Do Nothing. That is the trouble; they are standing too pat. Christ wants men who will go into the vineyard and work. You can not show me a set of "foemen" who are Christians from the 22nd chapter of Acts to the last chapter of Revelation unless they are doing the same work the C. W. B. M. is doing. If they are doing the same kind of work then they are working with the C. W. B. M., for they that are for us can not be against us.

Now my good brother, you must not be so quick to think that my logic is cloudy, for it could be that your reasoning is cloudy. You need not put yourself to the trouble of measuring my thought and had by the spoonful, for that is a job too big for you.

I don't think it is a matter of impossibility for a Christian to lack for something that would tend toward perfection. No matter what he leaves undone, respecting the Gospel plan of salvation, he lacks that much of being a true-hearted Christian whether he knows it or not. If a Christian does home missions and no more, he is not true to his Lord, for He has commanded us to preach the Gospel to every creature. Don't talk about my idea of mission work, talk about the Saviour's plan. It is not what you and I think about it, it is what Jesus said about it.

I told you, Brother Dickerson, to start with that. The principle of the things is what we want, not the mere name of an organization and do nothing.

Years in the fight,
B. C. Calvert.

From the Banks of the Old Kentucky.

[Continued from page 5.]

TOPEKA KANSAS

WHY THE DIFFERENT NAMES?

The water in which brothers Thurman, Dickerson, Jackson and McDuff have been in seems such good swimming we believe we will jump in too. We do not know whether we will swim or sink, but we are going in.

In regard to the different Bible names as applied to the people of God under the New Testament era, it is, as I see it, only a matter of giving them their proper significance.

For instance, we study the names applied to the matter, and we may be able to rightly apply each name, giving it its proper place.

There are three particular and distinct names applied to the matter which leaves no doubt as to the one spoken of. Jesus, Lord and Christ are the names. Sometimes we find that they are used collectively in the Bible, as the Lord Jesus Christ. Whether these words are singularly expressed, or collectively expressed, we know they have reference to the Son of God. But each name as applied to the matter surely must have a meaning peculiarly its own.

To bear out the above statement, let us turn to Acts 2:36, and quote Peter. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye, have crucified, both Lord and Christ.

The three names have reference to the same person, yet each must have its particular meaning or else there would be no need of special emphasis being placed upon each. The expression, "Both" signifies two, and thus in some way separates Lord from Christ, or gives to each name its office.

The Angel said unto Mary, "And thou shalt call his name Jesus; for He shall save his people from their sins!" The name Jesus, then, must mean saviour. The name Lord, as we see it, means supreme or preeminent, and Christ means the Anointed or Divine. In the same sense, we apply the New Testament names to the people of God. We have the names, disciples, Christians, brethren, children, sons, saints, etc, all of these names I willingly accept and exist. And I think each has its peculiar meaning.

In relation to Christ, we are disciples. Christians, in relation to God we are children, sons, in relation to holiness, we are saints in relation to each other, we are brethren. As to the sheep and vines, we understand that the language used in these terms is highly figurative.

Now that we have plunged into the water with the boys, we trust we will be able to swim, or be rescued by some strong arm.

C. E. Craggett.

Habit is a cable; we weave a thread of it of them have crossed over the river. Some in the heyday of youth, some in riper years. Brother McMickens was hardly fifty. He brought well in the Master's vineyard. He believed with his whole heart, the Gospel which he preached and had a saving knowledge of its wonderful power. Not long since, I asked in the GOSPEL PLEA for his address and Prof. Thomson sent it to me. Fare well, old friend till the morning. We shall sleep, but not forever.

C. H. Dickerson.
Pocahontas, Virginia

Dear Editor—Please allow space in the Gospel Plea for a few lines from this point.

This work is known as the Tazewell district and is about 33 years old. It is composed of only five small churches. This, however, is not so commendable, but is due to the lack of missionary association. Yet she can boast of her strong ministers, which she has in other fields, three of whom have been polished by the hand of the C. W. B. M., which lighted our mission candle and bid us light every darkened lamp we could find; namely, W. H. Dickerson, C. H. Dickerson and S. R. Tazymore.

There is no need of telling you about the work of W. H. and C. H. Dickerson you know too well. You may not know so much about my field of labor as it is not so extensive.

There are three ghosts that haunt the mind of most of young ministers starting out to preach viz: (1) they must have a great work to accomplish; (2) they think they have only a few days to do the work in, and (3) they think they must find the center of the earth to begin it. This reminds me of an expression I heard John make to Jim while in a contest, John said to Jim, "If you don't mind I will make you catch me a wompus. There are only four in the world and they are very small and fleet-footed. You must hunt them up and catch them and bring them to me by tomorrow night."

I have been down for some time with the minister's fever. I am now over this dangerous disease and now I will prescribe a remedy. We ought to consider that the greatest things we can do are the small things that we can do well. And the time is minutes the minutes that are passing and the center of the earth is the place we find the work we can do. So I feel that there is no motto that comes nearer fitting my calling than this: Disciple for Christ, money for the C. W. B. M. and students for our schools! I really think that the C. W. B. M. is the best organization that the Negro is connected with. All of the ministerial beginners of this district are gone but one, and he is a lion and capable of honors that may be conferred upon him. He is G. M. Dickerson. He has been laboring very hard to keep the work together. We hope to enthrone new life into it by increasing her love for missions.

S. R. Tazymore.

JUST ONE

The world is one great home of which Each race within it has a room; One family circle then it is— One father dominates the home.

All races then must brothers be, As when the sons of God were few: When Noah, Japhet, Shem and Ham Were known, the only chosen few.

The time will come when Mother Earth will have no barrier to oppose The gospel message to extend To all the races on the globe.

The rocks and hills will be removed Before the force of human skill; The mighty roaring seas controlled And use their forces at his will.

No cannibalism will be known Upon the islands of the seas. No countless heathen widows will In India weep beyond degrees.

There will not be a heathen child To come into a pagan world, No Dark Beighted Africa To rear this model home—the world.

No homeless orphans will be seen Made by the cruel hands of wars; No spite, no malice will exist For years as the results of wars.

No segregation will prevail, No "Jew nor Gentile" spirit known; No prejudice nor motives rash: By men or races will be shown.

For these the Bible will remove And cast them in an unknown vale. Then Peace and Love and Harmony, And Christian Virtue will prevail.

Do give us men, O Lord we pray, Brave men to stand for truth and right; Strong men to labor day by day; Men who are spotless in thy sight.

Men full of love for all mankind, Who can to all men brothers be; Men who can answer to thy call: "Lord, here am I, send me, send me!"

—Peter C. Dunson.

It is in the interest of permanence on creeds that they should be capable of growing and changing. Putting off forms and taking on new forms, receiving and casting off, getting rid of doubtful and disputable things, and simplifying into the things found to be reliable and vital. To this tendency all the churches are confessing; all are showing signs of bettering that Truth is the only foundation of a creed instead of a creed being the foundation of Truth, and that the oftener a creed puts itself into line with Truth and shows that it can live with new and fewer words, and even without words, since our strongest religious constitutions are ever unwritten, the more people will trust in it and incline to believing instead of denying. Then we can all think alike in one creed at least, the creed of creeds, the belief in believing, and in making belief honest and deep, so that the love of God shall be with all the mind and all the heart and so with all life.

—The Christian Register.

If counted worthy, I would be willing to go.

—Filadelphia Fiske

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

WANTED:

More subscribers for this paper, The Gospel Plea.

Address, Gospel Plea Office, Edwards, Mississippi.

We buy

Cotton

Corn

Peas etc.

We sell

Buggies

Dry goods

Groceries etc.

call and see us.

W. G. REDFIELD,

Edwards, Mississippi.

UNCLE SAM SAYS

to the banks of the nation, "I'll let you use some of my money if you will give me a bond of two dollars for every dollar I let you take."

And the banks do it. They agree to protect Uncle Sam.

Now some of the banks in this state have agreed to protect not only Uncle Sam, but all their depositors, and this bank is one of them—for every body whose money we are using is protected by the Depositors' Guaranty Fund of the State of Mississippi. We give you every safeguard.

THE BANK OF EDWARDS, EDWARDS, MISSISSIPPI.
HELPFUL

To All

The War Again.

In the early part of the war we made frequent reference to the various phases which it suggested; but as the war has dragged on, all have been inclined to hold their peace and wait.

However now, the Federal Council of Churches and some other religious organizations have appealed to all the churches to observe Sunday, May 28, the Sunday near our National decoration day, as a special day to raise funds to save some thirty millions of people in the war zone from starvation. The great sufferers are Belgium, Poland, Armenia and Servia. Unless these people get help soon, they will all be exterminated. They have no seed, no horses or mules, no tools and no peaceful conditions to work under. They must have help or they must die.

We have continually prayed that we might be kept out of the war and thus far these prayers have been answered. But we wonder whether our people realize that this answer may have been conditional. The law of God is that we must make progress by the established law of teaching the people or he will make us make progress by throwing us into a tunnel. It is as the God had said to us, "You are praying for peace, I will answer your prayer for a while and see if you will fulfill the conditions of peace by expending your energy in teaching the people and caring for them in their afflictions. If you want peace for your pleasure only, then I will put you to the shambles where you will make progress in a terrible upheaval. It may cost you a hundred billion of dollars and it may cost you ten million lives, and your wives and little ones may have to suffer like the wives and little ones of Poland are suffering. The Christian people of America are in my foremost files of time and I must expect much of them. If they fail me, then I must put them in another way."

If Congress had declared war on Germany because of her brutal submarine war, we would have spent a million dollars the first six days. This we have escaped so far.

Should not the Christian people now step forward and take the leadership and ask for millions to show the Christ way to the suffering millions? If Protestantism only knew her day of opportunity, she could now break down Catholicism in Europe and America and Mohammedanism in Asia and Africa by the simple process of caring for these people in their affliction in the name of Christ.

We are at the beginning of a new era in the world's history. Whether this new era shall be the beginning of another dark age or the beginning of a real renaissance depends entirely on what Protestantism now does. The whole world is now at our feet. We have become a world family of nations. Are we fit to be the leader in that family to point the way to higher things? If so, we must be an elder brother to them. If we are not fit, God will assuredly cast us into outer darkness where there will be weeping and gnashing of teeth.

A good place for us to begin is right here in our Southland. The missionary schools are turned all the regions of the South by Northern people in cooperation with good Christian people of the South. There is not a single successful school in the South but that can point to true Southern friends without whom they could not have lived. But the political South took an opposite view of this and often stooped to persecution and extermination. The fruits of this are now beginning to show in the lives of our youth who fell victims to this false teaching. Outwardly we have maintained race integrity and social distinctions, but inwardly we find it full of dead men's bones. A social survey of the situation about our towns and villages would horrify the complacent mind. One or two more generations of this and we are gone.

Race integrity and civilization can be maintained only on the high plane of Christian teaching and Christian recognition of Christian manhood and womanhood in all mankind. The only men who are threatening race integrity are those whose minds have relapsed or degenerated to the mind of Sargon and for the want of true Christian teaching are restoring the social order of his reign.

The task we have set for ourselves is the restoring of the Christ order of things. He plainly taught us and then positively commanded us to "go and teach all nations." This can be done only on the principle that we give true recognition of the manhood and womanhood in all the peoples, whether civilized or barbarian, whether black or white or yellow or brown or red. The Christian men and women of the South can now make themselves the greatest in the world by taking the leadership in giving the right kind of teaching; or they can go out as the ars crucis of Mexico is going out because they sought to keep ignorant the masses socially beneath them.

But we do not want to lose sight of the world crisis with which we started out. Europe did not believe the saying of Jesus when he said to Peter: "Put up again thy sword into its place: for all that take the sword shall perish with the sword." They were all drunk both by pride and by strong drink. The Chancellories of Europe were manned by officials whose brains had been soaked in alcohol for forty years. It is not strange, therefore, that they did strange things. But it is not our business to point the finger of scorn. We must point to them the Christ way by our conduct. Every church should make an offering to this fund. Our best Christian men and women should be sent to administer our gift. And we should make this the beginning of a world wide crusade for the conquest of the world for our Lord and Christ. This we must do or the evil forces in the world will organize their crusade and overrun our fair land and despoil our homes and destroy our wealth.

L'ENVOI

RUDYARD KIPLING

When earth's last picture is painted,
And the tubes are twisted and chafed,
When the oldest colors have faded,
And the youngest critics have died,
We shall rest—and, faith, we shall need it—
Lie down for an hour or two,
Till the Master of all Good workmen
Shall set us to work anew.

And those that were good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten league canvas
With brushes of comet's hair;
They shall find red saints to draw from—
Magdalene, Peter and Paul;
They shall work for an age at a sitting,
And never get tired at all.

And only the Master shall praise us;
And only the Master shall blame;
And no one shall work for money;
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star
Shall draw the things as he sees it
For the God of Things as they are.
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Enrolled as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price......... Per Year $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 255

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 260, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription. All Subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 17, 1916.

Personals And Editorials.

—The Bessie Austin mentioned in the letter by Brother T. H. Merchant was formerly a student at the Southern Christian Institute. It is a rare instance when we do not find one of our young men or women at the fore front in church work. Religion is not simply a department in life, it is the supreme business and all else are aids to it. When young people get this conception, they will do this work no matter what their vocation may be.

—Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Alabama writes:—I have just finished reading the May issues of "The Gospel Plea." It seems to me if possible that this paper gets better sight along. I am always interested in the splendid articles entitled "Helpful to All"; they are indeed helpful to all. Trusting that all goes well with you, and with sincerely good wishes.

—A copy of the Weston Herald of Weston, Missouri of which Prof. T. M. Burgess is managing Editor comes to our desk. This shows that they are in a red hot prohibition fight. When Prof. Burgess took hold of this it was carrying brewery ads but now that is a thing of the past. While he was one of our teaching force, he always consistently taught our young people to be prohibitionists and he could not do otherwise now.

—The controversies in the Plea have shown a tendency to become personal and sportive. We shall have to draw in on this now. These subjects are too sacred for that style.

Sycamore, South Carolina.

Dear Editor:—

I beg space in your paper to make a report of our work. The church at Ashton Branch which was organized in 1914 with nine members now has fifty living members. We were blessed on the fifth Sunday to have with us Brother B. Staly of Atlanta who preached us a soul-stirring sermon from the Bible. He also preached at Macedonia the first Lord's Day in May. Brother Staly was asked by the board of officers of Three Mile Creek and of the Christian Church near Ehrhardt to preach. He gave three soul-stirring sermons and five were identified with the church. Since Brother Staly has been here with us he has brought into the church 19 for baptism. The people of South Carolina are sorry to see him go.

May the Lord send us more men like him.

A. W. Washington.

"By thine own soul's law learn to live, And if men thwart thee, take no heed, And if men hate thee, have no care, Sing thou thy song and do thy deed, Hope thou thy hope and pray thy prayer."

Don't let the knowing that you are strong tend to let it all end there. Get out and exercise your strength a little. Give it a few tryouts. Expose it to the air once in a while. Nothing like keeping strong qualities in good working order, for you can't tell just when you will need them. And when you need them, you'll need 'em bad.

—NEW THOUGHT.

Evangelistic Work at Jellico Tennessee

Editor of the Plea:—

On May 3rd we began Evangelistic meetings at Jellico, continued 21 days, both interest and attendance were very good. There were two confessions for Baptism, during these meetings. Others were favorably impressed with the word of life, but did not confess the Christ.

Eld. L. H. Tate pastor. A good man, has been there one year, is doing a good work, his people all seem to love him. And if they continue to co-operate with him, the church no doubt will do a great work, under the efficient leadership of this man of God. Brother Tate has a good wife, who stands right by his side, in the work. This means a great deal, to any minister of the Gospel.

I was very hospitably entertained in the home of brother and sister Reed.

May the blessings of God rest upon all the faithful.

J. E. Anderson.
Jackson, Mississippi.

Dear Editor—I feel it my duty to constantly tell of the work I am doing here in the State of Mississippi, as it is not only substantial work, but pioneer work as well.

When I wrote last I told of my recent trip to Memphis, and Thyatira. This was indeed a delightful trip to me. I met a lot of the old workers and acquaintances in Memphis, and the relatives at Thyatira didn’t know what to think of the two hundred pounds. I was a strippling when they saw me last.

The Thyatira Christian Church was packed to overflowing on the 5th, Sunday. It had been quite two years since they heard the writer preach. In fact, this was the first church the writer pastors, and the members were real anxious to see whether we had made any improvement.

From thence to Indianapolis. Here we attended the funeral of Sister Adline McDaniel at Holly Grove, the 1st Sunday, of May. Elder J. W. Murphy was present and assisted eulogizing the life Sister McDaniel. She was a well thought of by both races, and a number of white people attended the service.

The first Sunday night we were with the congregation in town. The writer was highly congratulated for the sermon he preached by some of the ablest men of the town.

Cedar Bluff was the next place to do business for the King of kings and Lord of lords. The West Point District Meeting was held with the Pilgrim Rest congregation the week before the 2nd Sunday in May. This meeting began on Thursday night. Financially the meeting was a failure, but spiritually a success. Did not raise enough to defray expense. We are trying to pull them up to giving, but brethren, it is a hard pull.

On the 2nd Sunday night we received two strong brothers from the Palo Alto Christian Church. This is one of the churches that pulled out with the Keyes some years ago. There has been a continual warfare in that church ever since, and these brethren are tired of warring.

From thence to Jackson, and from Jackson to Edwards, where we attended the workers’ Conference and Commencement. In many respects the Conference and Commencement was the best yet. All the delegates left with the information and inspiration that would enable them to do better work.

We were in the Mount Barou District Meeting, which was held at the Indianapolis Church. Had a very good delegation. But we were expecting a good many from Shaw and Mount Barou on Sunday, but they were hindered by rain storms. The meeting, however, was a success.

"We went to Shaw, Monday morning after his third Sunday of May, and began a meeting which closed on the 4th Sunday night. During the meeting a man and wife were baptized. The man was from the world and the woman from the Methodist Church. This meeting was not intended for regular revival, but rather to raise money to build a church at Shaw. The readers will remember that I said sometime ago that we had a fifty dollar rally on for the 4th Sunday of May, and thank God we reached the mark and went a little beyond.

Those who paid their pledges the 4th Sunday are as follows: Bro. Dudley Wright, $8.00; Bro. Henry Mikel, $6.00; Bro. James Williams, $2.00; Bro. Dudley Wright, $2.00; Sister Cora Williams, $6.00; Sister Mattie Alfred, $7.50; Sister Anna Wright, $3.00; Sister Mary Mikel, $3.00; Sister Roxie Mills, $2.00; Sister Sarah Harris, $3.00; Sister Lottie Nelson, $2.00.

Those who solicited aid from the public are as follows: Sister Anna Wright, $4.00; Sister Mary Mikel, $4.25; Sister Roxie Mills, $4.42; Sister Harris, $7.00; Sister Lottie Nelson, $2.57; Sister Francis Burrel, $4.00; Sister Bertha Alfred, $1.00; Sister Manerva Richardson, 50 cents; Bro. J. L. Williams, 55 cents. Total for pledges and Barrels, $77.77. For sick, 1.00; for pastor, 10.00. Total for the day, $88.78.

C. H. Magruda, Secretary, B. C. Calvert, pastor.

This you see the Shaw Church is alive. Too much cannot be said in praise of the sisters who have worked so faithfully. They can not lose their reward if they continue in the well begun work.

Monday morning after the 4th, we deposited in the Bank of Shaw, $71.77. This is for building purposes.

Dear Editor and Readers, I know this letter is already too long; but please allow me a little more time and space to tell of the death of one of our dear sisters. On the 4th Sunday night after service we had gone to our place of rest, the sad news reached our ears that Sister Manerva Richardson had passed away. She had been sick for five months or more, first up and then down (lingering in sickness) until a few days ago when she was confined to her bed.

Sister Richardson was one of the best members of the church. Nothing but severe sickness could keep her from doing duty, and even unto the last she wanted to go to church.

Her first husband’s name was Riley Alfred. Both are now dead, and have left four girls, the oldest being sixteen years of age.

She died in full triumph of faith in Christ, and was a faithful member of Shaw Christian Church. The church sustains a great loss in the death of Sister Richardson. But we are confident that our loss is heaven’s gain.

Yours fraternally,

B. C. Calvert.

The Evil Effect of Intemperance

[Continued on page 5]

If human beings are of more value than property, the liquor traffic ought to be destroyed, because it has injured more humanity than war, pestilence, plague, earthquake, flood, or any other great destroyer. For centuries it has filled prisons, insane asylums and graveyards with its finished product. A gang of burglars or pickpockets in a town does not endanger society so much as one saloon.

Alexander the Great, a young man in his prime of life, by being addicted to this curse, the use of alcoholic drink, in a drunken fury killed his friend, Citius, who had saved his life at the battle of Granicus. To be sure, Alexander repented of this when he came to his senses, but he did not give up his drinking bout. The result was he died 323 B. C. at the age of thirty-three. General J. D. Jones, one of the greatest generals that Liberia has ever produced, died from the effect of the use of alcohol.

The state of drunkenness is a state of sin: at what stage does it become sin? We suppose a man perfectly sober, who has not tasted anything which can intoxicate: one glass excites him, and to some extent disturbs the state of sobriety, and destroys it, another glass excites him still more, a third fires his eyes, heats his blood, loosens his tongue, inflames his passions; a fourth makes him foolish and partially insane, a fifth makes him savage, a sixth or seventh makes him stupid, a senseless, degraded mass. His reason is quenched, his faculties are forever destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin! For "A drunkard shall not inherit the kingdom of God." The sin begins at the first glass, at the step towards complete intoxication, an advance in sin and a yielding to the unwearied tempter of the soul.

Thousands of men and women are dying an ignominious death on account of this one crime, intemperance. Woe unto you who sell your neighbors drink! Oh! you sons and daughters, from the East and West, North and South, shun drink, it is a crime that leads to degradation.

Hope, Arkansas.

On May 13th, 1916, the death angel in selecting his flowers to beautify and enrich the Elysian fields of glory called at the home of the Brother Joe Austin of Hope Arkansas and plucked from the bosom of him and his two sons and daughters, his most excellent wife, sister Besse Austin. Sister Besse moved from Ardmore, Oklahoma, sometime in the Spring of 1915 to Hope, Arkansas on account of lad...
health to live in near reach of her relatives for a reason that she seems to have had in mind that her stay on earth would be but a short line, and her desire was to die among her people—who were most dear to her. She was the youngest one of that most excellent family, Mr. Louis Jefferson. When she moved to Hope, her old home, she loved so well, she failed to find a congregation of Christ to worship in, but she set at once to have the gospel preached in Hope. She secured the hall of Mr. S. C. Young, the colored undertaker for a place to have the gospel of Christ preached. She then secured Elder A. D. Johnson to do the preaching, which service was kept up until she became unable to attend services. The labor of that good woman will not soon be forgotten. Knowing the uncertainty of life and the certainty of death, she gave close attention to service of Christ in order to be ready when the call should be made. She died with that dreaded disease tuberculosis. It is hard to give her up, but still we know that all will be well, with such as she. Sister Austin has been a Christian for several years. She was one of God's noble women. She died as she lived, an earnest and true Christian, dying in the full triumph of her faith in the loving Saviour. Her husband, relatives, and friends did all in their power to save her, but in vain. She passed away into the great beyond, where sighs never come and sorrows are unknown. She was a woman far above the average. The church must do without her good, wholesome influence. We miss it, oh, so much. These kind words which came as a sweet balm to our hearts are heard no longer, but our loss is truly heaven's gain. May God bless the husband, son and daughter in the sadness. Her name was a Christian name, the father, and Prof. J. L. Cooley were asked to speak words of comfort to the bereaved.

A COOPERATION OF ALL THE CHURCHES.
As there is so much strife among the different religious bodies, and such difference is often named among the people of the world, the above named meeting is called. The world is longing for a better standard from the churches among them. We as a sacred people owe the world a better standard. We should set it up. We must do it, for if the world is saved, it must be through and by the church. This co-operation meeting will be held at Brown Chapel, Church of Christ, July 21-22-23, Friday and Saturday before the fourth Sunday in July.

Subjects to be Considered:
1. A Closer Cooperation of All The Churches in Evangelization and Social Reform Work.
6. Home Missions Among Your People. What You Are Doing or Ought to do in Arkansas.
7. Benevolence—What About Your Orphanages—Rescue Homes and Old People's Homes?

SUBJECTS FOR SATURDAY.
1. Where Does Pardon Take Place and When?
2. What is the Difference between John's Baptism and Christian Baptism? If both are for the Same Purpose, Why Were the Disciples in Acts 19th Chapter Re-baptized?
3. What is the Meaning of the Like Figure in 1 Peter 3:21? What Does the Fifth of the Flesh Spoken of in the Passage Mean?
4. If We Are Saved by Faith Only in Christ, What Kind of Works Does the Bible Refer to in Romans 3:20; Titus 3:5; Eph. 2:9 and 3 Tim. 1:9
5. What Does 'Repent and Be Baptized Every One of You in the Name of Jesus Christ for Remission of Sins' Mean? Acts 2:38.

THE GOSPEL PLEA

P. C. BANKSTON
EDWARDS, MISSISSIPPI

Headquarters for
Men's Palm Beach
Suits, Panama Hats
and Walk-Over
Oxfords.

One Price to All
The Famous Kabo
Corset for sale by
P. C. Bankston
Price $1.00 and $1.50 each.

UNCLE SAM SAYS
to the banks of the nation, "I'll let you use some of my money if you will give me a bond of two dollars for every dollar I let you take."
And the banks do it. They agree to protect Uncle Sam.
Now some of the banks in this state have agreed to protect not only Uncle Sam, but all their depositors, and this bank is one of them—for every body whose money we are using is protected by the Depositors' Guaranty Fund of the State of Mississippi. We give you every safeguard.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI

WANTED:
More subscribers for this paper, The Gospel Plea.
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.
call and see us.
W. G. REDFIELD.
Edwards, Mississippi.

UNCLE SAM SAYS
to the banks of the nation, "I'll let you use some of my money if you will give me a bond of two dollars for every dollar I let you take."
And the banks do it. They agree to protect Uncle Sam.
Now some of the banks in this state have agreed to protect not only Uncle Sam, but all their depositors, and this bank is one of them—for every body whose money we are using is protected by the Depositors' Guaranty Fund of the State of Mississippi. We give you every safeguard.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
HELPFUL TO ALL

Defending the Indefensible.

Historic truths are literally strewn with efforts of men trying to defend what did not admit of defense. Of course if they had known that they were trying to do the impossible, they would not have tried it, but they were so imperfect in their reasoning that they did not know what they were doing.

The man who attempts this impossible feat either ruins himself or he becomes converted from his ways. Pharaoh attempted to defend a slavery that in a thousand ways proved its abominable nature. This hardened his heart and led him to his destruction. Saul of Tarsus attempted to defend the indefensible and it hardened his heart also, but ere it was too late, he saw his error and became the world's greatest man. The Pope and Tetzel attempted to defend the making of merchandise of indulgences while Martin Luther attacked it and destroyed it. Both the Pope and Tetzel could have been as effectually destroyed as was Pharaoh had it not been that there was such a mass of ignorance behind them that gave them breath of life.

The men who attempted to defended American slavery attempted the impossible, for this institution had proven itself vile in a thousand ways also. It was for this reason that slavery violated everything it touched. Ministers attempted to defend it and it divided the churches, political conventions attempted to defend it and it shattered them to pieces, political parties attempted to make it their creed and it ground them fine as dust.

DEFENDING THE INDEFENSIBLE

The present is bristling with a thousand questions which are old with custom and have many devotees, but they are wrong and therefore indefensible. One of those is militarism. He is easily clothed in the gaudy garments of bravery, chivalry, prowess and a thousand little ornaments, but behind him lurks lust, profanity, disease, and death. His battlefields are fertilizer factories and his hospitals are dens of putrification. Militarism is a crime in society as murder is in the individual but so long as society will not organize on the one possible basis, the love of Christ, we must have militarism.

Another is the caste idea. I can see how a barbarian society, or even a low form of Christian society, must divide into caste in order to protect itself, but all men will sooner or later find out that the caste idea is utterly indefensible. Christianity bids us 'go teach every creature,' and this the apostles did. They went to Jew and Gentile, to bond and free, to their race and to all other races, to the outcast and to the high in popular estimation. If we want to be followers of the great Master Teacher, we must do this also. We must either lift up the submerged or the submerged will pull us down to their squelor. The man who does not exert himself to save others soon reverts to the type of mind of his barbarian ancestors, who delighted in the harem social order. Hence men seek the harem order, where the woman is again a slave who dares not sit at the table with him, nor walk with him, nor meet him on the street. No, the caste idea is indefensible and if we attempt, a Red Sea of destruction awaits us.

There is only one way by which men can escape the evil consequences of present evils and that is by adopting for their order of society the truth of Christianity. All others will fail, for they are based on error and sooner or later will prove themselves absolutely indefensible, and they who will attempt it will suffer the hardness of heart of Pharaoh.

By stratagem and devious devices men may maintain themselves against the rising truth, but at best that can only be temporary. Providence brings on great disasters that sweep away the stratagems and the real strength appears. Our cities are going wild over preparedness which rash and designing officials can use to throw us into any kind of turmoil. And when we stand on our Ver- dun two million strong, all present caste of class and race will be swept away as by one breath. We will come home from our Ver- dun a new nation, bearing but little resemblance to the nation that went into hysteria over preparedness. The preparedness which Jesus taught is the only defensible preparedness.

Isaiah Vision and Benedict Drift.

We have living in our country two well known men named Isaiah Vision and Benedict Drift. It is our purpose to give a sketch of their lives and then keep our readers posted as to their doings.

Isaiah Vision was fortunate in being born to a good father and mother. Many of the things that are so disagreeable in others he has never known because he was taught rightly by his mother from infancy. He was also fortunate in having had good teachers. But few people can realize how much of the life of the teacher enters into the life of the pupil. From his teachers in his youth he learned how to form correct conclusions on many vital questions of life. Then he went to Sunday school under good Sunday school teachers and he early learned to look at the philosophy of cause and effect from the religious standpoint.

All these things led young Isaiah to become a Christian in his early teens and he became truly religious. Thru his Bible study and religious worship he was made familiar with the world's greatest men and women and this naturally led him to view things with reference to their antecedents and consequents. In other words, he could look far ahead and see what is to be. He became a great man among his fellows, upon whom all put great dependence.

Benedict Drift, on the other hand, was unfortunate in being born to a shiftless father and mother. Many of the things that are so disagreeable in him are due to the fact that he was not raised right. If people could always remember how unfortunate he was in his birth, they would not laugh so much at him or disparage him so much. His shiftless parents never cared whether he went to school or not and so he had very little benefit of the influence of good teachers. He was not

(Continued on page 8, Col. 1)
The Gospel Plea

Published every Saturday from the press of the Southern Christian Institute

Issued for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price: $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 256

Dear Editor:-

I am glad to say we are still engaged in the Master's work. Our auxiliary is still alive and moving along nicely. We are but few in number, but I thank God that we have faith to believe that we will be rewarded some day. There are some of our people who have not faith enough in God to believe that he will keep his promise. They will stay at home until they get so sinful until the Master's work seems wrong to them. They are idle when there is so much work to do and so few to do it. I pray that God will show them their duty some day before it is too late.

Yours in Christ,
B. C. Calvert.

The Kentucky Convention

The Kentucky Colored Christian Missionary Convention is "Just over the hill!"—July 17-24. What shall the record be? Elder R. W. Watson, minister at Danville, Ky.; and President of the Ky. Sunday School Convention, is telling us some things through the GOSPEL PLEA and urging all the Schools to come to Lexington prepared to make this Convention the best ever held. That is just what it should be.

President Watson has arranged an educational period on the Program, and secured our long-time friend, Elder H. L. Herod, of Indianapolis, Ind., to deliver the Educational address.

At this writing, June 6th. I have not seen the Program, but I feel sure that it is up to the occasion.

Elder Herod has a church and S. S. that do things. Everybody that wants to do things wants to see and likes to hear the DOING man or woman talk. When we hear Eld. Herod, we hear a talker and a DOER. Some of our Sunday Schools are getting out of the rut, but many are yet in "The miry clay." Come to F Paxton, go back home, and take up your Sunday School bed and walk.

VARNVILLE, SOUTH CAROLINA

Dear Readers:

I am glad to say we are still engaged in the Master's work. Our auxiliary is still alive and moving along nicely. We are but few in number, but I thank God that we have faith to believe that we will be rewarded some day. There are some of our people who have not faith enough in God to believe that he will keep his promise. They will stay at home until they get so sinful until the Master's work seems wrong to them. They are idle when there is so much work to do and so few to do it. I pray that God will show them their duty some day before it is too late.

Yours in Christ,
Roshell Davis.

Dear Editor:

The first Sunday in June we were with the Indiana Church. This was the regular service day. This day was of special interest to the members who came as we have just received our brand new sixty dollar organ.

The writer made the music for the Sunday School, and Miss Eula Wayde made the music for the church service.

Dr. J. E. Walker, who was elected as a delegate to the Republican Convention from Sunflower County, left Indiana Saturday evening for Chicago. Because of Brother Walker's absence, the collection was poor indeed. Dr. Walker is the preacher's friend. He believes in supporting the ministry and does all in his power to make possible for the minister to do his work.

He works as hard to make the church go, as he does his profession. We trust that he will have a pleasant trip.

Yours in Christ,
B. C. Calvert.

On July 13, 1911, I received a Post card from Elder D. L. McMickens, written from Pueblo, Colo., saying, "Dear Brother Dickerson:—I am on my way to the West, and will write you as soon as I am there." May 4, 1916 Brother McMickens finished his course, having kept well the faith. The Church of Christ has lost another great preacher, who was deeply interested in all the departments of the work.—Home and Foreign, and was one of the most helpful, useful, and serviceable preachers who ever preached for the colored Churches in Ohio.

Any Department of the work was safe in his hands, and he was thoroughly reliable; the Lord's money was always safe in his hands. He lived within his means, and had the record of promptly paying his debts. He was wise and discreet; mild but firm in his convictions; thoughtful and then spoke; preached high and lived high, and and yet was humble.


This was his last visit to Kentucky. He had come from his Arkansas home where he had been called to bury his father, and spent Lord's day in Louisville. With his Kodak he took a picture of the building of the Louisville Christian Bible School, from which he graduated in June 1904, with John, Jack, and Samuel M. Timmons. He has gone on to join Bro Timmons who passed away a few years ago.

Again the Church at Los Angeles, California, has asked me to help them place another good man in their pulpit who will take up the good work from which Brother McMickens was recently and so suddenly called. They say, "Send us another one as good." Who will go? Who can fill the requirements? The Church officers say, "Brother McMickens set a very high standard as Minister there," and that it will take "A man well informed and clean in habits; no other kind will do."

With Brother McMickens,
"It's not exile, it is rest on high,
Not sadness, it is peace from strife.
To fall asleep is not to die,
'To dwell with Christ is better life."

W. H. Dickerson.

PRAYER

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.
"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.
"Prayer is simply form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.
"Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say—"Behold, he prays!"
Lorman, Mississippi.

Dear Editor:
Please allow me to say something respecting our District Meeting that was held at Forest Grove on the 12, 13 and 14 of May. The meeting was good. One of the best from beginning to the end. A good delegation attended the meeting. If the brothers will fall in -size we will see that we will have better meetings and raise more money. On Sunday Elder K. R. Brown preached a soul stirring sermon. Three reclined, two by confession.

Dear Brothers, good preaching is what we need in these District Meetings. May God help Brother Brown to preach the word.

CHURCH REPORT.

Basehill.................................. $3.00
Pine Grove.................................. 5.45
St. Luke.................................. 2.75
Fayette.................................. 4.00
Lyman.................................. 2.25
Providence.................................. 5.00
Little Zion.................................. 2.25
Forest Grove.................................. 5.00
Antioch.................................. 0.70
Total church report.......................... $31.55
Missions sisters.......................... 8.64
Preacher's report.......................... 5.25
Public collection.......................... 5.75
Total raised.............................. $41.19

PREACHER'S REPORT.

Eld. S. L. Watt.................................. 25
L. R. Garrison.................................. 25
N. R. Travillian.......................... 25
M. Smithers.................................. 25
K. R. Brown.................................. 25

REPORT OF LOCAL PREACHERS.

A. Freeman.................................. 25
David Wird.................................. 25
W. M. Redic.................................. 25
James Senerod.................................. 25
D. Taylor.................................. 25
R. T. Tilman.......................... 25
J. C. Long.................................. 25
Henry Williams.......................... 25
Total.................................. $3.25

REPORT OF DISTRICT EVANGELIST,

Dear Brothers:
It is once more in life that we have met in another District Meeting to plan for the betterment of our work. I have visited all the churches in my District and they are doing fine. I have visited one of the association churches. Found them in good spirit. They made me welcome at anytime.

Number of sermons preached last quarter...

PREPAREDNESS SENTIMENT GROWING

In a number of the larger cities of the nation parades stressing the need of this country's military preparedness have been filling the streets with their demand for preparation for the fine art of wholesale murder! Just at the hour when the folly of war is seen as never before and when all our prayers are that Europe may be led to part, if not complete, disarmament, it is distressing that our own country should be entering upon the development of militarism. It is to be hoped that the people may not have their heads turned in that direction by a few political leaders who desire to enter into office upon their appeal and by the influence of munition manufacturers who expect to profit greatly by such military exploitation. Let us have peace, and let our beloved country take the lead in bringing about this consummation, which is devoutly to be wished.

THE CHRISTIAN-EVANGELIST.
CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, And bless us. And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."

Thru Jesus Christ our Lord. —AMEN

Program for July.

(Note.—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.)

"Fling out the banner! Wide and high, Seaward and skyward, let it shine; Nor skill, nor might, nor merit ours; We conquer only in that sign."


SUBJECTS FOR SPECIAL PRAYER—

Prayer for the Men and Minions Involvement; Prayer for the Educational work in the United States; Prayer for the Men and Millions Movement; Prayer for "Peace on earth, good will among men."

BIBLE STUDY—

The Home in Bethany.

UNITED MISSION STUDIES—

"The King's Highway."

"Home Missions in action."

SUGGESTED BOOK FOR READING IN JULY—

"The Present World Situation."

SUGGESTED BOOK IN BIBLE FOR READING IN JULY—

Romans.

Prayer and Preparation will make a good meeting.


Hymn. Season of prayer.

Business period.

Roll-call. Respond to roll-call by giving the name of a student at the College of Missions, or some item of interest concerning the work of the College of Missions.

Review of Bible Study.

Drill. Question for a drill may be taken from the leaflet, "Questions and Answers," or the book in the Bible suggested for reading this month.

Review of Chapter X in "Forty Years of Service; a History of the Christian Woman's Board of Missions."

Story: "When the Missionary Came, Sketch of missionary.

Talk on "The College of Missions and Social Service."

Talk on "The Need of Prepared Workers for Mission Service."


Reading of letter from missionary.

Recitation: "The Ether Lad of Galilee," page 6 in "Recitations and Dialogues for Missionary Entertainment."

Hymn

Benediction:

HELP ON THE PROGRAM.

Lead-tet: "Question and Answers," 5 cents; "When the Missionary Came," 2 cents.

Booklet: "Recitations and Dialogues for Missionary Entertainment," 15 cents.

Letter: Copy of a letter from a missionary, postage 2 cents.


"Why Didn't You?"

(As a missionary was preaching to a group of natives in the Congo Free State, South-Central Africa, an old chief approached him and said: Why didn't you tell us sooner? Why didn't you let us know?)

"Why didn't you tell us sooner?"

The words came sad and low: "O, ye who know the gospel truths, Why didn't you let us know? The Saviour died for all the world, He died to save from woe, But we never heard the story; Why didn't you let us know?"

"You have had the gospel message, You have known a Saviour's love; Your dear ones passed from Christian homes To the blessed land above: Why did you let our fathers die, And into the silence go With no thought of Christ to comfort? Why didn't you let them know?"

"We appeal to you, O Christians, In lands beyond the sea; Why didn't you tell us sooner, Christ died for you and me? Nineteen hundred years have passed Since disciples were told to go To the uttermost parts of the earth and teach; Why didn't you let us know?"

"You say you are Christ's disciples, That you try his work to do; And yet his very last command Is disobeyed by you!

Fis, indeed, a wonderful story: He loved the world so, That he came and died to save us— But you didn't let us know.

"Souls, redeemed by Jesus, Think what your Lord hath done! He came to earth and suffered, And died for every one; Has he expected you now to tell it, As on your way you go— But you kept the message from us; Why didn't we let you know?"

--L. W. A.

Report of Women's Conference.

The Woman's Conference which held its 12th Annual session at the Southern Christian Institute May 15th in connection with the General Conference and the Commencement exercises of the Institute takes its place in the history of the work as the best we have ever had. The hearty responses which came from the workers all over the states show a growth in interest and deepened spirituality which is indeed gratifying.

We wish that all of you could have been present to have listened to the splendid report and address delivered to us by our National President—Mrs. Sarah L. Bostick. Mrs. Bostick has been President of the work since its origin. She has stood by the work when it seemed that it just must fail; when it meant constant sacrifice to continue she held the fort and now she rejoices because of the good she has been able to accomplish. During the years of her consistent service she has been a living inspiration. Many torches have been lighted by her flaming torch and as a result here and there is the darkness being consumed by the light. Long live our worthy President.

We were more than glad to have Mrs. J. M. Sears—The Inter-National Secretary of the C. W. B. M. with us. On Tuesday afternoon she delivered a most splendid address in which she plainly showed that the great war which is now raging in all Europe was brought about because of the woeful neglect of planting Christ in the

[Continued on page 5, Col. 2.]
Fletcher—A heroine of suffrage, faced forth with her ship-mate Jacob Wilson who feels as safe on deck as he does on Broadway. For many days the voyage was lovely, waters calm and two vessels plunged ahead “neck and neck.” But this was too good to last. One bright morning when the log book was read we found one of the ships so distant behind. A closer view discovered that she “lost” a little. The distress signal went up and soon relief came. This sort of thing became a common occurrence.

One in midocean the storm assumed such tremendous proportions, that we saw more truth than poetry in the familiar lines:

“We were crowed in the cabin, Not a soul would dare to speak; It was midnight on the waters, And the storm was on the deep.”

“Tis a fearful thing in winter To be shattered by the blast, And to hear the rattling trumpet thunder, Cut away the mast!”

Through the straits of Gibraltar, both vessels moved with fear and care. On to the Holy land where we tarried on the land made sacred by the feet of the lovely Nazarene. Then came the fond longing for, “Home Sweet Home” and once more we sailed “Homeward Bound.” It soon became apparent that the Blue ship would come into port some what later than the Red ship. And it did, for on the “Home Run” each vessel looked after its self. The voyage was fruitful as regards finance and attendance. The Royal Banquet which the Blues gave the Reds, was the occasion for announcement we are “going back again.” Just one way this time Not coming back. Going to stay in Canaan. So it’s “Off again, On again, Flanagan.”

C. H. Dickerson.

Report of Women’s Conference

(Continued from page 4)

hearts of the people there. Because of this neglect now must we labor at a doubly strenuous gait. Every worker present appreciated I am sure the heart to heart conference which was had with Mrs. Stearns, we feel now that we understand each other better and we can work with greater enthusiasm in the carrying out of the plans for future work.

I want here to give special mention to those Auxiliaries that responded so heartily to our call to be represented in this movement. We hope that next year the number will double itself and so from year to year until every Auxiliary will have a part in stock in what ever the Conference accomplishes.

Those who were represented in the Women’s Conference by paying the representation fee of $1.00 or more are as follow.

Mt. Pleasant Aux. Matthew, Ala. $1.00
Chase Hill Aux. Matthews, Ala. $1.00
Union Point Aux. Lum, Ala. $1.00
Little Rock Aux. Paris, Ky. $1.00
Paducah, Ky. $1.00
Mt. Sterling, Ky. $1.00
Danville, Ky. $1.00
3rd Church Aux. Louisville, $1.00
Rogersville, Ky. $2.00
Hustonville $1.00
Parson, Kansas $1.00
Madison, Mo. $1.00
Fulton, Mo. $1.00
Port Gibson, Miss. $1.00
Mound Bayou $1.00
Union Hill $1.00
Hermanceville $1.00
Forest Grove $1.00
Grand Gulf $1.00
Lyons, Miss. $1.00
Edward, Miss $1.00
S. C. I. Inst. Rural Sta. 5.00
Muskogee, Oklahomia $1.00
Reidsville, N. C. $1.00
Antioch, Varnsville, S. C. $1.00
Three Mile Creek, Olar, S. C $1.00
Maguline, Allendale, S. C. $1.00
Rock Hill, Sycamore, S. C. $1.00
Briner, Holly Hill, S. C. $1.00
Euharldt, S. C. $1.00
Knoxville, Tenn. $1.00
Lee Ave. Aux. Nashville, Tennessee $1.00
Bristol $1.00
Jonesboro $1.00
Rogersville $1.00
Holtville $1.00
Savannah $1.00
Jarvis, Texas $1.00
Madfork Aux. Pocahontas, Va. $1.00
Argenta, Ark. $1.00
Pine Bluff $1.00
Plummerville $1.00

JUNIOR SOCIETIES REPRESENTED.

Port Gibson, Miss. $1.00
Savannah, Tenn. $1.00
Holtville $1.00
Jonesboro $1.00
Bristol $1.00

State Representative fees of State Organization of the C. W. B. M. Mississippi—by Mrs. Sarah Blackburn, $5.00
Texas—by Mrs. Fannie Hay Johnson, 5.00

RECEIVED FOR SPECIAL WORK.

Knoxville Tenn. apportionment, for C. I. in full $25.00
Paducah, Ky. apportionment, for C. I. in full $10.00
Union Point, Lum, Ala. apportionment, for C. I. in full $10.00
Mound Bayou, Miss. apportionment, for C. I. in full $25.00
Union Point, Lum, Ala. apportionment $10.00

[Continued on page 6, Col. 2.]

CHRISTIAN EDUCATION

SOUTHERN CHRISTIAN INSTITUTE.

On Thursday, June the 8th, a boy was born to Mr. and Mrs. W. E. Craft weighing eight pounds. They have named him James Wilson Craft.

On Sunday, June 11, Prof. D. R. Reboot spoke at the Institute Church. President J. B. Lehman spoke at the First Church at Jackson Sunday morning and evening and had confessions and baptisms.

The foundation of the part of the mansion that had to be rebuilt is now laid.

Prof. William Yancy of the Piney Woods Country Life School is spending a week learning how to make cement block and lay them.

The school work is being organized by Prof. Reboot to do more efficient work than ever before.

The Closing faculty has already put up over fourteen hundred posts this season.

Ten tons of lepidota hay were baled last week.

JARVIS CHRISTIAN INSTITUTE.

The Jarvis Jolly Girls Club met and was organized at 4:30. Opening song No. 38 Nobody told me of Jesus. Prayer by Miss Geriemas Robinson. Scripture lesson St. John 14: 1-9, read by S. E. Normaon, Song No. 79, 0 that will be Glory. Address by Miss Annie Mary Straton. Present 8 election of officers, Miss Pearl Wright, President; Miss Jennetta Doddy, Secretary; Miss Annie Mary Straton, Treasurer. Closing song No. 150, Where He leads I'll follow. Prayer by Miss Jennetta Doddy.

Yours in Christ,
S. E. Normaon.

FROM THE BANKS OF THE OLD KENTUCKY.

"Off again, on again, Flanagan." According to previous announcement and arrangements, our two Sunday-Schoo ships set sail on the first Sunday in January this year. The novelty of an ocean voyage had worked up considerable interest. One splendid little fellow said, "I ain't fixen to git on no sh b-sh-ship." Many were the anxious hearts as we left the docks in New York on that bleak mid-winter morning. The crisp air was bracing. The sky was red and lowering; while the waves lashed playfully, yet leisurely about us. The Captain untired, but full of hope, had the happy faculty of imparting good cheer and flavor. At last, "The morning was come." Captain Irving Guy with his worthy mate, wide—William Jones, set their faces seaward. Sister Mattie Belle

MT. PEACEFUL, MISS.
The Bible School
Sunday School Lesson
for July 2.

PAUL AT TESSALONICA AND BERE A

Golden Text:—‘‘He did God exalt with his right hand to be a Prince and Saviour.
Time:—About twenty years after the beginning of the Church, which would bring the time about 51 A. D.

It is thought that Paul was in Thessalonica five or six months and in Berea from May to August 57 A. D. This was one of Paul’s second missionary journeys.

I PAUL IN TESSALONICA

He was on his second missionary tour. Timothy and Silas were with him. These three had been driven from Philippi. They are now a hundred miles from that place. Paul goes where he may meet the people in the synagogue and speak to them.

Paul taught the Bible. Notice his method. He reasoned with them out of the Scripture. He gave the proof, there were questions to ask and questions to answer. The method must have been very much like the present method of conducting a live Bible class. Reasoning and discussing in a good temper is a good way to teach. Paul goes as far as he can with them talking about the wonderful declarations of the Scripture, and they tell them they do not use it all.

Paul’s second method was opening the Scriptures unto them. His opening the Scriptures was pointing out the deep meaning to the Jews and Gentiles. He was an expert teacher. He enabled them to see the fulfillment of the prophecies and in this fulfillment, Christ’s mission to save.

Paul’s third method is in J. 3. The allying is setting forth. It as if we were to set a person beside his photograph or the description of him. In this way he showed how the things spoken fits the life and work of Jesus.

This strange teaching of Paul aroused the people. Some declared that they had turned the world upside down. Some of the things that were popular lost favor. Some things that ruled men no longer ruled them. Some of the foundations people were building on were shaken, and new foundations were laid. It ought to be so now. One of the great advantages of a great Bible School is that in this teaching a good foundation can be laid. Another is that by creating a desire for righteousness, evils can be overthrown. The Church of Christ must do this work of setting society right or it will not be done.

II PAUL AT BERE A.

The Bereans were more noble than those in Thessalonica, for two reasons.

1st. They received the word with all readiness of mind. Their minds were open to new truths. They were not afraid to hear, just because the message was new. We need new visions of Sunday School work. Do not oppose the work of the church, if the leaders wish to use the present day methods in Sunday School work. In teaching God’s word in the Bible School there is a chance to “Search the Scriptures.” In searching the Scriptures we may learn.

1. To know the Bible.
2. To learn choice passages in the Bible.
3. The way of life and know Jesus as the Saviour.

D. R. B.

Report of Women’s Conference.

[Continued from page 51.

for Loan, paid .................................... 5.50

INDIVIDUAL GIFTS TO CONFERENCE.

Mrs. J. B. Lehman .................................. $4.00
Mrs. W. C. Craft .................................. 2.00
Mrs. H. G. Smith .................................. 1.00
Prof. H. G. Smith .................................. 1.00
Mrs. W. A. Brittan .................................. 1.00
Mrs. E. R. Collins .................................. 1.00
Mrs. S. R. Bestick .................................. 1.00
Mrs. Jno. Travillian ................................. 1.00
Mrs. M. J. Brown .................................. 1.00
Mrs. Hattie J. Griffin ............................... 1.00
Mrs. G. A. Franklin .................................. 1.00
Mrs. Sarah Blackburn .................................. 1.00
Mrs. Lucretia Lewis .................................. 1.00
Miss Adaline E. Hunt ................................ 1.00
Miss Josephine Gardner ............................. 1.00
Miss Myrtle Evans .................................. 1.00
Miss Rosie Sneed .................................. 1.00
Miss Rosa Brown .................................. 1.00
Miss Edna Picon .................................. 0.50
Miss Anita Ruth Brown .............................. 0.50
Miss Alberta Henry .................................. 0.50
Eld. K. R. Brown .................................. 1.00
Eld. D. B. Bebout .................................. 1.00
Eld. W. A. Brown .................................. 1.00
Miss Lucy Bradley .................................. 0.83

We are hoping that each Auxiliary this year will make special effort to arrange some time for special Mission Study. For this we are suggesting for use the book entitled “Forty Years of Service” which can be gotten from the National C.W.B.M. College of Missions Bldg. for 30 cts paper back, 50 cts cloth. We hope you will make use of this as it will mean much in giving larger information and inspired vision to those who will need its teaching.

Yours in the work.
Rosa V. Brown.

ROANOKE, VIRGINIA.

[Continued from page 52.

was made with no uncertain sound, for all the churches or congregations of the Disciples of Christ to line up and raise the necessary amount, to complete the $20,000 Jubilee Fund and I can’t think that all the churches have answered that call. I am glad to say that the 5th Ave Church in this city, the smaller and poorer than many others, is trying to do its duty in regard to our educational and evangelization work. In October, 1915, we passed a resolution in the official board of the church, that we would observe the fifth Sundays as they come for our educational work and as Mr. Christ. Reinh Scoville, said good resolutions and crying babies ought to be carried out. We are trying to carry out the resolution, and we leave it for some one else to say whether they think i is good or not.

October the 31 1915 being the first fifth Sunday to follow the resolution we observed the day with an offering of $10.00, which was sent to J. B. Lehman. On Jan 30, 1916, was the second fifth Sunday. We observed the day with an offering of $7.00 which was sent to J. B. Lehman, on April the 30. The third fifth Sunday being absent, in self the resolution was carried out, with an offering of $6.50. We have three more fifth Sundays in this year, July 30th, October 29th, and December the 31, and we expect by the help of the Lord to observe each as they came.

Our work at 9th, Ave. moves on very nicely. Three additions the last Lord’s day. Our Sunday School Convention of the Sunday-Schools of the Piedmont District will convene at the 9th Avenue Christian Church, in this city, the 16th of this month. We are looking forward to a grand time. Field Secretary, P. H. M. and our General C. W. B. M. Worker, Miss Rosa V. Brown are expected and we would be sadly disappointed if either fail to come. I conducted a meeting at Tip Top Vs., in last month. Tip Top is a method hot bed, but I am glad to say that what I led a very pleasant meeting with four added to the little band. I also visited Mush and Elder G. M. Dickerson’s work. Elder Dickerson is doing and excellent work at Tilzwell. Elder G. M. Dickerson’s work. Elder Dickerson is doing and excellent work at Tilzwell. Elder G. M. Dickerson’s work. Elder Dickerson is doing and excellent work at Tilzwell.

In going to Pin Hook Vs., in next month to hold a meeting. The congregation at Pin Hook sustained a great loss, in the death of their Pastor. G. T. Wright, in last month. The congregation has our deepest sympathy.

When I read Elder W. H. Brown’s discription of his trip to the Workers Conference, and the good time enjoyed. Oh, how I longed to have been there. Alas,brother Brown I am planning to meet you there if you go in 1917.

God bless the good work and keep it moving on.

J. R. Loudback.
THE GOSPEL PLEA

Dale, South Carolina.

I have so much enjoyed the reading of the "Plea" that I have almost forgotten that there are others looking for my letters until reminded by sister McCray of Ellenton, South Carolina. Thank you, sister, for the kind words you have spoken. I will meet you at our annual meeting if not before then.

Easter being a fair day, we took a walk down to Chisom, where we had organized a little Bible school. Here we spoke to the children of Jesus and what Easter meant to us. We feared to enter, thus robbing it of its naive parent Church, where we distributed some Easter cards kindly sent before then. Bro. A. L. Brabant met with his Organ Committee and reported a collection of $14.38 for the organ. The organ was set trial. It stood in the corner and every now and again poured out some sweet strain. We then stopped on the rostrum and my! can't these women work? Sister Edwards with the auxiliary had splendid matting down. Had Sister Rose Brown stepped into old Three Mile Creek right then she would not have recognized the work. But come on into S. C. and see for yourself.

At twelve sharp our service of Devotion commenced, after which Bro. Staley gave a ringing message for one and a quarter hours, the people were held spell bound. Say what one may the facts are the same and can't be removed. It was by the cooperation of ministers and officers and workers that the High Spirit met with us. Three Mile Creek arose in its strength, and the people were stirred at the Gospel invitation. Reviving souls. Brown stepped into old Three Mile Creek right then she would not have recognized the work. But come on into S. C. and see for yourself.

At the afternoon session by the efforts of Ed. Wood one more made the good confession. The Lord's Supper was as you all know impressive.

Our young men were on their honor as one brother said they had on their Sunday clothes and kept it on. All I can say for the Creek is she has a mind to work and is working. Remember brethren the second Sunday in Jan.

Edwin F. Jackson.

Why We Have no Particular Name.

REPLY TO BROTHER McDUFF.

I accept with thanks your correction in regards to the word disciple. It is found as you said in Isaiah 8:16. Can not accept your other for two reasons: 1st Acts 26:18 and 1st Peter 4:16 plainly contradicts your assertion. 2nd Sinth's Bible dictionary states that the name was contemptuously conferred. When Peter used the word he was writing of reproach as the context plainly shows. In Acts 26:28 it was spoken by Agrippa doubtless contemptuously as his failure to become a Christian indicates. If the name Christian was or was not spoken by the mouth of the Lord does it destroy the fact that disciple, saints, sons etc. are in the Bible? When the prophet said: "They shall be called by a new name" did he say that would be the only name by which we would be called? Did he ever remotely hint that all other names would be annulled? Just to get you back to the subject to which you took exception I am going to yield some things. I will agree that the name was given by "divine authority." We stand together with Paul on that. "All scripture is given by inspiration of God," I must add; not withstanding we have all scripture by divine authority all scripture was not spoken by the mouth of the Lord; for even the devil's mouth has spoken some of it. As you seem to be unable to see that gigantic fact I am sure the glass that enabled the advocates of the "Copernican theory" to see the phases of Venus is not located today in the commonwealth of Oklahoma, at least not close to Tulsa. The only difference between you and me as I see it is: your stature is such that you can only see the name Christian: while I am large enough not only to see, admire and accept all the brilliancy that shines from the name Christian but also all other luminous names that shine in the same biblical constellation. They are there in the Bible for you, my Brother, and my advice to you is to see them even if you are forced to do like a small man did in the days of the Master who desired to see him-clime a tree. If you have no sycamore trees in your state a larger view of life will serve you better. You unconsciously admit there are others to be used. In closing your article you used the words "Your Brother in Christ." Why are we Brothers? Have we always been Brothers in the sense in which you used the word? When did we become Brothers? To whom have we a Bible right to apply the names Saints, Disciples, Brethren etc? This is my final answer on this question. If any other Brother wishes to continue it he may do so.

Yours for a whole Bible.
J. M., D. Thurman
Isaiah Vision and Benedict Drift

[Continued from page 1.]

placed into Sunday school and thought very little of his religious life. In this way the lives of the world’s great men and women, never came into his life. In short, nothing caused him to give himself spiritual culture as a consequence, the old barbarian passions of hatred and malice and lust and thirsting all developed as the weeds will develop in an uncultivated field.

He never saw a day ahead. He never worked for the good of his fellows, but viewed everything from the standpoint of what it would do for him.

Now, if our readers will remember the antecedent and characters of these two men, they will be able to understand many things we will say about them from time to time.

THE FREEDMAN

Our race as a whole has made much notable progress after just fifty years of freedom. As Dunbar well said:

“No other race, or white or black,
When bound as thou wert to the rack,
So seldom stooped to grieving;
No other race when free again,
Forgot the past and proved them men,
So noble in forgiving.”

And for me even to attempt to map out the progress, might prove an arduous task for one far better qualified than myself.

Fate and irresistible influences in America have caused the negroes to become scattered far and wide throughout the United States, hence the Northern and southern negro, separated by influences, advantages, and conditions foreign to each other and the more so because of environments of social, moral, and religious life. Around peoples who for fifty years have been in contention with each other, and are just now discovering the tie of racial kinship which should have joined them in impregnable relationship as to be almost out of bailing distance to his southern brother.

For nearly fifty years the northern colored man has been so wrapped up in northern influences and money-making schemes as to all most forget his southern brother by mutual bloodship. But to-day, by mutual consent, all eyes are turned southward to the “land of cotton”, where new opportunities are springing up and new interest is being maintained. A good percentage of Northern young men and women are teaching in Southern Schools. A larger per cent are coming here, where educational advantages and opportunities entice them. Besides records, researches, and bulletins which have begun to make their appearance, are the numerous local organizations for the advancement of the Negro, such as the National Association for the Advancement of the Colored People of New York City, The Freedmen’s Bar Association, The Southern Sociological Congress, the different grand lodges, and orders, and many other organizations are helping in the great task of uplifting the freedman.

By common consent this great war, this great breach is gradually healing—closing together. New colored schools are fast springing into existence. The churches and Sunday Schools are preparing men and women for all purposes. My plea is for unity; for unity is strength, and “united we stand, divided we fall.”

Our race has produced a Washington, a Douglass, a Kenn, a Dunbar, a Du Bois, a Taylor and by God’s grace and stronger union we can produce others.

“Lives of great men all remind us,
We should make our lives sublime,
And departing leave behind us,
Footprint on the sands of time.”

The negroes of the South, and South West to large extent, have and are maintaining their own schools, and educating their own youth, for which they are due much praise. “For where a race or a people are compelled to paddle their own canoe” it suffices in the end to promote thrift energy, self-confidence, and self reliance that mean so much to the building of a strong race or the shaping of a good character. A good relationship to each other. I speak of the Caucasian race of America. The Northern Negro, following the K-deral yankees, has drifted so far as to lose sight of the benefit of the African. I deem this an advantage, for in the North where the Negro is not burdened so much with the thought of hiring teachers for their children or going quite so deep into their pockets to help pay the price, they show a lack of race, pride and interest.

The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters the wrong way. Could the youth but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fate, good or evil, and never to be undone. Nothing we ever do is in strict literalness wiped out. Of course, this has its good side as well as its bad one. As we become permanent drinkards by so many separate drinks, so we may become saints in the moral and authorities and and the practical scientific spheres, by so many separate acts and hours of work.

—New Thought.

P. C. Bankston,
EDWARDS, MISS.

Headquarters for Men’s Palm Beach Suits, Pana. ma Hats and Walk-Over Oxfords.

One Price to All
The Famous Kabo Corset.
For sale by P. C. Bankston.
Price $1.00 and $1.50 each.

KABO
CORSET

THE GOSPEL PLEA

Here is one place, I sincerely believe, that segregation has helped, in so much as the race has not been wholly dependent on her superiors save only for a start. While segregation is not predominant, the lack of race pride is manifested in the North, hence a lack of higher moral culture as the result.

Let us as a race look forward to higher and nobler things, not segregation, but congregate. Let us think of Africa as our mother country, and our race as the only race to which we can claim true heritage. As it was with America when, by earnest effort, the Stamp Act was repealed and she discovered her strength, so it will be with us as a race when after years of teaching, we can hold before the world the moral, God-fearing, self-made race. God haste the day.

—EDWARD TIMBERLICK.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.
call and see us.
W. G. REDFIELD,
Edwards,
Mississippi.

EVERY DOLLAR

Which you deposit in this bank is safeguarded by most approved methods, most up-to-date systems and most competent administration.

These alone would make your as safe here as in any other bank. But we do not stop there.

In addition, you are protected in this bank by the Depositors Guaranty Fund of the State of Mississippi.

There, in this bank the term “sound banking” becomes more than a mere name—it becomes a reality.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
HELPFUL
To All
A One-Sided View.

It is only the most mature minds, minds the most influenced by Christianity, that can see things in the light of cause and effect. The world as we now see it is as it is, and we must either take it as it is and go on or give our strength to make it better. There are just three possible attitudes we can take in this matter.

1. Spend our time in complaining of other people's faults, but never seeing our own.

2. Take the world as it is and try to slide along on the line of least resistance.

3. Recognize the world's imperfections and our own and give ourselves with all our strength to make them better.

The temptation is great to be the first one. It is far easier to see others' faults than our own. The man who occasionally steals will be sure to howl the loudest when any one steals from him. The man who does not hesitate to insult others will be sure to be the quickest to resent insults from others. He wants others to treat him as he does, but he does not know how to treat them right. This man's mind never goes behind the faults of others. He wants others to treat him right. This man's mind never goes behind

The third class have the true spirit of Christianity. They know the world is not good because it has not been taught right. The men and women who are making so much trouble were not raised right. The salvation of the world depends on this reformer class entirely. These men often stand alone and generally suffer severely for the work they do, but they cannot do otherwise, for they are called to a task that needs to be done. If the world abuses them, then the work is the more needed. These men in every instance are the seed of a new civilization. They are the stone rejected by the builders, that must become the head of the corner. They are humanity's only hope. These men have a vision and they can see far beyond the vision of the common man. But what they now see in vision's eye another age will see in actual experience. They are the real world builders, the creators after the image of God.

The program of this class of men is not new, but the old program of Jesus. They have set for their task the taking of the world for their Lord and Christ. Jesus told them that they should not "forbid the little children, but let them come, for of such is the kingdom of heaven." The growth of the kingdom of heaven is in the children. The conversion of an old man may gain a fine helper, but the conversion of a child alone can grow the good things of the kingdom. He who would do the best things for the kingdom must be patient enough to do his work on the children and wait for them to grow up. A good church must be built up from the child, rather than from the protracted meeting.

If the white people of America want the Negro to do a different work, they must build a new generation of men and women. As it is now, we hear, all too common, a complaint about them and yet these complainers have far too often invaded the home, from whence children come, with pollution and when these children become rapists, these men raged.

In far too many instances they made no provisions to train up the boys and girls of that race to know the sacredness of their being. We cannot reiterate too often that the children of the world are at our feet. These must be taught or they will grow up and destroy us.

Isaiah Vision and Benedict Drift.

Last week we told you we were going to say something about these two characters. We must tell you something of their boyhood. Young Isaiah was sent away to a good school where he soon became enthused in his studies. His face would fairly shine when he came to class. The atmosphere at this school was such that the suggestion would not easily come to do any wrong. But the best thing was, that young Isaiah was fast developing into one of those level-headed men who can see things as they really are. He was scarcely old enough to notice the girls, but when he did notice them it was to make himself a gallant fellow among them. Persons about the school, especially those women who head reform work to do, always knew where they could find one who would help them in every thing.

Benedict, on the other hand, had already quit school. He tramped about a good deal to hunt and trap. It was clearly to be seen that his mind was developing the traits of his old barbarian ancestors. He already showed that he was going to become stubborn, narrow-minded, hateful, spiteful, one who could hold a grudge a long time. He did not hesitate to steal such things as melons and fruit. While he was too bashful to talk to the girls, he was already casting shifty glances at the coarsest of the girls. He would have felt decidedly out of place with a refined girl.

At one time Isaiah and Benedict played together, but now neither enjoys the other. When Isaiah comes home, try as he may, he can never feel companionable with Benedict.

We can clearly see they are laying the foundation of diametrically opposed careers.

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark!
Aye! mind thine own aim, and
God speed the mark!"
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute.

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price ... Per Year $1.00

Advertising rates made known on application.

Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 257

The number on the first page is your serial number. The number in this column tells you when your subscription is due.

If you neglect him, how shall we escape?... Read Luke 18:9, "Why call me Lord, Lord, and do not the things which I say?" Readers, search the Scriptures for in them ye think ye have eternal life. The longing of my heart is to know more of the life of Christ.

Your sister in Christ.

Sophronia A. Lampkins.

Personal and Editorials.

—The house of Elder J. L. Wood, our State Evangelist of South Carolina, at Walterboro, burned on June 14. He had no insurance. He is living in Sumter and so did not lose his household goods.

—A card from Emory Ross bade Wele River, East of Yokoma, Congo, Bel. A. Africa, March 22, 1916, states that he and Dr. Francee were starting on return trip from the farthest point reached by their commission. 725 miles north and east of Bolenge. Dr. Pearsall and the captain of the Oregon were returning by another route. They will have been away from Bolenge sixteen weeks and will have traveled over 2000 miles of paths and waterways when the journey will have been completed.

—Elder Jackson has the work of this State and Elder Jackson has the work of the Southern Christian Institute.

Mound Bayou, Mississippi.

It has been a long time since I've written to the Gospel Plea. I see and hear so many things of which I often ask the question, why do people do this and so when the Bible says different. If we want to reach heaven, we must take God at his word and believe what he says, and take Christ as our personal Savior, and not simply believe that there was such a person. Let us get our Bibles and read John 3:16. "For God so loved the world that He gave His only begotten Son that whosoever believeth in him shall not perish but have everlasting life," if one believes God's word with the heart he will obey it. God says, if we confess our sins we will find mercy, but if we cover them, we will not prosper. Yet some people do not act as if they believe. Read your Bibles, readers of the Gospel Plea, there is only one way. We are told in the word that there is no other way for one to be saved except through Jesus Christ. One must serve Him and Him alone. No man can serve two masters. No one can be saved until he is willing to give up sin. Jesus died for us and if we neglect him, how shall we escape? God says, his spirit shall not always strive with man. Then why do you not stop and think over your ways? Jesus came to destroy the works of the devil; sin is the devil's work and Jesus wants to destroy it in your hearts and lives. Only one way friends, read your Bibles.

I had the privilege of being in a Methodist Church attending a funeral service. My pastor, Rev. K. R. Brown, was there also. I thought over many things while hearing the sermon. Everything was called timely, but read Luke 6:46, "Why call me Lord, Lord and do not the things which I say?" Readers, search the Scriptures for in them ye think ye have eternal life. The longing of my heart is to know more of the life of Christ.

Sumter, South Carolina.

Dear Editor of the GOSPEL PLEA:—This will inform you of my work in state Evangelist for the present quarter. The month of April was spent in writing to the churches, securing dates, and preparing statistical reports of the churches in this State. On April 29th, I attended the District meeting at Briner Church, Holly Hill, South Carolina. I made three addresses. Sunday morning I led the discussion of the Sunday school lesson which was very interesting. Then at 11:00 a.m. the evangelistic service in memory of Elder L. M. Meshback was held. Elder Meshback was one of our true and faithful ministers.

The president of our State Work, Elder F. O. Williams, preached a very impressive sermon, followed by Elder L. H. Holman and the writer. Amount of money received from the Second District $300. May 5 found me at Holly Hill church. Alvin, South Carolina, for the purpose of attending a revival meeting. I preached two sermons, held a Board meeting, made an address, and led in the discussion of the Sunday School lesson. I was given a collection of $40 from there I went to Bonneau, South Carolina and preached at the Holly Hill Church. We received one from the Methodist church and have the prospect of receiving a number of others who have made known their intention of uniting with us.

This church had gotten down to four members. They gave a collection of .50. Summerville was the next place I visited. I found the St. Peter's church out of order. We had a Board meeting and I gave an address which helped to put them in order. May 12, I visited the Three Mile Creek church to assist Elder E. F. Jackson in a revival meeting. I preached two sermons, and made an address to the Sunday School.

I had the privilege of meeting Elder B. Staley of Atlanta, Georgia, who was enjoying a month's vacation. He is indeed a great and strong preacher.

Three Mile Creek is the mother church of this State and Elder Jackson has the work well in hand. He is leading his people in all departments of the work.

The ladies have a nice new matting on rostrum and purchased a new organ for the

[Continued on page 3, Col. 2.]
THE GOSPEL PLEA

Report of Jubilee Funds
Received up until June 13th, 1916.
FOR GENERAL EDUCATION.
MISSISSIPPI.
Brahan, Prof., L. C. Jones $2.00.
Edwards, A. Friend $1.00.

WORKER'S CONFERENCE.
Ross V. Brown, for Auxiliary at $2.00.
Pocahontas, Virginia.
Ross V. Brown, for Auxiliary at 
Ehrhardt, South Carolina $1.00.
Total this time $5.00.
Total this year $785.03.

FOR JARVIS CHRISTIAN INSTITUTE.
By E. D. Knight
Second Church at Topeka, Kansas $2.50.
Church at Emporia, Kansas $5.05.
Mrs. Rachel Fielder, Hillsboro, Texas $1.00.
Eastern District of Texas $1.10.
Total this year $9.63.
Total this year $794.34.

FOR SUNDAY SCHOOL WORK.
Kansas City, Missouri, Sunday School of Second Church, sent in by 
J. R. Brown $3.00.
Brunson's, South Carolina, Sunday School at Cherry Grove, sent 
By H. P. Miller $1.00.
Mathews, Alabama, Sunday School at 
Mt. Pleasant $5.08.
Total this year $12.98.
Total this year $41.05.

FOR MARTINSVILLE CHRISTIAN INSTITUTE.
Roanoke, Church, J. R. Louderback, $6.70.
Total for Martinsville Christian 
Institute $55.70.

FUND STATEMENT
For Jarvis Christian Institute, $794.54.
For General Education, 785.03.
For Tennessee Christian Institute, 221.18.
For Central Christian Institute, 162.39.
For Alabama Christian Institute, 108.93.
For Martinsville Christian Institute, 55.70.
For Sunday School Work, 41.05.
For work in Liberia, 10.00.
Total this year, 2178.64.
Total in Jubilee Fund, 8429.90.
Amount yet needed to make $30000, $11571.10.

The First thing we want to call attention to is the systematic way in which Elder J. R. Louderback is going after Missionary Money. He tells his people that every fifth Sunday is to go to this work and I presume a systematic effort is made to work up the congregations to a proper sense of giving. If every congregation in the brotherhood would go after the task in this way we would soon have many times ten thousand.

Another thing, we are now getting a few more offerings from the Sunday schools. Remember we are asking every Sunday school to give us an offering in June and July. It costs a great deal to keep Brother Moss on the field, but this is not the most important consideration. Brother Moss has demonstrated the tremendous opportunity for real lasting work. A great door has swung open for us. We must enter it.

In the last report we gave under the women's work the names of such givers and organizations as we had and the rest was given in cash. But later we discovered that we did not have the list complete and when the minutes of that meeting were published we gave it complete. Among those who gave and whose names did not appear on the first list were the Junior Endeavor Society and the auxiliary group in Savannah, Tennessee. This will explain to them how it came about. The amount of money was correct but we should have published less as cash and more as special gifts.

We want to suggest that all the conventions now plan to get ready for systematic work. The slogan in every state should be, a delegate from every church and an offering with him. If this is not reached we should know how many failed to report and then make it our task to get the rest the next time.

Send all money to J. B. Lehman, 
Edwards, Mississippi.

SUMTER, SOUTH CAROLINA.
[Continued from page 2].

church. May 21st I was invited to the Gall-
lee Baptist Church at Round, South Carolina. 
I preached two sermons at the Morning Ser-
vice, my text being, "Glorifying God in the 
name." 1 Peter 4:16.

It was gratifying to see how well this sermon was received. At the conclusion I was asked to extend the invitation. One girl came forward. I simply took her con-
Jession and according to their custom she was 
invited to be a candidate for baptism with-
out the usual mourners' bench performances. 
They knew that I did not stand for any 
compromises with the Gospel. At their 
request I remained and preached at the Night Service. My text was, "The New Will or Testament" Heb. 9:16. At the conclu-
Jation a white gentleman came to the pulpit 
and congratulated me on the sermon in the 
warmest manner, he and his wife having 
come out to hear me. This same man told a 
member of the congregation that it was 
the best sermon he had ever heard preached 
by white or black.

May 27th found me at St. James' church, 
Harleville, South Carolina. I preached two 
sermons, ordained one Elder, and one Dea-
con. They gave a collection of $2.00.

Places visited, 7.
Meetings held and assisted, 2.
Miles traveled, 884.
Additions, 6.
Confessions, 1.
Churches set in order, 1.
Elders ordained, 1.
Deacons ordained, 1.
Letters written, 15.
Postals, 35.
Sermons and addresses, 16.
Money received and collected in the State,
1st District, $631.
Holly Hill, $430.
Holy Rock, $50.
Three Mile Creek, $37.
2nd District, $390.
3rd District, $100.
St. James church, $200.
Total, 19.90.
Car fare and horse hired, $20.29.

Respectfully,
J. L. Wood.

The John T. Smith Group
AS GIVEN IN THE CHRISTIAN
STANDARD.

The best known living representative of this 
group is C. C. Smith, prominent before his 
brothers for more than twenty years as repre-
sentative of our work among American negroes. It is not known to many now living that 
the father of C. C. Smith was a preacher of 
power in his day. He was a friend and counselor of James A. Garfield when the President-to-be 
was a young man looking to the Christian ministry 
as his life calling.

The "preacher trend" possessed others of the blood also, as will be seen by this sketch, 
and the staunch loyalty to truth so marked in 
the elder Smith is reproduced, we are glad to 
say, in those who came after.

John Tume Smith was born in Baltimore, 
Maryland, in 1840, and died at Brunswick, Ohio, in 1901. When he was seven years of age his parents 
died and left him friendless in a great city. 
He said: "I was left without a soul to care 
whether I lived or died." He was found by 
workers in the Methodist Church and taken to 
their Sunday school and this was, as he himself 
expressed it, "this primary school, his acad-
emy and his college." He was married to Esther 
Cheevey in 1825. As a young man he preached 
the principles of the New Testament church, 
and when he met some of its members, and its 
views were fully explained to him, he gladly 
united with it. He was a pioneer preacher of the "Reformation Church" as such. His 
early ministry was in Fayette County, Pennsy-
[Continued on page 7, Col. 3]
Benediction of Societies.

"God be merciful unto us. And bless us. And cause his face to shine upon us; That thy ways may be known upon earth, thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN

Report of Future Work Committee

OF
Woman’s Conference
HELD AT THE
Southern Christian Institute,
Edwards, Mississippi
May 11, 1916.

Believing that if the way be mapped out for us in certain well defined steps we shall be better able to attain to the great aims of our organization; viz, to cultivate a missionary spirit; encourage missionary effort in the churches; disseminate missionary intelligence and secure systematic contributions for missionary purposes, we your committee on future work recommend that colored auxiliaries try to meet the following requirements which, if met, will place them on what shall be known as the

HONOR ROLL.

1. Must observe C. W. M. Day.
2. Must observe Easter by at least one public prayer service at which a thank offering is taken. This offering, if it is so desired, may be applied to the Special Gift.
3. Must have within the conference year an increase in membership of at least 10 per cent (women preferably, but men not barred).
4. Must send the following reports:
   a. The secretary to send quarterly reports to both the white State Secretary and the Negro State Organizer.
   b. The treasurer to make quarterly remittance of all such dues to the white State Secretary and quarterly remittance of all other C. W. B. M funds to the Christian Woman’s Board of Missions, Indianapolis, Ind. (Be sure to mark all reports “Colored” and tell what all gifts are for.)
   c. In case a state has no Negro State Organizer, a copy of the quarterly report should be sent to the National Field Worker, Ross V. Brown, Institute Rural Station, Edwards, Mississippi.
5. Must meet apportionment for Special Gift.
6. Must have Missionary Tidings subscriptions equal to one-half the homes represented in membership.
7. Must have an average monthly attendance equal to at least one-third of the membership.
8. Must be represented in the Worker’s Conference by a representation fee of at least one dollar.

We further recommend that, whenever it seems at all practicable, work be done among the children and young people, organizing them into the societies sanctioned by our National Board.

Since Educational Rally Day offerings all go into the treasury of the C. W. B. M. every auxiliary society should take a great interest in the meetings at which this offering is taken and, if the church is backward about the matter, it would be very fitting for the auxiliary itself to hold the meeting and secure as large an offering as possible.

One of the surest ways of enlisting interest is to have each missionary program instructive and not only instructive but entertaining. People are entertained when they are busy. We therefore recommend the use of the “Hidden Answers,” in the program, which will make it possible for every one present to have some part. We especially urge the use of these answers because of the extensive reading required, information thereby being imparted. From information comes inspiration, without which there can be no realization of that which is good and worthy.

We also recommend that each Auxiliary arrange for special systematic Mission Study. For this we suggest the book entitled “Forty Years of Service.”

Since we all feel interested one in the other as mission workers, that this interest may be deepened and each may receive inspiration from the other, we recommend that the Secretary of each Auxiliary send from time to time items of news from her Auxiliary to miss Adriene E. Hunt, for publication in the C. W. B. M. columns of the Gospel Plea.

Committee.
   Ross V. Brown,
   Mrs. W. A. Britton,
   Mrs. J. B. Lehman,
   Rozie C. Sneed,
   Mrs. J. McDaniel Stearns.

Hermanville, Mississippi.

Dear Editor:

Please allow space in your valuable paper for the following report.

The C. W. B. M. held its quarterly meeting June 10-11, 1916, at Pattison, Miss. On Saturday the delegates made the following report:

<table>
<thead>
<tr>
<th>Headquarters</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Union Hill</td>
<td>$1.50</td>
</tr>
<tr>
<td>Hermanville</td>
<td>$1.80</td>
</tr>
</tbody>
</table>

To Home Missions.

St. Luke, .................................. 1.33
Providence, ................................ 0.34
Pine Grove, ................................ 1.34
Christian Chapel, ............................ 3.00
Forest Grove, ................................ 1.34
Union Hill, .................................. 0.75
Hermanville, ................................ 1.00
St. Luke, .................................... 0.67
Providence, ................................... 0.16
Pine Grove, .................................. 0.66
Christian Chapel, ............................. 1.50
Forest Grove, ................................ 0.66

Grand Gulf’s delegate did not get to the Quarterly Meeting but will report later.

We were entertained mostly by talks from delegates during the day. Saturday night Rev. P. H. Moss lectured to us Everybody was enthused over his talk. Rev. Banks (a Baptist minister) preached an able sermon.

Sunday morning we had a nice Sunday School taught by Miss Tynie Phelps, after which Rev. Moss gave a talk on “How to Create an Interest in the Sunday School.” We had among us some visitors (Baptist & Methodists) who gave inspiring talks; viz. Mrs. Hall of Fayette, Miss., Mr. Leonard Hunter and Mrs. Dan Taylor of Pattison, Miss.

Mrs. H. Griffin (C.W.B.M. Worker) made an excellent talk, telling us how she enjoyed her work in Tennessee, and how glad she was to find us still alive in Mississippi.

The State Organizer, Mrs. S. S. Blackburn, urged us to do more in the future than we had done in the past. She told us to live for the Lord and He would surely take care of us.

Our President, Mrs. M. J. Brown, was wide awake and kept reminding us of the struggles that she had overcome in the C.W.B.M., therefore bidding us to be strong. Miss Annie Brown was organist. She performed masterfully. Miss Annie Bridges delivered an essay. Everybody was delighted to hear it. Good for Miss Bridges!

Mrs. Hall and Mrs. Benjamin of Fayette sang a duet.

Mrs. S. J. Moore of Pattison cared for the President and Miss Annie Brown during their stay at the meeting. The writer spent the night pleasantly with Mrs. Dan Taylor, a Methodist lady. We found the President of Pattison (Mrs. Martha Moore) up and doing.

Collection, total, $15.41. We ask the prayers of those who were not with us, that we may continue the work for the Master.

The next Quarterly Convention will convene at Port Gibson, beginning the Friday night before the second Sunday in September and closing the following Sunday. We ask everybody to come. We are undenominational. We call special attention to those auxiliaries who did not report in the Quarterly Meeting. Meet us in the Convention.

Yours for the cause,

V. A. Jones,
State Secretary.
From the Commencement we went to Hernwilti, where Brother James Rundles. Mrs Smith, baby and I spent the best of a week with her mother. On May 28th, we came to St. Elmo where we witnessed the marriage of Prof. J. J. Rundles to Miss Pandora Thomas, a member of the Class of 1916. The writer officiated. All went off nicely, no matter if Prof. Rundles did sweat freely while on the floor. They were married at one o'clock and the new married couple, accompanied by Mrs. Smith, Willie Sue and the writer, came to Jackson, where a reception had been prepared for them at the home of the writer.

Prof. Rundles spent his time in Jackson until Wednesday noon, at which time he left for his work in Kentucky. On Tuesday morning, while in Jackson, Prof. Rundles and the writer visited the Smith -Robertson City School where we each spoke for a few minutes to a thousand girls and boys. I tell you it was a beautiful sight to see how well Prof. Lanier and his teachers have their scholars disciplined. It will push the State to come up to them, to defily brother,

On Thursday, the first of June, Elder B. C Calvert and the writer visited the Jim Hill City School of West Jackson. Here we found another splendid school, which showed in its discipline the earnest work of Prof. Brinkly and his faithful teachers. Here they have taught seven hundred and twenty-five children. No teacher can properly teach 75 primary children. More teachers and more room should be provided.

On Wednesday, May 31, the writer attended the closing exercise of the Mt. Herman Seminary, at Clinton. They had a nice day of it and rendered a good program. Prof. W. M. Holtzclaw delivered the Class Address and it was indeed food for thought. The writer also gave an address. Class was three young ladies and I tell you they surely are promising characters.

Miss Chaple, a member of the Class, has an uncle who is a missionary to Liberia. It was my pleasure to meet Reverend Pierce, his uncle, while in Liberia. He is doing a nice work at Johnsonville, Miss Chaple wishes to become a missionary to Liberia. Think of that child only sixteen years of age desiring to lay her life on the altar of humanity and God. She says she will not be contented until she finds her way to Africa, to help the unfortunate. May God bless her in his own time and way, and guide her there to serve.

From Mt. Herman we found our way back to Jackson, where we spoke at College Add.11 Christian Church at three o'clock, the first

Sunday in June, and at eight o'clock we preached at St. James Baptist Church. The Christian Church gave us $1.51 and the St. James Baptist Church gave $3.20.

From the Banks of the Old Kentucky,

DICKERSON REPLIES TO CALVERT.

A Parting Shot.

Our big happy-faced, sweet spirited, congenial brother, M. Jackson, who is doing such good work at Millersburg, Kentucky, tells the nithsome story of a Tennessee mule. The mule, I think, originally came from Jackson, Mississippi. One fine morning in May, while the sun was kissing the pearly dew from the cotton plants, his muleship decided to kick. And with his majesty, decision was action; so the kicking was on. He kicked and kicked, kicked and kicked. The more he kicked, the less he pulled. And the less he pulled, the more he kicked. He kicked over the traces, then loose from the plow, then he kicked the backband off, then the collar and harness— one by one. The driver bellowed, "Whoa mule!" but he kicked on right with good will. Finally he kicked off the 'breds and both hind shoes, then squared himself, backed his ears, shut his eyes, tucked his chin under his breast and kicked on. "Jess a kickin' at the kickin'," The driver took refuge in another field and began planting corn. He told the Boss that he thought he would eat roasting ears till the mule got thru kicking.

FAR-M WELL, BRUDER WADDINS:-

My heart to you is given, O pray give yours to me,

We'll lock them up together, And throw away the key.

I would like to take a quiet stroll thru the Greek fields with Brother McDuff of Okla. His attempted definition of "Kaleo" and "Che matizo," just brandishes my Old Greek Sword, and thrills me with the thought of the coming fray, Don't care to argue over a ten acre field, The Greek is a very precise language. So we can soon get down to the "Gap."

I suggest that we have a Referee. Let him "pint" one and me "pint" one: then these two "pint" the one who shall impartially serve us. What say you, Brother McDuff? Here's at you!

C. H. Dickerson.
THE GOSPEL PLEA

The Bible School.
Sunday School Lesson
for July 9.

PAUL AT ATHENS
Acts 17:16-34

Golden Text:—In him we live, and move and have our being. Acts 17:28.

Time:—Paul reached Athens late in August or early in September, A.D. 51, shortly after the last lesson.

Place:—Athens, the capital of Greece and one of the renowned cities of the ancient world.

The Person:—Paul was alone at Athens till Silas and Timothy came, the latter persons remaining a short time. They were sent on to other points.

Introduction:—Use all the maps and pictures you can secure to aid in following Paul in his journey, and to show the method of travel, the appearance of the cities, of the people and so forth. In this way you can draw practical lessons.

I. ATHENS IN PAUL'S TIME.

Paul's stay in Athens was short. He had Timothy and Silas visit him, but their visit was brief. One returned to Thessalonica, the other to Philippi.

We are to remember that then, when Paul spoke in Athens, he was in one of the three great cities of the world. One of these he had often visited, and in it he was instructed by Gamaliel, the other he was longing to visit for the sake of the brethren was spoken of throughout the world. In the third city he spoke in the midst of Mars Hill. Jerusalem stood for the Religion, and the most influential religious center. Rome stood for Law, Power and Authority, and was the political capital of the world. Athens was known for her Literature and Art, and was the literary capital of the world. Athens contained over three thousand public statues, and there were besides there a great number in houses; these were considered gods to protect the people. The Roman poet declared that it was easier to find gods than to find men, in Athens. Athens was a city of schools. Her streets were crowded with students. The false religion and each of the religions made the people sensual, sinful, drunken and low in morals. It was this great city of philosophy and worldly desires that Paul found himself in, where he appealed to the people to follow the worship of the true God.

II. PAUL BEGINS HIS MINISTRY IN ATHENS.

1. Paul studied conditions. He discovers the trend of their thoughts. He saw they were given to boasting. He could earn that four out of every five were slaves, leaving a quarter of the population to do nothing but to tell or to hear some new thing. When he beheld the idolatry and sin, his heart was stirred within him and he gave them his burning message of salvation.

2. He reasoned in the Synagogue with the Jews. He was on common ground with the Jews in some respects and that made it the proper starting point.

3. He conversed with devout persons.

4. He chose a good location. Within the square where Paul spoke beat the heart of the city. It was a market place, filled with people, men of affairs, teachers Socrates had been there 450 years before Paul. The wisest teachers had been rejected. Paul set forth strange doctrines to these people. What the result of the meeting was no one knows.

5. Paul set forth the true God. He did not begin by denouncing everything. He showed the people the better way. He spoke of worship and finally led to the place where he told them they should seek the Lord. In other words he did not fail to make the application to the people before him. This should always be done.

1. Back of all is God.

2. People in sin need to repent.

3. God gives motives.

4. Love to prompt.

5. Punishment to the violator. Both of these motives Jesus used.

D. R. B.

LAURi'ELVE, KANSAS.

The District Meeting of the Christian Church of the Second District met at Lawrence, Kansas, May 27th.

10:30 A. M. The meeting was called to order by the Chairman.

Reading of the Scripture Lesson by the Chairman, T. P. 3rd chapter.

Song—"A Charge to Keep 1 Have"

Prayer by the Chairman.

The minutes of the last meeting were read and adopted.

The Chairman announced that the convention was ready for business.

The delegates present were enrolled.

12:00 A. M. Adjournment.

EVENING SESSION.

2:00 P. M. The meeting was called to order.

Hymn—"Let the Lower Lights be Burning"

Reading by Brother John Bogguess, T. P. 17th chapter.

Prayer, B. F. Tidings.

Song—"Blessed Assurance."

Then the business part of the meeting.

It was decided that the Chairman appoint all of the committees.

Committee on Time, Place and Finance: were Brothers Walker, Ellis and Fishback.

Address, "Prayer and Missions" by Brother Walker.

Address, "The Work of Missions" by Brother Tidings.

"The Work of Missions" was also discussed by Brothers Smith and Carter.

Address, "The Duty of the Churches to the Convention" by Brother Fishback.

"The Duty of the Churches to the Conventions" was also discussed by Brother Bryant and others.

Adjournment.

SUNDAY MORNING SESSION.

9:00 A. M. Devotional Service led by Brother Buckner.

Report of Committees.

The Sunday School period was excellent, offering 75 cents.

Paper by William Ellis. Rehearsal of the Training for Service class.

This was excellent, also it showed that the class had been doing splendid work.

10:00 A. M. Sermon by the Chairman.

Text—Why call ye me Lord and do not my commandments.

This sermon made a lasting impression upon the hearers.

Three other preachers were present, one from the Baptist church and two from the Methodist church. They were so pleased that they endorsed the words spoken by the Chairman.

Offering $2.75.

Adjournment.

Evening Service.

2:00 P. M. Devotional Service led by Sister Fishback.

Addresses by the following: Miss E. Sage, Mrs. A. Walker, Mrs. W. Wilson and Mr. Bogguess.

Remarks by Rev. North of Topeka, Kansas. Offering $2.00.

Total offering $7.75.

The committee on Time, Finance, and Place made report.

Adjourned to meet in Kansas City, Kansas, on July the 8th and 9th at the First Christian Church. Accepted. If not accepted we will meet whenever the Board decides.

D Bogguess. See'ry.

Courage, Brother!

BY J. M. D. THURMAN.

When adverse giants dispute thy way, like some fierce beasts of prey are bar, Re-rew thy grip and with thy might, Boldly enter into the fight, With faith in God.

When trouble, like great billows roll, In surging waves against thy soul, When human comfort fails to relieve, Divine comfort still lingers near, Look up to God.

When friendship's trust has been in vain, And sorrow clears thy heart in twain; When earth seems void of human love, Look upward, brother, up above, To God, He's true.
Jackson, Mississippi.

Dear Editor:—

Church work at Pilgrim Rest moves on nicely. The second Sunday was a high day with the congregation. The writer strives with every nerve in his body to present the truth with power. We reached the climax during our night service. There were shouting, preaching and praying in the Camp. Child, you ought to have been there to enjoy the Gospel feast.

I believe in a preacher preaching until he sweats. He should not be particular about soiling his shirt. He should get right into his work. When this is done, results will follow.

In my last writing, I told of the District Meeting, but did not go into details. In this issue, I wish to tell of the program by which this meeting was governed.

In a brief way I will give the names and some of the subjects of those who delivered addresses during the meeting of the West Point District. Miss Edna Bell Green read a well prepared paper on the subject, "Why Young Women Should Attend Bible School." Prof. S. F. Green, the father of Miss Edna Belle, delivered an able address on "How to Make Ours an Ideal Church." Bro. Green also led the discussion "Am I Eviding God's Call?" S. C. Calvert, my brother in the flesh, delivered an able address on the subject, "Luck and Luck." He is a number one good speaker. He has almost lost his sight but he gets many good things by having some one to read for him, and pours them out to the people. The people of the community want him to speak on all important occasions.

Mr. A. J. Brown, a strong brother of the Baptist Church, delivered a well prepared address on the subject, "Serving Christ with the Mind." He treats his subjects well. He is a bright, energetic young man. We are always glad to have him speak to our people.

Miss Manola Stephens, daughter of Mrs. Leona Stephens, gave a nice concert at Johnson's Chapel, Saturday night before the second Sunday in June, for the benefit of the church, and the writer was asked to be Master of Ceremonies. The program was rendered to the satisfaction of all.

We hope to get Miss Manola in school at the Southern Christian Institute, as she is a nice, bright, young woman and a sweet singer. Last winter she attended the Normal school in West Point.

Convention times are coming and the programs should be out soon.

B. C. Calvert.

Following Christ.

"Ye seek me not because ye saw the miracles, but because ye did eat the loaves and were filled." St. John 6:26.

COMMENDATION.—Bro. C. H. Dicker-on in a recent article, spoke of Bro. B. C. Calvert's ability as a writer. I fully agree with my good brother. Bro. Calvert seems to possess the ability to correctly say exactly what he desires to say. I admire your graceful style, Bro. Calvert, but as much as I admire it, there is something else about you that I admire even more; namely, your aggressive, Paul-like way of spreading the truth of God's salvation. You seem to be continually on the go. We hear of you at Shaw, next at Washington Addition, then Thruita, back to Jackson and on to Memphis. That you are fully prepared for no one with any degree of intelligence can read your letters and doubt. A product, I presume, of S. C. I. If you are a fair sample of the work that S. C. I. is doing, then S. C. I. is doing a work that all of our schools should do. The missionary spirit of our Lord Jesus Christ seems to have been as deeply and as effectively impressed upon you as the importance of your work. With all of your "Book turnin" you seem to be entirely without fear of a little dust getting on the toes of your patent leathers. Why have you not settled down for life in some big place where the loaves are large and the fishes numerous? That is what a very large majority of the others, who come out of our schools, do. Failing in that they seek other employment. Men of your intellectual caliber are the very ones for which the pioneer work of today is calling. In the past, our old fathers with nothing else but long power could easily blaze the way through the virgin forest, labor, "spite" and "holler" until things were in readiness then move on while "De big gun" could leisurely follow after and "take charge of things." Today is different. The "other fellow" has long been on the ground and in most instances he is prepared. As our old fathers can not cope with him, the call is for prepared men, men who can successfully defend the New Testament plan of man's salvation. I rejoice exceedingly in the Lord, brethren, that we have among us some able men whose chief reason for following the Master is alone because of the miracles. I know, brethren, that the loaves are a great deal larger and the fishes more numerous in certain places, but as the poet truly said:

"It is not all of life to live
Or all of death to die.
Why is it, brethren, that young men are coming out of our schools each year and the number of churches remains the same? Christ Jesus came into the world to save men. The work he left for us to do is, as instruments in God's hands, to save men. Are the souls of men less precious in those places where our old pioneers failed to make provisions for our "loaves and fishes"? Are we doing the missions spread out that we could and should do and that God expects of us? I do not know what is being done in other states, but I do know that here in Kentucky we are doing scarcely anything. Even some of our small churches are dying for want of spiritual food and we try to console ourselves by saying, "It is because we have not a sufficient number of preachers." I rather think, brethren, that it is because we have not a sufficient amount of the Christ spirit—that spirit that leaves sight of everything save the souls of dying men. If these churches could in some way increase the size of their loaves and add to their number of fishes, I think we could find a fellow somewhere among us who would be willing to go. Some of us are able to take along our own loaves and fishes and spread, at least, a few days in those places but, what we do not. Our old fathers are no longer able to go and we, seeming to, are content to rest at ease in Zion while almost touching elbows with us are men and women who have never heard the New Testament plan of salvation from the lips of a Negro preacher.

J. M. D. Thurman.

THE JOHN T. SMITH GROUP.

(Continued from pg. 2)

varies, where he labored for churches in three counties. For five years, without one failure, he traveled a distance of thirty miles, taking all Saturday, Sunday and Monday to complete the journey, paid his own bills on the chartered roads across the mountains, and received $36 per quarter as salary. His later ministry was in Ohio, but by 1850 his health was so broken that he could not longer continue the work, so he came to Hiram, Ohio, to live.

The compilers of John T. Smith placed a high estimate on his ability as a preacher. Harrison Jones, having heard C. C. Smith in one of his early sermons, said to him: "You are a good talker, Clayton, but you will never preach equal to your father; He was one of the most logical speakers I ever heard."

At the funeral of John Tune Smith, his friend, James A. Garfield, delivering the address on that occasion, said of him among other things: "His mental characteristics were clearness and accuracy. In speaking he was deliberate, and few men were so happy in the selection of choice and appropriate words. He was Bible student. As an expositor of the spirit and meaning of the Scriptures he had but few equals. These estimates of men competent to judge, go far to enable those living two generations later to appreciate the ability of the man.

Clayton Cheyney Smith, son of John Tune Smith, was born in Windham, Ohio, in 1845, being the youngest of seven children. He was educated at Hiram, his school having been broken by service in the Northern army during the Civil War. He was married to Miss Florence Densinon in 1869. He commenced preaching at the age of twenty-one, and preached the gospel regularly for twenty-five years. He served the churches at Payne's Corners and Hubbard totally, for three years; preached for the First Church at Youngstown for seven years, and, at the High Street [First] Church, Atalon, for eight years. After establishing the church at Milwaukee [now First Church], and serving it three years, he held evangelistic meetings under
the direction of B. F. Coulter, in Southern California for a period of ten months, and on his return from Southern California served the church at Massillon, Ohio, two years. He superintended the erection of church buildings at Hubbard, Youngstown and Massillon. In January of 1892 he commenced his labors under the Board of Negro Education and Evangelization and served that cause, under two different boards, for twenty-one years, representing the work in conventions and to churches in every State of the Union. During this period he twice visited the Island of Jamaica for the purpose of investigating the work of and reporting to the Christian Woman's Board of Missions. In 1912 he retired from active service and now resides in Cincinnati.

As a preacher, C. C. Smith has been always loyal to the Book. As a pleader for the unfortunate and downtrodden he has been recognized for years as without peer among us. In his later years he has given some attention to writing; his always ready pen has been at the service of our periodical press for occasional contributions through many years, but its most considerable service has been in the creation of "The Life and Work of Jacob Kenoly," and in the preparation of his recently completed "Memories of the Past."

C. C. Smith could have succeeded in any one of a dozen callings. He chose the gospel ministry and has followed its leadings and now, in the quiet years, he is not sorry. Louis Pinkerton Clark, grandson of John T. Smith and nephew of C. C. Smith, was born at Youngstown, Ohio, July 9, 1880. He entered Hiram College, Hiram, Ohio, to prepare for the ministry in 1908 and was graduated from there in 1912. At the close of his school days at Hiram, he was married to Lidabel Dray who graduated from Hiram College in 1910. She is a great aid to him in his work. While still a student at Hiram he preached at Payne's Corners and North Jackson; and the October before his graduation, in June of 1912, he accepted the work at Mentor, Ohio, going to Mentor each Sunday until he graduated, at which time he went there to live. In recent months he accepted the work of South Akron Church at Akron, Ohio. During his ministry there the church grew in all departments, almost doubled its Sunday school enrollment, and erected an $18,000 building which was dedicated in October, 1915.

Louis P. Clark is a young man, at the threshold of his work, and is a worthy successor in the line in which he comes. Much of hope and ambition dwells in him, and those who know him well expect much of achievement in the future.

The study of preacher families is most interesting. The successful farmer would have his son stay on the old place; usually, though, the son often elects to do otherwise. Men in other callings seek to direct the footsteps of their offspring in the path their own have trod. The preacher, somehow, though he may desire it, is not successful often in making a preacher out of his boy. But what a fellowship there is between father and son when the two of them are joined hand and heart in the greatest and highest enterprise ever committed to man—preaching the gospel to a lost and ruined race!

No earthly enterprise can so possess all the powers of a good man, and so enlist them in earnest endeavor, as can the effort to bear the gospel into all the world, and, while claiming all the strength, and engaging all the faculties, the process so operates as to draw out and develop the best that may lie latent in the man.

Lives that might otherwise have been commonplace are thus made to glow. Men who might have been wholly engrossed with earthly pursuits are enlisted in the work of human uplift.

This fellowship thus established is of the kind that endures beyond the incident we call death. As the son goes on in his work, much that his father said and did comes clear; to him, and a stranger bond of sympathy is set up than was known to exist ere the veil fell between the two, and if there be a younger man of the parent strain, be he grandson or nephew, whose taste turns to the same great work, the heart of the elder preacher relative will go out to him with special yearning and desire to help. Thus it has been and thus it is with the John T. Smith group of preachers. They are in hearty sympathy, though belonging to three generations, and together they shall be again presently, not in sympathy for a common cause merely, but in the engagements of another life beyond the fields on earth, where abides the eternal One who walked with us here for a brief period ere he went to prepare a place for us.

"If but a ray can paint the flower,
A rain drop swell the rill—
I know in me there is a power
Some humble place to fill."

WANTED:
More subscribers for this paper, The Gospel Plea. Address, Gospel Plea Office, EDWARDS, MISSISSIPPI.

We buy
Cotton Corn Peas etc.

We sell
Buggies Dry goods Groceries etc.
call and see us.
W. G. REDFIELD, Edwards, Mississippi.

P. C. Bankston, Edwards, Miss.
Headquarters for Men's Palm Beach Suits, Panama Hats and Walk-Over Oxfords.
One Price to All The Famous Kabo Corset.
For sale by P. C. Bankston.
Price $1.00 and $1.50 each.

EDWARDS, MISSISSIPPI.

EVERY DOLLAR
Which you deposit in this bank is safeguarded by most approved methods, most up-to-date systems and most competent administration.
These alone would make your dollar as safe here as in any other bank. But we do not stop there. In addition, you are protected in this bank by the Depositors' Guaranty Fund of the State of Mississippi.
There, in this bank the term "sound banking" becomes more than a mere name—it becomes a reality.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.

Our country is now the money center of the world. Let us seek to make it the Christian center as well. Expert financiers say that the country was never before so prosperous in its history as it is today. What excuse can we offer for not remembering the work in the lands beyond the seas?

-THE MISSIONARY INTELLIGENCER-

"Don't waste time in talking. Manifest your thoughts in action, rather than in words. Then you'll prove that they were really thoughts, and not merely thoughts."

KABO
"The Line Maker"
CORSET

$1.00 and $1.50 each.

THE GOSPEL PLEA
HELPFUL TO ALL

The Kingdom and the Child.

Jesus said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." At other times he laid his hands on them and blessed them. There must have been a great significance in what he did which he could not then explain. He knew the nature of the human heart and he knew the nature of his kingdom. He knew what was in man and he could do a part in opening the way for the kingdom and extending its principles, but a man full grown or beyond middle life, can never grow within himself the other until he finds what he wants. In the child and the kingdom he wants to change them, he must wait till his cow is grown up, her qualities are fixed. For the children to do this. We might take a case as much of development by birth as it was possible for the little child to raise a calf and possibly another and another and another. It is far more dependent on that than we now think. And this was of the most sensible kind. When the time came for the marriage, his people made earful but modest preparation, and many of the best people were invited to it. By best people we do not mean aristocrats but people who enjoyed decent things. Isaiah and his wife looked happy, and life opened up decidedly auspicious. After the wedding he offered the minister a new ten dollar bill, but this good man handed this back saying, "you are undertaking a great work and you will need this."

Benedict was crude and coarse in all his tastes. He one evening at meeting met a very crude girl and fell violently in love with her. At the end of the first week they were engaged, and at the end of two weeks they sent for the minister to come and marry them. The minister was away holding a meeting and it was hard for him to come but he felt he must come in order that he might possibly reach this young man and woman for better things. Nobody was invited to the wedding and not much preparation could be made. When it was over Benedict asked the minister weather twenty-five cents would do. This good man said hesitatingly that his car fare was seventy-eight cents. Benedict then hunted for fifty-three cents more but could not find the three coppers and he told the minister he would hand him that some day.

Benedict and his wife had not had a thought of what they would do for a life's work. Both were inefficient in every thing. In a few days the real problems of life stare them in the face, but they are not the kind to worry much.

Isaiah Vision and Benedict Drift.

The time has now come for both Isaiah and Benedict to get married. Isaiah met a girl at school who was striving as hard as he was to finish a course with high honors. Their Courtship lasted thru some two years and this was of the most sensible kind. When the time came for the marriage, his people made earful but modest preparation, and many of the best people were invited to it. By best people we do not mean aristocrats but people who enjoyed decent things. Isaiah and his wife looked happy, and life opened up decidedly auspicious. After the wedding he offered the minister a new ten dollar bill, but this good man handed this back saying, "you are undertaking a great work and you will need this."

Benedict was crude and coarse in all his tastes. He one evening at meeting met a very crude girl and fell violently in love with her. At the end of the first week they were engaged, and at the end of two weeks they sent for the minister to come and marry them. The minister was away holding a meeting and it was hard for him to come but he felt he must come in order that he might possibly reach this young man and woman for better things. Nobody was invited to the wedding and not much preparation could be made. When it was over Benedict asked the minister whether twenty-five cents would do. This good man said hesitatingly that his car fare was seventy-eight cents. Benedict then hunted for fifty-three cents more but could not find the three coppers and he told the minister he would hand him that some day.

Benedict and his wife had not had a thought of what they would do for a life's work. Both were inefficient in every thing. In a few days the real problems of life stare them in the face, but they are not the kind to worry much.
Number 258

The district convention at Savannah did most efficient work along all lines. The addresses all struck a high note of service.

Miss Rosa V. Brown attended the district convention at Savannah, Tennessee and from there went to Indianapolis, Indiana and then made a canvas of Kentucky Churches and Auxiliaries.

- Prof. P. H. Moss also attended the district convention at Savannah and then returned home to get ready for the conventions.

S. J. Smith of Coosoe, Georgia writes: The Georgia State Christian Sunday School Convention will be held with Christian Home church, near Greston, Georgia, July 22-23, 1916.

Kansas City, Kansas.

THE BILLY SUNDAY MEETING.

Mr. Sunday is indeed a great Evangelist and a soul winner. I sum up the causes of his great power as follows:

1. He believes man is in a lost condition and that the Bible reveals the only way of his escape from hell.

2. The great earnestness and burning zeal of his sermon in the pulpit.

3. Some of the preachers here regard him as the greatest living man in the world today. Over $60,000 were raised during the seven weeks' campaign. Over 20,000 "Trail Hitters" signed pledge cards to join some church while even more is in the city. Since he went a way, about 9,000 have been taken into the various churches in the city. It is estimated that half of the 9,000 are not "Trail Hitters," i.e. they did not sign any cards while Mr. Sunday was in town. The ministers, C. C. Sinclair of the Central Christian Church, on the Kansas side, received 90 cards of the "Trail Hitters," who preferred to join his church. However, up to date, he has received 122 members into the church as the result of the Sunday meeting.

After the first $300 were raised to meet the expenses etc. Mr. Sunday told the people of Kansas city, that they did not owe him anything and that he would be satisfied with a free will offering. The city gave him $20,000.

Good work has been accomplished in Kansas City and the people will never forget him for his word's sake. His "Drive on Kansas" certainly came like a hurricane or a tornado, sweeping everything before it as a result of the two sermons on Boone 45,000 pledges to vote against the liquor licenses in the next election. In the election in the city, only 52,000 votes were cast in both parties. If these men keep their pledges it is an easy matter to guess where the liquor business will land in Kansas City next spring.

Four thousand and five hundred of the twenty-thousand "Trail Hitters" did not live in Kansas City.

N. B.—I am hereby calling the attention of the preachers, elders and other members of the churches to the fact that the time of our convention at Hannibal is just over the hill, August 26.

Hope all the churches will bring or send their appropriation to the convention. There were several churches which did not report last year at all.

We are anxious to have all of the churches on the list this year—Let us not grow smaller.

S. W. Scott.

Taylor Texas.

To the Christian Brotherhood of Texas,—(pastors especially):

May I remind you of the approaching State Christian Missionary Convention?

True, we changed the time from August to October; but lets begin now and make it our best for years.

We regret to lose Brother and Sister Alphonse out of the State. I am almost a nervous wreck. The doctors advise me to retire; but I am determined to die in the service of the Lord, and in the Lone Star State.

Yours for Christ, and a great convention,

Elder M. T. Brown.

Argenta, Arkansas

Dear Editor:—

We arrived home safe from the Conference. All were glad to hear from us. We all think it was the best one yet—considering every thing. We are hoping that the interest will continue to grow.

Your humble servant took a sick spell after returning home and has been unable to write. We were at the Pearidge Church on the following Lord's Day after the Conference and delivered a message about the work of the Conference and its aims.

On the fourth Lord's Day in May we spoke at Argenta at 11:30 a.m., and held our Auxiliary Meeting. Miss Ellis, one of the J. C. I. teachers, was with us and rendered much service.

At 4:30 p.m. we met the band of disciples at Kerr Church, a mission point, and spoke on the Junior Work. We were asked to come back on the third Lord's Day to say more about it.

So the writer went down on the third Lord's Day to witness the Children's Day exercise rendered by Prof. Captain Martin. The exercise was good. All played well their part. Prof. Martin deserves much credit for his punctuality. The offering I learned for the day was $11.00. Our cause in Jackson ought to be made a great success.

Addition Church in Jackson. The debt is some-thing less than $400. It is hoped that all of these men will rally and that this church may be paid off in the next year.

We are asking for the offering of $1.00 for the Grand Gulf Auxiliary.

Erratum

I wish to correct a few mistakes in the report of our conference offering Pearlridge church sent $2.50; Pimerville church, $1.00 and Argenta church $1.00. Total is $4.50.

M. M. Bostick sent $1.00 making $5.50 given by the churches to the brethren's work. 50 cts. of this money was given in the Sunday School conference making a grand total of $5.50.

S. L. Bostick.

N. B.—Sarah S. Blackburn also calls attention to the offering of $1.00 given by the Grand Gulf Auxiliary.

Elder K. B. Brown, State Evangelist of Mississippi, is urging a rally in the Mississippi churches to pay off the debt of the Washington Addition Church in Jackson. The debt is somewhere not far from $400. It is hoped that all of the churches will rally and that this church may be cleared of debt and then can probably make arrangements to carry on for the Parish St. Church. Our cause in Jackson ought to be made a great cause.
Winston-Salem, North Carolina.

Editor Gospel Plea:-

Please allow me to give your many readers a few notes on the Piedmont District Bible School Conference, held with the Ninth Avenue Bible School, Roanoke, Virginia, June 16-17-18. It is the consensus of opinion that this was the very best of the many conferences yet held in the district. While the delegation was not so large as had been planned and hoped for, it was a representative one and full of enthusiasm. The reports, without exception, showed an improvement along all lines, especially in the Standard of Efficiency, several having made from one to six points during the conference year.

The address of Bro. Geo. F. Ragsdale, president, was very optimistic and encouraging. Brother Ragsdale is an untiring, progressive worker, and is gradually leading the schools of the district to higher planes of service.

The pastor's Address of Welcome, Friday evening, was received in the spirit it was given in and the response, by Mrs. J. S. Fits, was very appropriate and helpful.

The Annual Sermon, by Prof. J. H. Thomas, of the M. C. L., was the best ever heard on a similar occasion, his text being John 17:3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The speaker was at his best and everyone seemed to realize more fully the importance of personally knowing how eternal life is to be had.

Bro. P. H. Moss, our Field Secretary, was in attendance, and greatly aided in the work of the Conference. His lecture, Saturday afternoon, followed by a Round Table talk, was one of the main features of the Conference. Not only members of the Conference, but pastors and members of denominations heard him gladly.

The Lord's Day services were the most impressive of the entire session.

Beginning at 9:30 A. M., the Bible School opened, with a splendid attendance, under the leadership of Bro. H. J. Penn, the Supt. The adult and young women's classes were taught by visiting teachers. The music was very appropriate and helpful.

At 8:30 P. M., Evangelist, R. L. Peters, pastor of the High Maple St. Church, Winston-Salem, North Carolina, occupied the pulpit and delivered a most excellent sermon, which was listened to by a packed audience, among whom were several white friends.

The offering, amounting to $84 or more, was given to Field Secretary, Moss, to aid in the great work he is doing under the A. C. M. S. The total offerings for the Conference year was $84.43, the largest in the history of the Conference.

The schools and delegates were as follows:

ANTIOCH.
Miss Catherine Spencer and S. A. Matthew;
CAMP BRANCH.
Letter;
CHATHAM.
Miss Bessie B. Armstead, Miss L. B. Smith;
HIGH MAPLE STREET.
Mrs. J. S. Fits, Mrs. L. Ragsdale, Mrs. S. C. Meadows, Miss L. B. Ragsdale, Master Wm. Howard Taft;
Mt. Zion, Floyd, Va., G. W. Morris;
Fayette St., Martinsville, Va., J. L. Law;
Jas. H. Thomas;
Mt. Zion, Reidaville, N. C., Miss Susie Fontaine and Miss Blanch;
North Main, Winston-Salem, N. C., W. A. Cole.

Officers for the ensuing year were re-elected as follows:

Miss Justina K. Spencer, Sec. Spencer, Va.
Mrs. S. C. Meadows, Treas., Winston-Salem, North Carolina.
W. A. Cole, District Field Sec., Winston-Salem, North Carolina.

It is safe to say that each delegate returned to his home filled with the determination to work with renewed energy to see that 1917 conference shall not lag behind the one just closed.

When Prof. Moss made the statement that the Peidmont Dist. raised more money during last year than any other district, there was much rejoicing. And now that we lead, we shall look well to our laurels.

Thanking you for space for these few items, we close by saying, "The fight is on."

W. A. Cole.

No degree of knowledge attainable by man is able to set him above the want of hourly assistance. —JOHNSON.

Danville, Kentucky

Editor of Gospel Plea,

Please allow us space for the following message to our schools.

Dear Workers:-

It is now about three weeks before our Convention and we are just writing a few lines to you to let you know that we have prepared a program for you which we believe will be worth your hearing. It is our earnest desire to see all of the schools represented there. There were a few schools that did not have any representative last year, was it you? If so we beg you to be sure and have one there this year. If not, help that school near you to be present.

We have visited a few schools and will visit some more before the convention and we have had some good Bible Schools Meetings. We have sent out a personal letter to each school and we hope that the Supt. will read it to his school and that it may be the means of stirring some school to a higher pitch.

There was a man who ran 4 miles from a crazy man. He ran and ran well but after running a while he became tired, therefore he had to rest. The crazy man came up on him and said; "All I wanted was your tag," so he tagged him and satisfied. We don't know what that tag was worth to the crazy man, but my dear workers, this we know, that if we can only succeed in tagging every Bible School for Lexington, Ky., it will be worth a great deal to that school, the state and to every one concerned in advancing the Kingdom of the Master.

There will be a workers' conference each morning of the Bible School session and it is earnestly hoped that all of the delegates will attend all of these session. Don't miss one. Prof. P. H. Moss will conduct them. Come with your pad and pencil, with an attentive ear and with a fixed purpose to help make this the very kind of a gathering that you believe Jesus will be pleased for us to have.

If any school finds out that it just won't be represented by a delegate and is not able to help it, why don't let that make you not report. Report by mail to any one of the officers.

Hoping that we will meet at Lexington and that God will bless you and all of your efforts.

We are your brothers in the Lord.

R. Wesley Watsan.

"We cannot do it alone; We are too weak to try; Coward or wayward or bright, We change with charging sky; But he never gives in, So we two shall win—Jesus and I."

THE GOSPEL PLEA
CHRISTIAN WOMAN'S BOARD OF MISSIONS

1st Sunday in May I visited Grand Gulf. Elder Robert Brown, pastor. Elder J. M. Miller, the State District Worker and E der Brown redeemed two deacons that Sunday for the church.

Elder Brown preached quite an able sermon. The writer spoke on our work for about 20 minutes. Collection for the writer was 65 cents. On the 10th of May, Wednesday night, I met the church at Shaw. We had a good meeting and organized an auxiliary there with the officers as follows: Pres., Mrs. Nannie Baker; Vice Pres., Bro. Henry Michie; Sec., Miss; Dorie Baker and Treasurer, Mrs. Annie Wright. How we hope this auxiliary will do well. Sister Baker is a good church worker. We had with us that night Mrs. Johnson, a teacher in the Methodist church. I pray that the auxiliary may ever go on to success. Collection for writer $1.50. 2nd Sunday, I was with auxiliary members in their meeting in Mount Bayou, had a good meeting from start to finish. I am so well pleased with the Mount Bayou auxiliary. There certainly are earnest workers in it. What I like about it is that it seems that the whole church is in the mission work. I wish I could say that about all the Christian churches. Let us as Christians not rest until we can have each member of our church to have a part in carrying out that great commission.

They gave to the writer $2.15. From there Sister Roxie and I came together to the S. C. L. it the closing of school and conference. There we met Christian friends of other states and the folks of the S. C. L. whom we are always glad to meet. We had a happy stay as we always do. There can not be too much said in praise of the teachers and scholars of the S. C. L. I can’t find words to express our thanks for all kindness shown us. Now we hope to go in to our different fields of work doing our whole duty, that we may have better reports for next conference.

Our C. W. B. M. Quarterly Meeting was Tuesday and Sunday, June 10th and 11th. It was real good. We let our secretary tell about it. We are looking forward to our State Convention which will be in Port Gibson, September 8, 9 and 10th. We want to make this the best we ever had. May each of us work to do so.

We were indeed glad to have Prof. Moss in town and also in C. W. B. M. meeting. We know he did great good while here. We hate to see him go and hope he will come again whenever he can. May each of us as Christians be faithful until death.

Sarah S. Blackburn,
State Organizer.

Benediction of Societies.

"God be merciful unto us. And bless us. And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN

Report of State Organizer for the past Quarter.

Dear Editor:—

Please allow space in your valuable paper for me to say something concerning my work.

I have been deeply engaged in the C. W. B. M. work the last quarter. After leaving the quarterly meeting the 2nd Sunday in March, I was with Mound Zion church again trying to organize the work among the women, but did not succeed. Any way I feel that there can be some good done there yet and I don't mean to give them up. The 4th Sunday in March I was with the home church at Union Hill. Elder J. Lomax being at his other church that day. We had prayer services and a long talk over the work of the C. W. B. M.

The 1st Sunday in April, I visited St. Luke Christian Church and found Rev. M. Smothers and his members deeply engaged in the Master's work. After service he introduced the writer to say something concerning my work. 2nd Sunday, I was again with Union Hill church. Elder Lomax preached a good sermon. Afterwards, I said a few words concerning the conference. 3rd Sunday, I visited Fayette Christian Church, Elder Lomax, pastor. We were there in a Sunday School rally, had a nice crowd. People were there from all the churches of Fayette. I am glad to find this. There were many good things said of them all. Bro. L. R. Garrison is quite a Sunday School worker. The writer spoke to them concerning Christian Endeavor work. The missionary collection for her was $1.50. Mrs. Eva Bingman is quite a worker among the women there. We hope to get an auxiliary at that point. I have already received word from Elder Garrison for literature to organize the Endeavor among the young people. 4th Sunday, I was with Pine Grove C. W. B. M. sisters in a rally, had a real good meeting. They gave the writer $1.50. I am glad to find the sisters at Pine Grove willing to do as they are, every time I go there I find them at their post of duty. The 5th Saturday and Sunday, I was in the Sunday School meeting at Lorman. Brother Garrison and others had quite a success there with their meeting.

God expects His children to do the impossible. Nothing less will satisfy or honor Him. Nothing less will appeal to and develop the very best within our lives. Of course, we mean impossible from the human standpoint. "All things are possible with God," but with man there are many and grave limitations. Too many times we want to stay within those limitations. We stand before some great task. We see some great need. But to our human eye it is impossible, and we seem to think that relieves us from all responsibility.

A few years ago when the call was raised, "The evangelization of the world in this generation," the answer came back from those upon whom the weight of the burden rested, "It is absurd to think of such a thing. It is impossible." If the movement fails it will not be because the task was impossible, but because the church failed to measure up in the hour of testing.

Whenever the life of the Master is presented as an ideal for every-day living, the cry goes up, "It is impractical. It is impossible to live as He lived and carry out seven days of the week the teaching which He presented to the world." When it comes to "turning the other cheek," "loving our enemies," "seeking first the Kingdom," "going into all the world," we either say that the Scriptures do not mean what they say, or that it is impossible, and that seems to end the matter for all time.

When a young man or woman is asked to give up his or her life in world service to humanity and Christ, or some other is appealed to, to give for the carrying out of the command of the Master of men,—the answer comes, "I can't. It is impossible," and apparently the conscience is cleared. There seems to be a lack of the consciousness of the fact that just because the thing is difficult, and will require a sacrifice; because it is seemingly impossible is all the more reason why it should be done.

The possible is that which man can accomplish alone, the impossible that which man with God to strengthen and sustain him can accomplish.

In order to accomplish the impossible there are certain principles which must be born in mind, and followed:

It takes a knowledge of spiritual values. There must be a zeal according to knowledge in order to succeed. The task must be one worth while.

It takes a passion,—a "this one thing I do,"—a steadfastness of purpose that will

(Continued on page 8, Col. 1.)
Christian Education

Miss Orvis, one of the missionaries to Mexico in passing through stopped off ten hours at the S.C.I. and addressed the students and teachers at 7 p.m. she stated that one of their Mexican teachers has translated the Life of Jacob Kenoly into Spanish and has taught it to his pupils. If the spirit of Jacob Kenoly becomes incarnate in the coming Mexican generation a new Mexico will spring up. We wonder if our readers realize how great a treasure they have in the Life of Jacob Kenoly. Are you giving it to your children?

A program for the celebration of the 4th of July in our beautiful Grove has been arrange for.

The shearing machine is now shearing our oat crop. It was very light on account of being on land that is poor but which we are starting to reclaim.

The saw mill is now running at full speed and the lumber is being stacked. Prof. Craft is leading in it.

The walls for the new addition to the mansion is going up.

Miss Lois A, Lehman returned home last Wednesday for the summer. She has now finished the high school course.

Miss Ruth Hiatt the adopted daughter of Prof. and Mrs. H. C. Reichel has arrived home from her work in Illinois.

The teachers' tennis court is being fixed up for the young people.

President Lehman delivered an address at the congress at Forting camp grounds near Shreveport Louisiana, Monday the 19th. He is now at Savannah and Shelbyville Tennessee.

Masters Karle and Paul Lehman are spending a week at Vicksburg in the home of Mr. and Mrs. J.B. Bryan.

The new state highway in front of the campus is graded and ready for the gravel.

To One Who is Conscious of Coming Short, Yet Who is Determined to Make Good

Mr. Dear Friend:—

You tell me that feel within you a desire to make your life what you know a life ought to be, yet all the time you know you are coming short, and that you find this somewhat disheartening. If I understand you right, you are wishing it were easier to live up to your ideals, so that you could be enjoying the possession of goodness, and not have to struggle so hard to attain it. There are many things I should like to write to you about when you tell me concerning yourself, I concede that the difficulty you state is a real one, not imaginary one. You want to be good and true, and you promise to be, but you are not satisfied with your present state, or with the progress you are making in attaining what you desire. Let me face the difficulty with you, understand it fully, and find the encouraging things in the situation.

First, I want you to be just and fair with yourself. It is not easy to know one's self. The ancient philosophers had a motto, "Know Thyself," but it is not recorded that any one of them ever did know himself fully. Knowledge of self is not attained simply by self-in-speculation. It is not absolute. One learns to know self comparisons, by the application of outside standards. If one attempts by self to judge self and measure what one finds inside the mind and heart, it is easy to be either morbidly sensitive, or complacently self-satisfied. Either extreme must be avoided. Let me do you the justice, and ask you to do yourself the justice, to admit that your present dissatisfaction proves that you have been looking outside yourself and making some comparisons. From the teachings of the Bible, from the example and influence of good people, from good books you have read, and from some other sources, you have gotten an idea which has attracted you, forsooth, and generated in you a purpose to live worthily. The very possession of this ideal is much to your credit. It is a good start toward what you desire to attain. Reject that you have the vision. That alone is one of the most significant and precious things of life. It is a thought of beauty which has dawned on your soul which you are to count "a glorious heaven-gleam." In it self is a sign that you can reach it, if you will. As long as you really feel within you the desire to be something worth while, as long as the ideal is there, you have the proof in yourself that you can realize it. You are not following a "Wil-o-th-the-wisp," you are not trying to find the proverbial "end of the rainbow," when you are striving after the worthy things that make their appeal to you in your best moment. God Himself has painted on the soul's sky a picture of what He wants you to be. As in your best moments you see it, and want to be it. That, I say, is the assurance, the sufficient assurance, that you can be it. As long as you are true to that ideal by honestly striving to attain it, you are surely on your way to its possession. Do yourself the justice, therefore, to feel assured that have made a good start and on the way.

Another thing you should remember is that it was never intended that all the joy should be reserved until the goal is reached. Indeed, it has always been debatable as to whether the joy were in pursuit or the possession. The true sportsman, engaged in good clean sports, finds his enjoyment in the game as well as in the victory. The student finds his pleasure in searching and striving after knowledge, as well as in having acquired knowledge. To the strong, healthy athlete the delight is in the race itself, as in winning at

THE GOSPEL PLEA

(Continued on page 9, Col. 2.)
The Bible School.
Sunday School Lesson
for July 16.

PAUL AT CORINTH.

ACTS 18:1-22.

Golden Text:—Be not afraid but speak and hold not thy peace.—Acts 18:19.

Introduction:—It will be well to ask a little about all the characters in the lesson.

The letter was written by Paul from Ephesus, on his third missionary journey.

On his second journey, he visited the city of Corinth. Here at Corinth was founded one of the largest and most flourishing churches of the first century.

I. CORINTH AS A MISSION FIELD.
1. It was the capital of Achaia.
2. It contained a population, according to Farrar of 400,000.
3. The city was called "The Eye of Greece," "The Vanity Fair of the Roman Empire."

4. The population was a mixed one. There were, merchants, sailors, slaves, freedmen, soldiers and philosophers. There was every sort of gain and vice. Corinthian immorality was proverbial the world over. No city needed the gospel and religious truths more than Corinth.

II. PAUL BEGINS WITH THE JEWS—HIS METHODS.
1. First. He found a home. The Jews had been driven from Italy by a decree of the ruler, and Aquila and Priscilla had come to Corinth. Aquila was a disciple and naturalized Roman; so he was not only willing to show hospitality, but a very capable and active preacher and reformer of his time. Paul would find out about Paul and his work, and how he was to proceed.

2. Paul worked at his trade. His influence was much greater because he labored with his hands. To make teaching effective it must be, exemplified by practice. Paul would have the opportunity to set a good example by his work. In this would be a living sermon. He would show that men can live by honest daily toil and serve God.

3. Paul made a good use of the Jewish Sabbath.

He reasoned in the Synagogue. The results were good. Look carefully at Paul's method.

4. Paul Had Helpers. They cheered him greatly.

We can give each other cheer in our work. Sunday school workers need the of encouragement of all the fathers and mothers.

III. PAUL IMPROVES THE TIME AS DID PAUL.
1. We should improve the time as did Paul.
2. We cannot afford to quarrel with folks because they reject the truth. Turn to others.
3. If you are right keep right on just as Paul did. With patience and perseverance, churches can be built up in wicked places. Prud did a great work in a year and a half.

D. R. B.

Story of Fifteen cents Given for Africa's Uplift.

How Emily Sanford's Mite Paved the Way for Great Missionary Work.

At a meeting of the Texas Foreign Mission Convention, held at Bryan, Texas, during the visit of the Rev. Dr. L. G. Jordan, Corresponding Secretary of the National Baptist Foreign Mission Board, the work of a two cent stamp in central Africa was related. After hearing the story, the Rev. Mr. Littleton of Rockdale said in addressing the audience that he wished to make a statement and an offering.

In the course of his remarks, the Rev. Mr. Littleton said: "Two years ago Mrs. Emily Sanford, a member of our church, was taken very ill. While on what proved to be her death-bed, she said to the members of her missionary circle, "Here is 15 cents—please use it for Africa." This 15 cents has been kept in the missionary box for two years, and now I want to give it to Dr. L. G. Jordan to use in the way he thinks best."

Dr. Jordan accepted the 15 cents with thanks, but at the time did not see to what use he could put it except to deposit it in the common treasury. But while enroute to headquarters, he visited Olivet Baptist church in Chicago and was in a sermon related the incident. At the close of the service a woman came forward and asked if she might use the 15 cents to buy cloth with which to make an apron, from the sale of which other aprons could be made until an "Emily Sanford fund" could be started. She made the apron and returned it to the church. Time passed on, and the incident was seemingly forgotten.

A few months later Dr. Jordan returned to Chicago, and by a mere coincidence the apron came into his hands. It was sold for "missions" at auction in the Olivet church for 75 cents. This amount was given to Mrs. Jackson, the originator of the idea, to make other aprons to be sold. This was done until $7 was accumulated.

"By the aid of Mrs. Jordan, 43 or 44 worth of aprons were made for another trip to Texas. In October, 1913, enroute to Texas to attend the general Baptist convention at San Antonio, he lost all baggage, including the last vestige of the "Emily Sanford fund"—how it was started, how all was lost and how he gave up. At the close of the talk a note was passed to Dr. Jordan which contained 50 cents. The note read: "I am the grand daughter of Emily Sanford. I inclose fifty cents to revive your apron project."

Providentially, as on a previous occasion, Dr. Jordan stopped in Chicago enroute home and again related the story of the fifteen cents, and to his surprise the originator of the apron project, a Mrs Jackson, was in the audience and again started to work on the apron matter. Dr. Jordan has requested that the women of the various missionary societies make 2,000 Aprons, the sale of which will go to pay for the Emily Sanford hall at the Bible Industrial academy at Grand Bassa, west coast of Africa, of which Miss Susie M. Taylor and Miss Eliza L. Davis are principal and assistant principals, respectively.

From the Banks of the Old Kentucky.

Indications are that the tide is rising and that we must move up higher on the "Banks of the Old Kentucky," or, it may be we'll have to "Get Abroad" and rise with the tide. I plead guilty to the somewhat frivolous nature that the "Controversies" in the PLEA are taking on. I had decided to call off. The matter which the good Editor calls "Personal and Sportive" was my parting shot at Bro. Calvert of Mississippi. It was headed "A parting Shot." To be frank, I've never taken the matter seriously. It was funny to me from its very inception. This, however, may be my fault; for a great many of my bones are funny bones. I often write in a funny vein. Never eat on a coffin, nor carried it under my arm. I have to cloudy days nor winter. I "Fret not myself because of evil doers."

I read John 16:33. "Be of good cheer and I am being it. I'm too dull to see the "Sacredness" of the tweedledee and tweedledee bandied back and forth about the name question in the Gospel PLEA. Each was arguing items of the same thing. And the Calvert-Dickerson C. W. M. controversy was enough to make a horse laugh. I'm sure the C. W. M. has no stronger deponent [in words] in Brother Calvert than in Brother Dickerson, and humble reverence to Sacred things. I Yield the palm to no man.
I fully realize that it is the business of the Editor to censor the matter which is to appear in his paper. It would be calamity indeed if the newspaper columns were thrown open to indiscriminate, careless, funny writers. Well, for the good of our Dear Old Gospel Plea, the great Brother and all concerned. I hereby promise to write more serious, sacred and solemn now, henceforth and forever. I wonder, however, if I'm not to be deprived of that anticipated stroll with Bro. McDuff in fields of his Greek nouns. In my last letter to the Gospel Plea,—which the Editor declined to print on account of its "personal and sporting tendency"—I offered to discuss those Greek words with Bro. McDuff of Oklahoma. Wonder can we get at it? If all hands would get busy to push the Gospel Plea to double its circulation, would it not be better still?

We're sighting Lexington Kentucky Convention now. Brother Parson, the pastor, is making ready. Of course our field and national workers will be there. God grant that all may be ready to report. Plan and do the work of the church. God has signally blessed our church this year. We haven't time to count the blessings. Waving fields of ripening grain are yet suggestive of the great and pressing work to which we have been called. The harvest is a glorious time. What shall ours be? Yours with a heartiest, "God bless you" two Brothas McDuff and Calvert.

C. H. Dickerson.

Jackson, Mississippi.

Dear Editor:—I keep so very busy in the Cause, it gives me a deal of writing to do. I feel that the work I am doing is too good to not be reported. Surely there will be a crown for the faithful. I do not know how much my brethren here in the State of Mississippi appreciate the work I am doing, but I know I am doing enough to be missed when I am gone. I don't think you can find a minister in the brotherhood that makes sacrifice and works harder for the extension of the Master's Kingdom. If I am not telling the truth let some body who knows better rise up and tell the readers better. I am not ashamed to have anybody to search the record.

On Monday night, the second Sunday in June, we began a financial meeting which lasted until the third Sunday night. The rainy weather hindered somewhat, but we stuck to our bush.

Rev. L. M. Moore, Rev. A. Dossy and Rev. J. W. Safford preached some good sermons for us. Rev. Moore is a great friend to the work here and preached us two great sermons. He is a Baptist preacher who believes in preaching what he finds in the Book.

Not-with-standing the gloomy weather our rally was a success. The memberships of this church is small but we are doing our best to take care of our church debt.

Those who solicited aid from the public are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sister Elizabeth Guice</td>
<td>$2.55</td>
</tr>
<tr>
<td>Rosa Trevillian</td>
<td>2.26</td>
</tr>
<tr>
<td>Annie Coleman</td>
<td>1.40</td>
</tr>
<tr>
<td>Bro. Mamon Alexander</td>
<td>1.00</td>
</tr>
<tr>
<td>Eld. B. C. Calvert</td>
<td>3.06</td>
</tr>
</tbody>
</table>

Those who paid one dollar are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder B. C. Calvert</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister Lizzie Calvert</td>
<td>1.00</td>
</tr>
<tr>
<td>Brother Wm. Guice</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister Elizabeth Guice</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Those who paid less than one dollar are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bro. M. Alexander</td>
<td>.90</td>
</tr>
<tr>
<td>Sister Rosa Trevillian</td>
<td>.90</td>
</tr>
<tr>
<td>Sister Lizzie Wilson</td>
<td>.50</td>
</tr>
<tr>
<td>Total raised</td>
<td>$22.76</td>
</tr>
</tbody>
</table>

It is quite a strain on the faithful few, but the majority of them seem to be determined to stand by the church. The friends to the work here rejoiced to see the few do so well.

Quite a number in the Bible School, Sunday morning, Prof. J. R. Chamblis gave us one dollar in our rally Sunday. Other visiting friends gave liberally.

The work here moves on nicely.

The work at Shaw.

The work here in Shaw moves on nicely. We add somebody nearly every month. Had three additions: the 4th Sunday, God is with his people. If we keep on in His way, success will be ours.

Two of the three who came on the 4th Sunday came from the faction that pulled out from the State Convention some sixteen years ago. They had been tampered with and were hard to pull over, but the Gospel is powerful enough to pull men into the Kingdom of God.

The third person who came was one of the smaller girls of Sister Manervia Richardson [deceased]. All but one are members of the Church. While she was with them, Sister Manervia taught them to attend church and Sunday School, and they are not straying from their training. "Train up a child in the way he should go, and when he is old he will not depart from it," said the sage, Solomon.

We have another rally on for the 5th Sunday of this month. Fifty dollars is the mark to be reached. Our faithful sisters are getting busy trying to raise this amount. May God bless them in their efforts. They are worthy to be praised.

Sister Mary Mikael reported $3.21, the 4th Sunday, that she had raised since our last rally. Sister Mikael has not been in the Christian Church very long, but she is a worker from her heart. If the brethren would do as well as the sisters, our church would grow up in a little while. Brethren, if you are not going to play well your part, stand out of the way.

Each brother is asked to pay one dollar in the rally on the 5th Sunday in July. The pastor is going to lead out in this and every member [brother] must follow suit. If you don't, there will be something doing.

Several white people have promised us help on our church. One of the business men of the town, Mr. Sharp, has promised us $25.00. We have many good friends of five and ten dollars.

I am sending you Sister Sarah Harris's subscription to the Plea. Mrs. Sarah Harris, Shaw, Miss., is her address. Enclosed find fifty cents.

Yours in Christ,

B. C. Calvert.

"IT COULDN'T BE DONE."

Somebody said that it couldn't be done, But he with a chuckle replied That "maybe it couldn't" but he would be one Who wouldn't say so till he'd tried So he buckled right in, with the trace of a grin On his face. If he worrid he hid it. He started to sing as he tackled the thing That couldn't be done, and he did it,

Somebody scoffed: "Oh, you'll never do that, At least no one ever has done it." But he took off his coat and he took off his hat, And the first thing we knew he'd begun it; With the lift of his chin, and a bit of a grin, Without any doubting or quibbling; He started to sing as he tackled the thing, That couldn't be done, and he did it.

There are thousands to tell you it can not be done, There are thousands to prophesy failure; There are thousands to point out to us, one by one, The dangers that wait to assail you; But just buckle in with a bit of a grin, Then take off your coat and go to it; Just start in to sing as you tackle the thing That "can not be done" and you'll do it.

—The Christian Call.

"Only a thought, but the work it wrought Could never by pen or tongue be taught, For it ran through life like a thread of gold; And the life bore fruit a hundred-fold."

THE GOSPEL PLEA
P. C. Bankston
EDWARDS, MISS.

Headquarters for Men's Palm Beach Suits, Panama Hats and Walk-Over Oxfords.

One Price to All
The Famous Kabo Corset.
For sale by P. C. Bankston.
Price $1.00 and $1.50 each.

"If but a ray can paint the flower, a rain-drop swell the rill— I know in me there is a power Some humble place to fill."

WANTED:
More subscribers for this paper, The Gospel Plea.
Address,
Gospel Plea office,
EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.
call and see us.
W. G. REDFIELD,
Edwards, Mississippi.

EVERY DOLLAR
Which you deposit in this bank is safeguarded by most approved methods, most up-to-date systems and most competent administration.

These alone would make your dollar as safe here as in any other bank. But we do not stop there.

In addition, you are protected in this bank by the Depositors' Guaranty Fund of the State of Mississippi.

There, in this bank the term "sound banking" becomes more than a mere name— It becomes a reality.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
HELPFUL
To All
Against the Day.

MOST of our failures in conventions come from the fact that no previous preparation was made to insure a meeting of a high order. Either no thought was taken for it or men nursed grudges against their brethren. Failure under these conditions was absolutely certain.

It is now only a few weeks until some of the conventions will be held, and it is high time to begin to make preparation by praying continually for the work and by taking all steps necessary to insure the success of the meeting.

The convention should have three aims; viz:

1. To enjoy that particular Christ presence which can come only in fellowship.
2. To devise and adopt plans for carrying out the work of extending the kingdom of God, and
3. To train the workers of the district or state and teach the people of the community.

It costs from three hundred to eight hundred dollars to hold a convention, if you count all the car fares and other expenses, and it is all lost if the purposes of the convention are not accomplished. Let us look at this more carefully.

I. To enjoy that particular Christ presence which can come only in fellowship.

At each other, you lose that particular presence of Christ that can come only in fellowship. It is needless to say that so long as we have very imperfect men to deal with, we will be vexed and it will not always be easy to keep down feelings, but unless we can do that, we would better stay away from the convention. We must be able to rebuke and correct others without losing our own balance. We must always bear in mind that we must bear the infirmities of the weak. Brethren, do not sacrifice the Christ presence in your meeting for your ill feelings.

II. To Devise and adopt plans for carrying out the work or extending the kingdom of God. There is nothing more clearly taught in the New Testament than that we should assemble ourselves together and reach a common understanding on methods of work in such things as we can only do in working all together. When the early church attempted to relieve the poverty of its widows in the haphazard way of each working independently, confusion arose and Peter called the multitude together; that is, he called a convention of the disciples, and asked them to centralize the work by appointing a committee on Greek Widows' Relief. This they did by choosing a committee of seven, of which Stephen was chairman. The same thing was done when the question of taking in the Gentiles came up. And again when the question of circumcision came up in the Antioch Church. Brethren, God does not inspire each one of us with sufficient wisdom to know what to do on all new occasions. If he did, we would never differ; for all our inspirations would come from a common source. What we must do is to come together in our conventions and combine our counsels and then when a decision is reached, we should centralize it in the hands of one board or of one committee and all should pray for its success. There should be no malice or bitterness in our work. Ill temper but shows our unfitness for work.

III. Train the workers of the district or the state and teach the people of the community.

Oftimes we have been so contented that we have thought that we knew all we needed to know. We were proud of our doctrines and we came to show ourselves. Often Sunday school conventions were entirely taken up in caucusing for office and in the reading of essays by school girls. A portion of every convention should be a school of methods in which our ablest men and women should have the leading parts and those who have responsible places in church or Sunday school should be instructed by them in the best methods of doing the work.

Prof. Moss should have a prominent place on every Sunday school program and Miss Rosa V. Brown on every program for women's work. All the pastors should have instruction on how to organize their church for efficient work. Every convention should be a real school of methods, and Bro. Smith should have a chance to teach missions. One period, preferably one hour in the night session, should be given to teaching the people of the community first principles. This should be done by the ablest ministers of the convention. It should be done clearly and forcibly, but in the spirit of love and not in a malicious way.

As the conventions have been held sometimes in the past, they did the community more harm than good. A weak church may well tremble to see such a convention come; for it will cripple them for a long time to come. The people of a community will never think highly of a people, no matter what their doctrine is, if they backbite one another and thoughtlessly talk. By their fruits they will know the people. If you want to help the church where your convention is held, come there in the power of a Christian fellowship and then teach them the way of the Lord more perfectly.

Isaiah Vision and Benedict Drift.

After Isaiah and Benedict had both been married about a year, their true characters began to show.

Isaiah rented a nice cottage, which he and his wife fixed up nicely with money he had earned before he married. They promised each other that they would go regularly to the Sunday school and church, and this they did. They began by going in the young married people's class, but ere long the superintendent had to draft them into teaching service by giving each a good class. They found their pleasure by being in the association of the very best people.

Benedict, on the other hand, had not learned to go to Sunday school before he married and so he did not go now. He lay about the house on Sundays at first, but because they were very poor, home was not very attractive and so he began to run out somehow, and sad to say, to drink blind tiger whiskey and get drunk sometimes.

His wife soon saw what a hard time was ahead of her. There is just one redeeming feature, and that is, she has no very high ideal herself and so does not suffer as keenly as she would if she were more refined.
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.
Subscription Price, .... Per Year $1.00.
Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 259

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 259, you have one week to go.

All communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Saturdays, July 15, 1916.

Personals and Editorials.

-Sometime ago we said something about a modern church building. We wish to repeat here that no church should build a new house without first consulting about plans. A church can no longer do its work without having Sunday School equipment. You will have to rebuild in a few years if you do not attend to this now.

-Prof. J. H. Thomas makes the most glowing report of his canvass for the advancement of the church, and a number of both the white and colored ministers of the city had a part. During the program a very beautiful cup was given to Brother Smith by the members of the Clark Street Church and on this cup the following inscription:

"Presented by the Clark Street Colored Christian Church to Clayton C. Smith.
In Loving Remembrance of a Life's Service for the Uplifting of the Colored Race."

Cedar Lake, Texas.

Dear Editor:-

Please allow space in your most valuable paper for my letter.

I wish to say that the Bethlehem Christian Church has called Elder C. H. Norris for their pastor, and I desire to say that the church has the right man in the right place.

The three churches are planning for our district work which will convene on Thursday before the first Lord's Day in July. We hope to have a successful session in the way of planting the right kind of seed in the heart of men.

Yours in Christ, J. B. Stratton.

Jackson, Mississippi.

Dear Editor:-

The service here Sunday [first Sunday] was at a high pitch. There was hardly a vacant seat in the church. Brother A. L. Brown deserves much credit for working the membership to a sense of duty. Prof. L. C. Williams did his part in working up the members in the country.

The theme of the discourse, "The Church of Christ." The writer gave the date and detailed meaning of all the sectarian churches, and showed that they could not be the churches of Christ, for they began at the wrong time and place. This sermon really put life in the church.

The night service was good.

Yours for Christ,

B. C. Calvert.

If "God and one are a majority" satisfy yourself that you are that one.

S. D. Yarber, of Carlisle, Miss., writes:

-It has been a long time since you have heard from me through this good paper of ours. I can hear so many good things from the various places it arouses me to say a few words. God bless this paper and those good writers.

The writer preached at Providence the first Sunday in July, on the subject, "The New Name." I did my best, as I always do, to lift up Christ. I was asked to come again. I will hold them a revival meeting beginning on the fifth Lord's Day night in July.

Yours for Christ,

S. D. Yarber.
THE GOSPEL PLEA.

Report of Jubilee Funds
Received up to July 6, 1916,
FOR GENERAL EDUCATION
Gordonville, Ala., for Woman's work sent in by Kittle Stallworth....$1.00
Total in Jubilee Fund....736.03

FOR SUPPORT OF SUNDAY SCHOOL WORK
Grand Gulf, Miss., Robert E. Taylor...1.25
Muskogee, Okla., A. L. W. Shields...10.00
Montgomery, Ala., J. H. Williams...1.40
Pednean, Ky., Mrs. Ida M. Smith...3.00
Louisville, Ky., Central Christian Church,...3.27
Shelbyville, Tenn., W. J. Scott...1.00
Total this time...22.97
Total this year...64.02

FUND STATEMENT.
For J. C. I. (Continued on page 7, Col. 3.)$294.34
For General Education....786.03
For T. C. I. 221.18
For C. C. I. 162.39
For A. C. I. 108.95
For S. work from the Sunday Schools...64.02
For the M. C. I. 55.70
For Liberian Work...10.00
Total this year...226.61
Total in Jubilee Fund...8452.87
Amount yet needed to make $20000.00 11547.13

We greatly appreciate all these gifts for ever, one of them carries a message of warm sympathy far above their amounts. Money can indeed be made to speak far beyond its monetary value. The entire Negro work is maturing into a scope of operation far beyond what we now have means to meet. Oftener very many fine gifts come for the work that go direct to the National Board.

J. B. Lehman,
Superintendent of work for the Negro under Argenta, Arkansas.

ARGENTA, ARKANSAS.

BY THEIR FRUITS YE SHALL KOW THEM.

Dear Readers of the PLEA:

IIT has been in my mind for some time to say a few things concerning God's servants while they live. For the past twenty-four years I have chosen to do some little missionary work in this state; coming in touch with most all the preachers of the churches of Christ. I can say positively that our Father is in the Master's cause untiringly. He has added more souls to the churches in this state than any other one preacher we have. God will reward him for his work.

Rev. R. T. Natlock, the ideal evangelist of this state, who is about the best prepared minister in the Gospel, as I see it has prepared more young ministers for the Gospel than any other preacher in this state.

Then comes our dear Brother H. Martin, who has done pastoral and also evangelistic work untiringly. He has done a good work among the churches in the way of missions and additions, and has been much loved.

Brother Ivy, a Christian gentleman and a faithful preacher, has done much for the cause of Christ. He has been a quite a sacrifice at Sherrett and Pine Bluff churches, both being very, very hard.

Rev. W. M. Martin and his good wife have made untold sacrifices in Finance and their table luxuries, I don't know of a family in the state that I chance to stop with that has done any more. Rev. Martin has not done any great deal of preaching but he play well his part otherwise.

M. M. Bostick is noted for building more churches and collecting more money than any other minister in the state.

And now we are blessed with another minister by name Rev. A. T. Shields, of Oklahoma, who is pushing things to the time at Peardidge church. We are thankful for him.

My readers, I believe in passing the flowers around while our friends yet live; for they will not really know what is thought of them after death.

President Roosevelt, our exponent, is seeing and knowing of his greatness and his goodness while he lives. Booker Washington read of and was told of his greatness while he lived.

Our President Lehman and dear wife would like to see the follower passed around while they live. The C. W. B. M. Head Workers would be pleased to see of the beautiful flowers go around

All the leading factors of these schools would feel encouraged to see the bouquets pass about. Our Field Workers, P. H. Moss, and Rosa Brown, would enjoy the bouquets while they live.

May God ever bless each and every one of you as you go about the Master's work.

Pray for me who am humbly yours for the uplift of humanity.

Sarrah L. Bostick, Colored C. W. B. M. Organizer.—Arkansas.

Fort Worth, Texas

Dear readers of the PLEA:—Last Evening, June 28, 1916, was the regular time for our mid week services; but the program was very different from any that we have ever had in the history of the church in this city. On the Third Lord's Day in this month, Sister Win. Alphin made known for the first time that she had resigned her work in Texas, and had connected to a larger field of work farther north. This message came as a thunder bolt to us because we are now entering into the execution of some very great plans.

Sister Alphin has meant everything to the work here in Fort Worth. She is known all over the city. She leaves a fine working Lady's Aid Society, Splendid Christian Endeavor that meets every Tuesday afternoon, regular attended Bible School, a good live C. W. B. M. organization and a highly honored mid week service. The Church lot on the corner of Virginia and Annie streets is paid for, and a small box house to worship in is built. There is no attraction to call the wayward man, save the Gospel, and the earnestness of the workers—We need a church. The house that now stands can not accommodate the number that is becoming interested in the Christian Faith. And we humbly ask that the brotherhood be ready to make a donation when the call comes to you to assist in the erection of a new building.

The program and farewell reception was enjoyed by everyone present last evening. The following persons took part with an interest that touched the heart of every hearer. Brother W. H. Littles spoke of the growth of the church as caused by Brother and Sister Alphin. Brother A. J. Brown made a rousing speech on the signs of growing interest caused by Sister Alphin. Bro. Brown has recently come from the missionary Baptist church. Little Miss Lina May Whitehead read a paper; "Mrs. Alphin as I know her," Sister W. H. Littles, Sister Clara Scott Hendries, and Sister Philips gave some very enthusiastic talks on, the way their lives had been influenced by our dear Sister who shall soon make her departure. Mrs. A. J. Brown sang a lovely solo, then Miss Eveline Tatum read a piece on "Friendship." Brother H. W. Johnson expressed himself on the subject "Joy and Sorrow," others took part also.

After the program, refreshments were served free to everybody, and there was an hour of pleasure. We then sang "Bless the tie" and had benediction.
Benediction of Societies.

"God be merciful unto us, And bless us. And cause his face to shine upon us; That thy ways may be known upon the earth, Thy saving health among all nations."

Thru Jesus Christ our Lord. — Amen

Program For August.

[Note.—Those arranging programs for Woman’s Missionary Societies should make selections from the suggestions given in the Program Department].

"Lot the scene of verdure brightening. See the rising grain appear. Look again; the fields are whitening. For the harvest time is near.

TOPIC: The Centennial Campaign; Interdenominational Work; the Value of Special Campaigns and of Helping to Get Ready for Christian Union Through Our Interdenominational Work.

Subjects for Special Prayer—

Thanksgiving for everything that has helped to awaken Christian women for greater work; petitions that we may seek after that union of His people for which Christ prayed.


Bible Study—

The Home in Corinth.

United Mission Studies—

"The King’s Highway." "Home Missions in action."

Suggested Book for Reading in August—

"The Education of Women in China."

Suggested Book in Bible for Reading in August—

Hebrews.

Prayer and Preparation will make a good meeting.


Drill: Questions for a drill may be found in the leaflet, "Questions and Answers." Review of Chapter X in "Forty Years of Service; a History of the Christian Woman’s Board of Missions."

Story: "The Committee on Strangers." Sketch of Missionary.

In informal discussion on subject, "Help I Have Received from Attending Conventions, Summer Schools, Missionary Conferences."


Reading letter from missionary. Recitation: "The Conquering Cross." Page 60 in "Recitations and Dialogues for Missionary Entertainments." This may be given by one person or different persons may represent the different parts.

Hymn.

Benediction:

HELPS ON THE PROGRAM.

Leaflets, "Questions and Answers," 5 cents; "Lyman Eastman’s Commencement Gift," 2 cents.

Booklet: "Recitations and Dialogues for Missionary Entertainments," 15 cents.

Letter: Copy of a letter from a missionary, postage 2 cents. Do not ask for special letters.

Books: "Forty Years of Service; a History of the Christian Woman’s Board of Missions," 30 cents [paper]; 50 cents [cloth].

"Daybreak in the Dark Continent," 60 cents.


Days in field. Place visited. 4, Dallas, Waco, Ft. Worth and Greenville.

Letters written. 125

Cards. 96

Literature given. 80 pieces

Easter boxes sent. 200

Subscription from Bible Schools. $10.00 each for J. C. I. and the following schools: Greenville, Paris, Taylor, Circleville, Sharkey Grove and Waco.

Total subscriptions from schools. $60.00

Taylor Y. P. S. C. E. 10.00

Personal subscriptions. 47.00

Total subscription for J. C. I. 117.00

Money received for J. C. I. and reported to M. Knight on personal subscriptions, Mr. Steve Williams, $.63; Mrs. Rachel Fielden, $1. Total $6.69

Sent to M. Knight from Convention for Auxiliaries. $57.67

Amt. rec’d from C. W. B. M., rec’d after Convention and sent to M. Knight. $7.31

Total sent for J. C. I. by Auxiliaries. 50.98

Rec’d for State Development and sent to Treasurer. $2.00

Total received. 52.98

Amt. reported to National Treasurer by Auxiliaries. $42.59

To State Development fund. 20.40

Amt. received from Nat. Treasurer. 150.00

Amt. received from churches. 4.50

Total for self. 154.50

Rec’d from State Treasurer, for expenses and railroad fare. 18.00

Expenses. 18.00

Elder William Alphin and Mrs. William Alphin have resigned their work as Evangelist and State Organizer to accept the pastorate of the church in Kansas City Mo.

In moving from Ft. Worth, we lated to leave the mission as they had taken on a new life since we moved here. A live Y. P. S. C. E., C. W. B. M. and Aid Society were the new departments organized since we came.

The old house has been cooled and $142.91 raised toward a new building, and when all reports are in we will have $150.00. And we raised $15.00 for General Education and $31.26 for Jarvis Christian Institute. We feel this a splendid report for a mission point, with service only when the evangelist was here.

But they have a vision and Elder Alphin had a greater vision, when he recommended to us Elder Arby Jacobs of Kilgore, Texas. Brother Jacobs was with the mission on the third Sunday in June, and after his splendid sermon, the writer told the church, that Elder Alphin had recommended to them this young man as pastor. We were glad that we could tell the church what a splendid young man Bro. Lehman had said Brother Jacobs was. And indeed after meeting him for the first time, and hearing his sermon, we felt assured that Bro. Lehman had made no mistake. And while our message brought tears to many, that we were leaving the state, and the work here—we feel that the presence of Brother Jacobs was a balm to all our hearts. For I assure you while I go to a new field of labor, the work in Texas will always be dear to me. For it, I have made my greatest sacrifice and for it my prayers ascend.

The church acted wisely and immediately called Brother Jacobs. His after remarks were encouraging and helpful. He said had I known Elder Alphin and wife were leaving, I would not have come. "I felt I needed their help. The young man who has been thru school and feels he needs the help of older workers will grow.

And my thoughts did run back for years when Elder Patrick Moss was recommended to the church at Emporia, Kan. when Elder Alphin was coming to Texas. How Brother Moss came so much like Brother Jacobs asking that we help him, and I need not now ask any who Patrick Moss is! We all know him, and I believe in a few years that all Texas and the states will know Brother Jacobs. How proud I am of these young men! How much we need them! How thankful we are to the mothers of the Boys The National C. W. B. M. and how grateful we are to Brother Lehman and his crops of teachers.

Brother Jacobs, said years ago he heard Elder Alphin in a North East Convention discuss the rank of C. W. B. M. He was just a boy 15. But he was impressed, followed

(Continued on page 6, Col. 2.)
THE GOSPEL PLEA

Christian Education

Southern Christian Institute.

A new stereopticon has been ordered for use in the school and for President Lehman at the convention this fall. This will add much to the interest of the work.

Mr. Cook, the Sunday school Secretary for the Southeastern States with headquarters at Atlanta, spent two days at the Institute last week and went away full of admiration for the work done here. He delivered two addresses which were greatly appreciated.

The tropical storm has delayed work on the mansion three days, but the young men put in their time in finishing the plumbing in the girl’s bath rooms.

Prof. Crowder of Right, Tennessee has promised two fine two-hundred pound rams for the Southern Christian Institute. These are expected here soon.

Pres. Lehman preached Sunday, the 2nd and delivered the Fourth of July Oration, Tuesday in Central Park.

A crop of fine red clover hay is being harvested by the Agricultural department of the institution. This is the finest clover we have ever seen. Plans are made to put in much red, crimson and bur clover and later this fall.

On every Monday morning a young man of the institution makes an inspection of the grounds for places where mosquitoes or flies breed. It is much cheaper to have him do this than to pay doctor bills and to have sick boys loose time. If every household in Mississippi would do this the doctors would have to hunt other fields.

The tropical storm did no harm at the institution either to crops or buildings, but east of us much harm was done to crops and buildings.

The cement posts along our front are attracting much attention by the many automobileists who go by. Many letters making inquiry about them come in.

Liberia, Africa

Dear President Lehman:

It is quite a while since I have written to you and still longer time since I have heard from you. This in both cases I know is due to the fact that there is so much to be done and so little time in which to do it all.

I have been keeping well since I wrote last and am getting along I think as well as one person can under the present condition. I am keeping up all the departments of our work as near as I can to the standard to which it was kept up when there were four of us here. So in addition to being a teacher, preacher and industrial worker, I have also added the profession of doctor to my list of present occupations. Before leaving, Dr. Pearson had given me such information as could be given in the time we had together and with his splendid set of medical books that is left with me, I am able to some extent to alleviate the sufferings of those around. Aside from here at the Mission, the nearest place where medicine or medical aid can be gotten is Monrovia, a distance of about thirty miles.

I am having a very busy time with my school work, doing all the teaching myself. In the morning from daylight till 8 o’clock my time is spent along industrial lines. At 9:15 school starts and continues till noon and then I have an hour and a half during which time I have my dinner and then attend to those who come for medical aid. 1:30 is school time again and we continue at it till 3:30, and the remaining hours of the evening are given to the numerous things in the interest of the work here that make strong demands on my time.

Though uncertain and with very little hopes that we shall be here long enough to enjoy them during the dry months, I have planted large fields of eddoes and cassava. During the early days of this month I have planted some sweet potatoes. I am hoping to taste them before leaving.

You would no doubt be surprised to know to what extent the war in Europe has affected this country here. Surrounded by rich soils where almost all kinds of food-stuff will grow with very little cultivation, the people are suffering because enough food is not being sent out from Europe. The prices of things are very high. Rice is being sold at 16 cts. per quart and it sells much quicker than it can be brought in. Sugar is sold at 36 cts. per pound and the same price per tin of milk. The suffering is felt now but there is a bright side to the picture. The people are learning quickly now what they would not learn even slowly in the past. They are now turning to the soil for food. Everywhere where one can now see increased activity along the line of farming. Last week in talking with one of the leading men from farther down the coast, he told me that there were a company of them that were planting several hundred acres of cane for the purpose of making sugar. Rice is also being largely planted now.

A few weeks ago I heard from Mr. Ross and Mrs. Pearson, but they had not yet gotten to the end of their journey and therefore could not say what the result of the trip would be. They were getting along well and the people through whose territory they were passing seemed well disposed toward them.

I am expecting that within the next three months I shall be on my way over here. I am going to try and make connections that will enable me to reach Jamaica so that I can visit with my relatives and friends for a week or two. I hope I shall be able to do this and yet reach the S. of S. by the last of September, I want to be there for the first day of school.

Kindly remember me to all the teachers and accept my best wishes for yourself and Mrs. Lehman.

Sincerely Yours,
Robert A. Gooden.

“Not Dead But Asleep”

Some of our Bible School Workers are in the garden with him, but they are there like Peter, “Asleep.” Some have awakened, but they are just a little slow about getting up. Still other have but to wash their faces and get their eyes opened to the thing around them. O Sleepers, “Arise, shine; for thy light is come, and the glory of Jehovah is rising upon thee.”

Twenty One Ways To Successfully Kill A Bible School.

1. Get a pastor with no push.
2. Get a Superintendent with neither vigor nor vision.
3. Let the Superintendent be consecutively late for several Sundays.
4. Let the Superintendent be ‘longer-head with the pastor.
5. Try to run your school without a prepared program. I mean without making out a list of songs” having in mind who will lead the first prayer, etc.
6. Scold the teachers, in the presence of the school, for being late.
7. When your teachers are late, dump the whole school together and have one teacher to teach the school.
8. Dump the “Teen-Age” in one class and give them a teacher who has no sympathy for young people.
9. Put fourteen year old boys in the class with men of twenty-five.
10. Let the Supt. and teachers be unkind in both words and actions to each other. Cultivate the habit of retaliation.

If a teacher does not like his or her class, let it be known in the presence of the class; say nothing about it in the Workers Conference.

11. Disregard the help offered by your field secretary.
12. Never read any of the leaflets that are given you to help you understand the efficient school. Presume you know just about as much about the matter, as those who are making a special study of it.
13. Be satisfied with the school you have feeling that it can be made no better.
14. Disregard the monthly meeting of the Workers Conference.
15. Work for zeal, and not for efficiency.
16. Never allow your school to be represented in the Convention, Institute or School of Methods;
17. Neglect the teachers’ Training Class.
18. Neglect the Cradle Roll and Home department of your school.

[Continued on page 7, Col. 3.]
The Bible School.
Sunday School Lesson
for July 23.

THE WORD OF THE CROSS.
1 COR. 1:1-22

Golden Text:—Far be it from me to glory, save in the cross of our Lord Jesus Christ.

Time:—The Corinthian Church was founded about September A. D. 51 and the letter was written from Ephesians four or five years later.

I THE FIRST EPISTLE.

Paul established the church at Corinth on his second missionary journey. There were many obstacles in the way of the work. The city of 400,000 was a wicked one. A little handful of persons would make very little impression on the people. The only explanation for the success of the church is that these Christians were on fire for the Cause of Christ and that the Holy Spirit helped them with irresistible earnestness. The immorality, the vanity, the temptations to be idolatrous, were so numerous and strong, that it required faith like the heroes that were thrust into the fiery furnace, to overcome.

Paul discusses in this epistle a number of puzzling questions:
1. Mixed marriages.
2. Difficulties about the resurrection of the dead.
3. Divisions in the church.
4. Eating.
5. Eating meat offered to idols.
6. Law suits before heathen.
7. The Lord's supper.
8. Bad church members, and so on.

II PAUL RECOGNIZES THE GOOD.

There were many things in the Corinthian church to condemn, but there were things to commend also. There could be little incentive to teach, preach, or work to reform society if we did not recognize the good in people as well as the bad. Constant criticism does not spur people to better action. After we recognize the good, it is easier to lead them out of the evil. Paul's method was to show up the wrong, and point out the better way. You will not get the right kind of music out of lives by playing on the imperfect strings.

Paul emphasizes Christian Unity. Show how wrong it is to be followers of men, to wear men's names as tho they died for the people.

---

From the Banks of the Old Kentucky.

Here's asking a place in Plea for program of Kentucky State Convention. Whether best to print or "cull" I leave to you, Franklin. I don't know just what part to cut. We're hoping Kentucky will sustain her record for some good things always done in conventions. We have lost a lot of latent power which is difficult to energize, but the prospects are bright. All roads lead to Lexington, now. Nicholasvilles hopes to answer to the Roll Call, Brethren and Sisters.

We hope to meet you there.
We hope to meet you there.

A crown of victory wear.

In Lexington.

C. H. Dickerson.

Program of the
44th Annual State Missionary Convention of the
Christian Church and Sunday School
held at
Lexington, Kentucky
July 17-21, 1916

(E. 2nd. St. Christian Church)

N. B.—Delegates are hereby reminded to provide the following:

Enrollment $1.00; Kentucky Missionaries $1.00; from every member in the States; Minutes $1.00.

Each Sunday School is expected to bring 25 cents for each pupil enrolled.

All churches that have not paid the Winchester convention pledge to the $2,000 promised the Central Christian Bible Institute located at Hopkinsville will please bring same to the Lexington Convention.

C. H. Dickerson, Sec'y.

SUNDAY—SCHOOL PROGRAM

MON. 2:30 P. M.

Call to order ........... Pres. R. W. Watson Devotional services. .......... Aaron Run Appointment of Credential committee by Pres. Greetings and Music

3:00 "How Best to Interest Older People in Bible School," Carlisle, Midway and Germantown

Report of Credential committees

Appointment of committees

3:30 "Where was Saul Converted?" Stanford, Winchester, and others.

4:00 "The Pupil, How to Get Them?"
Offering and Benediction... Eld. J. B. Jones
MON. EVE. 7:30
Devotional services... Egd. G. S. Tinsley
Welcome
Music
Response
8:30 President’s Annual Address, Egd. R. W. Watson
9:30 “Bible School Work” Prof. P. H. Moss
Offering and Benediction... Eld. R. Thurman
TUES. MORN. 8:00
Workers’ Conference Conducted by Prof. P. H. Moss
Devotional services....... Danville
9:00 “Value of Punctuality” Little Rock,
Nicholasville, Lexington and others.
9:30 “The Graded Bible School,” Mt. Sterling,
Paducah, Louisville Central.
10:30 “The Bible School and Its Sphere,”
Egd. Wm. Martin
11:00 “Bible School Standard of Efficiency”
Prof. Moss
Offering and Benediction... Eld. A. B. Montgomery
TUES., 2:30 P. M.
Devotional services......... Mayslick
2:30 “What Should the Local Bible School
Contribute to the Church,” Louisville Hancock,
Hustonville, Hopkinsville and others.
3:00 “Value of Good Music in Sunday
School,” Aaron Run, Crittenden and others.
3:30 Educational Address, Egd. H. L. Herod
3:00 Message from Central Christian
Institute, by Prof. W. H. Dickerson
4:30 Special Offering for the C. C. I.
Our General Work” Pres. J. B. Lehman
Benediction.............. Egd. C.H. Johnson
TUES. EVE. 7:30
Devotional services... Egd. L. H. Tate
Address... Prof. J. L. Randies
Music
Special Program, by Lexington and visiting
delegates
Offering and Benediction... Egd. Frank Goode
WED. MORN. 8:00
Workers’ Conference, conducted by Prof.
P. H. Moss
8:30 Devotional services... North Middletown
Reports of committees
9:00 “The Preciousness of The Soul” Dr.
M. F. Robinson
2:00 Oral Reports of Bible Schools [three
minutes each]
10:00 Written Reports of Bible Schools,
Reports of Secretary and Treasurer,
11:00 Address............ Prof. J. J. Green
11:30 Election of Officers

——— THE GOSPEL PLEA ———

Millersburg
“How to Use Them”
Lawrenceburg
“How to Save Them”

WEDNESDAY, 2:30 P. M.
Offering, Adjournment, and Benediction.
Call to order............ Pres. W. H. Brown
Devotional......... Louisville Central
Appointment of Committees,
Music.................. Choir
2:45 Greetings and Remarks
3:00 “Children and The Church”............ Prof. J. E. Been
3:30 President’s Annual Address, and Re-
port of Workers’ Conference.
Music.................. Choir
9:15 “A Model Church”... Egd. I. H. Moore
Offering and Benediction... Egd. F. T. Floyd

TUESDAY, 7:30 A. M.
Ministers and Officers’ Conference, Egd. G. H.
Graham, Presiding.
9:00 Devotional........... Egd. J. M. D. Thurman
9:30 “Things That Weaken Our Ministry,“
Opened by....... Egd. R. E. Hattheway
10:00 “The Preacher and His Mission”.....
10:30 “Systematic Giving”....... Egd. R. W. Watson
11:00 “Why Some Churches Die” Egd. A. B. Montgomery
Benediction............. Egd. T. A. Wilkerson

THURSDAY, 2:00 P. M.
Devotional............Egd. C. H. Johnson
Report of Committees.
2:30 “The Virtue of Enthusiasm” Egd. R. E. 
Pearson
3:00 “Some Things That Hinder” Egd. C. H.
Dickerson
3:30 “The Vacant Pulpit” Egd. T. R. Everett
4:30 “The Older and Younger Minister As
Seen In Barnabas and Paul,” Egd. W. H.
Huffman.
4:30 “Ministerial Co-operation in the Work
of Revival,” Opened by Egd. F. T. Floyd
Offering and Benediction... Egd. B. Buchanan

THURSDAY, 7:30 P. M.
Devotional............ Egd. J. S. Johnson
8:00 “The Outlook of The Disciples of Christ
in America”.............. Egd. J. B. Parsons
Vocal Solo............. Bro. D. L. Reid
8:30 “Building The Kingdom,” Prof. W. H.
Dickerson

Music............... Choir
Offering and Benediction... Ed. Wm. Martin
FRIDAY, 7:30 A. M.

“Not Dead But Asleep”
(Continued from page 5)
19. Never take an offering for Children’s
day, Educational rally or for any cause out side
your own school.
20. Never pay your account with the publi-
cation boards.
21. Never pray for a deeper interest nor
larger vision. Never report to your field
secretary the progress your school is making.
No school observing these rules can live
or enter into the fuller life.
Yours for better schools.
Prof. P. H. Moss.
Field Secretary of N. B. S.

——— Ft. Worth, Texas. ———
(Continued from page 3)
We were very glad to have with us Mrs.
Clara Scott Hendricks, Mrs. Amelia Scott Gray
and Miss Novia Washington who are active
members of the Christian Church at Eldersville, Texas.
They expressed themselves freely on the question
of a united colored brotherhood in Texas This
we shall take up later and discuss fully “why
we should come together.” The property of the
northeast can be used successfully for a retired
ministers, home, but truthfully, the present at-
tempts will fail.
A. W. Jacobs.

Little Things
A crumb will feed a bird,
A thought prevent an angry word,
A seed bring forth many a flower,
A drop of rain foretell a shower.
A little cloud the sun will hide,
A dwarf may prove a giant’s guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm.
——SELECTED——
Olal, South Carolina.

REPORT FROM MATTHEW GROVE CHRISTIAN SUNDAY SCHOOL.

We are getting along very well at the present time. We held our Children’s Day Exercise on the 25th of this month. We had a very large attendance. Five visiting schools were present with us. One from the Methodist, one from the Baptist and three from the Christian. We raised a collection of $8.25. We beg the prayers of the brethren that we may go on to perfection, the Lord working with us for good. We have an enrollment of about 25 regular attendance. We hope that we will press forward to the work of the High Calling in Christ Jesus. Our school has fallen into mental, moral and physical bankruptcy. I should have kept you informed. I should have reported progress. When I awoke to the realization that, from a man carrying degrees and titles of honor from the great universities, and started well up the ladder of recognition as the author of more than nineteen historical works, I had fallen into mental, moral, physical and financial bankruptcy. I should have called you. I should have managed my way into your richly decorated private office in Dayton, the walls of which are crimsoned with the blood of thousands of human wrecks, and there demand of you that you give me the reward of my faithful vassalage of your devilish, demoralizing, disease-making, mind-wrecking business—Christian Conservator.

SUPERB WHISKY.
A Dayton whisky distiller sent out circulars advertising a “superb whisky.” One of the persons sought as a buyer was a Dr. Abernathy, of Greensboro, N C. He did not respond to the first offer, and he received shortly, after good commercial fashion, a ‘follow-up letter,’ which expressed an affixed surprise “that he had not been heard from.” His reply is a striking indication of the “splendid” stuff and its vendor. He said in part:

“You say that you can not understand why you did not hear from me. Yes, and I, too, am surprised that you have not heard from me.

“You should have heard from me when I drew a fortune of $20,000 out of the bank and wasted it in riotous living, revealing with other unfortunate men under the demoniac alchemy and spell of your devilish dejection. You should have heard from me when I threw away a reputation equal to that of any young man in America for the privilege of making an outcast and wreck of my old drinking your vile whisky.

NOTICE!

WANTED - At the Virginia Christian Orphanage (colored) Stuart, Virginia, a man and Wife who have no children to take Charge of the Home as Superintendent and Matron. They must possess the following qualifications:

1. Must be good pious Christians.
2. Having A Normal education.
3. Having A thorough Knowledge of Farming.

Any one desiring the Position may write Rev. R L. Peters at Winston Salem North Carolina.

I will admit I have been remiss in not letting you hear from me long before this time. I should have written you with a pen made from the plumage plucked from the bird of paradise that I drove from my contest and happy home; I should have penned you in my heart’s blood on the occasion of the burial of my gray haired mother, whose heart I broke by my conduct while under the devilish influence of your damnable stuff. I should have kept you informed. I should have reported progress. When I awoke to the realization that, from a man carrying degrees and titles of honor from the great universities, and started well up the ladder of recognition as the author of more than nineteen historical works, I had fallen into mental, moral, physical and financial bankruptcy. I should have called you. I should have managed my way into your richly decorated private office in Dayton, the walls of which are crimsoned with the blood of thousands of human wrecks, and there demand of you that you give me the reward of my faithful vassalage of your devilish, demoralizing, disease-making, mind-wrecking business—Christian Conservator.

WANTED FOR THE KING.

“For the service of the King—Wanted!” Let the summons ring!
Wanted over Afric’s strand,
O’er the burning desert land!
Wanted out on India’s plain,
Way in China and Japan,
In the market, on the river,
Wanted now and wanted ever!
Let again the echo ring,
Wanted, wanted for the King!
Am I wanted, blessed Lord?
Have I heard aught the word?
Who am I so weak and poor
Naught can bring of earthy store;
Cans’t Thou make me meet for Thee?
Use me as Thou wilt, my Savior.
In Thy presence grant me favor,
Help me now my life to bring
“For the service of the King.”

P. C. Bankston
EDWARDS, MISS.

Headquarters for Men’s Palm Beach Suits, Panama Hats and Walk-Over Oxfords.

One Price to All

The Famous Kabo Corset.

For sale by P. C. Bankston.

Price $1.00 and $1.50 each.

“Beautiful hands are they that do Work that is honest, brave and true,
Moment by moment the long day through. Beautiful feet are those that go—
Down the lowest ways, if God wills it so.”

WANTED:

More subscribers for this paper, The Gospel Plea.

Address,

Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.
call and see us.

W. G. REDFIELD,

Edwards,
Mississippi.

E V E R Y  D O L L A R

Which you deposit in this bank is safeguarded by most approved methods, most up-to-date systems and most competent administration.

These alone would make your dollar as safe here as in any other bank. But we do not stop there.

In addition, you are protected in this bank by the Depositors’ Guaranty Fund of the State of Mississippi.

There, in this bank the term “sound banking” becomes more than a mere name—it becomes a reality.

THE BANK OF EDWARDS

EDWARDS MISSISSIPPI.
HELPFUL
To All

We Must Pay the Price.

"If any man would come after me, let him take up his cross and follow me."
"If ye love me, keep my commandments."
"Whosoever shall lose his life for my sake shall find it."
"A new commandment I give unto you, that ye love one another; even as I have loved you."

Everything comes to us at a price, either before we can have it, or as a condition to keep it. He who answers the call of either the advertiser or the tempter, who offers something for nothing, pays dearly for his folly. The one who would walk thereon must pay the price of peace. He who wants to destroy militarism because he dislikes the suffering it causes, he will never succeed. God has no use for an ease hunter or a coward.

When W. J. Bryan came out for peace, we said, if this man is willing to pay the price of peace, he will become great in the sight of God. But does he know the price?

The Christian martyrs in the days of Nero and Domitian knew the price and paid it, and, great as was their suffering, it was far easier than the suffering that has come in every great war. In the great European war more men have died, more widows and orphans have starved, more women have been outraged, more property has been wasted, more mental anguish has been endured than in all the persecutions since the days of Noah. The difference is, the reformer humbles his pride, the militarist encourages his. Unless W. J. Bryan wants to pay the price as the Quaker and the Mennonite and Waldensian paid it, he had better hunt his gun and go with the militarist.

God means for us to advance either by working for the good of mankind and suffering as a martyr, or by being driven into the slaughter pen as Europe has been. The Apostles of militarism say the nations always advance after a war, and so say we, too. Europe will be a new Europe after this war, but, according to our Saviour’s words, Europe would have made infinitely more progress if she had taught the people the way of righteousness and not waited to be driven to the shambles.

They who want to destroy sectarian divisions and bring in Christian union are doing a noble work, but are they willing to pay the price? Sectarian divisions are due to conceit of opinion and party hatred. Unless you are willing to crucify these in yourself, you make the great truth you have found only a jailer to imprison others. If the people called the Disciples of Christ had been willing to pay the price of their great truth, they would now have all Christendom in America at their feet, and we would be one as Christ and the Father are one. But we were too weak to pay the full price and so our work is yet far from finished.

He who would reform corrupt politiques must train up a new generation of men whose school course will afford a teaching that will give them a new brand of conscience and a new sense of right and wrong. The average politico reformer is simply after exposing the corruption of the machine in office in order that he may build up another machine that will put him in where he can taste some of the forbidden fruit.

That there is no real race hatred is shown by the fact that the mating of the races of the earth is prevented only by the most drastic measures. He who would break up race jealousy can do so only by adopting Christ’s program to go teach all nations. It is a big price, but it is abundantly worth the money.

The number of men in each age who were willing to stand out and pay the price were few indeed, but they are God's milestones, showing the course the gospel train has taken. Each taught the world a new lesson and mankind has not forgotten their names, but has enshrined them on the table of their hearts. These men worked without price and they stopped not at indignity, and so God gave them an everlasting pension and gave them the world’s greatest dignity.

Isaiah Vision and Benedict Drift.

The Isaiah may be classed as a young man, he is developing a character that is attracting attention. Men who are much older than he go to him for advice. He shows such a dignified Christian character that most men would be ashamed to show any indignity to him. He is kind to all men who come to him. He takes a real interest in all men and he never loses an opportunity to help one of them.

Benedict, on the other hand, is beginning to show much narrow-mindedness. He has at
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute.

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ....... Per Year $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 260

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 265, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All Subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SUNDAY, JULY 22, 1916.

Personal and Editorials.

-A card from Mr. Wills Prout states that they were right in the path of the West Indies hurricane. Their home was uninjured, but their barn was blown down and crops and fruit were injured.

-Rev. Frank H. Coleman is making an excellent beginning in Dallas, Ga., if there can be said given his work will soon be an important one.

-Emily Ross and Dr. Pearson are back from Bolenge from their exploration trip on the Congo. Mr. Ross will go on to Liberia and Dr. Pearson and Mr. Gooden will come home. If all Christian men were of a mind to sacrifice in work, there would be no necessity to sacrifice men in the trenches.

-The Birch Street Christian Church, Los Angeles, California, wants a good ministerer. The possibilities are very good for the right man," the officers say. Address R. R. Turnage, 1224 East St., Los Angeles, Cal.

-W. H. Dickerson.

-Mrs. Ross V. Brown went from Savannah to Paducah and from there she intended to go on to Indianapolis for a conference with the board, but she was stricken with a severe attack of inflammatory rheumatism and after a few days suffering she returned to her home at Port Gibson where she is slowly improving. We hope she will be able to attend the August conventions.

Our little suggestion about the controversy in the Plea some weeks ago was intended as a suggestion on the spirit rather than to condemn the discussion. We will be glad to have these discussions and we are sure our editors will watch the spirit of it.

Bay City, Texas.

Editor of the Gospel Plea:

Please allow me space in one of your valuable columns to speak a few words.

I just arrived from Bay City where we held one of the best District Conventions that was ever held in Bay City. Commencing June the 29th—July 2nd. Never before did the brethren and sisters seem to be in one accord, and spoke the same thing, for the betterment of the cause of Christ, all pointing toward the J. C. I. Many good things were spoken by the brethren and sisters.

In the midst of hard times the convention raised $216.44. Many good papers were read by the following sisters: Mrs. Dinah Brown, Miss Masa Date, Miss Arminta Wiche, Mrs. Elizabeth Wyche and Wma, Elaina Bryant.

Yours for His Cause,

C. H. Norris.

Lexington, Kentucky.

It affords me much pleasure to break the long silence with my many friends throughout the country, and give an account of my stewardship.

For the past six months my time has been so taken up as to prevent me the time to even keep up with my private correspondence.

I came to Lexington, Kentucky six weeks ago to begin work with our brethren at the place the first Sunday in January, and am pleased to report that my stay has been both pleasant and prosperous.

Climbing into another state and among strange brethren, it is but natural the same time would be spent in getting acquainted with people. I am glad to say that I never labored with a more generous and hospitable people.

Our work has constantly improved along all lines and we are at present sailing in a calm sea.

The congregation has promptly met and paid all current expenses, and have paid off a few outstanding obligations.

We have made some valuable and much needed repairs on our church property, and have our plans well in hand for taking care of the coming State Convention.

The convention is programmed to meet with our church on the 17th of July, and the congregation is looking forward to the meeting with pride.

Hoping to meet a large and enthusiastic delegation and enjoy the realization of a profitable session.

I beg to remain,

Sincerely, J. R. Parsons

Knoxville, Tennessee.

To the Editor of the Plea:

It was my esteemed privilege to visit the recent dedication of the beautiful house of worship that was just completed by the brethren and sisters of Savannah, Tenn., under the leadership of Elder W. P. Martin. Too much cannot be said of the work that Brother Martin has done. Through the agency of the C. W. B. M. he has not only promoted this work, but has labored with hands. He has been able assisted in this work by Bro. DeFord of Savannah who is a member of the white Christian church there and one of the wealthiest man in Hardin County. They have a beautiful church building made of concrete blocks which will easily seat five hundred people. I also had the pleasure of going to Holtsville, Tennessee, and saw the large farms owned by colored deiples of Christ who hope are long to have for themselves a beautiful house of worship. We should all pray that Bro. Martin may have great success in all his undertakings with those people.

When we think of the wonderful work that God has brought through him in the past day and date, Tuesday, August 4th. Now I expect all of the brethren here on Monday, July 31st, in order to be present Tuesday morning 9:00 a.m. You that live in Middle and West Tennessee must leave your homes on Sunday, July 30th so you can get here on Monday at 11:00 a.m. or 5:50 p.m. We have no night train, so please govern yourselves accordingly. We want to make this assembly one of the best. Do not be afraid to come, for the people of this place are noted for their hospitality, and we will try and make it pleasant for you.

I wish each church would send in to me the number of delegates from each place, so I can arrange homes for them all. Now do not forget the time and place and the rest will I set in order when you come. If you want any information farther, please write to me.

Your Bro. in the cause,

D. W. Bradley.

Box 122.
The Influence of Associates.

BY

MRS. DAHAN BROWN.

"If you always live with those who are lame you will yourself learn to limp." If you wish to be held in esteem, associate with those who are esteemable, By what are men known? An author is known by his writing, a mother by her children, and the mind is more liable to injury if you never will be found in the sinks of the lowest. Evil communications corrupt good manners, and the force of imitation, to the habits and morals of a person. Better be alone than in bad company. Evil communications corrupt good manners. Do not associate with vulgarity, profane or debased persons. If we have worn them threadbare, we cast them off, and call for new ones.

Have courage to cut the most agreeable associate when you see he lacks principle. Live a pure life and a good name and your reward will be sure and great. Remember the words of the great teacher, who said, "If thy right hand cause thee to sin, cut it off and set it at the altar." It is not in our power to make the bad, but are there any that will not take care to keep the good? Let us think of our children to rank up to those around them for usefulness.

Argenta, Arkansas.

Life and Work of Elder D. L. McMickens in the state of Arkansas.

He moved here with his father from South Carolina in the eighties settling near Lone Oak in Lemone Canyon on a farm. He was at that time quite a boy. A hard working family they were. They were a peaceable and quiet family living well with their neighbors. About the time of their entering the state the then little Christian church known as Pearidge was struggling for existence. His parents visiting the church became convinced that the right doctrine was being meted out so they accepted and became members of the then little band of faithful attendants. Following his parents to the church later on young D L McMickens united. The writer being a member of the same congregation we were together at nearly all the services. We were also members of the same community. He was faithful to the church in attendance having a good deportment. When he came to a ripen age he was united in wedlock to one Lavenia Sanders also of South Carolina who was a faithful and active member of the church of Christ. To them were born two children: one girl and one boy. Later on death claimed the mother and Brother D L was left to make the battle of this life with the two children. He had begun the work of the ministry in an humble way and his bereavement caused him to decide to prepare himself more efficiently and the Louisville Bible School was selected as the place. Being unacquainted with the writer being unable to see his way out at the time decided. But McMickens placed his children with his faithful old Father and Mother and entered school. The writer had the privilege of visiting Brother D. L once or twice during his school life and found that he had made a high mark. His father and father and daughter all preceded him by death, the girl having died during his ministerial work in Ohio. His Father preceded him about two years and his Mother about one. His son, now twenty-three, two brothers, one, sister and a number of minor relatives survive him. Faithfully submitted,

M. M. Bosick

This And That

Any one who reads the Gospel Plea will have something about which to think. For several years I have been reading the Plea with profit, and I have also tried to read between the lines of what I find in the Plea, or any other paper or book. Sometimes there is more reading matter between the lines than there is in the lines. Our good friend and brother, Prof. Harry Smith says, "There are two thousand children of school age who have no place to go to school [free school] in Jackson, Miss." Prof. Smith does not say weather these two thousand children who have no place to go to free school are white or colored, or both; nor does he tell us why they have no places to attend free school.

Will Prof. Smith kindly tell us why there is no place in the free schools of Jackson for these two thousand children of school age? On the evening of June 21st, our staunch friend and Brother, Elder Preston Taylor of Nashville, Tenn. was married to Miss Ida D. Mallory of the same city. Sister Mallory Taylor is a "Phoebe" Romans, 16:1,2, in the Lea Ave. Christian Church of which Brother Taylor has been the efficient Pastor for more than twenty years. She is Supt. of the Bible School, organizer for the church, and does with her might many other things which her willing hands find to do. Elder Taylor is known through out the brotherhood for his fairness in the Masters' services; his righteous zeal; his indomitable courage, his unrelenting will to power to accomplish things; his Christian liberality; to his sound judgement in business; and his great loyalty to the church of Christ in which he has been a great preacher for many years. We wish for Elder and Sister Taylor many years of domestic happiness, success in business, and fruitful service in the service of the Master.

In a few days it will be "All aboard for Lexington, Kentucky convention." Brethren this convention, should, in many respects, he entirely unlike any of our previous conventions. We should have our largest delegation; raise more money for our Kentucky work-school and missions; and we ought to MAKE SOME O. D THINGS NEW. We are at the point where we must DO some things and then DEMAND some things. I am afraid we are about to become satisfied with SMALL THINGS; and the day we become contented with small things for God, that day we lose the Spirit of the Master, and cease to be the Church of Christ.

THE PRAYING CHRIST.

Of mine own self I can do nothing—(Jesus) The works which I do bear witness of me that the Father hath sent me The works I do shall ye also do—(Jesus).

He who lives the spiritual life has a distinct kind of life added to all of the other phases of life which he manifests—a kind of life infinitely more distinct than is the active life of a plant from the inert life of a stone (Drummond).

Jesus never considers his "work" to any other power than the uninterrupted working of the Father through him. A gift attainable by any man who let himself be utterly shone thru by the Spirit.—Mary Austin.

So spiritual knowing is knowing God, "whom to know aright is life eternal." And what is it to know God aright? It is to know that He is Spirit, that He is infinite, that He is life, that He is love, reflected in wisdom, Goodness Beauty, Harmony. Part of the process of knowing God aright is knowing our relation to Him "in whom we live, and move, and have our being."—(Theo E. Sanders).

The Christ revealed the laws of prayer. He was the revelation of the true attitude of prayer. He looked up to heaven, for Light and Strength. And what is prayer but looking up, praying; "Heaven opened and the Spirit descended upon him" And from that day, whenever the Christ-like one prays, Heaven opens and the Spirit descends.

[Continued on page 6.]
THE CONQUERING CROSS

SPIRIT OF MISSIONS.

For the Christ who died to bless it must this needy world be won; Who shall dare to stay or falter till the glorious task be done? But the call of God is undine, and the threatening host is strong, And the lands that sit in darkness feebly cry, "How long? How long?"

How, then, shall the world be conquered? who can tell us? who shall say? If there be a hand to help us, shall it be outstretched hand?

WAR.

[Enter war. She advances to meet the Spirit, holding out a sword]

I am War. I breathe on nations with an awful, fiery breath, And across the field of conflict swiftly falls the blight of death. Conquerors, marching on to victory through the glory of the past, Hailed me, crowned me, wore my honors claimed my triumphs proud and vast. Would you conquer, then, O Spirit? Let your flag of peace be furled. Take this sword and march to victory through a bating, hostile word.

SPIRIT OF MISSIONS.

[Pushing away the sword]

Nay, O War, I can not, dare not, take the gift you offer me; Nobler means must speed the conquest of the Christ of Calvary; For the angels sang in gladness that your cruel reign must cease, And the world cries out in longing for a universal peace.

WEALTH.

[War presses and wealth enters. She advances to Spirit, holding out a bag marked "gold."]

I am Wealth. Behold, O Spirit! Take my gift of shining gold; Mine and nations in the market may be daily bought and sold; Men the power to level mountains, harness lightnings, span the seas; Rusty locks click quickly backward at the touch of golden keys. Take my proffered gift, O Spirit, there is magic in its aid;

THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us. And bless us. And cause his face to shine upon us; That thy ways may be known upon the earth, Thy saving health among all nations."

Thru Jesus Christ our Lord. Amen.

I am Love, O gentle Spirit. I am of a heavenly birth, But the cry of need has found me, and henceforth I dwell on earth Take the cross, my gift of blessing, bid it speak of Calvary; It shall conquer doubts and hatred, and the waiting world be free; Take the cross, no other token can win a wicked world from sin; Take the cross, where it leads you quickly, gladly enter in!

SPIRIT MISSIONS.

[Taking the cross.]

Humbly, glad, gracious giver, do I take the cross you bring; Once it spoke of earth's decision, now it speaks of heaven's King. Bid the nations bow before it, not in weakness, but in joy; Till all men shall own Him Conquerer, to redeem them, not destroy. [Places the cross on a pedestal previously prepared for it, and sings one stanza of "In the Cross of Christ I Glory."]

Jessee Brown Pounds.

WEST POINT, MISS.

Received June 15, Remittance of $5.40 from Mrs. Sarah Blackburn, for Stice dues of C. W. B. M. from Union Hill, Hermanville, Pine Grove, Port Gibson, St Luke, Forest Grove and Prudence.

State secretary of C. W. B. M. Mrs. W. C. Stanley.

THY A JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR?

Because it is God's plan to begin with the child. The moral, mental and spiritual training the children receive in this society is of untold value. This is the age when life's impressions are being formed. The memory is quick and should be cultivated. The young life is full of energy and needs to be directed in the right channel. We have opportunity to make impressions on brain of childhood that shall endure forever. Because the training the children receive in committee work, and in the business meeting, will be a lasting benefit. Children love this kind of work, and love to do things. How pitiful the church that is not awake to her opportunity and obligation in giving them a chance to develop.

Because we need a recruiting station a source of supplies for our Intermediate and Young People's Societies. The church needs future leaders, and the training our young people receive in these societies, prepares them for future work.

[Continued on page 7, Col. 1.]
President Lehman and Prof. Reichel went to Jackson Tuesday to buy windows and doors for the new hall.

Miss Evans, matron of the Culinary Department left Thursday for a few weeks' vacation in New Mexico.

Peter C. Dunson is one of the speakers at the Sunday School Convention at Lake Mississippi July 16.

Prof. Bebott gave a very interesting sermon Sunday July 9th.

A new stereopticon has been ordered and will be on the grounds in a few days.

THE GOSPEL PLEA

From the Banks of the Old Kentucky.

Mingled with grief and joy and hope and fears are the thoughts of Christians of Old Kentucky, as pilgrim like we journey over mountain hill and daile "Up to Jerusalem," not knowing what shall befall us there. Jerusalem this time is Lexington, and either the tribes go up. Twelve months ago we broke bread in the Metropolitan City of Louisville. Since then our minds have turned Lexingtoward and we're traveling to the place. The church there has put on a new dress in fact changed all her garments and inside and out side looks ready.

Elder Parsons and his faithful crew are busy making things ready. Churches in the State are getting ready to Spend Convention week July 17-23 in this Modern Jerusalem of many historic and eventful features. But this shall be the subject of another article.

Off the coast of Trafalgar when duty spell-ed death, Lord Nelson thundered "England expects every man to do his duty today." Shall we expect less of the Soldiers of our King?

Here's hoping in God's name that we may be found faithful.

C. H. Dickerson.

The Rose of Sharon.

Take the gospel o'er the water,
Far to the heathen lands repair,
In the name of Christ, the Saviour,
Plant the "Rose of Sharon" there.

In the mission fields out laying
Men and women wait to hear,
Far beyond the deep blue waters
Something of a Saviour dear.

Carry or send it, Christian people
Spread glad tidings to and fro,
Start "The Rose of Sharon" growing
At the heathen's native door.

Sharon's Rose must grow out yonder,
On the burning wastes of sin,
Nurtured by your godly livings,
Christ to hethen it will bring.

Hold the mission preacher yonder
With your nickels, dimes or more.
Say, "Sharon's Rose shall bloom and blossom
At the hethen's native door.

Rev. W. P. Carolina.
How To Do The First Thing First.

It is said, that if you want to raise lambs, you must take care of the sheep; and if you want to raise sheep, you must take care of the lambs. This is just what the first point in the Standard of Efficiency means. "Taking care of the sheep to raise lambs," and taking care of the lambs that we may have sheep.

I remember twice in the sacred writings that when the rulers feared the strength of a nation, or the coming of a king, they commanded the destruction of the babies and especially the boys. In one case the baby was saved through the efforts of the mother; she made an ark for the safety of her son. Oh that every mother would establish the safty zone for her children. The other child was saved by the parents fleeing the war that would establish the safety for her children.

The other child was saved by the parents fleeing the war that would establish the safety for her children. If the first point in the standard of efficiency is to raise sheep, you must take care of the little boys. Done in case the baby was said to be the other child, the parents fleeing the war that would establish the safety for her children.

The other child was saved by the parents fleeing the war that would establish the safety for her children. This is just what the first point in the standard of efficiency means. "Taking care of the sheep to raise lambs," and taking care of the lambs that we may have sheep.

The first point in the standard of efficiency means. "Taking care of the sheep to raise lambs," and taking care of the lambs that we may have sheep.

THE GOSPEL PLEA

The Bible School regularly of the work that is being done in the Home Department.

Leaflets for further information on these departments may be had for the asking. Yours for the far reaching influence of the Bible School?

LEST WE FORGET.

Fellowship is the strength of the brotherhood. Thru cooperative efforts the world must be saved for Christ. The VICTORY may depend on YOU. The early disciples laid all, even their own lives upon the altar of service. Let us forget. I am calling attention to the offering that each school was asked to take and send to Prof. I-man to help push forward the Bible school work among our people. Some few schools have sent in their offerings. We expect others to follow soon. Don't wait, when the offering is taken send it in at once. It is not a good thing to keep it about the piece; something might happen to it.

Let each school show its appreciation to the Board by sending its offering at an early date. The A. C. M. S. had to borrow the money to start this work, let us keep it going.

Yours for cooperative effort,

P. H. Mos.

The Praying Christ.

[Continued from page 3]

While about to engage himself in the arduous responsibilities of his ministry, whether it was to heal the sick, stricken and sorrowful, or to feed the multitude, did he not "lift up his eyes to Heaven?" Aye, his great miracles of cure, precept, and reform, were first wrought in himself through the holy mystery of sympathy and prayer, and then manifested by him to the world as testimony of Grace and Power of the Father with whom he was in communion.

That long and marvelous prayer, the 11th chapter of John, deeply describes the relations which in all previous prayers, he had laid down between himself and God on the one hand, between himself and his followers on the other. If prayer means unity with God and power over all flesh, if prayer means unity with kindred spirit of God's children, to whom we are brought to fulfill his purposes, surely this was the prayer of prayers.

Those who approach him then and those who approach him now, breathe that holy atmosphere. His unpeachable faith and dependence, which made him look up to Heaven so often, his love and obedience, which made the Purpose of God a law unto him; his perpetual seeking of Divine Strength and Light —made up for him that Heaven in which his soul lived night and day. The unity of will with Will, deepened by faith, love and obedience, made his prayers natural and incessant.

Such prayers made his activity instantaneous and the activity was crowned with the miracles of success. Without implicit, absolute trust in the Healing Power of God, how can the ailments of the soul be cured?

The attitude of up-looking faith is the chief medium through which the Mind of God can be poured into the soul of him who prays. By the vision of instinctive trust, the praying Jesus first beheld what was the Purpose of the Father, and then prayed for the fulfillment of that Purpose. Prayer with faith omnipotence to back our petition. When the true prayer is breathed, earth and Heaven, the past and future, say Amen. The Christ prayed such prayers.

The sacred law of prayer is dependence. Men's prayers are much oftener dictates than supplication. They would ask Heaven for aid, but would not wait for an answer, or they would have their prayers answered by their own way and means. Jesus depended, his whole religion was dependence. What the Father taught him that he taught the world. Whether the Father led him, there he went. Simple as a child, he breathed out his wants, and then knew no more than to depend on the Father. Dependence upon the Fountaining of God is the natural result of true trust, and the two together form the strength and simplicity of religious character.

Yet faith and dependence are impossible without love. Trust becomes the easiest and most spontaneous thing where there is love. The highest law of prayer, therefore, of God. Truly in prayer, as in all other spiritual exercises, love is the fulfillment of the law.

The praying Christ is the solution of the deep mystery of prayer. His unity of will with the Father, his faith, his love, his patience, his self-surrender and obedience, prove that all the change is in man and not in God. It proves that true prayer calls out all that is best in us. True intercessory means the reception of the spirit of Jesus; and praying in his name means prayer in that spirit. "Let that must be in you which was in Christ Jesus."

The more I gain in faith and love and self, the more grows upon me the tranquility and majesty of the Lord's prayer. Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth as it is in Heaven; Give us this day our daily bread; Forgive us our trespasses, as we forgive those who trespass against us; Lead us not into temptation; Delive r us from the evil.

Those seven prayers in one, fit into each other like component parts of a finished piece of mechanism. They suit all races, all ages, all stages of personal and social progress. From the grandest to the humblest aspirations of humanity, they embody all, they represent everything. Each one of them can be separated into ten thousand prayers, each prayer equally real, equally sweet. Yes, the Lord's prayer is the essence of the Christ's prayerfulness. It was inner, intense life, poured out into audible application. —J. C. Stroud.
WHY A JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR.

[Continued from page 1]

Because of the reflex influence upon the lives of those who are leading the children in this beautiful work, the superintendents themselves will be strengthened, their own spiritual life deepened, and their vision broadened. We not only need the Junior Society for what we can do for the children alone, but for what the children can do for us.

Because there are a great number of children in our churches who are receiving little or no training in God's service. We should have a Junior Society of Christian Endeavor in order to gather them in and give them this needed training. There is a needful training they receive here that they do not get in the Sunday school. Some one has said, the Sunday school is the place for impression, and the Endeavor Society the place for expression.

Because of the missionary instruction the children receive in the meetings. If we want recruits for the mission field, teach the boys and girls the great needs of the world. Knowledge is inspiration; if the little ones are taught of the great work of the church, of the great needs of the world, their young hearts will be warmed by divine love, and they will want to give themselves as workers in this great work. Do not let it be said, "the children perish for lack of knowledge." Oh! is it not a sweet mission to take the tender little ones and love, and they will want to live them selves as workers in this great work.

They are the idols of hearts and of households.
They are Angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still beams from their eyes.
Those truant from home and heaven,
Have made me more many and mild,
And I know how Jesus could liken
The Kingdom of God to a child.

Mrs. W. F. Mott,
State Super. of Georgia.

Jackson, Mississippi.

Dear Editor:- We wrote last from Indiana, this time from Pilgrim Rest, near Cedar Bluff, Mississippi. Not much doing at Pilgrim Rest the 2nd Sunday on account of mud and rain. Brother L. C. Quinn, who believes in the Cause of Christ with all his heart, and a few other good sisters and brothers were present. The writer did his best to render satisfaction to those who came.

The night service was almost a complete failure. We held a good soul stirring prayer-meeting, retired to our places of rest. Christians ought to spend a great deal of their time in prayer. There is mighty power in prayer, especially when we pray with all our soul, body, mind and strength. "Pray without ceasing. Men ought to pray everywhere, lifting up holy hands to God without wrath and doubting," the Apostle Paul.

As all the readers well know, our good Brothers C. H. Dickerson and J. M. Thurman are constantly filling the Plea with good things. Both are able writers. These are two men that Kentucky ought to be proud of. Both of them, I feel, are my superiors. And when they compliment me for the gift I seem to have and the work I am doing, it makes me feel good. You are right, brethren. If I do well tell me of it; it won't "spoil" me. Some more of the good brothers ought to "Jine" in and give honor to whom honor is due.

Let no man think that Brother Dickerson and I, C. C. Calvert, are not on good terms because of our controversies through the Plea. Nothing could be farther from the truth than that. We are brothers, not enemies. We were simply stating things as we saw them. I think we have too much sense and are too big to get mad and fall out over such discussions. The Editor need not be afraid to print anything Brother Dickerson says about me, or any thing I says about Brother Dickerson. Brother Dickerson and I are friends, and understand each other all right.

If the Editor would let Brother Dickerson, Brother Thurman, Brother McDuff, and I have our sway with the Gospel Plea, it would mean a wider circulation for the paper. There are a great many of our people who would subscribe for the Plea and read those discussions who would not read it otherwise. Neither one of the brethren mentioned above would do or say anything that would be detrimental to the Plea. I hear more talk of the Gospel Plea since the Calvert and Dickerson, Thurman and McDuff controversies than ever before. The discussions really put new life in the paper. The majority of our people enjoy reading such articles. I know many of the likes and dislikes of our people, so I humbly ask the Editor to give my suggestions a fair and impartial trial.

Many thanks to you, Brother Thurman, for your encouraging message. You were right when you said that I was a product of the State C. I. The training I received at this Christian School will have a bearing on my life as long as I live. I intend for my life to touch, bless, inspire, and uplift those with whom I come in contact. What I received at the State C. I. I owe it to somebody else. The Savoir teaches, "Freely ye have received, freely give."

Some day I hope to meet Brothers Dickerson and Thurman face to face, and shake hands and tell of our defeats as well as our victories. The Christian Church of the brotherhood, as well as Kentucky, can boast of two able supports in the persons of these two men. May the Lord bless the workers everywhere.

B. C. Calvert.

The Prayer of Livingstone.

In his tent in the darkness is Livingstone kneeling,
In the heart of far Africa praying alone;
The calm of God's presence around him is stealing,
And he feels the sweet peace that encircling the throne.
The fires of fever within him are burning,
He is weary with marches o'er wilderness ways,
But still he looks upward with infinite yearning.
And visions of light fill his soul as he prays.

He sees the Dark Continent come to her glory,
Her children unabound and uplifted from dust,
And man's inhumanity shamed by the story
Of One who o'er all is the True and the Just.
He sees the white blossoms of heaven upspringing,
In paths that with braised bleeding feet he has trod,
And bears a sweet eton of jubilant singing.

In wilds where, alone, he has spoken to God.
"'Tis enough!" he cries out, as the death shadows gather,
And the damp of the valley steals over his brow;
I have seen of my travail of soul, O my father! Receive me, I pray—I am satisfied now.
"'Tis enough!" say the angels, and hasten to call him;
So, up from the place of communion and prayer,
He mounts to where dangers can never appall him,
He noiselessely climbs an invisible stair.

In grand old Westminster his ashes are lying,
In dark,
And many will turn from the statesman and
To honor this hero, so all suffering,
Whose path way through life was so strong and so hard.
And Africa, meeting the future before her,
And rising in strength as a nation at last,
Will love the name of this dauntless explorer,
Who prayed for her healing as heavenward he passed.

JESSE BROWN POUNDS.

Isaiah Vision and Benedict Drift.

(Continued from page 1)

least a half dozen men to whom he will not speak. When he meets them on the road he will always look the other way. It is generally known in the neighborhood that he is "Curious." If it were not for the fact that people overlook his haughtiness, he would be in a fuss all the time. He has a violent temper and any little thing will throw him off and he becomes very disagreeable. Some of the folks who hate him are beginning to call him Arnold.
Port Gibson, Mississippi.

The first Lord's Day in June the writer preached at the St. Luke Christian Church pastored by Bro. M. Smothers, who is one of the best pastors in the state. His people always love him. He has a peculiar way it seems how he gets into the heart of the membership with but a few exceptions. The weather was somewhat threatening, but still we had a fair audience. The people accepted the truth with gladness. We were glad to be with them and to hear them praise the Lord. After preaching we talked to the membership relative to their duty to their pastor. From the expressions on their faces I judge that they intended to do better than they had been doing. While the congregation was in the rear of most of the country congregations, Bro. Smothers was somewhat unfortunate. On Sunday morning before leaving home his saddle horse took fright from a passing automobile and ran and fell and broke his neck. It was quite a loss. The members have promise to share his loss.

The third Lord's day found us at Christian Chapel. Monday night we commenced a meeting in Vicksburg preaching each night. Brother L. Mondaine is the Elder of the church at that point. The attendance was poor, still the faithful few stood up like men of God. The fourth Sunday found us at Mound Bayou, where we had a most excellent day and night. The preachers have already commenced to repair the building. The job is more than they had figured on, however they have started and must go thru.

Monday night found us back in Vicksburg. We preached that night. The Holiness had commenced service in the street very close to the church. Two women were doing the preaching. They attracted so much attention in their peculiar service we thought it best to close down our meeting and start at some other time. The Gospel is preached that it may be heard. If that can't be done, the best thing to do is to move on. The time for the State Convention is coming right along. Jackson is the city, Farish Street Christian Church unless otherwise notified. Let each minister, elder and layman commence to prepare for that time, that we may be able to do much for the Lord. We hope to commence service again in the city of Greensboro. We have a few faithful disciples in that place. But we have no place in which to worship. If we would only get a good place for service, it would not be many days before we would have a good following. May the Lord open the heart of some man to lead off in securing a building for God, where we can meet and serve God according to the New Testament order.

God bless all,

K. R. Brown.

WANTED:

More subscribers for this paper, The Gospel Plea.

Address

Gospel Plea Office

EDWARDS, MISSISSIPPI

We buy

Cotton

Corn

Peanuts etc.

We sell

Buggies

Dry goods

Groceries etc.

call and see us.

W. C. REDFIELD

Edwards, Mississippi.

CORONA

The Personal Writing Machine

Only $50. with Traveling Case.

Think of the FAVORABLE IMPRESSION your neatly typed letters will create, and the SATISFACTION it will give you to KNOW that they will be easily read.

Take your six-pound CORONA from its carrying case (use it in the case if you like) and write your letters which you and the READERS will be PROUD OF.

Then think of the CONVENIENCE of having a "Light-Six" pound typewriter which will do ALL the work (and do it better than some) of most $100 machines, which weigh from 40 to 60 pounds.

The CORONA is always "AT-YOUR-SERVICE", at ANY PLACE and out of your way when not in use. Ask us to prove it. Write for free catalogue.

CHAMBERS OFFICE SUPPLY COMPANY

Edwards Hotel Building.

Jackson, Mississippi.

P. C. Bankston,

EDWARDS, MISS.

Headquarters for Men's Palm Beach Suits, Panama Hats and Walk-Over Oxfords.

One Price to All

The Famous Kabo Cor-set.

For sale by P. C. Bankston.

Price $1.00 and $1.50 each.

EDWARDS, MISSISSIPPI

EVERY DOLLAR

Which you deposit in this bank is safeguarded by most approved methods, most up-to-date systems and most competent administration.

These alone would make your dollar as safe here as in any other bank. But we do not stop there.

In addition, you are protected in this bank by the Depositors' Guarantee Fund of the State of Mississippi.

There, in this bank the term 'sound banking' becomes more than a mere name—it becomes a reality.

THE BANK OF EDWARDS

EDWARDS, MISSISSIPPI.

NOTICE!

WANTED—At the Virginia Christian Orphanage colored Stuart, Virginia, a man and Wife who have no children to take Charge of the Home as Superintendent and Matron. They must possess the following qualifications:

1. Must be good pious Christians.
2. Have A Normal education.
3. Have A thorough Knowledge of Farming.

Any one desiring the Position may write Rev. R. L. Peters of Winston Salem North Carolina.
HELPFUL
To All
A Service Discovered.

THE GOSPEL PLEA has a great many white readers. What is said here is for them. Our Negro readers should skip over this and go to the middle of the article, where we have a word to say to them.

A WORD TO OUR WHITE READERS.

All along there have been some good men and women in our Southland that have aided the Colored people in starting and building churches, but we question whether any of them have yet discovered how great a field of service is opening up here. I want to give you two concrete examples.

Hon. J. E. De Ford of Savannah, Tennessee, asked one of our ministers whether the colored people would believe our wonderful plea for primitive Christianity. He was assured that they do and that we have about seven hundred churches and that we have a state evangelist in Tennessee named W. P. Martin. He at once sent for him, but when he came there was a disposition among both white and Colored not to let him preach. The churches and the public schools were closed to him. Mr. De Ford then took him in his automobile and from the back seat as a pulpit, he preached the gospel of union. After the meeting had gone on a few days, some of the best colored people obeyed it. The excitement increased and some prominent colored people from across the river came over and they too obeyed. To make a long story short, in less than eighteen months we have a congregation of a hundred in Savannah and sixty in Holtsville. A new cement block house estimated at $10,000 is dedicated in Savannah and a nice one started in Holtsville. Here are two of the best organized and most earnest working congregations with, the best houses of worship in Hardin County.

The other example is in Cincinnati, Ohio. It is thus related by Secretary C. C. Smith, "Last fall a Bro. Keevil of New York became pastor of the Richmond St. Church. It soon became evident that he had accepted this call that he might minister to the down and out class. In other words, to do missionary work among the lowly. At the beginning of the year the churches of the city organized for missionary work, and Bro. Keevil was placed at the head. He was especially interested in the Negro churches of the city. Under his leadership the pastors of the city became interested in them, too. Last week he invited all the city ministers to his study in order that we might examine a building in the midst of the most dense Negro population in the city. The Negroes had, a few years before, purchased a dwelling house and had converted it into a church. But this was not well situated for their people and was only partly paid for. The result of our conference was that the City Missionary Board purchased a property at Kenyon St., for $6,500. They will take over the old property as part payment. The Board will manage this business and also will aid in building up a strong work in the new location. The building has a basement large enough for a Sunday school of four hundred, and the audience room will also seat about four hundred. A mass meeting will be held to raise funds to put the building in repair. This will take five hundred dollars."

There are a hundred cities where next year the white people can repeat what Savannah and Cincinnati have done. The Negroes need your aid and you need the vision and the experience that this contact will bring. Arise and get about your Father's business.

A WORD TO OUR NEGRO READERS.

We now ask our white readers to stop reading here, and we ask our Negro readers to begin here, as we know you have obeyed us and have not read the above.

Much depends on what you do. If there is to be any advance movement in the coming decade, you must do a vital part of it. The arrogant man boasts of what he can do and repels every one. The truly humble man never talks of what he can or does do, but he can and must become very aggressive in his work. Many of the best white people do not know that they can aid you. Go to them and tell them of your needs and your plans and when you convince them that they can depend on you, they will aid you and rejoice that they have the opportunity. It is humiliating to you to let the white people do everything for you, but it is not humiliating for you to enlist all the aid you can to build up a great work. In the first place, you must get in your heart a vision of things and then you must begin to do with all your might and then you must go out and get all the aid you can. In this kind of work we will find our new promised land. We are now on the banks of the Jordan and cooperative work will be the Joshua to lead us over. We ought to begin one hundred new congregations every five years and many of these should be in centers like Macon and Atlanta, Georgia; Birmingham, Alabama; Mobile and Vicksburg, Mississippi; New Orleans and Shreveport, Louisiana.

But to care for these new points and the many old ones, we must train hundreds of young people for service. There must be a concerted effort to equip our schools and get pupils in them.

Isaiah Vision and Benedict Drift.

Isaiah has been made the business manager of a big business in his city and is a prominent member of the Young Men's Business League and he is a wide awake man, looking out for everything that looks like advancement. He and his firm pay heavy taxes, but this never deters them from advocating anything good. Besides this they give much to all good causes. They believe that nothing is ever lost by giving to causes that help all the people.

Benedict, on the other hand, owns nothing on which to pay taxes, and since the paying of poll tax is optional, he never pays that except when he hears that some important matter is up. He then pays his poll tax and becomes greatly excited over the election. He is on the wrong side of every question without exception. He voted for a bad man for governor, against good roads, against building a bridge across the river, where it was badly needed, and against the dipping law. When these laws were passed over his vote, he joined a gang to blow up the dipping vats, tho he has no cattle. A federal detective caught him at it and he is now indicted in the federal court. The trouble with Benedict is he cannot reason straight. His thinker does not work on normal lines.

Do not chafe if your part seems small. Start to work and widen out yourself to fit into a better one. — Selected.
The Gospel Plea

The Gospel Plea
Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter as the Post Office at Edwards, Mississippi.

Subscription Price, . . . . Per Year $1.00.
Advertising rates made known on application.
Address all communications to the GOSPEL
PL A, Institute Rural Station, Edwards, Mississippi.

Number 261
The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 261, you have four weeks to go.

All Subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JULY 29, 1916.

Personal and Editorials.

— The Kentucky Convention at Lexington was fine. They did good faithful work. You will hear from all the churches with messages of life.

— Miss Rosa V. Brown did not go to Hot Springs, but she is improving nicely now. We hope she will be able to meet some of the August Conventions.

— Rev. R. W. Watson, President of the Kentucky Sunday School Convention was attacked with inflammatory rheumatism and had to go home. We hope that he has improved.


The Mississippi Association of Teachers in Colored Schools met at Yazoo City, July 19-21. The three main topics for discussions were “The Great Need of Compulsory Education,” “Home building and Sanitation,” “Amusements and Play.” The registration fee was $1.00.

Explanation.

Some weeks ago we published in the Jubilee Report $1.35 as received by Pres. Ervin from D. C. Mitchell of Kerrs, Ark. This should have been published as follows: Otis Holden, $3.09; P. W. Worlds, $3.09; J. W. Williams $3.09; and D. C. Mitchell $3.09. Bro. Mitchell has always been liberal, but this time he must share his liberality with the others.

Selma North, Carolina.

Prof. J. B. Lehman.

Dear sir:—I am just in receipt of your letter. Glad to hear from you. It appears as if your letter was missed, how be it we were glad to receive it. I also hope to receive in short the Gospel Plea at an early date as our union meeting will convene the last Friday in this month I hope to have them by that time. I also trust it will be so you can be at our State Convention in October at Wilson, North Carolina, which will convene on the 25th day of October 1916.

I hope you and Bro. Moss and Sister Brown will come. It is time to get together and meet the foe face to face for the time that is short yet remains. We were home yesterday with the church. We labored, for on third day five additions were received, one for baptism, one from the Freewill Baptists, two by statement. Nine were added in the last meeting. We will be glad to hear from you at any time.

Fraternally,
B. J. Gregory.

Jefferson City Missouri.

Dear Brother Lehman:—

Our church work is moving on about the same as usual. We have just finished repairing our church house at a cost of $30.00. We have preaching services every Lord’s Day morning and evening also Sunday School at 10 A.M. every Lord’s Day. We have organized a society of Christian Endeavor that meets at 7:00 P.M. every Lord’s Day.

Last Lord’s Day I baptised one of our Sunday School girls into the church. On the second Sunday I preached at the basket meeting at Naptonville Missouri, which meeting $43.09 was raised. We hope to make a good report at the State Meeting at Hambil.

Very truly yours, for the great work,
J. W. Darnell.

Jackson, Mississippi.

Dear Editor:—The work here in Jackson moves on. The faithful few are playing their part. There is so much “sum” in this place, it is bound to take a long time to build up a strong congregative. Be it long or short, we can not afford to compromise the Gospel for the sake of numbers.

The third Sunday was high day with the church of this place. Right after the sermon by the writer, Chi dren’s Day was observed at this place. Mrs. Eilen Johnson deserves much credit for the splendid program that was rendered. Revs. Saffold and Hardiway spoke in high terms of the work we are doing here. They gave the children many encouraging words

Mrs. Blackburn, our state organizer, was present and had the privilege of speaking to a full house. Her addresses are always impressive; for everyone can see that she is an earnest worker. Her coming added one to the work and inspired the sisters to do more.

Rev. Hardiway [Methodist] preached for us Sunday night. His message was encouraging. At this service Sister Blackburn gave another soul-saving talk. Nearly all present had a word to say.

Before this is out of the press, the Sunday School Convention will be a thing of the past. We look forward to a good quiet convention. Yours in the work.
B. C. Calvert.

Varnell South Carolina.

Dear Editor:—It has been some time since I have written an article to your most worthy paper, but I want to say that we are still alive and engaged in the work. We as co-workers, hold our monthly meetings and don’t get discouraged in the work. We sent our last quarterly report for the third quarter to Mrs. McDaniel Stearns. We are trying to do the best we can. We feel that if we as co-workers hold our monthly meetings and don’t get discouraged in the work, You will find in close 25 cents for renewal of my subscription. We do ask the prayers of all dear workers that thru faith we may be able to hold out to the end.

Yours for Christ,
Bety E. Davis.

Kansas City, Kansas.

Brethren:—If our axes need grinding, let us grind them before coming to the convention. We are inclined to think that if we wait and come to the convention to grind them, the convention might get the impression that we are only ax grinders for ourselves, or for some one else. Besides the delegates who come to the convention will not have the time to turn the stone while we grind the ax.

Then again the convention is likely to become suspicious of those who come with dull axes. Let us go to the convention with the highest possible motive. The advancement of the kingdom of Christ on earth and not to enhance our own personal popularity. And then the God of heaven will be with us and lead us on to victory.

Let no one imagine that we are justified in the light of God, to let the harvest go to waste because we can not obtain a man for an evangelist, who has talents. Remember the harvest belongs to God and it must be gathered by his servants whether they are men of two, five, or
ten talents. How dare we to close the door of service to a reaper of two talents, when there are no other reapers available? A delay to employ the reaper would cause destruction to both the reaper and to the harvest. The reaper would starve because he had nothing to do to earn bread; and the harvest would perish because there is no one to gather it.

Brethren, let us attempt something this year. As a rule the world does not condemn a man because he fails in his undertaking, but condemns him because he does not make an effort, observation and experience has taught us that any man of ordinary ability, other things being equal can and will do a good work among our people if when he goes the churches will cooperate with him in his work. God cannot bless nothing. He must have something to bless. Upon one occasion the disciples wanted Christ to send the multitude away because they had nothing to do to earn bread; and the harvest would perish because there is no one to gather it.

Remember the Sunday schools have the right of way now. We are confidently looking for an offering from every Sunday school before July closes. We want you to aid us in plugging ahead to occupy the Sunday school in earnest. We must have you.

Soon the conventions will begin and then those states that have special enterprises on hand will come up to Jerusalem with the money for the Lord's cause. Make this your constant prayer. Remember it is not to the swift in the start nor the rich, but the crown will be to those that endure to the end. Send all money to J. B. Lehman, Edwards, Mississippi.

Los Angeles California.

Dear Editor:—Again we attempt to write you saying that the members of the "Birch St. Christian Church" are still striving to do the Master's work.

The work on the church has been very much delayed, we regret to say, but we are thankful to know that it is being remodeled and in a very short time we hope to be worshiping there in full.

Only those who have experienced the loss of their leader or shepherd can know how we do miss our pastor D. L. McMikens, whom God saw fit to claim for his own just two months ago. We feel it keenly and have earnestly prayed that God would send us another good man such as he was. We think our prayers have been answered; for in a few weeks we hope to have with us Bro. Robert Latouche of Paris, Texas, whom I think you know.

Bro Latouche and wife come to us highly recommended by Bro. Lehman. We are striving each day to have everything in readiness for them on their arrival, parsonage and all. We trust God for all good things.

We are yours in Christ, the Birch St. Christian Church, Susie J. Lynch.

Fort Worth, Texas.

The climax of hot weather was almost reached last week when the thermometer bore up to 115 degrees. A nice little shower came Friday, also Sunday, which has reduced the intensity of heat, yet it is still very warm.

We had very excellent services all day Sunday. Hon. J. H. Winn, chief custodian of the Federal Building of this city, was with us in all our services. At eleven o'clock the writer spoke from the subject, "External and Internal Revelations." Bro. Winn extended the invitation in a very appealing manner—Our hearts rejoiced when a young lady made the good confession. Miss Chilton. Christian Endeavor began at seven o'clock P. M., conducted by the pastor. Every one entered so earnestly into the discussion of the subject, "Purity, Temperance, Source of Strength." We were compelled to close before all had a chance to talk. Rev. Barnes of Moreland being present, filled the pulpit at 8 o'clock. He preached an excellent sermon. Hon. Bro. Winn was again asked to extend the invitation. This he did to a very great success. Mr. Johnson came forward to cast his lot with his very faithful wife. He has been a member of this Baptist Church for twenty years. Following him, Mr. Odis Robinson came forward and made the good confession.

Next Lord's Day we shall have baptizing, beginning at four o'clock.

A reunion of the Masonic Lodge convenes here this week, which has made it possible for us to meet a number of warm friends.

Prof. Pratt of Greenville will address the members of the C. E. and Bible School tonight. (Wednesday).

The sisters of the Aid Society were very successful last Saturday, when they served dinner at Dr. Adam's Drug Store. They are successfully repeating it every day this week.

Last Sunday at eleven o'clock, the funeral of Dr. J. M. Mosely was conducted at his home, and he was laid to rest in the afternoon.

A host of friends weep over the loss of Dr. Mosely, who was an excellent physician, and well known for his practice.

Forgive and Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forgive the sinner you have heard. Forget the small faults. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for today, and write upon it for sweet memory's sake only those things which are lovely and lovable.

—Selected.
Benediction of Societies.

"God be merciful unto us, And bless us, And cause his face to shine upon us; That thy ways may be known upon the earth, Thy saving health among all nations." Thru Jesus Christ our Lord.—AMEN

Jennings, Louisiana.

Fellowship.

Mrs. Brown Funk.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and His son Jesus Christ." What a blessed thought that we can have fellowship with the Father and with His son Jesus Christ.

In that heart to heart talk that Jesus had with His disciples just before His crucifixion. He said, "I declare unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and His son Jesus Christ." What a blessed thought that we can have fellowship with our Lord, will cease to bear fruit and have no source of supply for true life; for apart from him we can do nothing.

We are God's fellow workers; we are no more strangers and foreigners, but fellow citizens with the saints and of the household of God if we are working together for the redemption of the world and earnestly desire the salvation of all mankind. May we be able to say with the poet, "I cannot longer silence be; This precious treasure I must share; The Lord Himself commandeth me To tell the Gospel everywhere."

Be hold what manner of love the Father hath bestowed upon us, that we are permitted to have part in saving souls for His Kingdom, in carrying the blessed Gospel light to those who sit in darkness, in bearing one another's burden. But there can be no true fellowship if we neglect to do our part. Mutual helpfulness is the result of true fellowship; for in helping others we help ourselves. We are partners in the work of the Lord, each having equal shares, and each having equal benefits, with responsibility according to ability.

I am so glad there are diversities of gifts, and that each one is needed in this partnership of the Lord. Those who preach cannot say to those who sing or teach, "I have no need of you," neither can those who sing or teach say to those who have gifts of healing, "I have no need of you." The members, which seem to be more feeble, are necessary. Upon those we consider less honorable, may be bestowed more abundant honor, that they may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

To enjoy full fellowship with our brethren in the Lord we must give of our means as the Lord has prospered us. To know the wonderful transformation wrought by the Gospel in India, China, Africa, Mexico, the islands of the sea and our own home land, and feel that we have a part in the going or sending causes our joy to be full.

A due portion of the wealth of the world belongs to God and we should render unto the Lord what is His. Willis R. Hatchkiss says, "I submit to you the question: Is it right to receive, the eternal life from these sacred hands and then give Him only the spare chance we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the word that gropes in its ignorance, in its blindness without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience."

Sometimes we feel that the calls for money are too great, but the opportunities are far greater; the fields are white already to harvest, and if we are to be partners in this work, we must share in the giving.

"Is there too great To give to the heirs of the king's estate? Our time and our talents, our silver and gold, our thoughts and our prayers; Can we aught withhold? That may lead these lambs to the Shepherd's fold?"

The Son has taken a far journey and left His house, given authority to His servants, to each one his work, and commanded the porter to watch. Watch ye therefore for ye know not when the Master of the house cometh, whether at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly He find you sleeping and having no fellowship in the work which He has left for you to do.

There are none too poor to have some share in the Master's work; for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. We can give of our time, or talents, or silver, or gold, or thoughts, or prayers. Surely we will not withhold all of these and fail to enjoy the gladness of heart that comes from Christian fellowship.

"Constant watchfulness is the price of everything worth having."

(Continued on page 7, Col. 3.)

THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

South America.

Since our Board has heard the report from the Panama Conference they have decided, in spite of the overraft in the treasury, to send twenty more missionaries to Mexico as soon as they can be sent into that war stricken land, and four new missionaries annually for five years, which means twenty more to South America. All these will need equipment—land homes—and we must provide for such a venture. Look at the needs as voiced by our own Brother Luman who has made the survey of the fields and forces and speaks from what he has seen: Beginning at Panama itself we find only one evangelical missionary speaking the Spanish language to the 450,000 of the population of the Panama Republic, a republic which owes its very existence to Christian North America.

In Ecuador there has never been one church erected for the preaching of the gospel as we understand it. There is not one organized board of the evangelical churches doing work in the whole Republic of Ecuador. There are some six independent missionaries who are there helping to support themselves, distributing tracts and working as they may, but no organized board in that great republic.

In Peru, in the whole northern half of that great republic, a stretch of territory greater than our thirteen original colonies, not one voice raised for the preaching of the simple gospel of Christ, probably on the field continually not more than seven ordained missionaries.

In Bolivia we have not yet been able to count 100 members of the evangelical churches; a million Indians that have never been touched by the Gospel.

The Minister to Brazil from the United States said the other day: "Oh, would that I had the opportunity of presenting the appeal of these hundreds of thousands of Indians to American Christia n. I cannot understand how you go so far away into the Eastern world and leave these fields unoccupied. In Buenos Aires, the third largest city on American continent, I doubt whether there is such a neglect of religion in any city on the globe, including the great cities of the Orient. Taking it altogether, in that city of 1,700,000 people there are not a hundred churches and temples, Protestant, Catholic, Mohammedan, Jewish, and every other kind; not one place of worship for every 25,000 people. Of the 1,700,000 people you will probably find, you might be able to count in the Protestant and Catholic churches a altogether on a Sunday morning 1,700 people. In the University of Buenos Aires' 5,000 students, hardly five of these who are willing to say they believe in Jesus Christ as their Savior. About 98 per cent of the 50,000 students in the universities of Latin America are agnostic, do not accept any kind of religion. When you speak to the leaders of these countries about religion, they say, "No, we have had enough of that. We want progress. Religion is what have kept us back."

In Mexico, the 3,000,000 Indians there are being touched by no Christian organization, Protestant or Roman Catholic. These eighteen Americans that were put to death in Mexico are ery-
Christian Education

Southern Christian Institute.

Pres. Lehman has gone to Kentucky to attend the State Convention, which we hope will be one of the best ever held in Kentucky.

Prof. Reichel and his boys are pushing things on the annex to the Mansion. We hope to see the roof on ere long.

Eustace Shirley and Oliver Dixon, under Prof. Bebout’s instruction, are to put gravel walks on both the north and south sides of the Chapel, for convenience during wet weather. This means a little more dignity to the Campus scene.

The students that do not work in the field are just commencing to realize what Prof. Vandiver and his boys are doing. Beginning with last week all the tables have been frequently filled with fresh vegetables.

Not very long ago the message reached the campus concerning the serious illness of Miss Rosa V. Brown, National Field Worker (Colored) of the C. W. B. M., at Port Gibson, Mississippi. Our hearts go out in deep sympathy to her and we pray for her early recovery.

The power house boys are having a little vacation until the arrival of the new dynamo belt.

Several loads of slate roofing have arrived for the covering of Allison Hall.

Never call the first day of the week “The Sabbath”

Prof. J. D. Carright, an ordained Baptist preacher, who was for years the champion debater of the “Seventh Day Adventists” of this country, says, “The abolition of the Sinaitic Covenant carries with it the abolition of the Sabbath, so that there is no trace of it this side of the grave of our Lord. The Ten Commandments and the whole Jewish law are done away with and the Sabbath is not binding upon Christ. We say we have gained a little experience, but at too great a cost of effort and time. We say we have gained a little wisdom, but at too great a cost of effort and time.

But what about the small failures and denials that come to us in our daily lives? It hurts to fail. We say we have gained a little experience, but at too great a cost of effort and time. We say we have gained a little wisdom, but at too great a cost of effort and time.

To make one mistake and fall is a part of our education, a detail of the plan of life. But to refuse to learn from it, and go on making the same mistake and failure again and again, would show us deficient in understanding and weak in will. How many people are held back all through life by an unfortunate manner? There is the sharp-tongued person, for example. We find out very early in life that the sharp speech is a mistake. It brings failure, whether we are seeking to gain things for ourselves or for our children. Yet almost any of us can count a dozen persons who have gone through life making that same mistake, and meeting the same failures day after day. They fail with their own families, with friends, with the social world, and with business. Yet some of them decline to learn.

So there are two ways to treat our failures. We may repeat them until they have bound us with the chains of old habits or we can use them as part of our education, and gain a step up with each one.

Do not let failure conquer. God does not intend that His children should fail.

LAKEMOOD, O.

“I Shall Yet Praise Him.”

By ANNIE JOHNSON FLINT.

I shall yet praise Him—though blossoms have withered,
Empty the fold and barren the field,
All the fair promise of harvest has vanished,
Fig-tree and olive have failed in their yield.

I shall yet praise Him—though now the mist shroud me,
Though through the darkness there shineth no star,
Though time delayed be the word of His counsel,
And to all seeming He hideth afar.

I shall yet praise Him for victory given;
Though fierce the setting, His prayer cannot fail;
Till the fourth watch He may leave me in darkness;
Then clouds shall lift and the light shall prevail.

I shall yet praise Him who knoweth my pathway;
For all His leading through desert and sea.
For the sure purpose that standeth forever,
For all His purpose failed unto me.

I shall yet praise Him—mute mouth filled with laughter,
Silent lips opened and tongue tuned to song;
Surely praise waiteth; joy, crown for my reap ing.
Cometh to harvest, though lingering long.

“Up, out of the tangle of sin and shame
His love has lifted my soul,
And the healing touch of the Son of God
Has freed me and made me whole.

“From pain and death and sore defeat,
I rise to the heavens above,
And come back to earth to repeat the song,
Of the power of redeeming love.”
The Bible School.
Sunday School Lesson
for August 6.

THE GREATEST THING IN THE WORLD.
1 COR 13.

GOLDEN TEXT:—Now abideth faith, hope and love, these three; and the greatest of these is love. 1 Cor. 13-13.

TIME:—56 or 57.

PLACE:—At Ephesus.

INTRODUCTION:—Paul has been speaking of gifts. These Corinthian brethren possessed a variety of gifts. Some had knowledge, some were prophets, some had power to heal, and some to speak with tongues.

I THESE AVOID NOTHING WITHOUT LOVE.

1. Paul criticises by creating, by showing a better way. These Corinthians desired to attain excellence, to be wise, to be able in today's lesson to the cause of temperance.

II. CHRISTIAN LOVE MANIFESTS ITSELF.

1. It is patient. Love puts up with folks and goes along with them. Love is a fixed star, not a falling meteor.

2. It is kind. Kindness is love at work.

3. Enveth not. Envy is skin to hate.

4. Love does not say, "See how great I am!" It is not building monuments for itself.

5. It is not puffed up like a soap bubble. The inner life shines out. And so it is with the other virtues mentioned.

III. LOVE NEVER FAILETH.

This means that love does not drop out of existence. It continues. No other power in the world is so great. The learning, the prophecy, the tongues shall pass away, but love remains.

Love is growth. But it is a growth that we control. One should not live as the life is a holiday, but rather that it is an education. The longer one lives, the more he is able to appreciate these sayings of Paul.

WE ARE TO APPLY THIS TEACHING IN TODAY'S LESSON TO THE CAUSE OF TEMPERANCE.

1. The motive that leads us to oppose the liquor business. Are they to get influence, or position, or office? Do we love the people who are harmed and ruined and do we want to help them by freeing them from these burdens of intemperance? No other motive is worthy. We should teach against strong drink. We should do all we can to help school the children against it. Become interested in the young people by doing something for them. As a teacher in the Sunday School, you can impress these lessons.

As parents you can bring up the young folks in the church and start them early in religious work.

D. R. B.

Obituary.

Dear Editor:—Please allow me space in your valuable paper to report the death of Mrs. Mattie Johnson. She departed this life Wednesday, July the 5th. She was the wife of our known F. C. Johnson who was a competent teacher of Clay County. He died some five or six years ago. They both were faithful Christians of Johnson Chapel. Great honor and credit should be given Mrs. Bettie Johnson and Mrs. Jannie Moore and other relatives and friends for their kind attention given to the sick, Mrs. Johnson left two Brother and many relatives and friends to mourn their loss.

S. C. Calvert

The Christian Life.

To play through life a perfect part, Unnoticed and unknown;
To seek no rest in any bart Save only God alone;
In little things to own no will, To have no share in great,
To find the labor ready still, And for the crown to wait.
Upon the brow to bear no trace, Of more than common care;
To write no secret in the face For men to read it there;
The daily cross to bear and bless With such familiar zeal
As hides from all that not the less
Its daily weight you feel;
In toils that praise will never pay To see your life go past;
To meet in every coming day Twin sister of the last;
To hear of high, heroic things, And yield their reverence due,
But feel life's daily offerings Are far more fit for you;
To woo no secret, soft disguise, To which self-love is prone;
Unnoticed by all other eyes, Unworthy in your own;
To yield with such a happy art That no one thinks you care,
Yet say to your poor bleeding heart, How little you can bear;
Oh! 'tis a pathway rough to choose, A struggle hard to share
For human pride would still refuse The nameless trials there;
But since we know the gate is low That leads to heavenly bliss,
What biser grace could God bestow Than such a life as this. —Selected.

War Is Essentially Evil.

(Rev. J. W. Diggle, D. D., in The Hibbert Journal.)

All war is indeed essentially anti-Christian. For if Christianity means anything at all, it means brotherhood and love. War, on the other hand, is the negation of brotherhood and the destruction of love. By no possibility can Christianity and war be harmonized. They are diametrically opposed to each other. Their origins and springs are fundamentally contrariwise.

The root of Christianity is love. Its fruit is also love. Where love is not, Christ is not. But war is not born of love. War is always born, on one side or both, of envy, greed, corenessness of possessions, or lust of power.

You may Christianize, through the help of God, the results of war; but neither God nor man can Christianize war itself. War is the doing of the devil and a fruit of the flesh; and
DEAR EDITOR:

I enclose herewith my report as Evangelist for the quarter just ended. I have visited and preached at the following places, Briner, Holy Rock, Bonneau, Holly Hill, Alvin, Holy Rock, Bonneau. I have made out a statistical report of churches in this State. Miles traveled 915, letters mailed 29, postals 28, money received and collected in State, First District board $6.00, Second District board $5.00, Third District board $1.00, Twenty Mile Creek Church $3.00, St. James $5.00, Holly Hill, Alvin, $6.65, Holy Rock, Bonneau $1.35, total $23.00. Car fare and Horse hire $30.04. At the last mentioned points where I have been supplying for a little over a year the results have been very gratifying. At the Alvin Church the services were not large but the Church is greatly strengthened. The officials and members are in harmony and are all actively engaged in church work.

At the Bonneau Church which was well nigh dead with only four members holding on when we took up the work there. We are now having additions at nearly every service. On the first Sunday in this month at the morning service a young Methodist preacher of good character took his stand with us, whom I baptized in the afternoon. And at the night service another man made the good confession. And a number of others are expected to unite with the church there. The work in general is moving steadily forward and the outlook is bright with promise if we grow not weary in well-doing.

Yours, in service,

J. L. Wood.

THE GOSPEL PLEA

Dale, South Carolina.

Editor of Gospel Plea:

Allow me, through the columns of the Plea, to try and reach the brethren in South Carolina. We do not allow an item from South Carolina to pass. We are looking forward to our Annual. Come, Bro. Williams, speak out. What do you wish us to do? No certain sounds, speak out. Where is our Corresponding Secretary? We do not hear from you through the Plea. Alright, Brother Wood, Keans Neck is working for you, remember.

On the second Lord's Day in June we met with the "Creek" and at the gospel invitation two young ladies came forward and made the good confession. At night we preached to an attentive audience at Ehrhardt. There are good people at Ehrhardt, Bro. and Sister Bill Esley Kearse, Brother and Sister Loyd Moore, Brother and Sister William Brabbam, and Elder Jones and family always have an encouraging word for us. They have a live school at Ehrhardt. We hope Bro. Moss will note this.

On the fourth Lord's Day we preached at Celestial Baptist Church near here, and at night met with the A. M. E. Church here and witnessed an excellent program on Children's Day. It was at this time we witnessed an unusual sight; the dawning of the reign of peace. Methodist, Baptist, and Presbyterian united with us in a day of service for Him who died for us. The good people of Dale were out in force. Mrs. Chas. Conkay and Mr. Cunningham rendered an excellent duet. Miss Moseley sang a solo and as her soft and well trained voice filled our building, our hearts thrilled and we thought of the many talents that lie dormant, only awaiting the opportunity to burst forth in praise of Him, amongst the children. Mrs. Alston, Clark, and Mr. J. T. Maxwell sang several choruses. Mrs. Jones read a paper on "Personal Parity Amongst Girls,". This was well read and highly applauded. We would like to get it in the Plea. We thank all who cooperated with us in nailing our flag to the top of the mast. We raised nearly $4 for our missionaries.

On July the fourth, as guests of Messers Aiston and Oakeley, we went over to St. Helena Island, where we found nearly two thousand people from Savannah, Beaufort and the adjacent islands. Prof. J. E. Banton of Penn School and also State College Agricultural demonstrator, was the leading spirit here. He kindly spared us a few minutes of his time to show us a part of his crops and his pleasant home, also the industrial building. We met nearly all of the workers at the school. Their courtesies made a great impression on us. We were also shown several samples of canning demonstrations. We are indeed richer in knowledge and have a heart-felt gratitude to all engaged in the uplift of our people.

We are planning to meet Prof. Banton before crops are gathered so as to have something to talk about in our travels out into the byways and hedges. We again thank the teachers from Beaufort, Dale and the school for their courtesies in making that a red letter day in our lives.

The second Lord's Day in July found us at our post at Three Mile Creek Church, where, in spite of the threatening appearance of the weather, a goodly number were out to witness the baptism. Elder Scott Glover assisted us. After baptism and services, the right hand of fellowship was extended the candidates. On Monday morning we were called on to attend the solemn rites at internment of Sister Ida Moye, whose remains were brought over from Savannah.

Bro. W. Brabbam, H. W. Edwards and W. S. Kearse, you are hereby appointed as judges in the boys' corn contest. We have seen many specimens of corn in the two clubs and the contest will be close. The prize "pig" is doing well. We are pushing the c honour at Dale, we have several beautiful samples. Now young ladies at the Creek, the contest is on, you must organize into a club. We are looking to the young people at Ehrhardt to make a good showing.

We are planning to have Prof. Banton as well as one of our national workers with us this fall.

Yours for the work,

Edwin F. Jackson.

Sumter, South Carolina.

Dear Editor; I enclose herewith my report as Evangelist for the quarter just ended. I have visited and preached at the following places, Briner, Holy Rock, Bonneau, Holly Hill, Alvin, St. Peters, Summerville, Galllee Baptist, Round, St. James, Hartsville, Three Mile Creek, Ehrhardt. Held a meeting at Alvin and assisted one at Three Mile Creek. Added to the churches by confession 3, from denominations 2 and baptized one. Held Conferences with church officials 4. Set in order 1 church, ordained one Elder and one deacon. Sermons and addresses 20, district meetings attended, 4, collected data for and

South America.

[Continued from page 4.]

Our interventionists are crying out today. We are going to intervene with a sword, or are we going to give them the gospel of Christ and of peace?

There are ten republics in South America not including Panama and the Guianas. It has the largest rivers, the greatest mountain ranges and the densest forests of any continent in the world. There are 300 tribes of Indians many of whom have not been reached by either Catholic or Protestant. The population of the continent is about 50,000,000 and 40 million of these have never had the gospel presented in a way that they could understand.

The Priests bitterly oppose Protestant teaching. By these the Bible is pronounced an unreliable book which will corrupt the minds of those who read it. No continent of the size and population of South America has so few missionaries.

True religion always expresses itself in deeds of kindness. The feet of Jesus carried the religion in.

Christian Index.
Where Cross The Crowded Ways.

"This is only a half truth the poet has said,
Of the house by the side of the way;
Our Master had neither a house or a home,
But He walked with the crowded day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good,
But service is found in its truest sense,
When we walk with the crowd in the road.
So I say, let me walk with the crowd in the road,
Let me seek out the burdens that crush;
Let me speak a kind word to the weak,
Who are falling behind in the rush.
There would be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.
Then tell me no more of the house by the road,
There's only place I can live—
Its there with the men who are toiling along,
Who are needing the help I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said,
But the Master is bidding us carry their load,
"For your rest waiteth yonder ahead."
I could not remain in the house by the road,
And watch as the toilers go on,
There faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side; I'll speak in good cheer;
I'll help them to carry their load,
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.
Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work amidst the heat of the day,
And I'll help faltering brothers along,
Too busy to live in the house by the way,
Too happy for such an abode;
And my heart sings its praise to the Master of all,
Who is helping me serve in the road."

---

THE GOSPEL PLEA

WANTED: At the Virginia Christian Orphanage (colored) Stuart, Virginia, a man and Wife who have no children to take Charge of the Home as Superintendent and Matron. They must possess the following qualifications:
1. Must be good pious Christians.
2. Having a Normal education.
3. Having a thorough knowledge of farming.
Any one desiring the Position may write Rev. R. L. Peters of Winston Salem North Carolina.

P. C. Bankston, EDWARDS, MISS.

Headsquarters for Men's Palm Beach Suits, Panama Hats and Walk-Over Oxfords.
One Price to All The Famous Kabo Corset. For sale by P. C. Bankston Price $1.00 and $1.50 each.

IN SELECTING A BANK

The matter of first importance is safety—convenience is the next. Safety means preservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty Fund of the State of Mississippi is to preserve you from loss and to free you from discomfort or trouble by assisting in the speedy withdrawal of your money from a bank if it fails.

Not all banks are protected by this fund. Our bank is our safety and convenience are unsurpassed.

THE BANK OF EDWARDS EDWARDS MISSISSIPPI
HELPFUL
To All

The State and the Child.

The old notion that ignorance and goodness and usefulness can flow from the same fountain is one of one of the most stupid of thoughts. The ignorant mind is always unreasonable, shows a tendency to viciousness, and is always helpless. He who mistakes the docility of the slave for goodness and usefulness is himself in the power of the bond of inequality.

The first step, therefore, towards a better state of society is to correct this erroneous notion in the minds of those in authority. A few years ago we had a few political leaders in our Southland who made it the burden of their speeches that the Negro should not be educated. The unthinking accepted this and the reflex influence of this effort was such as to startle the Negro and thus to encourage his education; but its reflex influence on the white people who accepted this doctrine was such as to threaten all school work among and for white children. The only reason it was not fatal to it was that the school men all over the state rose up in earnest and combatted its influence.

The state cannot commit a greater crime than to let a single child grow up in ignorance. It matters not what race it belongs to, it becomes a menace if it has not been taught right.

In Mexico the peons are Indian, half Indian, and Spanish, but all have an equal detrimental influence on the affairs of the state. All are equally a temptation to designing leaders like Villa and Huerta. Mexico can make no progress until somebody gives her a new generation of men who are taught right! The same thing will happen in our Southland if we do not awaken at once. It matters not whether the ignorant ones are "niggers" or "red necks," both will make it equally impossible for our state to rise, and both will be equal temptations to designing political leaders and, a little later on, to partisan bandits.

The first step in degeneracy where ignorance abounds, is immorality. This we already have. If any man doubts this, let him investigate for himself and he will be appalled. A faithful Colored minister who assisted to make the investigation in a certain town said, "I pity the white girls of this town. They must all take nigger leavens!"

This state of affairs must soon end in race degeneracy and this soon leads to race suicide and then comes the bandit to gather up the fragments.

The state of Mississippi should, at its next term of the legislation, pass a compulsory school act and then they should appropriate a million dollars to build school houses. This should be appropriated on condition that the local community furnish half, either by subscription or by taxation. The state should go at it in earnest to prepare another generation of efficient men.

But we must remember that the public school alone cannot give us a generation of men and women who will be morally as well as intellectually efficient. The ward politicians, the state bosses, and the corrupt high financiers are all men trained in our high schools and colleges. Intellectual development alone will not redeem a people. The moral training must be given in the home and the Sunday school. The state school cannot do this work, except in an indirect way, but it can be a tremendous aid. It can hire for public teachers only good Christian men and women, and it can freely give credit for the work done by the church school. On the other hand, the Sunday school cannot do the work done by the public school. The Sunday school can neither accomplish anything with densely ignorant pupils, nor is it able to give them the education that makes them intellectually efficient. The state should boldly launch out and give us a compulsory school system and then say to the church, "It is now up to you to give our children such a training as will make their efficiency complete." Our state is in a reasonably good condition to begin. The missionary schools for the Negroes have given the state a well equipped set of Negro teachers and the advanced Sunday school work has done much to fit white teachers. All we now need is a state-wide campaign to induce the legislature to give us the laws.

"Every failure teaches us the way not to do things—that ought to be worth something to us."

Isaiah Vision and Benedict Drift.

Isaiah is a business man of great prominence now and he would have been the last man in the world to think of becoming a preacher, but he has been doing such efficient Sunday school work and has made such good talks to the children, that the people are sending him invitations to come out to school houses in the suburbs and the country out from town to preach. His preaching is simple and to the point, and the heads of families are getting to feel that they have a duty to the children that they have not discharged. It is hard to measure the influence he has for good. He knows all the boys and girls and they like him.

Benedict, on the other hand, is very downcast since he got out of his scrape of blowing up dipping vats. He was clearly guilty, but, by getting some friends on the jury, he was cleared. Last week a gang of boys decided to whip a trifling colored boy, and Benedict was right there, for he relishes such things greatly. He imagines himself the keeper of the dignity of the community, tho it is generally known that beneath the surface Benedict breaks every law of society and social order. He is getting to be a fearful menace to human well-being.

The Dreamer.

Amid the thunderous traffic of the town. There dwelt a tranquil soul who dreamed his dream Of sunlit hills. 'Mid all the mighty stream Of mammon slaves heonly wore a crown— His eyes turned heavenward while theirs looked down. His thoughts were truth while theirs were hollow lies; His words were song while theirs were groans and sighs. Like other mortals 'mid those buildings brown He lived and moved, but where his footsteps trod The wise were heard: "Behold, a man of God!" He mingled with the crowd yet walked alone; And why? His heart was tender, theirs a stone. A knightly minstrel of the times of old Whose human heart Love's heavenly kingdom held.

Lucien V. Rule.
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ......Per Year $1.00.
Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 262

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 265, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All Subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 5, 1916.

Personals and Editorials:

— A new department will appear in the Missionary Titings entitled “Negro Missionary Societies.” This will be helpful for it will enable every one to see just what is being done in this field.

— Prof. Moss is attending the Arkansas convention and from there will go to the Missouri convention.

— President Lehman is planning to attend the Tennessee, Missouri, and Kansas Conventions.

— Prof. Moss is getting up a symposium among the old S. C. I. students which will be published soon.

— Miss Rosa V. Brown is improving but rather slowly. We hope she will soon be relieved from her suffering.

— The recent Kentucky convention elected C. H. Dickerson as State Evangelist. This is an excellent choice. We look for that state to forge ahead in both missions and evangelistic efforts.

Two Leper Societies.

There is a Leper Colony in Louisiana, where about 115 men and women are being treated.

On December 13, Secretary Lehmann, Dr. Hunter of Baton Rouge, State President, Tom Milliken, of the Louisiana Union, and some other workers, went out to the Colony to organize Christian Endeavor work.

We found a great interest and enthusiasm about the matter, and organized two societies—one for the men and one for the women.

We need money to pay for at least ten copies of the Christian Endeavor World to be sent there at $1.00 each, and $2.00 to pay for ten subscriptions to the Dixie Endeavorer and money for the C. E. plus for the patients to wear, and some money to help pay for some wheel chairs for some of the patients who are not able to get around without them. Who will help in this matter? Send your money to Southern States Secretary, Karl Lehmann, Ensley, Ala.

Help bring a smile sunshine into these lives.

— THE DIXIE ENDEAVORER.

Kansas City, Missouri.

The fourth Sunday in July was one of the great days in the Second Christian Church of this city. Nine men were ordained elders and deacons of the congregation. Elders G. A. Terry and J. D. Smith of Kansas City, Kansas, were with us and spoke to the church and those to be ordained. Elder Pierse, the president of the Missouri State Convention, and Elder Ross were also with us and added much to the good of the services. The church now has an ordained ministry of twelve men.

— Prof. Lee, principal of the High School, and Secretary De Frantz of the Y. M. C. A. were with us during the day and expressed themselves encouragingly and as greatly helped in being in the services.

There have been fourteen additions in the regular services since June 9th, seven by consecration and baptism, four by letter or statement and three from the denominations, all adults.

More than five hundred dollars have been raised since the above date. They have a heavy church debt, but financially they are a “Red Blooded” set, and have matters well in hand.

The Bible School, C. E. Society, Young Ladies Mission Circle, Auxiliary to the C. W. B. M. and Aid Society are all getting a larger vision. Indications are good for Greater Kansas City getting on the Missionary and Educational Map of the church.

We are encouraged and thankful in seeing Texas leading all the states combined in raising educational money. If signs don’t fail us, Texas and the Jarvis Christian Institute will have re-enforcement during the next missionary year.

Bro. John T. Watkins, one of the faithful business men of the church here, and his very excellent and faithful wife returned last week from Indiana, where they visited their many relatives and friends.

Our household goods, Mrs. Alphin, boy and dog are here and we are at home at 2316 Highland Ave., Kansas City, Mo. Mrs. Alphin will leave next week, as a delegate from Texas, to attend the National Association of Colored Women’s Clubs in Baltimore, Maryland.

We have found this field here just what we knew it to be—a very difficult one—but fertile and with some splendid workers. We have accepted a unanimous call to labor with them in the word and doctrine as long as we can stay on the job.

— William Alphin.

To The Fore.

Move to the fore, Men whom God hath made fit for the fray. Not yours to shrink, as the feeble ones may; Not yours to parley and quibble and shirk, Ilf, for the world, if ye do not God’s work. Move to the fore!

Move to the fore, Say not another is fitter than thou— Shame to the macho that sits on thy brow! Own thyself equal to all that men may. Case thine evading; God needs thee today; Move to the fore!

Move to the fore, God himself waits, and must wait, till thou art come. Men are God’s prophets though ages lie dumb. Halts the Christ-kingdom with conquest so near? Thou art the cause, then, thou man at the rear. Move to the fore! — James Buckman.

He that can not forgive others, breaks the bridge over which he himself must pass if he would ever reach heaven; for every one has need to be forgiven.

— Herbert.

RISE UP, O MEN OF GOD!

Rise up, O men of God! Have done with lesser things; Give heart and soul and mind and strength To serve the King of kings. Rise up, O men of God! His kingdom farries long; Bring in the day of brotherhood And end the night of wrong. Rise up, O men of God! The church for you doth wait; Her strength shall make your spirit strong Her service make you great. Lift high the Cross of Christ! Tread where His feet have trod. As brothers of the Son of Man Rise up, O men of God! — selected.
THE GOSPEL PLEA

We have in mind that we are going to meet a great convention this year in Rogersville, Tennessee.

The downpour of the heavy rains has given us a rise of about 46 ft. in the Tennessee River. The thousands of acres of corn and cotton in the Tennessee River Valley is overwhelmed in water. From 1 ft. to 20 ft. is completely destroyed.

A number of our members who have 40 to 100 acres crops, have lost all. Too late to plant again. Because of this great loss of crops, the people here have to plan to take care of this condition.

We will leave here July the 31, by the way of Lexington, Tennessee, Nashville, Chattanooga and Knoxville, for the Annual Convention which will convene at Rogersville, Tennessee.

Yours in the Master's Service,

W. P. Martin, Evangelist.

Fort Worth, Texas.

We have had three cases of sun stroke in this city within the last two weeks. The third case occurred last Friday afternoon, but it is thought that the victim will recover. He seems to be a laboring man of middle age, and is not known by those who have him in charge.

Prof. Pratt of Greenville attended the Grand Lodge Session here last week and was excused from his post of duty on Wednesday evening to attend Mid-week services at the Annie Street Christian Church. The Christian Endeavor and Sunday School tried to have all their members to be present. There were a goodly number out though not all. Every one enjoyed the most splendid address. As a result, we are planning to send four delegates to the convention at Greer ville. Hon. Brother Winn was also present and spoke some very helpful words to us. In most cases we have an excellent mid-week service. We are striving for its perfect attendance. We want the entire body of the church to be present once, and get on its knees, and all pray. Oh, there is much power in prayer.

On returning from the Texas and Pacific station last Saturday, we passed a gentleman who was bowling pitch in a large round kettle. To stop and look down upon the steaming hot pitch would make any S. C. I. boy think of Smith Hall No. 1, also Michelle Thompson, Robert Gooden and Mr. Prout.

The conversation grew very interesting with the gentleman when we learned who each other was. He was converted to the Christian Church almost twenty years ago in a Sunday School conducted by Elder Preston Taylor. How glad he was to hear of Elder Preston Taylor, and his liberal gifts, of the S. C. I. and its work, the Gospel Plea and its message. He came to this city fourteen years ago and finding no Christian Church he and his wife went into the A.M.E. and are very faithful workers. He had not heard of the Annie Street Mission here. He desires to be remembered to Brother Preston Taylor.

He was baptized him twenty years ago (he thinks) three miles from Millescup, Kentucky. The interest Brother Taylor created in the Bible School there still lives in his memory.

This man is known as Henry Wickliff; his address is 1221 Bryan Street Ave. Fort Worth, Texas. He is a laboring man who is well thought of and makes a good salary. I do not count the few moments lost that we spent together.

Arby Jacobs.

Danville Kentucky.

Editor of the Gospel Plea:—

Please allow me space to say a few words about our convention. The Bible School Convention of the Christian Church convened Monday, July 17th, and was opened by Bro. C. H. Dickerson, your humble servant being sick. A very interesting program was carried out by the different delegates. Brother Franzene of Louisville, Kentucky was present and made a splendid address in which he called for a greater Bible School. The entire body enjoyed it.

Monday evening we were able to be present and opened the session at seven-thirty o'clock, at which time we finished up some parts of the program which was not finished. Then we made our address and it was turned over to the business committee, and our good Brother Moss, who had traveled some six hundred miles to be with us, came forward and gave us a message which was full of good things. We will soon see it in the Plea.

Tuesday was a full day. We began it with a Workers Conference after which we carried out our program. A number of things which pertain to Bible School work was discussed. One which was very prominent was "Value of Punctuality." It brought out many good thoughts to us.

The educational program was a great success. Prof. O. Singleton was selected in the place of Elder H. L. Herod, who was unable to be present on account of illness, to deliver the Educational Address, which he did with much credit to himself and the occasion. We will have it in a tract form after a while. Hope every one who will receive one will read and reread it; for it will be well worth it. Bro. W. H. Dickerson, brought us a message from our school in which we were able to learn a whole lot. Then our good Brother Lehman spoke on "Our Task." His message was full at that hour. It was somewhat late, so after some remarks by Brother C. H. Dickerson, Brown and your humble servant the treasurer came forward and the choir gave us some good singing. It would have done you good to see how our people came forward and gave their dollars, halves, quarters and when it was all over, our good treasurer, Brother

Continued on page 7, Col. 3.
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, And bless us,
And cause his face to shine upon us;
That thy ways may be known upon the earth,
Thy saving health among all nations."

Thru Jesus Christ our Lord — AMEN

Missionaries of the Christian Woman's Board of Missions to Mission Fields Outside of the United States

Mr. and Mrs. John N. Biirma, Rath, United Provinces, Hamirpur District, India.
Miss Noma Beegeman, United Provinces, Hamirpur District, India.
Miss Anna B. Cowdrey, Bina, Central Provinces, India.
Mr. and Mrs. E. A. Lines, Piedras Negras, Mexico.
Mrs. Bprtha F. Lohr, India (detained by war).
Mr. and Mrs. W. C. Macdougal, India (on leave of absence).
Mr. and Mrs. James P. McLeod, Mahoba, United Provinces, Hamirpur District, India.
Mr. and Mrs. N. Madsen, Pendra Road, Central Provinces, India, B. and N. Ry.
Miss Fannie Malone, Piedras Negras, Mexico (address Eagle Pass, Texas, Box 355).
Mr. and Mrs. W. G. Menzies, Rath, United Provinces, Hamirpur District, India.
Miss Florence A. Mills, Bayamon, Porto Rico.
Miss Mary Irene Orvis, Mexico (on furlough).
Mr. and Mrs. W. G. Menzies, Hath, United Provinces, Hamirpur District, India.
Mrs. Bprtha F. Lohr, India (detained by war).
Miss Clara Ida Hill, Mexico (on furlough).
Miss Nannie F. Hopper, Mexico (address 25 Madison Avenue, New York City).
Miss Clara Ida Hill, Mexico (on furlough).
Miss Nannie F. Hopper, Mexico (address 25 Madison Avenue, New York City).
Miss Elma C. Irellin, Piedras Negras, Mexico.
Miss Nora E. Siler, Bayamon, Porto Rico.
Miss Emma Jane Ennis, Bila~pur, Central Provinces, India.
Mr. and Mrs. W. E. Gardon, India (on leave of absence).
Miss Lulu E. Gartun, Jubulpore, Central Provinces, India.
Miss Florence A. Mills, Bayamon, Porto Rico.
Miss Ninnie M. Johnson, Bilaspur, Central Provinces, India.
Miss Minnie M. Johnson, Bilaspur, Central Provinces, India.
Mr. and Mrs. M. B. Wood, Bayamon, Porto Rico.
Mr. and Mrs. James P. McLeod, Mahoba, United Provinces, Hamirpur District, India.
Mr. and Mrs. W. C. Macdougal, India (on leave of absence).
Miss Emma Jane Ennis, Bilaspur, Central Provinces, India.
Mr. and Mrs. E. A. Lines, Piedras Negras, Mexico.

Builders of Character.

When the Christian Woman's Board of Missions gave to the children and young people the work of erecting buildings for its Mission Stations, it committed to them a great trust; and when it is understood that building can proceed no faster than their willing hands and loving hearts can furnish the means for it, and also that the children in Orphanage must largely derive their support from the same source, it is readily seen how important is their work, and how needful it is that they who have the directing of it should be possessed of information, consecration and system. They should have a knowledge of the mission fields and their needs, the workers employed in each and some idea of the progress of the work, that they may be able to interest and enthuse young minds, and make the object of their labors seem real and tangible. They should be consecrated, mind and soul and strength, to this great work, that they may lead those who are under their charge in loyal, unselsh service as children of the King. And it is just necessary that the work of the young people should be systematically conducted as it is that of the Auxiliary should be, if the greatest good is to be accomplished.

The great, underlying motive in this work is not the raising of money, however grand may be the purpose for which it is used. This is only a result, while the motive should be the sowing of good seed in the garden of childhood. To use the figure that especially belongs to them, while they are working diligently to raise the funds with which to build houses of brick and stone, we want to help them to, at the same time, build characters which shall be imperishable, to lay the foundation good and deep for a true manhood and womanhood, and to make of their hearts little temples for the indwelling of the Christ-like spirit.

The Young People's Department has to deal not only with what is everywhere recognized as childhood, but also, with that slightly advanced stage of development, where with the consciousness of increasing strength, often comes restlessness and, perhaps, impatience with many things which thought to belong especially to childhood; but as the English language has no word in current use by which parents may speak of their sons and daughters except as children, even though their hair is silvered with age, so also, the mother organization, the Christian Woman's Board of Missions, delights to lay its loving hand upon the Intermediate who are working with us as well as the Juniors and Band members, and say: "These are my children." They should be tenderly cared for, and furnished with needed help in their work in order that the best results may be reached. The organ of the Young People's Department is a monthly paper called The King's Builders. It contains the National Superintendent's letter, always full of information and suggestions, letters from missionaries, pictures of them and sketches of their lives, pictures of the buildings erected, stories, programs, and notes for meetings, poems suitable for recitations, an occasional map or sketch of the buildings erected, letters written by "Builders" in various places, amounts raised by different societies. It is very essential that paper should be widely circulated and read with care if we would see an enthusiastic support of the object which it advocates, for no one can be interested in a work unless he is informed in regard to it.

Continued on page 8, Col. 1.
CHRISTIAN EDUCATION

SOUTHERN CHRISTIAN INSTITUTE

Work on the mansion is progressing nicely. The top will soon be ready for the roof.

The fine young Holstein bull given by the I. C. Rail Road has been received. He weighs nearly one thousand and is a fine animal. Some cars of coal are being received.

Miss Nancy Jennings who has been spending some time in Nashville, Tennessee, spent two days at the Institution. She will again teach at Jarvis Gray.

On Jan. 5, 1820, the good ship Elizabeth, purchased by the society for the purpose of transporting the colonists across the mighty deep, sailed from New York harbor with her first load of Negro passengers.

Liberaia, a Field of Missionary Activity

PETER C. DUNSON

The writer of the following article is a native African from the Congo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought out of heathenism and consequently become Christian citizens of Liberia.

I.

There are many of you readers perhaps who are not acquainted with Liberia. Even the name may not be familiar to some.

Be it as it may, before going into any discussion of the subject, let us first acquire a little historical knowledge of the country, Liberia. Its History—

As early as A. D. 1818 or 19 there were many whites who had begun to revolve the wheel of abolition in this country. Consequently many Southern slave holders had begun to sympathize with them. But as the political as well as the religious and moral atmosphere of the South was so filled with the sentiment of slavery, it was useless for any one individual to free his slaves. In fact it was safer for them to keep them in bondage under such a master, because inasmuch as he was kind enough to free them, he was kind enough to give them good treatment. Should they have been set free they might unfortunately have fallen into the hands of some cruel master. So for a while everything seemed hopeless for the poor unfortunate Negroes.

Finally a new idea crept into the minds of some philanthropists among the abolitionists. The project of purchasing a territory in Africa to be colonized by freed Negroes was proposed. The States of New York, Mississippi and Maryland were the first to bring forth the question. As a result, a society was formed with its headquarters at Washington, D.C., under the name of the American Colonization Society. The purpose of this society was to purchase a territory in Africa as before said and every slave holder who was willing to free his Negro could do so, simply by turning them over into the hands of this society. In 1819 the society sent out Mr. Ebenezer Burgess to explore the African coast and secure a suitable site for a settlement. Having returned with a satisfactory account, preparations were made to send the first shipload of freed Negroes back to their fatherland.

On Jan. 5, 1820, the good ship Elizabeth, purchased by the society for the purpose of transporting the colonists across the mighty deep, sailed from New York harbor with her first load of Negro passengers, 69 in number.

Dear Readers: having had the opportunity to be present at the Mississippi State Sunday School Convention held in Hermannville, July 21-23, I am more than pleased to tell you just a little about it.

We opened with a great session, and closed with the best. Every session was a success. The Spirit of God prevailed throughout the convention. If the other fellow attended he was afraid to uncover.

I am happy to say that Bro. P. H. Moss, our National Field Secretary was present and whole his say and was heard. He made a lasting impression in the State and it will mean better Sunday schools. His messages were wonderful. They will never be forgotten. He was recognized by the convention as one of the greatest Sunday school workers in the world.

The time has come for greater things for the Sunday schools in Mississippi, and we have Bro. R. A. Jackson, our president, a man who is able to lead the way to higher things if schools stick to him and. I am sure they will from now on.

The first day Bro. Moss spoke and others, and the writer preached. The second day was a real day of business but this was laid aside to listen to a second message from Brother Moss and a sermon from Brother Yarber. On Saturday night all business was about finished. We listened to a great sermon from Dr. W. A. Scott of Jackson. He preached a noble sermon. Sunday was a great day for the school to rally. If I have made no mistake $73.60 was the total collection for the convention.

The convention gave to Bro. P. H. Moss $5.00. Dr. W. A. Scott introduced a resolution that each member of the Sunday school should pay 25 cents annually. It was carried. This will mean larger things for the school.

Brother Moss surely cleared the road Sunday morning. Every time he spoke it was best, Brother B. C. Calvert preached a great sermon Sunday at eleven o'clock. Indeed he measured out the gospel truth to all who were there to hear and each fellow there got his part whether he will take it or not. I do not know, but this I do know it was measured out.

I trust that each superintendent, teacher, and preacher got enough inspiration to tide him over the year before him. I cannot think it possible that any one who listened to P. H. Moss can go back home and sit down on the stool of do nothing and leave the Bible school and church to grow by themselves. I trust from now on that every brother and sister will put his or her shoulde to the wheel and do all he or she can to push forward the cause. Brother Moss.

This convention means something if you meant half what you said and did at it.

We hope each school will strive to get the ten subscribers, five for the Plea and five for the Christian Informer. It is your duty if you will do it. You can do it. Do not say I can't and do not for get that you are to send news to the Plea and Informer each month about your school. Let us awake and be about the Master's business.

I tell you we did what the people thought we could not do. We had a convention from start to finish without any quarrel. Now let us advance another step and show that we can do some other things people say we can't do, greater things than this we shall do during this next conventional year.

Let us all remember we can do something to help to forward the cause of the Master. If we are not working Christians we are not true Christians. It was very often expressed in the sessions that we talk too much and do too little. Let us henceforth talk less and do more service for the great Cause for which the Master gave His Life.

Will say more next week.

H. G. Smith.

"What keeps us from enjoying the treasures of the universe is the hereditary resignation with which we tarry in the gloomy prison of our senses. Watch every occasion to break through the magic circle of our blindness."
The Gospel Plea

The Good Confession—Its Necessity.

The Good Confession is not the golden harvest gathered from intellectual sowing, but the fruitful product of divine revelation. When Peter had climbed to the sublime heights of his newly acquired conviction, he confessed, "Thou art the Christ, the Son of the living God." Every great doctrine springs from some great beginning. The majestic oak never springs from a peanut. The good confession is the divine seed from which the spiritual life of Peter subsequently grew. The Master pronounced a blessing upon this servant for his confession, and affirmed at "Bless and blood hath not flowed this unto thee, but my Father which is in heaven." Here the Lord asserts that his supernatural origin is made known, not through human wisdom, but through divine revelation. The deity of Jesus rested then, as it ever must rest, upon the revelation of God. Our faith in his Sonship is built up upon this immovable foundation.

When Jesus began his public ministry, all, with but few exceptions, were utter strangers to him. They were ignorant of the presence of his message, his mission. As his teaching developed, different men formed different estimates as to what he said and did. In time these options grew into violent antagonisms or into reverent worship. If we briefly trace these diverse estimates to their full growth, we can see the more vividly the rise of the sun, shall the first be blotted out? When, then, hath this man all these things?" "This man," to them, was a common son of a common carpenter. He was a son of this questionable Mary. He was the ordinary brother of those ordinary brothers and sisters. To them he was not a person of quality. What was then developing this age, in the breed and in the environment of Bethlehem or Nazareth, to produce a teacher with such marvelous wisdom, and a leader with such amazing power? His supposed lowly origin and humble occupation, united with his astonishing might, offended them. If we, today, deny his supernatural origin and seek it among the passion swept crowds in the streets of Nazareth, we also must ask, "Whence hath this man this wisdom and these mighty works?"

From questionings they advance to accusations. John the Baptist came neither eating nor drinking, and they said he had a devil. Jesus came partaking of their social life and they exalted and glorified him. He beheld a gluttonous man and a winebibber, a friend of publicans and sinners. They accused him of casting out demons by "Beelzebul, the prince of demons." While they could not successfully deny the power and mercy manifested through these miracles, they could shut their eyes to their moral beauty and supernatural grace.

From accusation they hasten to threats.
Having failed thus far in turning men from following the Lord, and to make confession of the truth, they continued to persecute him. After deliberation they agreed: "That every man confess him to be the Christ, he should be put out of the synagogue." Social and religious ostracism should be ruthlessly visited upon the offenders. This boycotting was no idle threat. For to be cast out of the synagogue was to be treated like a leper.

From threatenings they rush headlong into violent murder, which is opposition full grown.

"Last, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death." The enemies of Jesus sees him and bring him to trial. In vain they seek false witnesses. Many came, but their testimony was so worthless that the silence of the Lord was the best answer to such evidence. These foes were about to receive a crushing defeat without a single bow being struck by the defense. To save this humiliating situation the high priest, in the most tragic manner, demanded of the prisoner before him: "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God."

With measured power, Jesus gave this unmistakable reply: "I am: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." Is it not strange and disconnecting to see how their growing hatred had, step by step, led them to face the native Jesus? He lived before him, he must confess him to be the Son of God, or deny him before men. The hour of their heart rebellion is striking: they can no longer equivocate, no human refuge can shield them, they must, willingly or under compulsion, lie for or against the Christ, the Son of the living God. They must crown or they must crucify him, because, "As I live, saith the Lord, to every knee shall bow and every tongue shall confess to God." "That in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Their hatred led them to crucify him.

The growth of the good confession brings us into the same holy presence, but in very different spiritual condition. When the Baptist saw Jesus, returning from the wilderness of temptation to the Jordan, he cried: "Behold, the Lamb of God, which taketh away the sin of the world."' When Nathaniel was called into the presence of the Christ and had his private life read to him by the Lord, he confessed: "Rabbi, thou art the Son of God, thou art the King of Israel." When Jesus sifted the nation as a farmer sifts his grain, many went back and walked no more with him. His demands were too noble, his way too straight. Turning to his chosen, he asked them: "Will ye also go away?" Peter, moved by the searching question, asked: "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." On the way to Caesarea Philippi, Jesus returns to this life-giving question and presses his apostles for their conviction concerning him. Peter passes by the inadequate estimates of men and confesses: "Thou art the Christ, the Son of the living God." This clear, concise, all-inclusive, yet searchingly exclusive declaration is just too good confession. Human effort can never improve upon this divinely revelation. It includes all Jesus requires, and excludes all that he rejects.

We might close this part of our investigation with the memorable words of Peter, but there is one more example we wish to note in this brief survey. During the personal ministry of the Christ there was a supreme hand which protected him from false witnesses and shielded him from the rage of those who would have done him injury. His hour was not yet come. Now his hour has come and that invisible power which sheltered him from their violence is withdrawn. Never since that began was there an hour like unto this hour. Sin had reached its greatest growth. Never again can it rage fiercely. All restraint is removed, all dykes are down, all barriers swept away; Jesus is delivered into the hands of sinners. This is their hour and power of darkness. To this ruthless and shameless force Jesus surrenders himself. They seek to destroy him by subjecting him to very sad, they seek his destruction by charging him with teaching sedition. Many false witnesses came, but so self-destructive was their evidence that even these corrupt judges were ashamed to use it. During their fanatic efforts Jesus stood before them silent. As the tempo-driven scene swirled about the immovable judges, so these men hurled themselves in vain upon our eternal Rock of ages. Maddened and tormented by his baffling silence, the high priest arose from his judgment seat and demanded: "Art thou the Christ? What is it which these witnesses against thee?" The majesty silence of Jesus searched them till they could hear their own agonized hearts beat. What will open closed lips? What can break that conscience-searching calm? Abuse can not, false accusations can not, threatenings can not, impending death can not; the solemn oath as to who he is, can. "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." What a tormenting question that is to Caiphas and his court. For Jesus to answer "Yea" is to die; to answer "no" is to deny his mission. What will his answer be? The redemption of the race and the honor of God hang upon this reply. There is no delay, no evasion, no hiding behind legal niceties, no silence, but an aveuaw, a confession so aggressive and emphatic that its power has shaken many a soul into spiritual birth. Thus, under the most tragic conditions, Jesus affirmed his divine Sonship. Remember, he did not die for a figure of speech, neither did he die because his enemies misunderstood his exalted claim. They crucified him because he claimed to be the Son of God, thus making himself equal with God.

[Continued next issue].

Danville, Kentucky

[Continued from page 3].

C. W. Duncan, said: "We thank you for $32.00 for our School. the C. C. I."

That was splendid, but brethren, let us make it a hundred next year. Let us start now. We tried to stay the whole session out but were unable to do so and we came home Wednesday A. M. and went to bed. After much care and medical skill we were able to get up Sunday A. M. All of our fever is gone and at this writing we feel real well and in a few days we hope to be ourselves again.

We appreciate the prayers offered in our behalf and believe them to have played an important part in our recovery.

The total amount of money raised from the Bible School was $298 63 (we believe). On one occasion Paul said, "I have planted, Apollo watered but God gave the increase." Brethren, we all have planted and watered and God has given the increase. Now, all our efforts let us continue to plant and water and work for the Master.

Let us start now, to do with our might whatsoever our hands find to do. We who were present and heard the many good things, let us give them to our school and do all we can to further the work forward. Let us carry out the things we resolve to do. In a few weeks, as soon as we get our strength, we shall begin to use our pen for the best and greatest Bible Schools, Bro. C. M. Roach said to me, "I am going home and start immediately for the next convention." That is a splendid idea. Let all start immediately. It is our intention to appoint our committees after a while and give them plenty of time to get their reports out and let them have the full benefit of each session. As soon as the appointment is made we will publish it in the LEA and each one will be notified of his place.

We appreciate the privilege of being your humble servant for the next year and wish to take this opportunity to thank the members of the executive committee, the superintendents, workers and the pastors for their splendid support given us and ask for a continuation of the same.

We want you all to come to Danville next year, we are planning to give you all a good convention and a program which will help the Cause.

May the blessings of our heavenly Father continue to smile upon you, all is the prayer of your humble servant.

R. Wesley Wilson.

"It's everybody's business, In this old world of ours, To root up all the weeds he finds, And make room for the flowers; "So that every little garden, No matter where it lies, May look like that which God once made, And called it Paradise."
Building Characters.
[Continued from page 4.]

There should be a vigorous effort made to in-
cur its circulation. A careful perusal of the
Missionary Tidings each month also will be
found exceedingly helpful, as with its more
ample space it is possible to give information
more in details.

Not the least of the advantages derived
from this work with the children is the train-
ing of a generation to liberal giving; the rais-
ing up of men and women with a more ju-
perception of the value of money in pur-
buying power, its power to speed to the
ends of the earth the news of redemption
bought by Christ, the most important mes-
sage ever brought to human ears. The im-
portance of a symmetrical mental and spiri-
tual development can not be over estimated,
for a character with good foundation and firmly
founded is above price. Youth is pre-em-
inent a time for activity, and this superabun-
dant nerve force should be judiciously di-
rected along all lines of honesty, integrity, un-
selfishness, thoughtfulness for others and that
selfish grace of mankind and womanhood—a
thoughtful, humble following of the Lord Jesus
Christ. Life is a time of choices, and the
greater number of these are made early. The
Young People's Department has a grand oppor-
tunity within its grasp for building for etern-
ity. It may lay the foundation for a charac-
ter that can not be shaken by adversity any
more than the wind can move the rocks. Its
impelling power should be love out of a pure
heart, its desires should be winged by prayer,
and its successes accepted with humility and thankfulness. Its work is no less than the
"fully framing together" of a holy temple, of
which Christ is the corner stone, and "in whom
we also are built together for a habitation
of God through the Spirit."

MARY J. JUDSON.

When a man climbs upon a fence to peer
into his neighbor's yard
and pick 

in,—then is a good time for him to look back-
ward.

-FANNIE HERRON WINGATE

THE GOSPEL PLEA

"There is a vast difference between au-
sterity and folly. Cultivate a happy me-
dium, for all extremes are dangerous."

—New Thought.

WANTED:
More subscribers for this paper, The Gospel
Plea.
Address,
Gospel Plea Office,
EDWARDS,
MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Crockeries etc.
call and see us.
W. G. REDFIELD,
Edwards,
Mississippi.

IN SELECTING A BANK

The matter of first importance is safety—convenience is the next. Safety means
reservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty
Fund of the State of Mississippi is to pre-
serve you from loss and to free you from
discomfort or trouble by assisting in the
speedy withdrawal of your money from a
bank if it fails.

Not all banks are protected by this fund.
Our bank is Our safety and convenience are
unsurpassed.

THE BANK OF EDWARDS
EDWARDS
MISSISSIPPI.

P. C. Bankston,
EDWARDS, MISS.

Headquarters for Men's
Palm Beach Suits, Pana-
ma Hats and Walk-Over
Oxkords.

One Price to All
The Famous Kabo Cor-
set.
For sale by P. C. Banks-
ton
Price $1.00 and $1.50
each.

KABO
"The Life Saver"
CORSET

JACKSON, MISSISSIPPI.
twenty percent of the Negroes are reasonably well trained. This gives us not far from sixty percent of untrained in our population. The forty percent which we call trained is far too untrained to see the true situation.

Citizens of Mississippi, we are simply waiting the day of upheaval to see the chain snap, when some will pray for the mountains to fall upon them.

There is only one thing that will keep the chain from snapping, and that is a wise and energetic effort at educating the generation whose forefathers lie now six years old. Fourteen years of the right kind of work will make the chain from snapping. Our school system must reach every colored and white child. As thorough an effort must be made to reach every child for the school as we made to reach every licky cow for the dipping vat. There should be a passion to train every child.

But many of our people have yet very far to go. Recently two white men were in conversation. One contended earnestly that the Negro schools should not be maintained, that they should let to go down one by one, that they must go. The other contended as earnestly that they do much good and will give us a much better generation. The spirit of our times is strong for progress and true education that there is no danger at all that a retrograde step will be taken, but this reactionary spirit is yet strong enough to prevent the school system from accomplishing the great work it should. It sometimes hangs about the neck of the state like a millstone.

The next session of the legislature should give us a compulsory educational law. The County Superintendent should have a deputy in each beat to see that every child is in school. A building program that would mean double the number of school houses should be begun. The battle cry should be, more and better schoolhouses, more and better teachers, and every child in school. Whenever Mississippi does this in a true and generous spirit, then our prosperity will come in such an abundance that we will think the year of jubilee has come. But if we do not do our duty, and eat and drink with the drunken and beat our fellow servants, the calamity will come in a day. The politician comes with his " Io here" and " Io there," but we must not follow him into the wilderness to be slain.

"Only as the flag moves forward does the army remain in discipline."

Isaiah Vision and Benedict Drift.

A canvass was made of the town to see how many of the children, are in Sunday school. Isaiah took a leading part in this; for he was deeply interested. He said that if out of one hundred persons we have ninety in Sunday school, the ninety will probably become efficient while the ten out of Sunday school will remain inefficient. He knows that the ninety efficient will have to spend more to look after the ten inefficient than they will on themselves. In other words, more than fifty percent of their labor goes to maintain the inefficient ten.

But Benedict sees none of these things. He opposes the canvass, and one of the reasons he gives is that it is unscriptural. He says he has read no where in his Bible where a canvass was made. He also urges that the only reason that they want those children in the Sunday school is to get visionary money from them. He says he did not go to Sunday school when he was small and the children now can live as he lived. Isaiah tried his hand at arguing with him but he did not give it up. Benedict's mind ran in a circle. When Isaiah imagined he had him convinced he would say, "I want nothing that is not in the Bible."

Referring to the claim of some critics that the great commission was never given by our Lord to His disciples, Warneck peremptorily and forcibly remarks: "In face of a criticism that seeks to deny the authenticity of Christ's paroling command, God brings in a missionary century and translates that command into deeds. A more powerful irony upon negative criticism there could not be. We are face to face with the fact of Christian missions, and the command to which they owe their existence is declared never to have been given at all. The words of Jesus may be declared dead, they cannot be made dead."

SELECTED.

"It's everybody's business."
In this old world of ours.
To root up all the weeds he finds,
And make room for the flowers.
"So that every little garden
No matter where it lies,
May look like that which God once made."
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ...... Per Year $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 263

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 263, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 12, 1916.

Personal and Editorials.

—The program of the state C. W. B. M. convention, to be held at Port Gibson, Miss., September 8th, 9th, 10th, is now in the hands of the printer. The program is a good one and a large attendance at the convention is desired. It is to be hoped that Rosa V. Brown who is now taking treatment at Hot Springs, Ark., will have recovered by that time and be able to work in the convention.

—K. R. Brown is now engaged in a meeting at Indianapolis, (Aug. 4th).

—The state missionary convention is to be held with the Parish St Church, Jackson, Miss; beginning August 17th and continuing over Lord's day.

Little Rock, Arkansas.

Editor of the Gospel Plea:

Please allow space in your worthy paper for this little article. The colored Christians at this place, under the leadership of that gallant captain, Brother M. M. Bostick, have succeeded in paying for their church property and we can say we have a church in the city.

Brother Moss happened to be with us on the occasion of our celebration of our success and held the audience spell-bound with his lecture on the duty of the officers of the Sunday school. It was one of the finest lectures we have had the pleasure of hearing. Our audience included a goodly number of visitors from other churches and every one voiced the same sentiment regarding the lecture.

THE GOSPEL PLEA.

As an appreciation of Brother Bostick's untiring services with us, the sum of $8.00 was donated to him. Rev. Bostick was on crutches, which made the scene somewhat pathetic.

Yours in Christ
Lilla Gillespie.

NOTICE!

To the Texas Brotherhood:

The state Bible School and Y. P. S. C. E. Convention will convene August 15-20, with the Clark Street Christian Church at Greenville, Texas. Don't fail to meet this convention. It will be held in their $2000.00 new brick church. Five hundred delegates are expected.

Prot. P. H. Moss, President J. N. Ervin, and many of our strong state men are expected.

Reduced rates on all roads.

Respectfully yours,
T. W. Pratt, President
Mrs. N. T. Fudgen, Secretary

Jackson, Mississippi.

Dear Editor,—The Shaw Christian Church is certainly on the map. Like the inch-worm, we keep inching up. Had a rally here yesterday (the 5th Sunday). The good sisters of this congregation had planned to do great things for the church during this rally. The continual down pour of rain for the last few weeks was against their plans. But these noble hearted women are not discouraged.

Sister P. K. McCarty, Sister Mattie Christmas and Miss Juanita, Sister McCarty's niece, came down from Mound Bayou on Sunday morning and helped so much with their presence and donations. They helped out in the pastor's collection and each gave one dollar in the rally for the church. The cheerful giver God will bless.

I must say that we have some faithful working sisters in the Shaw church that can not be beaten. It will be hard to find their equals. They are not fault-finders, but workers.

Brother Dudley Wright and Brother Henry Mikeal can be depended upon for real church work. If I just had a dozen men like these two brothers, with the help of these faithful sisters, we could build any kind of church we want to. I am as proud of them as I can be. They are as true as steel.

Well, the Sunday School Convention is now history. It was good from start to finish. The spirit of the Master prevailed. It is our fond hope that the State Convention will be as good.

Jackson is the place for the convention. The 17th of August is the date. All delegates should come in on Wednesday so as to be on hand at the opening. We are expecting a large delegation.

Yours for a Convention
B. C. Calvert.

Obituary.

Pres. J. B. Lehman.
Edwards, Miss.

Dear Brother Lehman:

This will inform you of the death of our son, Eugene, which occurred on July 28th. While it was heart rending to give him up, we rejoice in the fact that the Lord does all things for the best and also in the fact that Eugene had made some preparation for the change that must come to all men. He had obeyed the Master in Christian baptism, becoming a member of the church under the ministry of Bro. M. M. Bostick of Argenta, Ark., and wherever he went he made a very favorable impression on all with whom he came in contact, being regarded as a Christian gentleman. We laid him away by the side of his wife, who preceded him only a few months.

We are very grateful to you and all the faculty of the S. C. I. for praying so effect your lives and teaching had upon him. While he often spoke of going back there to school he feared that his health would not permit him to do so. He often expressed a desire to become an efficient minister of the Gospel of Christ. He was a lover of good literature and Christian association. He was always greatly interested in the news columns of the Gospel Plea and more especially in the "Helpful to All page."

He was born in Chamois, Missouri, on the 14th of May, 1888 and died July 28th, 1916. He was therefore 28 years, 2 months and 14 days old. May our dear Heavenly Father help us not only to bear this sorrow but to use us so live that we may all meet again on the Banks of sweet Deliverance, where Death in is unknown and where we shall ever be associated together in the Eternal Presence of God.

Yours, Moses Powell.

The above will be of interest to many readers of the Plea, who know Brother Powell and family and will sympathize with them in this, another loss. What a great blessing it is, not only to the one who is taking his departure from this life but also to the friends he must leave behind, when he "dies in the Lord."
Cherish thy finger, and see my hands; and reach hither thy hand, and put it in my side; and be not faithless, but believing. It is enough for thee to believe my words. And Thomas answered and said unto him, Thou art the Christ, the Son of God. Jesus saith unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then cometh Jesus with two disciples, and behold a woman at a well, whose name was Socra. And Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. And ye shall worship God in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship in spirit and in truth. The woman saith unto him, I know not what thou meanest. Jesus saith unto her, Enough. He that cometh to me shall thirst no more. The water that I shall give him shall be in him a well of water springing up into everlasting life. And the woman saith unto him,Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus saith unto her, Thou hast said well. Because thy husband is dead. My sentence is, that thou hast seen me and hast been taught of me. In confession I speak out as true all he declares concerning me, while in sin Noah revealed his faith in God when he built the ark; Abraham revealed his faith in God when he offered up Isaac; the penitent sets forth his unquestioning faith in Christ when he confesses with the mouth Jesus as Lord, and believes with the heart that God has raised him from the dead.

It is necessary because in confession we make Christ our King. Some view the sin of Adam against God as the act of a hapless victim of accidental misfortune. Such look upon him as a low-browed, naked, intellectually stunted, morally undeveloped, raw-meat-eating savage. Being such, he was an unfortunate sufferer from conditions over which he had little or no control. Being just up from the mud and wholly inexperienced in his new life, his sin was more accidental than wilful. This conclusion is not in harmony with our divine record. Adam was made in the image of God, made a little lower than God (not a little higher than an ape), he was crowned with glory and honor and given dominion over the works of God's hands. He was a sun-crowned, glory-filled, glorious man, enjoying the uninterrupted communion and fellowship with His Maker. He was made worthy and capable to be the companion of God upon the earth. He knew what God required as his hand. He was not tricked into sin, but went into his impious rebellion with daring and self-will. He coveted God's all, he determined to be as God. He dethroned God and set up his will as the supreme authority in his life. Sinful men cast God out of their lives, following their own way. To become a follower of Jesus Christ, the Son of the living God, a person dethrones his own will as the authority of his daily life, and enthrones the will of God as revealed in his Son. He crowns Jesus as his King, his Lord, his God. His life work now is to bring "every thought into captivity to the obedience of Christ." His life prayer must be, "Not as I will, but as thou wilt." It is necessary to confess Jesus as the Christ because only in him can the penitent believer obtain forgiveness of past sins, adoption into the family of God, resurrection from the dead, and eternal life. There is but one Saviour from sin. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." Deny Jesus as the Christ, repudiate his holy claim, his person, his office, his mission, by refusing to confess him before men as supernatural in origin, in wisdom, in power, in judgment, in character, in life, and the denier bolsters the door of salvation against himself. "Who is the liar but that believeth that Jesus is the Christ?" Believers must confess Christ before men because, truly one is ashamed to do so. One is ashamed to wear his name, and be incorporated with his redeemed people, of him will the vindicated and exalted Lord be ashamed before his Father and his holy angels. When we grasp the ever present fact that the deity of Jesus Christ, proof of which rests upon a thousand kinds of men, but upon the revelation of God, is the field on which Christian faith must win its age-long conflict against sin and death, all believers will cling to his supernatural sonship with unwavering faith. Because we can do all things through Christ who strengtheneth us, this living faith in the reigning Saviour will give victorious support and final triumph in every contest. Then in view of what Jesus was and is, reverently a-vow to the whole world our faith in him as "the Christ, the Son of the living God," and we worship him, saying: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing."
At Carrizal
("Captain Morey says his Negro troops faced death singing.")
By day the sky of Mexico
Stars, bright, overhead;
By night the light of alien stars
Keep watch above the dead.

How did they die in that far land,
How did they face the grave—
Those men whose fathers bore the brand
That marked the Southland slave?

Did they, like recruit cowards, weep
Or vainly seek to fit?
Ah, no, upon that bloody field
They show how men should die!

Betrayed, outnumbered, still they fought
To their heroic end;
And smiled at death, and bravely sang,
As welcoming a friend.

The strange, wild music of their race
With mellow, low refrain.
From cabin homes, from rice-land swamp,
In memory swells, again.

But never such a song rang out
As when they face the foe,
And, singing, charged, from trench to trench,
And gave him blow for blow!

And in the annals of our land,
Long as our flag shall wave,
That song will show that men are men
Though children of the slaves.

CHARLES T. DAZELY,
Where is the use of your muscle and brain,
Your gift of speech, the dome of your brow;
Whence those thoughts gold-shod emerge and swarm;
Unless you turn, as the soul knows how,
Each earthly gift to an end divine?
A man of mud is as good, I know.
Of God's love be your heart the shrine.
An altar of deathless hope,
Where selfless purposes bask and shine.
Till they leap into high-born deeds
that cope
With low-bred wrong where'er you go.
So step by step you climb the slope
Where stands the great white Christ you know,
And all that shining chivalry of His
The soldier saints, who, row on row,
Borne upward each to his joint of bliss.

THE MISSIONARY INTELLIGENCER.

"God expects MEN to work at the task of converting the world, not women and children only, but MEN, big MEN, strong MEN. The bravest and bravest and wisest and richest MEN must help in the task."

WANTED:
More subscribers for this paper, The Gospel Plea.
Address,
EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

IN SELECTING A BANK

The matter of first importance is safety—convenience is the next. Safety means reservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty Fund of the State of Mississippi is to preserve you from loss and to free you from discomfort or trouble by assisting in the speedy withdrawal of your money from a bank if it fails.

Not all banks are protected by this fund. Our bank is. Our safety and convenience are unsurpassed.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
HELPFUL
To All

The Advancement of Our Age.

It was our lot, recently, to spend a few days in a small city with thirty-six saloons. It had been a quarter of a century since we had seen this condition, and it brought up a strange memory, a feeling as tho the ancient past had come back. The saloon men often tell the people where the saloon is that they can never tell this with effect to the man who has lived away from the saloon atmosphere awhile, and then gets into it again.

Here are some of the side influences. Everybody, directly or indirectly under the influence, swears. We heard more swearing in two days in this city than we have heard in a whole year in the South, In this part of the country the atmosphere from the saloon, as an institution, has never gotten out. In two days in this city than we have heard in a whole year in the South, In this part of the country the atmosphere from the saloon, as an institution, has never gotten out. In two days in this city than we have heard in a whole year in the South, In this part of the country the atmosphere from the saloon, as an institution, has never gotten out. In two days in this city than we have heard in a whole year in the South, In this part of the country the atmosphere from the saloon, as an institution, has never gotten out.

We have already mentioned the saloon atmosphere. Already three-fourths of the people live under prohibition laws. The cause is silently moving on and in another decade the other fourth will be emancipated and then they will begin to think of the days of the saloon as "many thoughts ago."

We are living in an age of reform. We are in the emancipating business. We are beginning to discover the worth of man, and we are going to emancipate him from every monster. Militarism, a monster surviving from the stone age of man, must be made to take its place in the museum of the world's monstrocities. The civilization that is coming will organize for real police work. The time will come when the nations will not allow any one of its number to arm quietly for a trial of strength any more than the police allow the thugs to arm for a fray.

And then, before another generation, many of our debilitating habits, like smoking cigarettes, will go. If this does not come by reformation, it will come in some terrible upheaval, when our whole strength will be needed.

Isaiah Vision and Benedict Drift.

By law and by sentiment, men and women will be driven back to the God-ordained order of marriage and home. Nothing will so aid American life as the emancipation of the people from the insidious influence of the worship of Baal and Ashtereth.

This whole course of progress must be directed by Christian teachers. They must commence to ask "what is man that thou art mindful of him?" and they must answer it by saying, "what shall a man give in exchange for his soul?" 'The discovery of the worth of man will be one of the greatest discoveries man has ever made.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price.......Per Year $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 264

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 265, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 19, 1916.

Personal and Editorials.

The following are the names of those at Clarksville, Tennessee, who gave a dollar each for education: Alex McCauley, Ryna McCauley, Eliza Hunt, Susie Anderson, Martha Anderson, and Elder J. E. Anderson.

President J. N. Ervin attended the district meeting at Valley Springs the last week in July. They came into full cooperation. They will now go into Sandal shoes. McCauley, Eliza Hunt, Susie Anderson, Mary Anderson, and Elder J. E. Anderson.

The Tennessee Convention met at Rogersville, August 1-5. This Convention was in one end and side of the state, yet it was well attended and the work was of a high order. There was only one vexing problem confronting them. One element was insisting that the president and secretary should be paid by the day and mileage, while another element was just as insistent that they should not. Brethren, the old custom of paying men to hold a missionary convention must go. Any good and successful man can meet his expense to go once a year to a convention that is held in the interest of the Lord's work and this thought of being paid for it must stop. The Tennessee convention took very high ground on advanced work along all lines.

The Missouri Convention met at Hannibal, August 1-6. This Convention was not as well attended as some previous ones were but it was their best. On all sides there was a pledge to do larger work along all lines. They will now go into Sunday school work in earnest, a new record in C. W. B. M. work is to be made and with the new evangelist in the field the churches will come out.

Recently the C. W. B. M. purchased 101 acres near Shalbyville, Tennessee and the school property at Jonesboro church will soon be sold. The Jonesboro church is now purchasing a lot and will soon go to building.

The Ohio State Missionary Convention will meet at Dayton, Ohio, August 23rd-27th.

Taylor, Texas.

Editor GOSPEL PLEA:-

A word to the Texas Brotherhood. In the name of Him who made it possible for us to save our souls and the soul of others, awake! Let us make this year's work our greatest for years.

Represent large at the Greenville Sunday School and Y. P. S. C. E Convention August 15-23. The State Convention of the Church, at Dallas, October 16-22, is drawing near. May I tenderly say to all Texas, make ready. Against the rains and threatened storms last Sunday we raised what we could for our Texas School. I gave all of my morning service to this institution. I am yet a feeble pastor and ask an interest in your prayers. Will get a subscriber for the PLEA as often as I can.

Yours for Christ and his Church,
Elder M. T. Brown.

Jacksonville, Arkansas.

Dear Editor:-

Please allow space in the GOSPEL PLEA for a line. It has been some time since you have heard from me. I wish to remind the C. W. B. M. workers that our state convention will convene at Argenta, Arkansas, on September 6th, 1916. I kindly ask that the president of each auxiliary see that her auxiliary is represented in the convention with one dollar or more and that every officer in her auxiliary bring or send fifty cents to the convention. Every delegate represents with fifty cents. Now, dear workers, let us come with prayers and money to make this convention the largest and the best we have ever had. Let us pray that the Lord will bless our efforts and crown them with success.

Yours for the cause of Christ,
Sarah A. Richardson,
Pres't of the state convention.

Meridian, Oklahoma.

To the Gospel PLEA:-

Please allow space in your paper for the church at Meridian, Okla., to say that we have had with us for five days the president of the Sunday School convention of Okla., and he has established the truth of the New Testament church in its purity. As a result of his preaching, three have made the good confession. Prof. Tucker will be long remembered in the city of Meridian. We hope for him to call again at his earliest convenience. He will also begin a meeting at Langston, Okla.; August 8th-15th. To any who are in need of some one to conduct a meeting for them we highly recommend Elder W. M. Tucker, 104 South 2nd St., Chickasaw, Okla. He drives with the Jeremiah hammer. Respectfully submitted by the Meridian church.

J. W. Daniels, Ed.
M. O. Jones, Clerk.

Argenta, Arkansas.

Dear Readers of the GOSPEL PLEA:- I will say that we have just closed the most successful Sunday school convention of our history, better from every view-point, more largely attended, better rendered program, more inspiration, better financial reports. The session was held at the old home church (Pearidge) of my boyhood days, where my dear old parents, now in the seventies, the frail, yet find their way out to the services. Everything was splendidly arranged under the leadership of Eld. A. L. W. Shields, their efficient pastor. The good people of the community made no little effort to make the occasion a pleasant one. And, last but in no wise the least, I want to mention the visit of our National Field Secretary, Prof. Moss. I am forced to say that the convention would have been incomplete without him, as he always bring that flow of information that inspires the most humble heart. Bro Moss is the right man in the right place.

I want to further announce that your humble servant has succeeded in raising the last dollar on the Little Rock Church debt and all papers against the church have been satisfied. Monday night last, the RIF last month, was the meeting of the church. Quite a crowd was out. Our spokesman was Prof. Moss. All were inspired. Your humble servant was on crutches during the sitting of the convention, having been struck on the leg by the crank of a gasoline engine. Am on crutches at this writing, but convalescent. In company with Mrs. Bostick I leave for South Pittsburgh, Tennessee, my old home, this afternoon, for about 30 days' vacation. We are in search of better health for Mrs. Bostick.

I have just received a communication from Eld. M. Powell of Texas, that his son, Brother Eugene, is dead. With regret I write these words.

M. M. Bostick.

"Yet in our Ishmael's thirst we knew The mercy of the Sovereign hand Would pour the fountain's quickening dew To feed some harvest of the land."
Eighteenth Annual Session
Of the C.W.B.M. Convention, which
will convene at the Argenta
Christian Church in joint session
with the Brotherhood Work,
At 7:30 p.m., Sept. 6-11,
Mrs. S. A. Richardson, Presiding.

Praise Service by Mrs. P. Holden and Miss Alice Mitchell of Kerr.

Paper by Mrs. Mary Rice of Sherrill.
8:00 o'clock, Appointment of Committees: Nominations, Time and Place, Future Work, Resolutions, and Delegates.


8:30. Welcome Address by Mrs. Belle Matlock of Argenta.

Response by Mrs. L. B. Ivey of Pine Bluff.
9:00 Address by Miss Rosa V. Brown, our National Field Worker of Mississippi.

THURSDAY - Morning Session.
9:00. A. M. Devotional led by Mrs. Willie Henry of Plumerville.
9:15. President's Message by Mrs. Sarah Richardson of Jacksonvile, Arkansas.
11:00. Organizer's Report and Address.
Response by Mrs. J. C. Guydan of Kerr.
11:30. Address by Miss Rosa V. Brown, "The Call to the Young Women."
12:00. Paper by Miss Mary Bradley of Noble Lake, "Character Building."

AFTERNOON SESSION.
2:30. Praise Service by Mrs. Mary Shockley of Emboden.
2:40. Paper by Leatha Wallace of Plumerville, "The Beginning of a New Work."
3:15. Paper by Mrs. Belle Matlock, "What We Owe to Our Children."
3:30. Paper by Mrs. Rebecca Harvey, "The Missionary Work, as I see it."
3:40. Paper by Mrs. L. Gillipple, "What it takes to constitute a Live Auxiliary.
4:00. Quartette by L. S. Mitchell and others.
4:10. Address by President Lehman of the S. C. L., Edwards, Mississippi.

Golden Anniversary Session
Of the S. C. L., at 7:00 p.m., Sept. 6-11.
Mr. W. D. Smith, President.

The collection was $45.00. This may seem small, but several of our Sunday Schools did not report for the lack of inspiration among their leaders.

We have combined our Sunday School and church convention that Brother Moss may have an opportunity to instruct others, who meet only the church conventions.

We are indeed sorry to hear of the illness of Miss Rosa V. Brown. We are trusting she will be able to be with us in our convention in September.

Yours in the work,

Mrs. Matlock.

Unable to Claim the Best

Amid the tragic scenes incident to the last hours of the earthly ministry of the Man of Galilee, Jesus said to his troubled and perplexed disciples: "I have many things to say unto you but you can not bear them now." Though they had spent three years under his personal tutelage there were many truths of his kingdom to which they were as yet strangers, and for the reception of which they were utterly unprepared. They knew little of the real nature of the Christ, and had little preception of the character of the kingdom he came to inaugurate in the world. They thought he was to establish an earthly kingdom, with Jerusalem as its capital, and the Jewish race as the political rulers of the world. As to the wonders and glories of real spiritual fellowship with the hidden spiritual forces of the universe, they were as babes. On the heights of spiritual fellowship with his Father, Jesus dwelt alone, while his disciples slept in the valley utterly
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Pronouncement of Societies.

"God be merciful unto us, and bless us, and cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."

Thru Jesus Christ our Lord — AMEN

(Taken From Missionary Tidings).

Financial Condition of the Christian Woman's Board of Missions.

Though many appeals have been sent out during the past year urging the necessity for increased offerings to meet our overdraft and provide regular maintenance for the work, the receipts of the Christian Woman's Board of Missions have not been much increased. The demands are increasing steadily. Our overdraft is a very serious handicap, while increased funds are imperatively needed.

Denial and Sacrifice

are little known among us though demanded by the great cause to which Christians are committed.

Many Demands Are Unmet

The girl's dormitory at Hazel Green must be built, the boy's dormitory at Jarvis Christian Institute is indispensable—both should be ready for the next school year. The sanitarium at Pendra Road, India, should be ready for Dr. Longdon's return this autumn. Two new homes must be provided for our increased force of India missionaries. The new Negro Institute at Hopkinsville, Kentucky, is still homeless, though the land has been secured. Advance in Africa is incumbent upon us. Social service among foreigners in Chicago was promised two years ago, but we are still unable to inaugurate this work. Advance in Latin America is imperative. Missionaries completing their work at the College of Missions and expecting to sail soon must have passage, equipment and support. All this and more are waiting until our financial handicap is removed.

Many European and Canadian mission boards are showing an actual increase in receipts during these fearful years of war.

Will America in snug content and indulgence, fail to give adequately for support of work already undertaken?

To Maintain Our Missionaries and Avoid Retrenchment

our treasury became heavily overdrawn. Again friends of the work everywhere are asked to give

One Day's Income or One Day's Time

for earning gifts to help meet the emergency.

Tribute Day

For Women's Missionary Societies, Mission Circles and Children's Societies Co-Operating.

Increased demands, inadequate receipts, and an over-drawn treasury make necessary unusual plans and effort. All Missionary Societies and friends of the Christian Woman's Board of Missions are appealed to for co-operation and additional offerings. Please note the many imperative demands that are now unmet for and which we must provide.

All organizations of the Christian Woman's Board of Missions are asked by the International Executive Committee, to set apart July, August and September for special efforts to raise increased offerings that our great burden of debt may be lifted. During these three months, members of Missionary Societies are asked to co-operate by increased giving through Thank Offering Boxes, by contributing One Day's Income, or by earning a gift to help out. Should there be some who are unable to do any of these things, let them help by the power of devoted prayer.

As a harvest time for these three months of effort it is asked that a special meeting be held near the close of the quarter, leaving as much time as possible for the gathering of funds. The "Tribute Day" plan is for an evening meeting at the church. Where such a service is not advisable, the program suggested below could be made quite effective for a lawn gathering, having a suitable platform arranged for it.

Where it is not possible to give the "Tribute Day" program, it is suggested that the Missionary Society hold the special meeting for bringing together Thank Offerings, Day's Income, or earnings: and that the first part of Tribute Day program be used, followed by an Experience meeting, each one telling of Thank Offerings she has been prompted to make, or of ways in which gifts have been saved or earned.

Will not every Society help? How can we go forward and meet the demands without this increased co-operation in effort, gift and prayer?

Tribute Day Tentative Program.

1. Song, "I Gave My Life for Thee."
3. Tribute of Prayer, Thanking God for the Privilege of Peace.
4. Tribute of Praise, "When I Survey the Wondrous Cross."
6. Tribute Solo or Quartette, "Give as the Lord Hath Prospered Thee." 441 New Praise Hymnal.
7. Reading, "Peace, A Meditation." April Missionary Tidings, p. 479. (From memory if possible.)
8. Tribute of Gratitude (by President or Minister), for the privilege of being permitted to give Tribute of our means rather than that death should take toll of our loved ones through war. Attention should be called to the fact that British Christians are still maintaining their missionary work, but that many American Boards are suffering from shortage of funds. The work waiting upon funds of the Christian Woman's Board of Missions and our financial handicap should be presented and appeal for generous assistance made.
10. Song, "God of Our Fathers." 513, New Praise Hymnal. (Quartette.)
11. Tribute of Gifts, in flower-trimmed baskets by six Junior girls in white, with sashes of American flag bunting, passing over right shoulder and tied under left arm. Six other girls robed in black with black head drapery as well, represent the Christless world. After the offering is taken the girls with flower-trimmed baskets march to the front and onto the platform from the right, while the girls in black march to platform from the left and stand in a line from front to back of platform facing the standing line of girls with gifts. The Church, a young woman in white drapery, carrying in one hand a flower-trimmed cross, with "The Church" in silver letters on her sash, appears in the rear of the two lines of girls. She passes slowly between them toward the front of the platform, taking from each girl in turn her gift basket and placing it in front of the kneeling Christless ones opposite. When she has reached the front of the platform, the Christian girls go to the others with extended hand helping them to rise. The two lines, with girls in white and in black alternating and holding hands, form a semicircle around "The Church" who faces the audience, displaying her cross, while audience sings the three verses of "Coronation," beginning as follows: "All Hail the Power," "Let Every Kindred;" and "Oh, That With Yonder Sacred Thorn."

A closing prayer and benediction should follow without announcement while the audience is still seated, the girls remaining in position on the platform.

*This program was suggested and outlined with but slight modification by Mrs. Davis Errett, Athena, Oregon.
Christian Education

Southern Christian Institute.

We have had many showers of rain of late and an unusually heavy one, Tuesday evening, Aug. 8th.

Our dynamo belt has arrived and the lights are now burning with their former brightness.

Prof. Vandivier's boys hailed to town 3000 pounds of luspeaza clover, yesterday evening, to the road contractor.

Last night a telegram was received by Prof. Vandivier announcing the death of his brother Hiba, sixteen years of age, by drowning. Professor and Mrs. Vandivier leave this afternoon for home. Our hearts go out in deep sympathy to them in their bereavement, which seems all the more sad because this is the first break in a family of six fine boys. The father and mother, an older and a younger brother have been visitors at the school. The others anticipated coming soon.

Miss Gardiner, the Institute Librarian, left Sunday night, Aug. 6th, for Chautauqua, N. Y., to spend the rest of her vacation. We wish her a happy time.

Joanna Chapman, who was obliged to go home shortly after Commencement on account of her health, has returned, looking as well as ever. The students are all glad to welcome her back.

The coal of lumber that has been awaited for work now needing to be done on the Mansion is at last on the tracks and there is rejoicing because this work can now proceed.

Liberia, a Field of Missionary Activity.

PETER C. DUNSON

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought out of heathenism and consequently became Christian citizens of Liberia.

III.

Ere Capt. Stockton could return with his immigrants, the Spanish slave traders that were wont to buy slaves from chief Boatswain, learning of the approach of the immigrants, advised him not to permit them to land on his territory; for after a long while these immigrants would cut off their slave traffic and thus deprive them of their money making scheme. They succeeded in stirring up the anger of Boatswain against the Quee Kpey (black civilized men) and the conclusion was reached that Captain Stockton was not to be permitted to bring his people ashore. So to Captain Stockton's surprise on his return, instead of being cheerfully greeted as before, he was made to understand that there was no room for Quee in that territory. For several weeks the captain plead with them. He told the chief that from his word of honor, he ought not to turn them out so shamefully. Had he not promised him a few weeks ago that he could bring their immigrants in and buy all the land they needed, "Yes," said Boatswain, "but I have learned since you left that your people will keep me from warring with the bush tribes and capturing them and selling them to the Spaniards. So if you are enemies to my commercial interests I will not have you here." Poor, ignorant people! The very thing that their forefathers' children were trying to rid themselves from, over in a strange land, was the very thing they were making their neighbors and brothers victims of.

Upon being assured that this people would not interfere with their slave traffic, he partially consented for them to land on the smallest of those two islands mentioned in the preceding chapter. They were not allowed to land anywhere else. This little island our pioneers (as we must now call them) called the Perseverance Island, though some call it Providence Island. 100 feet in diameter, approximately, it was quite a little prison pen it seemed. But just to entertain the thought that they were from under the yoke of slavery and breathing the air of liberty magnified the little island and transformed it into a world of ecstasy.

Captain Stockton determined not to leave the pioneers until he could persuade Boatswain to sell him a tract of land on the mainland. After long coaxing, a day was appointed on which to make the purchase—a day when it was convenient for all the petty chiefs of Boatswain's dominion to be present.

Upon the appointed day, Capt. Stockton and his men and Boatswain and his men met beneath a huge African-cotton wood tree on Dozahn Island but which is now called Bush-road Island. This island is now so called because of the fact that Monrovia is situated just a little back of cape Montserrado, right at the mouth of two rivers; namely, the Stockton Creek and the Montserrado River. The most convenient routes to Monrovia are on these rivers, the most convenient overland route from the interior being by way of Dozahn Island. Therefore it was soon called the Bushroad Island, which means the island by way of the over-land road.

Well, for the present, let us content ourselves with saying that the purchase was made on Dozahn island. Cloth, tobacco, brass kettles, gin, et cetera were given in exchange and for a time things seemed encouraging for our pioneers but there were darker days ahead.

—(To be continued.)

THE GOSPEL PLEA

From the Banks of the Old Kentucky.

"The sun shines bright in the old Kentucky home, 'Tis summer, the darkies are gay."

Most of the ministers and delegates are back home from our Lexington Convention now. This is the time to begin for a great year's work. We can never turn the mill with water that has gone by. To get in twelve months of good service, one must begin right after each convention, while enthusiasm is high. Most all our men and women reached high water mark this time, in address and deportment. There was absence of indiscernible doings which follow and mar so many gatherings. This means a step forward. Truly we were there "on business for our King," Arrangements were made, looking to a Kentucky United States Convention. We're not content to "rove beyond the river." We want to meet this side the river. "What a gathering of the Faithful that will be!" Then, one half expense of Board Meetings was laid where it properly belonged—on the local congregation. This is another step in the night direction. Several of our Sunday Schools raised over two hundred and fifty dollars each. Mt. Sterling Sunday School—Brother W. H. Brown's church, raised over four hundred dollars last year. Other schools did (perhaps) as well in proportion. The reports showed a good number added to the saved, and a working spirit abroad in the state. Most of our men are reading. Those not reading are dying. When all is counted, I think the receipts will exceed former years. But the best of all was the fellowship of the brethren. Dr. Robinson says, "Wise men don't argue; they contend." This may be true but there was very little "contending." The Women's work kept pace with the high mark set by the Sunday School and church convention. Sister Mary L. Mead who had served so long and so well as president declined the nomination and Sister H. M. Singleton was elected President of State C. W. B. M. Some of their other officers changed also. Brother M. Jackson of Millersburg was elected President of the church convention. Our work here has begun now to exceed last year's work in all things. The Children's Band, having paid $14.00 on furnishing a room at Central Christian Institute, will finish the room. The C. W. B. M. organized Sunday with a zeal heretofore unknown. Everything points toward a successful year. Nicholasville church will need a preacher after October 1st. Mr. Jacob Wilson, Nicholasville, Kentucky, is the name and address of Secretary. All well and moving.

C. H. Dickerson.

"For sadder sight than eye can know, Than proud bark lost, or seaman's wea, Than battle's fire or tempest cloud Or prey's shrill shriek, or ocean shroud, The shipwreck of soul."
Sunday School Lesson
for August 27.

JOURNEYING TOWARD JERUSALEM.
Acts 20:16-38

Golden Text: - I commend you today to God and to the word of his grace. - Acts 20:32.

Theme: - A. D. 56.

INTRODUCTION.
Paul is closing his work in the districts covered by his missionary journeys and is going away into the Latin-speaking West, to Rome and Spain, to make those regions the sphere of his future work.

Before leaving his work for Italy he wanted to bring the churches of the four provinces, Galatia, Asia, Macedonia, and Achaia, into closer relation with the original church at Jerusalem. Hence the churches were set to gathering up funds for the purpose of quickening this feeling of brotherhood.

PAUL REVIEWS THE CHURCHES OF EASTERN EUROPE.

We learn Paul left Ephesus because his life was in danger, 1 Cor. 1:12-16. He was troubled because he could not complete his work at Corinth, he found much to do amid sickness and afflictions on every hand, see II Cor. Paul was giving his farewell visits and addresses, of which the one to the Ephesian elders is a sample.

Notice in today's lesson the service which Paul had rendered to the churches and with what loyalty he remained steadfast amidst all the trying circumstances.

If we review our work, the work of the church or the work of the Sunday school, will we find much of real value to the Lord's work?

PAUL WITH THE EPHESIAN ELDERS.

Wm. M. Taylor arranges Paul's address under four Divisions:

1. A RETROSPECT, of his labors and aims.
3. AN EXHORTATION, as to what they should do and be.
4. A COMMISSION to God's grace and care.

THE RETROSPECT, vs. 18-21.

You scholars know the character of your teacher, his aims etc I have taught you Paul was a teacher. Paul's aim and all teachers' aims are one, all religious teachers.

THE PROSPECT.

He was not literally bound, but felt a deep obligation. Bound by conscience and duty, he had great plans to carry out. Bonds and afflictions awaited him, but did not change him.

THE EXHORTATION.-Read it carefully, A COMMENDATION.

Paul does not ask these elders to do more than he has done. He tells them to be faithful and loyal to the church. He reminds them that he had not sought their possessions. He avoided everything that would seem to indicate that he had selfish motives.

1. The presidency of Paul was a great factor in his teaching.
2. The church accomplishes much, that looks after the children.
3. The elders should guard the church against its enemies - the liquor business and other evils.

D. R. B.

Crofton, Kentucky

THE PASSING OF THE KENTUCKY CHRISTIAN MISSIONARY CONVENTION.

The 44th Annual State Missionary Convention of the colored Christian Churches of Kentucky was, in many respects, one of the best ever held in the State. The addresses and sermons were of a high order and showed much preparation. Several of these addresses will be published in full and should be read by all, especially by those who could not attend the convention.

It develops that there are a few churches in the state that need words of instruction from a competent evangelist; and some of these churches have pastors, or ministers, but in some way, these churches have gotten sick and need treatment from the man who has shown his ability and worthiness by having taken care of the churches to which he has ministered, for I doubt the fitness of any man for State Evangelist who has not been able to be "Master of assemblies" in the church or churches where he has served, not a lord over God's heritage, but a shepherd of the flock; a righteus warrior for Christ in the armor of God.

We have some good evangelistic timber in the state, and I think we selected some of it when we secured C. H. Dickerson. Not because he is my brother in the flesh, but because he has been State Evangelist myself, and because of what I know of the work of my brother and his temperament, I think he should be able to bring to the Danville Convention some evidences of his fitness of the high calling of State Evangelist.

Elder M. Jackson, the man who is bringing things to pass in the church at Middlesbury, is the new President of the convention, and we believe he will build greater work upon the already great work that Ed. W. H. Brown has done in the past six years. Elder Jackson ought to do it and the state will be disappointed if he does not do it. Let the state rally to his support, that great things may be done this convention year in behalf of primitive Christianity.

Sister H. A. M. Singleton puts on the presidential gown of the Kentucky State C. W. M. Our good sister, Mary L. Mead, has wrought well in the times when it was so hard to get some of our good sisters to see the great wisdom and need of failing in line and co-operating with the National and International work. And so we expect our new president, with the hearty co-operation of the state, to do even better things for the C. W. M. in state and national work.

While all the retiring officers played well their parts, it is not too much to expect from the new officers better things for the advancement of the Master's cause in and out of the state.

Elder R. W. Watson, the angel of the church at Danville, remains at the head of the Sunday school department. By his continual appeals thru the Gospel Plea and personal letters to all the Sunday schools, his department made a splendid showing financially and enthusiastically at the convention. He worked hard to secure some specialist on the program that his department might be informed and get a vision of the things God wants us to do. Prof. P. H. Moss, field worker of the Bible schools, and Mr. Frazier (white), Kentucky State Superintendent of Bible schools, pulled the clouds of doubt and indifference from our eyes, and we got another glimpse of Bible school work.

Prof. O. Singleton was his best in that masterly "Educational Address," and in no uncertain words made plain our work and duty. Prof. Singleton took the place of Eld. H. L. Herod who could not present on account of sickness in family. If Prof. Singleton could do so well upon so short a notice, what would he do if given time for preparation as were others on the program. But the deep well always has plenty of water and the bucket has only to be let down and drawn up and the supply for thirst is there.

Brethren, we have been upon the Mount of Transfiguration and now we come to the feet of the Mount to find a whole year of great work to be done. Our state is full of the miracles, the good, the bad, blind, beggars at the gate, the prisoners who have fallen among thieves, and those who have been long at the pool waiting to be healed, and the poor crying for the everlasting gospel to be preached to them. - My what a big task; but God has made us fully able. Have we the courage and will to do the work? Let us report at least one new church organized and not less than one thousand dollars from the church department alone at the Danville Convention in July, 1917.

The C. W. M. should roll up FIVE HUNDRED DOLLARS and what should the
Sunday school do? We leave that for President Watson to answer. Kentucky has a name that she LIVES. Does she really LIVE in the light of her opportunities, and her ability? Let every worker in the state begin NOW to smush all previous records at the Danville Convention in July, 1917. All together for a year's strong pull.

W. H. Dickerson.

Jackson, Mississippi.

Dear Editor—I was at Shaw when I wrote last. From Shaw I came to Port Gibson and was met by Elder J. H. Lomax who carried the writer out to Providence where he labored for three nights in a revival meeting. Elder Lomax, you will observe, is pastor of this congregation and has been for a number of years.

As a result of our preaching at Providence, three souls came out from the world, made the good confession, and on Saturday evening, August the 5th, were with Christ in baptism. One little fellow was reclaimed and restored to the Baptist Church. That part I did not like. Brother Winn, a young minister of Providence, received those who came the first night, and when he came to the little boy who had backslidden from the Baptist Church he said: "Do you want to be restored to St. James Baptist Church?" "Yes sir," was the reply. Now that is a thing I do not want to see or hear of in a minister of the Church of Christ. No Christian Church should ever be guilty of restoring members to sectarian churches. The names worn by sectarian churches are unscriptural, and therefore wrong. They teach for doctrine the commandments of men. The practices of the denominational world are contrary to the Bible and I think we who know the way, commit a great crime, a great sin, by telling men they are wrong and then advise them to continue in the wrong. Let us, dear brethren, be loyal to our Master. Be true to the trust he left us. He trusted us with the Gospel. What an exalted position we hold!

The writer was with the Port Gibson Church, Sunday. Carried out the regular service for Elder Brown, the pastor. He has things well in hand here and the members seem to love him. He carried out the regular service for me at Indianola on the first Sunday, and ran the revival there. Just what the result has been remains to be told. I am most certain much good has been done; for it is nearly always a source of inspiration to a congregation to have a new preacher to speak to them.

The people turned out real well at Christian Chapel, here in Port Gibson, Sunday and Sunday night. The music rendered by the choir can hardly be beaten. This can be accounted for when I tell you that Miss Annie P. Brown was organist. She indeed has a great talent for music.

The Lord's supper was observed at the night service. The communion set for the church here is just fine. Every church ought to have one. The church seems in fine working spirit.

The writer will spend three nights this week in the revival at Forest Grove and two days at Rose Hill Christian Church. All Christians should pray for a general awakening in the churches during this revival season.

By the time this reaches the readers, our State Convention, no doubt, will be in session. Every child of God ought to pray that we may have a quiet and peaceful convention.

Earnestly in the work,

B. C. Calvert.

An African Anecdote

BY PETER C. DUNSON.

Once upon a time in life,
When all creatures small an' big,
"From moskitter up to pig
When dey all waz friends you kno',
In a gene'ral sense you see,
When they understood each other,
Leck fer instance you an' me.

Well way down in jungle town,
Lived ar gran' ole African chief,
P'o an' lazy, why for sure,
Don't care jes' so he's ar chief,
Well dat feller had two goats
An' ar rooster, an ar hen.

An' he thot dat he waiz wealt'y,
An' his English name waiz Ben.

Couse you kno' down jungle town,
Whar dar's leopards, snakes an' sich,
All de fo'kes keep der chickens,
Roostin' inside on a stick,
So ole Ben done teck his rooster,
Goats an' hen an' few things mo',
Put dem up inside his cabin
An' he lays upon de flo'.

Way at night ole Mister Rooster,
Waz called up by Mrs. Hen,
Sezs she, "Hubby, git up, honey,
An' wake up ole Marstah Ben.
Dar's a leetle confusion in here,
I don' kno' jes' what it iz,
O My, I am jes' so frightened!
Wake up Marstah ef yo' please.'

"Hush up woman!" sez Brer Rooster,
"Is you crazy fer a fac'?\Big ole you ar callin' fo'ks
Jes because of dat ole rat.'
Dar was Mistah Rat an' lady
Way up in de cabin roof,
Kickin' up to beat creation—
Fightin' 'bout cassava root,

"Stop dem fo'ks from fightin', honey!
Do please stop'em," sez de hen,
"Go'way, woman, wid dat fussin'.
'Fore you wake up Marstah Ben!
It iz not my biznis madam,
For to interfere wid fo'ks.
Ef you want ar intervention
Go an' tell it to de goats'!

On an' on de rats dey squabbled
For five minits less er mo',
Till at las' bofe in a fury
Down dey drap erpon de flo'.
An' a scramblin' 'round dat cabin,
Fightin' alwayz az they go;
Dar on Ben dev end de fightin',
Bitin' on his ugly to'.

Now dat bite caused lot er trouble.
For a couple months or mo'
Dat ole Ben laid in his cabin
Wid ar big an' awful so'.
After while de' hoodoo doctor
Cured him up all well an' sown.'
Ben is well now, better look out,
Dar'll be trouble in dis town.

Well, accordin' to de customs
Of de jungle folks you see,
When a man iz sick an' bettah
He iz got to meck a fease.
An' so Ben, he gits up early,
Wesh his face an' sez "Well den
Sinc de goat's too larch I'll kill up
Dis here rooster an' de hen.'

So ole Ben he tied de rooster
An' de hen on to de poasts,
For to keep them bofe f'om runnin'
Helter, skelter wid de goats.
Den de hen sez, "Well now hubby,
See dat pot iz bilin' hot,
An' I bet before one hour
We will bofe be in dat pot.

"Other night when I did tell you
For to stop dat leettle fuss,
You jes called me fool an' crazy,
Say dat warn't 'cernin' su'.
Dar now see here, whut's done happen?
We mus' die, dar aint no he'p,
Jes because we waz so selfish—
Spendin' all our time for se'f'!"

Den de rooster 'ments to wishin'
He had stopped de rats, too late!
Dat er pot iz bilin' hot
An der lives iz now at stake:
Fo'ks, I kno' you all can see now
Dis here is a model teacher,
'Cause it teaches us de lesson
Dat we's each our brother's keeper.

"Missionary education and inspiration are helped by missionary sermons. Printed matter is valuable, and helps, but it does not take the place of the living voice in the pulpit."
UNABLE TO CLAIM THE BEST.

(Continued from page 3).

indifferent to their wondrous possibilities.

Is it not true today that many of us live
amid the wonders and glories of the world
utterly unconscious of the mystic gates
through which we might easily pass to the
marvels of this mighty universe? The humble
toiler has labored a score of years beneath
their wondrous possibilities.

Is it not true today that many of us live
in the sacred ground of the
Eternal? Here are the luxuries of the
Spirit? Is he not leading us at great
of most $100 machines, which weigh from 40
to 60 pounds.

The CORONA is always "AT-YOUR-SER-
vice", at ANY PLACE and out of your way
when not in use.

Ask us to prove it. Write for free catalog.

CHAMELEON OFFICE SUPPLY COMPANY
Edwards' Hotel Building.

P. C. Bankston,
EDWARDS, MISS.

Headquarters for Men's,
Palm Beach Suits, Panama
Hats and Walk-Over
Oxards.

One Price to All
The Famous Kabo Cor-
set.

For sale by P. C. Bankston.
Price $1.00 and $1.50
each.

THE GOSPEL PLEA

"All acceptable obedience flows from
love; all true love produces cheerful service.
We do not really love God if we do not seek
to obey him."

WANTED:

More subscribers for
this paper, The Gospel
Plea.

Address,

Gospel Plea Office,

EDWARDS,
MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

Edwards,
MISSISSIPPI.

IN SELECTING A BANK

The matter of first importance is safe-
y-convenience is the next. Safety means
reservation from loss. Convenience means
freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty
Fund of the State of Mississippi is to pre-
serve you from loss and to free you from
discomfort or trouble by assisting in the
speedy withdrawal of your money from a
bank if it fails.

Not all banks are protected by this fund.
Our bank is. Our safety and convenience are
unsurpassed.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI.
HELPFUL To All

The Dawn of Organization.

No work can be done without proper organization. The movement begun by the Campbells and Barton W. Stone and Walter Scott stressed the return to the scriptures for rule and authority, which, when properly understood, was exactly what the Church needed; but they lay themselves open to one temptation which would seriously threaten the whole movement, viz., they were in danger of thinking the conception they then had was really the truth as contained in the Bible. At one time it can truthfully be said that a majority of the men who accepted the pleas of the Campbells were opposed to organization for missionary work and to the use of musical instruments in worship. Such strong men as Ben. Franklin and David Lipscomb were led off in both, and such men as McCarvey in the latter.

The opposition to organization was due to the fact that these men had never read correctly the organization of the Jerusalem Church as recorded in the sixth chapter of Acts, nor the organization of churches on the foreign fields as recorded in Paul's letters. The opposition to musical instruments never did have any scriptural grounds. It was a dogma, pure and simple, carried over into the current reformation by converts from other churches. The opposition, in the beginning, in those churches was on the ground of being too stylish.

But while men did not always take time to argue with them, their very instinct told them that they must organize for the work and they must avail themselves of the divine influence that comes of music. Among these was Alexander Campbell himself.

We have now reached the point where it is as clear as daylight to us that the Church must properly organize to educate itself and to do the work to which it is called. The first step should be the education of the Church membership. We have at present four agencies. These are: 1. The Sunday School, 2. The Church Service, 3. The Missionary Society, and 4. The Convention. None of these four agencies are in any sense perfectly organized. The Sunday school is yet in its infancy. Step by step we will make it a real church school in which we will not only teach the Bible, but in which we will give the membership instruction along all lines of church work. Wherever a new church is built, this should be held in mind. Every new church should be equipped for good Sunday school work.

The church service has long been our only means of educating the membership and this has been more highly developed than our other departments. But still there is much room for improvement. The aim in the church service should be to give attention to such matters as can be dealt with best by the lecture method, and to exhort the membership to action. It should be a service in which our feelings and passions for active service are touched.

The Missionary Society has its most perfect example in the Woman's Missionary Society, auxiliary to the Christian Woman's Board of Missions. They meet once a month to pay their dues and to study the mission fields. It is really a class in missions in which monthly dues must be paid. The Junior Christian Endeavor and the Girls' Circles etc. are a part of this system of missionary instruction. The church that does not have these, is like the town that does not have a high school.

The Convention is a meeting of the leaders of the congregations. In it they should get inspiration from the fellowship one with another, and receive instruction in the high art of leading the church in the highest service for the King. In it they should devise and adopt plans for the advancement of the kingdom.

The man who is opposed to the plain scriptural example to call the multitude together is opposed to the larger fellowship which the kingdom implies and shuts himself out from the work; for his own individual work is insignificant in the great world work.

The day has come when we will follow the divine leading and we will organize as extensively as we ought to organize to become the powerful agency for righteousness that God has meant for us to be. We are outgrowing the old notion that the one purpose of the church is to induce men to accept Christianity that they may go to heaven when they die. The church is God's organization to conquer the world for his rule of righteousness and he will take care of the saving of souls when men, into whose lives this spark of life has come, die.

Let the watchword in all the churches in all the states be: "Bid the people that they go forward." In this new vision we have a new Joshua who will lead us over the Jordan of dogma into a rich promised land, into a land flowing with milk and honey.

Isaiah Vision and Benedict Drift.

Character in no way shows itself better than when men have to meet new conditions. Just to look into the faces of Isaiah and Benedict, you can see the difference and you can know what they will do under new and untried conditions. Isaiah has the benevolent face of a man who wishes well for mankind. Benedict has the hard face of one who thinks only of himself.

Isaiah seems clearly that we are now face to face with the children of the whole world, and that we must be to them the true teacher and give them the vision of Christianity. He gives liberally to every good cause, and is truly helpful to all those who are doing such work under difficulties.

But such thoughts have not come into Benedict's heart. He was heard to say in a very matter-of-fact way, "Any nigger that has any sense would rather be in slavery than where he is now. They suffer far more than they ever did in slavery." Benedict is really an advocate of the return to that old system of barbarism and he does not seem to be aware of the fact that there is not a single good man in all the world that agrees with him. Benedict is not true to his wife and frequent resorts inhabited by bad women of both races, but this does not deter him from talking glibly of preserving the honor of his race.

One year of the coming century (the twentieth) will probably be worth as much as ten of the past, and this enhanced value will be almost wholly due to the labors of those who first entered the field.

-BISHOP THORBURN.
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ....... Per Year $1.00.
Advertising rates made known on application.
Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 265

The number on the first page is your serial number. The number on this column tells you when your subscription is due. If your subscription number is 270, you have five weeks to go.

Three weeks after, the subscriber’s name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 26, 1916.

Personal and Editorials.

–The Conventions of Tennessee, Missouri and Kansas are now past and the Conventions in Mississippi, Oklahoma and the Sunday school convention in Texas are now in session. All the conventions so far held have taken higher ground. They were able to do business with almost no confusion and they gave full attention to the question of better Sunday schools, better organization of the women and fuller cooperation of all the churches in the larger work.

–The Kansas C. W. B. M. have put an organizer on the field. Mrs. McMillan of Topeka was chosen.

–The Missouri churches have put W. A. A. Harris out as state evangelist. He makes his headquarters at Hannibal.

–All conventions yet to be held should remember that controversy can never take the place of the Gospel. The only controversy justifiable is such as must come up because of the difference of opinion in devising plans.

–Mrs. Atrwater has a cablegram from Mr. Ross saying that Dr. Pearson and Bro. Gooden have started for America.

–Miss. Rosy V. Brown has not yet found the relief she has sought. The doctor thinks her trouble may be strained ligaments from carrying heavy grips.

The church is both constituted and charged to preach the Gospel to the world.

–DUFF.

THE GOSPEL PLEA

Ingleside, Mississippi.

Dear Editor:—
Please allow space in your valuable paper for me to say a few words concerning the meeting held on last Sunday at Mt. Zion Christian church. We had with us on that day Mrs. Sarah S. Blackburn who after giving us an excellent address organized among us the C. W. B. M. work. We were truly glad to have this great Christian worker with us. She told us many good things and aroused within us feelings which for a long-time have lain in a dormant state. Long may her words be remembered. It seems that each member has taken greater interest and is now ready to do a good work. On the same day we had with us Miss Deetsv Blackburn, of whose presence we were very glad. She gave us some information for which we were truly thankful.

We are just beginning but I hope that day by day we may gain new strength.

Mary L. Turner.

South Pittsburg, Tennessee.

To the Editor of the Gospel Plea:—
I am visiting you again to tell you of my recent visit to the work. I have been able to visit several places during the summer, though ill. On the 3rd Sunday in July, I was with the band of workers at Cobb’s, Ark., and organized an auxiliary and left with them plenty of literature. On the 3rd Sunday I was with the auxiliary at Pearidge, with Mrs. Louise Mitchell, president. She and her coworkers are taking on new life. I am expecting a good report and a good representation at the convention. At 6 P.M. I met the Endeavor Society. Their president, Bro. Taylor Cole, is planning to make a good report of their work in the convention. At 8:30 P.M. we went back to Little Rock in a meeting with the sisters. I tried to impress them with the necessity of being more faithful to their work and that their representation should be a good one. Their president, Mrs. Gisuperip, says she is going to push things since the church has gotten out of debt. On Friday and Saturday before the 4th Lord’s day I was with the church at Washington, in a union meeting of the brotherhood, which was a great meeting. Bro. T. H. Merchant deserves much credit for the meeting. There were several ministers of the denominations present. The writer made two addresses to the women and made some changes in the offices. Miss Birdell Hoel is now their president. We pray for them a great work. Brother and Sister Wiley are faithful workers at the church and they always care for the missionaries and ministers. The writer’s expense on that visit was $7.98 and they gave me $2.

On the 4th Lord’s day we were back to Argenta in our auxiliary meeting. Our service for the day was good all round. Collection $3.50. From the 28th to the 30th our Sunday School convention was held at Pearidge Church. A splendid program was rendered and we were greatly benefited by our national field worker, Prof. P. H. Moss. I don’t think that the Board could have sent a man better fitted for the piece. He should be financially aided by the different states as he visits them. May the Lord speed him on his journey wherever he goes.

Husband and I are at the above named place for about 30 days’ rest and a visit to the old home and friends. We are staying with our old friends, Bro. and Sister Lane. We shall not be idle while here and away from the church of Christ but shall visit and advise among the other people as far as possible. I want to say to the various churches of our state, please get ready for our convention, which will convene Sept. 6 to 11, at Argenta. Please collect your representation fees and appoint your delegates for we want to make this the best convention in the history of our conventional work.

Hoping to meet all, I am yours in the work.

Sarah L. Bostick.

Shaw, Mississippi.

Dear Editor:—
Please allow me a little space in your paper. I have just returned from the north part of the Mound Bayou District. The fifth Sunday in July, I was with the brethren in Clarksdale. We had a grand school and church service. They seem to mean business. Elder J. H. Gills is their pastor. After speaking to the school in the morning I preached at the three o’clock service, my subject being taken from Acts 18:37. Some of the Methodist brethren were with us.

On Monday morning we left for Papall, in Quitman County. We reached Elder Bery at 11:50. A good service was held at the church. Elder Gills and the writer preached. On Tuesday we came back to Clarksdale. In the evening I left for Mattson. Wednesday night I preached at the Baptist church, Adam Chapel, my subject being taken from Mark 16.

Friday night found me at Spen Trep and Sunday morning at Har Grove, where I organized a Sunday School. The writer preached morning and night, we have planned to hold our Sunday school quarterly meeting at Clarksdale.

Monday evening the writer came home and met Sister S. Blackburn, the state organizer. A few faithful members were out to hear her. If the pastors of the Christian churches would encourage the C. W. B. M., I think the work would grow.

Yours for Christ,

J. M. Baker,
District Sunday School Worker.

“God shall triumph, but not without us; add not without us shall the faith of the saints and heroes of the past be made complete.”
The Teachings of Jesus and the Social Order

As given in the American Home Missionary

BY A. W. TAYLOR.

Man is a social being. The things that we call right are the things that make it easier for us to live with one another in peace and harmony and to mutual advantage. Nearly all of that which we call sin could be summed up under the head of selfishness. While all righteousness is unselfish. In other words, selfishness is the arch sin and in unselfishness we find the very divinity of righteousness.

Our first and most important social relation is within the family. Jesus had little to say about the nation but much about the family. The family is the cornerstone of society. Without a sound home life there can be no sound social order. Our old Aryan ancestors made devotion to home their religion and the family bestrayed a lair. The Jewish religion sanctified the home and in the world of Jesus' day doubtless maintained a purer household than any other nation. The very theology of Jesus is founded upon the symbol of the home in which God is the Father and human beings are brothers.

We recognize home obligations, in these modern times, as the most binding of any laid upon us. Yet our current individualism strikes even at these ancient home ties and reverences. Our divorce rate is the worst in the Christian world. In France, where we have been accustomed to think morals were loosest, the divorce rate is much less than half of ours. In Germany and Scandinavia it is only about one-third as great as ours. In Switzerland, which is more like our own country in democracy and sense of independence, it is only about one-half as much as with us. In England, our mother country, only one home is broken by divorce to thirty-five in this country, whereas in Canada, with only an invisible line between us and with a close likeness of peoples, the rate is only one home broken by divorce to 175 in this country. And we are growing steadily worse. Even the ancient family bond is threatened by our exaltation of the self. The one thing that is needed more by all others is that the church shall seek to restore the marriage relation to religious sanctions and make it something deeper than the ordinary conception that obtains with us would make it, that is, that of a civil contract.

Yet the family is our ideal social group. Within it is the maximum of unselfishness and minimum of selfishness. Each there works for all and all for each in a sense in which they do in no other human relationship. Suppose we say that the self is the center of a series of circles. First would be the small circle within which the family lives and within which we recognize our most immediate and pressing social duties. In the next circle we would find our friends, our immediate neighbors, and our closer business associates. Within this circle we have also recognized our pressing social obligations. If we could assume toward every human being the attitude of a friend in the same manner that Jesus did, there would be little more talk about social evils. Each would be seeking, as the Apostle Paul exhorted, to bear his own burdens and at the same time to bear the burdens of others.

It does not always follow that we make every neighbor a friend, but there is a much stronger obligation recognized toward our nearer neighbors than toward those that are remote, and if we could make all of the world a neighborhood we would redeem it from its social disorders; and if we would treat every human being who in any remote way contributes to the complex fabric of modern business life as we treat our immediate business associates, we would dispose of most of our commercial, and industrial problems. Within these two circles we have well established moral principles. Within them we have established a certain standard of responsible action, and the man who fails to live up to it meets the condemnation of his associates.

In the third circle map be put those who in a more remote manner enter into general business relations with us. When we sit down to the breakfast table we eat food bought from the corners of the earth and especially from each section of our own land. We have to think not only of those who cultivated it and gathered it in the fields, but of those who handled it at the market place, who transported it over railroad and steamship line, who prepared it in the factory, who disbursed it through the brokerage and grocery concerns, and who cooked it in our kitchen. Thus we find a multitude of people who are within this remote business association and we feel some sense of responsibility and some interest perhaps, not in the individuals whom we do not know, but in that world which they make up. So it is with those who belong to our large social circle in city and state, or those who belong to the same lodges and churches and other organizations with us.

Now, it is within this circle that we are finding our pressing industrial and social problems. In the times when employer and employee worked side by side, as they do on a modern farm, their relationship were largely that of neighbors and immediate associates, and an immediate sense of responsibility overcame the grosser evils that afflict our more complex and impersonal type of industrial and business relationship in these days. The corporation is made up of owners who live in many different communities, and they do not know each other, let alone the men who work for them. The result is that the men who work for them are often treated as they would treat machines, that is, the only relationship is that of making the product and getting the profits. In the days of the serf, the owner of the land at least was obligated to feed them, care for them when they were sick, and bury them when they were dead. Under our modern industrial system the owner of the factory has no such obligations; thus, while the workman is better off in that he is independent of his employer when he is down and out he is really worse off, because the employer has no obligation toward him.

Suppose we could carry over into this impersonal social relationship the same personal feeling for those involved that we carry into our immediate business relations add to our friends and our neighbors—would it not, almost over night, settle all our social ills? There would still be some difficulty and differences but they would be slight compared with those that now bring on strikes and lockouts and oftentimes the destruction of property and bloodshed. It would result in the almost immediate abolition of poverty. No true neighborhoods, where well to do and poor dwell together, admits much suffering through poverty, because we care for one another.

The next greater circle of this social world of which each self stands at the center is that of the race and the nation. We have a certain loyalty toward our own folk that we do not have toward any of the other races, and we are inclined to feel that there are obligations to our own race and nation that are not binding upon us for men of other nations and races. We will fight, for our own when we will for the same cause for others. We do not recognize the same duty toward this great multitude of unknown persons to whom we have this general attachment that we do toward those of our own immediate neighborhood. If we did we would strive to apply, through national politics, the same type of duty and righteousness that we do through our rules of rightfulness at home. Those of us in one section would not be so unconcerned about the little lads who work in the glass factories, in the anthracite coal breakers, or the cotton mills of other sections as we are today, and so with all other social problems that arise. They would become immediately a burning problem to every one of us, and through our interest we would bring rightfulness to them.

Then in the last and outer circle is that of the whole world. Christianity breaks down all national and racial boundary lines and demands that we apply our sense of rightfulness to all human beings, without discrimination as to race or color or clan. If we could extend our recognized personal sense of right and duty across race and national lines, racial prejudices would be greatly softened, blind antipathies would be wiped out, and the strife that have run a river of blood through history would be (Continued on page 7, Col. 3.)
MISSIONARY STORY TELLING.

Of the telling of stories there is no end. Has it ever occurred to you to observe carefully what stories are popular with boys and girls, with men and women, and why they are popular? It is an art to tell stories well. Perhaps it is more of an art to choose well the stories which are to be told, for unless the story has a purpose other than amusement it is better left untold. There are too many things that are well worth while to fritter one’s time away with the mediocre in literature. We tell hero stories—stories of King Arthur of old, of Charlemagne, and of Roland, which are popular always. We tell of Richard the Lion-hearted, of the Black Douglas, of the Knights Templar. In a more modern day we tell of Frederick the Great, of Napoleon, and, coming into our own hom-land, we tell the stories of John Endicott and Roger Williams, of Nathaniel Bacon and John Hancock, of Israel Putnam and Francis Marion. Our heroes are Washington, Lincoln, Grant, Sheridan, Sherman and Lee.

But there are many other heroes as well. There are stories of noble purpose, and of high accomplishment. There are stories of daring as great, yea, greater, than those of the knights of old.

The stories of David Brainard, of Moffat and of Livingston, of Ian Faircom and John G. Paton are wonderful. The story of the digging of the well as Paton tells it in his autobiography; the story of the talking chip as Williams tells it; the story of the baking of the bread as Hamlin tells it—are incentives to higher action, to nobler living, to purer thinking.

We do not need to stop with these. We can think and read and talk of Fidelia Fisk, Isabella Thoburn, Kate McBeth, Isabella Crawford and Amanda Rankin. Neither is it necessary we should go even so far afield for heroes and heroines. We can find them among the men and women whom we have sent to the distant places of the earth.

We give to the children. How often does the gift bear upon any phase of missionary activity? There are folk tales of India, Africa, and Japan, there are books of travel and discovery in every land, there is fiction, and biography almost stanger than fiction. With such wealth of material from which to choose, I wonder if there is any good excuse for giving the mediocre, that which does not inspire to higher and better things. If we are really interested in the missionary problem ourselves, we wish the young people trained along missionary lines.

If our conversation, our story telling, our own reading and the books we put before the children are on other lines of thought, what is the legitimate conclusion of the child concerning the amount of our interest? I plead that missionary literature be given a fair share of our time and our thought. Let a part, at least, of the stories we tell to children and the books we give them be of value from the missionary point of view.

Cori E. Henry.

KNOXVILLE, TENNESSEE.

Report of the Tennessee Convention which was held with the Christian congregation at Rogersville, Tennessee. A delegation from Knoxville and Nashville boarded the train at 2:30 o’clock, July the 31, on special car, and arrived in Rogersville at 7:30 o’clock, Monday night. At Bulls Gap we joined the upper East Tennessee. We were met at the train by Bro. Bradley and his co-workers and conveyed to his church, which was lighted both in basement and on first floor and were given supper. Then a programme was rendered. Our hearts were made to rejoice; for when there in April of this year the dirt had not been moved from under the church but now we could eat every meal in this basement with delight. Some of our delegation received their breakfast there. The people had spared no little time in securing homes and there were enough and plenty to spare.

On Tuesday, August the first, the State Superintendent, C. E. Wilkerson of Knoxville, opened his session. After hearing the grand welcome address and response the house went into business. During this session we were blessed by having with us Bro. J. B. Lehman, President of the Southern Christian Institute and Superintendent of Negro Work. Brother Lehman brought us a message of encouragement and instruction. We were glad to have him with us. The day marks for us a birth of greater things for the Master’s Kingdom.

On Wednesday and Thursday was the General Church Convention, which was well attended. It was presided over by the chairman, Elder E. W. Meek of Johnson City. We were blessed by having in our midst Eld. Wood and Buster of the Va. Convention. These noble men came with a message full of life.

We did not receive the amount this year that we should have received from the various congregations but we trust that in our future work, we can accomplish great things if we only try. So let everyone that has opportunity this year lay by in store for our schools. We are glad of the choice of the new school site, tho we regret very much to give it up in upper East Tennessee. We deem it best for us, however. We want every one to fall in line to help our sisters and brothers in Jonesboro to get a new church.

The Convention did a considerable amount of charity work in the way of helping Brother W. H. Dunbar, a blind minister who has labored with us. Having recently lost his wife he is now at the hands of people and God. The Convention donated $4.29 and the C. W. B. M. Convention donated $7.45. We only wish we could have sent more. Those who desire to send him anything can send it to Jellico, Tennessee.

Friday was given to the sisters and the president being absent the writer was chosen to hold the meeting. After finishing on Saturday we had a noble service on Lord’s day. We certainly cannot find words to express our regret at having to give up Prof. H. D. Griffin from our state. He has led a perfect Christian life among us and may God’s blessing rest upon him and his dear wife who has so faithfully labored with us these years.

We only hope that our school can soon become a great working factor again. Let us work and pray that when we meet in the convention at Knoxville, Tennessee, August, 1917, we can bring in greater reports. We pray for the restoring of our sister, Miss Ross V. Brown, that she may soon be able to take up her work again; for she is certainly needed among all our auxiliaries. We will look forward to her coming again. Our State C. W. B. M. had with pleasure anticipated having her in their convention Now to those auxiliaries who did not get to send in their money for education, please send it in at once to Mrs. Alice Hughes, 924 Aba St., Bristol, Tennessee, or to the writer. We had fifteen dollars to send in to the National C. W. B. M. for education after expenses for the meeting were paid and enough left in the treasury for the printing of the minutes. We certainly were surprised when a letter was received from Mrs. Bowens Herick of Jackson, Tennessee, telling of the death of her husband. May He who has been trusted for ages continue to lead and support her.

We are yours for a greater service for Christ.

State Organizer, Mrs. W. A. Britten.


Ada L. Forster.

Man is at his best when he becomes truly missionary; he is then in partnership with God. And as he works at his highest task—Christian missions—he must talk with God about the work. So, where missionary effort is, there must be prayer.

Every true-hearted soldier of the cross will need his individual and private prayer. Such prayer we notice in the life of the great mis-
Christian Education

Southern Christian Institute

-President Lehman has returned from an extended trip which took him into East Tennessee, Missouri, Kansas and Texas.

-Both gangs of road contractors are buying hay of the S. C. I. to feed their mules. The road in front of the school is now graded and Monday the grading will begin.

-The demonstration farm is attracting much attention now. The corn looks exceptionally well, and Monday the harvesting will be completed.

Mr. C. J. Salin, foreman of the Ahrens and Ott Mfg. Company, took a trip to the S. C. I. and to the S. C. I. to advise on heating and ventilation.

-The road is now going on the repaired Mansion. Soon the inside work will be done.

-Rev. H. G. Smith is attending the Mississippi convention. Next week he will attend the C. W. B. M. convention at Port Gibson and the Arkansas convention at Argenta.

-The prospect for the opening of school in October is good. Indications are that all rooms will be full.

Liberia, a Field of Missionary Activity

PETER C. DUNSON

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought to the church by a miracle of modern science.

Chapter IV

The land having been purchased, Capt. Stockton felt that he had accomplished his mission. He organized the colonists into a colonial form of government and appointed a governor in the person of Lott Carey. By a unanimous vote the colony was to be called Liberia. Every thing having been well arranged, the Captain set sail for the United States. Shortly after his departure a little trouble occurred which must eventually lead to bloodshed. One stormy night a new British merchant mariner, not well acquainted with the seacoast, ran his craft ashore, which resulted in a wreck. This was luck for the natives. They were soon seen in great crowds on the beach carrying away the cargo that was blown ashore and even that which the ship's crew had succeeded in landing. The crew appealed to the colonists for aid in regaining their cargo. They made the colonists feel that, according to the laws of civilized governments, they would be held responsible for the acts and misdemeanors of the natives within their territory. Being actuated by this influence, they went to the rescue of the English sailors and the cargo was all regained.

This act on the part of the colonists aroused the indignation of Boatswain and his men. "The very thing that the Spaniards told us a few months ago concerning these Quees is coming to pass. See they have begun to interfere with our affairs," he said. A native council was held and they unanimously agreed to break the contract and treaty that had been made with the Quees. Their money for the land was to be given back and they in turn must leave the territory or be killed. A day was appointed on which they should meet on Dozahn Island for the palaver. Here again our pioneers were trapped. There was no place of refuge. Capt. Stockton was gone, and there was no means by which they could get out of the territory.

"Day after tomorrow," said Boatswain, "you must come back under the cotton wood tree and get your money. We don't want you here." What could be done? Their safety was at stake. Man's extremity, is God's opportunity. A day had closed. A night of darkness and despair was overshadowing the poor wondering pilgrims. Another day of grief and agony would dawn. "Tomorrow our doom will be settled!" was the cry that could be heard on all sides upon the little Perseverance Island. Now here comes the mystic part of the story.

Back into the interior, about ten days' journey, lived a tribe of people in the savage district of Boporo known as the Boozy tribe. This tribe was widely known among all other tribes and feared and respected by all because of its warlike achievements. In some way or other they had heard of the coming of some Quees at Dooool Kau, the largest of these two streams, which, as I have told you, is now called the Monserado River. This river was called by all the savage tribes "Dooloo." "Dooloo Kau" means at the foot of Dooloo, which is equivalent to saying at the mouth of the Monserado River. The pioneers were settled at the mouth of these two rivers.

So the chief of the Boozy tribe, upon hearing of the new settlement of Quees, decided to come down and become a friend to them. He started off and made the ten days' journey just a day before the palaver was to be held on Bushrod Island and upon arriving on the sea-coast Chief Bakaka (for this was his name) first inquired about the American settlers. Having found them, he told them his intention of becoming their friend. They thanked him for his good will but were very sorry, they said, to tell him that they would not be permitted to live any longer than tomorrow. Boatswain had ordered them to leave the territory. Tomorrow the palaver would be held. Their money would be given back to them and they must immediately be off or prepare to take what came. "Very well then," said Bakaka, "I shall go with you tomorrow and see what I can do for you."

Well, the morning dawned and everybody headed to Dozahn Island. Chief Bakaka uncannily entered the native court and called for the articles that had been given in exchange for the land. These having been brought he took up each article at a time and asked the Quees whether this was the identical article, had it been altered or not. Every article was just as it had originally been given when given to the natives, until he came to the dimijohn of whiskey. One of them had been opened and about a quart of its contents taken out. This Bakaka refused to accept unless the contents be reproduced. "Now then," he said, "you can not break the contract and drive these Quees out of the property which they have purchased from you, unless you can give all their money back just as it was given to you."

The natives offered to go elsewhere and bring enough whiskey to fill the dimijohn. "No, no," said Bakaka, "if you are going to be exact I can have you in the game. Unless you produce the very identical whisky you cannot have your land back." Of course they could not; for they had drunken it.

So, turning to the Quees, Bakaka said, "Go on back and make yourselves contented. The land is yours. Do just as you please with it if Boatswain interferes with you, you send for me and I will come down and cut off his head just as I cut his grandfather's head off some years ago."

Boatswain could do no more; for is not the Boozy chief the paramount chief of all the tribes? Our pioneers were again relieved but the worst was yet to come.

(To be continued.)

From the Banks of the Old Kentucky.

To help Brother W. W. Cordell in a Basket Meeting at the Lockland, Ohio church I stole away from my good people at Nicholasville, Kentucky. Left home Saturday morning, arrived at Cincinnati about noon, spent the afteroon with my older brother in the flesh (J. F. Dickerson) back along the meandering path to childhood we strolled till we sat by mother's knee on the vine clad hills of old Virginia. Both are better for our meeting. Saturday night I spent with our good Brother and Sister R. C. Elliot who stood so royally by the home church at Nicholasville but who now live here in Wyoming, Ohio and worship with the Lockland ( Continued on page 7, Col. 1.)
Sunday School Lesson for September 3.

PAUL'S SORROWS AND COMFORTS, PAUL THE HERO

Golden Text—My grace is sufficient for thee; for my power is made perfect in weakness. II Cor. 12:9

The Lesson in its Setting.

This letter was written from Macedonia, probably from Philippi, to the Corinthian church, after Titus had returned from Corinth with the news that there were those who had said unkind and unjust things about Paul, trying to injure him and his influence.

Notice First: Paul's Defense.

In most cases, when one is misrepresented and abused and falsely accused, it is the safest and wisest course to ignore these charges. There are times however when it becomes necessary to speak out, and refute such charges. Paul found it necessary to do so. Paul doubtless hated to do it; for he knew that some would think he was great minds thinlings that came to him, and that the nearer we get to loving mankind as Jesus did when on earth, the nearer we get to longing for every man's salvation as He did, the more will we need the Father's help and cry out for it, in the doing of the great task we feel is ours.

Oh, I must talk with Him, my Lord, my King, For multitudes are wandering far away; I must stay with Him till He lives in me, Till as I plead with men they need must see His face, and hear His voice.

Public prayer for missions can advance the cause of Christ. It is often suggested that public prayer may be less sincere than private prayer. The element of truth there may be in this suggestion emphasizes the fact those who work for the Master in public way must commit to be so near to Him in the individual life that they can at any time lead the thoughts of others, pouring out their souls in prayer for a lost world. To pray aloud so that the soul of another can respond, one must love mankind, love them enough to study to know their joys and sorrows, their successes and failures. Yea, man can only pray with another after he, like Christ, has gone among his fellows, caring to understand and help them. Who can measure the value of the public prayer that comes from such a soul?

He prayed, I knew that he had been
Down in the valley, too;
He prayed, I knew he had seen
The world undone with woe:
I could not frame it just in words.
But he voiced all my soul;
Three wills were blended-his, mine, our Lord's-
That man might be made whole.

When we consent together to pray, at certain times and seasons, for the salvation of the world, our united prayer can avail much. There is strength in it. When we pray for the whole of mankind the stupendousness of the requests we make overcomes us. What a power there is in knowing that many are asking the same great blessings for their fellows at the same time. We have a common task, we are agreed to pray, we know that fervent, faithful prayer increases effort, that we will all rise from our prayer hour ready for greater work. And as we think of the company of praying co-laborers, the Kingdom seems to be more nearly won for the Master; so many hanging as we are for the Reign of Peace, so united prayer is a great power in the missionary world. When we pray unitedly distance is no more, no one is alone, one in sudden danger knows the peace and power of the companionship of prayer; yet, there are victories for the Cross, because we pray together by consent.

Pray with me, and when in that hour I know
That you are praying too,
The burden that I have will lighter grow,
And it may be that you
Will see a task beyond your power, and dare
Because a soul's great close to yours in prayer.

Minneapolis, Minnesota.

The Master's Touch.

"He touched her hand, and the fever left her."
He touched her hand as he only can:
With the wondrous skill of the Great Physician.
With the tender touch of the Son of Man.

And the fever pain in the throbbing temples
Died out with the flush on brow and cheek.
And the lips that had been parched and burning
Trembled with thanks she could not speak.

And the eyes where the fever-light had faded
Looked up, by her grateful tears made dim.
And she rose and ministered in her household.
She rose and ministered unto him.

"He touched her hand, and the fever left her."
Oh, blessed touch of the Man Divine!
So beautiful then to arise and serve him.
When the fever is gone from your life and mine;

It may be the fever of restless serving,
With heart all thristy for love and praise.
And eyes all aching and strained with yearning
Toward self set goals in the future days.

Or it may be a fever of anguish spirit,
Some tempest of sorrow that dies not down.
Till the cross at last is in meekness lifted.
And the head stoops low for the thorny crown.

Or it may be fever of pain and anger.
When the wounded spirit is hard to bear.
And only the Lord can draw forth the arrows
Left carelessly, cruelly, ranking there.

Whatever the fever, his touch can heal it;
Whatever the tempest his voice can still;
There is only joy as we seek his pleasure.
There is only rest as we choose his will.

And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that he touched but do his bidding
How little matters what else went by!"

Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness what'er be it be,
Touch thou our hands! Let the fever leave us,
And so shall we minister unto thee!

Selected
THE GOSPEL PLEA

FROM THE BANKS OF THE OLD KENTUCKY

[Continued from page 5.]

church. Sunday I was entertained in the splendid home of Brother and Sister M. V. Roberts. Before dawn Sunday morning delivery came from the oppressive heat and the day was just what we would have ordered. The meeting however was held in the church with good audiences morning, afternoon, and night. Brother Corbett the minister was unexpectedly called to Boston, Mass., just before I arrived so I held the service preaching three times. Sunday many of our old Kentucky, friends, living over here heard of us and came to church Sunday. This is a good church and in position to leave this part of the vineyard. I cannot mention the many good people who showed us kindness while here. There's some splendid talent in this church. They contemplate making some repair and taking some other forward steps.

The Ohio State Convention will be held with the church at Dayton Aug. 23-27th. They have out a splendid program. The Ohio work is on the up hill move. Like us in Ky. they need more men, more able men whose ability is consecrated. God gives us men, fearless men, unacquainted men with heads above the fog. God will give us this brand of men through our Christian Schools and our worthy pulpits. The Sunday School and church must quarry out the stone then the Christian School must polish them for the master's use. Let us answer our own prayer for men to do the worlds work. Death and the Devil are making inroads on our forces. Our recruiting station must be kept working to replenish the depleted ranks. "This way to victory we'll see whose side God is on". Send stamped envel for any inquiry about Nicholasville Pulpit to C. H. Dickerson. Nicholasville Ky. till Oct.1st after that date address Mr. Jacob Wilson Nicholasville Ky.

Yours on the wing,
C. H. Dickerson.

Dallas, Texas.

Dear Editor of the Gospel Plea—

Please allow space in your paper for these remarks concerning our work here in Dallas. Since I came here the work has been somewhat revived. The members are very few but they are loyal and faithful. I don't mean those who just go out to service. I mean workers. We thank God for such true Christians, who stand in the midst of difficulties and privations for the fostering of God's Kingdom.

As little as one may think of it, it takes a God given man to look through the vale of darkness and see there is a blessing in being obedient to God by accepting his truths laid down in holy writ, when thousands upon thousands are seen to be successful in a world of confusion. We have had regular services each Sunday, day and night. There is a great improvement in our regular church services. The C. W. B. M. sisters are awakening to their duty once more. The Sunday school is in good working condition. All we need now is more pupils. We have had new ones but our average attendance is about the same.

This is just a beginning for us. We feel that God has many people in this city who ought to be reached. We do earnestly hope and pray that we may be good enough for God to use us as agents in bringing them into the fold. If we are not good enough, God will surely raise up some one who will carry out his plans just as he did for Israel.

Heredelore, we ministers have been largely to blame for our cause, the cause of Christ, suffering. In the attempt to lash men and women into God's service by condemning their methods etc., we lost sight of the spirit of the word, thereby giving them a lash to whip us with. By this I don't mean a compromise of the word, but we should be sure to preach the Gospel which is the power of God unto Salvation.

We trust that the Lord will crown our efforts with success.

Yours in Christ,
F. H. Coleman.

Life.

(By E. L. Timberlick.)

In the dawn of early childhood,
When the heart is soft and young,
See the thoughts of Christ the Saviour,
When He said: "As these become."

And the Morning turns to Noonday;
When we see our task begun—
And the fields so ripe to harvest,
Waiting ready in the sun;
And we hear our Saviour say:
"I must work His work who sent me,
While yet 'tis called the day."

In the soft and tranquil twilight,
Thru the dormant hours of dust,
 Comes the longing of the spirit
And a searching, longing lust
For the strengthening words of promise,
And the home that waits above.

In the soft and radiant shadows,
In the broodings of the past,
 Comes a thought that God is o'er us,
And His promise to the last,
Like iron fetters still surround us.

Thus we see the night approaching,
When man's work is counted o'er—
"Have we heeded yet the small ones,
Who shall open heaven's door?"
Have we piled the sheaves of harvest,
Where God's word has gone before?

THE TEACHINGS OF JESUS AND THE SOCIAL ORDER.

[Continued from page 3.]

dried up. This is our Christian duty; to extend our sense of right as individuals into these remoter and more impersonal relationships, to be a friend to all men as we are to our own friends, to be a neighbor to every neighborhood as we are to our own, to treat men of the greater human family in the same way that we treat those of our own immediate family. In the measure that we are able to do this are we Christians after the manner of the Galilean. In the measure that we fail to do this does Christianity fail to do for the world what He seeks to have it do.

"Our love has a broken wing if it cannot fly across the ocean. It is the purpose of God that the whole world should hear the gospel."

Lloyd George, of England, has repeatedly said that the secret of success in the great world war lies more largely in the furnishing of supplies and munitions at home than in the trenches at the front. The big problem of Foreign Missions is also the home base problem. The missionaries await sufficient support from the homeland before they can occupy positions now wonderfully open to them.

"Moody did a great work in England and in America for missions, though he never referred directly to the subject. He insisted that Christ's followers should do what He commanded them, and go where they were needed most. Such men as the Cambridge Seven, Dr. John Kenneth McKenzie, Dr. W. T. Grenfel, and many others, were led to become missionaries because of the teaching of the great American evangelist."

Speaking of the word "messenger," or missionary, Mr. Campbell stated that it is found some four hundred times in the Old Testament and the New. "So long as it is written and copied from the lips of the Messiah, 'Go ye into all the world, and preach the gospel to the whole creation,' who could believe that any one believing and understanding His command could for a moment question or doubt the legitimacy, the propriety, the necessity, the utility, the important, the divine sanction of Christian missions and missionaries? We hold them to be as warrantable approvable, commendable, and essential to the conquest and triumph of the gospel and kingdom of Jesus Christ as the gospel itself, for, without them, how can the gospel be heard?" -The Missionary Intelligence.
A Gedubo Anecdote

This story was related by Mr. Samuel He Seaton, a distinguished young man of the Gedubo tribe. I cannot give it in the exact wording, but I shall, however, endeavor to bring out the intended lesson.

The story runs thus: There once lived in the Gedubo tribe two distinguished friends. Sei and Todi were the men's names. Sei lived on the seacoast. But Todi lived far back into the interior, in that section of the country known as the Pahn Country.

One of the peculiar characteristics of the savage tribes of Africa is the Pharisaical or caste spirit. The sea coast tribes, because of their coming in touch with civilized people, look upon their backwoods kinsmen with an air of superiority. The bush tribes are always ridiculed by the seacoast tribes.

Sei being filled with this castelike spirit found quite a pleasure in buzzing Todi of being a bushman whenever the latter made visit to the former.

Back in the interior there is a certain specie of rattan—more of a gigantic specie of the rhapier family—whose tender shoot is developed from a soft cabbagelike substance which is quite palatable and makes a good native dish.

On one occasion when Todi made a visit to his friend Sei, he was having a great festival in his village. The village was crowded with the neighboring villagers. Sei thought it was quite an opportune time to make a display of his witty sayings and thus humiliate his backwood visitor. Mark you, Sei unfortunately had lost both of his arms in battle. Turning to Todi he said: "Say, why didn't you bring me some of that rattan cabbage that grows in profusion out there in the jungle? Of course we know you are from the bush."

This witty saying made the people laugh at Todi, the bushman. But Todi calmly took the joke and after the laughing had ceased he politely said:

"Why Friend Sei, I would have brought you some rattan cabbage as usual, but I have brought you all that could be easily reached. Now, the vines have to be pulled down before reaching those that are there. But the vines being too stout, I cannot do it alone. And this is why I have come to ask you to go and help me pull the vines down. Will you not go and help me, please?"

Sei being armless, became embarrassed. Thereupon the joke was turned on him. In a little while the whole festive body was laughing at Sei.

MODEL:—"The same measure that ye mete, shall be measured unto you again."

—PETER C. DUNSON.

"Thou shalt be saved thyself by every sense of service which thou renderest."

THE GOSPEL PLEA

If a man can not believe in the hidden and wonderful works of God, he can not understand missionary work.

—LUDWIG KRAPF.

WANTED:

More subscribers for this paper, The Gospel Plea, Address,
Gospel Plea Office, EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

Call and see us.
W. G. REDFIELD, Edwards, Mississippi.

IN SELECTING A BANK

The matter of first importance is safety—convenience is the next. Safety means reservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guarantee Fund of the State of Mississippi is to preserve you from loss and to free you from discomfort or trouble by assisting in the speedy withdrawal of your money from a bank if it fails.

Not all banks are protected by this fund. Our bank is. Our safety and convenience are unsurpassed.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
a large percent of the men have quit chewing. Swearing is on the decrease, and when foreign emigration decreases, this, too, will decrease. Duelling has disappeared and its bastard descendant, the shooting on sight, has about disappeared.

The saloon has gone from seventy-five percent of our population and soon the other twenty-five percent will put it away. Protected prostitution, the lingering ghost of the days of Baal and Ashereth, is driven from a majority of our cities, and will soon be driven from the remaining ones. Marriage is the accepted relation of men and women. Every dress has been reformed in the interest of health, if not in the interest of chastity. Those foolish fashions may yet be adopted, women can never be driven back to the right waist, nor to the hoop nor to the bustle. Man's dress is modified in the interest of comfort. The food has been changed from the coarser kinds to the prepared and more digestible kinds.

(3) In the Spiritual Realm.

It is hard to put ourselves into the frame of mind of the defender of sectarianism of a hundred years ago. God to them was as supreme judge who construed law. Law, as interpreted by the stern religionist of that time was the supreme thing and man was made for it, and not for man. All the social feature of religion was forgotten and nothing was thought of but the hereafter. The sole reason for joining the church was to get ready to go to heaven when they died. Women kept silent in the churches and the men expended all their energy in defending the doctrine.

Now all this is changing. Reform movements outside of the organized denomination are formed in great numbers. The membership within the church is organizing itself for missionary and benevolent work. The average Christian of today who has caught the vision, is expending but little thought on his hereafter, for he is trusting that to God, but he is deeply exercised about doing his part in the world's uplift. In America and even in the belligerent countries millions have been raised and expended to keep from starving, the millions of non-combatants in the war zones. Millions are raised annually to give a chance for education to the youth at home and in foreign lands. Foreign and home missions are getting to be greater enter-

tprises than were the governments two hundred years ago. We are grappling with some of the problems of caring for the children of the nations of the earth. In the near future we will have furnished the world with a Christian leadership.

Of course we do not mean to say that our work is finished. There are yet many and serious defects in mankind to remedy, for while we were doing some things, we neglected others, and sometimes very serious ones. The physical man has deteriorated so our present specimen is not the robust man of the days of our fathers. The two greatest tasks remaining for the future are improving man by giving him a better birth, by giving him a better nourishment, by giving him a better training, and extending the Christ law into all the realms of man. Our business, our society, our politics, and our state affairs must all be brought under its reign. In short, we must intelligently pray. Thy will be done on earth (that is, in our earthly activities) as it is done in heaven. We make as much progress in bringing our secular affairs under the law of Christ in the next hundred years as we have in the past hundred years in bringing our physical work under the law of Christ. With the machine, we will do wonders. The greatest difficulty in the way is the fact that we have admitted into our family all other races on the face of the earth and their assimilation will be slow.

Isaiah Vision and Benedict Drift.

Isaiah has so thoroughly proven himself to be a man with a vision that he is called to many places of prominence. The present Drift, for he is in politics. He has now thoroughly acquired the habit of thinking he could fool the people. He looks at nothing from the standpoint of what is best. Everything is measured from the standpoint of expediency. He is an opportunist, with a terribly poor guesser as to what is expedient. He had an ambition to build up a machine, but he is so malicious and so densely ignorant of what intelligent people are thinking and so he is losing out. When he goes down, he will go with a thud and no friend will mourn his departure.
The Gospel Plea

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price: $1.00 Per Year. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 266

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have five weeks to go. Three weeks after, the subscriber’s name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 2, 1916.

Personals and Editorials.

—C. E. Armstrong of LOCKLAND, O., writes: Please insert the following date of the Ohio Convention at Dayton, Ohio, August 23rd and 27th.

—J. W. Holt, Jr. of Right, Tennessee, writes: You will find enclosed one dollar, for the renewal of the subscription of Iria Holt, serial number 260. But err the Plea in my name J. W. Holt, Jr. The Plea is the greatest paper I ever have read. I don’t want to miss one single copy.

NASHVILLE, TENNESSEE.

Dear Editor:—

It affords me much pleasure to inform the readers of the Plea of the Lee Avenue Auxiliary. We have recently made our report and sent our dues to the International Board and also State funds to the Southern Christian Institute in June. Since then we had a good meeting on July 6th. Only nine members were present but we had a delightful service. Now we are going to try and meet all requirements so as to be on the Honor Roll another year. Pray for us that we may do more good than ever before.

We are now preparing to go to Rodgersville to the Annual Meeting.

Yours for Christ,

Mrs. Lula Wilkerson.

Borrowing is easy but the day of payment is hard.

THE GOSPEL PLEA

ARGENTA, ARKANSAS.

To the GOSPEL PLEA:—

Allow me to say that our State convention will convene September 6-11 inclusive. We truly hope that every church officer will interest himself in preparing for same—will use all the possible means to collect the representation fee as asked by the convention. The place of meeting is at the Argenta Church. Any information can be had by addressing M. M. Bostick, Argenta, Arkansas.

PARIS, TEXAS.

Dear Editor:—

With feeling of deep sympathy, I beg for space in your paper to mention the great loss of our beloved brother Eugene Powell. Brother Powell was once a student of the S. C. I. I am sure that this great loss will be greatly felt among his teachers and school mates. We feel that a sudden removal of such a life from amongst our midst leave a vacancy and a shadow that will be deeply realized by members and friends of this church. The quiet, modest and courteous life he lived demonstrated the fact that our loss is heaven gain.

R. E. Latouche.

Muskogee, Okla.

Gospel Plea:—

Dear Sir, and Bro. this will let you know that we are called to bear the burden that we all must meet. Our dear wife and mother Mr. C. T. Welle, was called to her reward Friday, Aug. 18th, 1916 at 7.30 P. M. She died in the full triumph of the faith, having obeyed the Gospel when she was eleven years old, having been a member of the Church of Christ twenty-five years, during which time she was engaged in all the departments of the work of the Church, the C. W. B. M., C. E., Bible School, and when she was called home, she was State Organizer for the Oklahoma Colored C. W. M. We give her up with the prayer of faith and as it was said of Dorcas, we can show the deeds of the work done while with us. She was also full of alma deeds and good work, as was evidenced by the floral offerings and resolutions presented by both white and black. She was a director of the Dorcas Hospital a much needed Institution that she was foremost in helping to organize and all the work she did she did unselfishly, not desiring any publicity or wanting any body to know what she was doing. May God help many of her Bible school pupils and sisters of the C. W. B. M., C. E. and fraternal associates to emulate her life and example. Brethren Pray for me I am yours in Humble Submission.

R. B. Wells.

Jackson, Mississippi.

Dear Editor:—I am very sorry I have not been able to keep my correspondence with the Gospel Plea for quite two weeks, being pressed for time. I have not been idle. I have held several revivals, and was very successful in them all.

Since the last writing we spent three days and nights at Forest Grove in their revival, and four were reclaimed. Only chanced to preach two nights, The church wanted me to stay longer, but I must preach the Gospel in other Churches also.

From Forest Grove to Rose Hill, preached two sermons in the revival at this place. No visible results. They began this meeting at night, ran it three nights, and began on Thursday in the day up to Sunday night. On Friday in the day the writer had full house to speak to. Elder K. R. Brown came in Friday and added much to the service. Elder S. D. Yarber was there when we made our arrival and we are informed that he had been doing some tall preaching. Elder Yarber is one of the ablest young preachers we have.

We went from Rose Hill to West Point. Brother L. C. Quinn met us at the train. He is as true steel.

Sister S. S. Blackburn, our State Organizer, was with us at Pilgrim Rest on the second Sunday and put new life in the auxiliary at this place. She gave two soul-stirring addresses. I do not know of a single worker that is more determined to spread the work of the C. W. B. M. than Sister Blackburn. She deserves much credit for her untiring effort. It means more than talk to sacrifice children, home, and friends for the work.

The Mississippi Christian Missionary Convention is now history. The spirit of Christ seemed to prevail. If the proper thing is done the work will move off by leaps and bounds. Every body, I believe, left the convention in good spirit. We need to constantly pray with David, “Create within me a right spirit, 0 God.”

Our convention was graced with the presence of a goodly number of workers who had been out of the State. They are as follows: Prof. H. D. Griffin and wife, Prof. H. G. Smith and wife, Mrs. P. H. Moss, Prof. C. A. Berry, Miss Nancy V. Jennings, Mr. Coleman of the S. C. I.

Dr. J. B. Lehman, President of the Southern Christian Institute, delivered two powerful addresses. He knows how to help those who are in trouble. His advice is always wholesome. He is a blessing to any convention. Had he not been with us I don’t think our convention would have gone out as smoothly as it did. He counsels like a sage. His reasoning is convincing, clear-cut.

One more convention, C. W. B. M., is yet to be held. We trust that it will be a real success.

Yours earnestly,

B. C. Califert.
The Developed Mind of Man

By Olovia Hicks.

The mind of man has developed wonderfully since creation. To compare the mind of primitive man and of the developed man to-day would show a great contrast. When we see and hear of the great feats that man has accomplished, we can only say it is the fulfillment of the words of our blessed Lord when He told the disciples that greater work than He had done would they do. It is doubtful that the disciples knew the full meaning of these words. But we live in an age when we can fully comprehend this. We should feel grateful for this opportunity and blessing.

This present war of Europe has brought out the inventive genius of man which still give us proof of the developed mind. Let us see what are some of the requisites to improve the mind of man. First let us take the child when it is born in the world. What do the parents do? They give it such attention that will sustain life that its body will develop into a fine robust child. The result of this generally is a healthy child. Which will grow into a well developed adult.

The mind goes through the same process only we here name the things which develop the mind properly. First the parents should work for the development twenty years before the child is born. Its surroundings should be those which will first remind him of love, obedience, thankfulness and worship.

With these Godlike qualities progress is sure. No people is ever above their maker.

The time has come when each parent is waking to the thought that these qualities are the ones which the mind of man is based upon. Now let us say we are on the 20th Century roll, and we are trying to discharge our duty to mankind, as we go up this highway, or this pathway of life. Let us ask ourselves this question, “What am I doing to develop the mind of man?”

A Prayer in the Prospect of Death.

O, thou unknown, Almighty Cause
Of all my hope and fear
In whose dread presence, ere an hour,
I wide my soul, and choose to do some evangelical work in the state. The lot fell on "Jonah," and your humble servant, the writer, was chosen to this task.

The Convention was held at a "Mission Church" under the leadership of brother J. D. Smith, the pioneer preacher of the state. And it may be said to his credit that he is doing a great work there. The congregation is mostly made up of children, and the burden of the work is upon his shoulders. We were well entertained.

C. E. Terry of Emporia is again President, Miss Lizzie Davis, Kansas City, Secretary, and Elder B. C. Duke, Topeka, State Superintendent.

The church adopted resolutions endorsing the "prohibition" movement, the "peace" movement, the Jubilee Rally and the Workers' Conference.

C. E. Craggett.

Winchester, Kentucky.

Dear Editor,—Kindly allow space in your paper for the following message:

To the saints in Christ throughout the commonwealth of Kentucky: We hope and pray that each disciple will remember well and keep in mind the fact that October 1st marks the beginning of the work of the evangelist chosen. He has published repeatedly this fact. When we think of the work to be accomplished by the evangelist and the power and ability of the one chosen, we look forward to the gathering in of a great laboring force. The writer was the last to serve on the field prior to the election of present evangelist. We know therefore that he cannot succeed alone and acknowledge the fact that God and one is a majority, but call attention to the fact that "We are laborers together with God."—I. Cor. 3:9.

As Corresponding Secretary therefore we state first that the amount required of each member for State Missions is only one dollar a year. This is less than two cents a week. If every minister therefore will collect two cents a week, at the close of the year he will have gathered in that minor amount, nor should he wait till the close of the year to raise this money, neither should he wait to raise it every quarter but it should be raised weekly, for the evangelist must be paid as regularly as any other clergyman. Knowing him as we do we commend him unto God and the words of his grace which is able to build him up and give him an endearing habitation among the saved. We have begun to raise our missionary money.

Brotherly yours,
Jasiah H. Moore, Cor. Sec'y.

Kansas City, Kansas.

KANSAS CHRISTIAN CONVENTION.

The Twentieth Annual Convention of Kansas convened on the ninth of August with the Third Church of Kansas City. The spirit of harmony and good fellowship prevailed from beginning to the end, thus sounding a note of good things to come. Everybody seemed to have been keyed up to a high pitch, and in a position to appreciate whatever good there was to be set in motion. Practically every church in the state is represented by delegates who were there, it seemed, with a mind to work.

Atchison was there with her choir in full, and indeed they did some sweet singing. Prof. P. H. Moss and Prof. Lehman were in attendance through the Convention, and rendered excellent service in many ways, which will be seen and felt for time yet to come.

The women workers as well as the whole Convention, felt the absence of Miss Rosa V. Brown, who was kept away through illness. We wish for her a speedy recovery, that she may soon take her place in the field.

Brother Wm. Alphin of Kansas City, Missouri, and Prof. L. L. Henderson, of Oklahoma, were pleasant visitors among us.

Among the forward steps taken by the departments are the following:

The Bible school adopted the Standard of Efficiency, and placed a worker on the field for the coming year. Also there will be given a banner and twelve song books to the school doing the best work through the year.

The women placed a worker on the field to enlarge the missionary spirit in Kansas. This worker is Mrs. Carrie McMillan of Emporia.

The church undertook to fill a long-felt want, and chose to do some evangelical work in the state. The lot fell on "Jonah," and your humble servant, the writer, was chosen to this task.

The Convention was held at a "Mission Church" under the leadership of brother J. D. Smith, the pioneer preacher of the state. And it may be said to his credit that he is doing a great work there. The congregation is mostly made up of children, and the burden of the work is upon his shoulders. We were well entertained.

C. E. Terry of Emporia is again President, Miss Lizzie Davis, Kansas City, Secretary, and Elder B. C. Duke, Topeka, State Superintendent.

The church adopted resolutions endorsing the "prohibition" movement, the "peace" movement, the Jubilee Rally and the Workers' Conference.

C. E. Craggett.

Winchester, Kentucky.

Dear Editor,—Kindly allow space in your paper for the following message:

To the saints in Christ throughout the commonwealth of Kentucky: We hope and pray that each disciple will remember well and keep in mind the fact that October 1st marks the beginning of the work of the evangelist chosen. He has published repeatedly this fact. When we think of the work to be accomplished by the evangelist and the power and ability of the one chosen, we look forward to the gathering in of a great laboring force. The writer was the last to serve on the field prior to the election of present evangelist. We know therefore that he cannot succeed alone and acknowledge the fact that God and one is a majority, but call attention to the fact that "We are laborers together with God."—I. Cor. 3:9.

As Corresponding Secretary therefore we state first that the amount required of each member for State Missions is only one dollar a year. This is less than two cents a week. If every minister therefore will collect two cents a week, at the close of the year he will have gathered in that minor amount, nor should he wait till the close of the year to raise this money, neither should he wait to raise it every quarter but it should be raised weekly, for the evangelist must be paid as regularly as any other clergyman. Knowing him as we do we commend him unto God and the words of his grace which is able to build him up and give him an endearing habitation among the saved. We have begun to raise our missionary money.

Brotherly yours,
Jasiah H. Moore, Cor. Sec'y.
Benediction of Societies.

"God be merciful unto us, and bless us, And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."
Thru Jesus Christ our Lord — AMEN

PRAYER.

To be on speaking terms with God is my greatest privilege. To pray—not publicly, as valuable as that may be, or in elegant language, as pleasing as that may be to cultured ears, but simply to hold conversation with God, irrespective of where I am or who may hear me, like the man who, coming into the temple in Jerusalem, said, "God, be Thou merciful to me a sinner"—just to pray is the sweetest condition of human life.

Friends may talk over problems together, out of which may come wisdom, but no conclusion is best reached until the whole matter has been laid before God. To sit alone worrying over things that have been done, or that I fear will be done, does not help me and betrays distrust, for since God and I are friends all things work together for my good, and to tell Him all things that have a part of my thought puts me in a continual conversational relationship with Him, which both pleases Him and proves my friendship.

I am bound to this by all the courtesies of hospitality. He is my guest. For me not to remember that He is by my side, to lose consciousness of His companionship, would reveal a breach of hospitality. This is the meaning of the exhortation, "Pray without ceasing—a recognition of His presence, for He is as surely with me now as He is in heaven, so I must talk with Him more freely than friends talk with friends, for He is "a friend that sticketh closer than a brother."

To fall asleep with the last thought ascending to the heavenly throne and for the first waking thought to fly into the bosom of God is conducive to health of soul and body. John Quincy Adams never went to sleep at night until he had said that sweet child prayer, "Now I lay me down to sleep," and Sir Matthew Hale said, "If I omit praying and reading God's word in the morning, nothing goes well all day."

Prayer is my speech to God—the language of my helplessness, the voice of my unholiness and the incense of my heart. It is the plea of the prisoner and the flight of the soul. Before it—the simplest prayer—all the doors of heaven open and God's ear comes close to the heart of His child. In its use man has accomplished more things than by any other means. Not simply the normal has been developed beneath its breath, but by prayer the impossible has been done. Waters have been divided, armies scattered, fires quenched, the dead called back to life, human passions suppressed, and my own sinful heart has been washed and re-washed by His cleansing grace through prayer.

"I cannot tell why there should come to me A thought of you, friend, miles or years away In swift insistence on the memory, Unless, for you, it needs be that I pray, 'You go your way, I mine, we seldom meet To talk of plans or longings, day by day; Of pain or pleasure, triumph, or defeat, Or special reasons why 'tis time to pray.' "We are too busy even to spare thought, For days together, of the friends away; Perhaps God does it for us, and we ought To read His signal as a call to pray."

"Perhaps just then that one has flowered flight, A more appalling weakness, or decay Of courage, darkness, a failing 'hood of light, And so, in case he needs my prayer, I pray."

"Friend, do the same for me! If I intrude In thought upon you, on some crowded day Give me a moment's prayer, as interlude— Be very sure I need it, therefore pray."

"And as you bear my name before the Throne, Perhaps in prayer for you I'll meet you there! Oh, let us not neglect this holy gift— What blessings God hath wrought thro' prayer!"

God always hears and answers if it is a prayer of faith, but frequently it is "no" rather than "yes," as would be the answer from a wise parent to the child's request—the heart itself is not ready for the gift, and so God waits while my heart is being trained in the discipline of delay. Sometimes the answer is within me, for I must always help God do what I ask for. While I take to Him petitions for my personal needs, I must never sin against God in failing to pray for others—His church, my brethren and whosoever intrudes upon my thoughts.

—Peter Ainslee, in "God and Me."

Little Corners.

Georgia Willis was rubbing the knives. Someone had been careless and let one get rusty, but Georgia rubbed it with all her might; rubbed and sang softly a little song:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

"What do you rub at those knives forever for?" Mary asked. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your little corner, you know, 'ac in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary, "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself, "If that child must do what she can, I s'pose I must. If He knows about knives it's likely He does about steak."

And she broiled it beautifully.

"Mary, the steak was very nicely done today," Miss Emma said.

"That's all owing to Georgia," said Mary, with a pleasant red face, and then she told about the knives. Miss Emma was ironing her dress to look warm. "Helen will not care whether they are flattered nicely or not," she said, "I'll hurry them over." But after she had heard about the knives she did her best.

"How beautifully my dress is done," Helen said; and Emma, laughing, answered, "That is owing to Georgia"; then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Well," the friend said, "if you will not go with me, perhaps I will go with you"; and they went to the prayer meeting.

"You helped us ever so much with the singing this evening. That was what the pastor said to them as they were going home. "I was afraid you wouldn't be there," she said."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor, little house.

"I said yesterday there was no use, but I must do what I can."

"In the house a sick man was lying; again and again the minister had called, and he wouldn't listen to him; but tonight he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her doing "what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and And He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why child, are you sewing here?" her mother said; I thought you had gone to walk."

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives.

(Continued on page 7, Col. 3)
Christian Education

Southern Christian Institute.

Prof. and Mrs. F. F. Vandiver, who were suddenly called home to attend the funeral of their brother, have returned to their work. They arrived home on the 29th INST.

James Mills, one of our Texas boys who has gone home for a little business. We hope to have him back by the beginning of school.

Burnett Jacobs, our student from Kilgore, Texas, who recently went home to see his parents, has returned and has cheerfully begun his work.

Karl and Paul Lehman made their first trip to Vicksburg on bicycles. Wednesday the 23rd INST. They made the trip alright. President went to meet them in a car in the later part of the day.

At the last Young Men's Home Defender Success Club meeting, Edward Timberlake of Jackson, Ill., was initiated as a member. This organization was founded by Prof. T. M. Burgess for the benefit of the young men at the S. C. I. Every member pledges to abstain from the use of all kinds of alcoholic beverages, tobacco and profanity. President Lehman is now the faculty advisor of the Club. A similar organization has been organized for the young women. It is called the Girls, Sociological Club.

Prof. and Mrs. Griffin spent a day at institute. He is aiding the Washington Addition Church in Jackson in a meeting.

Brother L. C. Williams, secretary of the M. A. M. C. stopped off at the S. C. I. a day to get his daughter Lula to take her home a while.

Peter C. Dunson, one of the young men from Africa has been employed to be foreman of the printing office this year.

The roof is about on the part of the Mansion which is being repaired. The wiring and plumbing is now being put in.

Liberia, a Field of Missionary Activity.

PETER C. DUNSON

The writer of the following article is a native African from the Congo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought to this country.

James Mills, one of our Texas boys who has gone home for a little business. We hope to have him back by the beginning of school.

Burnett Jacobs, our student from Kilgore, Texas, who recently went home to see his parents, has returned and has cheerfully begun his work.

Karl and Paul Lehman made their first trip to Vicksburg on bicycles. Wednesday the 23rd INST. They made the trip alright. President went to meet them in a car in the later part of the day.

At the last Young Men's Home Defender Success Club meeting, Edward Timberlake of Jackson, Ill., was initiated as a member. This organization was founded by Prof. T. M. Burgess for the benefit of the young men at the S. C. I. Every member pledges to abstain from the use of all kinds of alcoholic beverages, tobacco and profanity. President Lehman is now the faculty advisor of the Club. A similar organization has been organized for the young women. It is called the Girls, Sociological Club.

Prof. and Mrs. Griffin spent a day at institute. He is aiding the Washington Addition Church in Jackson in a meeting.

Brother L. C. Williams, secretary of the M. A. M. C. stopped off at the S. C. I. a day to get his daughter Lula to take her home a while.

Peter C. Dunson, one of the young men from Africa has been employed to be foreman of the printing office this year.

The roof is about on the part of the Mansion which is being repaired. The wiring and plumbing is now being put in.

Liberia, a Field of Missionary Activity.

PETER C. DUNSON

The writer of the following article is a native African from the Congo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought to this country.
Sunday School Lesson
for September 10.

THE ARREST OF PAUL

GOLDEN TEXT:—For thou shalt be his wit
ness unto all men of what thou hast seen and
heard.—Acts 22:15.

Time:—57 A.D.

Paul's journey to Jerusalem from Miletus
occupied about four weeks.

The principle places where stops were
made, were Tyre, Caesarea and Jerusalem,
completing Paul's Third Missionary Journey.

Paul was arrested about June 3rd, A. D.
57, probably eight days after the arrival at
Jerusalem.

PAUL'S EXPERIENCES ON THE
WAY TO JERUSALEM.

In our last lesson we left Paul about to
depart from Miletus. By looking upon a map
of Paul's journeys, you may learn the stop-
ping the places. The important matters came
up at Tyre and Caesarea, at these places there
was fear for the safety of Paul. He was made
to know the dangers that beset him but he
did not turn back from Jerusalem. He said
why weep ye and break my heart? Paul was not
not to be bound only but also to die at Jerusa-
lem for the name of the Lord Jesus.

It is uncertain how long Paul and his com-
panions remained at Caesarea, but after a pray-
er meeting with the disciples they set out to go
to Jerusalem, 64 miles in time for the day of
Pentecost.

II PAUL'S WELCOME BY THE
JERUSALEM CHURCH.

Paul seems to have made his home with
Mauson, where he would be away from the
crowd and less exposed to danger. The breth-
ren received Paul and his companions with a
hearty welcome. They gave him a public recep-
tion. It was 20 years since he left the city for Damascus, where he planned to per-
sue the Christians.

Paul's report of his missionary work must
have been of great interest. It was marvelous.
The gifts Paul brought from the Gentile
churches presented with love and gratitude to
the mother church would link the churches
and bring about a unity and love for which
Paul was striving.

III REFUTING THE SLANDERS.

Many Jews slandered Paul. He was willing
that all should know the facts. 1. Paul ob-
served rites of the law as a Jew, as belong-
ing to his race, but not as a condition of
salvation.

2. He taught that Gentiles need not be
Jews nor obey the Jewish ritual. 3. The
law was not for the salvation of either Jew
or Gentile, but only faith in Jesus saves,

THE GOSPEL PLEA

IV PAUL MOBBED IN THE TEMPLE
COURT AND RESCUED BY THE
ROMAN AUTHORITIES.

The details of this division are given in
the closing verses of the lesson.

SEED THOUGHTS.

1. To whatever place you go seek out
first the good intelligent Christians in the
community.

2. Go on in the way of duty at cost.
Young people should have this heroic temper.

3. It is possible that women have not
had their share in the management of religious
affairs.

4. Concession on small points has won-
drous power in smoothing the path of action.

5. Many person cannot distinguish as St.
Paul did things necessary from things non-
essential.

D. R. B.

Let us Try Christianity

SOME LESSONS FROM THE GREAT WAR.

As given in the Christian Evangelist,
BY ALVA W. TAYLOR.

There has been much talk of Christian-
ity having failed, and men of tried faith
have even been so overwhelmed by the
tragical immenseness of this slaughter that
they have cried out, "Is there anything else?"
Have they thought to stop and ask
what we had of the gospel before the war
began?

This war demonstrates the finest Chris-
tian Virtues Humanity Has Accepted

On every battle line is being demonstrat-
ed today the finest virtues men have
accepted as the teaching of the gospel.
Millions of heroic fellows are facing death
without no thought of personal gain and in no
spirit of mere adventure, but courageously
and nobly suffering and dying for the sake
of a "cause." They risk life and limb to
rescue comrades from between the firing
lines, share the last drop of water with
the wounded "enemy," endure hardship as
good soldiers and claim no reward beyond
that of serving their country. If this
was a war in which men enlisted for the sake
of conquest and the division of its spoil no
such claim could be made; if it was an ad-
venture in which men entered personal com-
bat as a great and dangerous game this
continuation would be invalidated; but it is
neither. There will be no division of booty to
the rank and file and there is little personal
combat. Men stand in deep trenches out of
sight of the enemy and die by the wholesale
through war dealt out by machines, and
when it is all over not a man on either side

expects anything but to be poorer than
when he began. There is an utter absence
of all that once made war an adventure and
enlisted adventurers in it as a trade or a
great sport. The war correspondents talk
much of the spectacular "hand-to-hand"
combats and bayonet fights, but men from
the front say there is in reality not a great
amount of it—that is a war of artillery and
machine guns.

There is no Direct Real Cause Ap-
parent in this war, but to every
soldier it is Battle to the Death
for Native Land.

The very fact that students and histo-
rions are assigning various causes for the
war is evidence that there is no direct, real
cause. Between North and South causes
were apparent and concrete; in this world-
war they are not so. We say it is German
militarism, but German replies that he was
compelled to be a militarist by English
"raiding" and French "revanche" and
Russian "barbarism." Thus every cause
assigned by one side brings forth a reason
for it from the other. Whatever the super-
icial causes that brought on the combat at
this particular time, the real causes lie deeper
and are more subtle. Every nation was for self
against the world; that is not according to
the gospel. Diplomacy expected morals in
its code and made itself a sort of a science of
duplicity; that is not Christian. Politics looked
backward for its sanctions and dealt with
"balances of power" instead of looking for-
to the Golden Rule of sanctions.

Suspicion was bred where good-feeling and
understanding should have been cultivated;
in it all there was no reckoning with the
gospel's teaching about human relations, and
thus the more superficial "reasons" for the
war grew up irresistibly.

But to the soldiers in the trenches it
is not a question of how the war came about;
it is simply a question of accepting it as
a terrible present reality and fighting to save
his native land. To him the forces back of
the lines may be epitomized in Kaiser or Czar,
or in this or that party, but the ever-present
danger is in the army just before him and
his life is the stake he gladly puts up a
against his nation's danger. In fact, all the
original objectives are lost sight of now, and
it is a fight to the death or to utter exhaus-
tion because there is no way to stop. An-
gry men will fight to the death once they
are frantic in the combat, though the cause
is a poor one and a chance for either to quit
would save the lives of both; when masses of
men fight, things are reduced to chaos
so far as any means of using reason is con-
cerned; no man can say "stop and reason,"
though every man would gladly do so; reas-
on breaks down before the primordial reign
of passion and mass-madness.
Self-sacrifice reigns supremely in the world today, but it is wholly personal; no group or nation is willing to sacrifice for the other.

Never in the history of mankind was there a like amount of self-sacrifice. Both in quantity and quality this war marks an epoch in the pouring out of life for non-personal ends. All time to come will record deeds of heroism and fellow-help now being done. No paganism is manifest in the personal deeds of valor and fellow-help on the front, and no Christianity can be discovered in the relations between the nations involved. Men are nobly laying their lives down for friends and fellow-countrymen, and even the so-called "enemy" is not thought of in terms of a person. Men do not shoot in malice or hate in this war; the man on the other side is quickly succeeded and cared for when the non-personal relations of opposing masses is broken down by any chance of war that brings men face to face as individuals. Chivalry toward a brave "foe" is equalled only by the courage with which the same brave man is met by equal bravery until that moment when the war sanction of machine-made death gives over to the moral sanctions of personal relations.

And it is not alone on the battle enemies that this self-sacrifice is manifest. There is not a farm, shop or counting-house, nor home in the countries at war that is not willingly paying its part. With all their enormous burden the war-striken peoples are pouring out treasure for the help of the poor victims of war in other lands; England and France, besides caring for their own, have made the generosity of America look beggarly in their giving to Belgium and Serbia; indeed, so deeply has the spirit of self-sacrifice seized upon the Christians there even missionary enterprises and none-war benevolences have suffered no curtailment. There is no fault to be found with the self-sacrifice of persons in this war, but the gospel that taught it was never applied to the inter-relationships of groups and masses of men.

Personal Christianity is triumphant; Social Christianity has never been seriously tried; until it is there will always be war.

Bernhardi stated frankly all nations have been practicing without so boldly professing it Bernhardi's gospel has been the gospel of diplomacy and international relationships. The conquest of the gospel has been one of widening and enlarging the human group; the petty group has given over to the intermixing of groups; the small nation has entered into freer relations with others; languages have ceased to be insuperable barriers and race lines have grown less insuperable; class lines have been lowered and the freer intermixing of men has been brought about. But Patriotism has been made the dead-line for Christianity. Bernhardi eloquently and in illuminating fashion pleads for the practice of that very part of the gospel we do really practice and then pleads against any wider practice of it. His book is the supreme apologetic of the actual Christianity the world is practicing but refuses to confess as its faith. He pleads for the very personal self-sacrifice this war so supremely exemplifies, then boldly pleads against any other kind; he argues that the gospel should not cross national lines and that Christianity is not to become a religion of humanity; he does not believe Paul when he says there is neither Jew nor Greek in Christ Jesus. He contends that the state is the supreme end and that self-sacrifice is glorious only when the individual offers it for his fatherland. When the national boundary line is crossed Christ ceases to speak and Machiavelli assumes dominion. Bernhardi is not Nietzschean; he is Machiavellian, and Machiavelli has hitherto furnished the gospel of state-craft more than has Christ.

Men have been taught not to fight personally, but at the same time they have been taught to fight in masses. Killing in person has been called murder; killing the same man in that impersonal way practiced by war has been called no crime but often an act of heroism; not the killing but the malice has created the crime. But men have also been taught to suffer rather than take a life and that all personal difficulties must be submitted to a jury of one's peers. On this the church has been insistent, and no power has been of such influence in putting the gospel of state-craft more than has Christ.

This war will bring about a vast sentiment against war. Men who are Christian in their personal relationships are awakened as never before to the necessity of being Christian in their impersonal relationships. But the world will not be changed by a mere wave of sentiment; neither will it ever be changed without the wave of sentiment; a mighty tide of feeling and idealism must precede action competent to put an end to war, but there must be action or sentiment and idealism will die and the future be no more secure. The church has limited its function too narrowly to preaching and worship, i.e., to sentiment and idealism; it has been suspicious of practical means to action through its own organization and then looked rather anxiously upon other organizations lest they supplant itself. The world-wide Christian church should organize to promote world-wide peace, to break down little nationalism through big internationalism, to convince the Christian peoples of various nations that Christ's teachings in (Matthew 18:15-18) regard to conciliation and arbitration should be organized into practical state-craft. This requires that Christ be rescued from the limited loyalties of creed, sect and race and be himself made the object of supreme loyalty; it also requires a prophetic ministry—one which will demand that Christian conciliation replace all strife between men, whether in industry or commerce or religion, as well as between races and nations. It requires epoch making in the application of the gospel, a surrender of the religion of class and race and nation to the universal gospel of the Son of Man.

Little Corners.

[Continued from page 4]

The door-bell rang and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am I'll make it twice-five."

And Georgie's guardian angel said to another angel, "Georgie Willis gave twenty-five dollars to mission today."

"Twenty-five dollars!" said the other angel. "Why, I thought she was poor!"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest."

But Georgie knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In this world is darkness, So we must shine,
You in your little corner,
And I in mine."
UNEXPECTED.

By J. M. D. THURMAN.

It am sholy mighty puzzlin' —
Now some times jes' happen so,
Day fo' 31-day I was settin' ——
In my li'l cabin do'.
I was feelin', can an' peacefus;
If de sun was shinin' hot,
Case I knowed dar in de kitchen,
Chicken bian in dat pot.

My ole 'oman she was back dar,
My mobin bout jes' lack er sprit;
While de order rum dat chicken,
Whet me up my appetit;
No one dar but me and Diner,
Her er mobid here and dar,
Not a nuder blessed creeter,
Could I see bofe near a'far.

Well ole 'oman called ter dinner,
I went in we bofe sat down,
Dar dat chicken on de table —
Wid plenty dumplin's good an' brown,
I jes fixin' ax de blessin'.
Heard a knock dar on de do',
Den it open pun mer honor.
Dar stood preacher Rustus Snow.

Jes been town on li'l business,
Come dis way case it an night,
Seed sis Dinah's chimly smokin',
That 'd Iden jes hapun by,' —
Well I ax him ax de blessin',
Me an' Dinah drep our heads,
Shut our eyes an' look permonous,
'Dis am what bre'r Rustus said;
Dar am times fur eberling,'
Sis Diner hab dis win'.

I We sell

Cotton
Corn
Peas etc.

We buy

Buggies
Dry goods
Groceries etc.

Call and see us.
W. G. REDFIELD,
Edwards, Mississippi.

THE GOSPEL PLEA

Wherever a man goes to dwell his character goes with him. Every man's character is good in his own eyes.

WANTED:

More subscribers for this paper, The Gospel Plea. Address,
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.
W. G. REDFIELD,
Edwards, Mississippi.

IN SELECTING A BANK

The matter of first importance is safety — convenience is the next. Safety means reservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty Fund of the State of Mississippi is to preserve you from loss and to free you from discomfort or trouble by assisting in the speedy withdrawal of your money from a bank if it fails.

Not all banks are protected by this fund. Our bank is. Our safety and convenience are unsurpassed.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI.
HELPFUL
To All

God in the Affairs of Nations.

O U R years ago the leading nations of Europe were thinking within themselves that the world belonged to them, and it was only a question as to how they could overrule one another in getting advantage of one another. After three years of war these same nations will be so weakened that they will have all their attention claimed by their own wants.

The greatest obstacle in the way of Christianity five years ago was the arrogance of the nations of Europe and America. They so conducted themselves as to be a serious menace to Japan and China and Africa. After this war, this menace will be removed and the decks will all cleared for the conquest of real Christianity. It may be missionaries will not be protected as much with battleships as formerly but, even tho they must become greater martyrs, they can present Christianity in a better form to those nations than they could have done otherwise.

Every student of history must know that sometime about the beginning of the twentieth century began a new era in the world's history. It is as distinct an epoch as was the end of ancient history and the beginning of modern history in the days of Martin Luther. The whole world is coming into a family of nations. We have long prayed, "Our Father, which art in heaven," but now God is beginning to make us try it out. It was not easy for the Jews to labor earnestly for the salvation of the Romans, but this became their task. It is not easy for the sordid Caucasian to labor earnestly for the Japanese, or the Chinese, or the Negro, or the Turks, but such is now his task, and an enfeebled Europe will be a great aid to doing this work properly.

One of two things are now absolutely certain. Either we will teach all the world and there will be a renaissance of all the nations, or we will fail to do our duty and the nations of the earth will arouse themselves and overrun what we call the civilized countries and so inaugurate another dark age of centuries of duration. Our conduct will determine which it will be. God is shaping the world for us to do our work, but he will not make us do it.

It is exceedingly fortunate that the Negro has had sufficient training at the hands of the missionary teacher to enable him to do some part of this great task. If he begins by doing a work for this generation, he will do a work exceeding useful in the kingdom. They are living in states that do not yet have a vision. This will make more sacrifice necessary, but at the same time it will give greater opportunity for development. The future will refer to this era with pride as the era of sacrifice for advancement. The white Christian people have contributed millions annually for the higher education of the Negro. He must now join this force wholeheartedly. He must not think he must do his work independently, but he must join in. He need not fear that he will not have a dignified place in it. God is the employer of men and he so shapes the work so that he who can do it finds his place.

The world today is divided into caste and sect because men wanted to work independent and not in cooperation. Now that the nations of the earth are coming into a family of nations, they must learn to work in cooperation. Especially is this true in the work of missions. Even the independent boards have found that they must consider one another as to field and method.

The white people in our Southland have learned that they cannot do their work if they do not take the Negro into consideration, and the Negro must learn that he can not do his if he does take the white man into consideration.

We have a great task before us and we must join forces so as to do it right. We must continually hold in mind that our work is preparing the coming generation. They will do what we prepare them for. Daniel Webster and John C. Calhoun prepared the Abraham Lincolns and Jefferson Davises of the next generation. The question now before us is Shall we or the Vardamans and Tillmans prepare the next generation of colored and white people? They will be what we make them and they will put into deed what we preach as mere theory.

"Not to aid one in distress is to kill him in your heart."

Isaiah Vision and Benedict Drift.

The gulf between the lives of Isaiah and Benedict is getting wider and wider and we can clearly see the goal towards which they are traveling.

Isaiah has returned from his trip into the Orient and his report of the work of missions in that country has made a profound impression on the country. The main thought in that report is that the world's greatest opportunity has come in that land. That we now have the opportunity to give the Christian ideal to the coming generation of those peoples and that we should double our number of men and women and our financial support. He has offered to give fifty thousand of his own money to this fund.

Benedict, on the other hand, is in the midst of a scandal. What many have suspected is now becoming known. He has been unfaithful to truant funds to the amount of twenty thousand dollars. His only hope of escape is his brazenness and his knowledge of the devious ways of courts. It is not at all likely he will be arrested and convicted. In fact, he has discovered the vulnerable spot of the ignorant voters and he counts on going out and saying they are lying on him and he expects them to almost sell their souls in defending him. Of course he will never reward them for what they do, for he has lost all respect for them, knowing as he does how easily he can fool them. The Honorable Benedict Drift is a fearful menace to the coming generation, but he has so startled all good people that they are investigating for themselves and so making tremendous strides toward better conditions.

The central fact in human history is the spread of the knowledge of God in Jesus Christ. At the present time there are fifty thousand missionaries on the field. The Bible has been translated into the languages of about nine-tenths of the human race. The native churches are growing strong and independent and aggressive. The Gospel is proving that it is the power of God unto salvation to every believer.

THE MISSIONARY INTELLIGENCE.

Declare His glory among the nations, His marvelous works among all people.

--SELECTED.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, Per Year $1.00. Advertising rates made known on application. Address all communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 267

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 270, you have three weeks to go. Three weeks after, the subscriber's name is dropped, unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 9, 1916

Personals and Editorials.

—We print below a letter from Mrs. K. M. Boddie of Gulf Port, Mississippi. Miss Boddie is a white lady who lived for years at Edwards, but during that time she did not discover the good work done by the S. C. I. Some years ago since she lives at Gulf Port, a copy of the PLEA fell into her hands and since that time it is regularly sent to her with the result stated below.

—Editor GOSPEL PLEA:

I want to congratulate you on the character and constant improvement of your esteemed paper. The last issue is just fine, and I shall keep it as a show paper and then send it to a friend in Kentucky to let her see what Christians are doing for our Southern colored people. There is no nobler work than educating a people in christian citizenship, and I rejoice to see by many letters how many intelligent men and women are devoting themselves to that uplifting service.

God bless you all,

Miss K. M. Boddie.

Shaw Mississippi

Dear Editor:

Yesterday (4th Sunday,) was service day with the Shaw Church. The writer did his best to put new life into the church as the seed of discord had been sown among the membership by some who were supposed to be in line with the work.

The Church here is now in fine shape to do great things for the Master. As often as we
tried stumbling blocks in the way, we just stop long enough to get them out of the way and keep working on the building, for we do not want to stumble, and we do not want to stop eternally. So we just ask the Lord to help us to move the hindering cause, and then do all we can to move ourselves. God helps those who help themselves.

The service here in Shaw Sunday were at a high pitch. Two came from the Association. Not hardly a month passes but what we add somebody. The Church is growing and will continue to grow if the right spirit prevails.

Yours for growth,

B. C. Calvert.

Ellenton, South Carolina.

Dear Editor:

Please allow space in your paper to report our revival meeting at Magland Christian church, Allendale, S. C. Aug. 17-24th. Elder G. G. McClary began on Tuesday Aug. 17th P. M. with the increase of Christ's Kingdom in view. We were pleased to have Elder J. S. Bing of Augusta, Ga. with us from Saturday night until Tuesday night. He seems to be a good servant. Elder Bing preached for us three sermons with much power and spirit. Taking very ill he had to go home before closing, but left a record to Magland. Elder McClary, pastor, preached from Tuesday night till Thursday night. We closed the meeting full of spirit. From first to last the Lord added unto us twelve more souls. We expect to pitch another revival in September. Asking the prayer of the brotherhood that we may be successful.

I am your sister in Christ,

Mrs. G. G. McClary.

Seabrook, South Carolina.

The Second Christian Church Sunday school Children's Day Program, was rendered August 6.

School was called to order at 3:30 o'clock p.m. by the Superintendent. The weather was warm and partly cloudy. The church was filled to its capacity.

Opening prayer by the Sec'y, after which the pastor read the 6 chapter of Ephesians. The introductory address was delivered by the pastor, which was most earnest and forcibly delivered, Subject, "Duty of Children." After which recitations were delivered by various Sunday school scholars. After which some able addresses were delivered by the following, Elders Sandy Haywood, Lucas Grene and Skyphen Haywood.

A collection was taken, which amounted $1.25.

Benediction by Elder Sethpy Haywood.

G. W. Stevenson, Sec'y

P. S. Grene, pastor.

Missouri.

To the ministers of the churches in the Second District which includes the following:

St. Louis, New Haven, Chamoise, Jefferson City, St. Aubert, Osage City, Fulton, Columbia and Higbee.

Dear brethren, we are exceedingly anxious to wake up the slumbering churches in the State of Missouri. As manager of the Second District, I am here by earnestly seeking your hearty co-operation to excel all the other districts in the number of protracted meetings, and in the number of souls brought into Christ and in the amount of missionary money raised, and in the number of subscriptions for the PLEA this year.

In order to accomplish these things I have appointed a Missionary Secretary in each church, whose duty it shall be to collect ten cents from each member of his church on the first Sunday in each month and report the same, monthly to me.

I hope therefore you will join hands with me in this great undertaking. Let me hear from you at once.

S. W. Scott.

Clarksdale, Mississippi.

Dear Readers:—This comes to inform you that the State Convention is a thing of the past. The meeting was real good from start to finish. There were some that needed the attention of the brotherhood, that required some little time that could have been spent in winning souls to Christ. I believe with all my heart, if each minister and layman will consider carefully the Master's Cause and how much the church building on Pariah Street at Jackson is needed, they will be moved to give to the extent of their ability. Let me appeal to the brotherhood to save the church. It will mean so much to the Cause. It will be a blessings to the coming generation besides that it will greatly relieve Bro. Scott whose health has been real bad for not quite a year but he is now restored to health.

We are now in a meeting at Clarksdale, where we so much need a good church building. The people come out in goodly numbers. We have no visible results up to now but we feel satisfied that great good will come out of the effort put forth. The membership is indeed faithful.

May the Lord bless the work at this place.

K. B. Brown.

"A man's disposition is like a mark in a stone, no one can efface it."

"If one does good God will interpret it to him for good."
The Responsibility of Influence.

BY REV. EDWARD A. DAVIS.

"Therefore I protest to you today that I am not responsible for the ruin of any of you."—Paul.

We mortals are all, to a lesser or greater extent, creators of influence. We influence and are in return influenced by others. The extent of influence which we are subjected to depends upon ourselves. We influence others according to the magnitude and strength of our will power and personality. Intense vitality is magnetic, therefore influential, strong will-power is masterful, therefore influential.

Vitality and will-power are neither good nor evil elements, but are factors which can be used to obtain either result. We can be influenced for good or evil and we can influence in a similar manner, according to our desire and the susceptibility of our subject. We influence and are influenced consciously and unconsciously, by thought, speech, and actions. When we suggest, we endeavor to influence. One may influence oneself as well as influence others. There is no individual who is devoid of the power of influence, and there is no one who does not know when they are being influence as are using their influence for good or evil. In every instance the result of our influence as we use it for good or evil returns to us in manifold measure. As we sow, so we reap.

Influence is power and it is a God-given power. Realizing this, it is essential and vital that we so use this power in every instance to promote good and further righteousness. Failure in this inevitably results in great suffering and remorse.

We become influential by possessing authority, wealth, education, magnetism, and will-power. In possession of any one of these attributes, one can be influential to a certain extent, but possessing all the attributes, here we have a condition of great power. Add to these Christianity and we have a power for good. There are many such men in the kingdom. Immeasurable will be the fruits of their labors and incalculable their reward. On the other hand, there are those who are blinding themselves to righteousness are but preparing themselves to be beaten with many stripes, and to reap the just reward of their stewardship.

Parents are directly responsible for the influence they exert over their children. The parent who drinks, swear and conducts himself or herself immorally has vile influences on the children, and such influence may be conscious or unconscious. Pre-natal influence is of vital importance, too vital to merit the needless concern meted out to it as its results are irrevocable and inevitable.

A teacher's influence is an awful responsibility, for as he wields this power he may make or ruin a life. The indifferent is responsible for the ruin of a brother, sister or comrade as he conducts himself, influences them. The lie-seed, theft-seed, drink-seed, immoral-seed and lots of other mean ruin-seeds may be sowed merely thru a joke, a little harmless fun, but they take root and grow a wreck a life ruin a soul murder a brother!

In school, in the dormitories, on the campus, in the workshops, in the fields, boys and girls exert great influence for good or evil. Their thoughts, their words, their actions tell. Their responsibility is great.

"Am I my brother's keeper?" Let the laity take heed to that. Realize that your responsibility is fearful! There are those around you who are modeling their lives by your influence, there are others who need your influence and guidance! "It is a fearful thing to fall into the hands of the living God!" It is a fearful thing to be responsible for the ruin of a solitary soul!

The pastor must give his life's blood for his church. It is his responsibility to conscientiously shepherd his flock, promote the welfare of the church, extend its influence and make its usefulness and mission felt. It is the church's responsibility to stick together like one big, loving family and work like a live wire, with the negative end the pastor, radiating, shining, electrifying, sizzling thru the community, ending the circuit with the positive end in the church. People will see that live wire, follow it up to church on Sunday, and join in the circuit. This church works seven days in the week! Such is its influence.

What is the matter with six churches within a stone's throw of each other with as many and more saloons in their midst! Something wrong. What of their influence for good, are they blind to their responsibility? Pastors, laity, comrades, let us bombard and charge, not with bayonets, or bombs, or hand-grenades, but with the word of God, and the flag of righteousness and liberty and take the devil's trenches. Drive the evil forces into the sea. Realize your responsibility and use your God-given power of influence for good.

Professor Upham says he has come to the conclusion if a man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble thoughts and purposes; by having something to do, and something to live for, which is worthy of humanity, and which by expanding the capacity of the soul, give expansion and symmetry to the body which contains it.

OBITUARY.

Argenta, Arkansas.

Mollie Bright of Kerrs, wife of Lewis Bright, mother of Prof. A. M. Bright and sister to Mrs. Sarah L. Bostick, died at her home August 18, 1916. Sister Bright was a native of Kentucky, having moved to this state in 1886. She was the mother of six children four of which survive her, viz. Prof. A. M. Bright eldest who is engaged as teacher in the High School of Argenta, Ernest and Claude, who live in the city of Little Rock and Allie who remains at the home. Brother Lewis Bright and Mollie Howard (her maiden name) were married in Kentucky in the early eighties. Bro. Bright was a native of Tennessee, and she, visiting at his old home with his husband, was convinced, in an evangelistic campaign in the town of McMinville, that the gospel preached by those representing the Church of Christ was right. Therefore she cast her lot in with the Disciples of Christ and has retained membership among them for thirty years. She has always been faithful to her church service under all circumstances. Her hard labor in rearing her children and caring for her family never caused her to slacken in the least from her church duty. She was never called to a single church trial during the thirty years’ service. She was a model mother and Christian in her community. She was called from labor to reward on Aug. 18, surrounded by her husband and children. Sister Bright has three sisters and one brother, who survive her. The family consisted of Mrs. Bostick and Mrs. Johnson, attended the funeral. Mrs. Bostick and the writer were visiting in the state of Tennessee, the writer's old home, when the sad news came over the wires, but we reached home in time for the burial. Her funeral was preached at the old home church, Pearridge, with a large attendance. Brothers Martin and Matthew officiating. Her body was laid in the family quarter of the Pearridge cemetery. Gone but not forgotten. There is a wife, a mother and Christian gone from this community.

The writer's mother is in low condition of health. We pray for her speedy recovery. Yours in Christ, M. M. Bostick.

CONSECRATION.

I know Lord thou hast need of me, At home, abroad, across the sea, To tell Thee the blessed story; Prepare me ready hands and feet, A willing mind to do, and speak Of Thy infinite glory.

—P. C. Dunson.
In what way should we direct our religious influence over the young? 

As read by Mrs. Carrie McMillan, of Emporia, at the Kansas State convention, held at Kansas City, Aug. 11.

The great master painters of the world have influenced the world of thinkers; through the beauty and perfection of their handwork; by leaving with us a beautiful and true picture of the ages in which they lived. Thereby influencing our minds that we may understand the characters and see a reproduction of the individuals whom they painted.

We may read the history of the races of which these men were a part. But no history could picture to us the living image of a people as these great men present to us with their brush.

The result is that after seeing their work as presented to us; our minds are influenced to turn in retrospective view to centuries that have past, and contemplate the tremendous ability which these men possessed; that they might influence the world to see again those people that have gone before. That the chain of life which connects all nations shall not be broken.

So we, who have it in our power to influence and direct the young people of our churches, should constantly be in touch with the progressive age in which we live. That the religion which we profess might through us be made a living picture of the secret lives which so greatly influence the world.

That in whatever way the minds of the young people may turn, they may see a picture that will cause them to understand that religion is not a dead issue; but is the live power which underlies as well as sustains those things which are useful to their progress in this life, and should be the one great influence that should lead them to the perfect day of the future life.

The stream which forms itself as a silver thread in the heart of a mountain chain, is swollen by the melting snow until it becomes a much larger stream; then it forces its way through valleys and unknown places, until it becomes a great power in the advancement of the commercial world, as well as an assistance to the pleasures and necessities of man. So the Christian influence must find an outlet and direct the pleasures and necessities of man. So the Christian influence must find an outlet and direct the

The stream which forms itself as a silver thread in the heart of a mountain chain, is swollen by the melting snow until it becomes a much larger stream; then it forces its way through valleys and unknown places, until it becomes a great power in the advancement of the commercial world, as well as an assistance to the pleasures and necessities of man. So the Christian influence must find an outlet and direct the

The stream which forms itself as a silver thread in the heart of a mountain chain, is swollen by the melting snow until it becomes a much larger stream; then it forces its way through valleys and unknown places, until it becomes a great power in the advancement of the commercial world, as well as an assistance to the pleasures and necessities of man. So the Christian influence must find an outlet and direct the

The stream which forms itself as a silver thread in the heart of a mountain chain, is swollen by the melting snow until it becomes a much larger stream; then it forces its way through valleys and unknown places, until it becomes a great power in the advancement of the commercial world, as well as an assistance to the pleasures and necessities of man. So the Christian influence must find an outlet and direct the
Christian Education

Southern Christian Institute.

Sunday, Aug. 27th was a red letter day at the Southern Christian Institute. The Bible School Workers Conference was held at the Institute Chapel at 3 P. M. Prof. D. R. Bebout, Superintendent and Dean of the Bible Department, presided over the meeting. There were out several visitors from the neighboring Sunday Schools.

The programme for the evening was as follows:

Song: "O happy day when Jesus died for me," by the audience.

Prayer: "Prof. J. H. Powell, Superintendent of the A. M. E. Sunday School; Edwards Miss.

Address: "Some Things that make a good Sunday School, by Mrs. S. P. Brown of Edwards. Mrs. Brown being absent, Prof. Bebout occupied a part of the time and made some impressive and inspiring remarks.


Solo: "But the Lord is mindful of His own," by Prof. H. C. Reichel.

Address: "The Standard of Efficiency," by Prof. F. F. Vandivier, Prof. Vandivier, in a very interesting and appropriate manner, gave and explained the ten points prerequisite to the standard of efficiency as given by the International Sunday School Association. Then followed the presentation of Sunday School diplomas and certificates. The following students were recipients: Stephen Coleman, Odesa Barnett, Edward Timberlick, Eliza James, William Moore, Ellen Johnson, Prince Gray, Cornelia McCullen, Laverne Barnett, Katie Jackson, Thomas Kalane, Bernice Blackburn, Lila Williams, Florence Warren, Mary Lewis, Wesley Sims, Eugene Lewis, Estacie Shirlly, Jerome Freeman, Leola Jambison, Linda Miller, Sere Myres. Prof. H. G. Smith, a returned missionary from Liberia, Africa, and Mr. R. B. Donorson, Superintendent of the Edwards Christian Church Sunday school, received diplomas for having completed the one year course of Monsor's Training for Service.

After a few minutes of Round Table Discussion, in which some very important Sunday School problems were discussed, we were entertained with special music, "I will lift up mine eyes unto the Hill," by the Institute choir, after which Prof. Bebout dismissed the audience with prayers.

Prof. Vandivier has started his boys in making sorghum molasses for the fall.

A fine mess of roasted ears from the field of late corn proved a very palatable addition to the usual bill of fare.

Mrs. Reichel and her little son Bobbie are on the sick list. We hope they will recover very soon.

All the teachers and students took part in laying a brick each in the double chimney of the addition to the President's mansion.

Some of the new students are beginning to come in.

Liberia, a Field of Missionary Activity.

Peter C. Dunson.

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought out of heathenism and consequently became Christian citizens of Liberia.

VI.

Finally the crisis came. It was Sunday morning, December 1, 1822, about 3:00, when our pioneers were startled by one of the most ferocious war yells of the natives. They had come in crowds of hundreds to put the colonists out of existence. The pioneers were on the alert. They had had preparations as best they could. We must not forget that the women played an active part in the conflict. They employed themselves in loading the muzzle loading guns and taking care of the wounded. Every hour was telling against our few pioneers.

So about day-dawn the natives had become so pressing on them that they were forced to abandon the fort.

"Every thing will be over soon," shouted the natives to each other. Upon approaching the fort the first thing that attracted their attention was the large field gun, Dunh Vlegn (the big devil gun), the cannon that had caused so much destruction to them. They crowded around the big devil gun as they called it, with great wonder. Our pioneers had loaded it, but the natives were too pressing on them to allow them to discharge it.

Oh, had they but known how to use it, how they could have turned the tide of destruction against the colonists!

So far every thing seemed hopeless for the colonists. The natives, feeling sure of their success, decided to rest a while then pursue them up Crown Hill, where they had gone for refuge, and finish the massacre.

Now came the time for woman to play a most prominent part in history. No nation has risen to prominence but what she has done so with the aid of her illustrious women. America had her Molly Pitcher, France her Joan of Arc, and here last, but not the least I hope, Liberia her Matilda Newport.

When the colonists deserted the fort, this Matilda Newport, a girl of 18, resolved to go for refuge, and finish the massacre. After a few minutes of Round Table Discussion, in which some very important Sunday School problems were discussed, we were entertained with special music, "I will lift up mine eyes unto the Hill," by the Institute choir, after which Prof. Bebout dismissed the audience with prayers.

Prof. Vandivier has started his boys in making sorghum molasses for the fall.

A fine mess of roasted ears from the field of late corn proved a very palatable addition to the usual bill of fare.

Mrs. Reichel and her little son Bobbie are on the sick list. We hope they will recover very soon.

All the teachers and students took part in laying a brick each in the double chimney of the addition to the President's mansion.

Some of the new students are beginning to come in.

She would teach them how to use the cannon. They gladly accepted her offer. So she set herself to work, arranging the natives in a row directly in front of the cannon. Everything being well arranged, she carefully went around to the butt end of the gun, as to regulate some screw, and in an instant placed the coal of fire that was in her pipe in the cannon's tube. It exploded, cutting the natives down before it like a seythe. Miss Newport then ran up the hill and rallied the dead spirited colonists, while the few remaining natives of course took to their heels.

Thus the 1st day of December, 1822, marks the birth of Liberia. But the honor remember, must be given to Miss Matilda Newport. May her name forever shine in the galaxy of the history of Liberia.

Away, across the mighty deep,
Our slave-freed fathers turned their flight;
To seek a place to call their own,
Beyond the sea from tyrants' sight.

Near by the shore they moored their barque,
'Midst rocks and shoals and roaring sea,
And there they turned the natives down before it like a scythe.

Ye sons of Ham, sing ye a song;
Ye daughters, make a joyful noise!
Shout FREEDOM through your father land,
Sound it with a tremendous voice!

Proclaim it throughout Sudanic land,
Let it reach Ethiopia's bound;
Let all the sons of Ham rejoice,
For FREEDOM long sought for is found!

(To be continued)

From the Banks of the Old Kentucky.

Sixteen years ago today (Aug 28th) I married the woman who is helping me pull my sled thru life.

Confessions yesterday (27th), and splendid congregations all day. I've been watching our papers to see when that splendid address delivered by Bro. O. S. Singleton will appear. What became of it? Was it in "catchable" shape? Or was it like the sermon in the "Model Church."

"I know it was not written, I know it was not read, He hadn't time to read it, For the lightning of his eye Went flashing on from fire to fire. Nor passed a sinner by."

It was a classic, delivered in earnest.

(Continue on page 6 col. 3)
Sunday School Lesson for September 17.

PAUL A PRISONER IN THE CASTLE.

Golden Text: He is my refuge and my fortress: My God, in whom I trust. —Psalm 91:2.

Time: A. D. 57, immediately following the last lesson.

Place: Paul addresses the Jews from the steps of the castle Antonia.

Introduction.

By reading the account preceding the lesson of today you will observe how the mob broke out against Paul and he had to be rescued by the officers. He was led to the castle.

From the stairs he speaks to the mob below.

broke out against Paul and he bad to be rescued by the officers. He was led to the castle.

Christianity, he could meet their objections and point out their great error.

They were standing where he once stood. Paul in those who tried to abdicate Christianity. Now that he has the truth, and Jesus has saved him, he is willing to suffer for the Christ he now serves.

Paul Chosen of God, why?

1. He was the best to do the work for the spread of the kingdom of God, which needed to be done.

There were three special preparations for Paul’s work.

(a) Know God’s will

(b) See the Just One—American Revision

(c) Hear his voice.

He must be a witness that had seen and heard Jesus. He must be one that had the will of God made known to him.

3. He had a special work. Not sent to the Jews at Jerusalem but to Gentiles.

4. His whole mission and work changed after his conversion.

(a) He was on God’s side—That is a great thing

(b) He had a new life, a new character.

II. Paul Saved by Roman Citizenship.

1. The speech of Paul greatly angered the mob: The persons gnashed their teeth, flung their arms, tossed their robes and threw dust into the air to indicate their rage.

2. The wrong here was not in Paul but in the mob. Let us look for the evils in the right place. Elijah was not to blame for the famine as Ahab charged. The wrong is not in those who try to abolish the sale and drink but in the persons who fight to main-

tain the evil.

3. When Paul declared he was a Roman citizen. The proceedings closed to make further inquiry. It is a great thing to be a citizen of a mighty nation. It is better to be a citizen in the heavenly kingdom. Paul was calling men by the gospel into this new “Seek ye first the Kingdom of God.”

D. R. B.

Could have Saved Millions

(Continued from page 4.)

Then there is the ever present need of the new fields in the outlying wards of our cities. The frontiers of our city, so to speak. Here are the young men and women rearing families, whose religious affiliations have been broken and who are willing to hear the gospel and whose children are needing the Sunday School.

The Rural Church claims our most earnest attention. A special issue of “Business in Christianity” comes out this month giving pictures of the exterior and interior of practical rural church buildings with accompanying articles describing the kind of successful community work that is being done. Copies of this issue will be gladly mailed to any one writing the office. What has been done in a few communities can be done in all communities by the same consecration to the task and a proper study of it and with the help of Church Extension loans.

Then there is the usual call still coming from the average sized towns where small loans are required and where the people have an equal right to the fellowship of the Lord’s house. These struggling little congregations will always be with us and thank God they are, for out of these and the rural churches come more of our preachers than from any other source.

The Board of Church Extension must be building some community houses for work among immigrants in our large cities. One will be built next year either in Chicago or New York and the American Society will furnish an American Superintendent for the house. The Board will ask the Des Moines Convention to allow its receipts from churches next year to go into a gift fund for this work. The Board will hold title to the property, but the community will have free use of the house. The Board will need from twenty-five to fifty thousand dollars for this work.

The Board proposes to stand behind our new missionary to Alaska with what buildings will be needed. In Canada at Winnipeg, Saskatoon, Edmonton, Calgary and Lethbridge, the Board must provide new buildings which shall mean first class equipment.

The Board is also asked to extend its work into Latin America, which is now commanding a world place in government, science, commerce and education.

These are the fields for which your Board of Church Extension is asking the help of the church in the September offering—Alaska, Canada, Latin America, and the mission fields of the United States.

The Christian Evangelist.

From the Banks of the Old Kentucky.

I rise to call for it in the Gospel Plea or one just like it if it has a brother, good or bad, Prof. Singleton helped to make me and his words always have the right ring.

Our minutes should soon be out, all will have a map of the convention doings, convention machinery this year had splendid lubrication, no screeching pulleys and igniting friction. Our Sunday school banner struck a sand bar, but it is safe. Several of our ministers Bros. M. Jackson, F. F. Floyd, and W. H. Dickerson attended the Dayton, Ohio Convention. There they met Bros. H. L. Herod from Indianapolis, Indiana. The states are coming together. We’ll get to the General Convention idea by and by. The fall meeting time is approaching and many of the Nimrods are sighting down the barrel of the old flintlock, getting ready for bagging the game. Let me warn ye gunners that great deal of work is to be done inside the church borders this time. Load your guns accordingly. Sometimes the trouble is “Higher up” than we had imagined. Let us by all means try to reach the seat of the disease.

Thank God for our loyal men who have yet a conscience and have made no compromise with the sons of Anak.

We note with deep regret the condition of Sister Rosa V. Brown. We missed her so much in our Kentucky Convention. Let us pray that she may again be restored to health and valiant service for the Master.

Roger William Jubilee Singers (ten of them) appeared at our church, August 24th. We had packed house—Some 30 or 40 whites. They sang it to the skies, best yet.

Yours in good shape,

C. H. Dickerson.

"Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."
How to Live Comfortably this Winter.

By G. W. Carver, M. S. Agr.

Issued from the Experiment Station
Tuskegee Normal and Industrial Institute
Tuskegee Institute, Alabama.

The winter season is fast approaching, and with the promised shortage of crops it is highly necessary that every farmer and his family work together and with all their might to save every possible thing on the farm and its surroundings that can be used as food for either man or beast during the months when foodstuffs are scarce.

A good garden is also a necessity, and such is within the reach of every family having even a small plot of ground if they will begin at once.

Do not become blue, discouraged, and sit or stand about and do nothing, but take a hopeful view of the situation; begin hustling as never before. Read carefully and the suggestions in this leaflet, which to the active mind will call forth many others just as good. As a result you will live better and more cheaply than you have ever lived before.

AUGUST

After preparing and manuring the ground well, plant the following things now:

Cucumbers for pickling.
Set collards and cabbage plants.
Sow lettuce, beets, turnips, rape, rutabagas, cabbage, mustard, cow peas, snap beans.

Set a patch of late tomatoes from cuttings made thus: Take the shoots (stippers) and the healthy tops from tomato vines that are about through bearing; make cuttings from 6 to 8 inches long; remove half or more of the largest, coarsest leaves; set out in box of clean sand; water well, and keep watered; set in a shady place. In eight or nine days they will be well rooted, and should be set out. These slips, with few exceptions, will go right on bearing.

Begin to harvest all the grasses suitable for hay.

SEPTEMBER

Continue the sowing of turnips, rape, kale, mustard, lettuce, radishes, beets, rutabagas, parsnips, carrots, Swiss chard, salsify, cauliflower, Brussel sprouts, spinach, onion sets, leeks; and transplant collards and cabbage. Onion seed may be sown, snap beans (of the bunch varieties); tomato cuttings can be set. Begin to sow crimson clover, hairy vetch, oats, rye, wheat barley and burr clover. Continue to save hay and roughage of all kinds.

OCTOBER

Continue the work of September. If more of anything recommended to be planted in September is needed, plant it now.

HOW TO SAVE AND MAKE MONEY

A very old saying and a very true one is that "a penny saved is a penny made." This applies to almost all of us; we have not yet learned the art of saving. Most of us allow enough good foodstuff to go to waste on our farms and immediate surroundings to keep ourselves and stock from suffering through the fall and winter.

Below are a few of the things that can be found (usually going to waste on every farm):

OKRA:—A handful here and there every few days can be found in almost every garden. This should be picked and cut in shreds, and dried. It is delicious during the winter.

PEPPERS:—There are a few dried vegetables more choice than nicely dried peppers. It is easily dried by cutting the pepper crosswise into rings, peeling, and hanging the rings in the sun to dry. It is unexcelled for pies, custards, and stewing.

PEARS.—In addition to canning and preserving, they may be dried the same as apples or peaches.

WILD CRAB APPLES makes the finest of jelly. Simply follow the rules for making apple jelly. They also make excellent catsup.

POMEGRANATES make the fine jelly, jam, marmalades, as well as refreshing beverages. When used in this way it is quite as refreshing as a glass of lemonade.

MUSKADINES.—There are few wild fruits so choice for preserves, jellies, jam, marmalades, grape juice, and for drying.

PRICKLY CUCUMBERS or GHERKINS.—These small cucumbers grow wild, and for pickling are thought by many to be superior to the cucumber. For sweet or sour pickle treat exactly as for cucumbers. They may be salted down the same as cucumbers.

Watermelon rinds, small melons, cantaloupe, green beans, and young citron can be put in strong brine and used for pickles when wanted. The water melons, cantaloupes, and citron, should be halved or quartered before putting into brine. If wanted for preserves all the salt must be soaked out. If carefully done they make as nice preserve as fresh material.

GREEN TOMATES make excellent sweet and sour pickle, cow-chow, catsup, etc. Every one should be saved.

LYE HOMINY.—Here is a dish that is not only nourishing, but relished universally by almost everyone, during the winter and spring months, and should appear on the table in some tempting way at least three or four times per week. Recipe: Select sound white corn. To every gallon of corn use one tablespoonful of concentrated lye. Cover the corn with water; boil slowly until the skin comes off easily and the dark tips on the grains near the eye begin to come out; pour into a vessel and wash thoroughly; let soak (preferably over night) in plenty of cold water; drain; return to the kettle, and boil in plenty of water until tender; put in a stone jar and set in a cool place, and it will keep several days. One half gallon of hardwood ashes put in a sack and boiled the corn will answer the same purpose, except it is not so quick a method.

HAY FOR STOCK

The following grasses, fodders, etc., should be cut, dried and made secure before the frost falls on them:

Pea vines, crab grass, water grass, late patches of corn, sorghum, Johnson grass, ribbon cane blades and tops for the cows, sweet potato vines, velvet beans, soja beans, etc.

ACorns AND BEECH NUTS FOR HOGS

In many localities there is a large crop of acorns and beech nuts. Nothing is better to fatten hogs. They should be gathered and fed to the hogs as the same as any other, grain crop.

HOW TO MAKE MONEY

Just a little money coming in every few days amounts to a large sum within a few months.

First: Every family should have a good cow. If given proper care she will supply half the family's living, besides furnishing milk and butter to sell.

Second: Choice lye hominy is always in demand, and to the energetic a nice trade can be worked up in almost any town or thickly settled community.

Third: Every farmer should have hogs. They are easily raised, and, aside from his own needs, the demands are never satisfied for home-made sausage, souce, pig's feet and ears, hog's head cheese, scrapel, chitterlings, choice lard, and cracklings.

Fourth: Nearly every one prefers home canned and home-preserved fruits and vegetables to those put up in a commercial way, and anyone doing this artbigically and cheaply would command patronage.

Fifth: Choice lettuce, parsley, radishes, onions, etc., are easily grown in winter, and find ready sale at good prices.

Sixth: Twelve good hens and one good rooster well cared for, will not only furnish the family plenty of eggs, but enough for setting and a surplus to sell. Chickens, both old and young, can be sold at all times. The Rhode Island Reds and Barred Plymouth Rocks have been the most satisfactory all-purpose fowl with us. Select either of these breeds you wish. Give them good attention, and you will be surprised...
at the income they will bring you.

Seventh: Light wood from fat pine trees and stumps sell readily, as well as good, dry wood and charcoal. In many places there are large quantities of old dead trees going to waste that would make excellent wood and kindling, which would sell without any trouble if cut and brought to the market. A few hours a week spent in this way will bring surprising returns.

Eight: Rustic chairs, settle, tables, etc., made from willow, hickory, etc., together with horse collars, shuckmats, axe, hatchet, fork, and hoe handles, quilts, rugs, baskets, fence palings, shingles, home-made laces, embroidery and other styles of fancy work can be sold if made well and reasonable price asked.

Ninth: Walnuts, hickory nuts, pecans, beech nuts, and peanuts make delicious candies and nut cakes, which always find a ready sale when attractively put upon the market.

"As Ye Would."

If I should see
A brother languishing in sore distress,
And should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day'
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's ersonal\?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bough of holly life's ache and smart
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if I show
A burden lightening by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.

—Exchange.

The missionaries write that many questions are raised by the natives in the foreign field with regard to this great war in Europe. Formerly one of the arguments of the missionaries has been that Christianity has developed a finer type of civilization and a more helpful life because of its strength in the West. It is difficult for the missionaries to use this proof when the so-called Christian nations of Europe are engaged in this awful war.

WANTED:
More subscribers for this paper, The Gospel Plea.

Address,
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

Call and see us.
W. G. REDFIELD,
Mississippi.

THE GOSPEL PLEA

"Boasting is not courage, he who boasts much can not do much. Much gesticulation does not prove courage."

IN SELECTING A BANK

The matter of first importance is safety—convenience is the next. Safety means reservation from loss. Convenience means freedom from discomfort or trouble.

The purpose of the Depositors' Guaranty Fund of the State of Mississippi is to preserve you from loss and to free you from discomfort or trouble by assisting in the speedy withdrawal of your money from a bank if it fails.

Not all banks are protected by this fund. Our bank is Our safety and convenience are unsurpassed.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI
HELPFUL
To All

The Coming Jubilee Rally.

For many years we have observed the Sunday before Thanksgiving as the annual offering day to aid the Christian Woman’s Board of Missions in its great work. In the years gone by, we have said this was for Negro education and evangelization, but many have begun to feel that they would like to have a part in world-wide missions, and so we will hereafter say the fund is to enable the Negro churches and individuals to aid the Christian Woman’s Board of Missions to carry on the world-wide work and for special work like the Southern Christian Institute, Jarvis Christian Institute, Central Christian Institute, Tennessee Christian Institute, Alabama Christian Institute and Martinville Christian Institute. Those who want to do the larger work can do so, and those who want to help the local work can designate it so.

This fall as we went about to the various State Convention, we were struck with their age as shown on the badges. One was forty-eight years old, another thirty-six and another twenty-four and so on.

Brethren, the conventions are old enough to do much more than they are doing. Jesus condemned the fig tree because he had digged about it these many years and it is not bearing fruit. It will bear fruit if we cut down the tree because he has said, “Where he has never been digged, there his trees shall not be up-til that day. Urge everyone to lay their ten dollars or more in the store against that day. A thorough canvass should be made of the membership and everyone should give according to his ability. This fall should witness twenty one hundred dollar or more men stepping out to be counted. We urge the heads of the schools to take pains to search out those who can and should give one hundred dollars.

Brethren, this fund is not to be counted as any man’s glory. Bro. C. C. Smith planted, I and many others are watering, and God will give the increase. How many of you have felt resting on you, the burden of a coming generation? If we neglect our duty, the next generation will be untaught, and an untaught generation will pull down all we have built. This whole matter is not a light matter, but a serious task God has put upon us.

Bro. Robert Hopkins will send this fall to all Sunday schools his literature and a statement of what Prof. Moss has done.

One half of all money we receive from the Sunday schools, unless it is specially designated for some other purpose, will be sent to Bro. Hopkins to foster the work of Prof. Moss. It will, therefore, be necessary for the churches and Sunday schools to take separate days for their entertainments. But we urge both to attend to this business faithfully. The aim should be to reach every church and every Sunday school this fall. Every pastor, every Sunday school superintendent and every auxiliary officer should begin now to teach the people.

On another page we will give you a statement of the year’s receipts. In this you will see what each state has done. When we compare it with what we were able to do, it is small indeed, but when we look at it in the light of what difficulties were to overcome, we think it large. At the beginning of this work, the white people of the North and the white people of the South did not know how to cooperate with each other and the Negro did not know how to cooperate with them. It was not an easy task to get ready to do the work, but now we are ready and everyone should pray the Father that he will give us a vision of our task and our opportunities, and that we may be faithful to it. Let us pray God that he will not cut down the tree because he has digged about it these many years and it is yet not bearing fruit. It will bear an abundance of fruit if now we lead on.

Isaiah Vision and Benedict Drift.

The time for the departure of both Isaiah and Benedict has come. The notices in the papers were as follows:

In the death of Mr. Isaiah Vision the whole nation has lost one of its greatest souls. Tho he has never held a public office, men of every walk of life from all over the Union came to pay homage to his great life. The whole nation feels that it has lost one of its greatest men. It would be impossible for us to enumerate the long list of ways this man has influenced the world for good. He never asked anything for himself, but he freely poured out his life for others. He is the finest example of the true Christian character our age has produced.

The other notice read as follows:

Our readers will be interested to know that the Mr. Drift who died this week over on 23d Dillapitated Street was once a man of some prominence, holding some state and federal offices. His later years have been spent in poverty and obscurity. When he could be no longer of use to those about him, they deserted him and his later days were spent in the charity of a few sympathetic friends. All might be summed up in saying that Mr. Benedict Drift made the mistake of thinking the politics of his day could bring lasting happiness. He was not a man with a vision of the larger things of life.

The Ones We Overlook

A man and his wife in a little back room, Who hadn’t an oil stove to lighten the gloom, Whose children were learning to ask with a sob.

The reason why father was out of a job, Beheld from the window a well-aden lady, With gifts for the sufferers far, far away.

“I am tempted,” the woman explained with a moan,

“To wish ourselves there, where the want is well known.”

A generous thrill sets the heart all aglow, For the sorrows of people we never may know. Like astronomers searching the stars far away, Regardless of earth and our own little day, The distant and strange we would fain understand.

Regardless of problems that lie close at hand— For instance, those folks in the little back room, Who shiver and hunger up there in the gloom.

—SELECTED.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second-class matter at the Post Office at Edwards, Mississippi.

Subscription Price,Per Year $1.00. Advertising rates made known on application. Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 269

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 570, you have one week to go. Three weeks after, the subscriber’s name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 23, 1916

Personals and Editorials,

-The South Carolina Convention will be held at Galilee Christian Church, Nov. 1-5. This church is near Holly Hill. We trust every church will begin to prepare. They should remember that God holds them responsible for what they do irrespective of what others do. He who balks because some one else has not done right ruins himself. He who is responsible for what they do irrespective of what others do. He who balks because some one else has not done right ruins himself.

-The Tazewell District Virginia convention was held at Kings Chapel at Tazewell, Virginia Sept. 21-24. We hope to have a report showing that good work was done.

-K. B. Polk of Paris, Texas writes: "Sunday, Sept. 17th, the True Vine Christian church has on a $500.00 rally. We expect, if possibly, all pledges from friends out of the city. Please announce same in the PLEA. Pray for us that this may be a great and successful day."

-Prof. T. M. Burgess who so long and faithfully served at the Southern Christian Institute is now one of the force of teachers at the school for Mountaineers, at Livingston, Tennessee, under the C. W. B. M. He began work Monday the 11th. He was Prospering in his work at Weston, Missouri but he will feel better back in the mission school.

-Dr. Pearson, one of the missionaries under the C. W. B. M. at Liberia, Africa, is now in America. He was accompanied by Mr. Robert Gooden who will probably go by way of Jamaica to get here. Mr. Ross writes that Bro. Gooden was faithful and efficient to the highest degree the five months he was alone there.

Stanford, Kentucky.

Dear Editor—

I have given up my ministerial work here and have accepted a position with the National Home-Finding Society of Louisville, Kentucky, of which our dear Bro. O. Singleton is General Superintendent. The work here is still open, but the man who successfully fills it must possess the following qualifications: The patience of Job, the wisdom of Solomon and the forbearance of the lowly Nazarene. He must have a heart as tender and sympathetic as a mother’s and as hard and flint-like as a deep-sea pirate. His sermons must not be too long or too short; too loud or too low; too illiterate or too grammatical. He must not visit the members too often and he must not stay at home too much. He must be jolly and he must be quiet. He must be dignified and he must be plain. Any brother who possesses the above and a few other minor ones may write me and I will see that your letter is delivered to the proper ones.

J. M. D. Thurman.

Clearview, Oklahoma.

Please allow space to say we have been in Clearview, a straight Negro town of about five hundred inhabitants, for twelve days and we found a small band of true Disciples trying to build up the cause and build a house of worship. We labored hard with them and the result was that eight made the good confession. The church has a membership of forty-one now and has almost secured the first confession. The church is wide awake. We also organized a C. W. B. M. society of thirteen members. They hope to do much good. The officers are as follows: Mrs. Lulu Mabery, President, Miss Minnie Bush, Secretary, D. C. Curuthus, Church Clerk, W. M. Tucker, State Evangelist. C. W. Mabery.

Hannibal, Missouri.

Dear Editor of the PLEA—

Please allow space for this report. I was elected State Evangelist of our work in Missouri at our last convention at Hannibal, which closed August 6th, 1916. I was one week arranging the minutes for publication. The last fifteen days of August I was on the field. I find plenty of work to be done, and I delight in pushing the work to the front. I have up to this very hour received a hearty welcome by every church I have visited, and the future of our mission work in Missouri looks hopeful as I now see it.

We are arranging to make this the year of success in our state mission work, and also in the larger mission work. Missouri must go on record, not as one of the leading missionary states, but soon, very soon, the leading missionary state in our brotherhood. This we are planning for and praying to come. We visited during the fifteen days of August: Hannibal Church, Madison, Higbee, Louisville, Salisbury, and St. Louis. Each of the churches is in need of a preacher, and I hope each of them will soon secure a pastor.

Each church I have visited has promised to give one dollar per member this year for mission work, which is some encouraging to the evangelist. And I believe a very large percent will give the one dollar as promised. We are appointing a secretary and treasurer in each church to collect this money and report same quarterly.

We are planning to take care of our part of the Jubilee Rally this year. We are trying to show every member of the church in Missouri that he or she is responsible for the Jubilee Rally. We owe it to the cause of our Lord and must answer in the near future for the condition of things. We hope to change the condition of things this convention year. Changing of ideals needs the presentation of ideals that are stable, such as the perfection of Jesus, the steadfastness of Paul, the inflexible principles of Joseph and Daniel and the loyalty of the women at the cross and the tomb.

Each for himself must be prepared, each diligently fitted, each wonderfully blessed. For there are moments for which lips have no language, there are hours whose story never can be told in speech, there are points of the path too wild and steep that bring to mind aspects of the character of our Lord and Saviour. Then let there be moments for which words have no language, and let there be moments for which lips have no language.

Each for himself must be prepared, each diligently fitted, each wonderfully blessed. For there are moments for which lips have no language, there are hours whose story never can be told in speech, there are points of the path too wild and steep that bring to mind aspects of the character of our Lord and Saviour. Then let there be moments for which words have no language, and let there be moments for which lips have no language.

Yours in the Evangelistic work,

W. A. A. Harris.

Taylor, Texas.

To the Texas Christian Brotherhood, Greetings:

Let me remind you through the worthy columns of the Gospel Plea of the near approach of the Christian church State Convention, Tuesday, October 17th to 22nd.

Suffice it to say to all concerned, in the name of God who doeth all things well, let us make it our largest and best. Remember we will have the advantage of the Dallas fair rates of all railroad lines. Get ready, come, push the Jarvis Christian Institute and the Gospel Plea.

Yours for a greater work,

M. T. Brown.
Annual Report of Jubilee Funds received from September 1st, 1915 to September, 1916.

FOR GENERAL EDUCATION.

<table>
<thead>
<tr>
<th>State</th>
<th>City</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALABAMA</td>
<td>Gordonville</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Mitchell Family</td>
<td>$14.00</td>
</tr>
<tr>
<td></td>
<td>Plummerville</td>
<td>$7.14</td>
</tr>
<tr>
<td></td>
<td>Russellville</td>
<td>$2.35</td>
</tr>
<tr>
<td></td>
<td>Argenta</td>
<td>$9.00</td>
</tr>
<tr>
<td></td>
<td>Cobbs, for credit to Pea Ridge</td>
<td>$23.45</td>
</tr>
<tr>
<td></td>
<td>Pea Ridge</td>
<td>$19.00</td>
</tr>
<tr>
<td></td>
<td>R. L. Brock</td>
<td>$9.94</td>
</tr>
<tr>
<td>ARKANSAS</td>
<td></td>
<td>$72.94</td>
</tr>
<tr>
<td>GEORGIA</td>
<td>Savannah</td>
<td>$3.00</td>
</tr>
<tr>
<td></td>
<td>Oconee</td>
<td>$3.00</td>
</tr>
<tr>
<td></td>
<td>W. H. Smith</td>
<td>$2.00</td>
</tr>
<tr>
<td></td>
<td>Eastman</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>W. H. Smith and wife</td>
<td>$5.00</td>
</tr>
<tr>
<td></td>
<td>Tennilla</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Lovett</td>
<td>$2.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$17.50</td>
</tr>
<tr>
<td>KANSAS</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Watanna</td>
<td>$1.50</td>
</tr>
<tr>
<td></td>
<td>Topeka</td>
<td>$7.00</td>
</tr>
<tr>
<td></td>
<td>Lawrence</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Emporia</td>
<td>$2.00</td>
</tr>
<tr>
<td></td>
<td>A Friend</td>
<td>$5.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$16.50</td>
</tr>
<tr>
<td>KENTUCKY</td>
<td>Paris</td>
<td>$5.00</td>
</tr>
<tr>
<td>LOUISIANA</td>
<td>Mound</td>
<td>$6.51</td>
</tr>
<tr>
<td>MISSISSIPPI</td>
<td>Church at S. C. I.</td>
<td>$45.00</td>
</tr>
<tr>
<td></td>
<td>Juniors at S. C. I.</td>
<td>$27.69</td>
</tr>
<tr>
<td></td>
<td>Sunday school at S. C. I.</td>
<td>$40.00</td>
</tr>
<tr>
<td></td>
<td>Union Hill Church</td>
<td>$20.11</td>
</tr>
<tr>
<td></td>
<td>Christian Endeavor at Union Hill</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Sunday school at Union Hill</td>
<td>$2.00</td>
</tr>
<tr>
<td></td>
<td>Herrimanville, 1st Church</td>
<td>$4.75</td>
</tr>
<tr>
<td></td>
<td>State C. W. B. M.</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Mound Bayou</td>
<td>$20.91</td>
</tr>
<tr>
<td></td>
<td>Pattison</td>
<td>$1.50</td>
</tr>
<tr>
<td></td>
<td>Edwards Church</td>
<td>$9.96</td>
</tr>
<tr>
<td></td>
<td>Edwards Sunday school</td>
<td>$4.45</td>
</tr>
<tr>
<td></td>
<td>Christian Chapel</td>
<td>$10.00</td>
</tr>
<tr>
<td></td>
<td>Center Church</td>
<td>$0.95</td>
</tr>
<tr>
<td></td>
<td>Mrs Edna Trevillian</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Jackson, Parish Street Church</td>
<td>$1.10</td>
</tr>
<tr>
<td></td>
<td>A Friend</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Providence Church</td>
<td>$1.50</td>
</tr>
</tbody>
</table>

THE GOSPEL PLEA

<table>
<thead>
<tr>
<th>State</th>
<th>City</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>MISSOURI</td>
<td>Church at Fulton</td>
<td>$7.10</td>
</tr>
<tr>
<td></td>
<td>Church at Columbia</td>
<td>5.10</td>
</tr>
<tr>
<td></td>
<td>Church at Nipton</td>
<td>4.00</td>
</tr>
<tr>
<td></td>
<td>Church at Kansas City</td>
<td>2.00</td>
</tr>
<tr>
<td></td>
<td>Church at Backwater</td>
<td>2.30</td>
</tr>
<tr>
<td></td>
<td>Missouri Convention</td>
<td>5.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$25.40</td>
</tr>
<tr>
<td>O</td>
<td>Ohio</td>
<td></td>
</tr>
<tr>
<td>OKLAHOMA</td>
<td>Muskogee</td>
<td>$3.00</td>
</tr>
<tr>
<td></td>
<td>S. B. Wallieck</td>
<td>$2.00</td>
</tr>
<tr>
<td></td>
<td>Tulsa</td>
<td>$1.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$6.00</td>
</tr>
<tr>
<td>SOUTH CAROLINA</td>
<td>State Convention</td>
<td>$14.15</td>
</tr>
<tr>
<td></td>
<td>Individual Days Income</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>State Convention</td>
<td>9.40</td>
</tr>
<tr>
<td></td>
<td>Holly Hill</td>
<td>1.05</td>
</tr>
<tr>
<td></td>
<td>C. W. B. M at Ehrhardt</td>
<td>6.80</td>
</tr>
<tr>
<td></td>
<td>Varnville</td>
<td>1.50</td>
</tr>
<tr>
<td></td>
<td>Three Mile Creek</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>Magdalene Church</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$41.90</td>
</tr>
<tr>
<td>TENNESSEE</td>
<td>Preston Taylor</td>
<td>$68.00</td>
</tr>
<tr>
<td></td>
<td>Savannah</td>
<td>2.50</td>
</tr>
<tr>
<td></td>
<td>Tennessee Christian Institute</td>
<td>23.00</td>
</tr>
<tr>
<td></td>
<td>Church at Jonesboro</td>
<td>3.00</td>
</tr>
<tr>
<td></td>
<td>Tuition from T. C. I.</td>
<td>10.50</td>
</tr>
<tr>
<td></td>
<td>Juniors at Jellico</td>
<td>2.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$103.50</td>
</tr>
<tr>
<td>VIRGINIA</td>
<td>Martinsville</td>
<td>35.40</td>
</tr>
<tr>
<td></td>
<td>Spencer</td>
<td>2.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>37.40</td>
</tr>
</tbody>
</table>

WORKERS' CONFERENCE.

| Total       | $197.15 |
| Total for General Education | 793.93 |

For Jarvis Christian Institute,
Sent in by M. Knight,
Convention Church Period | $19.10 |
... Y. C. S. E. | 1.00 |
... Bible School | 11.64 |
... C. W. B. M. | 37.67 |
Roxton W. M. S. | 5.00 |
Eastern District | 2.45 |
W. J. Fuller | 5.00 |
Mrs. Izzie Hall | 1.00 |
Mrs. Minta Rogers | 2.50 |
Mrs. Lucy Walker | 1.00 |
Eastern District | 5.90 |
Eastern District | 8.77 |
Seve Williams | 5.00 |
Vine Grove | 2.05 |
Eastern District | 5.60 |
Shady Grove | 7.56 |
Shady Grove, W. M. S. | 3.81 |
Shady Grove, Sunday School | 1.55 |
Greenville Church | 11.50 |
... W. M. S... | 14.55 |
... Sunday School | 3.11 |
Southern District | 1.50 |
Cedar Lake Church | 1.35 |
Eastern District C. W. B. M. | 2.00 |
Waco Church | 1.00 |
Cedar Lake Sunday school | 65 |
Lyons Church | 50 |
Ft. Worth Sunday school | 16.11 |
... C. E. | 15.50 |
... Church | 14.25 |
Second Christian Church Topeka | 2.00 |
Kansas | 2.00 |
Church at Emporia, Kansas | 6.05 |
Mrs. Kuchel Fielder | 1.00 |
Eastern District | 10 |
Murphy St. Church | 8.50 |
Total by M. Knight | $213.37 |

Sent in by J. N. K. Dr. J: L. Holloway | 5.00 |
Philip Y. King | 12.35 |
Ida V. Jarvis | 5.00 |
W. M. Wallieck | 1.15 |
Sanger Brothers | 10.00 |
G. P. Curtis | 1.50 |
J. C. I. Rally | 105.55 |
Ida V. Jarvis | 50.00 |
C. A. Bryant and Company | 25.00 |
Taber MFG. Company | 5.00 |
J. E. Grant | 5.00 |
Dr. J. L. Holloway | 5.00 |
Ida V. Jarvis | 5.00 |
Mrs. E. L. Goodman | 2.00 |
Joseph Pattison | 2.30 |
Mrs. W. W. Morse | 1.45 |
K. M. Van Zundt | 21.00 |
Arthur E. Everest | 2.00 |
Lyle Piano Company | 12.75 |
Chase Furniture Company | 12.35 |

[Continued on page 6, 2nd col.]
Suggestion for Secretaries and Treasurers of Negro Missionary Societies

We think all Women's Missionary Societies and Young Woman's Mission Circle, whether in white or Negro churches should carry on the work according to the Christian Woman's Board of Missions Constitution.

Auxiliary Secretaries are expected to send a report at the close of each quarter to the white State Secretary, also a copy of the same report to the Negro State Organizer. In states having no Negro State Organizer, this second report should be sent to Rosa V. Brown, Edwards, Mississippi, who is General Organizer for Negro work.

Auxiliary Treasurers should remit to the White State Secretary 5 cents per month for each member. Such dues for Development coming from Negro societies will be used in meeting the expenses of Negro Organizers, both state and national, in their field work. Very much more money is required for Negro development than State dues from Negro societies amount to, and each year money is appropriated from the International Treasury to meet such expenses. Besides such appropriations for development work the International Board pays the salary and meets all balances on traveling expenses for the National Organizer for Negro work.

All dues to the General Fund, 10 cents per month from each member, and all Special Offerings should be sent to the Christian Woman's Board Missions, College of missions Building, Indianapolis, Indiana. Receipts from both State and National officers will be sent to local Treasurers when their remittances are received. Such receipts should be carefully preserved to present to the Society when annual report is made. Please watch this page from month to month for statements of the amount your Treasurer has sent to the National Treasury. Statements of State development offering are published in the GOSPEL PLEA.

Always indicate that report and remittances are from Negro societie, otherwise they are just like reports of White societies and they will get the credit for what you are giving. Hundreds of dollars given by Negro societies are not credited to them because we do not know that they are from Negro organizations.

To Sum Up,

Secretaries send reports to White State Secretary and to Negro Organizer each quarter. (Write Rosa V. Brown for free report blank)

Treasurers remit State dues to White State Secretary and dues to the General Fund and all Special Offering to Christian Woman's Board of Missions, Indianapolis, Indiana.

Treasurers keep receipt cards until annual report is made each year.

Waco, Texas.

Beloved in Christ:

Once again I am appealing to you to do all you can to raise your apportionment by your convention. You know, beloved, how great a work lies before us and that it cannot be done without your aid. The work in Texas needs earnest workers and I feel confident of your earnestness; for it is upon us, dear christians, that Christ must depend to bring to pass his great aims. God has showers and showers of blessing for his loved ones in this state. Count not yourselves unworthy of them by withholding your hands in the time of sowing. I know you will not. Give to the cause you love and in the reaping time the harvest will be great. I am praying for you, beloved, with my whole heart, that you may be blessed with means to give liberally to his cause. Remember how he has said, "First seek ye the kingdom of God and its righteousness and all these things shall be added unto you." There is no other way to receive God's riches, than to obey cheerfully this command.

Bestir yourselves, dear sisters, as never before, give to this righteous cause; then watch how God will bring to pass the righteous desires of your hearts.

Yours in His name,
Fannie L. Johnson.

Muskogee, Oklahoma.

We the sisters of the C. W. B. M., with deep regret, do hereby attempt to give a short sketch of the work of our deceased co-worker and beloved sister, C. T. Wells. Therefore, since it has pleased the Almighty to take from our midst our dearly beloved sister, C. T. Wells, and whereas, we know she is only resting from her hard labor here. And whereas we feel a weakness in the wheel of the work. She leaves a missing spoke that no one can ever mend.

She held high the motto "The love of Christ constraineth us." So often she would say, "Dear sisters, remember our motto, therefore let us lay aside every weight and every evil thought and consecrate ourselves to the Lord." Sister Wells was so dutiful to meet the C. W. B. M. that if she was absent we felt that we could not have any meeting. She so often said, "You all are going to have to get along without me some day, and you had better begin now. I won't be long before sister Wells will stop meeting with you all, for if it is the Lord's will for me to regain my strength, I am going out from here and lift high the banner all over the state."

And whereas sister Wells loved the work and gave her time and money as well as her presence and talent. She never missed an opportunity to tell her sisters their duty nor to tell others of Christ. She had the most Christ-like spirit of anyone we ever knew. She would never get the least angry nor speak a hard word, no matter what misunderstanding would arise in the meeting. She would say, "Sisters, we can't afford that, the love of Christ constraineth us. Christ is love and we must love." She always agreed to anything that was for the uplifting of the kingdom. She was always of a kind and humble spirit, and she insisted that we sisters grow stronger and try and do more for the C. W. B. M. And whereas we know we have lost a jewel from our midst, one we shall ever miss and one of whom we are unable to express our regret of her absence. Yet we rejoice, for we realize that as we mourn, heaven rejoices and whereas we know that she had a hope beyond the tomb.

Therefore we pray to God to help us not to grow weary but strive with hope and faith to meet here again.

Augusta Moss.
See'y Christian Church Aux.

A Lesson from the Camel.

"The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
At rest to gain.
"My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

"Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Didst carry through?

"The camel kneels at brake of day
To have his guide replace load;
Then raised up anew to take
The desert road.

"So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."

The above message was sent me years ago in India by a dear missionary friend. It has helped me. Let me pass it on in the hope that it may be helpful to others.

Mary Graybill.
This encouraged neighboring tribes to war against each other and the victorious tribe would lead their captives to the slave ship. This of course infringed upon the Colonial government and the colonists requested the Spaniards to cease intruding upon their territorial rights. This request and many others were answered only by ridicule and disrespectful remarks.

France was the first European nation to sympathize with the colony, she suggested to her (the colony) to declare herself an independent nation; then no nation could infringe upon their rights without in some degree violating international laws.

Now, we must remember that when the colonists were sent over by the colonization society they were told that the society would support them the best possible and whenever they felt that they could manage their own governmental affairs, the society would willingly acknowledge their independence and let them go free.

So, acting upon the advice of France, the colonists called a convention in which delegates from the three original counties; namely Montserrat, Grand Bassa and Sinoe (for Maryland county was yet an independent state) were present and a constitution was drafted, almost a repetition of the American constitution with a few alterations. The preamble reads thus: "We the people of Liberia, in order to form a more Perfect Union, establish Justice, insure Domestic Tranquillity, provide for the Common Defence, promote the General Welfare, and secure the Blessing of Liberty to OurSELves and our Posterity, do ordain and establish this Constitution for the Republic of Liberia."

After the constitution was drafted, it was sent over to the U. S. for correction and approbation. It so happened that when the constitution was sent back to Liberia, it arrived there on the 26th July, 1847. Notice the coincidence. The United States, the mother country’s, independence is celebrated on July 4th; France, who has been the true-hearted friend to both the U. S. and Liberia, celebrates her independence on July 26th.

On July 23, 1847 the little Negro Republic of Liberia launched her little ship of state upon the sea of nationality, with Monrovia as its capital. Monrovia is named in honor of President Monroe.

Just a few words about the seal, flag etc. The national flag of Liberia is composed of eleven stripes, white and red, arranged horizontally like the American flag, with a blue field on the upper left hand corner enclosing a white star. Liberia is commonly known as the Lone Star Republic.

The seal of Liberia is composed of a palm tree by the sea coast, a plough at the foot of the palm, a sailing barque upon the open sea of freedom, the sun slowly sinking behind western horizon typifying the sinking of slavery and tyranny; a dove bearing an open letter, an emblem of the sweet message of independence, and the national colors with these immortal words written below: "The Love of Liberty Brought Us Here."

**National Hymn of Liberia**

All hail, Liberia hail!  
This glorious land of liberty  
Shall long be ours!  
Though now her name, great be her fame  
And mighty be her powers;  
In joy and gladness with our hearts united,  
We'll shout the freedom of a race bereft;  
Long live Liberia, happy land,  
A home of glorious liberty by God’s command!  
- (To be continued) -

**From the Banks of the Old Kentucky.**

"Old rags, old iron, gum shoes, bottles, any old thing," is the cry oft heard in our streets. One would suppose, in this age of money getting that all waste would be readily disposed of. But not so. Few of us but have a good load of junk that should be sent to the junk dealer or to the dump. Old musty books and papers hoarded away are but dust, disease and dirtcatchers. Wives and daughters can’t "clean up" for the old junk which we save, thinking we may need it some day. Up in the attic (the den) is enough junk, if mixed with that in the cellar and various closets, to start a first class junk store. Let’s get it out and let the junkman have it.

Ransacking our minds, we might find a deal of mental junk. Old stale stereotype stuff, stuff that never did "arrive." The sermon with no Jesus in it is junk. The song with no spirit in it is junk. The prayer with no faith in it is junk. Communion with no love in it is junk. The man who serves God for loaves and fishes alone is junk.
Sunday School Lesson for October 1.

A PLOT THAT FAILED

Acts 23

GOLDEN TEXT—They shall fight against thee; but they shall not prevail against thee, for I am with thee, saith Jehovah, to deliver thee. Jer. 1:9

Time—A.D. 57: at the close of Paul's Third Missionary Journey.

Place—Castle of Antonia, and the Sanhedrin Hall.

INTRODUCTORY

Paul was passing through some very dangerous experiences. He had declared just previous to the events of this lesson that he was a Roman citizen, and had been released while at the point of a scourging.

I. STORMY SCENE IN THE CASTLE.

Lyssas was the highest military authority in the city and he had called together the Sanhedrin to learn just what offense Paul had committed that had aroused the people against him. The prisoner was in the presence of council and began to make his statement.

Ananias sprang to his feet, and commanded that one should smite Paul. Paul made a quick, sharp reply, declaring that God would smite him if it were not that God was with him.

1. It is not stated that Paul was struck.
2. Paul did not apologize for his words.
3. This did apologize for breaking another law, that of due recognition of those that rose in the trial of Jesus, one of the officers struck Jesus with the palm of his hand, saying, "answerest thou the high priest so?" Jesus answered him, "if I had spoken evil, bear witness of the evil, but if well why smitest thou me?"

II. COUNCIL DIVIDED.

While Paul was speaking he saw the opportunity to raise the question of the resurrection and have his vision acknowledged by the Pharisees and opposed by the Sadducees. The two parties forgot Paul and began to clash with one another till the discussion was so loud and bitter that Lyssas feared they would fall upon Paul and do harm to him. He had him brought out of the hall and up into the castle.

III. PLOT TO KILL PAUL.

Paul had escaped death at the hands of the mob by the action of Lyssas and now that he has been hurried away from the Sanhedrin to protect his life, he needs comfort and cheer for the future. "Tie Lord stood by him and gave him cheering messages."

The plot was formed to take Paul's life. The plans were all laid. Paul's nephew revealed the matter. The Scripture Lesson narrates the method by which Paul was to fall.

I. Violent hands.

POINTS TO EMPHASIZE.

1. Speaking of rulers unnecessarily is wrong.
2. We should not misjudge people's motives.
3. The manifest presence of Christ with Paul.
4. Paul saw to have his heart's desire and preach in Rome.
5. The human soul often meets strange experience.
6. Note how loyal this boy was to his uncle.
7. Paul had great influence through his character.
8. Paul's troubles changed to blessings.

From the Banks of the Old Kentucky.

[Continued from page 5.

The officer who never officers is junk
The elder who doesn't elder is junk
The Deacon who won't deak is junk
The S. S. Teacher who don't attend is junk
The Member who doesn't respond is junk.

All this bunch of stuff is "Filthy Rags" in the sight of God. "Make clean, ye" saith the Lord. It takes a running stream to purify the land. Stagnant pools can never do the leathery, atrocity state of some of the people of God is appalling. Shall some mighty cataclysm be necessary to arouse the sleeping Jonah? Let us pray, not, Brethren, let's "house clean." Let all the useless brigades go with the junk, that time and attendance may be given to service of God and attendance of his house.

I want the name and address of every minister in Kentucky. I also want the name and address of the "Head Nigger" of every church which has no minister. My permanent and home address is Nicholasville, Kentucky. I am a brother and companion of all those who love the Lord Jesus. Not for my health, but for his sake we enter the evangelical field.

C. H. Dickerson.

ANNUAL JUBILEE REPORT.

[Continued from page 5.

J. W. Anderson, and wife] 15.00
Ida V. Jarvis, 6.00
Mr. and Mrs. M. M. Bostick, 1.00
Waco Sunday school, 5.00
The Ohio Bible Institute, 5.00
K. R. Brown, 1.00
Mrs. Mallie Williams, 1.00
W. J. Fuller, 100.00

Mr. and Mrs. Howard Briggs, 3.05
Esther Gale, 1.00
J. H. Dixon, 2.00
Dr. Gilton, 2.00
J. C. I., 12.15
J. C. I., 53.25
J. C. I., 3.00
J. C. I. Sunday school, 2.46
Ida V. Jarvis, 5.00
William J. Moselle, Baltimore, Md., 12.35
D. C. Mitchell and others, Kerr, Arkansas, 12.35
M. M. Bostick and wife, Argenta, Arkansas, 12.35
Prof. C. A. Irving, 12.35
Convention, Valley Springs, 17.75
Total sent in by J. N. Ervin, $567.06
Lyons sent by A. B. Washington, 60
Moses F. Mitchell paid to J. B. Lehman, 1.00
Waco Church, Collected by J. B. Lehman, 3.75
Total for Jarvis Christian Institute, $820.59

Tennessee Christian Institute
Lee Avenue Church, 25.00
Knoxville Church, 13.42
Convention, Nashville, 103.73
Holtville Church, 6.50
Rogersville Church, 2.10
Shelbyville Church, 4.50
Franklin Church, 1.60
Jellito, W. M. S., 1.25
Jonesboro, Teachers and Students, 23.57
" W. M. S., 15.00
" Church, 2.00
Knoxville W. M. S. reported to Workers Conference, 25.00
Clarksville, 7.13
Total, 230.83

Central Christian Institute
Missouri, C. W. B. M., 50.60
Central Christian Institute, 3.60
Aarons Run, 2.60
Roaring Springs, 5.00
Nicholasville, 9.40
Nicholasville, "Head Nigger" school, 5.00
Mrs. C. H. Dickerson, 5.00
Nicholasville Mission Band, 3.00
Nicholasville Ladies Aid, 2.40
Nicholasville Christian Endeavor, 1.00
Little Rock, 10.50
Church at Hopkinsville, 3.50
Church at Mount Sterling, 22.50
Third Church at Louisville, 6.39
W. H. Pruett, 5.00
George I. Long, 5.00
R. E. Hathaway, 10.60
Paducah, W. M. S. reported to Workers Conference, 10.60
Church at Germantown, 5.00
Sunday School at Lexington, 52.00
Sunday School at Roaring Springs, 3.75
Sunday School at Germantown, 4.00
Sunday School at Little Rock, 10.00
Sunday School at Carlisle, 2.00
**THE GOSPEL PLEA**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martinville Christian Institute, Virginia Sunday School</td>
<td>10.00</td>
</tr>
<tr>
<td>Middle Fork Ch. N. Carolina</td>
<td>2.00</td>
</tr>
<tr>
<td>Roanoke Church</td>
<td>30.00</td>
</tr>
<tr>
<td>Roanoke Church</td>
<td>7.00</td>
</tr>
<tr>
<td>Roanoke Church</td>
<td>6.70</td>
</tr>
<tr>
<td>Roanoke Church</td>
<td>6.00</td>
</tr>
<tr>
<td>Virginia, Convention</td>
<td>100.00</td>
</tr>
<tr>
<td>Total for Martinsville Christian Institute</td>
<td>$161.70</td>
</tr>
<tr>
<td>Alabama Christian Institute, Alabama Convention</td>
<td>61.00</td>
</tr>
<tr>
<td>Clays Hill, Alabama Christian Institute</td>
<td>1.00</td>
</tr>
<tr>
<td>District No. 2 Church</td>
<td>24.05</td>
</tr>
<tr>
<td>District No. 2 Sunday School</td>
<td>9.71</td>
</tr>
<tr>
<td>Total for Alabama Christian Institute</td>
<td>108.95</td>
</tr>
<tr>
<td>——O——</td>
<td></td>
</tr>
<tr>
<td>For Liberia.</td>
<td>10.00</td>
</tr>
<tr>
<td>Union Point, Alabama W. M. S</td>
<td>1.00</td>
</tr>
<tr>
<td>Total amount received this year from all sources and for all purposes</td>
<td>$2563.33</td>
</tr>
</tbody>
</table>

---

### Emporia, Kansas

"PREPAREDNESS"

This address was delivered at the convention by C. E. Terry of Emporia, Kansas, President of Kansas Convention.

During these times of such unrest in the political and civil affairs of nations, considerable thought is caused as to the ultimate state the world's religious nature will assume.

While we are cognizant of the Biblical facts pointing to times when there would be wars and rumors of war, we are inclined to the belief that the beginning of the end, in all probabilities, is nearing.

Then we, as Christians, are brought face to face with the momentous question of preparedness. Are we really prepared for such a catastrophe? Is our mission of Christianizing the universe being fulfilled? Do we feel that our combined Christian activities are reciprocal to the gigantic combat between the nations? Are we fitted at this time for the Judgment?

Even America in the last few weeks has witnessed with an eye of appreciation the splendid patriotism and loyalty of her sons to the call of arms for our immediate protection from our Mexican neighbor. Yet can we say that we were prepared for even that controversy? How much more clearly can we see our utter unpreparedness to combat the great enemy, sin.

We Christians should profit by observance of the failure of many of the countries of Europe being prepared to go into this struggle against Germany, the one power that was undoubtedly prepared to the min-

Preparation should be the watchword both temporal and spiritual, especially spiritual, as the war being waged against us is even more momentous and dangerous than the present struggle between the nations. The unpreparedness of the church for the opposing foe is quite marked. We are too willing give to quarter, to hedge, and even dodge when the opportunity is right to put on a bold front and stand for something.

There is too much social rather than spiritual elevation in the matters of the church. The incentive of present day disciplines is apparently toward the service of Mammon, and unless we prepare for better service, contend more zealously for the things that have to do for greater Christian friends' uplift, and execute a spirit of sacrifice so far as world pleasures are concerned, we doubtless will be weighed and found wanting.

As an executive body representing the Disciples of Kansas, are we prepared to report here that we have paid every pledge, kept all the promises and satisfied all claims and resolutions per agreement of a year ago?

The managing and promoting of this great work that we are all engaged in, necessarily hinges on "Organization." In all industrial organizations there are two distinct divisions of actions; i.e., "Administration" and "Operation." Administration is centralized; it is legislative; determinative of general subjects; supervisory and judicial; acts alike for all branches and divisions and may be located apart from the seats of action. Operation is executive; it is the action; the operation supreme as to local questions but responsible to the central administration. It may be separated into divisions or departments, each having operating relations with the other but no lines of authority between them.

We should perfect an organization that would not only be self supporting but accumulative as well. Our benevolences should not exceed our better judgement. The building up and strengthening of our treasury would be a bit of prepared organization. As soon as we have a working fund at our command with which to aid us in evangelical work, incidentals of various kinds and etc., the greater and more responsive will be the attitude of the white brothel'hood to assist us in our work. The holding of revival meetings, one of the main essentials of our religious activity, has been retarded of late years on account of insufficient means and men.

Can we not in our mind's eye see a means of perfecting more fully the holding of our district meeting; of securing evangelical funds of raising money for Home and Foreign Missions; of real and conce-
trated financial support of our different schools; and of all things a more appreciative
turn toward our national representative
of the different church auxiliaries?

And too, the spirit of love and forgive
ness should permeate our deliberations during
annual meetings. Let us lay aside all petty
and personal aspirations and 'look toward
the mark of the high calling'. May en
manly and Christian qualities be discovered
by others and not parade from the house
stags by ourselves.

"Finally, ye all of one mind having
compassion one to another, love as brethren
be pifilful, be courteous, not rendering evil for
evil or railing for railing; knowing that ye
are there unto called, that ye should inherit
a blessing." (1 Peter, 3:8).

New Jersey Man Wins The $50.00
Negro Year Book Prize.

In connection with the appearance of the
1916-1917 edition of the Negro Year Book, it
is announced that the $50.00 prize offered in
1914 for the best suggestions relative to the im
provement of this publication, has been awarded
to Mr. Arthur L. Hayes, of Lyndhurst New
Jersey. Mr. Hayes is a graduate of Hampton
Institute and is employed in the New York
City postal service. His suggestions related to
the most advantageous size for the book, the
kind of type to be used, the arrangement of the
subject matter, the form and scope of the
index, the securing of advertising of the
book.

His suggestions with reference to the ar
rangements of the subject matter were: "At the
beginning of the calendar of the year, putting
every date in black faced heavy type that has
any meaning to the race and a foot note for ex
planation. Then would come the permanent
facts about the race, dates and events compared
charts with comparison, politics, art, business
farm homes, city homes, men and their work,
monuments to men and the race for what and
by whom and where, properly wealth compared
with that of various small countries and some
States in area population, business done and
wealth. Devote a few pages to who's who in
America and other countries of Negro blood.
I would not confine this section to all of the
wealthiest but also to those who have been fel
ly by their respective sections of the world for
good."

The award to the reader first pointing out
error in statement of facts in the 1914-1915
edition went to Mr. Lee L. Brown, Editor
Louisville (Ky) News, who immediately after
the appearance of this edition, called attention
to the fact that, Mr. Stephen Bell, National
Grand Secretary of the United Brothers of
Friendship and Sisters of Mysterious Ten, re
sided in Louisville, Kentucky, and not in Jeffer
son, Texas, as reported in the Year Book.
Congratulations are extended to both Mr. Hayes
and Mr. Brown.

NEW JERSEY MAN WINS THE $50.00
NEGRO YEAR BOOK PRIZE.

In connection with the appearance of the
1916-1917 edition of the Negro Year Book, it
is announced that the $50.00 prize offered in
1914 for the best suggestions relative to the im
provement of this publication, has been awarded
to Mr. Arthur L. Hayes, of Lyndhurst New
Jersey. Mr. Hayes is a graduate of Hampton
Institute and is employed in the New York
City postal service. His suggestions related to
the most advantageous size for the book, the
kind of type to be used, the arrangement of the
subject matter, the form and scope of the
index, the securing of advertising of the
book.

His suggestions with reference to the ar
rangements of the subject matter were: "At the
beginning of the calendar of the year, putting
every date in black faced heavy type that has
any meaning to the race and a foot note for ex
planation. Then would come the permanent
facts about the race, dates and events compared
charts with comparison, politics, art, business
farm homes, city homes, men and their work,
monuments to men and the race for what and
by whom and where, properly wealth compared
with that of various small countries and some
States in area population, business done and
wealth. Devote a few pages to who's who in
America and other countries of Negro blood.
I would not confine this section to all of the
wealthiest but also to those who have been fel
ly by their respective sections of the world for
good."

The award to the reader first pointing out
error in statement of facts in the 1914-1915
edition went to Mr. Lee L. Brown, Editor
Louisville (Ky) News, who immediately after
the appearance of this edition, called attention
to the fact that, Mr. Stephen Bell, National
Grand Secretary of the United Brothers of
Friendship and Sisters of Mysterious Ten, re
sided in Louisville, Kentucky, and not in Jeffer
son, Texas, as reported in the Year Book.
Congratulations are extended to both Mr. Hayes
and Mr. Brown.

New Jersey Man Wins The $50.00
Negro Year Book Prize.

In connection with the appearance of the
1916-1917 edition of the Negro Year Book, it
is announced that the $50.00 prize offered in
1914 for the best suggestions relative to the im
provement of this publication, has been awarded
to Mr. Arthur L. Hayes, of Lyndhurst New
Jersey. Mr. Hayes is a graduate of Hampton
Institute and is employed in the New York
City postal service. His suggestions related to
the most advantageous size for the book, the
kind of type to be used, the arrangement of the
subject matter, the form and scope of the
index, the securing of advertising of the
book.

His suggestions with reference to the ar
rangements of the subject matter were: "At the
beginning of the calendar of the year, putting
every date in black faced heavy type that has
any meaning to the race and a foot note for ex
planation. Then would come the permanent
facts about the race, dates and events compared
charts with comparison, politics, art, business
farm homes, city homes, men and their work,
monuments to men and the race for what and
by whom and where, properly wealth compared
with that of various small countries and some
States in area population, business done and
wealth. Devote a few pages to who's who in
America and other countries of Negro blood.
I would not confine this section to all of the
wealthiest but also to those who have been fel
ly by their respective sections of the world for
good."

The award to the reader first pointing out
error in statement of facts in the 1914-1915
edition went to Mr. Lee L. Brown, Editor
Louisville (Ky) News, who immediately after
the appearance of this edition, called attention
to the fact that, Mr. Stephen Bell, National
Grand Secretary of the United Brothers of
Friendship and Sisters of Mysterious Ten, re
sided in Louisville, Kentucky, and not in Jeffer
son, Texas, as reported in the Year Book.
Congratulations are extended to both Mr. Hayes
and Mr. Brown.

CORONA

The Personal Writing Machine

Only $50. with Traveling Case.

Think of the FAVORABLE IMPRESSION your
neatly typed letters will create, and the
SATISFACTION it will give YOU to KNOW that
they will be easily read.

Take your six-pound CORONA from its
carrying case (use it in the case if you like)
and write your letters which YOU and the
READERS will be PROUD OF.

Then think of the CONVENIENCE of having a
"Light-Six" pound typewriter which will
do ALL the work (and do it better than some
of most $160 machines, which weigh from 40
to 60 pounds.

The CORONA is always "AT-YOUR-SER
VICE", at ANY PLACE and out of your way
when not in use.

Ask us to prove it. Write for free cat
logue.

CHAMBERS OFFICE SUPPLY COMPANY
Jackson, Mississippi.

Why not use tested seeds?

All of our seeds are tested
for purity and germina
tion. We know they are
good, and so will you if
you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS
JACKSON, MISSISSIPPI.

"Though wrath is great and strong is hate,
Yet the love of God is stronger
Though hate is wrong and fear hides long,
Yet the love of God is longer.”

WANTED:

More subscribers for this
Address,
Gospel Plea. Office,
EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.
W. G. REDFIELD,
Edwards, Mississippi.
HELPFUL
To All

Why is There Want?

A L L the indications now are that there will be real want in sections of Mississippi and Alabama. The corn crop is almost a failure and the boll weevil has the cotton almost completely and there is no much else to fall back upon.

But he who blames the boll weevil and the wet season for this condition of affairs is very superficial in his observations. We need to go behind all these for the real trouble. There should be no want in a land when the growth is so luxuriant that the farmer can scarcely keep ahead of it and the railroads can scarcely keep it down. We have not suffered from a drouth which prevents vegetation from growing. We have no war or domestic turmoil to keep us from work. The trouble must be sought within the people themselves. They do not know how to manage their land. The high price of cotton back in the days of slavery was the false prophet that lead the people into the wilderness, with his “to here” and “to there.” The land then was rich and a planter could make all he could pick, and all he could pick he could sell at a high price, so he got a mint of money. After two generations were made under this kind of living, they were utterly incapable of meeting the changed conditions to free labor. And after two generations were made under the tenant system of the first half century of reconstruction, the people were still less capable of grappling with the problem.

Now the land is utterly exhausted, so much so that even if no boll weevil were here, no more full crops could be raised. The boll weevil should be welcomed as a voice crying in the wilderness, saying, prepare the way for better farming.

For the past ten years many agencies have been at work to instruct the farmers. The federal and state governments have combined to send demonstrators among them. The big railroad corporations and Harvester Companies created their farm demonstration departments. The state and county colleges worked on it and the missionary schools had their conferences and made their demonstrations. But it is pitiful to see how helpless the older men are to change. We have seen them sit in meetings and listen to the best of lectures and go out without a thought of putting it into practice. We have seen the greatest of expert farmers come into the community to talk to the farmers and not more than three or four farmers could be gotten out to hear them.

The only hope is to train a new generation, and let the old folks go on in their old way. But this is not always easy, for the old people are sometimes truculent and molest the younger men who want to do better. Especially is this true when the Negro attempts to change up his methods of farming on rented land.

The only reason why Mississippi is not the richest state in the Union is the character of its people. One hundred acres of land here can be made to do the work of three hundred acres in Wisconsin or Minnesota and one man can handle a producing situation that would take three men in those states. Here he can raise three crops and work eleven months in the year, while there he can make only one crop and work only five months in the year. Here he can let his stock gather their food in the fields nine months of the year and he needs to put up for only three months, there he can let them gather only three months and he must put up feed for nine months. Here he can much more easily enrich his soil with legumes, there he must depend on manures and fertilizers.

But we ask, Why are our people so slow to learn? The answer must be, It is the character of the people. In the East the settlers were religious and political martyrs. The Puritans of New England came from hard conditions in England. The Quakers of Pennslyvania came from British conditions that brought out the greatest resourcefulness. The German Baptists and Mennonites of Pennsylvania and western Virginia came from Holland, that went through many hundred years of turmoil. All these religions and political martyrs left the imprint of their lives on all the northern tier of states.

The South can also trace its lineage back to martyrs like the Huguenots and others, but slavery completely neutralized all this and left the people as tho they had no such ancestry. This partly accounts for the fact that the farm agents of the government and big corporations have made so little headway. There must be some agency that will restore or supply the spirit of conscious desire to do well what is needed.

But the only agency that can supply this spirit is the missionary school. It is the only means by which the character needed can be obtained. Probably ten percent of these missionary schools are for white children and ninety percent are for Negro children. But it does not matter so much for which race they are, all eventually profit by their work. Nature has the faculty of equalizing both calamity and blessing.

"For mankind are one spirit and an instinct bears along, Round the earth's electric circle, the swift flash of right or wrong; Whether conscious or unconscious, yet Humanity's vast flame Through its ocean-sundered fibres feel the gush of joy or shame;— In the gain or loss of one race all the rest have equal claim."

The missionary school is the key to the prosperity of the future of our Southland. Those who engaged in the work had to bear contumely and ostracism at times, but they knew positively that this stone rejected by the builders must become the head of the corner of the temple of civilization that is yet to be erected. The missionary school has, in both North and South, forever taken the race problem out of partisan politics and placed it where it belongs in the hearts of the people. Had it not been for the missionary school the South would have become an objecting Ireland, and the North would have become an overbearing England. The missionary school, the child of both, gave them both a new vision of life.

Now we ask, Has not the time come when as states, and as citizens, and Christians, and, as Disciples of Christ, we should recognize the key position of this work and give it a far greater support?

Isaiah Vision and Benedict Drift.

Last week we had the story of the burial of these two characters. It only remains for us to note something of the after effects of their lives. [Continued on page 8, Col. 1]
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, Per Year $1.00.

Advertising rates made known on application. Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 270

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 275, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 30, 1916

Personals and Editorials

Pineville, Arkansas.

Dear Editor of the Gospel Plea:

Please allow me space in your valuable paper to say a few words in behalf of Prof. H. G. Smith of Edwards, Mississippi, who is a missionary to Africa, who was with us on Tuesday night after the State Convention, and delivered unto us a message that will never be forgotten. In his message he told us many mysterious things about Africa, and I think that I would voice the sentiment of the entire congregation if I say that every one sat under the sound of his voice and was benefited. Our convention which was held at Argenta was indeed a splendid one. The Brethren and Sisters seemed to be in perfect harmony with each other and all seemed to be working to that one common end. We are now planning for a series of meetings beginning on the 4th. Lord's day, conducted by Brother M. M. Postick and others. We hope for a great success.

Yours for the cause,

Willie Hervey.

Carlisle, Mississippi.

Dear Editor:

The first Sunday in September found the writer at St. Luke where we did our best to preach. The subject was "The duty of membership." The first Sunday night found me at Union Hill, where I preached for the beginning of the revival. The service was truely good. The second Sunday found me at Forest Grove. I preached from Acts 20:2. I believe if we get the leaders straight the followers will be straight. The second Sunday night I preached in Carlisle for the Baptists and I made the doctrine as I always do and with the right kind of force. The church was revived and asked me to come back and let them hear more about that new doctrine. One of the leaders just told the church that they just as well get ready to receive the truth; for it is coming.

Yours for Christ,

S. B. Yarber.

Los Angeles, California.

Dear Editor of the Gospel Plea:—That will you once more allow space in your weekly paper for a few words from us, in our earnest request. We have been a little slow in writing you the last few weeks but it seems as though things were at a stand-still, thus our delay.

We are very pleased to say, that we are again in our own remodeled church which we mentioned quite often in previous writings, and have worshipped there now for three Sundays, our re-dedication having been three weeks ago.

Painting and papering, stained windows and a refashishing of the wood work and the many addition of Sunday school class rooms, truly make it look like a new church. We have in all now, two large auditoriums and eight smaller rooms.

Bro. Robert Latouche, our recently called pastor from Paris, Texas, is with us and doing a splendid work. He has just finished a revival and proved himself an able speaker as well as endowed with the Holy Spirit.

Brother Latouche is putting himself right into the work and means to have a real re-naissance of the church and we are hoping for best results.

Not only is the church being remodeled, but the new parsonage as well, is being erected and the entire premises beautified with flowers and shrubbery. Pastor and family hope to take possession of their new home about Christmas.

Respectfully,

Miss S. J. Lynch.

Port Gibson, Mississippi.

Dear Readers:

From Clarksdale we came to Port Gibson, arriving on the one-forty train Sunday morning and found all well. We had a real good service day and night. We remained home three days, being somewhat indisposed. Thursday found the writer at Mound Bayou. We preached that night, also Friday. One man made the good confession. Sunday we carried out a rally to raise money to pay for some repair work. We raised $45.00. We intended to continue our meeting, but the writer took sick on Monday and had to leave on Wednesday. We were quite sick for several days, but feel better today. When we arrived home, we found all well. The next day our daughter Rosa came in from Hot Springs, where she had been under treatment for quite six weeks. She is much improved. She can use her arm a little.

When we were rejoicing over her improvement, we had a telegram message from Mr. C. N. Miller of Rolling Fork that our daughter Annie, who was spending a week with them, was very sick. About five hours later we had another message that she was much improved. When it rains it pours. However, if we are faithful, not anything can come upon us that we are not able to hear.

The C. W. B. M. Annual Convention convened last night with an excellent program. We were blessed to have with us Bro. Robert Gooden who had just arrived from Africa. The outlook is for a real good convention. If everything goes well, we will commence a meeting at Utica, Mississippi. I anticipate a hard battle. Still the Lord is all powerful. Sometimes the way is cloudy, but do your best and leave the results to God, and all will be well. Dear brethren of the Church of Christ, will you do your duty and let us have the Parish Street, Jackson, Church. Send what ever you give to Dr. Walker not later than the fifteenth of October. He will receive it.

If the deal is not made every amount will be returned. Now who will send from one to twenty dollars? Let each church send a donation. If we save the church, God will bless it and the money will be much and it will greatly relieve Bro. W. A. Scott, who has suffered so much for the last year or more. But thank God, he is restored to health. Let us do our best.

Yours,

K. R. Brown.

North Tazewell, Virginia.

A VOICE FROM THE VIRGINIA HILLS.

Nearing the close of the convention year in Tazewell District we cast a backward view and see the few successes and the many failures of the year that stand up before us. And since we have succeeded in the most of the things we have undertaken, we can plainly see that the most of our failures were made when we failed to undertake the things that could have been done. May we learn a lesson here and attempt great things for God and expect great things from God. Our convention meets at North Tazewell Sept. 21st to 24th, we hope to make it the best yet. The little town of Tazewell nestled among the hills of Virginia will give a hearty welcome to all the saints who assemble here in this annual meeting.

G. M. Dickerson.
The Ohio Convention.

It was good to be in the Ohio convention for the good fellowship, information and inspiration. Truly, we need to know each other better here on earth, if we expect to know each other in heaven.
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

OUR BOYS

Down from one of the quarries in Massachusetts there came to the stone shed a large, rough block of granite. Workmen looked it over and saw nothing in it of use to them. There this stone was left, while all the others were being fashioned for foundations. One day a workman came along in this neglected block, looked at it very critically, measured it, and then went to work at it. A few days the rough block of granite had disappeared, and in its place stood a beautiful statue. Can this be the same granite? Yes; but what a transformation!

In a little village home is a boy who is cross and ugly. His disposition is pictured in his face. He has frowned and scowled so much that the wrinkled brow and pinching lips are his most prominent features. No one seems to care for him, and he certainly cares for no one. Whenever he enters the house, the doors are slammed; everything flies. His mother asks him to do an errand for her, but he grumbles and makes such a fuss about it that she would rather do the work herself. If he gets near other boys a fight is sure to follow. "There's a boy that is of no use in this world, He'll soon come to some bad end." Ah! but wait! One day a young Junior worker, who is out searching for these friendless boys, meets this one. She speaks kindly to him; gets the boy to talk to her, and finally asked him to spend an evening at her home. He is entertained as if he were one of the most distinguished guests. Pictures and books cause the boy to forget himself and his surroundings. Before he leaves he has promised to go to a Junior meeting. He goes and hears the story of Christ and His wonderful love.

"Did he so love me, a poor little boy,
Send unto me the good tidings of joy?
Need I not perish? My hands will he hold?
Nobody ever the story had told." With tears in his eyes, he says with the others:

"Trust in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." That means much for this boy. There are a great many corners to be rounded off, but Christ, the Master Workman, has touched him.

A few weeks pass, and people begin to question about the change. Those wrinkles are getting smoothed out. The sunshine has driven the frown away. The mother marvels at the happy disposition. Junior workers, are you not the blessed tools that Christ is using to effect just such transformations? Possibly it may take a much longer time than it did the sculptor, with the block of granite, but you are in the hands of the Master. Let him use you. Trust in Him and the boys will come out living images of Christ.

"How shall we win the boys?" seems to be the perplexing question to Junior workers. Treat them as boys and not as children. Know each individual. The Junior worker, whether man or woman, must love the boys. If she loves them, she should study each disposition. She will strive to find out what will interest each one. Patience, tact, skill—all are needed. It is a difficult thing to get the boys into the Junior C. E. They are apt to think it is not for boys. It's a sort of a girl's society. Some Senior societies have a little trace of that, too. You have all heard the saying, "You can drive the horse to water, but you can't make him drink." You can give him so much salt, though, that he'll drink every time he gets thirsty. So you can't do much with a boy if you attempt to drive him, but if you can season your meetings with plenty of variety and life it will not be long before the boys will be there. The boys may come at first out of curiosity, but keep a close watch for each one. Don't wait for them to come, but go out after them. It is this personal work that counts. Make every boy feel that he is needed and in a certain place, too—that the work of a certain committee depends upon him. There is nothing that will make a manly boy so soon as responsibility. I have seen parents who, from morning till night, were constantly nagging away at the boy: "Charlie, do this," "Come, now, go over to the store," "Get a pint of water." Errand after errand until I have really wondered if he had any interest in any thing, or whether he was just a machine to be operated by some one else. That is not what I mean by responsibility.

A story is told of a boy in a Western school. He was a member of the fire brigade. One day he detected the smell of smoke and quietly asked to leave the room. He met the janitor greatly excited. The building was on fire. He sounded the fire gong. The children forgot the rules of the fire drill and began to rush out of the room in a panic. Rushing to the place where his drum lay, the young drummer was soon at the foot of the stairs beating his drum, while the excited teachers and frenzied scholars were rushing out into the halls. At the first tap of the drum even the smallest children fell into line to march out. The smoke grew thicker. It was hard to see, but influence of the music and the drummer's coolness kept the children in step. In two minutes after the drum began to beat the children were out side the building. Cheer after cheer rang out for the drummer boy. He did not consider himself a hero at all. He knew what responsibility. He meant he had a place in the world. When the critical time came he was there ready to do his duty. The influence of his steadiness probably saved the lives of many children. Just as soon as you can get a boy to feel that he has a place, a work to do, that he has an influence over others, you have won the boy.

After he's in the Junior, then what? Don't look for a full grown man in a boy of fourteen. Suppose he meet some temptation and yields—will you give him up? If he tries to laugh or frown in prayer meeting, will you get discouraged? "Oh, I haven't any faith in that boy! He'll never hold out. There's no use in trying to do anything with him." Have the Seniors reached that state of perfection where they never fail? Do we never waver ourselves? How about Paul? "I find then a law that when I would do good, evil is present with me. For the good that I would, I do not, but the evil which I would not, that I do." The boys are to have just these struggles all the way. Drummond says: "It is as if there were two boys, a good and a bad. The bad one has a pretty good start when the new one, the good one begins." We must give the new one plenty of good, wholesome food, so that he will grow fast and starve out the old one until he becomes so weak he can do no harm.

Look for all the good qualities in the boys. You will be surprised, if you study the characters, how many of these qualities you will find. It takes time, a great amount of faith, patience, but, above all, prayer. Let the boys know that you have confidence in them. Did you ever try placing of the leaders, one who was apt to be the most mischievous, in one of the most responsible positions? You may be surprised at the wide-awake, bustling President you will get out of the boy who now gives you the most trouble. He is just running over with life and energy. It is our work to turn it in a direction where it can be utilized; then what a power it will be.

The hand that rocks the cradle rules the world. Yes; but many a mother in this land of ours is today asking God's blessing upon that Junior Superintendent who, through the Junior Christian Endeavor, is training her boy for the great army whose watchword is: "To conquer the world for Christ and the church."

LILLIAN V. SEARS.

"He who waits for chance may wait for a year."
Christian Education

Southern Christian Institute.

Karl R. Lehm, the other son of President and Mrs. Lehm made the good confession and was baptized. Harry Black a boy from the West Indies was baptized also.

Miss Hunt attended the C.W. B. M. Convention at Fort Gibson. Mrs. Lois Smith attended also and delivered an address. They report a most spiritual Convention.

Robert Gooden went to Liberia in the summer of 1914 to build a hospital returned to the S. C. I. to finish his education. On his way over he was caught in the war stamped in Spain. After he reached Liberia the building of the hospital had to be abandoned, but he fitted in otherwise. Mr. and Mrs. Smith had to come home on account of sickness and Mr. and Mrs. Ross and Dr. Pearson went on an exploration tour and Mr. Hurt came home. This left Robert in charge.

The young men on the farm are making molasses, filling the silo and gathering seed corn. The young men in the mechanical work are pattering and running the mill. School opens October 3rd.

The opening is the most promising we have ever had at this time.

Liberia, a Field of Missionary Activity.

PETER C. DUNSON

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought home. This left Robert in charge.

The young men on the farm are making molasses, filling the silo and gathering seed corn. The young men in the mechanical work are pattering and running the mill. School opens October 3rd.

The opening is the most promising we have ever had at this time.

IX.

Of the 40,000 sq. miles of land which comprises the Republic of Liberia, there are at present four counties bordering on the sea coast and extending into the interior scarletly more than 40 or 45 miles. Of the 40,000 inhabitants scarcely one forth are civilized in the real sense of civilization. Over in Africa the word, "civilized," is quite a complication when it gets into the vocabulary of the native tribes. "Quee!" To them, means every body that dresses in the costume of a civilized man, notwithstanding his illiteracy or deficiency in the various elements which to us characterized a civilized man. So, roughly calculating, we can say there are about 50,000 intelligent, civilized persons, with education ranging from that of the common school to a college degree.

The descendants of the original co-

lotists, which represent the principal backbone of the government, are known as the Americo-Liberians. All others that are brought into civilization from the different tribes are either specified by their tribes or placed under the general classification of Afro-Liberians.

Now a few words about the uncivilized population, which is composed of several tribes more or less savage in their characteristics. Permit me here to name them as far as I can recall. There are the Mahbba, the Madingo, Dey (Da), Vey (vey), Kroo or Kru (comprising several subdivisions), the Kple or Kpesheh, (comprising three relative tribes), the Bassaw or Bassa (comprising several relative tribes), the Gedeo, the Ghibe (Gee-bee) the Mindi, the Goh (comprising of three relative tribes), the Hoondoh, the Gecy, the Monda and the Boozy or Twahn. These compose the uncivilized population of Liberia—a population of about 1,950,000 versus 50,000 civilized.

These tribes are arranged in sections which may be called counties in the future and at the head of each tribe is a petty chief. At the head of each section or prospective county, which in some cases comprises three or more tribes, the president of the Republic places a paramount chief, who keeps every thing in this section in a peaceful condition and makes an annual report to the Secretary of the Interior about affairs.

The little Republic is well arranged into the three departments of a civilized government, namely: Legislative, Executive, and Judicial. But until there is more than a million an half of savages are civilized, there is but very little progress the little Republic can make. It is not because the governments do not want to civilize them. It—rather because it does not have the means with which to do it. You must remember, the founders of Liberia were snatched from under the thralldom of slavery, sent over there ignorant and illiterate, and scarcely had 25 years elapsed when they were forced by circumstances to be thrown into a new world. We need willing hearted men and women with three fold education to come over and help us develop and modernize our country—men actuated by that great spirit—the spirit of altruism and human uplift. O Christian America, it was you, through the American Colonization Society, that brought us as a nation into existence, and now it is to you, and only you, that we appeal for help. Are you going to give it?

(To be continued)—

"You condemn on hearsay evidence alone your sins increase."
Sunday School Lesson for October 8.


Golden Text.—Herein I also exercise myself to have a conscience void of offense toward God and man. Acts 24:16.

Time—Spring of A. D. 57, five days after the last lesson, and less than two weeks after Paul reached Jerusalem with his collections for the poor. At the close of Paul's third missionary journey.

Place—Caesarea.

I. PAUL IN COURT.

The apostle was brought before the governor, who was arrayed in splendid manner. Around him sat many others in rich colors and the great orator, Tertullus. Beside these were the centurion and his soldiers, with Paul their prisoner. It is probable that there were many there to accuse Paul of wrong doing. Ananias was eager to have his revenge, for Paul had compared him to a "white sepulcher." The Sanhedrin would leave no stone unturned which would bring the apostle to punishment. A very able lawyer was secured to press the charges against the apostle. In his speech he eulogizes the governor to win favor. He tells him that under his rule there had been quietness and good order. One good thing he did was to seize a famous outlaw who had robbed and ravished the country for many years, but notwithstanding this, "he was probably the worst governor that Judea ever had."

The first charge against Paul was treason. He was seeking to destroy their government, they said. This was a serious charge. It was a misrepresentation. It was not based on facts. Thru ignorance on the part of the people one may suffer many hardships, but thru malicious intent it may be far worse. Such a charge as this would be looked upon by Felix as very serious, and Tertullus, in order to make it stand out, has just praised Felix for his adherence to strict order and discipline.

The second charge against Paul—that he was an enemy of the Jews—he had placed the Jews in a bad light before the Roman government—Paul a leader of heresy—a bad fellow.

The third charge—sacrilege, profaning the temple, verse 6.

Tertullus has no testimony to offer to sustain his charge. He tells the governor he will be able to verify the truthfulness of this charge by questioning Paul.

II. PAUL REFUTES THE CHARGES OF TERTULLUS.


2. Answer to first charge, verse 12 and 13. The case against Paul was like the one Ahab made against Elijah on account of famine. It was Ahab that had troubled Israel and not Elijah.

3. Answers to the second charge. Paul was a true Jew. He worshiped the same God—the God of their fathers. He believed in the Jewish law and the prophets. In this way he knew that Jesus was the Messiah. He agreed with the charges in having hope toward God.

4. As to profaning the Temple, he denies it, and declared that he stood before the people speaking the truth and for this they called in question the subject of the resurrection.

III. DECISION OF FELIX.

Paul was committed to a centurion for safe-keeping and given much freedom. His Christian friends could mingle with him, and by means of books and writing he could fare reasonably well. After a time Felix and Drusilla his wife sent for Paul. He talked with them on the subject of Christianity. The characters of these two persons were both bad.

Paul discoursed on 1. Righteousness—Let the truth convict them.

2. Temperance. A good life consists in overcoming difficulties.


Felix was terrified, but did not repent. He was unwilling to decide for righteousness. 1.

THE TRAIL TO THE HEARTS OF MEN

As given in the Christian Evangelist

By Ernest Eugene Elliot

Fact and fiction of the Mission field, interwoven with love and romance, gripping, convincing, appealing, holding the interest throughout as few novels of American setting ever do,—this is my opinion of Abe Cory's new novel, "The Trail to the Hearts of Men," which I have just concluded reading at one sitting. The book deals with two countries, America and China, with a missionary as the central character a man who forsoaks wealth and influence in the homeland, to answer the call of the China Mission Field. He is hedged about by parental objection and disinheritance, which finally causes a breach with his finance. He has other opportunities of marriage which he refuses to embrace because of hope that some day his loved one will see the vision and come out to share his labor.

But love, important as it is, is not the central theme of this story. The missionary enterprise is the heart and soul of this narrative. It is the center and the circumference. It paints the pictures of China's people, provinces, cities and towns, makes its people live and breathe, move and have being. In the back ground, lurks the foreign leech, the dealer in the bodies of women and the souls of men. The story is filled with thrilling incident. The outstanding characters are well chosen, strong and virile, and doubtless represent types of people found on the mission field. The steamboat Captain, Dr. Means, Chu, the Chinese teacher and interpreter. Catherine, the Stewarts, Madeline Leonard, one and all seem to fit into their proper places without crowding. The whole of the book is natural, and the forty-eight chapters are so brief that you want to hasten into the next and on and on until the book is finished. The narrative closes with a subtle ending, peculiar to few love stories. The book ought to be read by every friend of missions, and placed in the hands of those whose education would be advanced by reading it.

The Making of a Missionary Girl.

The deepest, widest heart, I sometimes think, can hold no more than the heart of a little child. Naturally it follows the order of a little girl of India when she said to me with an impulsive caucus: "I love you, I love Jesus, I love every body!" From the love of mother to the love of Jesus and from His love out to the utmost bounds of the earth is the appointed order, and it is sad to think that a predominating love of self creeps in all too soon and changes the ordained program.

The growing impulses of girlhood must have an outlet. There is nothing to me more interesting than the bright, spontaneous generosity of unspoiled girlhood. Their very impatience is expressive. How many times when the story of the needs of Christless lands have been told have I heard some girl exclaim: "Oh, something should be done now, right away!" I wonder if the making of a missionary girl is not largely, after all, the keeping of her as she was made. We hear that the child is born selfish, and so he is in all that pertains to self preservation; but I have found that the normal child can easily be taught to divide. Willingness to share her blessings seems to me a primary essential in the making of a missionary girl.

I first see this missionary girl thinking what mother thinks and finding that is the natural thing in her family to hear other lands and peoples remembered in the prayers of the altar of home. The neglected children of her own country and those far distant she is taught to embrace in her first little bedside prayers. Her parents satisfy her story hunger with tales of Japan and China, and India and the wonderful miracles of the Islands of the sea till the little people in brown and yellow, and even the far-away, tiny piggies in dark Africa, seem real little ones who need sympathy and help.
Organized work in a group of workers of her own age, wisely directed, is very necessary to the development of an intelligent missionary girl. This work and systematic study is found in Mission Bands and Junior Christian Endeavor Societies and no more practical training for future interest and telling work is known by me than these Societies. Comparatively few homes have the leading missionary magazines and books along with other literature on their tables, so church organizations need to train the young people and give them the literature that enlightens them as regards to world wide work and wide needs. The ideal in the making of the missionary girl is to have in the home biographies of great missionaries, as of three Mrs. Judson, David Livingston, John G. Paton, Pandita Ramabai, J. Hudson Taylor, James Gann and John Kmetz. Besides these there should be the standard books about different countries. Foremost among the books which most strongly influenced me to a missionary career was "In the Far East," by Geraldine Guinness, written before she became Mrs. Taylor, and dedicated from the standpoint of a missionary girl. Her life of Irene Paton, by Marjorie Fields, the books written by our own missionaries, such as Mrs. Dyes "Bolenge," Mrs. Garst's "My Little Sister in China," which gives a beautiful glimpse of Mrs. Macklin, and Dr. Olivia Baldwin's great story of India's child-wives, "Sits, are all means in making a girl missionary. It seems there could be no more fascinating Compendium than the Encyclopedia of Missions. It is full of the greatest events ever chronicled, tracing the foremost strides of our earth into light. Why shouldn't this encyclopaedia be in every library along with other books of classified and compiled information? The Missionary Tidings, the Missionary Intelligence, The Missionary Review of the world, if placed with other magazines upon the library table, will probably be read by the young people and prove a factor in their education. The intimate knowledge of other lands and peoples is nowhere so revealed as in such magazines. Young people dislike to be thought behind the times, and to be ignorant of missions nowadays is growing to be so considered.

I know of no better organization to make a girl an intelligent missionary enthusiast than the Young Ladies' Missionary Circle. The study and meeting of the Circle can widen and deepen one's sympathies, draw girls of the same church together, link them with the efforts of all Christian women and help them to choose a life-work. You who have seen the young eyes deepen with light and understanding as great endeavors have been portrayed, and earnest work done in earth's more difficult and neglected fields have been described, know how responsive those girls' hearts are to the call of ignorance and suffering and how appreciative of the attempts made so help in foreign lands.

The college a girl attends has much to do with her missionary interest. Where there is a Missionary Study Class and a Student Volunteer Band her thought must be attracted and even inclined to the work of missions. The thoughtful girl whose home and church influences have brought before her the importance of giving the Gospel to every creature, when she has come to college days may think even seriously of herself becoming a missionary. At all events she is likely to be a real missionary woman unless she willfully strangles the call to help in carrying out the last command of the Savior. If she does actually decide and give herself to be a missionary she needs a few fundamentals for such service: a firm, intelligent faith in a divine Savior and an inspired Book, self control, a healthy body, a sunny soul, a cultivated mind and no trace of being morbid—she has then, I believe, the main qualifications for a happy, successful missionary.

Adelaide Gail Frost.

WHAT CAN WE DO TO BETTER THE CONDITIONS OF THE NEGRO RACE?
BY WYMAN BITTER

Ever since the war between the North and South, which freed us from slavery this problem has been before us. How can we better the conditions of the Negro race?

When we were freed, there were just a few Negroes, who could write their names. The great mass were turned out of the pen of slavery into the open world to make their own support; without the knowledge of making a living, without the knowledge of caring for their homes; and without the knowledge of a hundred other things which they should have known in order to make progress at the start.

In those days, there were only a few schools in the country; and it was very hard for a Negro boy, or girl, to get an education. Those who obtained a good College education at this time were only those who had good luck; and an object in view; and they became famous men, and played their part in bringing their race to where they are. Among those men was Booker T. Washington, one who has done much for his race. His works shall stand as a monument and his name has been put in history, for his great achievements.

When Christ came into the world and suffered death for sin, it was for all mankind black as well as white. In order to better the conditions of the Negro race, we are compelled to put more stress on education.

We need more efficient preachers, and teachers. More boys and girls to prepare themselves, that they may help to solve this great problem. It is well known that a blind man cannot lead a blind man. You cannot expect for anyone to make very much progress going to school to a teacher, who should be his classmate.

We have preachers that have churches in charge, who should be in an institute preparing themselves for the very same work they are now trying to do, and we have teachers who are teaching Sunday school and public school, who should be taught the very same thing they are trying to teach. As long as this exist through the country, progress will come slow.

When we get more and better prepared preachers, teachers, and teachers, more educated boys and girls, it will mean better people, better homes, better communities, and a better country.

Take some daily paper and you can read of people being carried to penitentiaries, jails and county farms. The people who are brought before police courts are the people who step in and out of the saloons like swine to swill, or the people who swarm in the back alleys of the criminal sections great cities.

What is the matter? The answer to this question is to be found in Matt. 27:29 which thus, "Ye do err not knowing the Scriptures, not knowing the power of God." How can they know, when they have not been taught? There is a large number of people who go every day without knowing the power of God and His love and kindness towards them; without realizing how Christ suffered and died for their sins; and what joy and happiness would come in this life and the life to come, if they would only follow in His footsteps. The only way we can rescue those people from sin is to prepare more and better preachers, leaders, and teachers. Let us ask ourselves this question. What can we do to better the conditions of the Negro race? And let us look forward to that as an ideal; and pray to God for help, and success will be sure to come.

The Happy Man's Philosophy

Dar aint no use o' gettin' blue
An' lookin' gloomy all de time,
When people asks you, "How are you?"
Why smile an' say "I'm feelin' fine."

We can not do jest as we please;
Eh things don't suit you every time,
Jes' take condition as it iz
An' smile an' say you's feelin' fine.

Sometime ole satan comes erlong—
You kno' how he destroyed de swine;
Jes' greet him wid ar prayer an' song
An' tell him dat you's feelin' fine.

Dar's lots of sorrows in dis worl',
You have y'or sorrows an' I mine;
But aint no use to mourn an' squall,
Jes' let us say we's feelin' fine.

---PETER C. DUNSON.
Isaiah Vision and Benedict Drift

[Continued from page 1]

But few people realize how much influence a life has on the coming generation. The ancients who believed in the transmigration of souls had the dim shadow of a great truth. Our lives are reproduced in the lives of coming generations far more than we can realize.

A volume has just been written on the life and works of Isaiah Vision and it is getting a wide circulation. What he did for himself as a youth and what he did for mankind as a man is a most thrilling tale. It will do a world of good. Many a youth will get his inspiration from this life.

Of course no biography has been written of Benedict Drift, for he was nearly forgotten at the time of his death, but yet traces of his influence may be seen among those who do not even remember his name. His brazenness, his dash, his utter disregard of what is right, made their impression on boys who are now beginning to show it. Those who are overshadowed by his spirit can never be depended upon for any good work such as making reforms and doing constructive benevolent and missionary work. Their inclination is to be coarse, headstrong and even criminal. It will take many years to overcome the malign influence of the false life of Benedict Drift.

Mound Bayou, Mississippi.

Dear Editor:

Please allow me space in your paper to speak a few words about our grand time last Lord's Day which was enjoyed by all of the time. We had a rally to raise money for our church. I hope we will rally and make our church pretty and comfortable for a city church. Our pastor Eld K. R. Brown was with us. We had a preacher from another church. We raised the sum of $45.13. If I make no mistake, after preaching dinner was served to all and enjoyed. I was so pleased with the service Sunday. Our organist was just as fine as any in the Bayou. She is my old time friend and I was very glad to see her. She was Miss Annie Brown. We were glad to have her come to our town. Miss Brown, come again when chance affords and let us prepare for you. Do not surprise us any more. I am expecting her sister with us in the Jubilee rally. Come if you can. We enjoy writing and reading the Gospel Plea. May God bless all of our Gospel Plea readers.

Sophronia A. Lampkins.

THE GOSPEL PLEA

Do noble things, not dream, them all day long:
And so make life, death, and that vast forever,
One grand sweet song.

—KINGSLEY.

WANTED:

More subscribers for this paper, The Gospel Plea. Address, Gospel Plea Office, EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.

W. G. REDFIELD,
Edwards, Mississippi.

THE GOSPEL PLEA OFFICE SUPPLY COMPANY, INC.
Jackson, Mississippi.

IF YOU DESIRE

To place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi. Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI

Why not use tested seeds?

All of our seeds are tested for purity and germination. We know they are good, and so will you if you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.
HELPFUL
To All

The One Thing to be Sought

"For they that are after the flesh mind the things of the flesh; but they that are after the Spirit, it the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace."

The barbarian lived under the law of the jungle and there he equipped himself with all the passions of hatred, anger, lust, jealousy, envy, holding of spite and such like. This Paul calls the mind of the flesh.

When Christianity came to him it demanded of him that he crucify those and cultivate in their stead love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness and self-sacrifice. Those are the Christian Virtues which Paul calls the mind of the Spirit.

This in a concise way states the real issue between the world and Christianity. But Christian people have not looked upon Christianity as anything else than a means of gaining heaven after death. They have not looked upon it as aiming at the accomplishment of a definite program here in human society. Consequently there has not been a definite program in education either in state schools or in religious schools. The military, sought to prevent the atrophying of the old barbarian passion of fight and has interposed his objection to the development of the Christian Virtues. The whole system of public education overlooked the fundamental issues of life as stated concisely by Paul. The mind of the flesh sought everything that could be used for self gain—a service for self. The mind of the Spirit sought things that could be used by mankind in its struggle for advancement—a service for mankind. Hence an education that accentuates the self gain is pagan in character; while an education that accentuates loss of self in a service for mankind in the spirit of making sacrifice for those who need our help, is Christian in character. It might be answered that patriotism as now taught and the sacrifice made in the battlefields would by this definition be Christian. The error is in this, patriotism as now taught and sacrifice on the battlefield as now practiced are simply national selfseeking and therefore are pagan in spirit. The patriotism of the Christian missionary and the suffering of the true martyr are of a different character entirely. The former can not dispense with the mind of the flesh, the latter can.

Now if the men who profess to be Christians—and the great majority of our educators are professed Christians—would adopt the definite program of Christianity as stated by Paul, we could in two, three or four generations produce men and women who could easily so organize society as to bring in what would amount to the inauguration of the millennium which is the divine name for a Christ permeated society.

Especially do we appeal to the missionary teacher to avail himself of the greatest opportunity that has ever come to teachers. It is probably true that they are powerless to inaugurate such a system of education among the children of what we delight in calling our civilized home cities, but the way is open to do this in all mission fields. The missionary schools among the Negroes of our Southland, in Japan, India, Africa, Turkey, in the islands of the sea can do this by their system of education they can show a greater progress among these peoples than will be shown in the homeland for centuries under the old system.

There is one difficulty in the way. The missionary teacher himself was educated under the old system and if he hopes to carry out the Pauline system, he must be strong enough to throw away much of his preconceived notions and start out new. A great many have done this, as for example Charles E. Garst who threw to the four winds all he learned in West Point Military Academy.

But in spite of this difficulty we confidently expect to see the work of those pioneers of God's great work to so react on our home educational system as to cast out much of the narrow teaching of patriotism and the self seeking and place seeking spirit of modern education. The university has shown many signs of being thus influenced by the modern missionary teacher. It must surrender in one thing more, however, ere it can claim the higher ground. It must fully and frankly acknowledge Christianity as the dynamic force behind it and it must repudiate the conceit that it is the virtue of university science that is the author.

While the more materialistic elements of our nation calls for military preparation, let us redouble our energy to give to the whole world the new ideal, which after all is the old, old ideal that was expressed in the most ancient of documents.

I will put enmity between thee and the woman, and between thy seed and her seed.

For a legion camps there, eagle-eyed,
Flushed with the spirit's fires,
They, whom the elder lands would not—Younger sons of the sires.

Shoulder to shoulder—a stubborn breed—
There sirs in the atrophied vein.
The quickened pulse of a soul reborn—
The prophets dormant strain.

Brother and brother—parched of their thirst!—
They drink at the fountain-head.
The taste of the manna long desired—
They eat of the fruit and are fed.

Again, yet again—the waters of life!
You shall hear of them, country mine!
Hewers and builders, captains of men,
Thinkers, poets divine—

These whom the elder lands wold not
Patience, fools! ye shall see,
For a nation reapeth as it has sown,
And the reaping is yet to be!

THE INDEPENDENT.
of heaven," we should manifest more enthusiasm in the Sunday School.

If the Church of Christ make the advance that both He and we want it to make, it will be done through the Sunday School for in it we hold God's word aloft and the young intelligent mind is grasping hold of this in all denominations. Then let us look to that end. Let us sow the seed of the Kingdom in the young hearts. Let us plant good seed with good intention. They will reward you as they grow. But if you sow seeds of evil you must reap just what you sow.

Yours for the cause of Christ,

L. R. Garrison.

THE FOLLOWING INTERESTING LIST OF SERMONS WERE GIVEN AT THE FAYETTE STREET CHURCH AT MARTINSVILLE, VIRGINIA BY PROF. J. H. THOMAS.

1. Sunday, 11:30 a.m. . . . Is There a God?
2. Sunday, 8 p.m. . . . Is the Bible the Word of God?
3. Monday, 8 p.m. . . . Sin, Its Origin and Consequences.
4. Tuesday, 8 p.m. . . . The Confession of A King, Solomon.
5. Wednesday, 8 a.m. . . . Redemption, The only Remedy.
6. Thursday, 8 p.m. . . . The Great Physician.
7. Friday, 8 p.m. . . . The Man of Sorrows.
8. Sunday, 11:30 a.m. . . . The Great Tragedy.
9. Sunday, 3 p.m. . . . The Duties of Parenthood.
10. Sunday, 8 p.m. . . . The New Birth in Theory.
11. Monday, 8 p.m. . . . The New Birth in History.
12. Tuesday, 8 p.m. . . . Baptism.
13. Wednesday, 8 p.m. . . . Heart Felt Religion.
14. Thursday, 8 p.m. . . . The Confessions of A Saint, Paul.
15. Friday, 8 p.m. . . . The Fruits of The Harvest.
16. Sunday, 11:30 a.m. . . . The Millennium.
17. Sunday, 3 p.m. . . . The Glories of Manhood.
18. 8 p.m. . . . The Great Memorial.

"Watch, for the night is long; Watch, for the fort is strong; Watch, for the treasure's dear; Watch, for the Lord is near."

Work, there is much to do; Work, love has toiled for you; Work, and you watch the best; Work, it will bring sweet rest."

Cincinnati, Ohio

Our readers will be interested in this letter from the Men and Millions Movement.

Dear Brother:—

We are writing you because the Men and Millions Movement has been going steadily forward, and we are glad to send you this personal word of greeting and love after a strenuous year's work.

During the past year we have campaigned in St. Joseph, Hannibal, St Louis, Des Moines, Cedar Rapids Indianapolis, Cleveland, Akron, Richmond, Washington, Baltimore, Lynchburg, and other important centers and communities. The Movement, we find, is supplying a real need in the three directions of its aims. When the world is suffering as it is, there was never a time when a spirit of sacrificed Christianity was so much needed as it is now, and the making of pledges and the payment of money is a necessity in the life of the church.

You will be pleased to know that a total of the amount pledged, either directly to the Movement or through the cooperating institutions, is about $3,750,000. The response to the life call has been tremendous, and nearly five thousand young people have signed our Life Card, a copy of which we are enclosing.

We are amazed at the way the young life of America is turning toward the unselfish service for Christ. We find that the Every Member Campaign is being used everywhere, and we believe that one of the greatest things we are doing is our endeavor to enlist the whole Church not only in this campaign, but in an effort to instill in the minds of the people an adequate conception of the missionary enterprise.

We are anxious that you shall be thinking and praying continually not only for us personally, but for this great work and all the organizations and colleges included in it. We must have the whole amount pledged quickly and paid as soon as possible, for the world needs the ministry that the Men and Millions Movement represents today.

Assuring you of our very warmest personal regards, believe us we are,

Most truly yours,

A. E. Cory,
R. H. Miller.

The following is the card which the Men and Millions team has had young people sign.

BELIEVING that I should accept as my life calling that form of Christian service which will enable me most effectively to advance the kingdom of God, I gladly make this declaration of my purpose:

1. To examine the world field with reference to opportunities for life investment;
2. To read God's Word regularly, to pray constantly, and to seek the help of Christian friends in order to find out just what life task to undertake;
3. And to secure as adequate preparation as possible in a Christian college for my life work.
Sunday Habits.

Habit is, and has ever been, a favorite theme among the authors. Epictetus wrote: "Nothing really pleasant or unpleasant subsists by nature, but all things become so by habit." And Aesop added: "Life is but a tissue of habits." It may be that these statements are slightly overdrawn. However, it must be admitted that we are all very largely creatures of habit. We have our week-day habits—perhaps some that are peculiar to each day of the week, and we have our Sunday habits.

Sunday is an important day—in some respects, than any other day in the week. And because this day is peculiarly important, we wish here to single out and call attention to some of the habits it inspires.

We have known farmers who had the habit of sitting their stock on Sunday, stopping pig-holes in the fences, and doing other odds and ends of things. Some boys (and some men, as well) are in the habit of going fishing on Sunday. People, by the score, in every city have formed the Sunday automobile habit. Many spend their Sundays reading a certain brand of literature for which they pay a nickel—though it isn't, worth a penny. Others spend this day sleeping or lounging. And so it goes, ad infinitum.

Habit, in its relation to church, is perhaps more important to think upon than habit in its relation to anything else on Sunday. The majority of people—even those who do not attend church—agree that Christianity is the most valuable thing in the world, and all know that there were no churches Christianity would soon fade away. Furthermore, every one will admit that churches are kept going by the people who attend them, and that if all the people of a community should join the "stay-at-home" tribe or the "get-about" brigade, the church houses and institutions would become lifeless and useless. "God is no respecter of persons," we must conclude, therefore, that the responsibility of keeping the churches going rests upon the shoulders of one and all—this, to say nothing of personal salvation and its relation to church attendance. And just here, habit again introduces itself.

A few Sundays at home or out in the machine or on the wanderlust highway will make it exceedingly difficult to go to church. When one remains away from the appointed place of worship a few Sundays, he will lose his inclination to go and look for excuses to stay at home. On week-days and evenings, the weather cuts no figure, but the Sunday shower looms large.

"When I have tickets for the show, No rain too hard for me to go; But let one drop the street Beemorrh, And its too wet, to go church.

On the other hand, the church-going habit is just as easily formed. If one attends church regularly a few weeks or months, he is lost if something interferes with the usual Sunday program. Rain or snow, or heat or cold, suggests not to him the thought of remaining out to stay away from his pew. He has the habit.

And it's a good habit—one on which Heaven smiles, on which the Christian cause depends, and out of which continuous blessings spring into his life.

**Christian Standard.**

Jackson, Mississippi.

Dear Editor:—

It was my privilege to attend the best convention of the Christian Woman's Board of Missions ever held in the state of Mississippi. Everyone present seemed to possess the spirit of Christ. There was perfect harmony from start to finish. The women (leaders) seemed to be anxious to have the sectarian world to know that they were Christians only. It is dangerous to be anything more or less than a Christian.

We were indeed glad to have Prof. R. A. Gooden with us. He had just returned from Africa where he served quite two years as missionary. His messages concerning far off Africa are indeed touching. Prof. Gooden rendered valuable service in the convention.

Prof. and Mrs. H. G. Smith were present and did with their might what their hands found to do.

Besides the addresses he delivered Prof. Smith favored the convention with a soul stirring sermon on Saturday night.

On Sunday Mrs. H. G. Smith told of their trip to Africa in a touching way. One can listen to these missionaries without being impressed with the fact that the workers in foreign fields must endure hardships and encounter many dangers.

Mrs. J. A. Safley, president of the G. W. B. M. of the state of Mississippi of the whites, delivered an address to the delight of all. I am sure those who listened to Mrs. Safley were inspired to do more for the cause.

All the S. C. I. students were proud to see Miss Adeline E. Hunt, matron of the girls' Dormitory at the convention. Miss Hunt is not a great talker, but a doer. That is the thing that counts after all.

We were glad that Miss Rosa V. Brown had recovered enough to be in the convention. Her addresses are always powerful andtouching. We trust that it will not be long until she is restored to perfect health.

We began a revival in Port Gibson on the third Sunday night which ran up until Friday night before the fourth Sunday. Five were added during this revival. Four reclaimed and one baptized. We preached with all the power God has given us, and a man who had spent many summers in this world came out from the world and acknowledged his Lord and Master, and on Saturday as the clock was striking twelve, and whistles were blowing, we buried him in the water in the name of the Father, Son, and Holy Ghost.

We left Port Gibson Saturday night for Shaw. Here we had a glorious service on the fourth Sunday. The collection was good enough to make a preacher smile. Shaw is on the map. This is indeed a live point. We keep inching up.

Yours for the cause,

B. C. Calvert.

---

**Suggested Questions**

The great difference between the real statesman and the pretender is that the one sees into the future while the other regards only the present; the one lives by the day and acts on expediency, the other acts on enduring principles and for immortality—Burke.

Every political question is becoming a social question, and every social question is becoming a religious question.—R.T. Eliot.

"I will lift up mine eyes unto the mountains."

"His foundation is in the Holy mountains!"
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us, And cause his face to shine upon us: That thy ways may be known upon earth, Thy saving health among all nations."

Thru Jesus Christ our Lord.—AMEN.

Argenta, Arkansas

Dear Editor:—

The Arkansas Convention is now a thing of the past. We can truly say it was the best one we have ever had. A greater effort was made to further the Gospel to all parts of the world and much Insurance was received from the delegates and National workers. President Lehman of the S. C. I. was there and he always adds push and power to the work whenever he meets with us. We ask God to bless him with long life.

Our Bro. H. G. Smith, of Africa, was with us and was very helpful in the convention. He made a lasting impression upon the people of the convention, concerning the needs and condition of the people of Africa. How can we be at ease in Zion after having heard the message from that needy field? After he was through speaking I asked the friends for pledges for the work in Africa. We now have the amount of $67.25 and hope to make it not less than $75.00. The good sisters left the convention with a new zeal for work. We do not believe any one who attended the convention heard one cross word spoken. All had good homes with our Baptist and Methodist friends. The delegates were all fed at home place. Your servant, the writer superintendent.

Our National Organizer, Miss Rosa Cobbs, total cost $35.00, with the local President. Miss Rosa V. Brown our National Organizer, and Mrs. Terry King, the state white, secretary are expected to meet with us to give special instructions upon some very important changes made in the state work, which means more system in our state management. I would thank you kindly to follow these instructions. Yours for service,

Fannie Johnson.

RESPONSIBILITY.

When things go right
A world polite
Extends a wreath of glory,
And men with pietie
Contend to be
The hero of the story.
From far and near
Thaw were useless to forbid it—
On every hand,
In accents grand.
"I Did it!"

When things go wrong
Another song
Is suddenly arising,
And men lay down
The martyr's crown.
With promptness all serene
They do not pause
For the applause.
Their pride, long since they've hid it.
Each shifts the blame,
As all exclaim,
"He Did It!"

—Washington Star.
Christian Education

Southern Christian Institute.

Sunday, September 24th, President Lehman being absent, Prof. D. R. Bebout, Dean of the Bible Department, filled the pulpit. He preached on the parable of the good Samaritan, Luke 10. The message was made very impressive.

Prof. C. A. Berry of the Martinsville Christian Institute and Miss Nancy Jennings Instructor in vocal music at the Jarvis Christian Institute, spent a few hours on the campus recently. They are both returning to their respective posts of duty.

Miss Anna Anderson, principal of the Country Life School, has a ready return from her vacation. We are expecting the arrival of other teachers and students this week.

The Y.W.C.A. had an exceptionally fine meeting last Lord's Day evening. Parson Shilley led the meeting and the subject for discussion was "The Power of Influences." The subject had been divided and assigned to different members. At the close of the meeting, Robert Gooden our newly returned missionary from Liberia, and Prof. Bebout gave short but very impressive speeches. To parents who are anxious for the moral and religious as well as intellectual and physical development of their sons and daughters, I will say that the S. C. I. is the right place for them.

Liberia, a Field of Missionary Activity.

PETR G. DUNSON

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally relate how his mother and father were almost miraculously brought out of heathenism and consequently became Christian citizens of Liberia.

In this and the next chapter I shall endeavor to tell you how my parents were brought into civilization.

Not very long after the founding of Liberia by the American Colonization Society, the question of importing slaves into the United States became an international question. Great Britain and the United States were the leaders in advocating the abolition of the slave traffic while Spain and Portugal were just the opposite in their opinions. They would continually go on the African coast and purchase slaves (black ivory they called it) and when it became difficult to obtain them by purchasing them, they resorted to the method of extortion—A method which was exorbitantly cruel and equally diabolical in its influence on the civilized world.

They would enter a village and demand of the chief a certain number of "black ivory." Upon his refusal the village would be invaded and all its able-bodied men, women and children carried away, leaving the sick and helpless ones to perish ere long. (Survival of the fittest you see.)

After a long while this method began losing, its prestige As they advanced further into the interior the savages commenced fighting for their rights. The slave trade then began to be a perilous undertaking. Another scheme must be conceived, so the Arabs and a few other warlike tribes were soon employed in the business. They usually armed and set off on what might be termed a slave campaign. The whole of the Kongo Basin, even as far as Lake Tchad and the upper Guinea became a slave hunting-ground. Such was the condition existing when Mr. Livingstone made his famous explorations in Africa.

As the Spaniards and Portuguese dare not molest the Liberian territory, (being now an independent government) the Kongo region,—a distance of about 2000 miles—south from Liberia, became the field of commercial activity. Boma, a seaport town at the mouth of the Kongo River, became their trading station. From this place the captors would go out, capturing village, after village, and bring their victims to the seaport town, Boma, where the purchase was made by the Spaniards. Even the seacoast Kongo's participated in the game, capturing their blackwood kinmen and selling them to the Spaniards and Portuguese.

When I was a very small lad, I remember, mother and father used to tell us (sister and I) how they were captured, sold and recaptured. According to father's calculation, he was at least 14 when he was sold. Mother was younger, probably at the age of 7 or 8.

Father said he was sold by his own uncle. When he was quite a child his parents died. His uncle took him into his care and keeping. You remember that it was stated above that even some of the seafaring Kongs were employed by the slave traders to supply them with "black ivory." My grand uncle happened to be one of these employed. Being a chief, he made it a great business. One day he thought he would have him a little drink of the white man's fire water. So he took hold of father and marched down to Boma with him. (See D. Cawood's "Thinking Black," Book I chapter III, for further detail and confirmation of this statement).

Mother said she remembered very well that it was on one afternoon just after meal that she was accompanying her mother to the peanut field, when she and her mother were captured by a band of raiders who then proceeded to the village and attacked it. The inhabitants, who preferred death to slavery, responded to their challenge. Father's father and the majority of the men fell in the combat. Her brother, who had just about approached the age of manhood was seen no more up until this day.

Having devastated the village, mother, grand mother and the other captives were led to the river's banks where they were to be assorted by the agent Grand mother, being too old, was rejected. Here mother and daughter unceremoniously parted from each other with heart rending tears. Mother said grandma was probably thrown into the river to the crocodiles or left in the forest to perish. It was usually the case, when a slave was unable to make the journey to the coast, that he was either clubbed in the head or left to perish alone in the jungle. A Christian, who cannot be touched in sympathy for such a deed is only a "Pharaoh."  

(To be continued)—

From the Banks of the Old Kentucky.

Good wind up, but bad get away. At last moment I found that I could not go home to Virginia Convention. Hen hatched at wrong time, I had counted the eggs, but not the time, hence a week's vacation here at home. Brother A. A. Harris, the evangelist says each Missouri Church visited has promised one dollar per member for mission work. This is exactly the aim of Old Kentucky. It has been in the program for many years. We want to put it into action this year. We're glad to see the annual report of Jubilee Funds in last Plea. I realize how difficult it must be to keep these records straight, especially where one must have such tremendous responsibilities of other natures. I call attention to two items: First: To a stranger, reading on page six of Plea, (date September 22nd) it would appear that all the Kentucky work is accredited to Tennessee. Second: The $32 credited to Lexington Sunday school was not given by Lexington Sunday school but given by Ky. Sunday school Convention in sessions at Lexington. The report while very good, is only an earnest of what it will be in a few years. The white man turns fast. The black man turns slow. Little hard for us to "get on" all the changes, but as fast as we "catch on" we're coming. We'd catch on faster if we would read the Gospel Plea more—If more of us read the Plea.

(Continued on page 6, Col. 3)
Sunday School Lesson for October 15.

THE APPEAL TO CAESAR
Acts 25

**Golden Text:**—It is enough for the disciple that he be as his teacher, and the servant as his Lord. (Matt. 10:24)

**Time:**—August A. D. 50, two years after the last lesson.

**Place:**—Caesarea, the political capital of Judea. Caesarea Philippi, the capital of the region north of the Sea of Galilee.

The emperor of Rome was Nero.

**Introduction**

Three lessons center at Caesarea. The previous lesson, the present one and the lesson which follows today's lesson. It was here that the crisis of events determined the way Paul should go to Rome.

I. Two Years in Prison.

1. In this imprisonment Paul was given freedom.
2. It gave him time for meditation. He was sickly and needed rest.
3. For nearly twenty years he had been living a very strenuous life.
4. Now his friends could visit him and report to him and tell the whole story of those early days.
5. Before this imprisonment Paul had written six epistles.
6. In this imprisonment Paul could reach some of the Romans and Jews who were leading officials.

II. The New Governor and Paul.

Felix was succeeded by Festus, a much better man. The Jews complained to this new governor and wanted Paul brought back to Jerusalem for trial. This request was not granted. Festus said he would go to Caesarea and all were free to go up there and bring accusation against Paul, if they knew of any wickedness.

III. The Appeal to Caesar.

As soon as Festus came to Caesarea he found that Jewish leaders had gone there before him. They were there with their complaints. Paul answered for himself.

Festus gave Paul his choice as to whether he should return to Jerusalem or not. Paul says "I appeal to Caesar. As a Roman citizen he would go to the Roman seat of authority. Paul reasoned that he was safer in the hands of the law than he would be in the hands of the Jews.

Paul did not abuse the rulers. He saw a chance to go to Rome, where he had long wanted to go. Festus unconsciously aided the fulfillment of God's promise to Paul, that he should go to Rome. Paul had nothing to fear and nothing to conceal.

Note.—1. The wonderful experiences of the great apostle.
2. Few persons could do so well as Paul.
3. "Difficulty are the sons out of which all God's houses are built."
4. Paul's greatest enemies were those of his own people.
5. Paul was true to his convictions.

D. R. B.

**THE VALUE OF A SUNDAY SCHOOL IN A COMMUNITY.**

**By Commodore Henry**

"Where there is no vision the people perish." It was said by one of the prominent Sunday school leaders that many a man occupies an inferior place in the world today because he has no vision.

In order for a Sunday school in a community to have the right vision, it must have a man with the Spirit of God—the Spirit of God ruling in his heart. No man can do effective work with a people unless he himself is right. The community requires a place where the young folks as well as the older ones can meet each Lord's day and discuss certain things pertaining to the Kingdom of God. Little did Robert Rakes know that from the work he started in the community at Gloucester, England, would have such an influence in making civilization what it ought to be. The young men and women that are doing good work in various departments of life were born in communities that had Sunday schools. Therefore, it is necessary for every community to have a Sunday school where every man, woman and child can be taught things that will make them true.

The reason that so many children are going to ruins is because they have not been taught the value of a Sunday school. The Sunday school if rightly directed, conserves the waste energy of boys and girls. No man or woman can teach others when the heart is left untrained. The rural community stands a head because there the minds of the boys and girls are not corrupted by the bad influences of the city, by this means they can be handled and if tutored by the right ones they can be living examples for others.

A Sunday school in a community should have modern equipments to suit the needs of the times. They should have outdoor sports and programs that the young might be cheered. The minds of the young are very susceptible at different periods and should be carefully taken over the rough places. For this reason the right ones are needed as their instructors. Therefore, any most humble desire is for every community to have an up-to-date Bible School where the little ones can be brought and taught the story of the lowly Nazarene. I would ask you to take this plan and try it.

From the Banks of the Old Kentucky.

[Continued on page 5]

Let me thank the good brethren who have written us touching Nicholasville Church Brother H. D. Griffin will conduct our fall meeting here, beginning the 2nd in October. Items of interest will be found in the Plea. We have some vacant pulpits in Kentucky which we hope to fill with men who have the missionary spirit. If you have not the missionary spirit, send me your name and I'll send it to Brother Calvin and he'll fix you up. Some of our Kentucky Churches are determined to pay the dollar per member missionary money and are raising it weekly. Two cents a week will do it and leave enough to get a bottle of milk for breakfast if you use the right kind of milk for breakfast. Let us hear through the Plea from the Virginia Convention. There are some giants over there. Many a chicken died in Tazewell last week, but it takes death to make life. Brother P. H. Moss made a flying trip to Winchester, Kentucky, to address the white brethren there assembled last week. Spent Sunday with Brother I. H. Moore of our church there. "Home is nodding." Baptized Bro. Arthur Williams and Sister Mary Howard last night. Bro. Meade Steppe and Bro. J. Gentry preached yesterday.

Yours right on,

C. H. Dickerson.

The Ideal Church

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or such thing; but that it should be holy and without blemish.—PAUL.

It is often the case that the greatest and most important blessings that we enjoy are the ones that we least appreciate. This is true with respect to both the material and spiritual world. One of the most important and useful blessings that we enjoy in the material world is the atmosphere that we breathe, and without it we could not even exist; and the same is true of water. And yet how seldom do we pause to reflect upon our dependence upon these things, and how absolutely helpless we would be without them! Good health is one of the most valuable blessings that we can have and yet we fail...
to appreciate it till it is gone. Perhaps there are millionaires who would be willing to exchange half of their millions, if not all of them, for a good stomach. If we properly appreciated good health while we have it, perhaps we would take better care of it.

We are fully as thoughtless, if not more so, in regard to the great blessings that belong to the spiritual world. It is perfectly safe to say that the greatest and most important blessing that can be found in the spiritual domain is our Lord and Savior Jesus Christ. And yet how little time do we spend in reflecting upon our dependence upon him for life and salvation, and our obligation to him for such favors. The great teacher, when on earth, gave this challenge, "What think ye of Christ?" And if this question were pressed home upon the people of this generation, thousands of Christians would be obliged to answer, "We don't think much of him; we have no time for such thought; we are after the world, and the world is after us, and we have no time to give all our time to this game of hide and seek." We turn away from the bread of life, and feed upon the husks that swine do eat.

The church of Jesus Christ is another one of the great blessings of the spiritual world that we slight and neglect. Many people have an idea that this institution does not amount to much, if any thing, so far as salvation and eternal destiny are concerned, and that God can be acceptably served, and heaven attained without it; and upon this delusion of Satan people refuse to connect themselves with the church, and sometimes people connected with it take offense at some trivial matter, and give up the church and return to the beggarly and beggared elements of the world. The Scriptures declare that Christ "is head over all to the church which is his body." and to despise and neglect the church of Christ is to despise and neglect the body of Christ, and to expect to serve God acceptably and attain heaven without the church is to expect to serve God acceptably and attain heaven without the body of Christ. The body of Christ, the kingdom of Christ and the Church of Christ are one and the same thing, and to set aside the church of Christ is to set aside the body of Christ and the kingdom of Christ.

The Scripture at the head of this article shows the importance that God attaches to the church of his Son. The apostle goes into the most sacred circle of human life—the domestic circle—to find a fit illustration of the relation that exists between Christ, the head and the church, the body sustain In the spiritual world Christ and the church the same relation to each other that husband and wife sustain to each other in the domestic world. The love that a true husband bears his wife illustrates the love that Christ bears the church, which is his bride. In his great love for the church Christ gave himself up for it, "that he might sanctify it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The words that are here put in italics show that the church is apple of the Savior's eye, and indicate the great value that he attaches to it.

Let those who are expecting to get to heaven without the church consider that Christ gave himself up for the church, not for the church and every body else, or anybody else. He has graciously made provision whereby any one may become a member of this body, the church for which he gave himself up, and be one of the company of those who make up the church, and a joint participant with them in all the spiritual blessings that pertain to the kingdom of Christ. But, in view of this Scripture, let no one lay it to his soul that he can neglect the church and treat it with contempt, and yet enjoy the favor of God and the compassion of Christ. The Lord, who died for the church, will vindicate her honor before the universe and see to it that men recognize and acknowledge her value and importance in the scheme of redemption. Let no one fall in to the snare of the devil by supposing that he can spit in the face of the Lamb's bride and treat her with all kinds of contumely, and yet receive the approbation of her divine Spouse.

In his letter to the Hebrews, Paul says that Christians are come to "the general assembly and church of the first-born who are enrolled in heaven," and this seems to imply that only those who constitute the church of the first-born—that is, Christ—are enrolled in heaven; and this corresponds beautifully with the leading thought contained in this passage that has just been under consideration, as well as other portions of the word of God. It is to be greatly regretted that the church of our Lord has, in the thought of this generation, been deprived of the position of dignity, honor and importance assigned it in the Scriptures, and given a place very little superior to institutions that have been established by men. In our plea, we have sought to restore Christ to his rightful and Scriptural place in the economy of grace as the head of the church, but have we not failed to put the emphasis on the church as the body of Christ that it deserves, and that is accorded it in the Living Oracles of divine truth? The church is the Christian commonwealth of Israel and the treasure-house of the covenants of promise, and that is alienated from this commonwealth is to be estranged from those covenants.

In writing thus, the fact is not forgotten that some may call such teaching "churchanity," apparently for the purpose of throwing discredit upon it, but the truth should not hide her radiant face, lest unlovely epithets be cast at her. She was stoned in the day of him who said, "You shall know the truth, and the truth shall make you free;" and she has been the target of ridicule and sarcastic remark ever since. The church is the best and most important institution on this earth, and it should be estimated at its full value. It was established at the cost of the blood of the Son of God, and is very precious in the sight of high Heaven.

CHRISTIAN STANDARD

Los Angeles, California.

Dear President Leaman:- I am sending you this letter to let you know that I arrived in Los Angeles California safely August 31. Had a very pleasant trip indeed.

I found the work here in a very good shape. The members seem to have the desire to work for their Lord and King.

We have a fine building here. It was built for one of our white congregations but in a few years the congregation got very large and it was given to the colored disciples, it was well equipped internally, having everything a church should have.

I feel that we will do a great work here. We have had two additions since I took charge of the work. The work here is very largely in the hands of the white people. They cooperate with us in every way. They visit our services and support us financially. I attend the White Ministers' Association every Monday and make my weekly report along with theirs. They think lots of me knowing that I am a product of your institution.

Los Angeles is a fine place, the people have good opportunities here. I speak of both white and black.

I am here alone, my wife is in Mississippi but I am expecting her in a few months time. I trust God for a great future result.

How is our beloved school progressing these days? Hope fine I am so glad that I am a product of that great institution. My motto is that it may live for ages. In a few days I will write an article for the Plea.

Hope to hear from you soon. Please give my love to family teachers and students. Pray for me.

Yours fraternal,
R E Latouche.
Be Cheerful.

Don't let us get scared with life. It does not need matters with us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to any body. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Do growing age any burdens? We love the hope and faith of little children. Are we any better if we have allowed them to slip from us? We have ardor and natural enthusiasm of children.

Are we any wiser if we have covered up all the impulse and warm feelings of our nature so that the world knows only a cool, calm exterior? We know a woman who has lost all her property, the once very rich; nearly all friends lost by death; has her hands so cramped by rheumatism that she has been unable to use them for years; and yet she is full of sunshine, and thanks God for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others almost wish she had not. Not least of all Shall we have to give account in the judgment as to what manner of spirit we have possessed.

Be A BOOSTER

If you think your lodge the best, Tell em so!
If you'd have it lead the rest, Help it grow!
When there's anything to do, Let the others count on you!
You'll feel bully when it's through, Don't you know?

If you're used to giving knocks, Change your style,
Throw bouquets instead of rocks For awhile.
Let the other fellow roast; Shun him as you would a ghost,
Meet his hammer with a boost And a smile!

When a member from afar Comes along,
Tell him who and what you are — Make it strong!
Never flatter, never bluff,
Tell the truth, for that's enough!
Be a booster! That's the stuff! Just belong!

Why not use tested seeds?

All of our seeds are tested for purity and germination. We know they are good, and so will you if you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.
HELPFUL To All

The Adventurer in the Ministry

During the past fifty years the churches have suffered greatly from the evil influence of the tramp preacher, or roving preacher. He was usually a man who learned one sermon embodying a few of the cardinal principles of one or more denominations and he dropped in on a congregation without a minister and usually dazzled them with his one sermon, but he always brought disgrace upon the cause ere he left. Sometimes he had dash enough to win and ruin one of the best young women in the church. Without exception the congregation paid dearly for its folly of taking up with this unknown man.

The tramp preacher found his opportunity in the poorly organized church. The Methodist brethren made a purely artificial organization, which made the tramp preacher impossible. The Christian Churches assailed this artificial organization as unscriptural, and such it was, but they forgot that to have the scriptural organization implied an efficient and wide awake local organization. Many a church was left bare of any organization, and where organization was attempted elders and deacons were chosen who did not have the scriptural qualifications. These churches were a fine ranging ground for the adventurer in the ministry. Many of the white country churches were great sufferers in the past.

The time has now come when the Negro Churches are beginning to suffer in this way. When the churches were first organized soon after the war, local men ministered to them. These were not always good men but they were not adventurers. New conditions are changing and the Negro churches are beginning to be the prey of the tramp preacher. He often is treacherous and criminal in character and always destroys the flock before he goes.

Recently a glaring instance has come to notice. One of these adventurers came to Atlanta and succeeded in making such a good and great man as Brother Bricker believe he could do a work. We found this man claimed to have hundreds of converts and thousands in his audiences; but upon investigation we found he had for audiences only sixty or seventy and some twenty irresponsible people who claimed to be converts, whose residence he did not know. His education was such that he could not pronounce the common words in the Sermon on the Mount. This man has drifted into South Carolina where he is making great confusion, and has even collected some money to start a school. This can only end in the loss of good money which should go into real training of young people to lead on the churches.

Brethren of all the states, the solution of this difficulty is to put forth extraordinary efforts to prepare better trained men and women for the next generation. Ignorance in our churches is a tremendous liability on them. One good man in a congregation, whether he is the minister, elder or just a member, can save the congregation. The churches are dying for want of knowledge. And this knowledge can come only by the training of the children. The knowledge they thirst for can never come through the tramp preacher, a wandering star in the religious firmament. His only ambition is self gain. And selfishness has never been the parent of knowledge.

Last year the Christian Woman's Board of Missions expended not far from $70,600.00 for Negro work. About $20,000.00 of this was produced at the schools and about $2,600.00 was raised by the Negro Churches in the jubilee effort. In the past two years four hundred and thirty acres were purchased for proper equipment. The expenditure for this work must rapidly increase in the immediate future. Here is a work in which the Negro Churches should engage who heartedly, both because their help is needed and because of the reflex action on their own lives. The Negro churches under the constant encroachment of segregation, but here is a work of the kingdom in which he can engage where God rewards according to the modest work done. God is no respecter of persons in his great kingdom. He who works the magic power of God, whether he be an Alexander Campbell, a Francis Willard, a Booker T Washington or a Jacob Kenoly, becomes great in the sight of God and man.

The great harvest field of the world is open and we must take possession. If we find wandering stars strolling therein, it is most likely due to the fact that we have done no harvesting ourselves. When we begin to thrust in our sickles in earnest, the tramp preacher will climb over the fence and take to the woods.

In fact it appears to us that if the Christian people should go to work in earnest so as to dignify their work, there would no longer be any room for ill developed and illiterate men.

PRAiRY SONG

BY SUSIE J. LYNCH.

Tune: "The Rosary"

Another day is closing now,
We come before thy throne, O, God!
To thank Thee for thy love, thy peace and power.
Whel dost possess, Lamb of God.
Lost sinners, lame and blind and weak
Once we were till Thou didst disturb our peace,
We hearten, yielded, then fell as thy feet.
When on Calvary, we saw thy agony.

All thru these years, hast Thou been so kind
Not once hast Thou forsaken us.
Thou still art near when we are much in need.
To use astray, Father, Oh keep us yet.

We thank thee Lord for food, each day
For health and strength and the word of truth;
We thank Thee for the cause we represent.
For this have we come, most Holy One.

What e'er we've done amiss forgive
Lot Thy truth forever in us live.
Cleanse us of sin and in our hearts instil
Thy peace and grace, Oh, Father, save.

Now bless us with Thy loving grace,
Help us to do Thy will each day.
And when we shall have seen Thee, face to face.
What o'er we are, to Thee we'll give the praise.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.
Subscription Price. Per Year $1.00.
Advertising rates made known on application.
Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 272
The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 272, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.
All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, OCTOBER 14, 1916

Personal and Editorials,

- Revival meeting in Savannah a success, Elder H. D. Griffin of Jackson, Mississippi, is doing the preaching. Meeting 4 days old, 12 confessions to date. All are to be baptized. More than 300 people attending each service. We are having the very best music and singing at each service. One of the other churches began a meeting on the same date we did. The largest attendance they have had was six persons. Yours in the service of soul saving,

W. P. Martin, Evangelist.

-Brother Griffin's meeting at Savannah Tennessee has resulted in 17 additions, up to date.

-Eld. C. H. Dickerson began a meeting at Germantown, Oct. 1.

-The Sunday school at the Lee Avenue Christian Church at Nashville has sent out the following invitation:

"The Graduates of Lee Ave Christian Church Training School request the honor of your presence at their Commencement Exercises, Friday night, October eleventh, Nineteen hundred Sixteen at above named Church Nashville, Tenn."

-M. T. Brown of Taylor, Texas, writes:

To the Graduates of Christ in Texas: Kindly let me again remind you to make the coming State Convention, Oct 17, at Dallas, great. We have the advantage of the rates of the Dallas fair,

"It's easy to win victory
When one before shows how it may be done!"

Jackson, Mississippi
Dear Editor:

We left Shaw, Monday after the 4th Sunday in September for Indiana, where we held a few nights service leading up to the first Sunday in October which was regular service day. The church was revived.

We had a very good crowd on the first Sunday, and we used the old Jerusalem blade with all our God given powers. Dr. Walker said it was the most instructive sermons he ever heard; that the whole Church should have heard it. Trying all the time to do our best.

After service on Sunday we had a conference with the Church and set plans for our annual rally which is held every year on the first Sunday in November, $1.15 00 is what we set out to raise. I am sure we will get it if we pray earnestly and work hard, may God bless all in our efforts for the advancement of his kingdom.

B. C. Calvert.

Winchester, Kentucky.
A successful Board meeting $11.35 raised. September the 28th the Board was called to Lawrenceburg, Ky., where Dr. Robinson holds sway. Thursday night the motion prevailed that the Corresponding Secretary should preach. He used for his subject, "Receiving the Holy Spirit". On Friday, motion prevailed that the State Evangelist, Bro. C. H. Dickerson, should conduct revivals the first three months and afterwards report to the Board for further orders. The State Evangelist began his work with Bro. Hathaway at Germantown, thence to Little Rock, from which place he will come to Winchester, where dwells the Corresponding Secretary. Persons wishing to correspond within the next week may write him at Germantown. By watching the Gospel Plea one may keep in close touch with the Evangelist.

Isaiah H. Moore, Corresponding Secretary.

List for Gospel Plea Colored Fund for State Development, September Quarter.

<table>
<thead>
<tr>
<th>Sept.</th>
<th>West Point</th>
<th>$0.75</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Port Gibson</td>
<td>4.08</td>
</tr>
<tr>
<td>22</td>
<td>Pine Grove</td>
<td>1.04</td>
</tr>
<tr>
<td></td>
<td>Jackson</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>Mount Zion</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>St. Luke</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>Forrest Grove</td>
<td>80</td>
</tr>
<tr>
<td>37</td>
<td>Hermannville</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Providence</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Pilgrims Rest</td>
<td>38</td>
</tr>
<tr>
<td>27</td>
<td>Union Hill</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>Shaw</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>Hermannville</td>
<td>1.10</td>
</tr>
</tbody>
</table>

T. J. Foley,
General Manager.

The Arkansas Convention.

On the evening of the 6th of September, we reached the home of Bro. and Sister Bosick, where we found both as busy as could be, getting things shaped for the convention which was to start its sessions the following day. It was a very pleasant meeting to meet two good Christian workers. A half hour later I had the privilege of meeting Brother Matlock, another faithful, strong, big hearted Christian soldier. It was a joy to meet these good spirits.

The next day before noon Bro. Bosick and I drove over the city of Little Rock, making a number of short calls on members of the Little Rock Church and reminding them that the convention was on hand. I found that the plan was a good one because we went to one house where lived a sister, supposed to be a good strict member, who did not know that they were even going to have a State Convention. After a few questions I found the reason for this. The fact that she could not remember whether she had been to church this year or not. It is essential, if a member would keep spiritually alive and know what is going on, that she must attend church.

The C. W. B. M. Convention was just ttip top. The ladies came there to do work for the Master and I tell you that was just}

Illinois Central Railroad Company
The Yazoo & Mississippi Valley Railroad Company
OFFICE OF THE GENERAL MANAGER
Chicago, September 10, 1916.

To Those Who Drive or Ride in Automobiles:

The constantly increasing number of automobile accidents at grade crossings prompts the issuance of this warning to all who own, drive or ride in automobiles to STOP, LOOK and LISTEN before passing over any railway grade crossing.

Crossing gates, automatic warning bells, electric headlights and engine signals, if not heeded by those for whose protection they are intended, are unavailing.

I will be glad to receive and consider suggestions intended to reduce automobile accidents at grade crossings, for the railroad is anxious to do its full part. However, if every person who owns, drives or rides in an automobile will STOP, LOOK and LISTEN at grade crossings, the danger will be entirely eliminated.

T. J. Foley,
General Manager.
what they did while there. They came full of grace, grit and greenbacks and they did not spare any of them. They brought them to impart and they imparted as much as was necessary for the occasion.

Mrs. Bostick's address and report was just as fine as could be. The truth of it could not but have touched the heart of every one present. Mrs. Matlock's paper was well written, well thought out, well suited to the occasion, and rendered perfectly. Mrs. Matlock, like Mrs. Bostick, and the same of Mrs. Bostick, in the great cause of the Kingdom. I was indeed glad to see sister Louisa Martin Mitchell such a strong young Christian worker. Mrs. Harper, a white lady of Little Rock, made a splendid address. I do not have accurate figures and will not try to give any. The Sisters had a great convention and the spirit of Christ prevailed throughout the convention. At the close of their convention they gave the writer $5.00. May the blessings of God ever be with those women who desire to do the work of the Kingdom. May his spirit always guide, keep and be with them that thousands and thousands of souls may be led into the marvelous light, love and services of Christ our King.

Oh! I had almost forgotten that pathetic singing of Sister Jones of Little Rock.

The brothers began their great session on Thursday morning. They began in great spirit and ended with a greater one. I have yet to attend a convention among our brothers as great as that held by the Arkansas Bros. It was tip top. Brother Bostick, the President, spent part of the time with his sick mother, whom he expected to pass away at any moment, and a part of the time with the convention. It was a hard time for him but he did not give down.

There were some great addresses and sermons delivered at the men’s session. One of the most beautiful features of the convention was the harmony that existed. Not one cross word was said, not any cross eyes were mad or any ugly faces. You could get a picture of that splendid convention! Think of it for a moment. Can you see the men and women all there with the spirit, doing the work of the Master’s Kingdom? Doesn’t it look beautiful? The collections were good throughout all the departments. We lectured twice to the brothers, convention and preached two sermons. They gave us $7.13.

The great need in Arkansas is trained men and women to carry on the work of the Master. May God ever bless, strengthen and guide those faithful few in the better, higher and nobler things. May the battle cry ever be “The World for Christ.”

Monday after the convention we rested Tuesday we went to Plumerville where we spoke to an appreciative audience. Tuesday night. The night was unfavorable but the people came out any way. As we had done in the convention, we took pledges at this church for the work in Africa. Here we took fifteen dollars each. The church gave us $5.50. We were well cared for by our Brother Strickland at his home. The Plumerville church is in a community of 700 people. We bade them God speed and left them.

Wednesday morning I left for Little Rock and in the after noon we left Little Rock for where we were to speak to the Pea Ridge Church but we were rained out there Wednesday night. We spent the night at the home of Brother and Sister Louise Mitchell. They have a little home and it is well kept.

Thursday morning when we started for the station and on our way to Little Rock Brother Mitchell shook my hand with a dollar, so did Sister Mitchell shake with fifty cents and Brother A. L. Shields, pastor also gave me a hearty hand shake with a dollar and what do you think, to my surprise Sister Wayman Mitchell gave me such a warm hand shake and left fifty cents in my hand. What is more yet, when I got home I found $1.00 which brother D. C. Mitchell and father had sent to me as it rained so they could not get out to church. I tell you those are the best people I have been among for a long time. God bless the cheerful giver.

Went back to Little Rock again on Thursday night where we preached for the Little Rock Church. There they gave us two dollars. We took fourteen pledges at the Little Rock Church for African work. I tell you the spirit of the people in Arkansas toward the Master’s Kingdom is great and it is my prayer that they will continue to develop that spirit.

Getting the matter straight before us, so we can see it, altogether. I received from the following sources in Arkansas, the following amounts:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convention</td>
<td>$5.00</td>
</tr>
<tr>
<td>Plumerville Church</td>
<td>$5.50</td>
</tr>
<tr>
<td>Attorney and members of Pea Ridge, whose names are given above</td>
<td>$4.00</td>
</tr>
<tr>
<td>Little Rock Church</td>
<td>$2.00</td>
</tr>
<tr>
<td>Bro. D. C. Mitchell and father</td>
<td>$1.50</td>
</tr>
<tr>
<td>Total received while in Arkansas</td>
<td>$25.44</td>
</tr>
<tr>
<td>Total expense to Arkansas and minor trips while there</td>
<td>$23.11</td>
</tr>
<tr>
<td>Balance on hand</td>
<td>$2.33</td>
</tr>
</tbody>
</table>

If I have been of any service to you brothers and sisters in Arkansas, God be praised and the glory and honor be His. I indeed enjoyed a delightful trip over there, and the work I did was with a cheerful spirit and with the hope of doing something to further the Kingdom of the Master. Brothers and sisters keep up that fine spirit you had at that convention and you cannot but succeed. Stay on God’s side and you will know you are right and then go a head to victory against sin and evil in the world. God is our present help in the time of need. I can not close without saying a word about the pledges taken in Arkansas for the African work. I trust that each person who made a pledge will feel he or she can not fail under any circumstances to pay the pledge made. It is a sacred pledge to God. Think about it, God will bless you for your liberality. Let us be sure to get them in on time. It will mean about $750.00 for I think there were about seventy-one dollar pledges made.

Brethren I will come unto you again, if it is God’s will.

Yours in His Cause,
Harry O. Smith.

Tennessee.

After spending several days with my family and visiting several churches in East Tennessee, I returned to Savannah, Tennessee September 19th. Before I arrived I wrote the church to meet in a mass meeting on the night of the 19th, to plan some work for the new year. To my surprise all the members were present, and a number who are not members, and members of other congregations. Seeing so many present I was forced to preach a short sermon before we entered into the business. I did with the co-operation of all that were present. Following the sermon we entered a business session, and the first thing on programme was, shall we have a revival meeting? The question was not fully discussed till the house voted as a whole, saint and sinner, for a meeting. I had already arranged for Elder H. D. Griffin of Jackson, Mississippi, to hold the meeting. Elder Griffin arrived September 23rd and we began the meeting with the College Avenue Christian Church, Lord’s day, September 24th. We attended our services of worship in Sunday school and about one hundred persons present at the first service. Up to this writing our meeting is three days old and our congregation averages at each service about three hundred people. Five have been captured from Satan’s Army into the Kingdom of Jesus Christ. All are to be baptized.

Elder H. D. Griffin is doing fine preaching. His sermons are master pieces and are well fitted to the conversion of sinners and to the edification of Christians. Our meeting is still growing in interest and attendance. Much enthusiasm is manifest in each service and all who are attending speak in highest terms of the meeting. Two years ago, when the gospel was first preached in Savannah, it confused the denominations so, till they fought, flint and skull, knocked down and dragged out, until some would be bruised from their fighting; but we continued to preach the gospel to the people and hold up Christ as their Saviour.

(Continued on page 6, Col. 2)
**THE GOSPEL PLEA**

**CHRISTIAN WOMAN'S BOARD OF MISSIONS**

**Benediction of Societies.**

"God be merciful unto us, and bless us, And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."  
Thru Jesus Christ our Lord. —AMEN.

---

**Program For Advanced Societies For November,**

(Nota.—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the program Department.)

**Topic: The Coming of Spain to America.**

**SUBJECT FOR SPECIAL PRAYERS.**

Thanksgiving that the entire church is a-rousing to its obligation to co-operate all the work being done in his name; with petitions that all Disciples of Christ feel personal responsibility in the work entrusted to the Woman's Board of Missions;

Prayer for the Men and Millions Move-ment;

Prayer for World Peace.

Jehovah will give strength unto His people;

Jehovah will bless His people "with peace.

—Psalm. 29:11.

**BIBLE STUDY:**

Lesson from the Psalms.

**UNITED MISSION STUDIES:**

"World Missions and World Peace."

"Old Spain in New America."

Suggested book for reading in November:

"The Bitter Cry of the Children."


---

Prayer and preparation will make a good Meeting.

---

**Hymn. Benediction.**

**HELPs ON THE PROGRAM.**

See articles in this number of the MISSION-ARY TIDINGS.


Note.—At the request of patrons, public library authorities are usually pleased to place such books on their shelves.

**Suggested Program For New Societies For November.**

**TOPICS: India; C. W. B. M. Day.**

**Hymn. Prayer. Hymn.**

Bible reading.

Hymn. Season of prayer.

Business period. Offering.

Roll-call. Respond with names of missionar-ies in India.

Drill. Questions and Answers, 21-40.

Brief talks or papers: "India's Women," "Our Work in India."

**Bible Study.**


---

We should have care, for we do crucify When we do think a true man false.
Christian Education

Southern Christian Institute

Saturday night, Sept. 30th, found all of the teachers on the campus, ready for the school work that was to begin on Tuesday, October 3rd.

School opened October 3rd with a goodly number in attendance. Progress is shown in the greater promptness with which students now enter school. Dumber in attendance. Progress is shown in the greater promptness with which students now enter school.

Yvonne Ward, Alex Lowery, and Carla Dixon made much work that was to begin on Tuesday, October 3rd. and all held from Arkansas; Victoria Dorsey from Texas, and John Minott from New Jersey were among the pay students who entered school at the very beginning of the session.

Many young people from different points in Mississippi are in school.

The new teachers, on their arrival here, thought the "Sunny South" decidedly cold. The weather at the present time could scarcely be more pleasant. We know, however, that those who have need of great quantities of water in their work will soon be wishing more rain.

President Lehman is at Rome, Miss., attending a district convention of the C.W.M.

Oct. 5th.

Liberia, a Field of Missionary Activity

PETER C. DUNSON

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought out of heathenism and consequently became Christian citizens of Liberia.

XI.

Great Britain and the United States, however, resolved to put an end to this inhuman traffic. Men-of-war were sent out by these two nations, along the African coast, in search of slave vessels. All the slaves that were recaptured by the British navy were carried to Free Town, Sierra Leone. As I have afore said, Free Town is called because it is the place that was used by the British as a resort for recaptured slaves (see chapter II). As the United States government had prohibited the importation of slaves into her territory, it was decided to give all the slaves recaptured by the United States navy to Liberia, the little Negro republic founded by the American Colonization Society.

The writer of the following article is a native African from the Kongo tribe, now a student at the Southern Christian Institute. He wishes to continue in a series of short chapters and finally tell how his mother and father were almost miraculously brought out of heathenism and consequently became Christian citizens of Liberia.

XI.

Somehow or other, the Africans had heard that when the Spaniards and Portuguese bought them, there were better and stronger white people who would recapture them, carry them away, set them free and give them all the clothes and nice things they wanted. These good white people they called Ngeleyiz (meaning the Englishmen).

So much for that. Let us again turn to the original subject. A few days after mother, father and other slaves had left Boma—on the third night, father thought it was—they were startled by a sudden stop of the vessel. An American man of war had grappled the slave ship. In an instant the Yankees were on board. They the slaves, not knowing what the uproar meant, were put to fright and some of them would undoubtedly have jumped over board had they not been chained to each other.

I have enjoyed many a hearty laugh at the jokes that mother and father used to tell on their fellow slaves and themselves in connection with the incidents of that night.

On board of each man of war there was a Negro interpreter whom the slaves in their dialect, called Mbombey. So the Mbombey on the American ship, upon seeing the slaves in great fright, screaming cutting monkey capers and crying, went up to them and said, "Friends, be quiet, rejoice; for you are free."

"Have you never heard anything of the Ngeleyiz people that were looking out to take and free you? These are they. They will take you to a very nice place called Mbangi Matidli."

This was Monrovia "I have been there before to carry some of your comrades there" he continued.

When the Mbombey went to Monrovia with the Americans, the first thing that became attractive to him was the extreme point of Cape Montserrat. From the ocean it is one of the most attractive and beautiful sceneries along the West African coast. This was no doubt what attracted Captain Stockton's attention on his search for a place for the colonists. Beginning from the smartphones up to the summit of what is now known as the Light House Hill and the Gun Fort, the hill consisted of huge bulks of rock, ranging all the way from five to thirty feet in height. In fact Monrovia is nothing but rocks. Rock buildings and rock fences are as common in Monrovia as your "frame, weather-boarded houses and paling fences are over here. Therefore, the Mbangi Matidli, which was equivalent to Rock Town.

After his cheerful speech, the slaves began to feel satisfied. Their chains were soon taken off and they were soon clothed and fed.

After a few days' sail the vessel reached Monrovia and the slaves were given over to the Liberians. This is how my parents went to Liberia. In other words, this was the process through which my parents came into civilization. This occurred about 1852. Just a few more interesting facts and then we shall proceed toward the "finis".

(To be continued)

From the Banks of the Old Kentucky.

The Sin Fundamental

All unrighteousness is sin, but some sin is of greater moment then other sin. Most people differ as to which is the greater or greatest of sin. Many of us would point out some sin of which we ourselves are not guilty.

To the liar, the drunkard is the greater sinner. To the thief, the debauchee is the worst. To the gambler, the hypocrite is the worst. But sin is great in proportion to its depth or volume. Specks on the rind are not so dangerous as those spots that reach to the very core and enfeeble the stem and effect the whole fruit.

This decay is fundamental. A remedy must be found. The fundamental sin in our Brotherhood is the failure to keep the Lord's Day. Especially is this true where there is no preaching on Sunday, no breaking of bread, no remembrance of Him, no songs of Zion, no prayers that reach up to God. In some places the church door is not opened and if service is attempted just a few are found because no preacher is there.

How sad, how sad! The fundamental principal of our religion is weekly communion.

We lambast others for not observing the ordinance when so often we are guilty.

Consistency, thou art a jewel. Why call ye me Lord, Lord, and do not the things which I say are the churches' work? They have not eaten the bread of life. Do congregations disband? They have no weekly tie that binds. Do members wander and scatter? They have not kept the faith. I tell you, too many of us have—story-like—joined the big meeting. One such who praised God through the years, "I didn't chain der little meetin, I come pack der pig meetincom er gin." How many of us have joined the big meeting? Say Brother, you must attend the little meeting.

(Continued on page 6, Col. 2)
Sunday School Lesson for October 22.

PAUL'S DEFENCE BEFORE AGRIIPPA,
ACTS 26.

Golden Text:—I was not disobedient to the heavenly vision. Acts 26:18.

Time:—A.D. 50. Probably in August, the day following the last lesson.

Place:—The audience hall of Festus' palace in Caesarea. Nero was Emperor of Rome.

I. SCENE AT AUDIENCE HALL.
The occasion was an important one. Officers of the army, chief men of the city and pomp and display were all about. Paul chained to his guardian soldier stood nearly, the noblest Roman of them all. This man in chains was the leader in the Christian movement. All eyes were upon him. Festus states the object was the leader in the Christian movement. All with the Jewish laws and customs, he leaves Jew and Gentile. Both were blind to the great Way of the Kingdom of the Jews. He set before them the hope of the Kingdom of God. He trembled at Paul's preaching but did not change.

AGRIIPPA GIVES PAUL A CHANCE TO SPEAK.

1. The address was an argument from his own experience. This is an effective way of preaching and teaching.

2. He stood before them as an example of what the power of the gospel could do.

3. Paul's plea was for Romans as well as for the Jews. He set before them the hope of deliverance. He declares himself to be a true Jew. He was once a persecutor but now he finds many persecuting him. He tells the assembly that he is now a transformed man, vs 9, 15. He is now a messenger to bring deliverance to both Jew and Gentile. Both were blind to the great light that shone around him—the light of the knowledge of Jesus Christ who came to lift up the minds and hearts of men.

II. FIVE WAYS OF TREATING THE GOSPEL.

1. The High Priest's way,—who opposed it, hated it, persecuted it.

2. Felix's, go thy way for this time. He trembled at Paul's preaching but did not change.

3. Festus' way, who regarded Paul as a great enthusiast and impractical. His learning had made him impractical, was the notion of Festus.

4. Agrippa's way, almost persuaded.

5. Paul's way.

1. Paul saw Jesus and believed on him.

2. He obeyed the heavenly voice.

3. He spent his life in winning others. The five men are before us. Which was the right choice?

6. R. B.

THE GOSPEL PLEA:

From the Banks of the Old Kentucky.

[Continued on page 5]

Every Lord's Day commemorates his resurrection and we should, one and all, forget not the assembling of ourselves as the manner of some is. If there is a sadder story it must be of those who fail to attend the worship and communion when all things are fair and ready and, sendo the church bells chiming and see other worshipers gathering to the Lord's house.

Let us awake lest this fundamental sin swallow us up. The Sunday School furnishes a splendid opportunity for communion when no preaching is to be had.

Lord give us a conscience.

C. H. Dickerson

TENNESSEE

[Continued from page 3.]

To-day it is a heartily hand shake on every street corner. Our people here are beginning to realize that the Church of Christ is the greatest institution in the world and only institution that is doing a complete work on all lines. Again they are becoming a great Missionary force in helping to save the world. The writer made a business trip to Washington, D. C. and Baltimore, Md. While there I had the pleasure of meeting the great B. M. C. of Odd Fellows. Over five thousand delegates attended the meeting. I also visited my son, Virgil P. Martin, who married a few months ago. I came in touch with several members of the Christian church, both in Washington D. C. and Baltimore.

I found quite an enthusiastic membership in Washington. They have a determined mind to do things for Christ.

Since my arrival I have spent one day at Holtsville. Though I have been absent from them, they have held their own, and their work is going on to success. We are now sending four boys from Savannah to the S. C. L and three from Holtsville, and my daughter, Ella Martin, will go from Jonesboro which will give us seven representatives from Holtsville and Savannah this year and as we have one already in school at the S. C. L we'll give our state 9 from under the influence of our state convention in Tennessee. We are looking forward for a greater work to be done in our institutions of learning and in churches, Sunday schools and C. W. B. M. than ever has been accomplished before. The Church of Christ must take the lead in education and in saving humanity; for we stand for the greatest claims and the greatest plea of any church in the world. Therefore we must sacrifice our evenings and line up to the standard of Christianity or all will be a failure.

Yours for greater service,

W. P. Martin, Evangelist.

Greenville, Texas.

To the readers of the Gospel Plea: I've been silent for some time, but I'm proud that I have time to say a few words through the columns of this paper. This has been a tremendous year for me both mentally and physically, with the hard task of erecting our new $10,000 brick church, which is now almost completed; and also caring for our state Sunday School Convention; and then the losing of my sister, Mrs. R. B. Wells of Muskogee, Oklahoma. It has made this a hard year's work. But at the time of this writing I am on the campus of the J. C. I. I can not find words to express the progress of our school. When we look back just a few years ago when our school was nothing but a vision, it is remarkable to look and see every thing is in reality. We are thankful to the National C. W. B. M. and Brother J. B. Lehman in securing Prof. J. N. Ervin as president. Under his supervision the school has spread as the giant oak. And I must say the entire faculty works together as one large family. We brought over 14 students from Greensboro making a total of 21 students from there. Brethren, don't talk about how much we love the school unless you are going to do something for it. Schools can't run on hot air and good wishes. It takes prayer, money, and students, both boarding and working students, to occupy this school.

Had you stopped to think about the eleven buildings on the campus and the large sawmill? You haven't given one nickel towards this great work and have you stopped to think that the Lord said, It is better to give than to receive? And have you stopped to think that the Master said he that giveth sparingly shall reap sparingly, and he that giveth freely shall reap bountifully. Now brethren wake up and let us get upon a higher ground. The faculty consists of twelve teachers. Some of the most intellectual men and women of the Negro race are among this number.

Not only has the school at its head a president able to compete with the presidents of other schools in the state, but he has a helper equal to the task.

She is a brilliant woman, full of energy and business, and with all of this help and aid, the school will continue to go on to perfection.

Now our state convention is near at hand, and we pray to God, that every Church will represent in this great Dallas Convention.

Don't stay at home because we haven't an Evangelist on the field to arouse you up, but come to the Convention and bring in your reports, for it is a duty you owe to God and yourselves. We are hoping great things to come from this Convention. We want to urge upon the elders, deacons, and laymen of the Churches, especially the C. W. B. M. because there are several chances to be made, and vacancies to be filled.

I'm yours for larger service in the Masters vineyard.

Elder L. H. Crawford.
THE GOSPEL PLEA

FRIDAY MORNING—
8:30—Praise Service, led by Ministers, Elders and Deacons' Institute, by Eld. Preston Taylor of Nashville, Tennessee

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

FRIDAY NIGHT—
7:30—Praise Service, led by Elders L. L. Turner, William Quinn, M. W. Ruse and Elder McNeese

8:15—Educational Address, Pres. J. N. Ervin

2:30—State Board Session

SATURDAY MORNING—
8:30—Praise Service, led by Brothers I. L. Turner, William Quinn, M. W. Ruse and Elder McNeese

8:45—Music, ..... Taylor Choir

9:00—Report of District Presidents

REPORT OF THE TEXAS CHRISTIAN MISSIONARY CONVENTION.

THURSDAY AFTERNOON—
2:00—Report of Committees

2:30—Paper "Sanitary Condition of Church" Dr. Henderson, discussed by W. P. Wallack

2:45—Music, ..... the choir


3:30—Praise Service, ..... led by Ministers, Elders and Deacons' Institute, by Eld. Preston Taylor of Nashville, Tennessee

3:00—La1man's Movement, Prof. L. L. Hendrickson of Greenville

4:00—Ministers, Elders and Deacons' Institute, by Eld. Preston Taylor of Nashville, Tennessee

SATURDAY NIGHT—
7:30—Praise Service, led by Ministers, Elders and Deacons' Institute, by Eld. Preston Taylor of Nashville, Tennessee

8:45—Praise Service, led by Elders H. H. Whitehead and L. W. Kimbrough

9:00—Bible School, Principal T. W. Pratt, President of the Bible School Convention

10:45—Praise Service

11:00—Sermon, Eld. Preston Taylor

SUNDAY EVENING—
3:00—Layman's Movement, Prof. T. S. Anderson and Dr. H. H. Towles

7:00—Y. P. S. C. E., Eld. A. W. Jacobs, President of the State Y. P. S. C. E.

8:00—Praise Service, Eld. Anderson and J. W. Fudgen

8:30—Sermon, Eld. M. T. Brown

REDUCED RATES ON ALL ROADS LEADING TO DALLAS.

To the officers and members of the local churches of the state of Texas, greetings—

God has blessed us with another prosperous year of church work. Many souls have been added and many have crossed the silent river, but thousands remain with vigor and vitality to extend the work of the Master in every village, hamlet and city in the great state of Texas. That we may move definitely, and understand our task, I am mailing to each church the annual report card and this program. I am sure that each church will do its very best to send up the best financial report in its history. Remember our motto: "One thousand dollars for education in 1916, two thousand dollars for Texas Missions in 1916 and five thousand dollars for local churches in 1916." No pastor or board of officers can afford to lag in this crucial period of our church's history. Observe the following facts:

(a) Each minister and male delegate, one dollar ($1.00).

(b) Each church send as many delegates as it can afford.

(c) Send some money on every item of your annual report card to this convention.

(d) Buy your tickets so as to reach Dallas on Tuesday afternoon.

(e) The convention will convene during the week of the Dallas fair so that we can have the advantage of the fair rates.

(f) Other delegates will pay 50 cents.

Yours in Christ,

Eld. M. T. Brown, President of the State Convention

Mrs. H. M. Johnson, Pres. of C. W. B. M

NORTH TAZEWELL, VIRGINIA.

A Voice from the Virginia Hills.

The Thirty-Fourth Annual convention of the churches of Christ in Tazewell District is history, but the work done and the enthusiasm aroused will inspire us to future efforts, greater than any we have put forth in the past. The Convention, like some others, has failed to grow in size and work in proportion to its growth in age, but we have a larger vision now and more will be accomplished, because more will be undertaken. And while we sought earnestly to have visitors from other states, knowing they could help us, their absence forced us to do some work which gave us a higher sense of appreciation of home talent and greater confidence for another year's work.

The fellowship was sweet and enthusiasm ran high and plans were laid which will greatly strengthen our work this year.

Programme of the Texas Christian Missionary Convention.

[Continued from page 4.]

ford of Paris
Duet, Prof. and Mrs. L. L. Henderson
President's Annual Address, Collection and adjournment.

WEDNESDAY NIGHT—
7:30—Praise Service, led by Elders G. W. Rodgers of Cason
8:00—Sermon, G. W. Rodgers of Cason Collection
Announcements and adjournment.

THURSDAY MORNING—
8:30—Praise Service, led by Sisters Wyche,
Belle Norman of Bay City, Mrs. Martha Waller and Amanda Oats of Roxton
9:00—Report of Committees

W. Pratt
9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

THURSDAY NIGHT—
7:30—Praise Service, led by Elders J. H. Fielder and M. W. Whitehead

8:30—Praise Service, led by Elders Henry and Mrs. W. F. Hatcher of Taylor.

9:30—Praise Service, led by Elders J. F. Lyons, of Omaha and Eld. Lawton, Valley Springs

2:00—Report of Committees

2:30—Paper "Sanitary Condition of Church" Dr. Henderson, discussed by W. P. Wallack

2:45—Music, ..... the choir


4:00—Ministers, Elders and Deacons' Institute, by Eld. Preston Taylor of Nashville, Tennessee

FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

Reports of District Presidents

REPORT OF THE TEXAS CHRISTIAN MISSIONARY CONVENTION.

THURSDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.

FRIDAY MORNING—
8:30—Praise Service, led by Elders W. L. Laws and J. C. Patton of Dallas

Reports of churches

9:00—Paper: "State Missions, Financial and Doctrinal" ..... Eld. Moses Powell, State Corresponding Secretary; discussed by Elders Isaac Crayton, Mack Hunter and John Flemmings


11:00—Sermon, Eld. M. M. Davis, Dallas Collection and adjournment.
Last year the report showed $34.00 for the district work while the local congregation raised on Sunday with $50.00 for the local church.

This year the reports showed $64.00 for the district while the local congregation raised with $130.00 for the local church on Sunday. After all expenses were paid, some $50.00 remains in the treasury.

This will most likely be used to help the South meisjes mission to build a house, as the district has already helped to pay for the lot.

Our aim now is to start in and have fellowship with the larger efforts and answer their appeals, especially the C. W. B. M., Foreign Missions, and Church Extension.

Our next convention is to be held in W. Va. Sept. 6th to the 8th, 1917 while the Bible School and C. W. B. M. will hold their conventions at Tipton, Va., July 27th, 1917. We hope to raise $100.00 for the district this year.

Yours in the harness,
G. W. Dickerson.

Waco, Texas

The convention is near and soon we shall meet again to compare our work, and plan things greater for another year.

Have you been faithful, dear brother, dear sister? Have you used the talents the Lord gave you? Have you been instrumental in sending the word of the Lord to the people? Are you yet working in the vineyard of the Lord? If so, we will have a glorious meeting. Have you exercised patience in your work? Have you been long suffering.

Have you rebuked in the spirit of Christ? Have you got the love of God in your heart? If so, we will have a peaceful meeting.

Are you meek? Are you a follower of the Lamb? Are you praying for the success of the work?

If so, we will have God in our midst. Will you give as the Lord has prospered you?

Are you willing that the work shall live? Are you willing to share with the Lord? If so, you will break all records of the past, and great will be our harvest.

Search your hearts, try them, and see if these things be in them.

Yours in the Lord,
Fannie L. Johnson.

Our New Fall shoes are here for Men and Women at prices you always paid.

STYLEPLUS CLOTHES $17
"The same price the nation over."
The nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY,
P. C. BANKESTON, EDWARDS, MISSISSIPPI.

"It is not on the scaffold high,
Or in the battle's van—
The fittest place for man to die,
Is where man dies for man!"

WANTED:
More subscribers for this paper, The Gospel Plea. Address,
Gospel Plea Office, EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peanuts etc.

We sell
Buggies
Dry goods
Groceries etc.

Edwards, Mississippi.

Our harvest.

Why not use tested seeds?
All of our seeds are tested for purity and germination. We know they are good, and so will you if you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.

IF YOU DESIRE

to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi.

Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
Christianity demands that we crucify the called the world and Paul the flesh. Many passions which we may call the children reconstruction. The old barbarian acquired to look more to the training of our childhood and youth. We must all begin of those Christian Virtues that make of this can be done only in the period of childhood. We must all begin of this can be done only in the period of childhood. The cunning sequences i.3 too much an appeal to self power 0 power. The advocate of the moving picture does in many wholesome scenes in his business of money making does not give him the right to claim that he is a messenger of truth. The entire educational bystem needs help. Nothing has ever been made secondary to the divine intention of crucifying the barbarian passions and developing the Christian Virtues. The mere gaining of knowledge, or of culture, or of power does not destroy the barbarian passions nor cultivate the Christian Virtues as was abundantly shown in the highly developed pagan nations and is even seen in the community life of our universities among those students that flout Christianity. The hazing is not a short, nor even a smartness but simply a reversion to the instincts of the old Indian in us, which Paul calls the old man.

We would not put one bit of obstruction in the way of the highest learning nor the truest mind culture, but this should ever be made secondary to the divine intention of crucifying the barbarian passions and developing the Christian Virtues. Whenever the university course is constructed to conform to this, corrupt polities and crooked high finance will disappear from the face of the earth.

At present the only means of attaining this end is the missionary school. It is the only place where the ideal of Christian character development is made first and intellectual culture and industrial training are made subsidiary to it. Even many of the church schools have been so influenced by the university idea that they have reduced religious character building to a secondary place. But in every instance the truth reveals the true nature of the work. "Whosoever ye sow, that shall ye also reap.

We wonder if our readers know how great a work they are building? You undertook to raise $20,000 as a Jubilee offering. This was not large when we consider your resources; but when we consider it as the beginning of a new vision of service, it becomes a great thing. If now these schools can be enlarged, so that hundreds of trained young people can come from them annually, the church life can be reconstructed. The Sunday School can be made a means of reaching an army of young people, and even the character of the world's secular work can be changed.

We urge all our ministers to begin to prepare now. A lazy and disinterested man can accomplish nothing. Here are some of the things he should do:

1. He should announce every Sunday that the Sunday before Thanksgiving will be observed.
2. He should call his Sunday School superintendent and teachers in and instruct them how to bring it before the classes.
3. He should look over the roll of his membership and, either alone or with a committee, see what each should pay and then they should talk with them about it.

In every community are some men whom God has prospered with much of this world's goods. These men have no idea what power they could gain and what good they could do if they would begin to serve the Lord with their wealth. Nothing has ever been said to many of these. They need your service. So far only two men have given a hundred dollars or more; viz: Preston Taylor of Nashville, Tennessee and N. J. Fuller of Dixon, Texas. There are at least twenty others who should be found this fall.

If the pastor goes to work in earnest, his church will come up with a few hundred dollars this time; and what is better yet, his members will have gained an idea of efficiency that will support him and all church work better. Brethren, there is only one power that is capable of bringing salvation to men and that is the gospel taught to the young.

Russian Hymn

God, the All-terrible King, who ordainest
Great winds thy clarions, the lightnings thy sword:
Show forth thy pity on high where thou reignest;
Give to us peace in our time, O Lord.

God, the All-merciful earth has foreseen
Thy ways of blessedness, brightened thy word,
Bid not thy wrath in its terrors awaken;
Give to us peace in our time, O Lord.

God, the All-righteous One! man hath defied thee;
Yet to eternity standeth thy word;
Falsehood and wrong shall not tarry beside thee;
Give to us peace in our time, O Lord.

God, the All-pitiful! is it not crying
Blood of the guiltless, like water outpoured?
Look on the anguish, the sorrow, the sighing;
Give to us peace in our time, O Lord.

God, the All-wise! by the fire of thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness thy kingdom is hastening,
Thou wilt give peace in thy time, O Lord.

—CHORLEY.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post office at Edwards, Mississippi.

Subscription Price, Per Year $1.00. Advertising rates made known on application.

Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 274

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 276, you have one week to go.

Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, OCTOBER 28, 1916

Personal and Editorials.

— Isaiah H. Moore of Hooterville, Ky. writes: Please allow us to state through the Gospel Plea that we have just closed a twelve days' meeting with the Hootsville Church. Twelve added. $80. raised. Full house each service. We take advantage of the occasion to say that this is the month to gather in state missionary money. We ask therefore that each pastor collect 25 cents from each member and forward the same to the Corresponding Secretary, Isaiah H. Moore, whose address is 15 Burns St., Winchester, Ky.

Savannah, Tennessee.

Our revival meeting with the College Avenue Christian Church, Savannah, Tennessee, was a success. Twenty young men and women made the good confession. $42.27 was raised to finance the meeting. Miss Mattie Benton, one of Savannah's best young girls, and a prominent teacher in the public schools of Hardin County, conducted the music and lead it successfully. She is the organist of the U. M. E. Church here in Savannah. Elder H. D. Griffin expounded the Gospel with all his power and might. The congregation showed intense interest in each service.

We have planned a two weeks' meeting with the Christian Church at Holsville, Tennessee. Elder Harry G. Smith, our noted missionary from Africa, will conduct the Holsville meeting.

We are looking forward to a great meeting at Holsville. Holsville is a great country for the Christian Church and the C. W. B. M. work. They are on time and do the work. There is nothing in the way to keep us from having a great meeting at Holsville; for we have burned the bridge behind us. We have called the army to go forward, for there will be no retreat. Tennessee is much elated over her twelve boys and girls in the S. C. I. Seven of the twelve were students under Prof. A. D. White and Prof. White is one of the number who are now doing efficient work in the printing office at the S. C. I. We pray for them great success and that they all will catch a real vision of life.

W. P. Martin.

Lorman, Mississippi.

Dear Editor:—Please allow space in your good paper for me to say something respecting the district meeting of No. 1, to be held at Providence, beginning on Friday before the second Sunday in November. Every deacon, every elder and all of the pastors are required to attend this meeting and pay their twenty-five cents. Please don't fail. We want this to be one of the best meetings we have had for sometime.

On the second Lord's Day in this month I preached for the Little Zion Church. A good many were out on that night. I preached for the Mt. Olive Baptist Church at Red Lick. I had a packed house of white and colored. A good collection was taken. Tuesday night I found me at Grand Gulf, where I once served as pastor for eight years. On Wednesday I boarded the train for the Delta. On that night I preached for the Mt. Zion Baptist Church at Cary. On Thursday night I preached at the Baptist church at Egremon, where Bro. Watts, Brother Barnes and Brother Sam Shaw and all their families were once members of Rosehill Christian Church. We had a large church house and it was packed. Folks in buggies, wagons and on foot from all parts came out to hear me.

On Friday evening I left on the train for Rollingfork. There I met with a horse and buggy and we went to the home of Bro. Hubert Barnes and Sister Lydia Barnes, where we ate our supper. From there we went to Mt. Huit Baptist church where I met a great host of people. I was made welcome to the pulpit by the pastor and also by the officers. From there I went to Fayette on the third Sunday with Eider Lomax. We had a good service on that night. I preached for the Lorman church. There I found a great crowd waiting to hear the word of life. The Lorman church is the place to get a crowded house. Now, brethren, there are some members at Cary, some at Egremon, and some at Rolling Fork who are willing to come together and start a Christian church.

We preachers must get out of Jefferson and Claiborne counties and travel through the Delta bottom and see and care for our people that have strayed away from us. Leave the ninety and nine and hunt for the lost sheep. I think that we can get a little church at Egremon in the next ninety days. Some one will be glad to preach for them.

Now, brethren, let us all prepare for the District Meeting. Come and help the Master's cause.

Elder S. L. Watt, District Evangelist of No. 1.

Bloomington, Illinois.

Dear Editor of the Gospel Plea:—

It was indeed a source of much pleasure and inspiration to have our National Sunday School Secretary, Prof. P. H. Moss, with us on the 29th and 30th of September and October 1st.

His coming was well announced and the Institutes were fairly well attended. His messages were just what we needed in Illinois among our Negro Disciples. In this field, there is urgent need for trained workers and efficient leadership.

Prof Moss took much pains in explaining the work of the Modern Bible School Movement and did all in his power to awaken the latent powers of the laity of the church. He himself is full of enthusiasm and it becomes contagious when you come in contact with him. The Bible School work at the Third Christian Church will eventually take on new life and do greater things because of the vision that the workers have caught.

It is our plan to change the hour for the Bible School from 10:00 a.m. to 1:00 p.m. on Sunday. This will enable us to get the entire church lined up in this great and important movement.

On Sunday evening, October 1st, Brother Moss preached to a large and appreciative audience on the theme, "The Prominent Name." Our hearts burned within us at this true servant of God spoke with zeal and earnestness the words of eternal truth. May God bless him in his labor of love.

On Sunday the 1st, we began our revival service which lasted until the 15th. Up to the present writing, no visible result has been achieved, but we are confident that the seed of truth has been invisibly sown and some, we believe, has fallen upon good soil which will germinate in God's own time and bring forth fruits to the honor and glory of His name.

Our watchword is "Forward." Although seemingly, "Right is on the scaffold and Wrong is on the throne," we believe with all our hearts that right will win, since God is
THE GOSPEL PLEA

God, and truth will be victorious over error.

The writer has entered upon his second year of college work at the Illinois Wesleyan University. Efficiency is what every young man who expects to go forth into the world needs. This and a burning desire to live for Christ and win souls for His Kingdom are the two greatest assets of success.

The church of Christ needs true Christian men as leaders, as never before. Formality, conventionalism, and inefficiency are destroying the vitality of the church. We need today men and women who have realized as never before that the Son of God came into this world with a definite purpose and that purpose was to seek and to save the lost.

May God give us more schools like the S. C. I. and more men and women who will go out from her sacred confines to consecrate and dedicate their lives unreservedly for the world’s redemption.

Any of my friends wishing to write me may address me for the present school year at Bloomington, Illinois.

Yours in His service,

R. H. Davis.

Grand Gulf, Mississippi.

To the Editor of the Gospel Plea:

Please allow me space to notify all of the district meeting that will be held in District No. 2, November 17, 18, and 19, with the Mt. Zion Christian Church.

FRIDAY NIGHT SESSION.

Devotional Service led by Bro. W. Williams of Mt. Zion.
Scripture Reading by Bro. C. Toran of Mt. Zion.
Sermon by Rev. S. D. Yarber of Carlisle.
Collection and Adjournment.

SATURDAY MORNING SESSION.

Opened at 10:30.
Devotional Service led by Bro. A. Hau of Grand Gulf.
Scripture Reading by Bro. N. Brown of Union Hill.
Short talk by district worker.

Discussion:

"Relations of the Pastor and the Church."
"Qualifications of the Elds. and Deacons."
By R. B. Brown, S. Flowers, K. R. Brown and others.
"Duties of Members to Pastor."
Collection and Adjournment.

EVENING SESSION.

2:30 Meeting called to order.
Devotional Service led by Bro. C. Coffe of Grand Gulf.
Scripture Reading by S. Sails of Hermanville.
Report of Churches and Elders.

Collection and Adjournment.

NIGHT SESSION.

7:30 Meeting called to order.
Devotional Service led by Bro. Tyler Cart right of Mt. Zion.
Scripture Reading by C. Toran.
Sermon to be supplied.
Collection and Adjournment.

SUNDAY MORNING SESSION.

9:30 Sunday school begins.
Taught by Mrs. S. L. Bradley, Grand Gulf.
Reviewed by Mrs. V. A. Jones of Herman ville, Sunday School addressed by A. G. Sneed.
Collection and adjournment 15 minutes.
House called to order.
Devotional Service led by Bro. R. White of Hermanville.
Scripture Reading by Bro. H. L. Chapple of Grand Gulf.
Unfinished Business.
Song, "A charge to keep I have," by Bro. C. Ward.
I hope the brethren will meet promptly and make this one of the best meetings we ever had. Please remember the day, Friday before the third Sunday in November.

Yours in this work,

J. H. Miller.
A. G. Sneed, Sec'y.

Clarksdale, Mississippi.

Dear Editor:

After being silent for quite awhile, please allow space in your valuable columns for me to note this. The night of the 4th Lord’s Day in September found us assembled at the First Christian Church at Clarksdale. Our State Evangelist had planned to preach for us, but for some reasonable hindrance he did not make his arrival. Our pastor was present. He preached a wonderful sermon. Did not our hearts burn as he opened to us the scripture and explained the necessity of being born again, from the 3rd chapter of St. John? Quite a number were outside and also inside. After preaching, the pastor extended the invitation and a Baptist brother came up and said he believed the Gospel that was preached and he was added to our band.

Mrs. Lynch, whoever you may be, or to some worthy person. We are such lovers of flowers ourselves and get such comfort out of their cheerfulness, that we feel that all are the same as we are in this respect. We like our pastor, Brother Latouche, and pray daily for his success here and that his wife will soon be with him to help him in his work. We are as ever your humble co-workers.

Miss Susie Jean Lynch.
1324 E. 9th St., Los Angeles, California.

"If God’s own Son came down to earth, And gently sought me, turning none away, Sure I am safe if I can find him."

Los Angeles, California.

THE LAND UPON WHICH GOD HAS SURELY SMILED.

Dear Editor:

Amid the abundance of sunshine and many flowers, the fragrance of which is equal to that of the rose of Sharon, one should do nothing more than strive to serve and please God.

In this beautiful country where we can see the budding and blossoming and then the decay of plant life twelve months in the year, we can realize more the same process in human life. We sometimes wonder what is our life like? Is it to spring up in a night, burst forth into beauty and be admired for a day, then die and be cast aside as a thing of useless worth? Or is it to live forever in the hearts of men when through with this temporary home? The latter is the life we are striving to live here in the Christian church and in every place we may be. We do not want to be transplanted under foot as a flower which has lost, its odor and beauty, but as we grow in years to be beautified with faith and love.

We, as members here, strive to love each other and not only those of our own flock but outsiders as well. For the last two years the writer has mostly supplied the pulpit each Sunday with flowers and at the close of the day these flowers are distributed to the sick, whoever they may be, or to some worthy person. We are such lovers of flowers ourselves and get such comfort out of their cheerfulness, that we feel that all are the same as we are in this respect. We like our pastor, Brother Latouche, and pray daily for his success here and that his wife will soon be with him to help him in his work. We are as ever your humble co-workers.

Miss Susie Jean Lynch.
Benediction of Societies.

"God be merciful unto us, and bless us, And cause his face to shine upon us: That thy ways may be known upon earth, Thy saving health among all nations." Thru Jesus Christ our Lord.—AMEN.

To Whom it May Concern!

FOUND—A class of young girls, hungry for lead-ship and definite work for Christ.

Any one finding herself in touch with one of the above absorbed possible leaders will please pray and plead and, with God's aid, help her to find herself and her work for Christ.

LOST—A Boy's Band of twelve fellows, ready to work and learn to grow, if any "Fisher of Boys" had stuck to them. Some of them, unknown to their parents, have been seen nights around pool rooms and worse places. Their former missionary dues go to his reward.

Any one finding and bringing home and staying by such a Band, verily shall not lose his reward.

WANTED—A leader for a Mission Band or Triangle Club. Must be between twenty and sixty years, must know how to laugh as well as pray. She must hold her engagements with the organization as sacred as those with her best young man, her dear comm, or her dressmaker. She must be as ingenious in the preparation of programs as in making a princess dress out of a skirt and Eton jacket. Weather, headache, or "previous engagement" must not keep her from meetings.

She must be willing to learn, willing to communicate, willing to sacrifice time, talent and money. She need not be a college woman, or an unusually brilliant person, but must love Christ enough to love all children for His sake. In work, must not be feverish and intermittent, but steady and ever at it—in season and out of season.

Apply to the presidents of the many Missionary Societies in the Christian Woman's Board of Missions, who have no Mission Band and no Junior C. E. Society, because there is no woman both fit and willing to lead them. The salary is living wages of joy and peace and an eternal promise.

WANTED—Some pleasant Christian service; just enough to quiet conscience, but not enough to tire one. Hours must be short and flexible—warranted not to interfere with lunches, teas, concerts, calls, sewing and other necessary things.

The yearly cost must not exceed two matinee tickets or one pair of long gloves.

Adapted, by permission, from the leaflet by Mrs. Wallace Radcliffe, of the W. F. M. S. of the Presbyterian church.

On an old slab in the cathedral of Lubeck, Germany, under the title, "Thus Speaketh Christ, Our Lord," is the following:

Ye call Me Master and obey Me not, Ye call Me Light and seek Me not, Ye call Me Way and walk Me not, Ye call Me Life and desire Me not, Ye call Me Wise and follow Me not, Ye call Me Fair and love Me not, Ye call Me Rich and ask Me not, Ye call Me Eternal and seek Me not, Ye call Me Gracious and trust Me not, Ye call Me Noble and serve Me not, Ye call Me Mighty and honor Me not, Ye call Me Just and fear Me not, If I condemn you, blame Me not.

The best that we have, is too much For him who gave up all.

Christ the Lord has come to earth To reconcile us by his birth, He came for us, His life to give, That we might follow Him and live.

He came for us and bore the cross, That we might never suffer loss.

He came so lowly and so meek, The lost ones 'twas his aim to seek.

His motive, love, and power, were pure, He came to bring His lost sheep home, That they might find a place to roam.

He came and walked as man with man, To make us all believe as one.

He's left with us His promise sure, To reconcile us by his birth.

His motive, love, and power, were pure, He came to bring His lost sheep home, That they might find a place to roam.

He came and walked as man with man, To make us all believe as one.

He's left with us His promise sure, To reconcile us by his birth.

The best that we have, is too much For him who gave up all.

The best that we are, is it too good To use at the Master's call.

He gave up the glory He had with God, That we in that glory might share.

He laid down His life, on Calvary's hill, That we might have life in His care.

We shall be the losers, by using, for Him The talents that He has bestowed?

Shall we poorer be, for giving to Him What we have received from His hand?

The best we can do, will only be done When His strength is the power within;

The best we can be, will never appear Till we lose ourselves, wholly, in Him.

They take us, dear Lord, all we have, all we are And make us the best that may be;

May we live, then, for Thee, be filled with thy love And reveal to the world only Thys.

SELECTED.

Oriental Missions on the Pacific Coast.

1. Q.—Where is our oldest Oriental mission, and when was it opened? A.—The Chinese mission in Portland, Oregon. This was opened in January 1891.

2. Q.—What are the forms of work in the Portland mission? A.—Evangelistic, night school.

3. Q.—What are some of the results of this work? A.—More than one hundred Chinese have become Christians and several have returned to their native land as ministers of the word of God.

4. Q.—Where are the other missions for Orientals? A.—There is a mission for the Chinese at San Francisco and mission work for the Japanese at Berkeley, Los Angeles and San Bernardino.


6. Q.—What special mission work is done for the Japanese in Los Angeles? A.—A Japanese Christian Institute has been established. There is also evangelistic work for these people.

SELECTED.

EUSTACE SHIRLEY.

A friend, writing concerning his own experience, says: "I gave ten cents for Foreign Missions about 1900. In 1905 I was willing to go. Now I want to be in spurs of a native worker. My prayer is for a Living-link church." This helps to illustrate the growth of many loyal friends in the work of world-wide missions. Despite not the day of small things, but look forward and work hard for greater things or the spread of the great kingdom of God.

THE MISSIONARY INTELLIGENCE.

"The fear of the Lord is clean, enduring for ever."
Christian Education

Southern Christian Institute.

Robert Gooden, recently returned missionary from Liberia, delivered an interesting address on that country, at the chapel Sunday morning. He also spoke at the Edwards church in the afternoon of the same day. Both audiences were much interested in and appreciative of the vivid word pictures the speaker seemed so well able to give them.

Mr. and Mrs. John Simmons were at the services held at the chapel Sunday morning and visited with friends on the campus during the day.

Mr. Arland (Saunders, former Supt. of Agriculture at the S. C. I., is to be married today (Oct. 19th) to Miss Imogene Stewart of Grand Bay, Ala. They will visit the Institute on their way to Franklin, Indiana, home of the groom.

Ruby Ruthie Lewis of Vicksburg, Miss. and Bertha Holt of Houlton, Tenn. are among the students to enter school this week.

An unusual number of students are taking private music lessons this session. The opportunity for these is indeed too good to miss. State Missionary Convention which is just at the time. We are learning and craving for your modern forms of civilized life, but how can we adopt them unless one shows us how? We want to teach and civilize all our citizens equally alike, but how can we unless we first taught how to do so?

A little more than 91 years ago you took us from under the thrall of slavery and sent us back to our father-land ignorant and even deficient in our religious knowledge. A little more than 68 years ago you put us out upon the great sea of nationality with no pilot to guide us. We know not whether we go. Now what are you going to do? Are you going to let us wander and drift on rocks, or are you going to help us shun the shoals and rocks—which? Suppose you were giving your son a swimming lesson, would you take him out into a channel and say "now you'll have to swim or the fishes will eat you," or would you first show him how to paddle with his hands and kick with his feet? Yes, we are of a different race, but we are all from one common stock of ancestry. Christ said "Go ye into the world and teach all nations." You have had many centuries ahead of us. Now God expects us to help him —"teach all nations."

About four thousand years ago Africa lead the whole world in civilization. It was from Egypt, during the reigns of the Ramesses that ancient civilization originated. It made its way northward, where it came to its zenith. There it commenced to be improved. Take for instance the Roman statue as compiled by Justinian, the Roman emperor, in A.D. 527, from which the constitutions of all European nations are more or less parts. Finally in the 15th century civilization found its way over into the western hemisphere. Now why not remember Africa, the old bridge that once carried us safe.

Africa needs your help in every-way. Especially does Liberia. England and France are watching us with eager eyes, anticipating the day when we shall fall into the snare of deficiency and they may divide us up. Our salvation depends upon the pace we take in this great march of modern civilization. But until we educate and train the heathen, and until we ourselves attain to the dexterity of modern civilization, then, and not until then, shall we be able to sail our little ship of state alongside of those of our sister nations. Will you not lend us a helping hand? Will you not?

—(To be continued)—

From the Banks of Old Kentucky.

Between hours, waiting for train we write. Closed good two weeks' meeting at Germantown, Ky.

This happy little "burg" lies half in Mason and half in Bracken county. Beginning with a good audience, which continuously shifted and grew till the close, we preached nineteen sermons. Brother Hathaway, the pastor and minister of long and pronounced standing, did the "rounding up fore and aft" work. Attention and interest never lagged.

Delegations from other villages, from five to twelve miles distant, came and took part in the service. The spirit was the very best.

Communion on Sunday was a spiritual feast, nothing to detract from the real meaning of the service. The moments spent there were life giving and soul reviving.

We were housed at the same "Preachers Home," Brother and Sister Commodore's. It was indeed a home to us while there.

There are some useful sticks in this church and we shall aim to keep in touch with them. The S. S. and C. W. B. are active and anxious to push on. During the meeting, six were added to the saved and something over one hundred dollars was raised for all purposes. They are a happy, worthy people. We are enroute to Carlisle.

More next week.

C. H. Dickerson.

I recall with horror at the ferociousness of man. Will nations never devise a more rational umpire of difference than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands,"and of the labor of millions of our fellow creatures?

—JEFFERSON.

My first wish is to see the whole world at peace, and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.

—WASHINGTON.
Sunday School Lesson for November 5.

SHIPWRECKED ON MELITA

ACTS 27:38—28:10

Golden Text:—Jehovah redeemed the soul of his servants, and none of them that took refuge in him shall be condemned.

Time:—November, A. D. 50. Paul was at Malta three months, from November to February.

Place:—A bay on the north shore of Malta.

INTRODUCTION

In the last lesson we studied about the difficulties the ship met with on the way to Rome. The storm had put the company of travelers in a very dangerous position. Much that was carried on the ship had to be thrown overboard. The last of the cargo was wheat. The wind drove the ship and at last it turnated and wrecked. Some swam to shore, others made their way by use of boards and broken pieces of the ship. In the voyage of life, there are contrary winds. These interfere with our hopes. Hard duties come, heavy burdens, sickness, disappointment, poverty and failure. All must face some of these winds.

Sometimes we must cast over some things that hinder the voyage; some of our cares, our pleasures, or maybe wealth.

There is great danger of making a wreck of life. We need Jesus as our captain. We need to look earnestly into the Bible as a chart to keep us in the right way.

The people of the island received the shipwrecked company with kindness. It was the kindness that was shown on the ground of humanity. It was like that of the Samaritan. The difference of rank and race did not enter in. These people had an occasion to do real service. We are to remember that this came about thru Paul. All served, all fed, Paul won the interest and respect of the people and recommended the Gospel.

D. R. B.

Aaron's Run, Kentucky.

Dear Editor:

Please allow me space to report the work of our Sunday school. Last Sunday was our missionary day; preaching at 11 o'clock by Rev. Jones of Fair View. At 1 o'clock we went to the school room where dinner was served and at 3 o'clock we listened to a most excellent sermon delivered by Rev. B. F. Gauff of the Baptist church. Our superintendents, C. H. Johnson, followed him with a touching invitation. Eight came forward and made the good confession. $22.07 was raised. The collection was then taken for the school. Those who gave one dollar for the school are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lizzie Evans</td>
<td>$1.00</td>
</tr>
<tr>
<td>Lizzie Paton</td>
<td>$1.00</td>
</tr>
<tr>
<td>J. T. Evans</td>
<td>$1.00</td>
</tr>
<tr>
<td>Curtis Johnson</td>
<td>$1.00</td>
</tr>
<tr>
<td>Ben Davis</td>
<td>$1.00</td>
</tr>
</tbody>
</table>

We are now mailing to Rev. Lehman $10.00 for the school. Hope to do more in the near future.

Signed

Maggie Johnson

J. C. Fields

Junie Downey
THE LIVING INFLUENCES OF JACOB KENOLY.

By R. A. Gooden

Brother Robert A. Gooden who has rendered two years of efficient service at the Liberian Christian Mission, has kindly consented to give a write-up of his work in Africa, and of other phases of interest in connection with the mission field. Occasionally an article of his will appear in The Plea.

That Jacob Kenoly has done a splendid work in Liberia is generally known, but many of those who have read or heard of his work can form but a vague picture of what it meant to him to start the Christian Mission at Schieffelin, Liberia, and nurse it in its infancy until it reached the stage where it was taken into the protecting arms of the Christian Woman's Board of Missions.

To one who has had the privilege of visiting the scene of his labors and hearing from those around the story of his life as it was lived among them, and learning too of the conditions under which he did his work, there must come the conviction that he had a noble purpose constantly in his mind and that his every energy was expended in the accomplishing of that purpose. He seemed to have thought only of the building up of an institution of learning that would prove a great source of blessings to the benighted and neglected sons of Africa.

The materials with which he started were very poor—three or four boys without any training and a great forest that needed both tools and much labor before it could be cleared. And of no less importance is the fact that he was at this time considerably weakened by the African fever and had an almost insurmountable wall of prejudice to get over before he could hope to gain the confidence of the people. His poverty led the Liberians to the belief that he was a criminal who had escaped from America and was taking refuge there, and like the people of the island of Melita who thought that the viper which fastened itself to Paul's hand was a punishment for crime which he had committed, so these might have thought, ever set his feet on African soil.

Even before he had a shed on the grounds now occupied by the mission, in which he could teach, Mr. Kenoly had begun his work of unifying those around him. I am told by those who had been with him during his lifetime there that in those early days he taught school in the little village of Schieffelin and at the mission house when the children were gone home for their dinner, he would go along the paths where there were to be found lots of guavas and daily make his dinner of these wild and not very pleasant or digestible fruits.

After he had secured the beautiful place by the ocean where the Mission now stands he had to start almost single handed at the clearing of the forests, and without such tools as are generally used in the building of houses he built his first building, the one in which I lived for the first six months that I spent in Africa. Not very long after he had moved into this building he started the school building that is known as Ross Hall. The roofing for this building and some other materials were sent to him through the American Board of Missions.

To one who has had the privilege of visiting the scene of his labors and hearing from those around the story of his life as it was lived among them, and learning too of the conditions under which he did his work, there must come the conviction that he had a noble purpose constantly in his mind and that his every energy was expended in the accomplishing of that purpose. He seemed to have thought only of the building up of an institution of learning that would prove a great source of blessings to the benighted and neglected sons of Africa.

The change from four or five boys to fifty-four would speak well for a teacher anywhere, but it must add force to our appreciation of what has been done when we take into consideration how it was being done and the scanty means that were available for doing it. His meat supply was drawn chiefly from the woods around him and this had to be gotten mostly in the night when the deer and other animals came out from their hiding places. To keep up a supply from this and other like sources meant that a number of sleepless nights had to be spent in the enterprise and a number of them were fruitless nights. As a means of encouragement to the boys who had to be out in the night after working hard during the day, Mr. Kenoly would take from them only a half of whatever animal they had succeeded in killing and he would pay them for the other half.

In the production of grains and other articles of food that are grown locally there, Mr. Kenoly not only provided food for his boys and those around him but he gave also to the surrounding district an example of what could be done and there are some who are now being profitted by the example that he set for them and the dead his influences are still alive and working in these. But the extent of the influences that were set in motion by his life and works in Liberia is more than could be dealt with in an article of this kind.

There is not a family around Schieffelin but is directly or indirectly made better by the life that he has lived among them.

It has been my privilege to meet some of the boys who were numbered among the fifty-four at the Mission at the time when Mr. Kenoly was drowned, while trying to get fish with which to feed them, and I feel safe in saying that there are some among them who have caught the spirit of their teacher and he will still live to bless other lives through theirs. True it is that some may have drifted backward but, lest this thought be permitted to cast a gloom upon a life that was so well spent, let us remember that among the chosen twelve of the Saviour there was a Judas.

Most of those with whom I have spoken while in Liberia about Mr. Kenoly speak of him as "teacher" and it seemed to me as I spoke with some of them that the teacher though dead was still teaching them. Among those who knew him it was common to hear the expression, "If he was alive," This shows that he was being looked upon as the one who would lead them to higher grounds.

His death, just at the time when he was beginning to see the results of his work, has been a great loss to the people whom he desired so much to uplift but like all other loss, this is not without its gain, since it has been one of the means of bringing before the eyes of the Christian Churches of America the opportunities and possibilities that are ours in Liberia. We have there the open doors to a country where men, women and children under the bondage of many centuries of superstition and sin are stretching out their hands to us for help. Whether or not we listen to their cries, the knowledge comes to those of us who are crowned with a Christian civilization and enjoying those blessings which can only come to a nation or individual through the love of Christ and the power of His gospel, that these people are dying without a knowledge of Christ.

"Tis well, if on life's stormy sea We glimpse the Christ of Galilee; Our hope in life, our life in death— The humble man of Nazareth. He stood between us and despair; He bore, and gave us strength to bear."
Kerr, Arkansas

Orbituary

Dear Editor of the Gospel Plea:

With deep sorrow, we record the death of our beloved, Mary Birt, who departed this life, August 16th, 1916. She moved from South Carolina with her parents when quite young, and was nearly thirty years ago.

She obeyed the Gospel when she was in the prime of life, under the ministration of Elder J. C. Gluyden, in 1891, and was always ready to do her part. She stood firm in the faith until death. A great deal of her conversation was that she wanted to see the church advance.

She was a good woman, and sustained a great loss in her death. God grant it is heaven’s gain.

She leaves a husband, one son, three step-children, one sister, four brothers, and a host of other relatives and friends to mourn her departure. Elder W. M. Martin conducted the funeral. She was laid to rest in the Parridge Cemetery.

On August 16th, 1919, Brother Paul Williams, one of our Gospel ministers, departed this life. Brother Williams obeyed the Gospel in South Carolina about fifty-two years ago.

He moved to Arkansas nearly thirty years ago and united with the Parridge Christian Church, where he remained until his death. Brother Williams was a strong advocate of the Gospel. He certainly loved the church. Sunday school, and auxiliary and was faithful until his health failed.

He was a good citizen and was highly esteemed by all who knew him. He will be missed among us. We sustain much loss in his death. We trust it is heaven’s gain.

By his request the following ministers participated in the funeral: namely R. T. Martin, H. Martin, M. M. Bestick, M. Thoms, J. C. Guider, W. M. Martin, and also sister Sarah L. Bestick.

Bro. Williams leaves a wife, five children, and a host of relatives and friends to mourn his loss. He was laid in his family lot at Parridge Cemetery.

Johnnie Bestick.

"Breathe, Oh breathe thy loving spirit
Into every troubled breast:
Let us all in thee inherit,
Let us find thy promised rest."

Our New Fall shoes are here for Men and Women, at prices you always paid.

STYLEPLUS CLOTHES $17

"The same price the nation over."
The Nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY,

P. C. BANSTON,

EDWARDS, MISSISSIPPI.

THE GOSPEL PLEA

"Within thy house, O Lord our God
In glory now appear;
Make this a place of thine abode,
And shed thy blessing here."

WANTED:

More subscribers for this paper, The Gospel Plea.

Address,

Gospel Plea Office,

EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

Call and see us.

W. G. REDFIELD,

Edwards, MISSISSIPPI.

IF YOU DESIRE
to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guarantee Fund of the State of Mississippi.

Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS

EDWARDS, MISSISSIPPI.
HELPFUL
To All

The World Faces a Crisis

It has been our privilege to attend the International Missionary Convention at Des Moines. This was a series of conventions. The first day was a presentation of the work done by the Christian Woman's Board of Missions; the next day the work of the Foreign Missionary Society; the next the work of the American Christian Missionary Society; the next the National Benevolent Association, the American Temperance Board, the Board of Education and the Christian, Endeavor. Besides these there were general interests like the General Convention of the Churches and the Men and Millions Team.

Each one of the interests was complex in itself. The Christian Woman's Board of Missions, for instance, has some six or eight separate departments. The Foreign Society has missionaries in almost all of the real heathen nations. The American Society has its home missions and Sunday school work.

Now the thought that came to us as we heard each one of these was, that the impact of the nations of the earth with our vigorous Western Nation, that calls itself Christian, has come. But this impact is yet in its first stage, the stage of the clash of ideals. Whether the other stage, the impact of force, will come depends entirely on our conduct in the period of this first impact. As the speakers in eloquent words spoke of the crisis in their respective fields, we said, this is true in all of the fields. It is as the God had said to the nations through us, "Fear God, and give him glory; for the hour of his judgement is come," proclaim the eternal tidings "unto them that dwell on the earth, and unto every nation and tribe and tongue and people." We, who profess to be Christians constitute God's battle line. The missionaries at home and abroad are the skirmish line, the Christians in the home churches are the main army in the trenches. But what are we against so many? Perhaps not more than ten percent of our nation can be counted upon, for real service, and our nation is less than ten percent of the so-called civilized nations, and the so-called civilized nations are not more than fifty percent of the heathen nations. Why are we among so many? But this battle is not to be won by the multitudes. Like Gideon, it would perhaps be better for us to thin out than to seek more. If our faith is so small that we must rely on numbers, we are out numbered any number. If we fail God in the battle of faith, then he will have to resort to the methods he used at the beginning of the "Dark Ages" when he sent the barbarian Goths and Huns to overrun the provinces of the Church when the Christians were compelled to preach lying flat on their backs. God means for the whole world to be made Christian now. If we do not do it as volunteers he will make us do it as conscripts. At present we have emigrants from all the nations of the earth. If we give these the proper training and send our choicest sons and daughters to the heathen nations, the work of this generation will be great; if we do not do these things but rest in our wealth, then before the year 1950 the Japanese and Chinese and Turks and Russians and Poles will be marching through the streets of Chicago and Washington. Oh, but says one, we will prepare against such an eventuality! "Preparedness" is a hindrance rather than a safeguard when God moves, his mighty hand because a nation failed him. When Belgium allowed her Leopold to brutalize the people of the Congo when he could have bought them, all her preparedness but lead to the more certain disorganization of her fair state.

Now, none of us can answer all the calls of the mission fields, but we can answer when our names are called. There is a field where each of us is pre-eminent and there we must answer, "here am I". On the Sunday before Thanksgiving all the Negro Churches and Sunday Schools are called upon to give their best (1) to General C. W. B. M. work at home and abroad. (2) to the special funds for schools and (3) to the great Sunday school work under Prof. P. H. Moss. State and district evangelists should make an effort to reach every church in their district. Let us see now how many of the total of six hundred we can enlist. Write letters to them, or go and see them. Tell them the Master has called them. Let no carnal notion like trying to "show what I can do" hinder any man. It was the fear of this very thing that made Gideon send home over thirty thousand. If that is your motive, God doesn't want you. This world task must be done by a united people in simple faith.

If on the Sunday before Thanksgiving, or soon thereafter, every one of the six hundred churches and Sunday Schools would assemble and pray earnestly for the Master's work and then teach its membership what it is and solemnly give one dollar each, God would say to them, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will set thee over many things." But if they are not faithful in this, how can they complain if they are bound hand and foot and cast into the outer darkness of human affairs. One of the biggest tasks before America today is to give spiritual direction to the ten million American Negroes. The Christian Negroes must necessarily take a leading part in this. It is a call from God and we dare not fail to heed it.

These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
To send their sons to make the world
One nation with nation, hand with hand.

Unarmed shall I live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies;
And every life shall be a song.
When all the earth is paradise.

There shall be no more sin nor shame,
And wrath and wrong shall be forgotten;
For man shall be at one with God In bonds of firm necessity.

J. Addington Symonds

"An old sea serpent used to rave
And fiercely roam about;
He hit a prohibition wave
And that's what knocked him out."
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and on the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ... Per Year $1.00.

Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 271

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 271, you have four weeks to go.

Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 11, 1916

Personals and Editorials.

Brother H. D. Griffin has received a unanimous call to the Nicholasville, Kentucky church and he has accepted it and is at work there now. We look for good things from Kentucky now that Brother Dickerson is in the Evangelistic work.

Taylor, Texas.

Many thanks to the church and pastor for the loyal and benevolent treatment of delegates and visitors to the recent state convention held in Dallas. They will ever be remembered.

May all the churches get busy now for a good year's work and the largest and best convention in this city, next October. If you want to keep up with our work, read the Gospel Plea.

Yours, M. T. Brown

Knoxville, Tennessee.

The members of the Payne Street Christian church observed their first Health Day this year, Sunday evening, Oct. 15th at which time a full and appreciative audience was out to hear Dr. H. M. Green, M.D. and Dr. J. King, D. D. give in their own simple way instructive lectures on the "Care of the Body and Teeth". Dr. Green implanted into the hearts of his hearers the necessity of eating less and drinking more water if they wished to be Methusalems. Dr. King made it very emphatic that to have health you must keep the gate-way to the stomach clean and clear, and in order to do so the teeth must be carefully looked after. As a step in time saves nine. Both lectures will be 'long remembered and practiced.

The members of Payne St. remembered there pastor and family with a family party, Monday night, Oct. 16th, and the pounds ran into sacks of flour and all the edibles that could be mentioned. It goes without saying that it was gladly received by the pastor and family and an invitation to "come back just when you feel like it" was extended.

Blanche Hoagland, writer.

Columbia, Missouri.

We are still in Columbia, Mo., though we have not been able to do any mighty work. In the membership here are some very splendid men and women who, when trained, will make very efficient workers. The chief element that enters into the constitution of efficient Church leadership is that of having the love and spirit of our Lord.

If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains but have not love, I am nothing, etc. (1 Cor.13:18; Phil.2). In our Church school, since Oct. 1, we have been using the graded lessons. We hope, by the first of the year, to have organized a teacher training class.

Last week we visited the church at Fulton where W. H. Bowen ministers. He is principal of the public school there. A useful and busy man is he. He has led this splendid church unto the erection of a splendid brick church edifice—he leads them on. We found him in the midst of a big revival, ably assisted by R. E. Pearson of Paducah, Kentucky. Brother Pearson was preaching able sermons, characteristic of the Kentucky sage. No one can come into the "charmed circle" of his presence and hear his able sermons without having sufficient apology for the Paducah church being the "Model Church for all Negro Churches of America." May his tribe increase. Paducah is to be watched. A "new boon" will come from there soon.

Bros. Bowen and Pearson are indeed able men among us and should be materially felt by our Brotherhood.

W. M. Simmon.

Jellico, Tennessee.

Dear Editor:—Please allow me space in your paper to say something concerning my work in the ministry. I labored with the church at Crab Orchard, Ky., until the second Sunday in August. We had a rally that day. We raised $25.95. The church had gotten behind with my salary, so I demanded $16 of that money. They paid it, but two of the members told me to take up my Bible and walk, that they would send me the remaining part of my salary by mail. I said, "Brethren, this will never do, to take the shepherd from his sheep this way, let me come back the fourth Sunday and finish out the month and preach my farewell sermon." "No, no," they replied, "that will mean more money, walk now, and some day we will send for you. We must cover our church, we cannot do it and pay you $16 per month." I hope the evangelist will send this church a good, cheap preacher. I cannot say how cheap he will have to be, for I thought I was cheap, but he will have to come down cheaper than I or he will not eat any of their good apple pie. These are good people and they need a good cheap man to lead them. The church here demands all my time except the first Sunday of each month, when I serve the church at Barbourville, Kentucky. The membership is small but by the help of God, I mean to make it large if they will only give me a chance, which I believe they will. There are good people there.

Elder Isaiah H. Moore conducted a two weeks meeting there in September and raised $20, had three additions, one for baptism and one for membership. I mean to make it large if they will only give me a chance, which I believe they will. There are good people there.

I am going to take these mountains for Christ! We had a rally here last Sunday, October 29th, and raised $50. It rained all day. You ought to have seen the people coming through the rain to church. When all is collected we will have $70. The church is free from debt. We will have a burning of notes this Sunday in November. Mrs. Lucy Jones came from Kentucky and brought us $6.00, which we appreciated so much. She was with us in the morning services and left on the four o'clock train for Kentucky. I wish we had more sisters in the Christian Church who, when they hear of the Church of Christ struggling to get out of debt, would get on a train and ride about seventy-five miles, pay their own fare and give $3 when they get there. Mrs. G. M. Gove told her about the rally. We have our church divided into two clubs. Mrs. Abe Beed is president of the Rising Sun Club. Mrs. Tom Little is president of the Gospel Traveler Club. These sisters are doing excellent work. We are going to observe Jubilee Rally day Sunday before Thanksgiving. We are going to make this a great day. Our church is in a good working way. We have forgotten about hard times and are doing things.

L. H. Tate.

The man who can take defeat and then come back for more is the fellow who wins.

—Woodmen Recorder
REPORT OF JUBILEE FUND TO OCT. 1916
FOR GENERAL C. W. B. M. WORK.
Tennessee Convention by A. J. Hill, $31.63
Church Period,........ 11.50
S. S. Period in 1915,..... 3.00
Texas Convention, by M. Knight,
C. W. B. M. Period,......... 2.00
Bible School Period,......... 4.50
Y. P. S. C. E. Period,......... 2.00
Church Period,........ 7.35
Georgia, M. Summers on pledge,...... 1.00
Mississippi, a friend,........ 1.00
Total this time,........ 58.28
Total this year,......... 62.78

FOR JARVIS CHRISTIAN INSTITUTE
W. J. Fuller, on pledge,........ $5.00
Texas Convention, by M. Knight,
C. W. B. M. Period,........ 53.78
Bible School Period,..... 14.95
Y. P. S. C. E. Period,......... 7.05
Church Period,........ 47.22
Total this year,........ 128.00

FOR CENTRAL CHRISTIAN INSTITUTE
Mt Sterling S. S. on pledge,........ $10.00
Total this year,........ 79.60

FOR AFRICAN WORK
Julia Flowers, Hermanville, Miss. 1.00
A. V. Jones, Hermanville, Miss. 1.00
Total for African work,........ 2.00

FUND STATEMENT
For J. C. I........................... $128.00
For C. C. I........................... 79.60
For General C. W. B. M. work,......... 62.78
For A. C. I........................... 8.52
For S. S........................... 8.00
For Africa,................ 2.00
Total this year,........ 288.90
Total in Jubilee Fund,........ 9102.49
Amount yet needed to make $20000.00,........ $10897.51

Our readers will see that we have now passed down to ten thousand. Is it too much to expect every one to pitch in and raise that ten thousand this year? It will be an easy matter if every church comes to the rescue and all those individuals whom God has blessed with something of this world's goods give gifts worth while. A few men are seriously studying about making an annuity offering. Do you know what an annuity is? Suppose a man or woman is fifty or sixty years old and has some property. If that person will give it to the C. W. B. M. by annuity, they will give you six percent interest on it while you live. Thus you have the benefit of it while you live and that without care of yours, and when you die the gift is made without a will.

It is interesting to see that the amount is now nearly three hundred a month before the time of the Jubilee offering. It is a good indication. Send all money to J. B. Lehman, Edwards, Mississippi.


SOUTH CAROLINA
Conference, William's Chapel (Baptist), Ehrhardt. $1.25
Institute, Three Mile Creek, Ehrhardt, 5.25
Conference, Poplar Hill, Ridgeville, 3.35
Institute, Galilee Holly Hill, 4.00
Institute, Green's Chapel, Charleston, 0.65
Institute, Keans Neck, Dale, 2.70
S. S. Convention, Varnville, 5.50
Conference, Antioch, Varnville, 0.65
Total for South Carolina, 23.35

KENTUCKY
Rally, Central, 16th, Chestnut and Hanceck Sunday School, 4.05
Institute, Lawrenceburg, 2.00
Conference, Midway, 2.50
Conference, Lexington, paid expenses of Secretary while attending the Field Worker's Conference.
Conference, Paris, 1.35
Institute, Little Rock, Paris, R.F.D., 5.00
Institute, Mt. Sterling, 8.00
Winchester, 2.50
Carlisle, 2.60
Millersburg, 3.25
Germanstown, 6.50
Nicholasville, 4.00
Danville, 3.00
Houstonville, 2.55
Purdue, 7.65
Winchester, 0.96
Conference, Hopkinsville, 1.50
Bible School Convention, Lexington, 15.00
(In paid secretary expenses while attending the State Convention, (white) the offering made by the T. T. Class.)
Total for Kentucky, 71.49

ALABAMA
Conference, Mt. Willing, 0.30
" Big Union, Calhoun, 0.55
" Salem, 1.25
Institute, A. C. I., Lum, 1.00
S S. Dist. Convention, Matthew, 1.00
Total for Alabama, 4.10

TENNESSEE
Institute, Lea Ave., Nashville, 10.00
" Clarksville, 1.50
" Franklin, 1.95
" Murfreesboro, 1.00
Conference, (Baptist) Shelbyville, 0.75
" 2nd Christian S. S. Shelbyville, 60
" Knoxville, 2.05
" Holz'sville, 2.00
Total for Tennessee, 20.55

MISSISSIPPI
Bible School Convention Hermanville, 5.00
Institute, Port Gibson, 1.25
Conference, Provident, Tillman, 0.10
Conference, Forest Grove, Patterson, 0.20
Total for Mississippi, 6.55

ARKANSAS
Bible School Convention, Pea Ridge, 12.14
Lecture Christian Endeavor, 0.57
Personal offering for Bible School work, Mrs. S. L. Bostick, 5.00
Total for Arkansas, 17.71

MISSOURI
Bible School Convention, Hannibal, 5.00
Church Convention, Hannibal, 2.50
Total for Missouri, 7.50

KANSAS
Bible School Convention, Kansas City, 5.00
Church Convention, Kansas City, 5.00
Institute, Third Church, Kansas City, 5.56
Total for Kansas, 15.56

TEXAS
Bible School Convention, Greenville, 5.00
Conference, Jarvis Christian Institute, Hawkins, 2.00
Total for Texas, 7.00

ILLINOIS
Institute, Second Church Bloomington, 2.50
Institute Second Church Jacksonville, 2.00
Institute, Armour Christian Church, Chicago, 5.20
Total for Illinois, 10.20

VIRGINIA & W. NORTH CAROLINA
Bible School Convention, Piedmont District, 9.00
Personal offering. Miss Ella Dillard, 50
Institute, Richmond, 1.00
Total for Piedmont, 10.50
Eleven states have given a grand total, $194.98
Last year our total receipts were $172.98
Net gain, $21.60
It is gratifying to note a little gain over last year's receipts. I am quite sure that we are awakening to larger things and another year will show a larger gain. The call is for more workers on the field. If our schools give largely on Bible School Day, the time will not be far off when this call will be answered.

If any state or school fails to receive proper credit, please notify me for correction.

P. H. Moss.
Benediction of Society's.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thus Jesus Christ our Lord.—AMEN.

---

**CHRISTIAN WOMAN'S BOARD OF MISSIONS**

**THE GOSPEL PLEA**

**Dallas, Texas.**

Dear Sister:—

The convention is past and we are now at our respective homes. Never before have we had such a convention. The spirit exhibited was most beautiful. To me, it means we have taken higher ground, and have looked at a larger vision. This being true, we will attempt larger things and accomplish more. Do you know how dearly beloved I am inspired to ask you for larger gifts, for Thanksgiving? You know why you responded so liberally to my appeal before the convention. I know now, since you have been strengthened by the Christian fellowship exhibited there, that you can better understand the need of larger gifts. Oh, how I love you for that! Christ bids me love you and I willingly obey. You know this great work of ours is just so big and grand that it sometimes fills me with awe! Just think, the eternal salvation of millions of souls rests in my weak mortal hands and in yours, dear sister, and in yours, dear brother. Will you, in childlike simplicity, hold out your hands to God that he may use them in saving the world?

I will, and I know you will. God needs your gifts, will you give cheerfully? I know you will, because you bear the name of His Holy Son. How great is the responsibility that rests upon us! And yet how we love it! How we praise the Lord that He looked upon us to use in His great plan of redemption! How glorious it is to be counted worthy to give gifts to the King of Kings!

I am praying for you, dear brother, dear sister, that you may see the blessedness of offering to a merciful God your gifts with cheerful hearts.

Lovingly, Yours in Christ,

Fannie L. Johnson.

---

**Hermanville, Mississippi**

Dear Editor:—

The fourth Sunday in September I visited Hermanville. Eld. J. Miller is pastor. They were closing their revival meeting with great success. Eld. Miller preached an excellent sermon.

Oct. 1st, I visited the Methodist church about fourteen miles West of Carpenter, Miss. where I found a number of Sunday School scholars and a few of the faithful members of the church. I told them about the work of the C. W. B. M. The following gave their names: Mrs. Mattie Lee, Mrs. Lizzie Brooks, Mrs. Mattie Collins, Mrs. L. C. Collins, Mrs. Brooks was made president. They gave the writer 35 cents. These women were anxious enough interested in the work and asked me to come back the following Sunday. I hope to visit them again soon.

Oct. 8th, I visited Forest Grove church where Eld. Smithers is pastor. I found the faithful few still at work. This being pastoral day I was allowed to speak about fifteen minutes, after which Eld. Smithers spoke a few encouraging words to our Mission Workers. They gave the writer 76 cents.

The 14th and 15th, I was with the S. S. Quarterly meeting at Grand Gulf. The meeting was not good. On Sunday Eld. N. D. Yarbrough preached a good sermon. Text: "Casting all your care upon him; for he careth for you." I was allowed to speak a few minutes concerning my work. We took up $1.00 for the Auxiliary and the sisters gave me 50 cents, I sent $1.00 to the General fund and 50 cents to State Development Fund. These sisters promised that they would not get behind anymore. I hope they will not.

I had planned to be at Pine Grove on the 22nd but on account of the death of my sister-in-law's daughter, Minnie Mitchell, I did not go. This young girl had only been married four months. She died at the early age of 17. Our hearts go out in sympathy to this mother.

I hope each Auxiliary will make their reports promptly. Let us not forget the next C. W. B. M. quarterly meeting at Mount Zion. Let us plan to make it a success.

Yours,

Sarah S. Blackburn.

---

**Paris, Texas**

Dear Editor:—

Please allow space for the following to the brethren of the state of Texas.

We have just returned home from what may well be called in many respects the best convention yet held among us, although the attendance was not as large as it had been at other times and the convention met when it should have been from a financial point of view. Very few of our congregations represented in it. Brethren who have been regular in their reports heretofore failed, for some reason, to make any report and we certainly miss their fellowship but we console ourselves in the belief that unavoidable hindrances caused this. Beaventum, Vine Grove, Bay City, Lyons and Belville have always been too loyal for it to have been otherwise. I believe that if there were anything in the management of the af-

fairs of the convention which were not satisfied or that would tend to keep them away from the conventions, they would have called upon the secretary to explain. At any rate this would have been the proper thing to have done.

But this convention is a thing of the past. We turn our faces toward the future—to the work of the ensuing year. The assortment of each individual disciple in our brotherhood in the great task to which the Lord calls us and which, under him, we have planned to do, is of first importance. This work cannot well be done in its completeness without the fellowship and cooperation of our entire brotherhood.

This work is of such a nature that it should appeal to each disciple. It is a work inaugurated by the Master and he calls, "Take my vineyard and work and whatsoever is right I will pay you." Those of us who have named him Lord have agreed to perform this task to the best of our ability. This is not to be regarded simply as a call to duty by our State-Board. It is that and much more. It is the call of the Master. It is the call of those who need the Gospel to be unfolded to their eyes. In fact it is the great world call to each individual disciple for the best within him. I am quite sure that had our absent brethren been in attendance at the convention, and heard the many good things that were said concerning the work, and could have witnessed the prevalence of the spirit of peace which characterized the actions of all present, and also have become acquainted with the president and his family and other energetic workers of Jarvis Christian Institute, they would have gone home with new resolutions to do all in their power to help bring to pass the great task to which we have set ourselves.

We have heretofore given, from time to time, of our means to assist in starting for our mission stations at Dallas and Ft. Worth, which have been struggling for existence for some years, often times without a leader, and perhaps we have felt that it was a waste of time and money, that they would eventually fail; but now both have strong young men from our schools as their leaders and no one can measure their possibilities if these people really understand the situation. Now, you have in a way and to some extent had fellowship in making those two Christian men. One of them is a native of Texas, coming from one of our very best Christian families, reared on a farm, and is an enthusiastic worker at the head of our Christian Endeavor Movement. He is full of promise and may become the Moses of our cause in this state. Bro. Coleman is no less enthusiastic and full of promise and our work in Dallas under his leadership should in ten years become second to none. The future, life and work of these two men is worth over and over again all that we have done in making them. These facts, coupled with our Great Educational Institution (The Jarvis Christian Insti-
tute), which is destined to become the greatest institute in the South West, is a challenge to every disciple in the state. What is your attitude toward these things?

According to the action of the convention the question of employing an evangelist was left with the State Board and after careful consideration by the Board it was thought to be unwise to take any action along this line, for the present at least. The convention also asked, through the future work committee, that each Christian give $1.00 this year for state missions, and each one will be urged to render this service. There is no people who pretend to do a like work who ask so small an amount from their members, but as a rule they give much more than this.

There was reported in our convention the following amounts:

For Jarvis Christian Institute $143.00
For Printing 17.00
For State Missions 78.88
For General Education 13.75
Total $244.53.

Now I am sure it is clear to every one that we are losing sight of our missionary work and apparently giving our attention to our schools. This must not be. I do not mean to say that too much is being given to our schools. Not by any means. We should give much more. But I do mean to say that we should give much more for state missions than we do. Having been retained as your corresponding secretary, I shall be my earnest endeavor to do all I can to serve you properly and faithfully and I hereby solicit your faithful cooperation in this work. Your pastor or leader will call your attention from time to time to the needs of the work and I would insist that you comply with his request. Thanking you for the cooperation which you have given and asking an increased continuation of the same.

I beg to remain your most obedient servant,
Moses Powell, Cor. Sec'y.

Christian Education

Southern Christian Institute.

The school feels the need of copious showers to fill the many cisterns on the campus, all of which are fast going dry.

B. C. Calvert, who has been holding a revival meeting for the church at Edwards, was a visitor at the college chapel one day last week. He was accompanied by P. H. Moss who, because of his nearness, is often a welcome visitor at the school. Both gave interesting and helpful talks.

Prof. H. C. Reichel spoke at the Edwards church, Lord's Day morning. Dinner over, a very large delegation went to attend the afternoon services. P. H. Moss preached an excellent sermon and Miss Barraza and some of her pupils furnished music which added much to the meeting.

The revival at Edwards closed with a preaching service Sunday afternoon which Brother Calvert returned to his home in Jackson, Miss. His efforts had been much appreciated and enjoyed. There was one convert, Mark Green. The pastor of the church, H. G. Smith, arranged for the baptism to take place at the school at 12:30, Monday. A goodly number were witnesses to the administering of this rite which means so much to a life.

Medamase Craft and Bohart, Misses Gardiner and Fingar did shopping at Vicksburg, Monday afternoon, making the trip by auto.

The different literary societies at the school have now all entered upon their work for the session. The Burlingame Literary Society of the Community School gave its first program and community social on Saturday, the 25th. A debate on the question, "Resolved that Intervention of the United States Government is the best method of settling Mexico's strife." Our representative speaks on the affirmative, each speaker being allowed fifteen minutes.

Pres. Lehman is attending the state convention held at Holly Hill, South Carolina this week.


Martinsville Christian Institute.

We are now closing the first month of our school work. School opened Oct. 5th with a larger attendance than ever, and students are continuing to enter.

The Fayette St. Christian Church rally has created quite an interest in the members for success. The members of the church have been divided into ten clubs. Each club is to raise fifteen dollars. Prof. J. H. Thomas' club is in the lead up to date. This club has raised more than twenty (20) dollars. Altogether the clubs have raised $124.24 and are still work. If you want a live church give your members something to do.

The Smith Hall Literary Society was entertained last Saturday, Oct. 28th, by the Seniors. A nice program was rendered. The Middlers will entertain next Saturday.

Prof. J. H. Thomas preached a wonderful sermon Sunday morning, from the subject, "Clouds, Ancient and Modern," Text: John 15:22, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." Following this, two of the students took membership with Fayette St. Church.

We are glad to have Prof. C. A. Barry back in his class room, after a few days illness caused by an attack of acute inflammatory rheumatism.

The students and teachers of our C. L. and

rejoicing over the new location for the school. We hope to have in a few years plenty of room for our boys and girls. We are now crowded like sardines.

The best class of people in Virginia are anxious to see the last of November when their state will go dry. This will mean so much to those who have been praying and working to destroy the saloons.

On Sunday afternoon at 3:30, Prof. Thomas organized a Young American club for the boys. There were present thirteen boys between the ages of ten and fifteen years.

From the Banks of Old Kentucky.

"PAYING THE FIDDLER"

Hamlin town in Brunswick. The famous Hanover city, The river Wesser deep and wide Washes its wall on the southern side, A pleasant spot you never spied But then begins my ditty. Almost five hundred years ago To see the town folk suffer so From vermin, 'twas a pity! Rats! They fought the dogs and killed the cats, And bit the lilies in the cradles, Ate the cheese right out of the vats And licked the soup from the cool's own ladies.

Readers will remember the bargain made with the "Pied Piper" to rid the town of rats. The work done, the pay refused, the Piper charmmed and led a way all the children and "When they were through to the very last, The door to the mountain side shut fast." History repeats itself. Failure to compensate for services rendered, will bring deserved misery, shame and contempt. Wages are better than they have ever been since the war. Beesfleak, breadout and apparel of all sorts have likewise gone skyward. Two and three dollars per day can be made by the average unlettered, uneducated farm-hand. He has made no outlay of hundreds of dollars for preparation. He has a bank account, money for pleasure and is happy. The preacher who preaches the family's funerals, smooths the flames of anger that would burn up the average community, and gives seven days per week to pastoral duties is offered the paltry, measly sum of a dollar a day and gets that just once in a while, when twenty months over due, and then is expected to crouch and scrape and bow to everything on earth and look glad.

Refuse to pay the preacher, if you will. Your children will spell the calamity. Your (Continued on page 6, Col. 1)
Sunday School Lesson for November 19.

FROM MELITA TO ROME.


Golden Text:—I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Time:—Paul sailed in February A. D. 60, from Malta for Rome.

Place:—From Malta to Syracuse, a distance of 80 or 100 miles. From Syracuse to Rhegium one day’s sail, and from Rhegium to Puteoli 180 miles, and from this point to Rome by land, 140 miles. Nero was the emperor of Rome.

I. THEIR JOURNEY BY LAND.

Having rested seven days at Puteoli, Paul and his companions began their journey of 140 miles to the capital, the city of Rome. After about 33 miles they would come to the famous Appian Way, over which the Romans often passed in triumph. After journeying on for some distance Paul was met by a delegation of Christians from Rome. They had come at expense, and had come over a long distance. When Paul saw them, he thanked God and took courage. The friendly faces cheered Paul. The walk back to Rome was cheering. The Romans had much to tell Paul about the progress of the Gospel in Rome.

II. ST. PAUL IN ROME.

He was not put in prison. He was permitted to dwell by himself in his own hired house. He was coupled by a slight chain to a guard.

Paul explains why he was a prisoner at Rome. After he gave this reason some believed and some did not.

Paul was doing some of his most important work while here in Rome. From Paul in prison flowed a stream of influence which has broadened and deepened.

The apostle had an opportunity to speak to the soldiers and guards. They were doubtless changed every few hours so he would have a chance to speak to many of them. His intense earnestness would make a lasting impression on their minds. He also wrote epistles while in prison. These have been preaching all these centuries. No one can estimate the good that has come from the reading of these letters.

The lesson we are to get from this history of Paul is that we are to make the best use of our own opportunities. Many noble examples admonish us to do so. Persons born blind have over come their disability. Men imprisoned like Bunyan have done great things. Boys in poverty have succeeded in becoming wealthy and so, like Paul, all may in some measure rise above obstacles and do what often seems impossible.

D. R. B.

From the Banks of the Old Kentucky.

[Continued from page 5.]

How We Can Best Love Our College Mother.

R. H. Davis.

Every institution is founded on certain principles. Every institution gives to its students certain fundamental ideals, like a good or bad mother. Every institution expects her children to honor her by exemplifying in their lives, after they shall have reached the stage of maturity, the principles and ideals taught thru years of careful training. A student, then, can show his love for his mother college best by living and propagating the ideals and principles for which she stands.

To do this, the student must assimilate thoroughly while in college the ideals and principles taught. He must receive such a lasting impression that it will become impossible for him to fail to give continual expression to those ideals.

Let us take the Southern Christian Institute as a concrete example. She stands for the principles of morality and Christian character. She teaches love for that which is noble and best in human life and activities. She imparts the spirit of altruism and optimism. She places Christian character above all other things. She teaches a life of unselfish service for the good of others, instead of selfish ag-grandeur and the love of ease.

Every student who has the privilege and opportunity to drink at her fountain could not possibly show his love in a more appropriate way than to go back from whence he came, or to wherever he may choose, and by his life of unselfish service give to others, less fortunate, a taste of that which is pure, noble and sublime in life.

You may give back and send back every year hundreds of dollars to her treasury, and she needs your money too, but that could not and would not satisfy her if your life was a moral and spiritual wreck. That would be a violation of her laws, a disaster to her ideals and principles.

"The gift without the giver is bare," so likewise, your donation without character behind it is bare. True love for a mother can be shown only when the child lives for what she lives and idealizes what she honors.

Today, we can find men and women in Jamaica, and not long ago in Africa, and in many parts of these United States, showing their true love for their Mother College, the Southern Christian Institute, by their exemplary lives of unselfish Christian service. When more of her children shall have caught the vision of her ideals and principles, she will greatly rejoice in a mighty host of men and women, who by their lives will revolutionize human society.

Jackson, Mississippi

Dear Editor:—

I am indeed thankful to my Heavenly Father for blessing me with a reasonable portion of good health during the revival season, and for crowning my efforts with success. I have not been absent from any of the four churches I am pastoring, on account of ill health, for over a year. I have not been with them on every regular day, but it was for other reasons than sickness.

I am now at Edwards, Mississippi, where a battle has been pitched for the Lord. The people are in expectation. We go to this people in the name of Him who died that all men might have a right to the Tree of Life. His Gospel will be preached in good faith, with full assurance that it will convict and convert men. It is sharper than any two edged sword, and is the power of God unto salvation to every one that believeth.

A great service was ours at Shaw the 4th Sunday. The subject of the writer’s discourse was, “Christianity a Growth.” When the Gospel invitation was extended one George Sails, son of our dear Sister Anna Wright, came forward to renew his relationship with God and man. Tears of joy flowed.
THE GOSPEL PLEA

from many eyes, for the Christians had longed to see this young man turn from his worldly ways and live a Christ-like life. The Gospel has not lost any of its power. Then let us be faithful, brother preachers, in declaring the whole counsel of God.

After a real good collection was taken for the pastor, Brother Henry Moore laid $47.00 on the table for building purposes. This is what Brother Moore raised himself. He reported a month before the time for our rally, which is to be held with the Shaw Church the 4th Sunday in November. Bro. Moore reported before time as he is planning to move away from Shaw. It certainly pains us to have such a good worker like Brother Moore to move away.

But we believe he will continue to do all in his power to help us to build a nice church at Shaw. The audience cheered heartily when it was announced that Bro. Moore had put $47.00 on the table. God bless the man.

Sister Mary Mikeal reported $6.40. This was good for Sister Mikeal, for she never stops working for the Church. Every time any body else, rallies, she rallies too. Just keep on working, sisters and brothers, for God shall reward us according as our work shall be.

At the conclusion of the morning service the writer urged all the members to stay for a C. W. B. M. meeting. After some preliminary remarks we turned the meeting over to Sister Nannie Baker, president of the auxiliary to the C. W. B. M. at Shaw. The president asked the pastor to explain the work of the C. W. B. M. to the members, which I did as best I could. Several new members were added. Thus you see the church at Shaw is alive in all departments of church work. Any minister would be proud of the Shaw church. I am. If I die, just let me go from Shaw. They are glad to see us come and always express their regret to see us leave.

Bro. Henry Mikeal, who is always faithful and true to his church, has been on the sick list, but thank God he is better now. In spite of his bad feelings he endured the pain and came to church, Sunday morning. He could not be out to the night service, but he sent his money. So many members will not come, neither will they send. Let those who can’t be present, send some thing to help the cause. Represent in the meeting.

The Lord’s Supper was the climax of the night service. Except we eat of His flesh and drink of His blood, we can have no life. The early disciples met for this purpose on the first day of every week. Observe it and have life, neglect it and die. Which will you do?

We left Shaw for Vicksburg on the night train which leaves Shaw at 8:40 P. M. We had an early night service and got to the station in plenty time. All the members at the night service, except one, followed their pastor to the train. All seemed to be very cheerful until the train pulled up. They silently watched the writer as he boarded the train, and waved to him as the train moved on.

We will begin a revival at Shaw, Wednesday night after the 5th Sunday. Pray for our success.

The sisters are to pay $5.00 and the brothers $10.00 in the November Rally. This will be on the 4th Sunday. I hope every member will be ready. Let every member work and pray that ours will be a success. Yours in good hope.

B. C. Calvert.

The breaking waves dashed high
On a stern and rock bound coast,
And the woods against a stormy sky,
Their giant branches tossed.
And the heavy night hung dark
The hills and waters o’er,
When a band of exiles moored their bark
On the wild New England shore.
Not as the conqueror comes,
They, the true hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame.
Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.
Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding sides of the dim woods rang
To the anthem of the free!
The ocean eagle soared
From his nest by the white wave’s foam:
The rocking pines of the forest roared,—
This was their welcome home!
There was manhood’s brow serenely high,
In silence and in fear;
And the fiery heart of youth.
Not with the roll of the stirring drums,
And the trumpet that sings of fame.
Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding sides of the dim woods rang
To the anthem of the free!

The Annual Bible School Offering For Home Missions

Comes on the Sunday before Thanksgiving, November 26, 1916.

This offering is used to support
I. All Schools and Colleges maintained by the Christian Woman’s Board of Missions.
II. The Bible School Work of Prof. P. H. Moss maintained by the American Christian Missionary Society.
The Bible Schools of the Colored Churches Should Give At Least $1,000.
A fine exercise taking the whole Bible School on a free trip to Alaska may be had for the asking. Always state size of Bible School when asking for missionary supplies.

Order supplies from and send offerings to one of the undersigned—:
President J. B. Lehman, Edwards, Mississippi.
Professor P. H. Moss, Edwards, Mississippi.
Secretary Robert M. Hopkins, Carew Bldg., Cincinnati, Ohio.

THE SPECIAL DAY APPEAL is productive of the largest offering for Missions in the Bible Schools. No other plan at present will work so well. The setting of a definite goal, the dividing of the apportionment among the classes and departments, the preparation for the special program is the best method devised for raising Bible school missionary money.

A Free Trip to Alaska Take

The Whole School Along.

THANKSGIVING SUNDAY is the day to go but simple preparation should be made in advance. Everyone who goes is asked to have fellowship in the support of Harry Munro and all our other home missionaries and bible school workers.

A postal card stating size of school will bring all needed supplies. SEE ALASKA and all AMERICA through HOME MISSION eyes. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

The Annual Home Mission Offering in the Bible Schools

Is the Sunday Before Thanksgiving in November.

"Farthest North—Alaska" is the exercise. All supplies will be sent free upon request. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

A Missionary "FARthest NORTH" challenges our Bible Schools in their giving to go to the "FARthest LIMIT."
Knoxville, Tennessee. | THE GOSPEL PLEA

Obituary

The Death of Mrs. William Hodge of the
Point St. Church of Christ.

Mrs. Hodge was a member of the church of
Christ and lived to see all of her household
baptized into Christ. Only two years previous to her death she witnessed the baptism
of her youngest son, George Clifford. She
leaves to mourn her husband, a father,
Edward G. Campbell, two sons, Samuel
and George, a daughter, Etta, and Mrs.
Vaughn, a sister. She had been to the Knox
ville General Hospital, where she underwent
an operation, but died Thursday morning in
7:10. Her remains were taken to Her Pink
for burial, Friday morning, Oct. 26th.

Mrs. W. A. Britton.

ALL REMAINING '16 ISSUES FREE

New subscribers for the YOUTH'S COMPANION for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The
Companion improves every year-new features,
entertaining stories, side-splitting sketches of
down-east life. If you have a growing family whose ideals you wish to see reflected
in their reading, you cannot choose a more
satisfying publication for everyone in the
YOUTH'S COMPANION.

Let us send you free the Forecast for 1917,
which describes in detail the good things promised to Companion readers during the
52 weeks of the coming year.

New subscribers for 1917 will receive free
The Companion Home Calendar for 1917.
The publishers of The Companion have arranged with the publishers of McCall's
Magazine—the famous fashion magazine—to
offer you both publications for 1917 for $2.10.
This twenty-one-prize offer includes:

1. The YOUTH'S COMPANION—52 issues in 1917.
2. All remaining November and December
issues of The Companion free.
3. The Companion Home Calendar for 1917.
4. McCall's Magazine—12 fashion numbers
in 1917.
5. One 15-cent McCall Dress Pattern—your
choice from your first copy of McCall's—if
you send a 5-cent stamp with your
subscription.

THE YOUTH'S COMPANION,
ST. PAUL STREET, BOSTON, MASS.
New Subscriptions Received at this Office.

Our New Fall shoes are here for Men and
Women, at prices you always paid.

STYLEPLUS CLOTHES $17

"The same price the nation over."
The nationally famous clothes at the known
price $17.

FOR SALE BY THE NEW AGENCY,
P. C. BANKSTON.
EDWARDS, MISSISSIPPI.

IF YOU DESIRE

"Thou strong and loving Son of Man,
Redeemer from the bonds of sin,
'Tis thou the living spark doth fan
That sets my heart on fire within."

WANTED:

More subscribers for this paper, The Gospel
Plea. Address,
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.

W. C. REDFIELD,
Edwards, Mississippi.

Why not use tested
seeds?

All of our seeds are tested
for purity and germination. We know they are
good, and so will you if
you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.
HELPFUL
To All

Our Commission

It is recorded by Matthew, we are commissioned by Christ to do our work as Christians in the following statement: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Put into analytical form, it is as follows:

I. Jesus asserts jurisdictional authority in all spiritual and secular affairs of men.

II. On the authority of this he commands his followers to:
   1. Make disciples of the nations of the earth.
   2. Baptize all who accept discipleship under him.
   3. Teach all baptized believers how to perform their duty as his messengers.

III. He promises that he is with his disciples making ready every age for its task.

It has been difficult for men to realize the tremendous truth that Jesus has been given jurisdictional authority in all human affairs, sacred and secular. Most men have thought that his will govern in belief and worship and personal conduct, but they have thought that in business and politics and state affairs and social functions he had no part. They continually prayed "Thy will be done on earth as it is in heaven," but it did not occur to them that Jesus bid them to continually pray that his authority might be extended to all their secular affairs as it was being recognized in worship. But such was the case. All the difficulties we have suffered in international affairs and in business and in our social relations have been due to the fact that we did not recognize the extension of his authority to those things. When we do so recognize his authority, we will be able to construct a society that will be all that is predicted by humanity's most mystical prophets.

Jesus commands his disciples to do three things; viz.,

1. To make all the nations disciples. Out of this has grown all our evangelistic and missionary efforts. It is the most stupendous task ever given to man. He made the command as inclusive as he could by using the most intensive terms. In one place he says "all nations," in another he says "every creature" and in another "all flesh." Only the men whose faces are set as tho they looked far beyond so can grasp the situation and properly perform their task.

2. To baptize all who accept discipleship. Much has been said and written about baptism, but we doubt whether many men have ever comprehended its significance in the heart of the commission. A great task awaits everyone who accepts discipleship; and he must undergo such an experience that will completely overshadow his life spiritually that he will be loyal to the task even to martyrdom.

3. To teach all baptized believers how to do their work as Christians. To accomplish this the church has equipped itself with (1) a preaching, service and worship, (2) a Sunday school in which the word of God and such regular duties as can there be taught are drilled into their lives, (3) a missionary society in which funds can be raised and a class in mission study can be conducted, (4) a missionary convention in which plans can be devised and the messengers of the churches can be instructed in methods, and (5) a church college in which leaders can be trained.

The divinely appointed task of instructing church members and their children and such other children as can be secured has been too much neglected because it was too imperfectly understood, but now the church is beginning to undertake it in earnest and posterity will reap a rich harvest in spiritual growth.

After Jesus has given man his task, he closes by promising that he is with him.

He uses the present tense in order to make it intensive. Man has many times demurred, as did Moses, that he could not do the work, but each time God answers that the time has been made ripe for the task. Neither Abraham nor Moses nor David nor Isaiah could have assaulted Europe with the divine truth as did Paul, for both Judea and Rome had not been made ready for them. Neither Luther nor Calvin nor Knox could have organized a Foreign Christian Missionary Society with an A. McLaren at its head, for the time was not ripe.

Our time is now ripe for an impact between our American Christian men and women and all the heathen and semi-heathen peoples on the face of the earth. God has made us ready by allowing us to accomplish the following things:

1. We have given, as nearly as possible, a universal education to our citizenship.

2. We have invented labor-saving machinery by which one-half of our people can produce enough to support themselves and the other half while it teaches the children of the nations, which could not have been done at any previous time.

3. We have become the richest nation in the history of the world without which it would not have been safe to undertake such a task.

4. Much of this wealth has come into the possession of a few men who desire to use it in this tremendous world challenge.

If we are not wise enough to see the ripeness of our times, Jesus will say we did not know the hour of his visitation and over us will sweep such a disaster as swept over Jerusalem, when they did not know the hour of their visitation.

Cone, kingdom of our God,
Sweet reign of light and love!
Shed peace, and hope, and joy abroad,
And wisdom from above.

Over our spirits first
Extend Thy healing reign;
There raise and quench the sacred thirst
That never pains again.

Come, kingdom of our God,
And make the broad earth Time;
Stretch o'er her lands and isles the rod
That flowers with grace divine.

Soon may all tribes be blest
With fruit from fife's glad tree,
And in the shade like brothers rest,
Sons of one family.

Johns.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute, established for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ..... Per Year $1.00. Advertising rates made known on application. Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number: 272

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 278, you have three weeks to go. Three weeks after, the subscriber’s name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 18, 1916

Personals and Editorials.

— J. H. Fielder of Hillsboro, Texas, writes:—I want to ask for space in the PLEA for these few words. I want to tell you what fine sessions we had at Dallas in our state meeting. It seems to me that the spirit of Christ was with us throughout. It was a joy to be with them.

— Prof. Moss and Miss Rosa V. Brown will conduct a Sunday School and Missionary Institute in Cincinnati, Ohio, beginning November 15th and from there they will spend some time in Ohio and Kentucky.

— Brother Terry, one of the ministers of Kansas City, Kansas is preparing to hold a good Jubilee Rally.

— Dr. J. E. Walker has succeeded in his effort to raise money for the Parish Street Christian Church in Jackson, Mississippi and Mrs. Emaline Scott has given a deed which is registered and President J. B. Lehman has applied to the Church Extension Board for a loan of $700.00 and it is to be hoped that the work in Jackson will soon look up.

— Muskgosee, Oklahoma.

Dear Editor:—

Please allow space in your paper for me to say I am still in the service of the Master. On the 5th Lord's Day in October I was with Elder G. W. Wiley at Kellyville, Okla. He had a lovely class of people to deal with there. I preached for them Saturday night and Sunday. I also organized the C. W. B. M. in that church. Nine agreed to stand together and do all they could for the cause. They also promised to send an offering for the Jubilee Fund on November 26.

I left Kellyville on Monday, October 30th, and came to Okmulgee, Okla. There I met Elder L. C. Davis and his church. They are struggling to build. They have a nice sum on hand and the promise of some support from the white church. I preached for them Monday and Tuesday night.

I am now in Muskogee with Elder R. B. Well. He is doing nicely as usual. He is getting ready to have gas installed in his church at once. I will leave here Nov. 3rd to go to a small congregation at Porter, Okla. for a meeting. From there I hope to go to Nowata for a meeting. I desire the prayers of the faithful few in Oklahoma. The harvest is ripe but the true laborers are few. Yet we can overcome if we do not faint on the way.

The officers of the C. W. B. M. at Kellyville are as follows: president, Mrs. Mary L. Williams; secretary, Mrs. Mary Freeman; treasurer, Mrs. Selvane Freeman; all of Route 1, Kellyville, Okla. The elder of the church is A. S. Williams, Route 1, Box 48, Kellyville and pastor, Elder G. W. Wiley, Box 191, Sapulpa, Okla.


Mound Bayou, Miss.

Editor of the GOSPEL PLEA:—


Dear reader of the Gospel Plea, let us search the scriptures. God is merciful to those who walk uprightly. Being a church member will not save any one. The time will surely come when every one shall be judged by his works. “If ye love me keep my commandments.” Readers, pray for me that I may grow strong. We are expecting a lively Thanksgiving meeting. We want to turn out and give thanks unto the Lord; for his mercy endureth forever.

Yours in Christ,

Seephefonia Lampkins.

Port Gibson, Mississippi.

The Sunday school Quarterly Meeting in District No. 2, was held with Grand Gulf Church, Saturday before the third Lord’s Day. The writer was present on Sunday and preached according to program. The interest was good from start to finish.

The fourth Lord’s Day found us with the Mound Bayou Sunday school and church. The service was real good and the collection was exceptionally good. In the afternoon we spoke at the Mt. Olive Baptist Church in a rally. After the sermon eighteen dollars were taken up.

Monday night found us with the faithful few at Clarksdale. We broke to them the bread of life. The faithful ones at Clarksdale deserve much credit. They pay five dollars a month for a hall in which to hold services. Besides, they pay the preacher and keep up other obligations of the church. From there we went to Pocah, walking a good part of the way. Tuesday evening we arrived at Bro. Chas. Berry’s, but we found the people were not really notified for service. Bro. Berry did not get the letter. However, we stayed over and preached. Wednesday night and had a real good service in many respects. They will meet the District meeting at Mound Bayou the third Saturday and Sunday where we hope to hold one of the best meetings ever in that part of the state.

From there we went to Hargrove congregation. Not very many were present, still the meeting was real good. We spent Thursday night with Bro. Moses Kieblew. The next morning Mr. Phil Garner came for us in a buggy and carried us out to his home, six miles east. At one time the family lived in Calhoun county. They are doing well, have a splendid pair of mules; a barn new, two-horse wagon, the Mogul made a splendid new rubber tire buggy and a nice young mule. Everything is paid for and he has at least seven bales of cotton to pick. But Mr. Garner is not a Christian. O, how sad to see a man that God has blessed with a real good family and a splendid living for them and yet he is not His servant. May he come to serve the Lord with all his soul and might. When we were ready to leave, Mrs. Garner brought us out to the station, paid our way to Clarksdale and gave us $1.00. We hope to be able to get back there someday.

Sunday found us with the Mound Bayou church, where we held a small rally and raised sixty-five dollars. We could have raised dou-
Let me just say a word about our own dear Prof. Pratt. Prof. Pratt conducted a Bible-school Sunday morning that was well worth attending. Prof. Pratt is doing great work in the Bible school.

Excuse me just here for the expression: I want to say too, that Prof. Pratt is to be highly commended for his Christian principle and religious scruples. So many of our men who have attained intellectual instruction forget the church of Christ. Miss Rosa V. Brown, our National Field Worker, was quite a prominent figure in the convention. Her addresses were full of enthusiasm. She too certainly is doing her work well. There were many other prominent ones that as well as space will not allow me to mention.

It is no use talking. Dallas has set the pace, just think not one cross word. Who will follow this standard? Things don't happen, brethren; there is a cause.

There are many good reasons to believe that more effective work will be done this year than ever.

We cannot afford to let this short sketch of the convention go into print without saying something of the hospitality shown to us by the good pastors and members of other churches. We pray God that this spirit may prevail until "He" says its enough done.

Eld. M. T. Brown, chairman of the convention who has been for some time suffering from nervous breakdown, presided with much intelligence, showing no signs of nervous prostration. We thank God for such men. His work stands as living monuments for Jesus Christ's work. There are not many churches in the state that do not have someone who says "Brown Baptized me.

We thank the good white brethren who helped us care for the convention. Though the suggestion of Rev. Brother Harry D. Smith, the white brethren gave us support. We are glad they have interest in the work of the Master. Jesus said, as you have done it unto one of these ye have done it unto me.

More money was raised this year and better delegation was entertained.

The writer being ill during the convention week, the write-up of the convention is not in details. I trust that some one else will give more information.

Yours in the work,
F. H. Coleman, Pastor.

KENTUCKY JUBILEE RALLY.

What kind of answer shall Kentucky give for Jubilee Rally on Sunday before Thanksgiving? Will Kentucky answer "Here am I" with a liberal offering, or will she be speechless as was the man who did not have on a wedding garment at the King's feast? (Matt. 22:11,12.) We must not forget that Jubilee Rally is for Education and Evangelization among the Negroes and other peoples, for there are other people in America and out of America who as badly need to be educated and Evangelized as does the Negro.

Any race, nation or people who have the gospel are under obligation to give it, preach it, teach it to that race, nation or people that does not have it. The "Great commission" has no color in it. "Go ye," means "whosoever" has the gospel light. There is yet by far, too much Jewish religion in our Christianity. Too much of the "middle wall of partition." (Ez. 2:14) We must work together or fail, and go down in miserable defeat. We must educate and Evangelize or perish.

Every man is his brother's keeper, and we love more by not helping the man next to us, than we do by giving support to him. But there is a sense in which we will not be selfish when we work to build up our own state work.

Kentucky badly needs more able and better prepared preachers and workers in all the departments of the church. To get these preachers and workers, Kentucky must have a school that can and will make some of them, and not depend on getting them by chances, or elsewhere. We most heartily welcome all the good preachers and workers who have come, or may come to Kentucky, but Kentucky must make more good preachers and workers for herself, and some to give to other states and countries.

The white Christians are what they are today, largely, because of their strong schools that have turned out preachers and workers who favorably compare with the preachers and workers of other religious bodies. We cannot afford to stop this educational work with "The three (R's) Reading, Riting and Arithmetic."

There must be an educated head to go with the educated hand that works in some of our fields.

Of course all persons do not need the same kind or degree of education, to be successful work, but there are places where "tireck must meet Greek," even among the Negroes.

Again, Kentucky has a few good church houses, but she sadly needs more good church houses, especially in the cities, than she already has. A good church house calls for an able and well prepared preacher to lead. And right here we must not mistake GOODNESS for the needed ABILITY.

(Continued on page 7, Col. 1)
Benediction of Societies.
"God be merciful unto us, and bless us, And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations." Thru Jesus Christ our Lord.—AMEN.

Little Rock, Arkansas.
Dear Editor:—
The following societies of colored Women's Missionary societies have reported to me since last report to be published in the Gospel Plea.

Little Rock, $60.00
Poa Ridge, $2.50
Total, $62.50

Very Respectfully
Mrs. L. P. Kraft, Pres. Ark. C. W. B. M.

HERMANVILLE, MISSISSIPPI
Dear Editor:—
Just a few words to add to our C. W. B. M. report. We forgot to make mention of Sister Edna Travillion's gift to our convention. She gave the sum of $4.00. We are glad to have such sisters as this in our work. Sister Travillion is one of the faithful few, who when duty calls answers.

V. A. Jones.

Rosa V. Brown Visits Texas.
It was my good pleasure to be present at the Texas State Convention which convened in Dallas, Oct. 15-22. The convention was well attended. The delegates seemed to realize that they were on business for the King and so, with the spirit of humility and humbleness, they entered heartily into the work. So much so that the convention goes down on record as the best in the History of the work from a standpoint of peace and harmony as well as the accomplishment of aims, of deepened spirituality and the enlarging of visions. I was more than pleased to find prevailing such a beautiful willing spirit as did exist. It plainly shows that Texas, the Lone Star state, along the lines of religious progress, is ready for a long pull, a hard pull, a pull altogether. May they have the co-operation of every member, of every local church, to make the new year which is now in its infancy, a great year in the advance of His cause.

I regret very much that I was not able to accept the several invitations to visit the local churches while in the state and owning to definite plans which had already been made I could not do so. I hope at some future time, though, to spend several weeks in making a church-to-church canvas.

Our College Mother
How She Loved Us
By Miss Roxie C. Sneed
Our college mother, who for more than a quarter of a century has been giving her life to a work in which she has rendered such valuable service in the up lift of a needy people, is an inspiration and blessing to those whose lives are touched by hers. We who have been fortunate to sit at her feet understand what it means to come in touch with her, to be under the influence of her life and teaching.

Our college mother, how she loved us, can not be well described in words. She was, indeed, a tender loving mother, yet firm. She looked after our physical as well as our intellectual and spiritual welfare and many times ministered to our urgent need.

No disease, matters not how contagious, that found its way into our building was ever able to keep her from our bedside. Her smile and words of cheer would seem to ease our very pain, for we knew that looking down upon us was one with a heart full of love for us and anxious that our lives be spared to live, of usefulness, in God's service.

Our college mother loved us, that we knew. It seemed that she possessed an equal share of love for each child. How patiently, how earnestly she labored with us that our lives might count for the best!

Our college mother, she was kind, she was loving but she spared not the rod of correction. "He that spareth his rod hateth his son; but he that loveth him chasteneth him be time."

"Train up a child in the way it should go and when he is old he will not depart from it," were words of Solomon earnestly given to be carried out by our college mother though, some of us, swift passing time was fast taking us from childish hood, yet our mother made well the time left her to use. Her duties were many and the task not easy. But how careful was she of our training and so strove to have us rid our life of rubbish such as selfishness, untruthfulness, those things which we can not carry into the eternal life and cling only to that which is worth while.

Our college mother was a living example before us. We can think of her as was said of David, she was one after God's own heart. Daily before us was exemplified the life of Christ. It seemed that she had not time for even an idle word but realized that there is only one life to live and those things must be practiced daily that will prove essential and beneficial.

This fact she impressed upon our minds also, that we too should pass this way but once. The good that we would do must be done now; the life that we would live must be lived today. Not one moment of uselessness can afford to be lost, for no power can restore the moment that has passed, the day whose sun has set,

Mine be the tongue ever truthful and bold;
Mine be the heart never careless nor cold;
A faith humbly trustful, a life free from blame;
A hand that can strengthen and soothe in his name,
And while the soft skies are so merry and blue;
And while the green earth is fresh with God's dew,
Though all around me the sad sit and sigh,
I will be glad that I live, and will die.

Alice Cary.
Christian Education

Southern Christian Institute.

Mrs. Hobart and Miss Evans spent a day at Tongalo University.

The fall crops are now being put in on the S. C. I. fields. A big field of red clover is being put in.

The young men in the mechanical department are putting on plastering now.

Indications are that the drought is soon to come to an end.

All departments of the school are fuller than usual this missionary phalanx, her ministerial ever-ready soul. to Christian, preparedness to spend the time, their talent, their pure bodies and souls to Christian, preparedness to shiftless men and women? The answer comes, yes. One replies, But how?

Labor-saving machinery has cut many hundreds of men off from their former positions and employed only those most competent. The idle portion has been turned loose to their fate, and what shall it be?

Looking at this same question from a Christian standpoint, one might ask, What has the church to do with it? Can she help furnish employment for these hundreds of shiftless men and women? The answer comes, yes. One replies, But how?

At this instance is just where the Church of Christ can claim her lion's share of the spoil. She can take advantage of this short time in which man's task is done when he becomes a Christian, to sit with folded hands awaiting the second coming of Christ; but it is, rather, a time when the fields are white to harvest, waiting: when the great commission must be carried out and every mortal told of Christ; when the church, as a bride, must adorn herself for the groom, who is Christ Jesus.

India's three hundred ninety millions, China with her four hundred millions, Africa with her one hundred fifty million, Japan, the Islands, and last but not least the Americas and Europe,—all with their pauperism, Confucianism, Brahmanism, Mohammedanism, Catholicism and superstition must be taught the glad story. All these must be won for Christ before we are done. It cannot be done unless the church arrayed herself for battle. Let each one put on the armor of faith and take the sword of truth and march forth under King Immanuel's banner to take the world for Christ.

Christianity to the Rescue.

E. L. Timberlake.

Anywhere one may stop while traveling, if he will pay close attention to the local gospel, he will find the substance of it a general lamentation on the scarcity of work, and the afflicting cause of the most modern improvements; which are fast displacing manual labor, thus robbing many wage earners of a means of a living.

Labor-saving machinery has cut many hundreds of men off from their former positions and employed only those most competent. The idle portion has been turned loose to their fate, and what shall it be?

Looking at this same question from a Christian standpoint, one might ask, What has the church to do with it? Can she help furnish employment for these hundreds of shiftless men and women? The answer comes, yes. One replies, But how?

At this instance is just where the Church of Christ can claim her lion's share of the spoil. She can take advantage of this short time in which man's task is done when he becomes a Christian, to sit with folded hands awaiting the second coming of Christ; but it is, rather, a time when the fields are white to harvest, waiting: when the great commission must be carried out and every mortal told of Christ; when the church, as a bride, must adorn herself for the groom, who is Christ Jesus.

India's three hundred ninety millions, China with her four hundred millions, Africa with her one hundred fifty million, Japan, the Islands, and last but not least the Americas and Europe,—all with their pauperism, Confucianism, Brahmanism, Mohammedanism, Catholicism and superstition must be taught the glad story. All these must be won for Christ before we are done. It cannot be done unless the church arrayed herself for battle. Let each one put on the armor of faith and take the sword of truth and march forth under King Immanuel's banner to take the world for Christ.

From the Banks of Old Kentucky.

Last week we used the "Paul Piper" to illustrate the fact that the preacher must be paid better for his service. I promised to speak this week on the other side of the subject.

While the preacher must be paid better, more regular, cheerful, and not so much 'going to,' it still remains that, come what may, he must be found on the job a faithful, careful, energetic, true servant of God and the people. The lack of support must not drive him from the pulpit.

Just as the farmer improves and cultivates his land to make it support him and those that are depending upon him, so must the preacher cultivate, improve, and develop his field till it becomes supporting and sustaining.

Jumping from tree to tree like a gray squirrel is not the remedy. Going into other business leaving the ministry is not the course for God's minister to pursue, such breaks are but tacit confessions of weakness and lack of faith in God and unwillingness to suffer for the cause of Christ, No! No! No!—never leave the ministry of Christ, "where unto you are called." Let us 'fight it out on this line.'

Think of the suffering, pain and poverty of him who hath sent us to the vineyard to work.

Think of Paul's journeys and perils by land and sea, night and day, even among false, lazy, indolent, and even deceptive opposers but Paul was not a "Quitter."

We must press on toward the mark. Stay in the field. Old brethren, some who sleep and some who are yet with us stayed by the work in great sacrifice and toil, holding the fort till reinforcement could come.

They built schools and churches to prepare us for these balmy days and, yet some of us who should be glad to be counted worthy to suffer for his sake, have left the pulpit's closed Bible, hymnbook, and gone greedily after the gods of Baal. For shame! Let us preach the gospel, if we don't get big salaries, let us get better ones. But above all things preach the gospel. I find no objections to a minister doing other things as a kind of "a side line." Indeed most of us are compelled to find some income elsewhere, but the ministry must not be deserted. Work when you will, can, or must; but when hour for church service comes let us be found journeying to the place, I believe God will care for the honest, earnest, and faithful preacher who does his love best, in and out of the pulpit.

Back then to the trenches, ye deserting soldiers, quit ye like men, be strong. Be it smooth or rough, hard or soft, I'm on the wall till the whistle blows.

C. H. Dickerson, Evangelist.

A LIVING SACRIFICE

Romans 12.

Golden Text: Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service, Romans 12:1.

Time: Written in 57 or 58 A.D., about two years before he reached Rome.

Place: Written in Corinth near the close of Paul’s last visit of three months.

The Emperor of Rome at this time was Nero.

The language in which the epistle was written was Greek.

INTRODUCTION.

The epistle to the Romans is divided into two great sections. The first is the great doctrinal section of justification by faith. The second part is the practical. It is the application of the first.

First: A consecrated life and a transformed spirit is the source of the true daily life.

In verse one Paul uses the highest motive. He emphasizes the fact that the offering of ourselves to God is a living sacrifice. Christ wants disciples who are full of life, alive to the best thing. The church and Bible school prospers with awake and live persons.

Second: Practical Duties which proceed from the consecrated and transformed life. There is to be a right use of the spiritual gifts. One should not have exaggerated notions of his own ability. A consecrated person destroys his power. There are a great many persons who undervalue their ability, and are content to sing “O to be nothing.” This is just as bad as the other.

“Many members in one body.” This variety gives rise to a chance. The body is able to a variety of work. There are teachers, ministers, exhorters, givers, rulers, each to give himself to his work.

Note the maxims to guide in these practical duties.

1. Love, love to God and man.
2. Preparing one another.
3. Earnestness in the Lord’s service—not slothful in business.
4. Hope and patience.
5. Persevering in prayer. This is a real school for strength and power.
6. Given to hospitality. Going about seeking the opportunity to minister to the necessity of the Saints.
7. Living peaceably with all men. Always be ready to live in peace.

D. R. B.

A Sunday School and Missionary Campaign

Lead by Prof. P. H. Moss, Bible School Field Secretary, and Miss Rosa V. Brown, National C. W. B. M. Field Worker

The following Programme will be rendered:

Wednesday night, November 15th
Organizing for the task
(a) “Am I my Brother’s Keeper?”
Miss Rosa V. Brown, Edwards, Mississippi
(b) “Fishers of Men”
Prof. P. H. Moss, Edwards, Mississippi

Thursday night, November 16th
“The Bible School, the Safety Zone of a Community”
Prof. P. H. Moss

Special Music

Friday night, November 17th
“Missions”
Miss Rosa V. Brown

Saturday night, November 18th
Social Period for the Young People

Sunday morning, November 19th
Demonstration of the Modern Bible School

Monday night, November 20th
Address by Dr. Joseph Keevil, Pastor of the Richmond St. Church

Tuesday night, November 21st
(a) Teaching Missions in the Bible School

All who are interested in Sunday School and Missionary work are urged to be present each night. The program will begin at 7:45. Special music will be rendered by the choir.

Elder W. W. Cordell, Pastor.
THE GOSPEL PLEA

What of That.

Tired! well, and what of that?
Didst fondly dream the sun would never set?

Lonely! and what of that?
Some must be lonely, 'tis not given to all
To feel a heart's responsive rise and fall,
To blend another life into its own;

Dark! well, what of that?
Though human help be far thy God is nigh;

Hard! well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?

No help! may, 'tis not so;
Though human help be far thy God is nigh;

Our victories and triumphs should be by in other directions than in military and naval domains. Nothing is more certain than that an individual or a nation with a chip on its shoulder is pretty apt to run amuck. Unarmed men hardly commit murder. Is the same not applicable to nations? Today no power wishes to attack us; and it is not because we are so formidable as a fighting entity. It is because we are a dominant power in peace. This republic of ours was not founded on so low a plane as a military or naval power, as are, for instance, the old countries of Europe. As President Lincoln said: "Four score and seven years ago our fathers brought forth upon this continent a new nation, consecrated in liberty and dedicated to the proposition that all men are created equal." That is the gospel for the coming year of 1916. May it and all succeeding years be years of our Lord in practice as well as preaching.

—ANDREW CARNEGIE.

The Annual Bible School Offering For Home Missions

Coomes on the Sunday before Thanksgiving, November 26, 1916.

This offering is used to support
I. All Schools and Colleges maintained by the Christian Woman's Board of Missions.
II. The Bible School Work of Prof. P. H. Moss maintained by the American Christian Missionary Society.

The Bible Schools of the Colored Churches Should Give At Least $1,000.

A fine exercise taking the whole Bible School on a free trip to Alaska may be had for the asking. Always state size of Bible School when asking for missionary supplies.

Order supplies from Professor P. H. Moss, of Edwards, Mississippi or Robert M. Hopkins, Carew Building, Cincinnati, Ohio and send all money to J. B. Lehman Edwards, Mississippi.

THE SPECIAL DAY APPEAL is productive of the largest offering for Missions in the Bible Schools. No other plan at present will work so well. The setting of a definite goal, the dividing of the apportionment among the classes and departments, the preparation for the special program is the best method devised for raising Bible school missionary money.

A Free Trip to Alaska—Take The Whole School Along.

THANKSGIVING SUNDAY is the day to go but ample preparation should be made in advance. Everyone who goes is asked to have fellowship in the support of Harry Munro and all our other home missionaries and bible school workers.

A postal card stating size of school will bring all needed supplies. SEE ALASKA and all AMERICA through HOME MISSION eyes. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

The Annual Home Mission Offering in the Bible Schools Is the Sunday Before Thanksgiving in November.

"Farthest North—Alaska" is the exercise. All supplies will be sent free upon request. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society. Carew Bldg., Cincinnati, Ohio.

A Missionary "FARDEST NORTH" challenges our Bible Schools in their giving to go to the "FAR REACH LIMIT."
Mound Bayou, Mississippi.

Dear Editor of The Gospel Plea:

Please allow me space in your paper to speak a few words. The Lord is blessing us with fine weather for gathering our crops to fill our barns, and we should give thanks unto the Lord for his mercies enduring forever. We are now entertaining my husband’s brother from Sledge, Mississippi, Elder L. C. Lampkins, who is the pastor of two Baptist Churches.

He preached for the North Christian Church on the 6th Sunday in October and at night for the Green Grove Baptist church. He enjoyed being in our little town, Come again, Elder Lampkins.

Yours with Christian love,

Seaphronia A. Lampkins

ALL REMAINING ’16 ISSUES FREE

New subscribers for the Youth’s Companion for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year—new features, captivating stories, side-splitting sketches of down-east life. If you have a growing family whose ideas you wish to see reflected in their reading you cannot choose a more satisfying publication for everyone in it than The Youth’s Companion.

Let us send you free the Forecast for 1917, which describes in detail the good things promised to Companion readers during the 52 weeks of the coming year.

New subscribers for 1917 will receive free The Companion Home Calendar for 1917.

The publishers of The Companion have arranged with the publishers of McCall’s Magazine—the famous fashion magazine—to offer you both publications for 1917 for $2.10. This two-at-one-price offer includes:

1. The Youth’s Companion—22 issues in 1917.
2. All remaining November and December issues of The Companion free.
3. The Companion Home Calendar for 1917.
5. One 15-cent McCall Dress Pattern—your choice from your first copy of McCall’s—if you send a 15-cent stamp with your selection.

THE YOUTH’S COMPANION,
ST. PAUL STREET, BOSTON, MASS.
New Subscriptions Received at this Office,

Our New Fall shoes are here for Men and Women, at prices you always paid!

STYLEPLUS CLOTHES $17

“The same price the nation over.”

The Nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY,
P. C. BANKSTON,
EDWARDS, MISSISSIPPI.

THE GOSPEL PLEA

“Thou strong and loving Son of Man, Redeemer from the bonds of sin, ‘Tis thou the living spark doth fan That sets my heart on fire within.”

WANTED:
More subscribers for this paper, The Gospel Plea. Address:

EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.

W. C. REDFIELD,
Edwards, MISSISSIPPI.

IF YOU DESIRE

to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors’ Guaranty Fund of the State of Mississippi.

Don’t be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS, MISSISSIPPI.
HELPFUL
To All

The Bitter Part

"VeRiLy I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."

There are certain fundamental principles underlying the kingdom of God which are not manifest to the men of the world. They believe in a vague way that it is best to be a Christian, but that to make the sacrifice entailed is a wonderful hardship. In short, they feel that to become a Christian they have to give up so many enjoyable things, that, even tho' they should at some time become a Christian, they will defer it as long as they can.

But their viewpoint is wrong. There is far more for this life in Christianity than in the worldly life, and in addition they have the promise of eternal life. Their vision is too small to see God's purposes in the lives of men. They are blind to their own highest interests.

Perhaps we can make this clear with a parable.

Out in the brambles were many sprouts and young saplings, standing so thick that not much chance for growth was left for any. One day a landscape gardner came along with a grubbing hoe and spade on his shoulder. The sprouts began to shudder and cringe. Each said, O my, I hope he does not cut my roots and limbs off. It must be awful to be so cut up. I feel sure I will not have enough roots to get sap for next summer. And to think, he will cut most of my limbs off and roots and limbs off. It must be awful to be cut off aU the larger roots and finally it was dug out. Then he proceeded to cut off the limbs with a saw and hatchet. While all this was going on, the other trees looked on and said, "How cruel he is. How that tree must suffer!" But soon the gardner loaded it on a wagon and drove off, and he planted it in a nice spot in the park, and servants came regularly and watered it. For one year it suffered until it got new roots and limbs, but now, after ten years, it is a nice round topped tree, to be admired by all who pass by. The other trees left in the thicket are gnarly and ill-shaped in the top and no one notices them. The transplanting of the tree was its crucifixion, but out of the travail of its soul a beautiful tree has come.

It is thus with the human life. Taking up the cross looks like a cruel task to the man in the thicket of worldliness, but in it lies all the real joys that can come to life. If all men everywhere would repent and lose their lives in the life of Jesus, a greater happiness would come to the world than the most daring prophet has yet dreamed. With every man an efficient workman, with no man with dissipating habits, with no destroying wars, with everyone seeking to aid others, we could easily produce all the things that anyone would need to eat or wear or for his comfort. One third of the population could easily produce them while the other two thirds would give all their time to properly train the children whom God gave to the nations of the earth. We would have enough men to spare to give us a perfect science. The plant and animal world could be so aided as to bring out all their good qualities. It is literally true that they would get manifold more in this time, and in addition they have the consciousness that it is to be eternal.

Now, when we remember that all awaits our motion in our evangelization, our foreign mission work and our Sunday school work, which are our present agencies to bring the world into discipleship with Jesus, we can see how important it is our work. We have been unfaithful to his command in that we tried every wind of doctrine of men before we tried the one thing which is capable of bringing salvation to the world. There is no other name given among men whereby they can be saved but the name of Jesus. Yet men have followed after every vain thing first, and have always come to grief. Germany talked of "Kultur" and the "super-man" and flouted Christianity and the price they have already paid is the loss of four million men and the end cannot be foreseen. No greater disaster has ever come to mankind than is now upon the Germanic peoples of Western Europe, including the English, French and Germans. The destiny of the world must now rest with the United States and Japan and China.

Anybody who rejects Christianity rejects soul growth and encourages the growth of the barbarian instincts which characterized his ancestors centuries ago in the forests. There is no power among men but Christianity that can give them soul growth. Oh that all men might see this and come into the life of Jesus and thus do their share of the world's work to redeem it from the evils of heathenism.

THANKSGIVING.

Father of mercies, at Thy throne
A nation bows, Thy love to own;
A people led and blest by Thee
From dawn of Christian liberty.

We meet today to sing Thy praise,
Whose gracious goodness crowns our days;
Whose favors all Thy people bless,
And fill our hearts with thankfulness.

Thy lavish gifts on every hand
Alike doth bless our chosen land,
In fruitful vine and healing leaf,
In garnered stores and ripened sheaf.

Thy loving hand hath been our guide
O'er empire's path, o'er ocean's tide,
Thy watchful eye hath kept in view
Our strong endeavors, purpose true.

Thou hast preserved on land and sea
Our armored hosts of liberty;
While freedom's sons unite in peace
That bloody war and strife may cease.

And whereas'er our flag is forlorn
Thy name is sung throughout the world,
While alien lips thy love confess,
With hearts attuned to righteousness.

Our gratitude ascends to Thee
O loving God, whose charity
Outmeasures thought and time and place,
And fills the whole expanse of space.

A hymn of praise in homage meet
We sing in reverence at Thy feet;
Father, again Thy people bless,
Accept a nation's thankfulness.

NETTIE MAYSER ALLEMONG,
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute, Edwards, Mississippi.

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, ... Per Year $1.00. Advertising rates made known on application. Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 273

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 275, you have two weeks to go. Three weeks after, the subscriber’s name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 25, 1916

Personal and Editorials.

- State Secretary I. H. Moore makes the following report for State Evangelist C. H. Dickerson:

Work was done in the counties of Bracken, Mason,Nicholas and Bourbon. He visited the churches of Germantown, Carlisle and Little Rock in the months of October. He preached thirty seven sermons, baptized seven and reclaimed eleven. He aided four churches. The prospects are bright. The quarterly system will solve the financial problem. Bro. Dickerson will push these things.

I. H. Moore.

Jackson, Mississippi

REVIVAL AT EDWARDS, BEGINNING AT SHAW; RALLY AT INDIANOLA

Dear Editor:

In my last letter the readers will note that we were on our way to Edwards, Mississippi where we held a most successful revival. It was not successful in the sense that great members were gained, but the church, in my judgement, was much revived. This revival was graced with the presence of Elder P. H. Moss, our National Field Worker of the Negro Bible School, from start to finish. Prof. Moss helped in every way he could to make this revival a success. His dear wife kept a beautiful bouquet of flowers on the pulpit throughout the entire meeting. Mrs. Moss, as well as her husband, is a lover of the simple gospel of Jesus Christ.

The crowds grew as the meeting advanced. We preached unto them Jesus. Did not try to preach Him in man’s wisdom, but with power.

President J. B. Lehman and wife attended our service on Thursday night, and spoke in high terms of our efforts. They certainly have a deep interest in all the work of the Negroes.

The fifth Sunday morning, October 29th, Prof. H. C. Reichel discoursed on the subject of GIVING. His sermon was full of good thoughts. Those who listened to his message were inspired to do more.

At 3:30 p.m. Elder P. H. Moss preached one of the most powerful sermons I ever heard. Brother Moss is indeed an able preacher. Those who listened to him were impressed to live better lives.

On the fifth Sunday the Edwards Church raised $37.00 for the Church and the Evangelist. B. C. Calvert, ten dollars. Thus, you see, made a total of $77.00 for the day.

The writer again filled the stand on the night of the 29th and preached the closing sermon of the revival. As a result, a bright young man, one whom we feel will be of much service to the Master’s cause, came forward and made the good confession. Thus you see our labors at Edwards were not in vain. The pastor, H. G. Smith, announced that the young man would be baptised at the Institution the following Monday.

We began a meeting at Shaw Wednesday night after the fifth Sunday, but the first Sunday found us with the Indianola Church. This, as we gave notice before, was our annual Rally Day. A large crowd witnessed the service. I don’t think there was a vacant seat in the building.

Brother Dudley Wright, Brother Henry Mikesel and wife accompanied the writer to Shaw the first Sunday morning. We went thru the country from Shaw to Indianola by Auto.

Our rally at Indianola was a success. Total raised to date, $136.00, more to come in. We set out to raise $150.00. Thank God we were able to go beyond our expectation. All the praise is due the faithful sisters of the Indianola Church. They took the lead in this rally, and each one played well her part.

The reports of the sisters were as follows,

Sister Lea Walker, ... $25.00
Sister Mollie Carey, ... 4.00
Sister Jane Watkin, ... 3.00
Sister Jane Brown, ... 2.50
Sister Sarah Carter, ... 5.00
Sister Laura Wade, ... 2.50
Sister Lizzie Williams, ... 6.00
Sister Fannie Miller, ... 5.00
Sister Estell Johnson, ... 1.00

Misses Lulu and Fannie Watkis gave... 7.50 each. Miss Eiviera Brown and Miss Williams gave $1.00 each.

If I have made any mistakes in this report I hope the sisters will forgive me, for it was my intention to give them full credit for what they did.

Brother A. L. Brown, H. C. Williams, and Dr. Walker paid $5.00 each. Prof. William’s two little boys paid $1.00 each. This is training up children in the way they should go. Dr. Walker’s little boy gave $5.00 cents.

Yours Cheerfully,

B. C. Calvert.

THE FIRST THANKSGIVING

Readers, do you know the story
Of the first Thanksgiving Day,
Founded by our Pilgrim Fathers,
In that time so far away?

They had given for religion
Wealth and comfort, yes, and more:
Left their homes and friends and kindred
For a bleak and barren shore.

On New England’s rugged headlands,
Now where peaceful Plymouth lies,
There they built their rude log cabins,
irth the cold, forbidden skies.

And too often, ’en the bravest
Felt his blood run cold with dread;
Lost the wild and savage red man
Burn the roof above his head.

Want and sickness, death and sorrow,
Met their eyes on every hand:
And before the springtime reached them
They had buried half their band.

But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.

And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy, thankful faces
At the full corn in the ear.

So the governor, William Bradford,
In the gladness of his heart,
To praise God for all His mercies
Set a special day apart.

This was in the autumn, readers,
Sixteen hundred twenty-one;
Scarce a year from when they landed,
And the colony began.

And now, when in late November,
Our Thanksgiving feast is spread.
’Tis the same time-honored custom
Of those Pilgrims long since dead.

We shall never know the terrors
That they braved years, years ago;
But for all their struggles gave us
We owe our gratitude can show.

-Herald of Light.
THE GOSPEL PLEA

FROM FRIENDS OF THE WORK

Mr. Charles W. Talbot, Pomona, California, .......................... 3.00
Mrs. Annie Coddington, Chicago, (She paid to headquarters but wants it counted in this fund) 5.00
Total this time, ........................................... 8.00
Total in this fund, ....................................... 2512.05

These gifts from friends are very highly appreciated. They come from those who give because they believe in the work and want to have this opportunity to give expression to their love.

All that is sent to me here I will promptly send to the board for use in this work.

J. B. Lehman

Savannah, Tennessee.

To the Churches of Christ throughout the United States, As our Educational Rally day is drawing nigh, Sunday before Thanksgiving, and knowing that we can do a great work on that day in the history of the Church of Christ by making a complete sacrifice for missions, and knowing, too, that the sacrifice we make on that memorial day, will meet every honest need of the colored people, as far as the proceeds will rereach, therefore we ought to make this rally a universal, and a national day, a day of large giving.

A colored Methodist Conference held their Annual session in Savannah, Tennessee, and every church that represented, was assessed from $45.00 to $100.00 and these assessments were paid. Why were they paid? Because the members of their church love the cause, and have got a vision. They say if our churches, and colleges grow and do the work that we want them to do, we must make a sacrifice. They are making it, but it is largely at the expense of a worldly gain. Ought not we love the Church of Christ as much as they do their church? I do not call your attention to their work to give you enthusiasm, and inspiration, but I want you to get the vision, that spirit of God which dwells in his Church, and if we will only be guided by his spirit, it will be told how much we care, and will give to missions.

I was on the train last Oct. going from Corinth, Mississippi, to Edwards, Mississippi. At Jackson, Mississippi, a large delegation got on the train I was on. Immediately after the train pulled out from the station the delegation began to commend their great convention. When I heard the word convention I wondered if I were in the midst of a delegation of the Church of Christ. I listened at their conversation until I was about to believe that I was with a large delegation of disciples of Christ, but just about the time I was ready to make myself known, the Lady President of the Missionary Society of that convention was in conversation with other ladies on the train, and she said, "We women have raised more than $2000.00 for missions" That was the pass word to me that I might know that I was not in company with a delegation of disciples of Christ.

Why do we as disciples of Christ, always stay behind other people in giving to our missionary cause we love? Why should we not magnify the Kingdom of God, by our large giving? Therefore we should lend every energy, and rally all of our forces for a greater contribution on our rally day this year than ever before. Our interest in this great work should be a growing interest. Our demands are greater than ever before. Therefore our giving should be in accord with our interest, and demands.

At our international missionary convention in Des Moines Iowa, the following recommendations was adopted; that the Bible Schools give not less than $50,000.00 in their Annual offering.

The colored Bible Schools are asked to give $400.00 of this amount. $250.00 go to the American Missionary Society and $250.00 for the Christian Woman's Board of Missions.

These two organizations of the Church Christ are supporting Prof. P. H. Moss, our Field Secretary of Bible Schools. Besides this I will remind you that the Christian Woman's Board of Missions is supporting six schools and a number of evangelists for our people.

Pres. J. B. Lehman is the General Superintendent of these schools.

Our schools are doing a work that no other schools are doing. We ask that every Bible School will take fellowship in helping to raise the $400.00 and that all the churches will be on the firing line and hold an Educational Rally in their church Sunday before Thanksgiving that will amount to more than any rally that we have ever held before. Our membership in the United States is large enough to raise not less than $5000 why not some of the large churches in membership, and wealth give $100.00 each? You can do it if you put your church to work. When we speak of the real church, it is only in membership, to the members who are giving for the extension of God's Kingdom.

Pastors, if you are pastoring a Front Rank Church, have your church to give a Front Rank offering on our Educational Rally day for missions.

If you have a Front Rank Sunday school in your church, have your Sunday school to give a Front Rank offering.

If we will all do this our schools will raise $1000.00 instead of $400.00. Send all money raised on Educational Rally both church and Sunday school, but separately, to Prof. J. B. Lehman, Institute Rural Station, Edwards, Mississippi.

Yours in the great work of soul-saving,

W. P. Martin,
Evangelist,
Benediction of Societies.

"God be merciful unto us, and bless us, And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations."

Thru Jesus Christ our Lord.—AMEN.

Program For December.

Note.—Those arranging programs for Woman’s Missionary Societies should make selections from the suggestions given in the Program Department.

Topic: Developing Factors of Four Centuries of Latin-American History.

Subjects for Special Prayer:

Thanksgiving for Christ, the Prince of Peace for all lands and powers; petitions that all professing His name may reflect His spirit in personal relationships and as factors of a nation;

Prayer for the Men and Millions Movement. Prayer for World Peace

The fruit of the spirit, is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.

-Gal. 5:22, 23.

Bible Study:

Lesson from the Psalms. The Bible studies for this year will be lessons from the Psalms.

United Mission Studies:

"World Missions and World Peace."

"Old Spain in New America."

Suggested book for reading in December:

"South American Neighbors."

Suggested book in Bible for reading in December:

Galatians, Ephesians.

Prayer and preparation will make a good meeting.

Helps on the Program.

Copy of a letter from a missionary, 2 cents.


Helps on the subject, "The Spirit of the Conqueror" can be found in chapters II and V of "Old Spain in New America." Helps on the subject, "Glimpses of Four Centuries" may be found in chapter II of "South American Neighbors." Helps on the subject, "Immigration Influences" may be found in chapters III and V of "South American Neighbors."

"Moonlight Schools"

The Story of Another Country Life Leader

LEADERSHIP in country communities depends very much upon caring enough for people to discover definite needs and having insight enough to use the available material locally to meet these needs. It is because she has these two qualities to such a wonderful extent that Mrs. Cora Wilson Stewart has come to be known today as one of the greatest country life leaders of the world. She has seen a vision of the time when there will be no one in our nation who cannot read and write and she has found a way by which thousands of adult illiterates have left the ranks of those who must sign their names by a mark.

While county superintendent of schools in Rowan County, in the Kentucky mountains, Mrs. Stewart's heart went out to the fathers and mothers and the grandparents and the grown up brothers and sisters who could not read or write. She saw the bigger world that would open up to them if they could. And she found the way. She enlisted her country teachers in the work of opening up their schools at night for these people. It was found that these schools were best attended on moonlight nights when the mountain roads were safer and easier to get over, so these schools have come to be known as "Moonlight Schools."

Mrs. Stewart encouraged the pupils in these schools and put much life and leadership into the work. She offered a Bible or a prize of money to those sending in the best letter. Many letters—pathetic in their grateful enthusiasm—came in. And always these people chose the Bible for a recognition of their work, and always they were so glad that now they could read it! Mothers wrote letters to boys who had moved away and to whom they had never been able to write. And finally there were very few left in Rowan County who had not learned to read and write.

Then the leader's attention was called to the census, with its appalling figures of illiteracy in every state in the nation. With this in mind, she accepted the position at the head of a commission appointed by the governor of Kentucky to stamp out illiteracy in the whole state. The leadership and influence have now reached not only over Kentucky, but over the nation, and this winter thousands of "Moonlight Schools" are being held in many states.

Mrs. Stewart has written a Country Life Reader to be used in these schools, which gives much about good seeds and good citizenship in our country communities. Through studying how to read in this book, these men and women get ideas of unsellable service and of worth-while every-day living. For it is not merely for the purpose of learning, but of living more, that Mrs. Stewart is giving her life for these people.

With all the fire and the loyalty of those who claim the mountain country as their home, this leader of country folks is spending all her strength in the cause she has enlisted in. With great charm of personality and absolute self-forgetfulness, she tells the story of the joy of people when they have a chance to learn to read and write, and so the hearts of those who hear are touched to action and the "Moonlight Schools" continue to spread. People everywhere think with grateful hearts of the glowing life of the leader who is bringing bigger, better things to them. But most of all, they love her back in her own mountains in Rowan County, and one of her most cherished possessions is a homespun dress woven for her by a friend of hers who lives there. And deep in her heart, Mrs. Stewart's greatest desire is to prove worthy of these, her own people, and do credit to them.

—The Association Monthly.

The Hand of the Lord and Gideon

By Fannie L. Johnson

In times past, Gideon was mighty in battles with the armies of his people. These battles were of a purely physical nature, and the weapons used, were purely carnal. In this age of the world God no longer resorts to carnal weapons, but spiritual. The greatest battles of today are those waged between the carnal and spiritual. "This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh." "But if ye bite and devour one another, take heed that ye be not consumed one of another."

"A house divided against itself shall fall."

For a long time there have existed in Texas, two conventions. The spirit existing between these two conventions has not been the best, and I am sorry to say that the fires of ill feelings have been continually fed by some of the leaders on both sides. This battle of wiles and ill feelings stretched out thru...
the years had become solidify and formed a wall of partition between us, so much so until it was well nigh impossible to attempt to scale it with any degree of success. God in his own wise providence kept them both alive, and then the benevolent sunshine of his mercy, has suffered both to grow and prosper.

The pure rays of God's sunshine began slowly to melt the icy wall of envy and hatred, until today we are willing to say my brother, my sister.

The greatest evidence of this good-will which now exists between the two conventions was set forth in the spirit of real fellowship extended to Prof. J. N. Ervin, the president of Jarvis Christian Institute, who was pro- grammed to address this large convention. I was blessed with the privilege of listening to this great man, making his great address at Charity (or love). Brethren and sisters, there is no question about it, God sent that man there, and put the argument into his mouth. His words were strong and forceful, sinking deep into the hearts of the people who sat spell-bound with interest and admiration. Prof. Ervin knows how, in a quiet manly way, to catch and hold the interest of his hearers. He is a man possessing the qualities for which the age is clamoring. As a demonstration of real understanding and interest, his entire lecture was punctuated with quick, hearty applause, at the close of which every man and woman present and the house was full—rose simultaneously, and in single file marched upon the platform to the tune of "Tired will take Care of You," giving him the hearty hand shake of good fellowship and God speed. Friends, I could almost hear the cry of "The Hand of the Lord and Gib- son," and see the millions of little ugly demons of hatred, envy and malice, as they took to their wicket little heels. Out of the church windows they seemed to pour in great droves as that man of God stood before that army of disciples of Christ, and with his face lighted up with the earnestness of his plea, his hands raised above his head, God used him to impress this army of workers with the thought that though we have sold out our goods to the poor, though we gave our body to be burned, and though we had faith so that we could move mountains, if we had not love it profited us nothing. Friends, you should have been there, to have seen the manifestation of true brotherhood. You talk about being happy, feeling the presence of our God, when those people rose as one man, with their voices lifted in song, marched upon that platform and grasped Pres. Ervin by the hand, I felt as if walking on air.

This demonstration is but the beginning of a flood of Christian love and unity that will stretch from side to side of Texas. It must come, brethren and sisters, that oneness among the people of God that Christ prayed for.

From the Banks of Old Kentucky.

Sunday night, October 4th, we closed a splendid two weeks meeting with the church at Little Rock. In many respects this is one of our best churches. It was our fourth meeting there. Meetings there are always characterized by faithful attendance; and interest is always good. Brother Hathaway—three score and fifteen—on the summit of age—moves carefully among his flock as a good shepherd. Not all who remain till the "Shadows lengthen" are found thus faithful and useful. The public school at Little Rock is heartily in accord with the church work there. They have High School, Manual Training, Domestic Science etc. Prof. Cook, Miss Davis, Miss Freeman and Miss Evans, teachers found time to attend and assist wonderfully in the services. Both church and school have an exceedingly bright future. They all mean business. May God bless them. Thirteen were added and two hundred dollars were raised for all purposes. The men were asked for one dollar and a half, while the women were asked for one dollar. Most of them responded, some giving more, as is always the case.

We were called to Danville to a council with some new preachers last week. By some misarrangement they did not arrive. We will be glad to see them later.

I enjoy so much Brother Calvert's rich letters. He writes with a vim. He and I are going to exchange photos. We want to see each other's "mugs."

Prof. Moss makes a splendid report. We hope each Sunday School will observe the day this year. Brother Moss and Sister Rosa V. Brown should be kept before our people till we can catch the Vision, Beautiful.

Brother Tate tells a little too much about his experience at Crab Orchard. You must tell some and keep some. He says he "Demanded sixteen dollars of that money." I have been preaching twenty years and have never "Demanded" any money and yet I have gotten every cent of my salary. Brother Tate is one of our very beat young men, an old friend of mine, but "Demanding" is not the best way to get your salary. We will not send a "cheap man" to that church, for they promised Brother Tate "Some day we will send for you." But Brother Tate redeems himself when he says "I am going to take these mountains for Christ." Go it, Brother Tate! I am with you.

C. H. Dickerson,
Evangelist for Kentucky.
Sunday School Lesson
for December 3.


Golden Text:—Fear not: I am the first and the last. I was dead, and behold, I am alive forevermore. Rev. 1:17, 18.

Time:—The book is doubtless written toward the close of the first century and under the reign of Domitian.

The writer was St. John, the apostle. The place of writing was on the Island of Patmos, not far from Ephesus.

INTRODUCTION.

Three lessons are given on Revelations. These three with the Christmas lesson bring to the close of the year.

There are many difficulties in the way in the study of the book, but the three lessons will be of such a nature that the boys and girls may get some idea of the wonderful message from the Revelator.

1. The name signifies something unseen. It is the unveiling of something unseen, and was to give assurance to Christians, who were persecuted, by showing Christ as the ever-living Lord and King.

2. Glimpse into the unseen was given by use of visions, symbols and different pictures.

3. Revelation was a message to Christians in the reign of Emperor Domitian under whom there was a terrible persecution.

4. The message was to the people of that time, but it did not prevent them from looking down thru the ages, but as we look for a fuller triumph of the gospel.

5. The Book of Revelation is to help us to see the progress of the Kingdom of God. To see the great conflict. To aid us the unseen is contrasted with the seen. The ever living Jesus set over against his earthly life—Victor crowned Morning Star, new name enthroned. These are contrasted with the seen, the churches persecuted, imperfect striving upward, and so the two ideas are set over against each other.

In v. 1 John writes and in v. 2 we are told his testimony is of Jesus Christ, and what he himself saw. He writes to the seven churches of Asia. He declares Christ to be a faithful witness. He reported the truth about God and his love, about heaven and salvation. He told of the three fold work that had been done for us.

1. He loved us.
2. He washed us from our sin in his own blood.
3. He made us kings and priests unto God.

John was in the spirit on the Lord’s day and in a vision he heard a great voice. That voice was to make a great proclamation. He listened to that voice. How powerful, and musical it must have been.

In the midst of the seven candlesticks stood one like unto the son of man. His eyes were as a flame of fire. With his eye he could penetrate all things. Jesus is the light of the world. His eye penetrates all darkness. His strength is as the sun. The Christ John saw was beyond description. He was looking upon the persecuted church and John is pointing out the glorified and exalted Christ, the victor and conqueror, who is able to bring victory to the church which he came to establish.

D. R. B.

"WHERE DUTY CALLS OR DANGER, BE NEVER WANTING THERE."

The man who runs away in the thick of the fight, is a deserter. Such a one surely can not think as much of himself afterward as he did before.

The Sunday schools are asked to show their colors on the Sunday before thanksgiving or as near that time as possible. I am sure they will not run away from the task.

REASONS FOR THE OFFERING.

(1) Because it affords an opportunity for the schools to do something for themselves.

(2) Because your field worker has asked for increase force on the field and much depends upon what the schools do as whether or not this request will be granted.

(3) Because there has been a loss of $5,000 from the Bible school fund and to meet this deficit, R. A. Long promises to secure from another source $1,250 if the remaining $3,750 be accounted for by the schools. It is our duty to help meet this challenge.

Remember, the schools raising $10 or more will be given one year subscription to "The American Home Missionary," a monthly magazine, and The Gospel Plea.

The schools that raise $5.00 or more will be given a place on the Honor Roll.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, but willingly; for God loveth a cheerful giver." 1 Cor. 9:7.

The VICTORY may depend on YOU.

Yours for the larger fellowship,

P. H. M.,

Field Secretary of N. B. S.

It doth not yet appear what we shall be. The future holds for us glad mystery. But we shall be like him. SELECTED.

A Prodigal’s Purpose.

A True Story as given in The Christian Endeavor World

"PAPA, there’s a man downstairs who wants to see you." “I’m preparing for a funeral, and must start in half an hour; I don’t see how I can see any one now.”

“I told him that you’re dreadfully busy, but he looks awfully sad, and says he must see you,” answered eight-year-old Rachel.

I hurried down to the little sittingroom, determined to dispose of the agent, visitor, solicitor, or whatever he might be, as quickly as possible.

"George!" I exclaimed, and could say no more, so great was my amazement. "Yes, Fox, it’s George."

"But how do you come to be here? I thought—"

"That I was still-in Lansing; no, I’m not there; neither have I broken jail; I’m out on parole. You have a funeral to-day; there’ll be plenty of time for us to talk matters over later. Just now I’m hungry and broke; I have a job on the Journal and begin work Monday morning. Can you grub-stake me until I draw my first pay?"

"But George," I protested, "why did you come back to Kansas City where everybody—"

"Where everybody knows my past," he said with a shade of bitterness in his tone. "You probably think I’m a fool," he continued; "but I’ve learned that a man can’t hide himself in this world. That is especially true if a man expects to make something of himself. If I could content myself by sinking into oblivion and forever hide my face, it is not likely that any one would ever take the pains to look up my record and publish to the world the chance bit of scandal that George Rendell had served a prison sentence. But, Fox, I’m going to make a man of myself in spite of past failure and the fact that many good people have conferred on me the degree of N. G."

"I regret—that’s not the word, I deplore, no, execute my past. I know that I can’t blot it out; there it is, and there it will remain forever a black page against me. But the future is mine—do you understand me, Fox?—the future is mine, and I’m going to make good. I don’t propose to go where I’m not known, and work my way up to the top, and then have some busybody discover that I’m an ex-lawyer, ex-minister of the gospel, and last of an ex-O, how I hate that term! I wish they’d blot the hateful word out of the language—exconvict. No, sir; I’m going to work here in Kansas City where everybody knows me and my failures. Right here I expect to make good."
"Splendid!" I exclaimed. "George, if your mind is committed to that undertaking, you will win. You have talent; few men possess the gifts that you enjoy. The climb will be difficult; the road is steep but not so precipitous that you can't climb it to success."

"Come into the kitchen and have some thing to eat. Excuse me, and I'll see how much change there is in the house; I fear there is not much; it's too near the end of the month. Mother, how much change have you?"

"Not a cent, except the church offering for to-morrow. Why, what do you want?"

"A little change to loan an old friend, Rachel, dear, have you any money in your bank?"

"Yes, papa: do you want it for me?"

"Yes, dear; loan it to me and I'll invest it in the Kingdom."

"It'll turn out better than the money you had in the old mine!"

Soon she came running with her bank, and poured the contents into my hand. "Here, husband," said Mrs. Fox; "we'll borrow our collection-money and put in double a week from to-morrow. How much have you, nickle, dimes, and quarters?"

"And pennies," added Rachel. "$2.65," I replied. "George, I'm ashamed that I can't muster any more cash; but it's all there is in the house."

"I dislike to take the last cent you have, but it means the beginning of a life for me. I never shall forget your kindness and cordiality, Fox, you're the first man to give me a cordial greeting since I came out of prison. Such things helped to nerve me for the fight upward which I'm going—no, the fight which I'm now waging.

"Poor George!" I exclaimed as the door closed behind him and I hurried into my study. "Fox, you're the first man to give me a check."

"Suppose" I said, "that this is George Rendell trying to begin life over again."

"Well, Mr. James will certainly stop his paper, if they're employing ex-convicts to write stuff for decent folks to read."

"I should say" answered Deacon Wallace, "that we who call ourselves Christians should call upon the editor of Journal and tell him that we greatly enjoy reading the articles by George Rendell, and hope that they will continue to be a feature of the paper."

It was agreed to act on this suggestion, and in the next twenty-four hours twenty-one people who had been present at that Wednesday-evening service telephoned the editor commending Rendell's articles. As a result the editor increased his wages, and soon the new writer was recognized as a leader of thought.

Years have passed, and the books written by George Rendell are in every public library in the country. In many centres, he has written a score or more of articles which the best publishers have been glad to handle for him. Mr. James has written a few of his latest books, and frankly admits that he enjoys reading them. Mr. James says: "I didn't think that there was any good in that prodigal. But by his seething denunciation of the social sins of society he has driven drinking and gambling from many an aristocratic circle in this city."

The Missionary.

By Harriet Prescott Spofford.

The Lord of love with him has gone;
The gleam is ever by his side; He has that hand to lean upon, And O, the weary world is wide!

Wide as the gloom the dawn-light leaves Till far up soaring skies shine out,

Where all the winds of all the heavens Blow east and west and north-about. The nights is dark; the way is steep; Salt are the seas he has to swim; Lions shall roar about his sleep;

And heartened by the living Lord! What dens of darkness shall he thread While mighty armies round him close! What desert marches make! what foes Blow east and west and north-about. The Lord of love with him has gone; And heartened by the living Lord! What desert marches make! what foes What desert marches make! what foes About his way their snares shall spread, While mighty armies round him close! But with the Presence ever near, As holy powers keep watch, ward, He goes without a pang of fear And heartened by the living Lord! What desert marches make! what foes What desert marches make! what foes About his way their snares shall spread, While mighty armies round him close! But with the Presence ever near, As holy powers keep watch ward, He goes without a pang of fear And heartened by the living Lord!
THE CHRIST OF THE ANDES

In 1900, Argentina and Chile were on the verge of war over territorial boundary disputes; but a revulsion of feeling, originating in the noble protest of an eloquent bishop in Argentina, led to an agreement to arbitrate their difficulties. Since the arbitration, which satisfied both countries, both have begun disarming, and has already spent on good roads ten million dollars gained by reducing naval expenses. In March, 1904, upon a mountain pass on the lofty Andes boundary line, there was erected a colossal bronze statue of Christ, as a memorial of the compact of perpetual peace between these nations, and as a better guardian of the border than a cordon of fortresses.

---SELECTED---

ALL REMAINING '16 ISSUES FREE

New subscriptions for the Youth's Companion for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year—new features, captivating stories, side-splitting sketches of down-east life. If you have a growing family whose ideals you wish to see reflected in their reading, you cannot choose a more satisfying publication for everyone in it than The Youth's Companion.

Let us send you the Forecast for 1917, which describes in detail the good things promised to Companion readers during the 52 weeks of the coming year.

New subscribers for 1917 will receive free The Companion Home Calendar for 1917. The publishers of The Companion have arranged with the publishers of McCall's Magazine—the famous fashion magazine—to offer you both publications for 1917 for $2.10. This two-at-one-price offer includes:

1. The Youth's Companion—52 issues in 1917.
2. The Companion Home Calendar for 1917.
4. One 10-cent McCall Dress Pattern—your choice from your first copy of McCall's—if you send a 2-cent stamp with your selection.

THE YOUTH'S COMPANION, ST. PAUL STREET, BOSTON, MASS.
New Subscriptions Received at this Office.

Our New Fall shoes are here for Men and Women, at prices you always paid.

STYLEPLUS CLOTHES $17

"The same price the nation over."
The Nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY, P. C. BANKSTON,
EDWARDS, MISSISSIPPI.

Why not use tested seeds?

All of our seeds are tested for purity and germination. We know they are good, and so will you if you try them.

FAIN-OORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.

Because you love me I have much achieved,
Had you despised me then I must have failed,
But since I knew you trusted and believed,
I could not disappoint you and so prevailed.

—Dunbar.

WANTED:

More subscribers for this paper, The Gospel Plea. Address, Gospel Plea Office, EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call’and see us.

W. G. REDFIELD,
Edwards, Mississippi.

The Bank of Edwards

IF YOU DESIRE
to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford; but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi.

Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS

EDWARDS, MISSISSIPPI.
Looking Back After Putting the Hand to the Plow.

Jesus said "No man having put his hand to the plow, and looketh back, is fit for the kingdom of God." The figure is very apt. The worthy plowman looks ahead to see how he is plowing and lets the furrow behind him speak for itself. If he should undertake to look back, his plow would run into the row and destroy young plants. We might well change the figure and say that the man at the auto wheel must never look otherwise than straight ahead. If he does, his auto will instantly go into a ditch or over a fence.

The Christian work is so important that he who would successfully guide it must keep his eye steadily in front. There is always enough in the past to take up our whole time, if we want to brood over it. We should ever adopt the policy of letting the dead past bury its past, while we look to the future.

Often we start a new work and we are, surprised how it prospers. But by and by it becomes more difficult and then comes the real test as to whether we were fit for the job we undertook or not. The divine guider of all things is looking forward to accomplishments and he has no need of any man who gives up ere the goal is reached, no matter how hard the task of reaching it. Some one has defined genius as infinite patience. The men who have accomplished great things were men who persisted in their task through a lifetime. It is what Jesus meant when he said we should have faith as a grain of mustard seed. The life in the mustard seed will persist through to the end till new seed is made. That true faith will hold a man right to his task until it bears its fruit.

The application of this comes right in our work. The work of the state conventions, the work of the Christian Woman's Board of Missions, the Sunday school work under the American Christian Missionary So-

Give him more than you ever gave before. Do not look back over the furrow but keep your hand steady on the handle and your eyes on the one before.

The way to preserve peace is to be prepared for war, is an old heathen saying. Now, look at it. The Russian Government evidently thought they were well prepared for war; and, on the other hand, we all know the Japanese had for years preparing for war. It is one of the greatest needs, I think; to see that that young nation, in coming up to Western ideas, has learnt from Christian nations, first and foremost, the art of war. They were both prepared for war; and so they go to war. It was the same thing in South Africa. We complained that the Boers were preparing for war. They said, on the other hand, that white negotiations were going on, the English Government was calling out its Reserves, was actually preparing for war. So they sent their ultimatum. Preparing for war makes war. It was so in regard to the Franco-German war. We know that Bismark had been preparing for war for many years; he was expecting and waiting to have that war. And we know the Emperor Napoleon asked when there came this very difficult crisis, "Are we prepared for war?" "Yes," was the answer. "Then go to war." It is utterly false, this idea that to preserve peace we should be prepared for war.

—Sir Thomas Barclay.

So, for the next century, and for many censures to come, each member of the One Great Body must learn more and more how to help the other members of the one body. The eye is to find out what it can do for the foot; the foot has to find out what it can do for the hand, and the hand what it can do for the eye. We shall speak of "foreign legislation" and "domestic legislation." But we shall speak more than ever of our duties to our brethren; and international law and international justice come into the forefront of the studies of our statesmen. Commerce led the way. Justice must be assured for our commerce, and Peace will follow on Justice. That is to say, the political study, the social study, the economic study of the next half century is setting to work to consider the new laws which belong to the social condition of the united world.

—Edward Everett Hale.
THE GOSPEL PLEA

THE GOSPEL PLEA

issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price. ... Per Year $1.00.
Advertising rates made known on application.
Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 274

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 274, you have one week to go.

Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, DECEMBER 2, 1916

Personal and Editorials.

NOTICE TO THE SOUTH CAROLINA BRETHREN.

Dr. L. V. Bricker of Atlanta, Georgia, makes the following statement:

"When Bawley Stealey left Atlanta, he asked for a letter with which to raise money for the Atlanta Church. If he is using this letter to collect money for any other purpose, it is a misuse of my letter."

Paducah, Kentucky.

Dear Editor:—

I write to say that I am just home from Fulton, Missouri, where I did the preaching in a revival for our church there. Brother W. H. Bowen ministers for this church, and he is doing a telling work. He has, in the past few years, built a nice convenient and modern brick house, and is training the church in an intelligent and progressive way. He is a hard worker. Aside from his church work he is principal teacher in the public school. I thought while there, what a pity that a man of so much energy and still in doing church work must seek other lines of work for sufficient support. But, it is to be hoped that the better day is dawning, when each member of our churches will learn and feel it his bounded duty to contribute more liberally to the compromising and strenuous conditions under which preachers in the colored Christian Church are forced to sacrifice and work.

The first week of our meeting, we had bad weather; yet the congregations increased, but no sinners came. So, the last week the members did a deal of personal work and got a number of sinners out. When the sinners came, we took especial aim, and seven of them yielded to the call of the Lord thru the Gospel. The church seemed quite revived. Brother, W. M. Simmons, pastor of the church at Columbia; and J. H. Bell, who is doing evangelistic work in Missouri, heard of my being there and having not seen or heard me on the firing line in a long time, dropped in on us for a few nights. It was an inspiration to have these yoke fellows present.

Paducah is still on the map—we are aiming high.

In Love,

R. E. Pearson.

INDIANOLA, MISSISSIPPI

Editor of the Gospel Plea:

The Mound Bayou District closed yesterday a Record-Breaking meeting.

Spiritually and financially it eclipsed any meeting in the history of the District.

The District was favored with the presence and advice of the President, Dr. W. A. Scott.

Dr. Scott preached to a packed house Sunday at 12 o'clock. It was the greatest sermon we ever heard, so many of the listeners said and they were not members of the church.

Preachers, women and men shed tears while the man of God spoke from the Holy Writ.

Raised for all purposes during the meeting $85.90.

The next meeting will be held at Clarkdale.

Yours for His cause,

J. E. Walker, M. D.

Jarvis Christian Institute

Mrs. J. N. Ervin, wife of our President, who was added to the number of workers during the summer, has fallen in line with the work, full of interest and enthusiasm. She is not only carrying the burden of the home, but with pleasure is looking after the business side of the school. Mrs. Ervin is especially prepared for the work she has undertaken and we find her ready and willing to help every way.

Our school opened September 26th.

The Industrial Departments which were open all summer did splendid work. Teachers in this department are putting forth every effort to make the work the best yet. We feel they are succeeding.

The Boys' DORMITORY is making our campus look much improved. We anxiously look forward to the time when it is ready for use: we are greatly in need of it.

Our boarding department is crowded. Both community and boarding students are coming in each week.

The literary teachers, all of whom were in scho during the summer in Tennessee have returned.

Prof. Moss, National Field Worker of the Sunday Schools, visited us in August and gave a lecture on "School Efficiency." We are always glad to have him at Jarvis; for he comes brim full of enthusiasm and information.

He is a man who has his work at heart.

At the opening of school Mrs. Mitchell of Waco and Elder Crawford of Greenville were present. Mrs. Mitchell has had a brother in school since 1916. We appreciate the interest they show in our work and hope they will visit us again.

For quite a while we have been looking forward to the time when Miss Brown, the National Field Worker for the C. W. B. M., could visit the State and know the work of the auxiliaries. She spent October 14th, 15th and 16th with us. She made a lecture on the Sunday School Auxiliary and Endeavor Society. Each time she gave us something new. Miss Brown is a young woman of talent and is doing so much for the work in organizing the women. We shall be glad when she can give our State more time.

Miss Myrtle Evans stopped a while with us on her way from New Mexico, in August. We enjoyed her stay with us and hope that she and more of those who are interested in our work will visit us.

Miss Rose Coventry of New Orleans also visited Jarvis for a while in September. She is a graduate of the C. I and at one time had work in one of our schools. She thoroughly understands the work and benefited us much by her visit.

Editor King of the Dallas Express visited our school in November. While here, he delivered a splendid address on "The Acid Test." Mr. King is one of the foremost men of our race in the southwest and is doing much good through his paper, which is widely circulated. It is a pleasure at all times to have such men come to us, who are so interested in the uplift of mankind.

In November Mrs. Fannie Hay Johnson, our State Organizer of the Auxiliaries of the C. W. B. M., spent two days on the campus. She has been interested in missions and in the building of of a school in Texas for sometime. We are glad that she can have such a part in the work; for she is surely a woman who is not only willing to soothe and solace the sick, but to go that all the world might be brought "upright by the way of truth." She gave us a splendid address on "Organization of the C. W. M." which was splendid and full of information. We extend her a cordial invitation to come again.

Several delegates from our church attended the Dallas Convention. All made splendid reports.

Pres. Edwin attended the N. E. D. C. In November. Here he thought to appear on their program. The convention received him with glad hearts and with great interest. The convention was well attended and each and every one tried to shoulder the burden of the work.

Mr. Wm. Peas and Elder A. J. Hurdle, delegates to this convention, stopped with us a short
Brother Boote's address and visit to our church was a source of inspiration. He visited both white and colored Christian Churches while in Jackson. At the close of address an offering was taken to be applied on our debt with the Church Extension. Those who gave $1.00 are as follows:

Elder B. C. Calvert, $1.00
Brother Wm. Guice, $1.00
Sister Lizzie Calvert, $1.00
Dr. J. H. Booth, $1.20
Dr. L. E. Lakin, $1.00
A White Brother, $1.00
Public Collection, $1.80

Total, $8.00

Pledges to be paid on church debt monthly are as follows:

B. C. Calvert, $1.00
Sister Lizzie Calvert, $1.00
Patsy Greenwood, $1.00
Martha Bryant, $1.00
Mary Young, $1.00
Rosie Trevillian, $5.00
Brother Wm. Guice, $1.00
Brother M Jones gave us sixty cents on the insurance of our church, and Brother Wm. Moore gave twenty-five cents. We thank these brethren so much.

$13.00 must be raised at once to have our church insured.

Yours in good hope,
B. C. Calvert.

Louisville Kentucky.

Dear Editor:

I beg space in our grand old Plea to speak to the brotherhood, to inform them we are still on the map. We will not be known farther than the Louisville 3rd—The 16th Chestnut St. Christian Church. The work is progressing slowly. The Sunday school keeps fine. Of course the church will do equally as well when our people learn to appreciate God's goodness to them, and will feel a sense of duty to render real service to him for such goodness. Then our church will grow and the land shall become full of praise. The picture shows and other like amusement that will have less patronage, and the home life will again begin to assert itself in the community, and the faith that was once deliver'd to the saints will be revived.

We are delighted to hear from the brethren in other parts of the country, which is always a treat to those of like occupation.

We had an unusual treat Sunday Evening at 3:30. Elder E. F. Meacham of Cincinnati, who is at present holding a meeting at the 3rd church in this City. He is a man of wonderful powers and one who is doing things, Editor of the Lookout, one of the best Sunday school papers, and an evangelist of note. All who came to hear him were delighted. Our sister church, the Handcock St. church turned out well to greet this noted speaker.

There seems to be a disposition on the part of a good many of our people to not want to hear our white brethren preach. They say we have preachers and they don't care to hear the white men. They who say such things forget the stone from which we have been hewn. It will take a good many generations for us to produce giants like, Meacham, Lappin, Briney and Welshamer. While we have some very bright men and some who are bringing things to pass, yet we have not reached the point where we are yet really producers of anything in the Literary side of our history. Some of our people feel like there is nothing for the white people to do but to help them when they call on them, and beyond that they have no farther need for them; but we must appreciate what the good ones have done, and are doing for us and we must do for the other fellow has done and is still doing. And our only refuge is the good works we do above. Let us not be lacking in faith to him but trust, work, save, and lay up in time of peace for war. For a great battle must be fought some day. A righteous war must come and is fast approaching.

I close trusting my letter will miss the waste basket.

Yours,
T. R. Everett.

THE SPIRIT OF GRATITUDE

With so many persons the spirit of gratitude is not born of fire and vision. If some special blessings are lacking, the spirit of gratitude dies out. We need it not for a day, but to pervade the life; and he who looks at things in a large and long way must have that spirit. He who believes in God must have that spirit.

Thanksgiving for all good things of life we have had so abundantly, that is all well, but after the days of our feasting are gone about, let us take to heart the truth that there are finer things than these for which to be grateful—life—life at its best and highest; and truest, that it is which we are to seek most earnestly and persistently, and the harvests of nature will be enriched ten thousand time by the harvests of the spirit. Job had his days of fasting with his sons and daughters; but, when they were gone about, came the sanctification of life, so that, when all his riches had departed, the spirit of gratitude burst forth in words of supreme faith—Chr. Adv.

Who hath the Bible need not stray;
But he who hath, and will not give
The light of life to all who live,
Himself shall lose the way.

(Montgomery).

The Annual Bible School Offering For Home Missions

Comes on the Sunday before Thanksgiving, November 26, 1916.

This offering is used to support
I. All Schools and Colleges maintained by the Christian Woman's Board of Missions.
II. The Bible School Work of Prof. P. H. Moss maintained by the American Christian Missionary Society.

The Bible Schools of the Colored Churches Should Give At Least $1,000.

A fine exercise taking the whole Bible School on a free trip to Alaska may be had for the asking. Always state size of Bible School when asking for missionary supplies.

Order supplies from Professor P. H. Moss, of Edwards, Mississippi or Robert M. Hopkins, Carew Building, Cincinnati, Ohio, and send all money to J. B. Lehman Edwards, Mississippi.

THE SPECIAL DAY APPEAL is productive of the largest offering for Missions in the Bible Schools. No other plan at present will work so well. The setting of a definite goal, the dividing of the apportionment among the classes and departments, the preparation for the special program is the best method devised for raising Bible school missionary money.

A Free Trip to Alaska—Take

The Whole School Along.

THANKSGIVING SUNDAY is the day to go but ample preparation should be made in advance. Everyone who goes is asked to have a fellowship in the support of Harry Munro and all our other home missionaries and bible school workers.

A postal card stating size of school will bring all needed supplies, SEE ALASKA and all AMERICA through HOME MISSION eyes. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

The Annual Home Mission Offering in the Bible Schools

Is the Sunday Before Thanksgiving in November.

"Farthest North—Alaska" is the exercise. All supplies will be sent free upon request. Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

A Missionary "FARETHEST NORTH" challenges our Bible Schools in their giving to go to the "FARETHEST LIMIT."
ALL REMAINING '16 ISSUES FREE

New subscribers for the Youth's Companion for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year—new features, captivating stories, side-splitting sketches of down-east life. If you have a growing family whose ideals you wish to be reflected in their reading you cannot choose a more satisfying publication for everyone in it than The Youth's Companion.

Let us send you the Forecast for 1917, which describes in detail the good things promised to Companion readers during the 52 weeks of the coming year.

New subscribers for 1917 will receive free The Companion Home Calendar for 1917.

The publishers of The Companion have arranged with the publishers of McCall's Magazine—the famous fashion magazine—to offer you both publications for 1917 at $2.10.

This two-at-the-offer price includes:
1. The Youth's Companion—52 issues in 1917.
2. All remaining November and December issues of The Companion free.
3. The Companion Home Calendar for 1917.
5. One 15-cent McCall Dress Pattern—your choice from your first copy of McCall's—plus a 2-cent stamp with your selection.

THE YOUTH'S COMPANION,
St. Paul Street, Boston, Mass.

New Subscriptions Received at this Office.

Our New Fall shoes are here for Men and Women, at prices you always paid.

STYLEPLUS CLOTHES $17

"The same price the nation over."
The Nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY,
P. C. BANKSTON,
EDWARDS, MISSISSIPPI.

THE GOSPEL PLEA

JACKSONVILLE, ARKANSAS

Obituary

Dear Editor of the gospel plea,

Please allow me space in your paper to say a few words on the death of our dear beloved Sister Blanche Thomas, who departed this life on September 21, 1916. She lost her health in May 1916 and in September she departed this life. She leaves a dear mother and one brother and many relatives and many heartbroken friends to mourn her loss.

She obeyed the gospel of Jesus Christ at the age of 14, under the ministry of Brother J. C. Gayden. Sister Blanche was a faithful christian until her death. How we miss her from our midst! We hope it is heaven's gain.

Although we know that the Lord does all things for the best, Sister Blanche's death may be a warning to us, to make ready because we know not our trying hour.

Roeuil Williams.

WANTED:

More subscribers for this paper, The Gospel Plea. Address,
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry Goods
Groceries etc.

Call and see us.
W. G. REDFIELD,
Edwards, MISSISSIPPI.

IF YOU DESIRE

to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi. Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI.

Why not use tested seeds?

All of our seeds are tested for purity and germination. We know they are good, and so will you if you try them.

FAIN-MOORE SEED COMPANY, INC.
FIELD AND GARDEN SEEDS.
JACKSON, MISSISSIPPI.

Corn
CORONA
Peas etc.

The Personal Writing Machine

Only $50. with Traveling Case.

Think of the FAVORABLE IMPRESSION your neatly typed letters will create, and the SATISFACTION it will give YOU to KNOW that they will be easily read.

Take your six-pound CORONA in its carrying case (use it in the case too) and write your letters which YOU and the Edwards', READERS will be PROUD OF.

Then think of the CONVENIENCE of having a "Light Six" pound typerwriter which will do ALL the work (and do it better than some of most $100 machines, which weigh from 40 to 60 pounds). The CORONA is always "AT-YOUR-SERVICE" at ANY PLACE and out of your way when not in use. Ask us to prove it. Write for free catalogue.

CHAMBERS OFFICE SUPPLY COMPANY
Edwards Hotel Building.

Jackson, Mississippi.

The cause of Right is charged to win—Onipotence is not with sin; Since God is King, his cause will see the light and crown of victory.

—Anon.
HELPFUL
To All

A Statement of the Work
that is to be done.

L. L. the ministers will
want to preach on the
work before us on the
Sundays before thanksgiving,
or near that
time when the offering
is taken. They
will want some infor-

mation on what the work is, and we
will attempt to give them this in this
article.

1. GENERAL C. W. B. M. WORK

Herefore we have said General Edu-
cation, but now we are going to say
General C. W. B. M. work and those who
give to it can feel that they are aiding
in Jamaica, India, Africa, and in the great
work in Latin America as well as in
their own work. This is a great oppor-
tunity for world wide work and we hope
many will designate their offering for
General C. W. B. M. work.

2. FOR ONE OF THE SCHOOLS.

Herefore we have not had an account
for the S. C. I. We intend to have one
now for that and we hope the churches in
Mississippi and in other states will help
us to make this fund large. The other
funds are familiar which are Alabama
Christian Institute, Martinsville Christian
Institute, Jarvis Christian Institute, Central
Christian Institute and Tennessee Christian
Institute. We hope there will be an earnest
effort. The Mississippi C. W. B. M. will
attempt to raise $100 for the A. C. I. This
is a very commendable effort. We feel
sure the other states will set for themselves
something special and work to it to the
best of their ability.

These schools are:
The Southern Christian Institute at
Edwards, Mississippi, which is our oldest
school and has a plant worth about $170,000.
Students are here from all over the South,
some from the North, some from the West,
and some from Africa.
The Alabama Christian Institute at
Lum, Alabama which is the next oldest
and has a plant of $5,000.00. This school
has done an immense amount of good
in a part of the black belt that was
run on the old plantation system. The
school is growing in influence and power.
The Martinsville Christian Institute at
Martinsville, Virginia. This school has just
purchased 27 acres and some extensive
improvements are in contemplation. This
school has won out under great difficulties
until it has the united support of its
section.
The Jarvis Christian Institute at
Hawkins, Texas. This school has had a
phenomenal growth in the past four years.
But the work is yet only in its beginning
and Texas especially must bend herself
to this time as never before.
The Central Christian Institute at
Crofton, Kentucky. We have one building
up there and early in the spring we will
begin on the next one and we hope to
be ready for opening in the fall of 1917.
We hope Kentucky will roll up a big sum
this fall.
The Tennessee Christian Institute is now
at Shelbyville, Tennessee. We do not know
when school will open there, but a beau-
tiful location has been selected and an
opportunity for a great school is offered
us.

3. EVANGELISTIC WORK.

We are aiding evangelists in Tennessee,
Virginia, South Carolina, Georgia, Mississippi,
Arkansas and pastors in Ten-

cessee, Kentucky, Oklahoma. Applications
have been made to the board to aid

evangelists in Texas, Oklahoma, Louisiana
and Missouri. These men are doing a
good work and need your help.

4. ORGANIZING WORK.

The Christian Woman’s Board of
Missions is supporting Miss Rosa V. Brown
as a National Field Worker among the
Negro women and is aiding a number of
state organizers.

This is an important work, for who
can measure the good that will come
from organizing the women into mission
study classes? It will give us a new
womanhood.

5. SUNDAY SCHOOL WORK.

Prof. P. H. Moss is out on the field
under the direction of the American
Christian Missionary Society with the
advice and cooperation of J. B. Lehman.
It is to be hoped that the Sunday schools
all over the land will come to his rescue
and that all of the $400 asked for will
come quickly.

We ask all those who love the cause
to aid in reaching every church and
Sunday school this fall.

The men in Sicily who prepare to fight
always fight. It is only when men cease
to carry dangerous weapons that they are
able to preserve the peace. Napoleon III
would not reduce his army; he prepared
for war, and war came. Japan prepared
for war, so did China; they fought. Rus-

sia has been adding to her battle ships, so
has Japan; they are using them. A nation
cannot fill its belts with broadswords and
revolvers without wanting to see what they
will do. When we get our navy up to the
desired at midair we will use it. Someone will
insult us, step on our toes in some of the
markets in the world, the barbaric press
will shriek, the blood will boil, and there
will be war. Before we had a navy we never
knew the sense of fear. We walked
unarmed among the nations of the earth,
and people of all lands were our friends.
Now that we have battleships we are in
a constant state of alarm. We are respected,
fear and, in many quarters, hated. We
have whetted our swords in the ears of the
nations and have said to our neighbors, “If
you want a scrap, come on.” And this
is the nation of which the world expects
better things, the Republic which influ-
ced and led the nation without a navy for
a hundred years, which defended the Monroe
Doctrine against France and against the
British Empire, not by might nor by power,
but by the potent spirit of a great people
who dared to do justly and, in love, mercy.
To us as a nation was granted the inde-
sparable privilege of doing a beautiful
and original thing, of walking among the
nations as their helper and friend, trusting
them and being trusted by them in return,
ever suggesting by bristling guns and
deading projectiles that were their enemy
or they were ours. God gave us a contin-
nent washed by two broad oceans, that
here undisturbed we might work out in
peace the problems of liberty and love.
Europe is a mass of prejudices, enmities
and age-long hatreds. Men must watch one
another; swords in hand. But to us given
a home far away from the rivalries that
embodyed and the hatreds which destroyed,
that we might succeed where all who went
before us had failed. But someone says that
America cannot disarm until all other
nations do. Our reply is: “Can she not make
a beginning? Can she not lead the
way?”

—REV. CHARLES E. JEFFERSON.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute
Published for the cause of primitive Christianity, and in the general interest of the Negro race.
Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, .... Per Year $1.00.
Advertising rates made known on application.
Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 275

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 280, you have five weeks to go.

All subscriptions are paid in advance.

SUNDAY, DECEMBER 2, 1916

PERSONALS AND EDITORIALS

— Elder W. M. Simmons has resigned the work at Columbia, Missouri and has gone to Parsons, Kansas.
— The Meridian Sunday School (white) has opened up a Sunday-school training class for the Negro Sunday School workers of the city. The lady teachers go over in the afternoon of each Lord's day. Mr. McInnis goes over and talks on modern Sunday School work. At first the attendance was small but now a large class comes out every Sunday. We believe there are a hundred churches in the South that can do this. Great good will come from it in many ways, not the least of which will be the reflex action on those who do the work. One of the greatest difficulties in the way of progress in this field is the ignorance of the white Christian people in matters pertaining to the religious life of the colored people.

— In a letter from Mr. Emory Ross he states that he is contemplating another 1500 mile journey in Africa. He expects when he gets home to write a book on Africa.

HOLTSVILLE, TENNESSEE.

Miss Theo Grigsby of Knoxville, Tenn., the daughter of Elder A. S. J. Grigsby, is teaching a successful session of school at Holtsville, Tennessee.

In a few days after her school opened, she was able to enroll all of the children of that community. Miss Theo Grigsby is a young girl, this being her first school. Her executive ability is equal to the task.

She is a graduate of Austin High School of Knoxville, Tennessee and she also finished a course in Knoxville College. She has excellent winning ways with her students and she shows them day by day, that she loves them. We feel sure with the interest she is taking and the progress she is making, Holtsville will rejoice in having the greatest school they have ever had in Holtsville.

W. P. Martin, Evangelist.

PROGRAMME OF THE
West Point District Meeting,
To be held with the Pilgrim Rest Christian Church,
December 8-9-10, 1916.

1. House called to order Friday night, December 8th, 1916, by the District Evangelist.
2. Devotional Service led by Sister Lulu Belle Quinn and Brother W. C. Calvert.

Saturday Morning Session
1. House called to order at 10:30 a.m. Devotional Service led by Sister M. Luckey and Brother James Quin.
2. Remarks by delegates and visitors.
3. Business session, Minutes of last Meeting.
4. Committees appointed.
5. Sermon to be supplied.

Saturday Evening Session
1. Devotional Service led by Sister Emma Calvert and Brother Leroy Petty.
2. Discussion, subject, "How to better the Condition of Our Future Work," led by Brother L. C. Quin, followed by others.
3. Papers by Miss Eula Belle Green, Mrs. Ozella Dean, Mrs. Joanna Ivy, Mrs. Manerva Calvert, Mrs. Lula Belle Quin.
4. Sermon to be supplied.

Saturday Night Session
1. Devotional Service.
2. Discussion subject, "What should be Our position in regard to the District Work."
4. Address by Prof. S. F. Green, subject, The Church and the Child.
5. Address by Rev. D. Bell.

Sunday Morning Session
1. Sunday School 10:30 a.m. 11:30 Sermon by District Evangelist, Elder B. C. Calvert.
2. If you miss this meeting, you miss half of your life. We expect good crowds at each session. COME and hear for yourself.

B. C. Calvert, District Evangelist.
L. C. Quin, Secretary.

South Carolina.

I submit for your consideration my annual report as State Evangelist, from October 30, 1915 to November 3, 1916.

I have visited and preached at sixteen points and revisited thirteen. Supplied for and strengthened the weak churches at Alvin and Bonneau, supplied part time for and assisted in rebuilding the Cedar Grove Church near Brunson, and located preacher there. Held three meetings and added thirteen to the churches by confession and baptism. From denominations, eight. Reclaimed one. Total, twenty-two. Traveled three thousand two hundred, fifty-two miles. Supplied schools and addressed, seventy-three. One Sunday school organized and one reorganized. Churches set in order, five, conferences with church officials, six. Secured title to church property at Summerville that had been fraudulently deeded to the Baptists. Mailed seventy-seven letters and seventy-four postals. Oordained two minis-
Report of Jubilee Funds up to December 1st.

FOR GENERAL C. W., B. M. WORK,
Bentonville, Arkansas, Monroe

- Derick. $1.00
- Madison, Missouri, Ruth Tidings. 1.19
- Fulton, Missouri, Second Church. W. H. Boven. 5.00

Total this time. 7.19
Total this year. 103.13

FOR SOUTHERN CHRISTIAN INSTITUTE
Mrs. C. H. Hawkins, Briscoe, Mississippi
Church at Southern Christian Institute. 45.32
Juniors at Southern Christian Institute. 47.00

Sent in by Mrs. Sarah L. Bostick.
- Mrs. S. C. Bostick. 10.00
- A. M. Bright. 1.00
- G. E. White. 1.00
- R. T. Matlock. 1.00
- Joe Smith. 1.00
- S. J. Wallace. 1.00

Other. 2.40
Mound, Louisiana, Church. 10.00
Total this time. 124.55

FOR JARVIS CHRISTIAN INSTITUTE.
By M. Knight, Eastern District $20.00
To be added on account of error made by him in last report wrongly credited to General C. W. B. M. Work. 2.00
Total this time. 22.00
Total this year. 176.15

FOR CENTRAL CHRISTIAN INSTITUTE
W. H. Dickerson, and Wife. 83.00
I. Rundles and Wife. 4.00
Total this time. 87.00
Total this year. 83.60

FOR MARTINSVILLE CHRISTIAN INST.
Sent in by Jas. H. Thomas.

-W. A. Cole. 1.00
Dr. J. W. Simmons. 1.00
W. P. Hodnett. 1.00
J. W. Jones. 1.00
C. E. Townes. 1.00
J. C. Ford. 1.00
H. H. Harriston. 1.00
R. E. l. Abbot. 1.00
H. A. Shamute. 1.00
Total this time. 855.00

FOR SUNDAY SCHOOL WORK
Sent in by Mrs. Sarah L. Bostick.
- For Mt. Sinai, Sunday School, Argenta, Arkansas. M. Bossick. 2.00

Others. 2.00
Bristol, Va. Sent in by H. J. Wyden,1.50
Franklin, Tenn. sent in by A. N. C. Williams. 3.50
Sunday School at the S. C. L. 37.37
Willing Workers S. S. Class, Napton. Mo. P. O. Nelson, Mo. J. M. Chapman. 2.00
Total this time. 49.37
Total this year. 57.37

FUND STATEMENT.
For M. C. I. $885.00
For J. C. I. 176.15
For S. C. I. 124.45
For Central C. W. B. M. work. 163.16
For C. C. I. 83.60
For Sunday School Work. 57.37
For A. C. I. 49.37
For Africa. 2.00
Total this year. 1481.17
Total in Jubilee Fund. 10294.46
Amount yet needed. 9705.54

There are several very interesting things in this report. The first is the way the Martinsville Christian Institute has leaped to the head of the column with nearly a thousand dollars. Things are coming to pass in Virginia. We must all take off our hats to Prof. J. H. Thomas. We hope all Virginia and North Carolina will now awaken and help make that a big school.

The next is that the Southern Christian Institute, that heretofore took her lot in General Education, has leaped into the arena with $124 45. We hope many of the states that do not have a special enterprise will help along. Especially do we call upon Mississippi. Not many years ago this state was in the lead, but now has fallen behind.

The third is that we are now down to a little less than ten hundred.” With a pull all together, the Jubilee aim will be reached before next fall. Hunt out the large givers, and it will be easy.

Send your offering in at once to J. B. Lehman, Institute Rural Station,
Edwards, Miss.
Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations.
Thru Jesus Christ our Lord. —AMEN.

Lorman, Mississippi.

Dear Editor:

Please allow space in the good old Gospel Plea for me to say something respecting the District Meeting that was held with the Providence Christian Church, beginning on the sixteenth of November. It was good. The brethren of Providence made everything pleasant for the meeting. We had a good attendance each day. Brother W. A. Scott was with us on Saturday and Sunday. Brother Kirk Jones and Brother K. B. Brown preached for us a gospel sermon. May God help them to preach the word as it is written.

— O —

REPORT OF CHURCHES.

Rose Hill .................................. $3.60
Pine Grove ................................ 5.00
Fayette .................................... 3.60
Lorman .................................... 3.60
Little Zion ................................ 5.15
Providence ................................ 5.00
Forest Grove ............................... 4.05
St. Luke ................................... 3.14
Public Collection .......................... 5.15
Mission Sister ............................ 12.15
Preachers' Report .......................... 3.30
Total ...................................... 50.29

— O —

MISSION SISTERS' REPORT.

Little Zion Mission Sisters; Sister Al-
line Haywood ................................ $1.52
Providence Mission Sisters, Sister Sene 
Wiiens ....................................... 1.60
Sister M. J. Walker ........................ 1.00
Sister Fanny Neter ........................ 1.00
Forest Grove Mission Sisters, Sister Al-
bbie Spikes ................................. 1.00
Sister Cornelia Titman ..................... 1.00
Sister Celan McClellan ..................... 1.25
Sister O. B. Henry ......................... .55
St. Luke Mission Sisters, Sister Martha 
Moore ....................................... 1.50
Fayette Mission Sisters, Sister Eve Ring-
um ........................................... 1.00
Lorman Mission Sisters, Sister S. A. 
Watts ....................................... 6.60
Sister J. E. Gray ........................... 6.68
Total ..................................... 12.15

— O —

PREACHERS' REPORT.

Elder S. L. Watts ........................... $1.35
Elder L. B. Garrison ........................ 25

Elder W. A. Scott .......................... 25
Elder I. J. Simon ........................... 50
Elder M. Smothers .......................... 50
Elder N. R. Trivillian ...................... 25
Total amount ................................ 3.00

— O —

LOCAL PREACHERS' REPORT.

Jim Henderson ............................. 25
A. Moore ................................... 25
W. M. Redd ................................. 25
D. Ward .......................... ........... 25
D. Taylor ................................... 25
J. C. Long ................................. 25
R. T. Titman ............................... 25
Total ...................................... 1.75

— O —

DISTRICT EVANGELISTS' REPORT 
OF DISTRICT NO. ONE.

Number of sermons this quarter ........... 24
Number of confessions ..................... 1
Number of persons retained ............... 10
Number of addresses to schools .......... 4
Number of visits to the sick .......... 10
Number of miles on train .............. 150
Number of letters written .............. 15
Number of pastoral cards ............... .12
Number of marriages ..................... 4
Number of funerals ....................... 3

Amount of money raised for self in the 
District .................................... $16.40
Amount raised in the District meeting 
for this quarter ........................... 56.29
Money for the poor ....................... 2.68
Money for the blind ....................... 3.29
Total raised ................................ 62.26

Yours for Christ,
Elder S. L. Watt,
Evangelist of District No. 1.

Los Angeles, California.

Dear Editor of the Plea:

A few weeks have passed since we last wrote you but this does not mean we have been idle all the while. We had a successful entertainment on the night of Halloween and as usual, are planning a dinner for Thanksgiving. A program will also be rendered in the evening. The 1st Sunday in Dec. the choir will render a sacred choral presentation. Preparations are now being made for that purpose. This busy age demands careful labor and we are striving each day to do our part and do it well. We have as our motto, "Give and it will be given back to you." Aside from our monthly donation to "Christ Mission," a white mission in our midst, we do some missionary work among our sick and needy as well.

We remain yours in Christ,
Miss Susie J. Lynch

Ode to Our College Mother,

The Southern Christian Institute

BY PETER C. DUNSON

What praise of honor shall we sing?
What gifts so precious shall we bring?
Shall it be song of siren charm,
Or pearls, or gold from treasures ring?
May, come we not with charming song,
Nor costly gems or precious gold;
In earnest thanks and gratitude,
Do we our grateful hearts unfold.

Yea, "life is real," the poet says;
In earnest toil or worthless,
Thus paint we then the scenes of life.

Unmerited deeds or usefulness,
Blessed trophies of nobler life;
Are all the handy work of God;
But "tis the roses' fragrance bloom,
For which we fertilize the soil.

As precious roses are in spring,
So precious are God's chosen men;
As care we for their early buds,
So cares the Lord for useful men.

Thou wert not deaf to duty's call,
But quickly answered, "here am I,"
Thou didst not shrink from toil severe,
But toiled beneath the Southern sky.

It was not in the halls of fame,
Nor open highways strewn with furs,
Nor call to popularity.

For which thou didst so crave and yearn
Thou wert not deaf to duty's call,
Thou wert not deaf to duty's call.

The helping of a fallen race,
A monument of temporal power
Nor opulent highways strewn with furs.

When God shall engrave thy name
In the hearts of men,
Nor call to popularity.

Hast thou erected to thy name;
Nor harp, nor flute, nor dulcimer
On honor's scroll,

So worketh the Southern Christian Institute
The helping of a fallen race.

No monument of temporal power
Hast thou erected to thy name;
Nor harp, nor flute, nor dulcimer
Thou didst not shrink from toil severe.

On honor's scroll,

Let others' names be written on
The carnal walls of temporal fame;
Let gifts be brought and songs be sung
To multiply magnify their names.

When God shall engrave thy name
On honor's scroll,

It shall be done by living deeds—
Eternal in the hearts of men.

HAWKINS, TEXAS

Editor of the Gospel Plea:

It has been some time since you had an article from me. The work at J. C. I. is moving nicely. We hope to go into the new
THE GOSPEL PLEA

From the Banks of Old Kentucky.

Our week at Winchester was a pleasant, helpful and hopeful one, with Elder I. H. Moore, ex-evangelist pastor. Though evangelist in temperament Elder Moore fits well into the pastorate and has his hands on the lines of various movements in local church circles. Attendance was fair each night; with extra good crowds some night. We attended chapel service of the public school—taking part in same where Profs. Garvin and Taylor and their corps of a dozen teachers take good care of the Educational side of Winchester. At Sunday school. We spoke of Bro. Moss' work and urged observance of Sunday school day near Thanksgiving. We spoke of Prof. and Mrs. Plout, Profs. Garvin and Taylor and their corps made their weekly effort for Winchester. We had the pleasure of hearing Miss F. A. Smith, who is enjoying a fine work here and left a good name from the S. C. I. of about $125.00 for the special fund.

Prof. and Mrs. P. F. Vandiver are spending a week at Grand Bay, Alabama the guests of Prof. and Mrs. Prost. Misses Mulledore and White spent Friday at Vicksburg shopping. Some of the stucco is being put on the outside of the Mansion now and the Bates specification roof is being put on the porches.

The Sunday School offering was taken last Sunday morning and amounted to about $65.00. This makes a total offering from the S. C. I. of about $125.00 for the special fund.

The outline was as follow: (1) Financially; (2) Physically; (3) Morally; (4) Spiritually? There was a good crowd again at the night service. The collection for the day was $41.60, Elder Crawford has a working congregation. Every one seems willing to work. They are erecting a beautiful brick church that will be a credit to the Christian brotherhood of Texas. While in Greenville I had the pleasure of meeting one of my old school friends, Mrs. Mary Wroten. She was Miss Mary Halsey. This was a joyful meeting for us. She has a son here at J. C. I.

Sunday, November 19th, accompanied by Prof. Wilson, my two daughters and niece, I drove out into the country about 12 miles, where I preach every third Sunday at a missio-point. We arrived there at about twelve o'clock. Soon the house was full of anxious listeners to the word of truth. We preached from Matthew 19:20, "What lack I yet?" Everyone seemed to enjoy the service. Our invitation came thru Mr. Boyd. He is not a member of the church but is a progressive man looking for the best for his community. We asked them to organize a Sunday School for the benefit of their children. Mr. Boyd and when I come again I will have the pleasure of speaking to the Sunday School. They gave us $2.00 and bade us God speed. After service we had dinner with Sister Waltan and then made our way back to the J. C. I. The harvest is truly great but the laborers are few. We have visited this year and preached at the following places: Ft. Worth, Lasburg, Harris Chapel at Longview, Ossan, Daingerfield, Union Hill out from Big Sandy, and Gilmer. Oh, we need ministers on the field to reap the harvest.

Yours in the work,

T. B. Frost.

Christian Education

Southern Christian Institute.

Thanksgiving was a great day at the S. C. I. The little White school went over in the chapel and gave the entertainment which was exceptionally good. Miss Finger has been able to do great things for the children. The collection was $90.00. At night a musical entertainment was given which was enjoyed by all.

I begin meeting tonight at Millersburg with Bro. M. Jackson, minister. Hoping to have some fruit among them. I urge this Mayfield church to remember our state days. Have some promises for Gospel Plea. There was one added at Winchester. She was the bride of Bro. Frazier, Sister Ida Bell of Carlisle. We stopped with an old acquaintance, Sister Hulda Green. Good home for preachers. She subscribed for the Gospel Plea. I hope it reaches her regularly.

Yours in good shape,

C. H. Dickerson, Evangelist.

Dale, South Carolina.

There is Rarely a cup so pleasant, but has bitter with the sweet. There is never a path so rugged as this one. We have a helper furnished, but have a helper furnished, and we have a helper furnished. For the trials we may meet, how true are these lines. Yet in our human blindness we are prone to forget this and look only at the dark part that seemingly obscures our lives, forget that other feet than ours have gone o'er the path, forget that His foot-prints have marked the way which many weary souls have trod with aching heart, looking only to that rest that is promised to the people of God.

At the close of our Convention year and at the dawning of the new that may mean so much to us, we ask what the hour? To those who claim that they are Watchmen (Ministers). Especially in S. C. we again ask the question, What of the hour? From the strong towers on the walls in Kentucky, Texas, Mississippi and Alabama, we hear the cry, "Be of good cheer, the night is far spent, the day is at hand." These words do not convey to our minds, the eternal vigilance required, which alone is the price of success, the lonely vigil all through the dark night, or the hand to hand struggle with the crafty foes that would creep upon the people unawares; but we know these are; there and it is not our intention to point out the battle ground where Satan hath defeated us so shamefully or how he surprised us while we tried to resist in our human blindness and weakness but we wish to write of those great souls who in the heat of the battle sound no uncertain sound. We point to those who would pause long enough in the struggle to place a strong hand on another's weary shoulders and say, 'Courage Brother, we are depending on you.' We speak of the women first. Sisters Bostick and Alphin can be depended on. We

(Continued on page 7, Col 1)
Sunday School Lesson

for December 17.

THE HOLY CITY


Golden Text:—Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, Rev. 21:3.

I. NEW HEAVEN.

It is what John saw. What of the inhabitants? How does God deal with them? We know about man here. We know something of how God deals with them. Man’s stay is brief here. He is in school just a little while in this great training school of God. He takes man to a wider realm. He only gives us glimpses of the new heaven. All the mental power, love, patience, loyalty we have learned here we will use in the larger life.

II. THE NEW EARTH.

As fast as the people of the earth become filled with the spirit and life of the new heaven just so fast will this physical earth become transformed into a more perfect instrument to be used in the higher spiritual development of mankind.

We are now in a period of great development. The spirit of Christ is spreading the gospel over all the world. The spirit of love and service is seeking to uplift. Every great discovery in science is ministering to man. The great war is helping all nations to see the need of world action to bring the reign of peace.

The new heaven and the new earth piece by piece, before us a goal that we are to strive to reach. The question for me is, am I going toward that goal? Is the church of which I am a member going forward? What can I do to make it better? Is my goodness making my Sunday School, or church good or the country good, or any person.

1. Christianity is not responsible for the evils of society.
2. There are a great many evils to overcome, but there is victory for the church.
3. The city is what John saw. The city of God is a city with intense activity, all in harmony with God.
4. The stream John saw, was one that satisfies every thirst.
5. We are here to make cities, Christian cities. To make the business, the labor, the pressure of a Christian order. What is the important thing in it all? It is yourself.

I am to help build. What is the character of my work?

D. R. B.

DANVILLE, KENTUCKY.

"Faithfulness"

R. Wesley Watson.

This is a fine Saturday morning, and while sitting in my room, this thought came to me: "Faithfulness." In Revelation 2:10 we read these words, "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The one thought we want to impress is, "Be thou faithful unto death, and I will give thee a crown of life." The purpose of this little message is to try and open the eyes of some of the preachers to the fact that they must be faithful.

As we sit and think of the churchless preachers and churchesless churches, we must say that there has been a lack of faithfulness on the part of some one. I will not attempt a lengthy exegesis on this passage of scripture, but I want to talk on a matter that is near my heart.

Has the preacher a reason to be faithful? Faithful to whom? Yes, the preacher has a reason of reasons to be faithful. He ought to be faithful because he has been called to preach the Gospel. Faithful over the Gospel and the congregation which he has in charge. And he should be faithful to him who has given him the Great Commission: 'In the Great Commission there is all that is needed to save the whole world if the world will only accept.' Then, on the other hand, there is one thing that most preachers fail to remember in the Great Commission, or they don’t believe that part of it. And that is the great promise, "Lo, I am with you always, even unto the end of the world!"

This is an unfulfilled promise, and I believe that we ought to think who the "I" is and then go and preach. We have some preachers who want to preach, but want a church where they want it. If they could get it right in the heart of the city in which they live, why they would accept it. I believe that is why some don’t preach. The preacher must first START RIGHT, then he will have the hopes of ending right. Let us try and illustrate it.

Once a little girl was walking with her father. The way was dark. She said, "Father, I can’t make it." The father said, "Put your hand in my hand." She did it and walked a good little ways, but as they went a little further she said, "Ah! Father, this way is so slippery, I am going to fall." Then the father took her up in his arms and bore her home in safety.

Brethren, we must walk, not like Peter, afar off, but we must walk side by side with God, and when our strength begins to fail us he will, with our hand in his, lead us. And if any trial or tribulation becomes too great for us, he will provide a way out. Then, let us trust him and be "Faithful."

Oh sleeper arise and go. The Master has said, "The harvest is truly great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Let us pray, then GO and STAY.

"Be Faithful."

A Roman was placed on guard once and he did his work well; suddenly there came to his ear a noise. He listened and heard it plainer, then he knew what it was. It was an old volcano sending forth its lava. What must he do? Shall he run for his life or like a true Roman stand his ground? He stood his ground and was swallowed up by that lava, which came from that mountain. Years after, when observers were digging away, they found his skeleton holding his mallet firmly in his hand. Though dead for over a hundred years, he died faithful to his duty.

Brethren, let us be as faithful to our King and duty as he was to his king and duty.

If we will, when we shall have finished our course we will receive the Master’s blessed words, saying, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

CARLISLE, MISSISSIPPI.

Dear Editor:

Please allow space in your paper.

On the first Sunday in November, I was with the Mount Aila Baptist Church where we preached. The spirit was really good. The second Sunday in November found the writer at Union Hill, where the meeting was good, spiritually and also financially. The writer took leave for Jackson Mississippi November 18th. On the third Sunday we were with the Washington Addition Church where we found Brother Jones and others engaged in holding a district meeting. The writer fell in line and went right to work. Brother Gooden preached an able sermon in the forenoon. The spirit of the quarterly meeting was good. In the after noon the meeting was turned over to the pastor, Rev. B. C. Calvert to carry on this service. Eld. Calvert preached one of his strong able sermons, subject, Giving. The house was almost crowded. Out of this number there were a few white people. Brother Booth, a member of the Extension Board, and the pastor of the First Christian Church (white) of Jackson were present. We were proud to have those two ministers in our service. The sermon of Elder Calvert so highly. They both say, there was not a minister in Jackson.
The Gospel Plea

Dearest Brethren: I do think we ought to be proud of Brother Calvert, and help him in his mighty struggle to save Washington Addition Church.

The church debt amounts to $309.00 and very early in December payment is due. Brother Booth was there looking after the debt of the church. The church was able to turn over $8.00 on the debt, now $115s, while you that are pastoring please make an effort to lift a public collection for that church, and send to Elder Calvert. These few members cannot cover the debt of that church, and support their pastor, and their homes under such hard times. If the brotherhood would meet the demands of the Washington addition church it would mean a real help for the Parish Street church, with the church Extension Board.

The writer preached three nights with the Jackson Addition Church. We took leave for home Wednesday morning. The collection that was raised was good.

Those people have the spirit of doing. God bless their effort, and crown them with success.

We spent our stay with Brother and Sister Guice. Brother, and Sister Guice are true Christians and minister's friends. We hope to return to their home and church again soon.

Yours for Christ,
S. D. Yarber.

(DALE SOUTHCAROLINA
(Continued from page 5)

read in the Plea of their efforts in their respective fields. There is Sister Brown, who though wounded in the struggle could in her illness drop us a card of encouragement. There is Sister Davis working under great disadvantage but never discouraged. There is Sister Counts who in her chastening could yet testify of her strong faith in him who "Doth all things well." There is Sister Cray who is filling her place as an elder's wife. Then there is Brother Ralph Watson whose letters filled with good cheer are welcome visitors to our table. Bro. P. H. Moss's postcards are as raindrops, each one giving new life to the thirsty plant. We can not name each of the many blessings that came to us this year, but must speak of two more. Mrs. G. W. Lewis of Malden, Mass., whose heart is in the children, sent us post cards for distribution that brought sunshine into many lives. If she could have seen the happy faces of the little ones as they received them, she would ask for no other sign of encouragement. Her letters are so encouraging, always expecting us to be up and doing, that if for no other cause we could not disappoint one who is doing what she can to feed his lambs. White, brown, or black, the color of the wool does not matter, they are lambs and they are His. Then there is Mrs. Mary F. Thomas of Beacon, N. Y., who is our friend and His because she loves to feed the lambs. These two ladies' writings are our beacon lights. They always come in the dark hours. They always cast a ray of light over the work, so we can see its needs. Faithfully we are trying to follow their advice as far as in us lies, always attempting something great for His cause, not neglecting the small things, thus paving the way for more capable men. Brethren, with-hold not thy hand, but sow even beside still waters for he gives the increase according to his purpose and our willingness to be used in service.

We can not tell of great successes like many we read of but we are not going up empty handed to meet our Lord and Master.

Edwin F. Jackson, Sr.
[To be Continued].

Louisville, Kentucky

Editor of Gospel Plea—
The State Board of Missions met in Lexington Friday night the 10th and Sat. the 11th of this month.

We had only two absentees. Notwithstanding the fact that Lexington has been very heavily taxed this year, the pastor and his good wife and members gave us a hearty welcome to meet with them.

This was said to be one of the very best meetings of our State Board, in point of good fellowship and mutual interest in the work, and among other things done, we decided to ask the Evangelist, Brother C. H. Dickerson to assist us through the winter months, by getting the women in churches, where there are no missionary societies, to organize societies, young ladies circles, and children's bands. Our aim is to get the three organizations into every church and mission in the state, this year.

We are trying the district secretaries this year again. all the secretaries pledged to work continuously, by holding meetings, and by corresponding with the societies, circles, and bands, and by organizing where there are none. The secretaries have been asked to take subscription for the Gospel Plea and to induce the officers of local organizations to report their work regularly to the Plea. We omitted, apportioning our societies at this meeting, but will do this soon.

Brother Dickerson went to work for a while in Winchester, week of the 11th-18th and reports a missionary society, a young lady's circle, and a missionary band.

Sister Rosa V. Brown our National Organizer is very near us and is willing to "come over and help us" if we say so. She is and will be till December the 15th in Ohio. The two visits she made us were very helpful and we feel that another would also benefit us.

Asking for the prayers and cooperation of every Disciple in the state, for the accomplishment of much good this year.

I am yours in the work of the Master.

Hattie A. M. Singleton.
State President.

Resolutions, to the Quarterly Meeting held with the First Christian Church of Jackson Addition, Jackson Miss., Nov. 18-19, 1916.

We, the committee on Future Work, recommend that the churches be asked to rally to the aid of the Jackson College Addition Church in paying off its present debt, seeing this indebtedness is a great barrier to the progress of the work in this church.

We further recommend that a report of the Future Work Committee be published thru the Gospel Plea.

Seeing that our district meetings are lacking in interest, because of the minimum of representation, we ask each church to send at least two delegates.

Committee:

Elder B. C. Calvert,
Elder R. A. Gooden,
Brother Wm. Moore.

What Is a Christian?

What Is a Christian? He who does his best To make this warring world love's dwelling place; Who rends the veils of greed and selfishness Obscure it oft and dim with doubt's d' And helps wayfarers toward Christ's shining goal By servit to his fellowmen till God makes His abode within his struggling soul Who bears aloft his torch though tears and fears Unwrapped by wo, though battles scarred by years Of toil for peace and human betterment The Christian greats life's onset undisdained And, dying, meets life's master unafraid. —New York Sun.
Webster, Oklahoma.

Dear Editor:

I beg space in the PLEA to let the brethren know assuredly that we are earnest in the work for Master's cause.

Heretofore we had no church organization at this place, but there are five of us in the family and all are members of the church with our membership with the Second Christian Church which is at Muskoge, Oklahoma, the distance of 6 miles.

On the 16th of November, Elder W. M. Tucker, the State Evangelist began a series of meetings for us, which resulted in eight additions, and we are now planning to do good mission work.

Elder Tucker understands the work of an evangelist.

Elder L. C. Davis.

ALL REMAINING '16 ISSUES FREE

New subscribers for the Youth's Companion for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year—new features, captivating stories, side-splitting sketches of down—east life. If you have a growing family whose ideals you wish to see reflected in their reading you cannot choose a more satisfying publication for everyone in it than The Youth's Companion.

Let us send you free the Forecast for 1917, which described in detail the good things promised to Companion readers during the 52 weeks of the coming year.

New subscribers for 1917 will receive free The Companion Home Calendar for 1917.

The publishers of The Companion have arranged with the publishers of McCall's Magazine—the famous fashion magazine—to offer you both publications for 1917 for 9.10. This two-at-one-price offer includes:

1. The Youth's Companion—52 issues in 1917.
2. All remaining November and December issues of The Companion free.
3. The Companion Home Calendar for 1917.
5. One 16-cent McCall Dress Pattern—your choice from your first copy of McCall's—if you send a 2-cent stamp with your selection.

THE YOUTH'S COMPANION,

ST. PAUL STREET, BOSTON, MASS.

New Subscriptions Received at this Office.

Our New Fall shoes are here for Men and Women, at prices you always paid.

STYLEPLUS CLOTHES $17

"The same price the nation over."

The Nationally famous clothes at the known price $17.

FOR SALE BY THE NEW AGENCY,

P. H. B. BANKSTON,

EDWARDS, MISSISSIPPI.

THE 'GOSPEL PLEA'

The cause of Right is charged to win—Onipotence is not with sin; Since God is King, his cause will see The light and crown of victory.

—ANON.

WANTED:

More subscribers for this paper, The Gospel Plea.

Address,

Gospel Plea Office, MISSISSIPPI.

EDWARDS,

We buy

Cotton

Corn

Peas etc.

We sell

Buggies

Dry goods

Groceries etc.

Call and see us.

W. G. REDFIELD,

Edwards, MISSISSIPPI.

WeFIND

IF YOU DESIRE

to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi. Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS

EDWARDS, MISSISSIPPI.
HELPFUL
To All

Looking Beyond

"But faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter: choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked farther on of greater riches than the pleasures of an alluring offer for a season. Be a man deliberately foregoing a flattering promise for a diabolical though greater riches of the mighty deep, Japan will take China, and in an alliance with Germany, will defy the United States alliance with England and France, At the close of that conflict, which most likely will have passed away and the Christian Anglo-Saxon will be willing to give all he knows to the Negro, and the Japanese, and the Chinese, and to the children of the Isles of the sea. This is true now of the foremost men of our nation. But he must be trained and cultured. Not every one is competent to hand-pick these, for a Jacob Kent, of a Shepherd or a Booker T. Washington does not grow on every bush."

"A Splendid Charge"

There will be the full complement of backs broken in two, of heads squeezed among the iron hoofs of horses, of faces trampled out of all likeness to anything human. This is what skulks behind a splendid charge." This is what follows, as a matter of course, when our fellows ride at them in style and cut them up famously. —Charles Dickens.

When earth as on some evils dreams, Looks back upon her wars, And the white light of Christ cut-streams, From the red disk of Mars,

His fame who led the stormy van Of battle well may cease, But never that which crowns the man Whose victory is peace. —Whittier.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute.

Advertising rates made known on application.

Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 276

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance.

Subscription Price: Per Year $1.00.

Three weeks after, the subscriber's name is dropped. If we receive the renewal of his or her subscription, it is easy to tell when your time is out.

SATURDAY, DECEMBER 16, 1916

Personalities and Editorials.

—Harry G. Smith has been chosen State Evangelist of Texas, he is now on the ground getting things in shape for the year's campaign.

Clarksville, Tennessee.

Dear Editor:

We had fine service last Sunday at Hopkinsville, Ky. Two persons were baptised into Christ. On the 3rd Sunday in December we will observe educational rally day here, also at Clarksville. On the 2nd Sunday, every church ought to give something, and every Bible school, to support the great work of uplifting our own benighted race. To day is the time. The night cometh when no man can work.

J. E. Anderson.

Jellico, Tennessee

Dear Editor:

Please allow me space in your paper to say a few words about some things that are interesting hear about. We had planned to make Jubilee Day a great day here, but we were disappointed. Prof. E. J. Smith, pastor of Guy St. Christian Church, Nashville, was here last week visiting his wife's people, Brother Bush's family. His wife came here about three months ago, and has been here every since. Brother Smith preached four sermons at the Christian Church and two at the Baptist Church. These were soul stirring sermons. Those who heard him wanted to hear him again. I hope I am not saying too much. Brother Smith is a good preacher. There is one thing he lacks and that is, a vision for missions. I had my people worked up here, ready to observe Jubilee Rally day. He told them that they did not need to rally just because they were asked to do so. He told one people that his people received a letter and the people fell a sleep before Thanksgiving and they paid no attention to it. We believe charity begins at home. We did not feel able to observe this day. You all should use common sense. Are you able to observe this day? The reply was, no, no. I want to say to Brother Smith, the vision of mission is not a question of wealth, but of sacrifice. When you give to missions, you are helping at home. It was Alexander Coppersmith, who did the Apostle Paul evil, II Tim. 4:14. The evangelist, Brother Dickerson says I told much about my experience at Crab Orchard. He says for me to tell some and keep some. He says he has been preaching twenty years and never demanded any salary and received every cent of it without a demand. Good Brother Dickerson, Apollos did not demand any salary but Paul did.

Apollos was a handsome looking man, and the churches would pay him without a demand. Paul was small like myself and did demand. First Corinthians 9:14: 16f, 2, not for himself, but for others. Paul was a tent maker. I have a wife and three children to take care of. I preached at the above place three months, paid my own fare. Am I saying too much? I have been preaching twenty-six years, and I never before paid the prices that I am now paying.

Bro. Dickerson, please read the issue of the elevator of November, page six, and see if we are together about the demand. Your article says, "The salary of the preacher must be raised in ratio to the advance of other prices." I did not demand of them to raise my salary, but I did demand them to pay what they promised. Listen, the evangelist says, I have redeemed myself by saying, I am going to take these mountains for Christ. I thought he wanted to wait until the church sent for me before I could do any more work. We have the same thought now. Bro. Dickerson, here we go, hold to it, don't lose it.

B. C. Calvr.

Shaw, Mississippi

Dear Reader:

The 3rd Sunday in Nov. found some of the faithful few of the Shaw Christian Church at Mount Bayou attending the quarterly meeting where we had a spiritual meeting and listened to one of the most soul stirring sermons of the day delivered by our most worthy Pres. Eld. W. A. Scott.

We are always glad to be with the Christians workers at Mount Bayou because they seem to be of one mind.

The following Sunday in Nov. we were at our own home church, where many attended. And as that day was our...
pastoral day we were encouraged to see him just a day or two before that Sunday.

We also had a rally on that day and thank God success crowned our efforts.

There are a few at Shaw who would be considered as "The working bees".

Our finance report as shown by the secretary is as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eld. B. C. Calvert</td>
<td>$13.00</td>
</tr>
<tr>
<td>Bro. Elisha Nelham</td>
<td>10.00</td>
</tr>
<tr>
<td>Bro. Harrison</td>
<td>10.00</td>
</tr>
<tr>
<td>Eld. G. T. Nelham</td>
<td>10.00</td>
</tr>
<tr>
<td>Bro. H. Nipael</td>
<td>12.00</td>
</tr>
<tr>
<td>Bro. Jno. Lewis</td>
<td>7.00</td>
</tr>
<tr>
<td>Bro. Dudly Wright</td>
<td>10.00</td>
</tr>
<tr>
<td>Bro. Harriston Doudan</td>
<td>5.00</td>
</tr>
<tr>
<td>Bro. C. H. Magruder</td>
<td>1.50</td>
</tr>
<tr>
<td>Extra collection</td>
<td>75</td>
</tr>
<tr>
<td>Total for brothers</td>
<td>$79.25</td>
</tr>
</tbody>
</table>

Total for sisters. ... 119.60

Total for the day's rally. ... 119.60

This makes a total collection for the day. ... 119.60

Since the rally Brother J. M. Baker deposited for church fund in the bank of Shaw

$10.00 which, added to the rally fund, makes ... $121.85.

May God be with this band of faithful workers and may they soon accomplished their aim to build a temple for God.

C. H. Magruder, Secretary

B. C. Calvert, Pastor

WHAT SHALL WE DO FOR FERTILIZERS NEXT YEAR?

By G. W. Carver

I doubt if there is a single farmer in Alabama, and but few throughout the South, who is not familiar with, and indeed the majority, puzzled over the above question. And why not, since potash is so high that it is out of the question, nitrate of soda but little better, and cotton seed selling at $14.50 per ton and very scarce at that, and the meal can well go in the above impossible list?

The results of 12 years' work on the Experiment Station plots, and in the laboratory proves that we are allowing to go to waste an almost unlimited supply of the very kind of fertilizer the majority of our soils are most deficient in. I mean muck from the swamps and leaves from the forest.

Three acres of our Experiment Station has had no commercial fertilizer put upon it for 12 years, but the following compost:

2-3 leaves from the woods and muck from the swamp (muck is simply the rich earth from the swamp).

1-3 barnyard manure.

HOW TO MAKE THE COMPOST

Two loads of leaves and muck are taken and spread out in a pen. One load of barnyard manure is spread over this. The pen is filled in this way. It is either rounded over like a potato-hill, or a rough shed is put over it to turn the excess of water, so as to prevent the fertilizing constituents from washing out. It is allowed to stand this way until spring.

WHEN TO MAKE THE COMPOST

Begin your compost now; do not delay; let every spare moment be put in in the woods taking up leaves or in the swamps piling up muck. Haul and put in these pens. Do not wait to get the barnyard manure—you can mix it in afterward, or if you cannot get the barnyard manure at all, the leaves and muck will pay you many times in the increased yield of crops.

HOW TO USE

Prepare the land deep and thorough. Throw out rows with a middle buster or two horse plow; put in the compost at the rate of 20 tons per acre, 23 where the land is very poor; plant right on top of this! Two horse plow; put in the compost at the rate of 20 tons per acre, 25 where the land is very poor; plant right on top of this!

Fertilizer had been used.

Handle afterwards the same as if any other fertilizer than muck compost and the proper rate of 20 tons per acre, 25 where the land is very poor; plant right on top of this!

Let's take the places men and women to take the places of the faithful few whose sons of life are setting for eternity.

I look forward to the day when we eventually get to the task that awaits us on the eastern shores of the Atlantic.

I must say to the young men from the Orient at the Southern Christian Institute, "keep the faith" for we owe it all to Christ and humanity. We must bear his message back home and to those that perish because they know not that Christ died for all.

Young's in His service,

James Rundles

LOVE MIST AT Jarvis.

I don't know the city, town nor county side but some where in Texas, there are parents who are thinking of sending their girls and boys to school. You wish to send your children where all is safe. I know you do, believed, so I went in search of such a place and I found it. It is situated in a most beautiful wood, sweet and pure, Sit
Benediction of Societies.
"God be merciful unto us, and bless us, And cause his face to shine upon us; That thy ways may be known upon earth, Thy saving health among all nations. Thru Jesus Christ our Lord.—AMEN.

C. W. B. M. Quarterly Meeting
TO BE HELD
AT THE FOREST GROVE CHRISTIAN CHURCH, DEC. 16-17 '16.
—SATURDAY MORNING 10:30—
House called to order by the president, Mrs. M. J. Brown
Devotional service led by Mrs. Fanny Clark of Forest Grove and Mrs. M. J. Walker of Providence
Remarks by delegates
Song and prayer by Elder L. R. Garrison
Sermon by Elder N. R. Trevillion
Collection by Mrs. S. J. Moore of St. Luke Auxiliary
C. W. B. M. Benediction.
—SATURDAY EVENING, 1:30—
Devotional service led by Mrs. N. R. Trevillion of Pine Grove and Mrs. Matilda Humphrey of St. Luke Auxiliary
Reports of Auxiliaries, Missionary Sisters, State Organizer and State Evangelist
Song and prayer by Elder C. J. James
Collection by Brother A. G. Sneed
C. W. B. M. Benediction.
—SATURDAY NIGHT, 7:30—
Devotional service led by Mrs. Jane Chambers of Lorlan and Mrs. Jane Heath of Center Church
Welcome Address by Mrs. Rosetta Weaver
Response by Mrs. Cora Isaac of Port Gibson
Song and prayer by Brother D. C. Long of St. Luke
Sermon by Elder W. A. Scott
Invitation by Elder John Lomax
Collection by Brother A. B. Moore of St. Luke
C. W. B. M. Benediction.
—SUNDAY MORNING—
Sunday School taught by Brother C. A. Watts of Lorman, reviewed by Elder S. L. Watts
Paper by Miss Yennie Phelps
Song and prayer by Mrs. Judie Flowers
Sermon by Elder E. E. Brown
Invitation by Elder-M. Smoothern
Collection by Brother Green West
C. W. B. M. Benediction.

THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

SUNDAY EVENING, 1:30—

Devotional service led by Mrs. Morgan of Center Church and Mrs. Lilie Bradley of Grand Gulf
Sermon by Elder C. Calvert
Invitation by Brother S. D. Yarber
Collection by A. Jennings
C. W. B. M. Benediction

Now let us come out and make this meeting the best we have ever had. We can do this with all ease now since we have united. In union there is strength. May the Lord ever help us to do a great work.

Yours,
Sarah S. Blackburn,
State Organizer.

Knoxville, Tennessee

Dear Co-Workers:

It has been some time since you heard from us, but however I am still at my post of duty with my pen, keeping in touch with all of the local auxiliaries. Some of them we neither see nor hear from, and so it is with some that we had in mind. Now a word to our sisters here in Tennessee. We have forgotten that none of these conventions pleased our master. Often of Asia Minor. He said, I know thy works, and of some of them he said I know that they have a name that thou livest, and art dead. He found their works not perfect. Therefore Sisters, I fear some of us have a name, but we must come up to perfection in this mission work. It is none other than the work that the Master has left for us women to help out away the stone of sin that is lying at the doors of many of our women who still say I don't like missions.

When we leave these conventions it shall not be a matter of new laws on methods of organization when we have been properly organized, but it remains for us to go home with new zeal and consecrate a fresh fire we have on hand to God's services. We learn a lesson from the Son of God when he taught his friends a lesson in faith and perseverance by telling them to let down the same net in the same old fishing hole, where they had failed, and it came up full to the breaking point. We can see we must work hard and cultivate the material around us for Christ. How many have prepared the women's minds through their monthly meetings for the great C. W. B. M. day.

The most of us no doubt have let this go by in our monthly meetings. If it has been talked, prayed for and then arranged by the president of the societies, we can't help but see he made glad of our record on this day for Tennessee. I know all have received the program that is prepared by the women at Headquarters; how interesting this program is. How much do you suppose we as members of this body through the whole world will get out of this programme? We should stop and read and re-read, for we will just receive from this as much as we have intended to put into it. C. W. B. M. day is certainly a great privilege to us. We can have a great constructivive debate without any one becoming offended, because we are all joyfully listening to others talk. If you have not been assigned to any part on this program, just ask your president or Literature Committee to let you borrow it and read. Now those who have the day in charge, don't get discouraged if the day is hard. You don't get to have your program. Just wait and there will be another Sunday that you can observe. Then if you fall even in raising your amount you have planned, don't become weak, for there is a seed time and a harvest time. You have saved the seed of missions and it will spring up to women and silver in the coming season, for you have aimed high. Remember failure is not crime, but low aim is the crime. We must consecrate the material that we do get that it may be able to help those who we were not able to catch.

Sisters, remember we are not coming up to the required plans for our Local Societies. We are not all sending away 15 cts per month and not all trying to become more acquainted with our task by reading the Tidings. If we were fortunate enough to be in a condition that we had to give up some of the things that help me in life, the last things I would give up would be my Tidings and Gospel Plea. We should hold this as next sacred to our Bible. We are not the only ones that receive the benefit, but look at the lives that are benefited unknowingly, the souls that are saved. The boys and girls of our own race can make their lives worth living thru the Plea, and it means a three-fold education for the women of God. So sisters, we must arouse from ease in Zion, ye careless daughters.

One writer has said, reading maketh a man full, conversation maketh a ready man, writing maketh a man exact. Now it depends upon the kind of reading we read, the kind of conversation, and also the kind of writing.

Let us not be so careless as to sending our ten cents per member to the General Fund and our five cents per member to the white State Secretary. Mrs. Rosanna Rivers Hirsch, 388 Highland Avenue, Jackson, Tennessee. Sisters, we must fail in and stay there. It is an opportunity to have this cooperation, as being one. This is what Christ prayed for. We hear the cry so often that we don't like this mission work. No, we don't like all of the vegetables either, and there are some that have no natural taste for tomatoes, olives, celery or oysters, but seeing others enjoying them so much, learn to like them. So by trying, we must succeed in cultivating the taste. Anyone that has been "born again" can cultivate a taste for missions. We must if we would be loyal to the things per-
taining to the Master's kingdom. Let all of the societies remember that we must send in regular quarterly reports. Let us lift and cheer and lift this year till we have helped lift a load, and pray and consecrate our whole life to this cause in soul-saving in the whole wide world.

Mrs. W. A. Britton,
State Field Worker.

December 2, 1916

The committees of the three following organizations met at Hermanville in the Christian Church: the Mississippi Christian Missionary Convention, the Woman's Worker's Union and the Christian Woman's Board of Missions.

The purpose of the committee meeting was to bring about a union of the two Woman's Workers, the C. W. B. M. and the W. W. U.

Devotional led by Bro. Sam Flowers.

It was moved that Bro. R. J. Walker act as chairman and Harry G. Smith as secretary of the meeting, carried.

By common consent Mrs. V. A. Jones was appointed to fill the place of Bro. Mackey who could not be present on account of illness.

Dr. W. A. Scott made a splendid talk on union and the future of the work. Eld. K. R. Brown followed with an excellent talk along the same line. A number of others made good talks. All showed that they came with the spirit of get-together.

Moved that the president of each of the women's work state the work of her organization and how much is charged to join and per month thereafter, carried.

Sister M. J. Brown, in a few words, stated the financial requirements of the C. W. B. M. Sister Chambers stated the financial requirements of the W. W. U.

The C. W. B. M. requirements were 10 cents per month, with 10 cents going to the National Board at Indianapolis, Indiana and 5 cents to the State Development Fund which is to be sent to the State Secretary (white) each quarter.

The W. W. U. president, Mrs. Chambers stated it required 5 cents to join and 10 cents per month thereafter, which money was used to develop the church and mission work of the state, etc.

The two presidents stated in the strongest terms their desire for union. It was moved and seconded that the W. W. U. join in the C. W. B. M. and that the organization be known as the C. W. B. M., auxiliary to the Mississippi Christian Missionary Convention, carried.

By common consent the five cents per month for State Development will be sent to the proper office each quarter by the State Secretary.

By common consent all members will pay 20 cents per month, 10 cents will be sent to the National C. W. B. M. Headquarters at Indianapolis, Indiana as required by the constitution of the C. W. B. M. and the other 10 cents will go into the State Treasury, and from there each quarter will be distributed to the proper places. All money raised at quarterly meetings and rallies and annual meetings will be put in the State Treasury for the development of the work in the state.

The officers of this organization shall be women. The special C. W. B. M. Days will be carried out and the money collected on such days will be sent to National Headquarters.

By common consent a new set of State officers will be elected at an early date. The State Organizer not included.

There is no reason why we cannot go forward now and do a great work here in the state of Mississippi. Think about it; from now on our women will move forward as one great body to take the state for Christ. Thank God we are not divided but one great body are we. Think about it: what a great work can we do for the Master. We are now in better shape to work than we have been for many years.

I rejoice to think that the stream of division is now bridged. Everyone should take new courage to do more for our National Board and for the work in Mississippi. I appeal to every man and woman in the state who has an interest in our state and our National work to show his or her colors that the work may move forward to success.

Harry G. Smith, Secretary.

The three committees were as follows:

M. C. M. C. Committee,
B. C. Calvert
Mrs. V. A. Jones
M. Smoother
R. J. Walker
H. G. Smith

W. W. U. Committee,
W. A. Scott
N. R. Trivillon
Mrs. Chambers
Mrs. Moore
R. A. Jackson

C. W. B. M. Committee,
Mrs. M. J. Brown
K. R. Brown
Miss Rosa V. Brown
Mrs. Sarah Blackburn
Mr. Jenkins.

"We should care, for we do crucify When we do think a true man false!"

Christian Education

Southern Christian Institute.

Harry G. Smith left last Tuesday for Texas where he is beginning work as state evangelist. Mr. and Mrs. J. M. Hunt, father and mother of Miss Adaline E. Hunt, are spending a few weeks at the Institute. They have been visiting in Kansas and Missouri, and are on their way home.

The long looked for rain is now here. The fields were dry and stock suffered for water. The curtains at the Institute were all dry.

The upstairs rooms of the Mansion are about finished and much is now being done in the down stair rooms.

The annual oratorical contest will be held December the 20th, 21st. The young men will contest Wednesday night and the girls Thursday night. These meetings will be well worth attending.

Brother Robert Gooden spoke at Utica Institute last Sunday. He delivered a great address on Africa. Prof. Craft and a number of his boys accompanied him.

By common consent, it is admitted that the nicest piece of the new road between Jackson and Vicksburg is over the S. C. I. Plantation.

The Y. W. C. A. will have a Bazaar Dec. 16th. Calendars, armbands and fancy work will be on sale.

From the Banks of Old Kentucky.

Two great occasions called forth two great addresses from two great men recently. Each address rang true to the occasion, as each speaker remembered that he spoke not for himself but that he represented a few millions of people who had entrusted to them our interests. One of these addresses was delivered by Major R. R. Moton, who succeeds the late Booker T. Washington as Pres. of the Tuskegee Institute. The other address was delivered by Prof. F. H. Moss: Field Secretary of Negro Bible work. Major Moton's address was delivered before a great audience of white and colored people in the beautiful city of Roanoke, Va. Prof. Moss' address was delivered before the International convention at Des Moines, Iowa. It is not strange that both of these classic gems found their way into the newspapers and the full addresses given to the readers.

Long, long live Moton and Moss, Standard Bearers of our Ebony Cross. On summit of culture and frankness we find them.

Yet true to the cause of the millions behind them.

[Continued on page 6]
Sunday School Lesson

for December 17.

Christmas Lesson

UNTO US A SON IS GIVEN.

Isaiah 9:6, 7.

COMPARE HEBREWIN 2:5-18.

GOLDEN TEXT:—For unto us a child is born,

unto us a son is given: and the government

shall be upon his shoulder: and his name shall

be called Wonderful Counselor, Mighty God,


Time:—This prophecy was spoken in the

reign of Ahaz, King of Judah 733-723.

Place:—Jerusalem.

I. THE CONDITION OF THE NATION

WHEN ISAIAH PREACHED TO THE

PEOPLE.

To understand the lines of this Prophet

Isaiah, we must see King Ahaz of Judah

trembling in Jerusalem. The King and the people

knew they had departed from the ways of God.

Against the warnings of Isaiah, The King

had made images and encouraged idolatrous

worship. He had led his nation astray. In vain

did the prophet warn him, and the King

followed his own course. The storm clouds

were now very threatening and King should tremble.

The Assyrians and Syrians were pouring in

to the country north of Jerusalem and Samaria,

forty miles away was being desolated by the

wild hordes that came in. Samaria was captured

and its inhabitants carried away, while Jeru-

salem was left in peace. Hezekiah succeeded

his father Ahaz on the throne and then came

his glorious revival. The prophet saw the brighter

days for Judah.

II. ISAIAH’S VISION AND JESUS

WHO WAS BORN SEVEN

CENTURIES LATER.

The prophet looked forward to the coming

of the Messiah more than seven centuries be-

fore the birth of Jesus. He was the hope of

Israel. We look back to the days of the

coming Messiah—back to Bethlehem. We see his

birth, we hear the angel song. We see him as

a boy, a carpenter, in his sermon, in his love,
in his power to save.

His name shall be called Wonderful. His

nature was wonderful, his deeds were won-
derful, his stoic love was wonderful, The

Kingdom he set up was wonderful.

We show what we think of His won-
derful life, if we give ourselves to social service

missions, the cause of education.

The rule of Jesus is wonderful, for he

rules in the hearts of people.

1. What a great vision, the prophet had.

We only to have a vision of the Bible school

work. There are better days ahead.

2. When Jesus came to mankind, he

brought joy to the world.

3. The Christmas feeling should last all

the year around.

4. Jesus is the Prince of Peace.

D. R. B.
large stump, and looked up into the face of a large tree, which bowed and whispered so friendly, that I made bold to ask it to solve the mystery. "Mystery," asked the tree, and it chuckled a soft sweet chuckle, bowing and rustling in a dainty treesy fashion, to hide its seeming impoliteness. "Well, my friend," it began, looking quite solemn, "if you mean this white powder, as you see it, it is not a mystery at all, this place as you know, is a love gift to your people." Yes, yes, I answered and began to understand "well," continued the tree "for a long, long time we have been waiting for your folks to get ripe to receive and understand the nature of this gift." Here it reached out and shook a shower of the white powder all over me, "that is the mother said power of all good gifts." I looked up past the tree, away beyond the sky into the face of our God, and prayed, Father make us worthy of this gift, open our eyes and enlarge our hearts that we as a race, may see and know those who love us, help us oh, Father to show our selves grateful for these many gifts thou art sending us by the hand of our brother. I felt relieved of the crushing weight of responsibility that came with the knowledge the tree was imparting to me; for I felt that God would, in His own way and time, help us to see that his love makes enemies friends. "There, then, my child," rustled the tree, "I know the great power you appealed to, He will bring to pass the desires of your heart if you faint not," so with bowed head I listened to the mystery of the mist explained as follows: Many years ago a little girl was born into a Christian family whose name meant vindicate. This little girl was born under a good sign, so the angels stood waiting the sound of the vials held in their hands, when her little baby-wail was heard the trumpet sounded and over the battlements poured the contents of the vials. "There were many," said the tree, "but those most valuable, were faith, hope and love of the greatest of these was love." So when the angel opened that vial which contained it, there arose out of the bottle a fine white mist which the angel called love mist. It began its gentle fall down upon the little babe, and she grew and grew until she became a tottering little girl, playing much with the little dusky toots owned by her father, upon a large plantation. The little girl was soon loved and petted by all her father's dusky servants. With her little arms full of good things to eat she would go tottling down to the quarter, to feed the little blacks and preach to them. Time went on, the angel stood watching, the love mist spread far and wide, going into the hearts of all who came in contact with the now fast growing child, whose desire to help her black brother took form as she grew into womanhood, until one day, her daughters turned in this direction. She was then a married woman, bearing a name, which Jars Vanish, she saw how that a school would help the boy and the girl grow into noble manhood and womanhood that they would some day divest themselves of all malice and hatred, and that her own people would realize that it was a great truth that will outlive the ages, that they are their brothers keepers. Then it was that this soft sweet mist began to fall and cover this spot of ground sanctifying it holy and thus cause a great blessing to generations unborn of your people." I rose and in humility thanked the old tree and went to the building. 

I visited all the buildings except one, with Prof. Frost who took delight in showing me around. The night came on, the next morning the President showed me over the magnificent building now in process of erection, a beautiful building it will be when finished. The president did not hear give it, but she said it to me, Wait and I will give thee a word for your people. So, I shall wait until she has been completed and in her grand mellow voice, gives me her message to my people.

I spoke to the students in Chapel Hall where they sat and drank down every word I said. God grant that I delivered to them His message in its purity. The teachers treated me royally with hearts full of what I now know, to be "Jarvis' Love Mist." So dear mother, dear father, that is the school where your dear children will find love and safety.

Lovingly yours in Christ,

Fannie Hay Johnson.

FROM THE BANKS OF THE OLD KENTUCKY.

[Continued from page 5].

If some fast train should quit the rail and dash out the life of Bro. Moss, he would instantly become a Jacob Kenoly. Oh the "Stuff" that were said of greatness and goodness! I have my serious scruples about eulogy that comes after the breath has gone. We should Rally to the support of Bro. Moss now. To day is the day of salvation. No man can gainsay Bro. Moss' work, nor doubt his devotion to the cause he so nobly represents. Every Bible school among us should feel proud to go the limit toward his support. Sunday before Thanksgiving was the allotted time. If we didn't, why, "less do it now." Send S. S. collection for that day (and make it a "whopper") to Pres. Schenauer, Edwards, Miss. and that it is for the Moss support fund. If our local men don't catch the vision of our-field men we are lost. For forty years some of us have been simply "marking time." Not a white ahead of where we were then. God has sent help to us, but no body can help a dead man. He don't respond to treatment. Unless we respond to treatment its "all off." I've uttermost Faith in Old Kentucky. Her resources are unbounded. The men and women in our churches are a noble set. They will not put my soul to shame. Nor let my hope be lost. We're preaching to large audiences here in Millersburg each night. Six additions so far. We continue another week.

Yours for the Master,

C. H. Dickerson, Evangelist.

SONG OF THE CHURCH DRONE

O to do nothing, nothing!
Only to live at my ease,
And swing in a silken hammock
While fanned by a gentle breeze.
Sweet is a life of pleasure,
Sipping the honey of flowers;
Like a butterfly in the sunshine
Enjoying the golden hours.

Chorus—
O, to do nothing, nothing!
Others who will may work;
But I much prefer to be quiet.
Life's burdens and cares to shirk.
Lillies and sparrows do nothing.
Yet all their wants are supplied;
Much of our labor is wasted
And gets not a "Thank you" beside.

O, to do nothing, nothing!
Ministers—is that their trade
But doing the work of the Master?
And for it they're—pretty well paid.
Of course, some people are fitted.
Which I don't pretend to be;
They like to make speeches in meeting.
Which is out of the question for me.

O, to do nothing, nothing!
That is the way to be blest;
There can be no labor in heaven
For that is a perfect rest.
Rather do nothing, nothing,
Than always go bustling about,
Trying if I can't do something,
And never quite making it out.

CALL BACK.
If you have gone a little way ahead of me, call back—
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, faith's light is dim, because the oil is low,
Your call will guide my lagging course as weary I go.

Call back, and tell me that he went with you into the storm;
Call back, and say he kept you when the forest's roots were torn;
That, when the heavens thundered and the earth shook the hill,
He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me, for I cannot see your face;
They say it glows with triumph, and you feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I cannot see the glory, though I long for word of him.

But if you say he heard you when your prayer was but a cry,
And if you'll say he saw you through the night's sin-darkened sky—
If you have gone a little ahead, oh friend, call back—
'Twill cheer my heart and help my feet along the stony track. —SELECTED.

ALL REMAINING '16 ISSUES FREE.
New subscribers for the Youth's Companion for 1917 who send $2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year-new features, captivating stories, side-splitting sketches of down-east life. If you have a growing young whose ideals you wish to see reflected in their reading, you cannot choose a more satisfying publication for everyone in it than the Youth's Companion.

Let us send you free the Forecast for 1917, which describes in detail the good things promised to Companion readers during the 52 weeks of the coming year.

New subscribers for 1917 will receive free the Companion Home Calendar for 1917. The publishers of The Companion have arranged with the publishers of McCall's Magazine—the famous fashion magazine—to offer you both publications for 1917 for $2.10. This two-at-one-price offer includes:

1. The Youth's Companion—52 issues in 1917.
2. All remaining November and December issues of The Companion free.
3. The Companion Home Calendar for 1917.
5. One 10-cent McCall Dress Pattern—your choice from your first copy of McCall's—if you send a 2-cent stamp with your selection.

THE YOUTH'S COMPANION,
ST. PAUL STREET, BOSTON, MASS.
New Subscriptions Received at this Office.

GOD AND THE STRONG ONES
BY MARGARET WIDDEMER
"We have made them fools and weak!" said the Strong Ones:
"We have borne them, they are still and def and blind,
We have crouched them in our hands like a heap of crumbling sands,
We have left them taught to seek or find:
The yare quiet at our feet!" said the Strong Ones,
"We have made them one with stone and; clad
Serf and labors and women, they are than wise or human—"
"I can raise the weak," said God.
[To be Continued].
HELPFUL TO ALL

The Coming of Christmas

In just a few days the time will come to celebrate the birthday of Christianity which came to humanity in an innocent child wrapped in swaddling clothes, lying in a manger. It is the end of an old season and the coming of a new one. It is the time when men throw off their cares that they must take up again in a few days after the holiday season. It is for this reason that Christmas time becomes a test of the true character of a man. When a colt is turned loose, it does what it pleases, and the thing it does shows what it promises to do. It is a test of the purposes and intentions of the colt. In the same way Christmas time seems to say to a man, "Now is the time of the year when you may choose what you want to do. It is the time when man is turned loose," and he forthwith begins to seek what his heart is inclined to; and what he does, so is he.

To the true Christian the coming of Christmas is the birthday of the greatest thing in the world. It is a time when he can take an inventory of the progress of Christianity among the nations and when he can plan its extension; when he can plan his part of the work. And when all that is done he can sit down with his wife and children by a well filled table or beside a sparkling fire place. And what is more enjoyable than to feel sure you have the fellowship of those whom God has given you?

But to the man whose life is not guided by the principles of Christianity the coming of Christmas is the time when he can indulge himself. He will send for a quart of whisky, or perchance will get a gallon by stealth and thereby makes himself a law breaker. Then when he takes this home and he and his wife drink of it, the most beastly passions are aroused and both will do things that will make them ashamed - to look into each other's faces for the rest of the year. Possibly it will be worse, and he will do that which will send him to the farm or even to his death. Sometimes he escapes punishment by mortgaging all he has and thus he is on his back all his days. All this because he wanted to have a good time Christmas by way of a jag of whisky.

Others will seek dissipation where Ashteroth has her altars. Thirty-five hundred years ago the young men of Israel broke away from the camp of Moses and at the altar of Ashteroth, the goddess of the Moabites, committed sin and Moses had them executed. This same institution still slinks about like a beast of prey in our segregated districts to allure the young men and the keepers of the law do not interfere. If the Christian people knew that Ashteroth has her altar in Jackson and Vicksburg and Memphis and New Orleans they would invoke the spirit of Gideon and they would cut down the groves and overthrow the altars and destroy the scarlet robes and red lights.

But it is no longer under the name of Ashteroth that this institution lives. Venal Commercialism is the presiding deity. Girls are bought and sold and transported as they were in the days of Paul when men crept into houses to take captive silly women. The liquor traffic with its vested interests is the most abominable thing in the world today. But now men know its true character and in the next four years it must be destroyed. Already one half of the states in the Union are under prohibitory laws. The other half must be rescued before 1920. The day of our reckoning with Venal Commercialism is at hand. It dare not live in our midst longer.

The church is the power that must overthrow the evil in the world. All her enterprises are assaults against this evil. He who would make the world better must work through the church. Neither German Kultur nor French Science, nor English thrift nor American genius can save us. There is no other name given under heaven by which salvation can be found. Christian people, therefore, should make special efforts to enlarge their contributions to the Lord's work during this Christmas season. Never before has there been a time when there was such an opportunity for Christian work among all the nations. The day is now upon us that Isaiah longed to see and saw it not. It is great to live now, especially for those who know the greatness of the opportunity. The nations of the earth are coming out of their centuries of sleep and the Christian missionary is giving them the new ideal. Before the year 2000 the nations will be all shifted about and all will be Christians in name at least. It is an age greater than Luther's or David's. The messengers of the Cross like angels flying across the sky are going to every nation and kindred and tongue and people on the face of the earth and these peoples will come into the kingdom, but not without tribulation. It is great to live in such a day and to have a part in such a work and to have a glimpse of such a vision and to know that the nations shall become our Lord's and his Christ's. Then let us spend our Christmas time living up on the plains of the Almighty. Let us have our joy in the great things. "If then we be risen with Christ, let us seek the things which are above which Christ reigneth, not the things which are beneath."

Before we may write "January 1, 1917" many who are thinking as little of death as we are will be beneath the clay because of a violent death in some drunken brawl. We might all say "Is it now? Is it 1917?" for sometimes it is a mere bystander. But whether it be you or I, the toll will be taken and young men strong now will be under the sod then. Let us pray therefore that our Heavenly Father will keep us in his service and that our efforts may bring forth an abundant harvest.

When a young man, Lincoln, employed upon a trading boat, made a voyage of some weeks upon the Mississippi. He visited a slave market, where men, women, and children were not slaughtered, as formerly in war, but were separated and sold from the auction block. After standing for some time Lincoln turned and walked silently away. Lifting his clenched hand, his first words were: "If I ever get a chance I shall hit this accursed thing hard." . . . Let us resolve like Lincoln, and select man-slaying as our foe, as he did man-selling. As his time came, so to us our time will come, and, as it does, let us hit accursed war hard until we drive it from the civilized world, as he did slavery.

—ANDREW CARNEGIE.

The more I study the world, the more am I convinced of the inability of force to create anything durable.

—NAPOLEON AT ST. HELENA.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

Subscription Price, . . . . Per Year $1.00.

Advertising rates made known on application. Address all Communications to the GOSPEL PLEA, Institute Rural Station, Edwards, Mississippi.

Number 277

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 280, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, DECEMBER 23, 1916

Personalities and Editorials.

Dayton, Ohio

NEWS FROM THE BUCKEYE STATE.

The Washington St. Christian Church at Dayton, Ohio, has just closed one of the most successful 10 days meetings, under the direction of Elder J. B. Parsons of 249 E. Short St., Lexington, Kentucky, that has ever been held since its organization.

There were nine added, one by confession, Brother Parsons having preached only nine evenings. His work speaks well, as a servant of God. He has created a great sensation in and about Dayton. His singing was inspiring as well as his sermons. We hope to have him with us again.

May God bless him with long life.

Tennessee

After we closed our two weeks' meeting at Holtsville, Tennessee, we came over to Savannah, Tennessee and pitched a battle for one week. Large crowds attended each service, while Elder Harry G. Smith expounded the old Jerusalem Gospel.

We had no additions, but great good was accomplished in the Master's name. A bright feature of the meeting was the two lectures delivered on the subject of "Africa." These lectures gave to our people here a new vision, and an insight of things about our people in Africa that they could not have gotten otherwise.

Our people will be glad to have Elder Smith again at any time.

Honorabie J. E. DeFord attended these lectures delivered by Brother Smith and expressed his intense joy. Several others of our white friends attended also.

We held a great service at Holtsville Christian church on the first Lord's day in December. This day is set apart as our National C. W. B. M. day. Our women rendered a programme furnished by headquarters. They played their part well. We have a few that have not been educated to all the light of the Gospel, but our women are coming to the light fast.

The auxiliaries to the National C. W. B. M. among our people should be the greatest organization of the church of Christ. All women who are members of the Church of Christ should feel that the lamp is not lighted until they become members of the auxiliaries to the C. W. B. M.

Jesus Christ said to his disciples, "go ye into all the world, and preach the Gospel to every creature."

Through the work of our C. W. B. M. they give to the Gospel feet to walk and as we go we declare the redeeming message of love to the unsaved. Will you not help us to do this great work? For this is our motto, I can only save myself, by helping to save others.

Additions to the church at Savannah 20

Holtville 04

R. R. expenses $23.95

I keep in touch with the churches in the state by visiting them and writing them, and I can say that the churches thru out the entire state are at work, and are in perfect peace.

Savannah, and Holtsville churches will report their Jubilee offering Dec. 18th. Every thing is going well with the work here.

Yours for a large fellowship in the missionary cause.

W. P. Martin,
Evangelist.

PARIS, TEXAS.

Dear readers, we are in Paris, Texas at this writing but we can not go longer without saying a word about the work of Bro. W. P. Martin at Holtsville and at Savannah, Tennessee.

Brother Martin has done a great work there and is still doing it at the two points. He has there a great hearted and faithful people to work with. Bro. Martin is a man who does not know "I can't!"

It is his plan to start the work of the church at Holtsville early in the spring. May God help the man to raise another house to the credit of the people of Holtsville, himself and to the glory and honor of Him who died that the world through Him might be saved.

We had a great meeting at Holtsville and Savannah. The writer did the preaching. Three were added. Two for the water and one from the Baptist church.

The people at Holtsville and Savannah treated us with great hospitality.

We hope some day to visit these good people again.

We shall ever pray that this noble work may continue to go forward and that the next twelve months will crown Holtsville with a five or six thousand dollar concrete house to worship the Lord in.

Brethren, the day has dawned for greater things. Are we ready to do greater things for God? We are.

Miss Theora Grisby, the teacher at Holtsville, is a young woman who has the qualities to make a great teacher. She has started her first term well. The people of Holtsville ought to be proud that they have a young woman with such splendid qualities.

May God bless those faithful people and brother W. P. Martin. May He stay right with the work till the house of God is built.

Yours in the cause,

Harry G. Smith.
From the Banks of Old Kentucky.

He giveth snow like wool and scattereth hoar frost like ashes, Psalm 147:16. Today is this saving fulfilled in our ears. This morning Kentucky is dressing herself in snow white. All such is poetic to those in doors, but prosaic to those out doors. Kentucky with other states will be spurred on to greater things because of the great report that came from the Martinsville, Virginia school. I'm by that Martinsville, Virginia report (in the Plea of December 9th) like I am by some things in the Bible. I can't understand them. I just "Believe them." We shall not only take off our hats to Prof. J. H. Thomas, but our shoes also. He has proven himself a man of affairs. May the Lord bless him and all his.

Our Kentucky folks are getting busy. Elder A. W. Davis, minister at Midway and North Middletown churches, has just closed a splendid effort of 2 or 3 weeks at the latter place. Something over two hundred dollars were raised on the church debt and a great number added to the saved. We are proud of Bro. Davis' success.

We closed another two weeks' meeting at Millersburg last night. Rev. M. Jackson is the well beloved minister there. Sister Jackson is his very able and useful helper. Large crowds every night. The singing was fine. Our good Sister Brown, Principal of the public school, presided at the organ and just made it say what she wanted it to say. Bro. Joe Parnell is the steady Superintendent of the Sunday school. All departments are in line and in harmony. Six were added to the church. Bro. Jackson keeps his corn pretty well shucked up. Several things and persons worthy of special mention must wait till another writing. In the mean time let them know I have not forgotten. One hundred and twenty-nine dollars (all told) was raised. A great company of man as well as women and children attended each night.

The Millersburg church and Mayfield church were the first two pastors of my brother W. H. Dickerson in Kentucky. He is honored and well beloved by both.

Some churches make a Broadax out of a hatchet, while other churches make a hatchet out of a Broadax.

Millersburg does the former. Our good brother Jackson placed me to stop in the home of Brother and Sister Joe Green. It is a home indeed. Their daughter with Sister Brown teaches the City School. This brother Green is the shoe man and is on to his job.

More when I get time.

C. H. Dickerson.

Report of Jubilee Funds.

FOR GENERAL C. W. B. M. WORK.

Kansas City, Mo., Y. P. S. C. E., Second Church, J. T. Watkins, $3.00
Kansas City, Kansas, First Church, Jas. T. Richardson, 4.05
For G. A. Terry, 1.00
For Mary Porter, 1.50
Total this time, 9.55
Total this year, 112.68

—O—

FOR SOUTHERN CHRISTIAN INST.

Wathena, Kansas, Marion Butcher, ... 60
Mound Bayou, Miss., Mrs. A. E. West, 11.63
Hermanville, Miss., Mrs. Judia Flowers, 2.11
Port Gibson, Miss., Edna Trelweian, 2.00
Pattison, Miss., Auxiliary, St. Luke, 1.00
Kansas City, Mo., 2nd. Church, J. T. Watkins, 19.00
Total this time, 36.34
Total this year, 100.59

—O—

FOR TENNESSEE CHRISTIAN INST.

Shelbyville, J. W. Scott and friends, 4.10

—O—

FOR SUNDAY SCHOOL WORK; FROM SUNDAY SCHOOLS.

Plummerville, Arkansas, J. S. Mitchell, ... 10.50
Soperton, Georgia, W. L. Harvey, 1.00
Matthews, Alabama, (Clays Hill) L. H. Barnett, 2.00
Paris, Kentucky, (Little Rock) O. W. Duncan, 2.00
Savannah, Tenn. (Holtsville) W. P. Martin, 3.00
Kansas City, Kansas, (1st Ch), 15.00
Cincinnati, Ohio, (Where man Ave) Mrs. H. Edwards, 3.00
Paris, Texas, K. B. Polk, 4.00
Kansas City, Missouri, (2nd Ch) J. T. Watkins, 3.00
Total this time, 42.50
Total year, 99.87

—O—

FUND STATEMENT.

For M. C. I. $885.00
For J. C. I. 176.15
For S. C. I. 160.89
For C. W. B. M. Work, 112.68
For Sunday School Work, 99.87
For C. L. I. 132.68
For C. A. C., 83.60
For A. C. I., 49.37
For T. C. I., 4.10
For Africa, 2.00
Total this year, 1573.66
Total in Jubilee Fund, 10387.25
Amount yet needed to make, 20000.00
is, 9617.75

At Mound Bayou, Mississippi, the following gave $1.00 each: Lucynthia Lewis, A. E. West, Sophia Grow, Roscie C. Seed, P. W. McCarty, K. R. Brown, and Samuel Pickens.

At Kansas City, Missouri the following gave $1.00 each: John T. Watkins, Elijah Fines, Cora Hall, John Miracle, A. J. Lewis, Anna Lewis, Mary A. Alphin, Alice Whiteside, D. M. West, Fannie West, Mary Vance, Ed Hays, John Williams, E. Miller, Jerry Baldwin, Emily Mett, Maria Watson, Idla Brown, Dock Hawkins, Prof. Cox, and Prof. Lee.

The Sunday school fund is now nearly one hundred dollars. But only a few have been heard from. By all means we must make this three hundred. Every Sunday school has been written to by Brother Hopkins, Brother Moss, and my self. And many of them have been visited and Institutes have been held in them. We feel certain that the great mass of them will be heard from yet.

And then, for the other great works. Where are all the churches? Surely they will all come in before Christmas. And the large givers. Have any of you visited them? If you get busy like Prof. Thomas has been you will easily find out many who have hitherto not known the value of this great work. Send all money to J. B. Lehman, Edwards, Missouri.

WHAT MEMORY DOES CHRIST REVIVE IN YOU?

M E N

S
A
I
D
PETER SAID

A PROPHET

JOHN XXXX
ELIAS X C X
JEREMIAS X H X

FOR GENERAL C. W. B. M. WORK

XXX X XXXX

FOR SUNDAY SCHOOL WORK

XXX X XXXX

FUND STATEMENT.

For M. C. I. $885.00
For J. C. I. 176.15
For S. C. I. 160.89
For C. W. B. M. Work, 112.68
For Sunday School Work, 99.87
For C. L. I. 132.68
For C. A. C., 83.60
For A. C. I., 49.37
For T. C. I., 4.10
For Africa, 2.00
Total this year, 1573.66
Total in Jubilee Fund, 10387.25
Amount yet needed to make, 20000.00
is, 9617.75

WHAT DO YOU SAY?

"Thou strong and loving Son of Man, Redeemer from the bonds of sin, 'Tis thou the living spark doth fan That sets my heart on fire within. Thou openest heaven once more to man— The soul's true home, thy kingdom, Lord— And I can trust and hope again, And feel myself a kin to God."
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.
"God be merciful unto us, and bless us, And cause his face to shine upon us: That thy ways may be known upon earth, Thy saving health among all nations." Thru Jesus Christ our Lord. —AMEN.

PROGRAM TOPICS FOR 1916-1917

GENERAL THEMES
1 Latin America.
2 South America.
3 Hope, Last Development.

January
1. The Spanish Southwest of the United States.

February
1. The West Indies.
2. The Value of Committee Work in the Woman's Missionary Societies.

March
1. Mexico — A Glimpse of Pre-Spanish Days.
2. The Child's Place in the Kingdom.

April
1. The Bible in Mexico.
2. Missionary Conventions, Conferences, Summer Schools, etc.

May
1. Argentina — A Study of Conditions, the Financial Obligation of the Missionary Woman.

June
1. Argentina — The Work of the Evangelical Forces.

July
1. Argentina — The Opportunities of the Hour.
2. The Best Use of Missionary Aims.

August
1. The Congress on Christian Work in Latin America.
2. Missionary Literature.

September
1. The Future World Place of Latin America.
2. What Makes a Good Missionary Meeting?

Programme for January.

Note.—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

United States;

SERVICES FOR SPECIAL FEASTS:
1. Thanksgiving for the religious freedom of our nation and for the possibilities of the Gospel among our immigrants; petitions that we may hear the call to serve all coming to us;
2. Special prayer for the Mexicans and Orientals in the Southwest;
3. Prayer for the Man and Millions Movement;
4. Prayer for World Peace.

The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts. — Ez. 2: 29.

BIBLE STUDY
Lesson from the Psalms.
1. United Mission Study.
2. "World Missions and World Peace."
3. "Old Spain in New America."

SUGGESTED BOOKS FOR READING IN JANUARY.
1. "World Missions and World Peace."
2. "Old Spain in New America."

SUGGESTED BOOKS IN BIBLE FOR READING IN JANUARY:
1. Hazza!, Zechariah, Malachi.
2. Prayer and preparation will make a good meeting.

Talk: "Mexico Work in the United States."
Hidden Answers.
Reading letter from a missionary.
Echoes from the Convention: Appoint different persons to give two-minute echoes of the reports and addresses of the convention. The leader should close with some general items of interest about the convention and plans of work for the future.

HELPS ON THE PROGRAM
Copy of a letter from a missionary, 2 cents.
Books: "Old Spain in New America," 35 cents (paper), 50 cents (cloth); "Missions in the Plan of the Ages," $1.25.


JONESBORO, TENNESSEE

Dear Readers:

The writer left Jonesboro, Tennessee on May 12th, for the Conference at Edwards, Mississippi. From there I went to Patterson, Mississippi where I spent the summer and part of the fall with relatives and friends; I also spent a few weeks at my old home with the father who is blind and over a hundred years old. I often read the Bible to him and to other old friends and told them of the great mission work of the Church of Christ. It was my good pleasure to visit the State Convention which convened in Jackson; there I spent about four weeks. I met the auxiliary meetings there several times and made talks on the work, which seemed to be very helpful; three members were added. On returning home I visited the C. B. W. M. convention. I was there both Saturday and Sunday, but did not get before the convention, because of the fact that the program was full, but, however, I certainly enjoyed the meeting.

I made three visits and lectures at Forest Grove; subjects as follows: "Duty of a Christian," "True Love," "The C. B. W. M. Work;" eleven members were added and all promised to give their best services for both home and foreign missions, and that they would send in their regular reports to headquarters; they also planned to meet on Thanksgiving Day, and pledged to give an offering for the old and helpless people there. I hope it was a success. I sent in my pledge of $1.00.

The first Lord's Day in November found me in Nicholasville, Ky., with other dear and faithful workers. I met the auxiliary meeting in the afternoon and made a talk on foreign missions, and what we must do in order to be an auxiliary to the C. W. B. M. On the first Sunday in Dec. we listened to an excellent sermon by our pastor, Prof. H. D. Griffin, and at 3:00 P.M. the auxiliary met a good audience and had an excellent meeting indeed. A paper was read by the writer, subject: "The Beginning of the C. W. B. M.;" closing remarks by Eld. Griffin, which were forceful and inspiring. The report of the last meeting was read by Sec'y. The committee, Mrs. K. Dickerson and Mrs. A. Bater reported $20. In this meeting we decided to make quarterly reports to the National Board at Indianapolis, Ind. We have 17 members enrolled and sent in $5.10 for this quarter. May the Lord help us to be strong and faithful to his cause.

Sister Bettles and I succeeded in reorganizing the little folks in the junior work with 30 members, including the Little Light Bearers. We have some King's Builders to start with, but I hope to get them in every home. Yours in His service.

Hattie J. Griffin.
THE GOSPEL PLEA

Christian Education

Southern Christian Institute.

A Change in De Dining Hall
A Christmas Gag

BY PETER C. DUNSON

It is one of the customary rules here at the S.C.I. at the beginning of every school year, after the arrival of a sufficient number of students, to make a general change in the dining hall for the entire school year. It occasionally happens that after the students have become accustomed to each other at the same table during the summer, it becomes difficult to have them separated. In the fall of 1914 there was an unusual commotion by a few summer students. The following verses tell the story.

I never shall forget dat day
When Arby called "Attention!"
And all of us y'ngsters fell in line
To march towards de Mansion.

'Twas dinner time, de bell had rung,
De boys was awful hungry;
I 'speck de girls an' teachers had
Commenced to feelin' hungry.

Mrs. Burgess came an' read de names
Of tables an' der stations,
So dat we all could be quite sure
Of gettin' right positions.

When she got thru, she stopped a while
To give us a leetle caution
To all de heads of tables az
To rules an' regulations.

Az she was thru, den Arby sez:
"Dear boys, wid smilein' faces,
I reckon you all understand
Th' importance of yo' places.
Now, he who 'sturb de dinin' hall,
(It may be she, no tellin')
Will likely gud demerit er
A count er two for yellin'."

Well, after he had cautioned us,
We left about our faces;
Az Mozart Thompson beat de drum,
We rightly kept our paces.
It rained dat day, de walkes was wet;
De mud wuz sort o' stickin'
But under neath our raggy coats,
You bet our hearts wuz clickin'

Dat dinner bell had big since rung,
We boys had called attention;
We now wuz anxious for to see
Jes whut we had for lunchnor.
An' we whose tables had to change,
Waz leetle more dan anxious
Of gettin' to de dinin' hall
To witnit all de actions.

So, on we went so anxious for
To please our curious notions,
Dat Arby had to call us down
To lessen de commotion.
But callin' down waz not de thing
To hinder our marchin';
He jest turned round an' winked at us
An' kept right on at marchin'.

De dinin' hall soon came in sight,
De doors all opened widely;
De sound of music reached our ears—
Planer playin' lightly.
Them sweet parters smelt so sweet
Dat I'd jest be mer britches,
Dar weren't a fellow dar but felt
Like eatin' four o' five pieces.

Well round we turned an' in we marched
Az proud az Abrah'm Lincoln;
But something took us by surprize
Dat I must need to mention.
De fast thing dat attract'd az was
De food wiz all its essence,
Them big baged sweet parters served
So handy wiz de dressens.

We 'd meat an' rice an' ketchup an'
Some bread an' chicken gravy,
An' jest a lot of other stuff
Dat most nigh sot us crazy.
In spite of dose delicious food,
Dar wuz ar leetle confusion,
Dat took Miss Pearson an' Miss Hunt
To he'p in de solution.

Of course we y'ngsters wuzn't to blame
For sich unusual order;
I reckon you would make de same
Explosion like gunpowder.
"Cause lor', inside dat dinin' hall
Day 'd sich an alternation,
Twell ha' we y'ngsters didn't kno'
Jest where to take our station.

'Twas den de merry time begun—
De movin's az de passin's;
De rushin's az de walkes an' stops—
De gigglin's az de laughin's.
Kate Caloway who allus sit
Round in de North-east corner,
Caused lots o' fun by cryin' 'cause
Dey took her f'om dat corner.

An' lor', Olivia Miller, didn't
She set us off ar smilin?;
Her sititin' up by Wesley Sims,
Ar poutin' an' a cryin'.
An' sakes alive! ole Eugene Lewis
Sure tickled me all over,
Him grinn' up to classmate Kate
An' thot he had ar lover.

Well, after while Miss Pearson an'
Miss Hunt, dey found our places.

Miss Reed, she played de music az
We sang a song of praise.
Dey rang de gong, we took our seats,
"Fest' Bebout azed, de blessin'
An' den we took our meal of some
Ment, beans, bread, rice an' dressin's.

Martinville Christian Institute.

Thanksgiving day was indeed pleasantly spent at M. C. I. At 11 o'clock there were services at the church. Following that a number of members visited Mr. and Mrs. Watson, of the oldest families in the church, and Thanksgiving storm words are inadequately which I may describe the gratitude in which the good old couple showed an upon receiving those good things at the Thanksgiving dinner. Students are greatly enjoyed this, and "touch class" is presented by a scenario with a word of the Seniors were represented by Miss Sallie the Middleclass by Mr. Albert Hayden.

Miss Dalsay, Miss B. S.D., by Miss Vivian Clause, Miss L. B., by Miss Celie Reid, by Mr. A. Berry. A play "O' Street" was rendered at the church, giving much, from which quite a realized, this was under the Edna Ebeltoon.

Miss Pearl Gravely, a former welcome visitor at the M. C. I.,

Our term has been several days but, Jack Paras, and hasn't picked us up anxiously hoping that it will be a successful one.

The shadow of death shadow of death morning, when Prof. To the sudden death of Mr. T., one of our students. He was caught in some mail and killed and is very cheerfully

Prof. T. the many maneuvers of last week were, as usual, very

"Well, after while Miss Pearson an' Miss Hunt, dey found our places."
Sunday School Lesson for December 31.

REVIEW OF THE YEAR

Lesson Rev. 22: 6,14; 16-21.

GOLDEN TEXT: —The Spirit and the Bride say come. And he that heareth let him say come. And he that is athirst let him come; he that will; let him take of the water of life freely. —Rev. 22:17.

is important to have a bird’s-eye view...whole movement of the early church...by a study of Acts. We are now the work passed over in the year.

Luke, a physician, was author of Acts. The date of writing was about A.D. 63.

Place of writing, according to the view—Rome.

Extent of the history in time, covers 36 or 33 years.

The history of the church begins at the time of the crucifixion of Christ and leads to the Gentiles.

The church has divided into two parts in recent years. First, Home missions; second, foreign missions as we usually work.

Foreign missions cover a period of time that is the center and from which it is linked with all parts of Palestine church.

And covers about 36 years, and records the foreign missions of Paul and his companions.

Each with the final triumph shown in John’s vision in the Apocalypse.

ERRATUM

The International Sunday School Lesson in last week’s issue of the Placa was dated December 17th. It should have been dated December 24th instead.

A Bible School Class at the S. C. I.

NAME: CHRISTIAN CONQUERORS.

MOTTO: ALWAYS FAITHFUL.

PURPOSE: Secure training for Christian service.

AIM: Efficiency in the churches, Bible Schools, Class enrollment.

Prince A. Gray Jr., President.

Eustace A. Shirley, Vice-President.

Barnes A. Blackburn, Secretary.

Cornelia E. McLinden, Treasurer.

Eugene W. Lewis, Brother Robin Donelson.

Prof. D. B. Babut, Teacher.

We the class have received our International Certificate of Recognition as an organized adult Bible class, the youngest members being a little more than twenty years old and the oldest about thirty eight. Every member whether officer or member has shown by his attitude that he or she knows the purpose of the class.

Our Devotional Committee makes it possible for each to have a part from time to time in prayer. Then each member, including teacher, is expected to express or to converse with the class for three or four minutes on whatever topic that may be of value to both the individual and class. Every one in the class has a number by which he or she determines the time for Christian conversation in the class.

After three or four minutes for business or the reading of the minutes by the secretary, the teacher, Prof. Babut, takes charge of the class. I speak for the class when I repeat the words of Paul for the purpose of giving you the idea of the relationship that exists in the class, not on Lord’s Day only, but throughout the week. I repeat, “Be kindly affectioned one to another with brotherly love; in honor preferring one another.” The enrollment has been approximately the same for the past four years, and we have been pleased with our teacher. He has rendered faithful and loving service to his class for the past four years.

Much good is derived from working with a class where there is cooperation. I shall mention only one of the benefits; for it is the will of the class that each member shall write an article to the Placa on, “A Bible School Class at the S. C. I.” and I must allow for others. Nevertheless, I mentioned the responsibility, that is fixed, thru which leadership is developed in the class.

Individually, what criticism do you make of this statement: “Let one fall in trying to do something rather than fail and do nothing.” Now what criticism do you make of yourself as a workman? If you will get into God’s plans and let Him into your work and your business, you will find that happiness and love will serve you justly, as stepping stones in the near future. Henry Martyn says, “I see no business in life, but the work of Christ, neither do I desire any employment in all eternity but His Service.”

Now think! It is impossible for a plant to grow and develop until certain chemical changes take place and of course atmospheric and climatic conditions must be favorable for it to thrive as nature would have it. So then must our relationships to the world be changed, our purpose be selfish and we be in the right mood, if we are to thrive and serve as our creator would have us! Do you ever substitute emotion for action?—Revere it, quick! Let us learn to advance upon our knees, workers, mothers and fathers. Life is precious. If the child is not surrounded with at least good environment and protected with love, it will fast approach the path of destruction. What is a natural result?—Death. Be on the alert to preserve the precious gift of life. Allow me to ask, do you have a family altar in your home? I like to think of the family altar as a life preserver. Every home ought to have one. It spells SAFETY, it means assurance. Without a doubt, there must be some system, regulation and order, if not you can give that old time excuse, “I wish got no time for dat.” To do your best you must have order in your day school, your Bible school, your church, but first in your home and business. God’s plan depends on man. So man must feel his responsibility in proportion to the trust. To become great, you must identify yourself with some great cause. Is the Bible School a great enough cause for us to consider victory rather than cost? It is. Boys and girls, young men and women are perish-
discharged his or her duty. But if such is to be the case, the foundations must be laid in the homes. Few can witness such without an ideal possessing them. So leadership is what we want. If you are a leader fill your place or step down and give the work to some one else.

Does the love of Christ constrain you enough to educate your children and send them out on the field for service? It means finance, O, yes. The workers must expect it, because of needs in order to keep up to the standard of laborer. You ought as Christian, to desire to share in supporting the workers, especially those who "Go," as our Lord has commanded and not stay and say, "Come" to the wanderer. Go for him and get him, is a good motto for the worker. It is not how much of "our money will we give but how much of God's money will we keep".

But why do they give so much time to the "Bible School"?

1. Because we are our brother's keeper and it is thru the Bible School, as one of the channels, that we must save.

2. Because of the great percentage of Christians that are unskilled, when we come to the use of God's word. The class organization, Sunday Class Session, Regular Business and Educational Meetings are means of training for service.

Allow me to impress you once more, if I may. Whatever may be your prayer, remember you must help God answer it. The most acceptable and honorable servants of the most High King are those who accept His service and their fellowmen's in His name. But now all, whatever the task, they must endeavor to train themselves intelligently and sufficiently to meet the world's need. "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service."—(Paul)

P. A. Gray, Jr.

INDIANOLA, MISSISSIPPI.

Dear Brethren and Sisters:

I take this method of calling your attention to the pledge you made at Jackson on the Farish Street Church. Now brothers, you ought not to pledge unless you mean it. Dr. Scott has transferred the property to the trustees and we should make a strong pull to meet our pledges.

When you pledge and do not meet it you disappoint the whole brotherhood, and make all of our plans miscarry.

Please send to me or to Dr. Scott the money pledged at once and let the good work roll on.

Below are the names of those who have paid:

Church S. C. I, ................... $25.00

Elder K. R. Brown, ............... 10.00
Elder J. R. Douglass, ............ 5.00
Brother R. J. Walker, ............ 2.00
Brother Wm. Mackay, ............ 2.00
C. W. B. M., ...................... 10.00
Brother Dudley Wright, .......... 1.00
B. A. Johnson, ................... 1.00
Burl Johnson, .................... 1.00
Tom Green, ....................... 1.00
W. G. Yarber, ..................... 1.00
A. Brady, ......................... 1.00
Sam Pickens, ..................... 1.00
Charles Miller, .................. 1.00
Sister Mattie Christmas, ......... 2.50
E. G. Gainer, ..................... 1.00
Katie Grayston, .................. 1.00
Carrie Fitzhugh, ................. 2.50
Sophia Crow, ..................... 2.00
Dr. J. E. Walker, ............... 50.00

I hope that each one who pledged will send at once.

Yours very truly,

J. E. Walker, M. D.

PORT GIBSON, MISSISSIPPI.

Dear Readers the District Meetings are new things of the past, The writer was present on Sunday in District No. 1. It was a most excellent service. The meeting was good in many respects. Saturday before the third Lord's day found us at Mt. Zion in meeting district No. 2. It has been quite a while since we held a district meeting with Mt. Zion. The meeting was good from start to finish. Most of the old leaders have passed away.

Brother Bootly and M. Barnes and Brother I. Whitten are among the oldest leaders. Brother Charles Royan is the real spiritual leader. There are other younger men that are filling well their places. The sisters of Mt. Zion are very zealous, ready, and willing to work. It will not be long before there will be a strong auxiliary at that place. The people have a mind to work. There is no reason why Mt. Zion will not in a very short while be one of the leading churches in the state. They have a young and progressive minister, one that will put his life into the work.

The fourth Lord's day found the writer with the Mound Bayou congregation. It also was a most excellent meeting. Mr. and Mrs. Dr. Williams of Nashville, Tennessee, now located in the town of Mound Bayou, took membership with us. We hope for them a prosperous stay.

The writer left Sunday for Clarksdale where we are trying to build a church. They carried out a rally and $48.00 was raised. We did not have service that night. As they were coming out from church Sunday evening an automobile ran over Sister Heath, which caused quite an excitement. The Dr. says that her injuries are not fatal.

Brother J. H. Gill with his members are putting forth great efforts to build up a strong congregation in Clarksdale. If the faithful ones remain in the city it will not be long before a new building will go up, a church home.

Thanksgiving day found us at Mound Bayou where we carried out Thanksgiving service, also Educational Rally. We raised $19.00. Thanksgiving night we had for the S. C. I; spoke to the student body Friday night. From there that night we went to Jackson, and at 6:00 P.M. we left for Hernando, where the Harmony Committee went session. After peaceful discussion the workers in the state united in one.

We closed with a joyful oldtime hand. The future seems bright. The third and Sunday the sisters will meet in the Grove, where the two ladies are located in...
CORONA

The Personal Writing Machine

Only $50. with Traveling Case.

The people are in rebellion against laborious pen methods of writing even personal correspondence.

People refuse to study over "hen tracks" when it is possible for them to receive the most intimate communications by the smarter and more legible, yet personal Corona method.

This great handwriting revolution will continue until everyone learns that letters may be written better, faster and be twice as welcome when Coronatyped.

Corona, the personal writing machine, weighs 6 lbs. and lives in 70,000 traveling bags and desk drawers. Costs $50 in a traveling case.

Write us for catalogue No. 3, which we will mail together with our booklet "Proof of the Peddler," telling what Corona has done for its owners.

CHAMEE'S OFFICE SUPPLY COMPANY
Edwards Hotel Building,
Jackson, Mississippi

GOD AND THE STRONG ONES
BY MARGARET WIDDEMER

"They are striving in the dark!" said the Strong Ones.
"They are struggling, who were moveless as the dead.
We can hear them cry, and strain hand and foot against the chain.
Yet what if they have stirred? said the Strong Ones.
"What if they moved beneath the rod?
Fools and weak and blind men, we shall tread them down again!"
"SHALL YE CONQUER?" ME SAGTH GOD.
[To be Continued].

The cause of Right is charged to win,—Onipotence is not with sin;
Since God is King, his cause will see The light and crown of victory.

--- Anon.

WANTED:
More subscribers for this paper, The Gospel Plea.
Address,
Gospel Plea Office,
EDWARDS, MISSISSIPPI.

We buy
Cotton
Corn
Peas etc.

We sell
Buggies
Dry goods
Groceries etc.

Call and see us.
W.G. REDFIELD,
Edwards, Mississippi.

IF YOU DESIRE
To place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Insurance Fund of the State of Mississippi. Don't be satisfied with half a leaf when you can get a whole leaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI.