Gospel Plea, Volume 23 (1918) (Serial Numbers 331 - 382)

Joel Baer Lehman

Southern Christian Institute
HELPFUL
To All

It is Coming.

WHITE our president and his generals are doing all in their power to win the war of democracy; and while the people are doing their part in supplying food and ammunition and equipment, the hand of Providence is doing its great work in building one new civilization. This is a kind of last resort effort of Providence. In the first place he sent us teachers and prophets. The prophets went into foreign and home lands and came to us with their message of great work done and they appealed to us to come and enjoy the feast of the great work. But the mass of us headed not. Some went to their merchandise and some to their pleasures. Then our King got wrath and sent out his missionaries, the war gods, and we were compelled to come in. Though it entails great suffering to mankind, it will prove a great marriage feast when measured from the standpoint of what is done for civilization. The things that will come to man will be so numerous and fundamental that in our limited minds we cannot fully comprehend it. But some of the things we can already see and can catalogue.

1. We will unload some of the tremendous burdens that made advancement impossible before we were carrying them. The cost of these is the liquor traffic. Annual revenues spent in foreign lands are doing a tremendous evil to the world. The number of these is eleven million, two million are moral evils, like gambling and prostitution, and that will have brought out its own efficiency by driving the one-third that sponges a living off its fellow into efficiency; and that will organize itself on the principles of pure democracy, will have abundant time to teach every child its place and show its place, and the world what it should know. Until that time comes we must necessarily live in a dark age.

During the past hundred years we carried on evangelistic missions at home and abroad. They had to send men and women to their own people and to heathen lands to plead with them to accept Christianity. It was all we could do. But now the time is at hand when we ourselves and the heathen lands will acknowledge Christianity as man’s only hope, and then we can begin to organize our forces so as to expend all our energy in training the children of the nations to be efficient Christians. Evangelistic missionary works on the principles of converting mature people who are going wrong will give way to constructive missionary work. The new missionary methods will go on the principles that children shall be made into what they should be. The old was trying to reconstruct barns that were built in a slipshod way; the new is taking good timber out of the forest and building nice new barns.

2. We will organize society and bring out its efficiency. German autocracy made itself believe that it was fighting for efficiency. The mistake was in assuming a materialistic efficiency would redeem man. We will not lose what good there was in German “Kultur.” In the name of the world’s great efficiency teacher who said, “Apart from me ye can do nothing” we will proceed to bring out the efficiency of our people. It is estimated that of the ten million registrants two million are moral and physical cowards. They are men who never did a stroke of work but are supported by mother, wife or sister. If these men are put in a camp and made to wash their own clothes and do a man’s work and stand up beside real men, it will be worth to our nation all this war costs. If we will have hammered into our heads the idea that every man and woman must do his or her share of the world’s work, we will have made a tremendous advancement. As it is now one-third of our population produces enough to support itself and the other two-thirds. About one-half of these two-thirds does a legitimate and necessary work in carrying on society’s business. The other one-half, or one-third of our population does no share of the world’s work but succeeds in getting it kept by imposing itself on its fellows. They are (1) the tramps, (2) the idle rich, (3) the gambler, (4) the prostitutes, and (5) the promoters of fake enterprises. A society that will have thrown from its back the burdens of liquor and the ghost of ancient evils, like

3. We will rearrange our political economy. The old method of letting prices be fixed by speculators and allowing every producer decide what he is going to raise will go out with this war. Henceforth our government will adjust the prices of all things so as to distribute the burden among all. A few years ago our cottonseed oil mill was visited by a government official who told it how much seed it could have and it must ship the rest. A few years ago our cottonseed oil mill was visited by a government official who told it how much seed it could have and it must ship the rest. A few years ago our cottonseed oil mill was visited by a government official who told it how much seed it could have and it must ship the rest.
THE GOSPEL PLEA

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Number 331

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 335, you have 4 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 8, 1917

Personal and Editorials.

—We come again with an eight-page paper and we hope with full cheer for the New Year to it. The foreman is well and the press is fixed and we have plenty of excellent matter for it. So let us all see if we can not make 1918 a great year for the cause.

—Rev. and Mrs. S. W. Scott of Kansas City, Kansas are the happy and proud parents of a fine baby boy, Frederick Alphonso Scott Keene, who was born to their daughter, Mrs. Naomi Keene on December 17th. Mrs. Keene is the wife of Prof. A. A. Keene, head of the Physics Department of Lincoln Institute at Jefferson City, Missouri.

—IT IS COMING.

Continued from page 1

in which every individual must be trained to do his part. Those who once sneered at those who taught the Negro and the Indian and the poor white must now see how blind they were. Possibly two hundred thousand Negro soldiers will be sent to Europe. When these come back veterans they must help the Christian white people to organize the whole Negro race for efficient service. And when this is done we will look back on our former methods of land butchering, credit profiteering, sugar baiting, and criminal burnings as a leaf of the dark ages of our recent past.

Report of Jubilee Fund received up to November 19, 1917.

FOR SOUTHERN CHRISTIAN INSTITUTE.
Lyons, Miss. Elijah Kilbrew and wife, on pledge $1.00
Total this year $1.00

FOR JARVIS CHRISTIAN INSTITUTE.
by Elder M. Knight.
Eastern District Convention $32.80
" Sunday School Period $8.90
Eastern District " C. W. B. M. $8.75
Total this time $50.45
Total this year $67.05

FOR ALABAMA CHRISTIAN INSTITUTE.
by I. C. Franklin.
Alabama State Convention $73.20
Total this year $73.20

FOR CENTRAL CHRISTIANA INSTITUTE.
Lawrenceburg, Ky. Mrs. Emma Bell $5.00
Total this year $5.00

FUND STATEMENT.
For T. C. I. $164.12
For P. C. I. $110.00
For A. C. I. $73.20
For J. C. I. $67.05
For General C. W. B. M. Work $40.00
For Sunday school Work $50.00
For C. C. I. $5.00
For S. C. I. $1.00
Total this year $473.37

in Jubilee Fund $12259.73
Amount yet needed $7740.22

This shows almost five hundred dollars before the regular day of offering. This most likely will be the last report before the offering. Now will not every church come up with an offering soon after that date? We know you rejoice in the coming of the greater day when you are to become a part of the greater missionary work of a great brotherhood. We must prove ourselves worthy of the greater things.


GENERAL C. W. B. M. WORK.
State Convention of Georgia, M. Summers $15.35
Watseka, Ark., E. L. Turner $5.00
Oconee, Georgia, S. J. Smith $5.00
Madison, Miss., Ethel V. Burten $5.00
Harmansville, Miss., Judia Flowers for W. M. S. $2.20
Lathrop, Mo., Mrs. Ethel Lee $16.00
" " " W. M. S. $5.00
Muskogee, Okla., R. E. Walls $4.43
Bentonville, Ark., Monroe Derrick $1.50
Cincinnati, Ohio, Kenyon Avenue church, R. H. Davis $28.00
Kerr, Ark., Oak Grove, Ellis Mitchell $4.00

Plumerville, Ark., L. R. Strickland $3.50
Total this year $94.88
Total this year $134.88

SOUTHERN CHRISTIAN INSTITUTE.
Hermannville, Miss., Samuel Flowers $2.50
Institute, Miss. Junior Endeavor Society $43.70
Institute, Miss. Church $57.95
Dale, C. S. Keen's Neck Church E. F. Jackson $5.00
Total this year $113.15
Total time year $115.15

TENNESSEE CHRISTIAN INSTITUTE.
Holloway, Tenn., Church W. P. Martin $5.50
Total this year $169.12

CENTRAL CHRISTIAN INSTITUTE.
Lafayette, Ky., Roaring Spring A. H. $1.00
TOTAL SCHOOL.
Madison, Mo Ruth Tidings $5.00
Danville, Ky, Ashby Smith $7.00
Wathena, Kan. Alice Johnson $3.00
Institute, Miss. D. R. Bebott $25.00
Edwards, Miss. Robin Donerson $14.00
Occence, Ga. Bethesda, S. J. Smith $3.00
Mound Bayou, Miss., J. N. Turner $5.00
Kansas, City, Kansas, 8th. Street Sunday school, J. S. Richardson $15.00
Milbersburg, Ky. J. H. Purnell $3.80
Nicholasville, Ky. Minnie Black $5.50
New Haven, Miss., Irenia Graham $3.00
Napton, Miss., J. M. Chatman $3.00
Argenta, Ark., Mrs. Sarah L. Bostick $5.00
Mt. Sinai, Sunday school $15.75
Fulton, Mo., Mrs. Roxie Payne $3.50
Cincinnati, Ohio, Kenyon Avenue Sunday school R. H. Davis $5.00
Kerrs, Ark., Oak Grove, Ellis Mitchell $1.40
Dale, C. S. Keen's Neck, Sunday school E. F. Jackson $5.00
Amount this time $128.92
" " " year $134.95

FUND STATEMENT.
T. C. I. $169.12
S. I. $24.45
C. W. B. M. work $134.88
P. C. I. $117.00
S. C. I. $114.15
A. C. I. $73.20
J. C. I. $67.00
C. C. I. $5
Total this year $823.85
in Jubilee Fund $1200.00
Amount yet needed $376.15

This report is excellent for those who have reported but poor in the number that have so far reported. However, we will hear from them soon. Just as we were making this out about four hundred dollars came in. This will put us down below the seven thousand mark.

Remember, we are expecting every church and Sunday school to come to the caller this fall. Their brethren have a
right to expect them to stand up and help in the Lord’s work.

If your church has taken it up, send it in at once. A missionary collection held over in the treasury becomes a great temptation to the church to keep it.

Send all money
J. B. Lehman
Institute, Edwards, Miss.
Supt. of Educational and Evangelistic Work under C. W. B. M.

A Trip To Arkansas.
Dear Editor:
The fourth Sunday of November was high day with Shaw church. A good collection was taken for the pastor, and as the October rally was continued to the fourth Sunday in November $93.00 were added to the building fund. You who read the Plana remember our church clerk, C. H. Magruder, reported $223.13 raised in the October rally.
The writer is on the ground now getting material ready to make the blocks for the Shaw church.
From Shaw we made a flying trip to Helena, Arkansas, Wednesday after the 4th Sunday in November and were met by Bro. Bennie McDaniel. We took a street car to West Helena where his pretty horse and brand new top buggy were waiting for us. It is six miles from Helena to West Helena, and the street car took us the entire distance.
Brother Bennie McDaniel is indeed a strong member of the Church of Christ. He stands flat-footed for the gospel wherever he goes. He is nothing but a Christian, and the good part about it nobody can make anything else out of him. He is an elder.
Brother McDaniel tried to get one of the sectarian churches for us to hold our services in, but was denied. He then got busy and prepared seats in one end of his house for service. Here we declared the word of truth two consecutive nights. This little band of about ten members gave the writer a liberal offering for his service.
Brother Thomas Newell is another strong, faithful member and deacon of the Church of Christ. A cheerful giver is he.
While in Arkansas the writer took four subscriptions to the Gospel Plana.

Elder Pullum a minister of the “Church of God,” commonly known as the “Do Rights,” subscribed for the Plana. He believes as we do with the exception of one thing, and that is this: He believes we should use water instead of wine when administering the Lord’s Supper. He says he has scriptures to back him up, and we ought to have scriptures to back us up in what we practice, or stop.

I urged Brother Pullum to subscribe for the Gospel Plana so that he might read what our brethren have to say on using wine administering the Lord’s Supper. Let our strong brethren and ready writers rise up and show Brother Pullum our authority for using wine. He said if we showed him scriptorial authority for using wine, he will come over to the Church of Christ, and help take the world for Christ. I believe he means what he says. He knows a deal about the Book, and is a strong preacher.

Brethren, let us write on our authority for using wine when taking the Lord’s Supper, and if we don’t win Brother Pullum, we will confirm the members of the Church of Christ, for there are many things about it they need to know.

Who will lead out in this discussion?
Yours for the discussion,
B. C. Calvert

FROM OKLAHOMA
Dear Editor:
Please allow space for this little message to the brotherhood.
While following up my line of duty as secretary of The Negro Christian Missionary Society of Oklahoma, I came to this place finding things in such a deplorable condition I settled down to put the church in order, not knowing how to play a retreat nor to acknowledge defects. Things are looking up and by the first of 1918 this little band will be on the job with every department at work. The Lord Jesus thru His humble servant is taking every inch of ground by conquest. But hearing still small voice ringing thru the wires of invisible space it says, “Be thou faithful unto death and I will give thee a crown of life.” Therefore it is not by might nor by power but by my spirit saith the Lord of hosts. Coming to this valley of dry bones and doing what the people of this city said was impossible I ask the brotherhood to join me with the church that was dead and is alive again. Praise ye the Lord.

On Sunday December 2 I held my first rally.
Sister Annie Dillingham.................. $5.00
Malinda Clayton.......................... $5.25
Maggie Hundy........................... $4.50
Floriane.......................... $1.25
Allie B. Thomas...................... $1.00
Lee.......................... $0.50
Malinda Pendleton.................. $1.00
William.......................... $1.00
Johanna Gussly.................... $0.50
Bro. H. York....$6.00
Calvin Mumble..................... $6.00
The writer is very grateful to the brethren of the first Christian Church (white) for they have shown themselves to be brothers indeed under the leadership of that God-send man and his dear wife, their pastor, Dr. C.

E. Wagner, May God bless the life of such a man in his cause.

A. L. Frost.

Indianola, Mississippi.

Dear Editor:
Please allow me space in this blessed paper to say few words of our first Lord’s day meeting Sunday School 11:00 Oct
Dr. Walker is a colored Dr. and I do believe he is a good man for you know there are but few doctors that will take time to teach Bible school go to church: we had prayer 11:30conducted by J. A. Lee officer, and A. L. Brown song by the choir No 40 scripture read by J. A. Lee our preached a heart feeling sermon old R. C. Calvert is a God sent man. We gave him a collection of $10.00.
Prayer service was conducted J. A. Lee.
Collection after service was $3.50 Total amt. for the day and night 13.50.
I remain yours in His service.

J. A. Lee.

HERMANSVILLE, MISSISSIPPI

Dear Editor:
Please allow space for me to say something of our Sunday school quarterly meeting to be held at Hermansville January 19-20 1918.
Saturday morning, 10:30 Devotional service led by brother Joe Gaters of Hermansville. Short talk by district worker. Minutes of the meeting. Appointment of all necessary committees.
Discussion: “The importance of preachers attending the Sunday school,” led by Elder J. Lomax followed by others. Collection by brother W. J. Williams of Zion. Adjournment.
Eleven o’clock. Devotions led by brother L. R. Lumpkins of Center Church. Minutes of last meeting. Unfinished business. Reports of schools. Now to be supplied.
I hope each teacher and superintendent will do their best to make a good report and come out on Saturday and make the meeting successful. I hope our preachers will make a start with our first meeting of 1918. It seems that some of them are slower to the Sunday School. It seems very hard to get the young men to come out to our meetings but I hope to meet some of them soon.
Yours in Christ,
A. G. Sneed.
SAVANNAH, TENNESSEE

Our revival meeting closed last Sunday night November the 23. It is said by the citizens of Savannah the greatest meeting of coming together of the people of Savannah in forty-years. I feel safe to say at some of the services we had to gather five-hundred people and at the same service many came and had to leave because they could not find standing room even about the door.

Elder A. W. Davis did the preaching, and he did his work well. He won the influence of his congregation each service. We only had one confession but we feel that the Christian church will yet reap a great harvest from this meeting. Our finance was a success, we raised in the two-weeks meeting, cash $180.13. We are now in the midst of a meeting at Hot ville. The meeting is starting off five, will close Sunday December 3rd. Do not forget Savannah and Hotville, these two churches will report their November offering for Educational work soon.

Yours in his cause,
W. P. Martin
Evangelist.

Shaw, Mississippi.

Readers of the Gospel Plea;

"One must be first but let us all prepare." This is in apperance to some of the members of the faithful few of the Shaw Christian Church. These members failed to rally in the rally on the fourth Sunday in Oct. but they were preparing—so on the fourth Sunday in November they came forth with their 5's-10's and 15's. Those reported as follows:

PLEDGES.

Bro. William Freeman .................. $10
Harrison Nelnham ...................... $10
G. B. Baldwin ........................ $10
J. M. Baker ............................ $10
Edw. G. T. Nelham .................... $10
Sister Nannie Baker ................... $15
Rosie ................................. $1
Alice ................................. $1
Dorrie ................................. $2
Total for pledges ...................... $39

RALLY.

Sister Sarah Harris .................... $6.00

LATHROP, MISSOURI

After being blessed with such a glorious success in our Jubilee Rally,

We beg to report the following:

Woman's Missionary Society ............ $5.00
Second Christian Church ................ $5.00
Merrit McGruder ....................... $1.00
Cloud Kinney .......................... $1.00
Frank Lee .............................. $1.00
Edna ................................. $1.00
J. R. ................................. $1.00
Bessie Brooks ........................ $1.00
George .............................. $1.00
Katie Lee ............................. $1.00
Lizzie Graham ........................ $1.00
A. K. ................................. $0.50
Mary Ligon ........................... $0.50
Albert Williams ...................... $0.50
Laura Hicks ........................... $5.00
Total for educational work ........... $21
Bible School ........................... $5
Grand Total ........................... $26.00

Yours in the church,

WOMAN'S BOARD OF MISSIONS

[Mrs.] Edna Lee

TOPEKA, KANSAS

Out on the Plains.

G. W. B. M. Day was observe here with a missionary sermon in the morning, the write, and a very unique program in the evening. Mr. G. T. Murray made a splendid talk in behalf of the Southern Christian Institute and Lum Alabama Institute. A man on following Alexander Campbell in a series of lectures, said, "It seems that he lived in all ages." So could we say of Mr. Murray, It seems that he been associated personally with the schools. Mrs. Craggert talked of the Piedmont Christian Institute as it was when she was a student there, presenting both the favorable and unfavorable sides of the work there. The writer spoke of the Louisville School its work in sending out men who have made marks in the work of Christ and His church. Somehow our people out here in the west have not caught the vision of sacrifices for the cause of Christ in a large way, and have failed to do what might be done for the local work. It is our aim to make the church here a missionary church from a to z. And not only the church here, but the churches over the state of Kansas.

Stand up stand up ye christians Who live out on the plains. Send forth the sound, The earth around, The love of Chris proclaim.

C. E. Craggett

Topeka, Kansas
NEW CHURCH BUILDING AT HOPKINSVILLE

Dear Editor of the Plea:

We desire to say, that our new church is not yet complete, but we are very comfortably enclosed for regular services this winter. And we feel grateful to the Lord for what we have been able to accomplish thus far.

It has been and is yet, a hard struggle here, with a few who are faithful, and have but little of this world's goods. Notwithstanding their deep poverty, they love "Jesus." It is the faithful few who are willing to do, and give to their utmost ability, in order to build up the kingdom of God in this Community.

On the third Sunday in November Prof. E. C. Welch and Prof. S. L. Stocks and brother John Williams each, gave $5.00 in the rally. The writer was permitted to meet the white board of officers, Ninth St. Church and make a statement, which touched their generous hearts and they gave me $50 immediately to help get us inside our house for the winter. This help came in time to shelter us from the cold.

A month ago, prior to this time, through the efforts and influence of sisters Minnie Beck and Alta Foster, Mrs. Ida B. Clark, a good white sister, laid the matter of our work before her Bible class, and she raised $8.28 for Campbell St. Christian Church. This was grand and we highly appreciate her good work. May God's blessings ever rest upon the Christian white people whose hearts are always open and ready to give to build up the Cause of the Son of God among their brethren in black. What they want to see first is that the colored people do something to help themselves. Two hundred dollars more is needed yet to complete our house of worship. Then it will be practically a new building.

There is a better day coming for colored Disciples at Hopkinsville. Let us awake, WATCH, PRAY, and labour for the extension of the Master's kingdom. Not every one that sayeth Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in heaven. (Matt. 7:21-24).

And last but not least, Educational Rally day is upon us again. Let us not forget our obligations upon this most important occasion. Let every church and Bible school give some money to maintain and support our colleges and schools already established. Don't say we are poor and not able to give. You are able to do more than you are doing. It only requires a willing mind and the work is easy. Whoever is of a willing heart let him bring an offering unto the Lord: gold and silver, and brass (Exodus 35:5). Every body is called upon how to pay a war tax, to help support the world's war. We are soldiers of the Cross and it is our duty to give to support Christianity and send the blessed story of the Cross to the benighted nations of the earth, that they may learn war no more. We say we want peace. Let us pray for it, and labor that peace may come, by doing our duty to God, in giving to support the great cause of God's Son, which will bring peace.

If we did not observe Educational Rally on the fourth Sunday in November let us observe it in December or January. Better late than never. Let us make Prof. Moss smile away back to his ears by raising $1000 from the Bible schools this year. Brother Robert Hopkins and Prof. Lehman will also smile if we black folks raise this amount of money. It takes both faith and work or obedience to save us in the eternal kingdom of heaven.

But unbelief alone will damn us in hell.

Yours in His service,

J. E. Anderson

Christian Education

Southern Christian Institute

On Friday of last week, December 21st, many of the students took their departure to spend the holiday vacation with friends off the campus. Only about half the usual number ate Christmas dinner at the school.

Some were awakened Christmas morning by the songs of the young people who chaperoned by their teacher, Miss Meek, went about the campus singing.

Christmas this year will be remembered by those who were here as the day on which our first volunteer went away to join the army. At about 8:30 a.m., a short farewell service was held at the chapel for John Martin, who the day before had enlisted at Vicksburg. Shortly after the service he took the train back to that city, where he was given transportation to Ft. Norfolk, Virginia.

Questionnaires are coming in quite rapidly now and before long it is quite probable that several of the S. C. I. boys who are in the draft will be sent away to one or more of the training camps.

Miss Holt is spending several days in New Orleans where she was once a teacher at Straight University.

Miss Sarah Omans, an aunt of Prof. Omans, arrived at the school Sunday night and will probably remain until spring.

School will open again January first. Because of the crowded condition of some of the rooms we are not able to admit a number of would-be new students.

FAVORING TOTAL ABSTINENCE

"The Weekly Bulletin of Department of Health," in this of New York has in it often something which tells hard against the liquor habit. In its issue for May 12th appeared the following:

"Basing its action on medical and economic grounds, the American Society for Clinical Investigation has declared itself in favor of prohibition for the period of the war and for at least one year thereafter. The present time was felt to afford an unprecedented opportunity for inaugurating a convincing demonstration as to the value of abstinence from alcoholic beverages.

"The resolution, which was adopted unanimously at the annual meeting of the society, held last week at Atlantic City, reads as follows:

"Resolved, That in the critical condition of the world's food supply we consider it desirable that the manufacture of alcoholic beverages and their importation into this country be prohibited for the duration of the war and at least one year thereafter."

The names of nineteen "eminent representatives of the medical profession" were given as "among those present at the meeting," and this paragraph closed the report:

"In this connection we suggest to all our physician readers that they themselves abstain, at least during the period of the war, from the use of alcoholic beverages, and that they urge all their patients to do the same. In this way they can make an effective personal contribution to national economy and public health."

U. S. Food Administration.

Specially Prepared for the Negro Press. No. 2

WASHINGTON, D. C.,

for RELEASE.

The American people are depending on the United States Food Administration to secure that our soldiers, Allies and ourselves have plenty of food at a reasonable price as the war conditions will allow. This is one thing to remember that we are living in war times; hence we
must govern ourselves accordingly.

The number of Food Administration window cards in the window of loyal homes is one of the best signs that they who pass may see that the people of those houses have pledged themselves to do what their Government asks them to do in saving wheat, meat, fats and sugar, by using less of these foods and substituting other foods in their stead. So don’t be a slacker. Let other people know you are with them in doing your “bit.” If you have no card in your window, get one from the Federal Food Administrator of your state. If you want to have that “great, grand and glorious feeling,” do the things your Government asks you to do.

The Food Administration does not want you to go hungry. The Food Administration wants you to have plenty to eat, but you are asked not to eat all you want of those foods—which we must ship to our soldiers and the Allies. Eat a little less wheat, meat, fats and sugar, and all you need of the other foods. Patriotic people are cheerfully making personal sacrifices in their eating. This is not the time for the “big eats.”

The United States Food Administration has had a commission merchant punished because he allowed several car loads of potatoes to deteriorate. It was found that this commission merchant would have allowed the potatoes to spoil rather than place them on the market for sale. It was a surprise to him when he received a summons to appear before the D. C. Food Administration to have his licence to do business taken from him at once. The Food Administration does not intend that any persons, such as commission merchants or wholesale dealers, who handle large quantities of food, shall allow food to spoil or to become unfit for use as foods. It is also unlawful for food dealers to store food longer than a reasonable time, after which time this food must be placed on the market so that the people can buy it. Thus dealers cannot put food stuffs in large warehouses or cold storage, then keep them for a long time and sell them when the price is high. Thus the prevention of the hoarding of food for a long time it will be possible for the people to secure food at a lower price than would otherwise be possible during war time.

A coal dealer in Washington was reported to have in storage three hundred or more tons of coal. This coal should have been sold to the people. He may be allowed to sell coal when the war is over, but at the present time, and as long as the war lasts, he will not be allowed to buy or sell coal as a dealer. This is his punishment by the Fuel Administration. A few such examples here and there will convince those who are dealing in food and fuel and are trying to profit by war conditions, that the Government is in earnest.

You see that we must be patient and have confidence in our Government. It takes time to do things and there are many things being done for your benefit by your government which you never know. Read your papers and you will soon learn some of these and appreciate what our Government is trying to do for us all.

The thought “Food Will Win the War,” is giving our enemies much concern. There are rumors and rumors being circulated among women, that our Government intends to take a part of all of their canned fruits and vegetables for the use of our soldiers. These rumors are untrue and start from enemy agents who try to make American people dissatisfied with their own Government. Those persons, here among us, who try to influence people against their Government by fault-finding and spreading the tales told them by our enemies are just as dangerous to our country as the Germans are. The following statement has been issued on this subject by Herbert Hoover, United States Food Administrator:

“We have reports from various parts of the country of crooks, thieves and confidence operators who are going from house to house purporting to be authorized by the Food Administration and other Departments of the Government to collect or commandeer food stuffs for the Government or the Army.

“I wish to say emphatically that no department of the Government has or will ever make such demands on householders, and that all such people are petty frauds and should be held for the police. The Government agencies are investigating various cases and information is sought of all such persons by this Department.”

Bishop J. M. Connor, D. D. of the African Methodist Episcopal Church, who is now holding conference in Arkansas and Oklahoma, has been strong in advising his people to take an active part in doing anything within their power to help win this war, and establish democracy for the civilized world. The preachers are not only advised to encourage the young men to enlist, but the preachers are asked to speak at least one sermon each month on the conservation of food.

“Food must win the war,” declared the Bishop in an address before two thousand people, “and at least must play an important part, and long since the Government has decided that the Negro will have to assist in this great campaign. I am looking after the distribution of cards in every home and that it is duly signed and then teach them what it means.”

Every member of the conference has signed a food conservation card, and special sermons were preached on Thanksgiving Day throughout Bishop Connor’s district by the ministers on “Food Conservation.”

Dr. E. C. Morris, of Helena, Arkansas, President of the National Baptist Convention, the largest Negro religious organization in the country, is urging the Baptists of this country to join the food campaign, and help the young men to live while fighting in the trenches or on the battlefields. He spoke of over 10,000,000 American housewives who had already joined by signing the cards, and were living up to the pledge, but the question was as to whether many members of the race had signed the cards. “We are a part of this Government,” he said in a letter addressed to the Baptists of America, “and now is the time for us to do our duty.” This is not the time for the discussion of racial differences. The United States expects every citizen to do his duty, and when it comes to the Negro, I am sure that he is going to do his part or report to God the reason why.”

The meatless Tuesdays and the wheatless Wednesdays are becoming popular throughout the United States. All Americans, who thoroughly understand these two days are willing to observe them and the race must not be a whit behind. It is meant that on each Tuesday in the month we are to make up our meals without meats. Of course you may eat fish, and chicken, but the meat which are to go to feed the soldiers can be cut out. On Wednesday we are to do without eating wheat bread. Corn or rye can be used in its stead. Every one who observes these days will be helping his country to win the war.

St. Louis, Missouri.

THE ST. LOUIS TRIP.

For some months Bro. Moses Powell, pastor of the Kenerly Ave. Christian Church, and I have been in touch with each other relative to the work in this city. Finally Mrs. Taylor and I found our way into our Pullman sleepers and woke up in St. Louis on Lord’s Day morning, October 7, 1917 and landed at the home of Bro. and Sister Emmett W. Willis. After breakfast we were guided into the Bible school of thirty children who were studying under well trained
teachers with their pianist and music director. The beautiful songs rang out loud and strong. If our future church depends on these little ones how glorious will be that church.

Eleven o'clock found us in the midst of a good audience of devoted disciples. The majority of them are well educated and trained in the doctrine of the church. They have a well trained choir to furnish the music. They have a strong body of women organized into the C. W. M. and the Y. P. S. C. E. is "composed" of the young element of the church, who have their meetings Sunday afternoon.

They have a good church building in a splendid location and the church is favorably known thru out the city.

There is a good following outside the membership which numbers about one hundred members. They are in the midst of a city of four hundred thousand people and a colored population of about eighty five thousand. You can draw your own conclusions of how they are scattered over this large city. Some of them live fifteen miles from the church. Only for the street cars they would be out of reach of their meetings. We closed a meeting there Sunday October 28, 1877 with increasing interest and larger audiences to the last. Six united with the congregation. The best of all is a strengthened membership and plans for greater things.

Preston Taylor.

Bluefield, West Virginia.

Editor of the Gospel Plea:-

Just a few words in regards to our work in the Tazewell District.

Owing to the shortage of material in our district we are puzzled very much as to how we are to meet the many needs coming to us from the whole brotherhood It is our desire to be a spoke in this great wheel and help America supply the needy both spiritually and financially.

Our ministerial forces are so small at present that there are points of great interest that need to be aroused with the Gospel and we are compelled to allow them to be idle until more laborers come in the field. The harvest is truly ripe but the laborers are few. Pray ye the Lord of the harvest that more workmen be sent out.

We are not doing the things that are most needful to be done in this crisis. I fear some are neglecting the daily administration to those that are hungering and thirsting after righteousness and desiring to be filled with the words of eternal life. We in the Tazewell District are unable to supply them, what shall we do?

We have now four churches in working condition and only two ministers in active service in the district and five points without anybody at all. Can Elder G. M. Dickerson and myself supply four working churches and build up at the same time five other places?

We need HELP and need it badly, What can YOU do for us?

I am unable to pastor two churches, travel the district as secretary and fill the office of district superintendent and building one of the churches I am pastoring.

I pray the brethren of other states will see our aim and come to our relief, if no more than Christian advice.

Your Brother in Christ Jesus, 

I. H. Thompson.

WALT MASON.

In joy or sorrow, health or pain, Our course be onward still; We sow on Burmah's barren plain, We reap on Zion's hill.

ADONIRAM JUDSON.

List me burn out for God.

HENRY MARTYN.
Chickasha, Oklahoma.

Dear Editor:

Please allow me space for a few words.

The readers of the “Gospel Plea” no doubt have thought the Christian members of Chickasha, Oklahoma, to be lying silent as an old inactive volcano, because they have not heard from us since the convention in August, and, too, it has been said that the shepherd has gone astray. The shepherd of the Shepherd Street Christian church has been called to another field, Clearview, Oklahoma, in person of Elder Wm. Tucker.

We regretted very much for him to leave us as he has been such a faithful shepherd over this flock and our only pastor since organizing the church of Christ in Chickasha. But we came out Sunday and the whole town knew that we were still alive by our wonderful Sunday school parade and rally.

The whole Sunday school dressed in their colors, wearing their badges of welcome; marched to the music of the drum played by Master L. T. Stevenson, up the streets of Chickasha and back to the church. The parade was arranged in order given:—The members of the Primary department in front, the Intermediate department second and the Bible department last. Little Hiley Hill and Howard Smith of the primary department led the parade carrying the banner with the inscription “and a little child shall lead them.” Next came Edna Evans and Beulah Smith of the intermediate department and with their banner, “We seek the spirit of America.” She carried a big Sunday school rally. The parade was arranged in order given:—The members of the Primary department in front, the Intermediate department second and the Bible department last. Little Hiley Hill and Howard Smith of the primary department led the parade carrying the banner with the inscription “and a little child shall lead them.” Next came Edna Evans and Beulah Smith of the intermediate department and with their banner, “We seek the spirit of America.” She carried a big Sunday school rally.

At night the members of the C. W. B. M. held a rally. Amount raised $108.11. A short program was rendered in connection with the services. An instrumental duet with violin accompaniment, Misses W. Reed and B. Hamilton. Paper, Mrs. A. R. McDuffy. We consider the day well spent and ask the prayers of every one that may do more in the future.

Yours for Christ,

Wilma Reed.

Johnny Evans.

OBITUARY.

T he Death Angel knocked at the door of 816 Shepard St. and called one of our dear sisters, Mrs. Cora Welch. Sister Welch had fought a good fight and keep the faith.

Elder R. B. Wells of Muskogee baptized Sister Welch July 23, 1915 and also officiated at her funeral November 23, 1917.

She leaves a dear Christian father and mother, Bros. and sister R. L. Moore and other relatives to mourn their loss.

Sister Welch was the first to depart this life from the flock of the Shepard St. Christian church in Chickaska.

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

Save the Acorn Crop

The acorn crop is very large, and unusually sound and good this year; and it is therefore of great value for feeding purposes. The following table shows the fattening value as compared with corn.

ACorns WITH SHELL (FRESH)

<table>
<thead>
<tr>
<th>Percent dry matter</th>
<th>protein</th>
<th>fat</th>
<th>carbohydrates</th>
<th>crude fiber</th>
<th>ash</th>
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<tbody>
<tr>
<td>49.2</td>
<td>2.2</td>
<td>2.0</td>
<td>34.7</td>
<td>5.4</td>
<td>1.0</td>
</tr>
</tbody>
</table>

CORN

<table>
<thead>
<tr>
<th>Percent dry matter</th>
<th>protein</th>
<th>fat</th>
<th>carbohydrates</th>
<th>crude fiber</th>
<th>ash</th>
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</thead>
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<tr>
<td>42.9</td>
<td>10.5</td>
<td>4.8</td>
<td>70.2</td>
<td>1.9</td>
<td>1.5</td>
</tr>
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</table>

DIFFERENCE IN FAVOR OF CORN

<table>
<thead>
<tr>
<th>Percent dry matter</th>
<th>protein</th>
<th>fat</th>
<th>carbohydrates</th>
<th>crude fiber</th>
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<tr>
<td>24.7</td>
<td>2.2</td>
<td>2.0</td>
<td>34.7</td>
<td>5.4</td>
<td>1.0</td>
</tr>
</tbody>
</table>

In feeding acorns in large quantities it is wise to have plenty of laxative food in the ration, as they are rather binding in their nature and might produce harmful results.

Horses are very fond of them, and when crushed and mixed with other foodstuffs, poultry eat them greedily, and are said to lay well and keep in good health.

While there is much yet to be learned about the true feeding value of acorns, this we do know: that it is one of the rich blessings that nature provides for us free of charge; and we hope that wherever one is favored with this splendid crop, it will be harvested and turned into pork and other useful products.
and hid between the mind of the heathen and the Christian mind cannot look ahead while the Christian mind does not resort to intrigue because it knows it does not pay and it despises such methods because it violates its sense of right. But the German who had repudiated the ethics of Christianity as impractical unified his mind to detect the folly of adopting intrigue as his policy. Had he foreseen the outcome of his intrigues he would not have resorted to them. Had he foreseen the startling worth of President Wilson and had he known that our secret service men would decipher all their messages to the home office from intriguing ambassadors they would not have risked such methods. And it must begin to soak thru the fat mind of the German that these methods must desert them from the trade of the world after the war is over. It must soon become evident to the German as it has already because evident to all the other nations that German "Kultur" is utterly impractical.

There is another thought, a side thought, that we must not lose sight of in all this. It is to make the supreme sacrifice, it required a Jesus as a background. If God is now opening up the world for the supreme missionary effort, it is because it should come after all the missionary nations had been called out to meet an assault such as the hegemony of the materialistic German philosophers. None of us can comprehend the Hebraic task that will confront the militant church at the close of this war. All our previous missionary enterprises will look small and insignificant in comparison to what we will be called upon to do. Certainly we ought to be prepared for it after we have met the brutalities of the German war. If we are going to overthrow the heathen instincts of all the nations who have not yet become Christianized we must not stand in amazement when we see what one nation has done. The military leaders of Germany who are committing such unseemly brutalities are descendants of the men who committed such barbarities on the reform era Belgium has suffered what the Waldeisenne and Albigeneus suffered. President Wilson says we are fighting to make the world safe for democracy. After a little it will dawn upon our minds that we are fighting to open the world for one of the greatest child-teaching enterprises the world has ever known. What we now do will clear the brutal German and the unseemly Turk from the path before we begin.

How fortunate it is that the Negro has had six and five years in which to prepare for the coming of this era. His leadership was trained in the missionary school so he is sure to fail in with the good men of our age. Now that the way is opening for him to be a man he must not fail. The biggest missionary enterprises are opening up to him and he must enter in and do his full part.

Hoover's Appeal to the Churches.

An important part of the campaign for food production and conservation under the direction of Herbert C. Hoover, is that of cooperation by the churches of the country.

Mr. Hoover recently made a strong and stirring appeal to the pastors of the country Protestant, Catholic and Jewish, asking that Sunday, July 1st, be observed as Food-saving Day and that all pastors seek to obtain cooperation of their congregations in food production and conservation.

This appeal by Mr. Hoover was issued to 200,000 pastors by the New York office of the Federal Council of the Churches of Christ in America. Letters sent to Protestant pastors were accompanied by a letter of supplementary appeal by Dr. Frank Mayon North, President of the Federal Council.

"As a minister of God," said Mr. Hoover, "a leader of the people and a lover of liberty and of your fellowmen your cooperation is earnestly desired and greatly needed. In such a time as this the people naturally turn to the Church. It will be a calamity to the nation and to the churches if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding in need."

"The women of America," said Mr. Hoover, "have never failed to answer such a call as comes to them now. The saving of food is within their sphere and without food conservation we cannot win the war."

THE NATIONAL ADVOCATE
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
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Address all Communications to the GOSPEL
PLEA, Institute Rural Station, Edwards,
Mississippi.

Number 332

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number. The number in this column tells you
when your subscription is due. If your subscrip-
tion number is 332, you have 3 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, DECEMBER 8, 1917

Persons and Editors.

— Motor Fuel Five Cents Per Gallon. — Power is guaranteed to be equal
to gasoline at 5c, to prevent and prevent
carbon and to be harmless to all metals.
A motor fuel which saves repairs, adds
snap, speed and power, and double the life of Gasoline motors. An amount equal
to 20 gallons of gasoline sent charges pre-
paid to any address for one dollar. Sales-
man & Agents Wanted. W. Porter Barnes.

— A QUESTION — I am asked by a
Baptist here it was Jesus really, three days
and nights in the grave. If so please
find those days from Friday eve to Sun-
day morning before sunrise. I submit this
question to the ministerial readers of the
Plea.

J. W. Murray.

— Evanglist.

— Dr. G. B. Berry of Hannibal Miss-
ouri writes: Please find enclosed express money order amounting to $1.50 for the
Plea. I am very much pleased with the paper
and feel that owing to the high cost of
publication it is worth every cent to me.

— This reminds us to say that we are
now started off with eight pages again.
We need two more boys to work in the office.
They must be eight grade or more

— W. E. Cephas is now principal of the
high school at Johnstown, Pennsylvania.
He has taken membership where Rev.
J. N. Shoches ministers.

— We urge that where any of our
readers know of any members of the
church that have moved north, that they
write to the white minister at that place
about it. These ministers are all anxious
to start Negro churches and will look
them up.

Sealy, Texas

My Dear Reader:

Sunday was a very cold
day. A norther was blowing over the west
and it made you it was whitling around.

We were in Taylor with the faithful church
there morning and night. At three o’clock we
went to Circleville where we met three sisters
and three or four brothers. It was bitter
cold but with the few Bro. L. P. Proctor and
the writer lifted up the banner of Christ.
The train was late and we were due in Taylor
at 7:00, so Brothers Proctor, Bowdoin and
the writer numbered the cross ties from
Circleville to Taylor. Just a nice walk, of
five miles for brother Bowdoin and the writer
but a little too much for brother Proctor.
We had a fine meeting at Circleville and laid
plans for the raising of the apportionment
for that church. We raised seventy five cents.
This church is going to awake to its duty
and do business again for God.

We had good services at Taylor night
and day. The cold weather threw off the
attendance some what. Taylor will raise her
money and send it in. Look for it.

Let every church get busy and take that
money up and send it to J. B. Lehman at


Arkansas

November 30, 1917.

It was my
privilege to view the campus of
J. C. l.

One has only to be on the grounds to
appreciate and know Jarvis. We arrived about
the middle of the afternoon, were given a cordial
welcome by President Ervin. After we had
refreshed ourselves from our journey, we
were accompanied to the beautiful dinner room
where dinner was served for the benefit of
a weary traveler.

Dinner being over, we were shown to the
president’s office where we found a special committee waiting to begin a very important
business meeting. In this meeting the foundation
was laid for a “Whirlwind Campaign”
in Texas of which you will hear more later.

Following this meeting, Elder L. H. Crawford
and myself took a general view of the
campus, going first to the laundry, the saw
mill, the dairy, the various homes of the fac-
culty and last but not least the president’s
home. A beautiful two story edifice that you
can hardly conceive of being on the campus
as yet. While we were standing on the main
drive in front of Texas Hall the electric
lights were flashed on. Yes, electric lights in
J. C. I. This was a beautiful sight, so city
like we could hardly realize we were in Jarvis.

Texas Hall is a magnificent building, with
equipments that are surprising, it contains the
dining hall, chapel, presidents office, a large
number of class rooms and the entire third
story will be the home of the boys, but just
the girls are domed here until their building
may be constructed.

Next morning I had the pleasure of visit-
ing a number of the class rooms. Jarvis has
a curriculum that compares with any school
of its kind in the state. With the present
corp of teachers and President Ervin, Jar-
vis is sure to march steadily forward.

You may have heard some of the stu-
dents sing the song about “Rice and Gravy”
and they eat rice and gravy as cheerfully as
they sing it, for they know that in store room
are abundance of all kinds of canned goods
that were prepared by their own hands
during the harvesting season. The oppor-
tunities at Jarvis are great and the influence
it is radiating is such that should cause every
heart to rejoice. At eleven o’clock we ate
our dinner in the domestic science room pre-
pared by the girls of this department. After
giving the president and others the parting
hand the surry was brought to the door and
we were driven to Big Sandy to take the
train in company with Ed. T. B. Frost,
but feeling doubly paid for having made the
trip and believing with all seriousness,
if God has put it in the heart of one good woman
to give so much as a free will offering we
ought to be willing to give our mites.

(Mrs.) Mamie Robinson Rocker.
Secretary Educational Committee.

ARKANSAS

Dear Editor—Please report the follow-
ing:

The district convention of district No. 2
was held at the Pearidge Christian church,

At 10:30 a.m. house was called to order
by the chairman. The secretary present
being absent D. C. Mitchell was elected secretary for the
next meeting. Program Committee, appointed: Ed. G. M.
Thomas, A. L. W. Shields, M. Martin, Prof.
P. H. Moss our National Sunday school worker
being present was asked to speak to the Com.
He aroused the enthusiasm to a high pitch.

1. Discussion: Benefits of the District
Meeting, lead by Elder M. M. Botick, con-
THE GOSPEL PEA

for Bro. Porter, Bro. Williams and the poor
in need of help. After the regular services
the writer spoke, Subject "Wastefulness." 
Afterward collection of two dollars and
fifty-cents ($2.50).
We took dinner at the home ofsis-
ter Flowers. That evening we left for
Jackson, where we held a five night meet-
ing with the Fair Street church. Two
were added to the church. The congrega-
tion was revived.

The third Sunday found us at Christ-
tian School. The sisters had put forth
an effort to raise money to extend the
work and fifty were raised. Thirty dollars of
this amount were raised by pledges to buy
an organ.

On Sunday evening, Sister Mary
Harr was attended on Sunday morning the
sad news came to us that Sister Lu-
tia Johnson died in Memphis from an op-
eration. Her funeral was attended on
Thursday. She was a faithful member.
The first Lord's Day found the writer
at Port Gibson. The service was good
day and night. Saturday before the second
Lord's day we met the Quarterly meeting
in District No. 1. It was a real good meet-
ing and ordered a quarterly meeting for
next year. In District No. 1. We
preached a strong sermon. An appeal was
made by the writer, Elder T. T. Watts,
the District Evangelist, to the right man
in the right place. The people really held
him in high regard. The financial report
was good. All the churches reported.
The third Sunday we met the quarter-
ly meeting at Mt. Zion. There we spoke
to a large audience. They received the
message gladly. The church reports were
very good. The people were in a splendid spirit.
The Saturday before the fourth Sunday we
attended the funeral of Frank St. Clair at
Port Gibson.
The fourth Sunday we were at Mount
Bayou. We spoke to the people along the
line of saving. After the sermon of the
regular pastor a collection was taken. Then
a free will offering was taken for the pas-
tor. The amount was indeed a treat, I
can not tell how much of one. Somebody
will. May God bless them. The congrega-
tion has put in a hundred dollar organ. The
liberal souls! There are but a few con-
egregations like Mount Bayou in the spirit
of giving. Of course there are a few that
are not all together willing to see a large
gift for the Master's cause. From Mount
Bayou we went to Clarksdale. Found the
faithful few looking forward to a good rally
on first Sunday.

Thanksgiving day we were at Mount
Bayou and carried out Educational Rally day.
We did not do well, we could have done
more. It was continued much longer. Sunday
God bless you with a happy New Year.

K. R. Brown.

Do the Best You Can.

When skies are dark and tempests roar,
And thunders shake the earth and sea,
Don't sadden over your troubles sorrow,
But do, the best you can.
It may cause the storm you fear
Will never, ever set, cease hear,
So keep a heart of mirth, cheer,
And do the best you can.

But, God, should it ever be,
This may not stand, nor purpose shake,
Or set a man a coward make,
So do the best you can.

It cannot always winter be,
The storm pass, and you, set free,
From what you feared, the happier be;
So do the best you can.

And do not make your own case,
Or think that you, of all the race,
Have most the most unhappy place,
But do the best you can.

If you could others feelings know,
They have, perhaps, a poorer way,
Although you never touched so;
Then do the best you can.

But even it as you think,—
If none a cup more bitter drink
Or such heavy burdens sink,
Still do the best you can.

Grumbling won't make an Aimless
The load you bear, but cheerfulness
And courage will; so onward press,
And do the best you can.

Besides, remember, not in vain
Is every brave, taken pain;
By these we multiply virtue gain,
So do the best you can.

True gain is this: worth more by far
Than scold wear on, or pain of war.
Or hour's falsely glittering star;
Then do the best you can.

All the brave hearts are human yet;
The foolish fears brave cheeks will wear;
Earth's nobias may at times forget
To do the best they can.

Take then, this thought as your hope to raise
And turn your mourning into praise:
A heart of love guides all your way,
So do the best you can.

Row stormiest winds from blackest skies,
Oan ocean's mightiest billows rise,
My steadfast soul knows no surprise;
I'll do the best I can.

He who set fast the lofty hills
The wild wave's earnest crying still
Into my soul His strength distils—
I'll do the best I can.

Port Gibson, Mississippi.

Dear Readers,—
The second Lord's Day Octo-
ber found the writer with the Sunday
school at Hermanville, Mississippi. Brother
Flowers opened the school. Bro. Joseph
the superintendent, gave some excellent ad-
dvice.

After school we went over to the Chris-
tians pastored by Bro. Hughes. Bro. G.
W. Williams preached a good sermon. The
service was well attended. The collection

R. L. Brock, Chairman,
D. C. Mitchell, Secretary.
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 way may be known upon earth,
 Thy saving health among all nations, Through Jesus Christ our Lord.

Knoxville, Tennessee.

Dear Editor:

Will you kindly publish the reports of our Workers' Conference?

Workers' Conference was held at Payne Street Church of Christ, December 2, 1917 at five o'clock P. M. After the devotional exercises reports of teachers were read:

Sister R. M. Cooper teacher of the beginner's class:

- Nov. 4 Scholars present 5. Collection $1.40
- 11
- 8
- 7
- 25
- 4
- 20

Teacher's

Total attendance 24.
Average attendance 6.

Sister Rosetta Hoagland, teacher of the primary class, submits the following reports:

- Nov. 4 Scholars present 4. Collection $.75
- 11
- 6
- .06
- 18
- 5
- .8
- 28
- 6
- .11

Total attendance 21.
Average attendance 3.

Report of Bro. Chandler, teacher of class of 'Loyal Knight'.

- Nov. 4 Scholars present 5. Collection $.08
- 11
- 8
- .12
- 18
- 8
- .07
- 28
- 4
- .12

Total attendance 25.
Average attendance 6.

Bro. George H. Hoagland gave an itemized report of the treasury. He is a Sunday school secretary.

Amount taken in:

- $14.47
- paid out
- $.30
- Amount left over from October
- $20.67
- Amount in treasury
- $94.05

Mrs. J. D. King is treasurer. Miss Rose Bassett is secretary of the Workers' Conference Superintendent. Bassett gave a good talk which was well received.

We regret to say that Sister Harris has not been able to attend Sunday school because of the illness of her husband. We are glad to say that he is very much better at this writing. Sister Harris is well known to the "Loyal Esther Class." Miss Beatrice Brown as substitute has taken charge of the class. Sister and Bro. Harris have our deepest sympathy.

Earnest prayers are offered that he may be restored to health again. If it is the Lord's will and that they both may take their places again in the Sunday school.

Mrs. D. C. Fowler, teacher of the "Loyal Champs," had an excellent report.

Total attendance for the month was thirty-six (36). Total collection $2.20.

The "Loyal Helpers Class" was not as well attended as we desire. Yet we are hopeful and intend to do our part to bring it up to the standard. The total collection was $3.47. Total attendance 22.

The "Loyal Women's Class" taught by Mrs. Wm. Ladner reported a total attendance of eighteen (18). The collection $30.

The attendance at the Men's Bible class is not as large as we expect it to be. We have a vision; we are going to work for the realization. Enter George Hoagland as the teacher.

I cannot close this report without stating how we miss our deceased sister, Mrs. Althea Britton. She has gone to her rich reward, but her work in this church and throughout the state will live forever as a memorial to her.

The missionary committee gave a good report. Sister Harris recommends that a social be given next month and offered her home for the occasion. Mrs. George Hoagland was appointed on the social committee.

Sara F. Scribner.

Topeka, Kansas.

Out On The Plains.

THE PREACHER CHASER!

To whom shall we liken him? He is like a cloud that comes over the west which at a distance looks harmless, but at a closer view is full of thunder, lightning and hailstones with twisting and snapping winds.

He is like a venomous beast lurking in the dark and secreted places, waiting to pounce upon its innocent and unsuspecting prey while it basks in the limousine of its freedom and liberty. Like the man-eating panther that seldom, if ever, attacks when the man's eyes are upon it, so is he.

He is like the cunning serpent who with flattering words and enticing manners deceived the inhabitants of the west, and caused them to be chased out of the Garden. He is like the wiley politician who spreads all kinds of rancid and infamous lies to defeat that which is right and to carry out that which is evil.

He looks at his hands with smug satisfaction and grins with his teeth. He bewitches with his eyes and slanders with tongue.

He paws and kicks and scratches and tears and bellovs and barks and yells—this dreadful and fearful monster—THE PREACHER CHASER.
He inhabits the paws and the pulpit the "Amen corner" and the choir.

He is sometimes the most active member in the church or board, never resting until he accomplishes his purpose which is to chase away the preacher.

He is a full grown, full fledged graduate of his school, and he certainly knows how to preach! Have you ever felt the hot breath of this monster as he pranced and bellowed near you?

Have you had him pounce upon you like some terrible beast, and sink his teeth in your flesh and cause you to flee with a wound?

If you have not you may count your self very very fortunate or very unfortunate— which one?

C. E. Craygett.

**Christian Education**

Southern Christian Institute

John M. Martin, son of Elder H. Martin of Kerr, Arkansas, who was in the academy, volunteered for the army and was sent to New Port News, Virginia where he will soon sail for France. We were sorry to see such a fine young man leave his course in school, but it requires fine spirited young men to defend the right in this fight and none can do it better than he.

All our young men of military age have made out their questionnaires. Some have had hard work to decide their duty, whether to claim exemption as ministerial students or to go to defend the country. It is important that our church work go on or all breaks down.

Mr. and Mrs. Eomer Ross and his mother, Mrs. Elizabeth Ross, and Dr. Earnest Pearson arrived at the Institution Saturday, December 29th and remained until the night of the 31st. They went to New Orleans where they sailed on the "City of Cairo" to Capetown, South Africa where they will reship for the Congo. While there they made a flying trip to Vicksburg to see the park.

Miss Mary M. Foot of Corning Iowa has come to take the seventh grade work. Miss Sophia Holt, who was in that room takes the Bible work, and Prof. DeBout as Vice President, goes out to superintend the industrial work.

On the 16th Miss Lula Townsend comes to do work in the office.

Mrs Elia Hobart, our sewing teacher spent three days in New Orleans to see the Ross-Pearson Missionary party off.

The students are all back now the and work is opening up nicely. The school was never quite so overcrowded.

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**From the Banks of the Old Kentucky**

"Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee!"

"Thy holy temple have they defiled."

"They have laid Jerusalem on heaps."

"Their blood have they shed like water round about Jerusalem; and there was none to bury them."

"As birds flying, so will the Lord of hosts defend Jerusalem."

"I will gather all nations against Jerusalem to battle and the city shall be taken."

"Our feet shall stand within thy gates, oh Jerusalem."

Will the Holy City, so long in alien possession, return to its pristine glory and honor— "And thou, Bethlehem in the land of Juden," cradle of the king of terrors, shall thy departed glory return unto thee?

What Christmas tidings these! With machine guns planted on Mt. Bethelhem, city of His nativity, witnessing a thousand years in a day. Will we yet understand? Is this the "beginning of the end?" We trust Him where we cannot trace Him. Truly, that is faith. Verily I say unto you, God moves in a mysterious way His wonders to perform.

Some churches are asking for union Sunday night service to save fuel. And this is a hint at the great need of Christian union and the unwarranted wastefulness of religious divisions. Other conditions about us are driving us together, whereas, we could not have been drawn together is the master's intention.

Lexington Sunday school is not a toparmer. Other church activities make no desperate claim to distinction. Some sleeping giants may abide there. A sleeping giant beats no giant, even if it's a man's job to wake him. I don't want to jump into Prof. J. H. Thomas' snakes. If I should I shall play his fabled hero and "right about face" in mid air.

November Missionary Tidings made some splendid reports. It is indeed heartening to read of the work and workers. The splendid address of Prof. J. N. Erwin at the Kansas City Convention may be quoted: "Pau before Akarippa." How I'd like to have "heard the wild beasts roar it for himself." Wouldn't it make as good reading as some other of our literature.

Sister Rosa Brown made a boosting report of last year's work and many of the states clap their hands for joy. But we've just begun, and next year must find us far in advance of this.

David said "Some must go to war and some must tarry by the stuff." I shall be found doing one.

C. H. Dickerson.

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**MONEY RAISED ON JACKSON CHURCH**

Dear Editor:

It has been sometime since you have heard from us thru the Plase, but I would not have you nor my brethren to think that I have been idle. Some how I feel that I have been too busy with revivals, rallies, and the services I held each Lord's Day with the congregations over which I preside to write anything worthy of publication.

During the last two months one was added to the Shaw Christian Church, and two were added to the Indiana Christian Church. These came in during the rallies held at each church. Thus you see we are moving up in every way. I take this method of recipienting those who have given on the church of Washington Addition of Jackson Mississippi, as follows:

Dr. and Mrs. J. E. Walker...$1.00
Mrs. Lenna Tabb...50
Mary Jones...30
Brother Alexander Lykes...25
Brother Max Bingman...50
A. E. Bigman...30
Sister Florence Walter...65
Miss Susie McDaniel...61
"Mary Turner...1.00
"S. A. Grissom...60
Miss Mattie Gray...60
Mrs. Mary Rasbury...65
"Jinnie Brown...60
Rev. P. Powell...50
Miss Willie May Brown...50
Mrs. Elia Palmer...50
SUGGESTIONS

We can save nitrogen, phosphoric acid, and potash. Careful chemical analysis shows that 1,000 lbs. of the material named contains fertilizing constituents as indicated. It does not, however, attempt to estimate the great value of the organic matter (vegetable matter) of which most of our Southern soils are badly in need.

NAME OF MATERIAL, PHOSPHORIC ACID, POTASH, NITROGEN

<table>
<thead>
<tr>
<th>Material</th>
<th>Nitrogen</th>
<th>Phosphoric Acid</th>
<th>Potash</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forage grass</td>
<td>2.5</td>
<td>1.0</td>
<td>0.5</td>
</tr>
<tr>
<td>Oak leaves</td>
<td>1.5</td>
<td>1.0</td>
<td>0.5</td>
</tr>
<tr>
<td>Pine straw</td>
<td>1.0</td>
<td>1.0</td>
<td>0.5</td>
</tr>
</tbody>
</table>

HOW TO MAKE THE COMPOST

Two loads of manure and leaves are taken and spread out in a pen. One load of barnyard manure is spread over this. The pen is bailed in this way. It is either rounded over like a potato hill, or a rough mound is put over it to turn the excess of water, so as to prevent the termitic conditions from working out. It is allowed to stand this way until spring.

HOW TO USE

Prepare the land, sleep and plough thoroughly. Then put in two bushels of compost at the rate of 20 lbs. per acre, or where the land is poorly planted one cup of the manure is ample, or any other fertilizer that has been used.

Save all the oak, sawdust, wood, lime, etc., etc., and mix them together.

Farmers who have much suggestion, it is said, can greatly reduce the cost of fertilizer oil, but will produce very little compost oil.

Muskogee, Oklahoma

We were called to Muskogee, Oklahoma November 25th to attend the funeral of sister Cora Welch, daughter of brother and sister R. L. Welch. Sister Welch confessed Christ and was baptised by the writer the third Sunday in July, 1915, and had a record from her family and the whole church that she led a faithful Christian unto death. One of her state ments on her mother was the hope that the church might live in peace and love another as dear children and not bite and devour one another. And from her only brother, who was a backslider, she secured a promise that she would turn to the Lord. She was a helper in all the rallies and work of the church. Her footsteps of labour will be seen in the lives of her members who will emulate her life. "Write blessed are the dead who die in the Lord. They will rest from their labor; and their works do follow them."

Death is the waiting room where the Christian robes himself for immortality. So sleep, blessed sleep.

R. B. Wells.

The State Board of the Oklahoma Christian Missionary Convention was called at Oklahoma City, November 10th but failed to get a quorum. The next call was made for Muskogee December 1st. The following members answered roll call: R. B. Wells, president, C. W. Mayberry, trustees, S. B. Wallack, corresponding secretary, W. M. Tucker, District Evangelist; E. J. C. Davis, ex-president District Board. The Board took up many subjects of importance to the work in the state. Some among them was, the place the Christian Woman's Board of Missions, the Bible school and the Young Peoples' Senior Christian Endeavor departments should have on our programs. It was decided to give the Christian Woman's Board of Missions the first day of the Bible school and Christian Endeavor second day, and the Church department the remainder of the time.

Eider C. G. Craggott of Kansas was elected State Evangelist for part time to be agreed upon. So the churches are asked to receive brother Craggott as your evangelist, and each adult Christian in the state is asked to give one dollar a year for state mission work. You can pay twenty-five cents every three months or you can pay it all at once. And pray that each Disciple will fall in line and catch the new vision, for there is a bright future before the work in Oklahoma. The National Board has extended a hand and says to us, "Come on. If you will help yourselves we will help you. So men and women of the kingdom of Christ, awake and be about the Master's business. The next annual meeting will see a change. The next State Board will meet at Clydeview, Friday and Saturday before the 8th Sunday in March, 1918.

R. B. Wells.

Among the Bible Schools

A Council among the states about the LOVING CUP

I am informed that Arkansas is boasting that she intends to be the first to hold that Loving Cup.

California:- And by what right does Arkansas claim the first honor to the Loving Cup?

Florida:- Well she expresses herself in this way, that (A) stands first in alphabet, that (A) stands for appointment, that the spelling of her very name begins with (A) and she reasons that to hold her honorable place she must be the first to
I can remember, it does not say the state that raises the highest amount, but the state that raises the highest percent above its regular apportionment.

North Carolina:—Well there is some difference in the expression-highest percent and highest amount, giving and awarding.

Ohio:—You are right, North Carolina, when a thing is awarded on the percent basis it gives each one in the contest an equal chance regardless to its numeral strength; and when a thing is awarded it is some thing bestowed in consideration of merit.

Missouri:—True to the saying, "The light that shines fatherest, shines brightest," let it be so in every state but the home we must not neglect. 

Tennessee:—As I see, one of my sisters is trying to stand up for the new Bible schools in South Carolina. Please let me write to find the chapter and verse for putting more than one window in your church building for lighting it with gaslights, for seating with chairs and heating with stoves; why don’t you ride a camel when you go to your appointment fifty miles away instead of going on the train? I will not argue the latter; but I think we can use common sense about a few things.

Texas:—My eyes have been opened in a few things. I have been slow in taking part in this new Bible school movement, my school at Paris has made steps toward the Standard of Efficiency before Prof. Pok left. My school at Fort Worth is planning to do a splendid work. It has already made points but for some reason has not reported them to the Field Secretary. I know that the J. C. I. Bible school has met its apportionment. It may be that some of these students that I will awaken with that Loving Cup in the mouth of my lack.

Virginia:—I have always endeavored to do my bit, at home or abroad. We have been a little slow this year, because the Field Secretary was late getting his letter to us telling us about the Loving Cup. But he knows he can depend on me. I had the pleasure of giving him to this Field Work. I mean to stand by him that he fail not in raising that One Thousand Dollars. Fayette Street Bible school may have its eyes closed but it is not asleep. Rornado never failed. Spencer will be heard from soon. We will do our part, depend on that.

West Virginia:—My dear sisters, I have a suggestion to make. It is this, since we were late getting the letter from the Field Secretary; I move that the time be extended until the last Sunday in April for the closing of the contest for the Loving Cup.

Alabama:—You have heard the motion, if there be any remarks, we will hear them now.

Arkansas:—Madam Chairman, I wish to say this before voting, that if more time is allotted, that no state be condemned for being ambitious. I have borne my criticism today with great composure, and do say so myself. This is my first time to speak. Before I leave my seat, I want to inform the sisters that at that time that Loving Cup they must do up better it. Arkansas is in the race to win. Do not forget that.

Alabama:—Are there any other remarks? If none, all in favor of the Loving Cup Contest being continued until the last Sunday in April please stand on your feet. It seems to be unanimously carried, as ordered, I shall see that this Field Secretary be informed. Let us remain standing and close this meeting by repeating together the following lines:

"Do the best you can, win what you have. Where you are, for Jesus Christ, today."
THE GOSPEL PLEA.

U. S. Food Administration.

Specially Prepared for the Negro
Press. No. 3
WASHINGTON, D. C.

The EDITOR:—The Negro Press is a power in this country and has, by its work, proven its worth and right to exist. The Negro Press is helping to make history. The Government depends upon the Press of this country to give its message to the people. The press is the megaphone of the Government, as well as the echo. We shall consider you as our 'spokesman' for the United States Food Administration, and we shall keep you informed by sending you items covering its various activities and what it is accomplishing.

The people of the United States are not just clear as to the work of the Food Administration and what it hopes to accomplish. You are asked to make do with a smaller amount of food than you desire. We are at war, and that sugar, which is a luxury for us in the form of candy, is a food which the soldiers fighting in Europe must have.

There is plenty of coal, but the railroads are not able to ship as much coal during wartime, because of extra demands for transportation of soldiers and war material. Hence the Fuel Administration asks persons not to use coal for heating any room not in constant use. Be saving with coal and gas; use wood as much as possible.

"Those who serve in Africa must have great strength of will and purpose. They must have a strong physique, rugged health, a good family history. There must be great care about food, rest, exposure, clothing. A cheerful, sunny disposition, optimism, not sentimentality, based on real facts are necessary. There must be no temporal animosity, no friendliness for people of different color. These workers must be persistent and resourceful; each life is so important that he is compelled to charge more for collecting the garbage."

Let the people know that you are a member of the United States Food Administration by keeping your window card where it can be seen.

Many churches, lodges and communities are organizing food clubs for buying in wholesale lots and selling to members at wholesale prices. In this way it is possible for the consumer to get his food at the same price that the retail stores purchase it.
HELPFUL

To All

The Sin that Doth so Easily Beset us,

P A U L in speaking to his own people used the above expression. He meant to say that there were certain tendencies in the Jewish character that manifested themselves very easily on a slight provocation or suggestion. He does not complain of it, but mentions it as a thing to be taken in account always when dealing with his people.

The Jews had a different experience from any other nation and it would be strange indeed if during fifteen centuries of their peculiar life they would not develop social habits well into instincts that would be hard to shake off. It was acquired instincts that Paul calls the "flesh" and Christ the "World" and it is they that the spirit of God is to crucify.

Christ bade his disciples to go and teach all creation and this presupposes that these side instincts of all races are to be crucified by Christianity so that these people can live together as brethren. It will therefore be of interest to look into the instincts peculiar to the different races for they are the sins which doth so easily beset each one of them. It will aid us to do the work Christ has commissioned us to do. Perhaps we can do this best by beginning with the Jews and leading up to our day.

(1) The Jews had racial instincts very strongly developed. The leaders of Christianity like Peter and Paul were liberal minded and did all they could to get away from their peculiar besetting faults but had a hard time with their people. Just as soon the church was started in Asia Minor and Europe, the Judaizing Jews began to follow up Paul to force on the new churches the peculiar instincts of the Jews and they made a world of trouble and had they belonged to a powerful people they could not have been suppressed. But in a very short time Judaism was destroyed and the nation was scattered and their effort came to an end.

(2) The Romans through twelve centuries of life under a line of leaders from the elder Brutus to Marius, Sulla, Pompey and Caesar developed a long line of social habits well into instincts and when they came into the church they had many sins "which doth so easily beset" them. It was these that Paul discovered at Ephesus when he said to the elders of the church, "I know that after my departure grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." He could already see what the Romans would do to the church as soon as they would get the opportunity. And this opportunity soon came and they forthwith constructed Catholicism. The experiences in twelve centuries of Roman history had burned themselves into the Roman character and they had to come out unless they were crucified.

(3) The Germanic peoples have their long line of social habits which were developed into well fixed instincts which were sure to manifest themselves as "sins which doth so easily beset." The Romans were strong enough to force Catholicism upon them in the beginning but when they got strong enough they threw off the Roman political yoke and organized themselves into Pelasgism and then they threw off the yoke of the Catholic Church and made denominationalism. It would make a long story to tell of all the peculiar Germanic instincts but any one who cares can easily discover them. They have a long list of "sins which doth so easily beset" them which must be crucified ere Christianity can have its full course in them.

(4) The Negro is now becoming a part of our American life and it will be of interest to see what are "the sins which doth so easily beset them." These are not in a general way the same as those besetting the Anglo-Saxon. The Negro never lived in paganism and so he escaped those which the Anglo-Saxon acquired in pagan days. The Negro is the palaver house instinct very strongly and it manifests itself very easily in conventions and other gatherings. Unless the Negro is trained differently he will soon seek to imprint on the church some of the "sins which doth so easily beset" him just as Paul detected the Roman Christians' doings at Ephesus. The greatest service the Anglo-Saxon can do to the cause of mankind is first to refrain from trying to inflict on other nations his peculiar tendencies and second, to prevent the Negroes, the Japanese, and the Hindoos from doing to the church what the Jews, Romans and Germanic tried to, namely, inflict on the church the "sins which doth so easily beset them." The Negro now coming into the kingdom must do his part in refraining from inflicting on the church his peculiar instincts and use his strength to help to prevent the other races from doing so. That the Negro has a great contribution to make to the cause of Christian civilization goes without saying. The prophet has told us that the nations shall bring their glory into the new Jerusalem. This assures us that the new Christian civilization that is to be, will have its contributions from all the nations of the earth, but each must crucify his peculiar instincts which come from the dark recesses of heathenism or paganism.

The real work of the next one hundred years for the church will be to conduct such a school system as will crucify the peculiar instincts of various races and will develop in them the Christian virtues that they may live together as brethren. In the previous age it required a thousand years of dark ages to do the blending and then it was done very imperfectly. We must not wait for another dark age. We must do now with a missionary force what would require thousands of years by natural processes.

RUDOPH EUKEN.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

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Number 333

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 335, you have 2 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, JANUARY 19, 1918.

Personal and Editorials.

Rev. H. G. Griffin, State Evangelist of Missouri writes that Columbia is planning to build a new house and all is working nicely. In the early spring he will begin to go out to the churches in the state. The church service is increasing all the time.

Rev. A. W. Jacobs of Fort Worth writes that the work on the church is at a stand still until they can raise more money. The spirit of the church is good.

Taylor, Texas.

Beloved Readers:

The wind is blowing fierce and cold, but the work of the Master's Kingdom must go on.

We have many dry and hot weather Christian but cold and wet weather Christians are few.

Brother minister, it is a hard task to get our people to attend church in earnest in the winter as it to get some of our preachers off the stage doing nothing. I want to say to Brother F. H. Moss, Texas, will come up with her part of the Sunday School fund and enough money to take the loving cup from this time we will say the loving cup belongs to Texas. Next week we will say more about the Loving Cup.

A REPORT OF OUR FIRST EIGHT MONTHS WORK IN THE LONE STAR STATE.

<table>
<thead>
<tr>
<th>STATE MISSIONS</th>
<th>MONEY BY CHURCHES</th>
</tr>
</thead>
<tbody>
<tr>
<td>True Vine, Paris</td>
<td>13.88</td>
</tr>
<tr>
<td>Clark Street, Greenville</td>
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<tr>
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</tr>
<tr>
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<td>2.28</td>
</tr>
<tr>
<td>White Oak chapel, Omaha</td>
<td>4.75</td>
</tr>
<tr>
<td>True Vine, Beaumont</td>
<td>29.26</td>
</tr>
</tbody>
</table>

Refuge Mission, Beaumont | 5.00 |
Vine Grove, Bay City | 12.96 |
Bethlehem, Cedar Lake | 18.75 |
Bay City church, Bay City | 18.45 |
Miller Chapel, Belville | 4.50 |
Clay Street church, Waco | 13.00 |
Charmall Street, Dallas | 4.00 |
East District, Convention | 2.50 |
Shelton Hill, Paris | 0.60 |
Hornville, Hornville Mississippi | 0.60 |
Matagorda District | 3.00 |
St. James, Lyons | 12.45 |

SPECIAL FUND.

Union Hill, Cason | 6.50 |
New Mountain, Daingerfield | 35.00 |
White Oak Chapel, Ohmaha | 3.25 |
True Vine, Beaumont | 12.95 |
Refuge Mission | 4.01 |
Bethel Baptist Church, Bay City | 1.15 |
Vine Grove, Bay City | 1.66 |
Bethlehem Cedar Lake | 3.65 |
C. W. B. M. | 1.50 |
Miller Chapel, Belville | 75.00 |
A. M. E church | 2.75 |
Walnut Grove, Mt. Vernon | 5.00 |
Clark St. Greenville | 13.45 |
Charmall St. Dallas | 2.00 |
Mr. F. L. Johnson, Waco | 2.25 |
Total | 62.88 |

Brethren, God has called us to greater things in his kingdom and we must answer this call unreserving. We must give him the best there is in us.

God will accept nothing less than our best. Brethren, let not a single church Sunday School, Endeavor or missionary society say I cannot raise my position for you if you try. We are looking for every church in Texas to walk out with a clean record this year. If you have not already raised yours position it is not too late yet to raise.

Want to say to Mr. Lehman count on Texas or she will answer the roll call. May God bless the work of our hands.

The race is not to the swift, but to those who keep on to the end.

H. G. Smith,
Evangelist of Texas.

Co-operative Work in Agriculture and Home Economics.

The Rural New Yorker. 333 West 80th Street.
New York.

17466

Prof. G. W. Carver,
Tuskegee N. & I. Inst.
Tuskegee Inst., Alabama.
Dear Prof. Carver:

I was at the point of writing you when your letter came in a short time ago. The package of dried sweet potatoes reached me safely, and I took them out and had our people cook them. We had them last night for supper and they certainly were excellent, the finest substitute for the real thing that I have ever tasted. Our people were greatly pleased with them, and most of my people came from the South or are of Southern pedigree, they ought to know about sweet potatoes. In fact those potatoes are so good that I would like to know where I could buy some more of them, and just what the price would be.

I like these sweet Southern potatoes very much. Now where can I get an outfit of such potatoes and where can I tell our people to go and buy them? I feel very confident that if I can have an assured place to go and buy such matter, I can develop a great trade for such goods, provided the price is right, and our folks can be assured of a square deal; in fact it looks to me as if here is a fine opening for somebody in handling this class of goods. I can see great possibilities in this too for many Southern people as the use of these dried sweet potatoes will of course widen out the ration which can be prepared at home, save a whole lot of food, and introduce a variety as well.

Of course it will be an old story to you that the sweet potato will probably produce more actual food than any thing else on the continent except the banana, and I feel very sure that any thing which will enable us to preserve the sweet potatoes and keep them going thru the entire season, will prove a great blessing.

I am very glad to have had the opportunity of trying these potatoes and I want to know where I can get more of them. If you were in a position to handle a trade of this sort I have an idea that we could develop quite a business, altho of course you never can tell about those things until you actually go after them. At any rate, here is to good and best wishes.

Very truly yours,

H. W. Collingwood.

Editor.

The Tuskegee N. and I.

Inst.

Pres. J. B. Lehman,

S. Christian Inst.

Edwards, Mississippi

My dear Pres. Lehman:

The copy of enclosed letter from Mr. Collingwood is self-explanatory. I believe there is a chance for someone to begin in a small way and build up quite a paying industry. I also believe that Mr. Collingwood’s verdict will be almost universal. They can be put up in any fancy and attractive way so that they could not help but become popular.

The South has really a monopoly on the growing of fine sweet potatoes, and it is the one crop that can be depended upon every year for good returns.

Anything that increases consumption must necessarily increase production which in this case would mean more money to the South.

Yours very truly,

G. W. Carver.

Director Dept. of Research & Experiment Station.

How the Standard of Efficiency Helped Us.

As delivered at the Kentucky State Convention of the Christian Brotherhood which convened in Danville July 29, 1917 by Miss Mary J. Frye of Huntsville, Kentucky.

Mr. President, delegates and visitors of Bible School Convention:

I count myself very happy to be in your midst and to have a part on this program. The subject which has been assigned Huntsville, whose delegate I am, is indeed a great subject. A great subject because assigned by a great committee, to be discussed before a great convention of Bible school delegates, also because it originated from a great mind. It is also in behalf of a great being The God of earth and heaven in whose presence we are, for whom we labor, the work we do here, the sayings that we utter, will not only be known through our own commonwealth, but will be known in many other states of this grand old Union.

Now to the subject. How the Standard of Efficiency has helped us. For standard: we offer you this definition, a place on the stage of action where we are to meet to do things. This is our own definition for efficiency. We know no other so good as one we received from Prof. P. H. Moss which is “Doing the right thing in the right way, right now. We appear therefore before you to tell you how doing the right thing in the right way, right now on the stage of action has helped us. We began carrying into effect the Standard of Efficiency the second Sunday in January, 1917, at which time our Bible school had an average attendance of about twenty-two. Now the average attendance is about forty-five.

We also have two teacher training classes. The preparatory and the Adult classes with an enrollment of fifty-five and an average attendance of about thirty-five.

We have also the organized Bible class. The Standard of Efficiency has closed the restaurant and brought in the fathers and heads of families into the Bible school. It has taught them how to no longer give a penny in the Bible school but to give from five to twenty-five cents.

It has placed in our midst the Kingdom in the cradle in the cradle roll. It created in us the spirit of modern Bible school building and has shown us how thru the Bible school to spread the Kingdom throughout the world and thus answer our own prayer: “Thy Kingdom come; thy will be done on earth as it is in heaven.”

Arkansas.


Places visited and revisited ....................... 9

Letters written 36, postal cards .................. 30

Sermons preached 19, Business and Board meetings’ ................................. 6

Miles traveled ........................................ 1914

Confessions ......................................... 5

Appointed church officers ........................................ 2

Received from churches .................................. $337.90

Obtained District Convention ....................... 1

Received from district convention No. 13675 $320.00

“National C. W. B. M. ........... 62.50

“District convention No. 50.00

R. R. fare ............................................ $44.76

Stamps an etc ....................................... 57.77

Total received ....................................... $182.25

Total expense ....................................... $431.38

One new church house at Caruthers which will cost when completed over $1200. Have paid this quarter on this over $500.00. I got crippled in November, running to catch the train which disabled me from my work some. The money raised by the churches for missionary work etc. I leave to the churches to report. Let every church send in their Jubilee offering before the last of February, 1918.

Yours for a good year’s work.

R. T. Matlock

“Save Coal in Home—National Tag-Your-Shovel Day, January 30.”
Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon earth,
Thy saving health among all nations.
Thought Jesus Christ our Lord,

Amen

Arkansas.

My Dear Col. Workers in Various Fields:

We wish to tell you of our most inspiring and well attended National Convention, which convened at Kansas City. The Woman's Meetings of Methods was worth while. I don't see how one can attend such meetings and not go away benefited and go home to her own state and do more to help save humanity. The most of us will complain about bringing in so many new plans to the church, but when it comes to our own selfish aims, we can see that it is very necessary.

What about our three offerings that are to be taken up this fall? The Bible school work, the C. W. B. M. work, and the Educational work.

It was our good pleasure to hear the good reports from our dear Preston Taylor, Pres. J. E. Ervin and Prof. P. H. Moss, concerning the many needed and helpful things on the Negro work. God bless those men.

There are many things we need to learn and do, that we would miss if it were not for our white workers.

We were also glad to meet with our own colored workers at Rev. Apohn's church, where they had prepared a splendid program. All seemed to have enjoyed their short stay. At the close of this convention the many workers were sent abroad.

We were blessed to have with us Mrs. Ozer, our white worker, to make some visits in this state. She is a consecrated and loving worker. She does not come to you to do away with what you have begun but only to add to what has been started. She said that she was glad to come to my state and find the work with such a good spirit of missions. Yet, my friends, there is room at the top. Her visit will long be remembered here, in the hearts of the people. Come again, Mrs. Ozer.

A few days we were entertained by our dear Brother Mose, the field worker of the Bible school work. He is indeed a most needed man; man of the hour, in this work. We are always glad to see and have him. He is a helpful man in your homes, and a true Christian gentleman. Would that all leaders of the Christian work were of this type. What could we soon accomplish with such?

My dear friends, this is a preparing day with all nations, and what are you counting on?

The work of Brother J. D. Jones of Little Rock is pulling things up to the front. He has placed a missionary box penney offering for each Lord's day, and has also placed a nice clock in the church. He also has a bulletin board of the colored Christian church with the pastor's name at the corner facing the street. If all church members would work like this our churches could support their pastors and keep up all mission work.

We wish to compliment our Rev. Overseer of Kentucky on his well-prepared messages of our National work.

How can we forget Rev. C. H. Docson's "Keep Seem" and his messages in the Plea each week?

Quarterly report C. W. B. M. Miss States

Mrs. S. L. Bostick ........................................ $2.50
Mrs. Bell Matlock ............................................ 1.50
Brother Joe Williams ........................................ 1.50
Rev. R. T. Matlock .......................................... 1.00
Rev. J. E. White ............................................. 1.00
Sister Mary Evans .......................................... 1.00
Rev. Mary Phifer ........................................... 1.00
Brother Joe Smith ........................................... 1.00
Sister Hatte Suddington .................................... 1.00
Total C. W. B. M. day raised ............................... $9.30
Pumpsville C. W. B. M. day ................................ $5.00
Total reported on C. W. B. M. day
by six auxiliaries ....................................... $22.10
State Funds ................................................... 6.65
General Funds ............................................... 12.95
Total ............................................................ 51.70

Our new work at Russellville is moving on nicely. Miss Emma Franklin is president. The other four auxiliaries have not reported as yet. We must hear from you at once.

By your fruits God shall know you.

We hope that our Educational offering will soon come to you.

My friends I am glad to say just here that Pres. John was a great man of wisdom. Message with power spaking in our (White) christian paper of this State is just fine may he live long.

Pray for me. I am faithfully yours in the work of the Master.

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BIBLE SCHOOL RALLY

All those who had a part in giving;
Mrs. Sarah L. Bostick ...................................... 35.00
M. M. Bostick .............................................. 1.00
Bro. S. J. Wallace .......................................... 1.00
Joe Smith ..................................................... 1.00
Rev. R. T. Matlock ......................................... 1.00
Prof. A. M. Bright ......................................... 1.00
Rev. J. E. White ........................................... 1.00

" " Lois Bright .............................................. 1.00
" " Claud Singleton .......................................... 1.00
" " Sis. Hally Simington ...................................(White) 1.00
Mrs. Mary Phifer ........................................... 1.00
" " Mrs. Belle Matlock ...................................... 1.00
" " Mrs. Mary Everson ...................................... 1.00
Rev. A. L. Shields ......................................... 25.00
John Thomas .................................................. 25.00
Eliesia Hayes .............................................. 25.00
Other friends gave the remainder, making a total of ........................................ 15.75
Also raised in district No. 1, for state work ........................................ 36.75
Respectfully your co-worker in Christ,
(Mrs.) S. L. Bostick, Organizer.

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Webster, Florida.

Dear Editor of the Plea:

I have been a Christian nearly all of my life and have never had the pleasure of putting a piece in your paper. I and my husband have been away from the Christian church for 16 years until Nov. 1916 when Ed. E. B. cling our state Evangelist came through and preached and succeeded in organizing a church here. Since then the church has been succeeding. On the 3rd Sunday in last month he preached here and succeeded in adding one more to this little flock whose name is Jasper Dossy. On Sunday Dec. 8, he stopped here and gave Dossy Birt Dossy to go with him to Trinity where we have no church. They boarded the train on Sunday morning for that place where they had engaged a school house to preach in. Ed. Bolling preached 2 powerful sermons. On Sunday evening Bro. Allen Dossy and Bro. W. L. Douglass went down to assist Elder Bolling on Sunday night. He is putting his time and earnings and himself in the work that he might accomplish something. We regretted very much when Ed. C. J. Bolling turned over the church here into the hands of Bro. W. L. Douglass a young minister who came to us from the Baptists. We hated to have Ed. Bolling to turn loose the church (Bethlehem) but he had to go into other fields. Bro. Douglass is striving to push the work forward.

We are striving says the lord that every thing be done after the Apostolic example.

Yours truly,

Catherine Dossy.

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Every system which considers a religious education as secondary, or superfluous, is destructive.

WILLIAM E. GLADSTONE.
Lexington, Kentucky.

At our last State Convention I was requested to write a history of our state work. I therefore ask all of the brethren to help me by giving me the date and order of their churches and other information that they think best.

Please give this your prompt attention at once and oblige.

R. E. Hathaway.

Christian Education

Southern Christian Institute

Prof. P. H. Moss delivered a most excellent sermon at the Covington, Sunday January 6th on "The Language of a Man," and came through Rev. Pearson Missionary company came from New Orleans for Cape town, Tuesday he 8th.

The moment dropped to 3 above zero last Saturday morning and to 8 above Sunday morning. It is needless to say many pipes burst in spite of all the vigilance we could exercise. We do not know whether our winter outs and clover were frozen or not. This was extreme weather for the ground was covered with snow.

Miss Lula Townsend of Parkin, Indiana arrived last week to work in the office.

Pres. Lehman and Prof. P. H. Moss attended the farmer's meeting at Utica Institute last week. Prof. G. W. Carter of the Tuskegee Experiment station, delivered a great address. He is doing an epoch making work. In his chemical laboratory he is opening the way to feed the nation easily in this crisis in his way he is as much a man raised up of God to save the nation and civilization as Wilson in his way raised up to save the nation for modern civilization.

From the Banks of the Old Kentucky

Prominent among the events of the closing year were the passing of Sister Maggie L. Freeman of Paris, Kentucky, and Elder Milford Graves of Midway. He was the oldest preacher in our Brotherhood, Sister Freeman was indeed a many-sided woman. None among us could do so many things well. For over twenty-five years a teacher of pronounced ability. At the time of her death she was Supervisor of Bourbon County public schools. In quest of health, about six weeks before she died, she had gone to Palm Beach, Florida. There in a strange land, some thousands miles from home, the end came. Conscious till the last, she made two requests, one of which was, "Send my body to Paris, Kentucky." After the funeral and splendid tribute by Elders Stafford Campbell and R. E. Hathaway, and review by hundreds of friends and co-workers, her remains were laid to rest in Paris Cemetery, December 25th.

No feature of her life was more eminent than her musical talent. Her electrical touch at the instrument has quickened the pulse of many an audience in many of my meetings she played the music into the hearts of the people. I was by her persuasion that I sang my first solo at the Danville Convention July, 1900. Elsie was the first time I ever met her. She is the originator of the "Penny Closs" system as used among the children of the Kentucky C. W. M. 4Her favorite song was "He's the one," and "The White City," both of which I tried to sing at the funeral. Teachers and prominent citizens vied with each other doing honor to her memory. Elder F. F. Floyd of Carlisle, pronounced the benediction. Her sister, Mrs. N. W. Magowan and husband of Washington, D. C., (who went for the body), elder and Mrs. W. H. Brown and mother Magowan of Mt. Sterling were among the nearest relatives and friends present.

To keep good cheer and honor bright Is not an easy task,
An honest effort in the fight
Is all that God can ask.

No doubt a fitting tribute to the memory to Brother Milford Graves will appear from the pen of our good Brother A. W. Davis, his pastor, who has been his co-laborer for some fifteen years.

Hard weather has halted but not stopped the work. A few have had to sing "Hidem me till the storm is past."

Happy New Year to Plea family and readers.

Yours at the wheel,

C. H. Dickerson.

Dale, South Carolina.

Only an armor bearer yet may I share Glory immortal and a bright crown wear.

If in the Battle to my trust I'm true,

Mine shall be the honors in the grand review.

What a beautiful song, what precious promise resting on the condition "If I be the battle to my trust I am true." We were called on by our captain, so let us go on, not with a large army at our backs as there is a strength in comradeship a proud step the shoulder to shoulder touch and when one drops out we can close up our ranks but when its you and you alone chosen to bear the shield, sword and armor, will your answer be, "behold I am with you."

We were called on to climb the heights of our rally not only to climb but to bear the armour for two we were called on to take a collection for two, should we attempt it? How often have we in the fullness of our soul heard ring out the words, "Loyal Forever, but will our brethren climb with us? Will South Carolina fall in line or will the cares of this world cause them to be faint hearted? The orders are: by few as well as by many. I am an armor bearer but if in the conflict to my trust I am true, how come up again and again win my friends to be true and loyal as before? Our duty was to try and God worked with us.

Our Rally Day is our great day, a day we depend on to show our work for the year, our test of loyalty of our friends among the people we have given up all for. This is our plan, first to lay in a year of prayerful work for him who died for us. Second to write on the back of the rally envelope (those Bro. Hopkins sent were full of inspiration for appeal). "Will you give not less than a penny for each year of your life as a Thanksgiving offering to God, bring or send this envelope on the Sunday before Thanksgiving to the Christian Church. Remember we each have a part in God's great plan to bring peace on earth good will to men. We sent several of these away to those who once worked with us in the church here. Then prayerfully we waited the day. Now with all of the large children who aid away at school and a few scattered members, our only hope was in God who heard our cry. Elder Stephney Haywood of Stuart Point came over, then God put it in the hearts of the public school teachers to come in, both are good readers. Mrs. Oakley kindly read the President's message on Thanksgiving while Miss Gantt read the story of the first American Flag, and kindly counted the collection for us. Prof. Blanton of Pen School colored State Demon strator having some business at Dale kindly dropped in and hearing of our rally, gave us one of his inspiring talks that every parent of Keans Neck yes, our whole brotherhood should have listened to. We have always spoken of Prof. Blanton as a safe leader and now we publicly endorse him as.
such. After our visitors were through and the collection taken, Miss Gantt announced the sum of $10.04. Ten dollars of this amount has been forward to Brother Lehman for the Boards. Since then as the envelopes are still coming in we will be able to send $5.00 to the Ehrhardt school and meet our expenses for our Christmas tree.

We thank the following persons who sent in 50c and more Cash $2.00 Miss Sara Fickens $1.00 Mrs. Holmes $1.00 Mrs. T. J. McClan $1.00 P. W. Maxwell $1.00 H. Barnwell $1.00 J. D. Wood $1.00 Stephen Taylor $1.13 Agnes Green 70c E. F. Jackson 50c Stepheyn Heyward 50c Ernestine Jackson 50c J. T. Maxwell 50c Agnes C. Jackson 50c H. Washington 50c The others will he included in our next report.

Yours in His service,
Edwin F. Jackson

Jubilee Fund to January 9, 1918.

FOR C. W. B. M.
Scotts, Arkansas, Oak Grove, R. H. Armstrong. $5.00
Cincinnati, Ohio, Wherman Ave., Rev. M. F. Frazier. 4.00
Elder M. Knight for C. W. B M. State Convention. 3.50
Church Period. 12.35
Sycamore, S. U. Rock Hill Church, R. S. Ritter. 3.00
Kansas City, Kansas, th Street Church, G. A. Terry. 20.00
Tota! this time. 49.85
Total this year. 184.73

Southern Christian Institute,
Dr. J. E. Walker, Indiana, Miss. 5.00
Edwards, Church, M. H. Jones. 11.85
Amount this time. 16.85
Amount this year. 131.00

Jarvis Christian Institute
Lyons, Texas, Church, W. B. Washington, 5.00
Kansas City, Missouri, 24 Church, William Alphin, Y. P. S. C. E. 2.00
Ladies' Aid Soc. 2.00
Young Women's Missionary Society, 1.00
Women's Missionary Soc. 1.00
Church, 25.00
Elder M. Kiman
State Convention C. W. B M. 30.62
State Convention, Church Period. 13.60
Total this time. 34.25
Total this year. 150.00

Alabams Christian Institute,
Union Hill, Port Gibson, Miss. 2.00
J. C. Franklin.

For Sale:
Mrs. I. C. Franklin. 5.00
James Franklin. 2.50
Miss Detey Blackburn. 1.00
Miss Seberly Grubbs. 1.00
Mrs. Annie Brayboy. 1.00
Mrs. Cephas Brayboy. 1.00
Others. 1.00
Total this time. 27.00
Total this year. 27.00

Lyons, Texas, W. B Washington. 39
Cincinnati, Ohio, Wherman Ave. M. F. Frazier. 4.00
Kansas City, Mo. 2d Church, William Alphin. 10.00
Eastman Georgia, Berea, J. W. Sanders. 1.50
Lexington, Kentucky, Archie L. Houston. 5.00
Springfield, Ohio, Daisy Frazier. 3.00
Port Gibson, Miss, Christian Chaple, Rosie V. Brown. 6.00
Total this time. 28.89
Total this year. 165.00

Africa.
W. J. Fuller, Dixon Texas. 2.10

Fund Statement.
C. W. B. M. Work. 184.73
C. T. I. 169.12
S. S. I. 164.81
J. C. I. 150.52
S. C. I. 131.00
P. C. I. 117.00
A C I. 100.29
C. C. I. 10.00
Total this year. 1029.51
Total In Jubilee Fund. 12815.32
Amount yet needed. 7184.08

At the Edwards Church, Brother Robin Donerson gave $3.00; Prof. P. H. Moss and wife, 2.00; M. H. Jones, 25 and Erastus Singleton, S. M. Hutton, R. A Gooden, each 1.00. Brother M. A. Jones gave $1.60 on last year.

You will notice that C. W. B M work has climbed to the top and Tennessee has come down to second place. So far only one church, Holtsville, from Tennessee has reported since the state convention. The reports are excellent if taken by the individual gifts, but if taken by the number of churches reporting it is bad. Only a few from each state have reported. But, we hear from many places that they are planning and working and some surprise offers will soon come in. Brothers, you who have not done anything, will you not come to the rescue? Certainly you do not mean to lie down and do nothing. The church never had such an opportunity to take the world for Christ as now and surely you will not run from the battle line and hide behind a stump. The state evangelist should round them up and lay it before their conscience. Send all money to J. B. Lehman, Institute, Edwards, Miss.

The Immigrant Problem
Delivered at the Second Annual Oratorical Contest of the Girls Social Service Club
Southern Christian Institute
By Miss Odessa M. Barnett

To the shores of our great world-famed, peace-loving and liberty-loving country of America, come each year a strange swarm of alien people. People of all walks of life, from the well-to-do land lords, men of business, and others who do not wish to be placed under the dirty nameless, meaningless, the peasant; and vastly more of the latter class than any other people of all parts of the old world. The Huns from Hungary, Bohemian from his land, the Germans, Flemish, Italians, Japanese, Turks, Greeks and even the African hemp were all citizens of our land of peace and liberty (the belle of the earth), and has discovered it.

Do these strange people continue to enter our country? During the last year President Roosevelt's administration at an immigration convention was appointed to make full investigation of the subject to imports. The commission studied the immigration from the sources and reported, with a few eyes where it was entirely to be attributed to economic causes. The commission also found the pension for emigrants from Europe to the United States is mostly drawn from the country districts small towns and villages.

Hundreds of thousands of these people are going to our country annually seeking peace, liberty of thought, religion and wealth and they come to make money and go back to their own country and improve their home conditions.

They have come not only to gain in all available means of thought, but to escape some of the discomforts attendant in the old world. There the rich class possess large tracts of land which call for endless amount of peasant labor. There the professional man found no new task to which he could turn his hand, and the poor unskilled laborers, the peasant, grew weary and tired of his limited chance, each longing for the chance.

The rich come to obtain wealth, the professional men come to enlarge his professional abilities; and last but not least an important one of our industrial workers comes to seek peace, liberty and justice.

Can we say with honesty and sincerity that he has found these? Is this hard working, unskilled laborer being given peace, liberty and justice? These are questions of the hour.

First, in dealing with them in classes, let us see what their homes across the sea are like. Any nation is judged by its degree of civilization and its degree of civilization depends on its religious life. Its religion is the life of a people. The heathen and pagan set the standard to idol worship. The most civilized na-
How to Save the Pupils,

As rendered at the Kentucky State S. S. Convention, Lexington, Kentucky, July, 1916 by George Earlington Letton, Paris, Kentucky, who served the Convention faithfully as assistant secretary. Mr. Letton is now a student at So. Christian Institute.

Knowledge is power; but it is a blessing or a curse according to how we use it. The wise advice of "train up a child in the way that he should go," is as true to-day as when first uttered. No one will deny that youth is the proper time for storing the mind with beautiful thoughts that will ripen into a golden harvest.

If we work upon marble, it will perish, if we work upon brass time will efface it, if we rear temples, they will crumble into dust, but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.

In treating the subject of "How to save the pupils," it necessarily calls for the question of what is the purpose of the Sunday school. Various answers may be given to this all-important question, but to my mind, beyond a doubt, its greatest mission is to convert the child and develop it into Christian character.

To reach a full development in Christian character, pupils must be taught the word of God. The Gospel is the power of God unto salvation to the child as well as to the adult.

There is only the law of Christ, there are only the duties of Christianity which can secure the future by securing at the same time humanity. Who would not possess a fine character? It was Butler Lytton who said, "Fine natures are like fine poems, a glance at the first two lines suffices for a guess at the beauty that waits for you if you read on."

The cardinal point of the Sunday school should be the phrase, "To teach." The secret of our growth as a religious body is due to the emphasis we put upon teaching the word of God. We have no creed, but the Bible, we have no confession of faith that is not found in the Bible. We emphasize constantly the word of God, and the Sunday school is the place above all others, where we teach the word of God.

It is only a short while ere the boys and girls are men and women. The Sunday school of today is the church of tomorrow. How important, then, is careful training!

By statistics it has been shown that eighty-one percent of the membership of the church comes from the Sunday school. This looks as if this training school is a great recruiting army for the church. With eighty-one percent from this direction, only nineteen percent is left from other sources.

Having these facts before us, we can readily see what the world would be without the Sunday school.

That begins to attend Sunday school at an early age and is there regularly will soon reflect the light of the teaching done. No more beautiful character to inspire, emulate and entice can be found in any literature than in the Holy Bible. Characters whose evilness drag them down, also the price set upon goodness is exemplified. Pupils who miss the instruction given in the Sunday schools make a weak link in the chain of their lives. Character growth is slow and we must build firmly, patiently if we wish our structure to withstand the great tempests of life. The brightest crowns that are worn in heaven can see the hand smelted and polished and glorified through the furnace of tribulation.

Each day spent in the service of God brings us nearer to the final goal that awaits us. We cannot remain lost time. Shall we labor while it is yet day and join with Oliver Wendell Holmes who said,

"Build the more stately mansions, O, my soul, As the swift seasons roll." Leave the low-vaulted past, Leave the lowly dwellings, Better than the last, Shut these from heaved with a dome, more vast, Till thou at length art free, Leaving thine outgrown shell By life's unresting sea."

Doubtless many of the grown-ups here still remember some good thought, some suggestion received in the Sunday school that did much toward shaping their career. Remember that character is an aggregate of the things you are taught, whether good or bad. The most beautiful characters are those that are built upon the foundation of truth. No one can help but admire this quality. It is impossible for it to be yielded by any outward touch as the unbemused.

That the cardinal point of the Sunday school is "to teach," what should be the spirit of the true teacher? It shall be one that elevates above everything else the nature and the capabilities of the human soul, a spirit that seeks the highest reward, an approving conscience and an approving God. That the work of God in every child and feels a burning desire to train it to the highest. And then comes the reward which must be in a knowledge of things attempted and the faith in final success and which will warrant him in being steadfast in the belief that he who mends the man or woman is greater than he who plants and builds in the material world, and that his work is more enduring.

As you labor earnestly, patiently, thoughtfully may you reflect upon the beautiful thought of this poem:

I may not reach the heights I seek, My untired strength may fail me, Or half way up the mountain peak, Fierce tempests may assail me, But though you never gain, Therein lies comfort for my pain, I will be worthy of it?
United States Fuel Administration,
Public Information Division.
No. 1—Weekly.

More because of the failure of the railroads to speed the movement of coal than for any other reason, the President, by proclamation, took over, on Thursday, (December 27) their operations and control. It has been time and again shown from authoritative sources that the shortage of coal in the various markets was due almost entirely to inability of the railroads to move the product. Time and opportunity was given the railroad authorities to improve a condition from which the country has suffered.

In the preface of his proclamation the President gives credit to the railroads for having done their almost, in patriotic fashion, to improve transportation conditions. But "there were difficulties that they could neither escape nor neutralize." The President, therefore, deemed it "imperatively necessary" that the Government should take over and exercise control over all the railroads and organize them under a single authority and a simplified method of coordination which have not proved possible under private management and control."

William McAdoo, the Secretary of the Treasury, was named by the President as Director General of Railroads, and there is granted to him all of the authority heretofore vested in the President and the Interstate Commerce Commission, so far as he may wish to exercise it. His orders will also have precedence over the statutes and regulating commission of the various States.

NEW PLANS OF ADMINISTRATION

The Fuel Administration is looking to governmental control of the railroads for immediate improvement in the movement of coal.

For some time it has been known that Dr. Garfield held the view that such action on the part of the Government would become necessary before the country's coal problems could approach a satisfactory solution.

Sitting himself to this new order of things, Dr. Garfield has planned and will put into effect at once two new and important orders, one respecting the distribution of coal by a system of deputy distributors, and one regulating the making of contracts by operators, producers, shippers, and retailers of coal and coke.

Under this latter order all contracts must be subject to approval by the Fuel Administration. Contracts may not run longer than one year; and such period of one year shall terminate at a date not more than 18 months from the date of actual execution of contract. All contracts for coal and coke shall be at a price not to exceed the government price at the mines at the date of shipment. The Administrator may forthwith cancel any contract and neither party thereto nor the Government shall have any further liability because of such cancellation. No contract may be made, or will be recognized as valid, which in involves railroad crosshauling of coal, except in case of gas or by-product coal. Oral contracts are not permitted.

With the Government's control of transportation and the working out of the new orders respecting contracts and distribution, the Fuel Administration will be able to devote its attention to the task of seeing that all essential industries are provided with fuel and that by voluntary arrangements with less essential industries coal requirements will be curtailed.

Special attention will be given to enlisting the production and suppressing needless consumption, so that the supply and the demand may be brought closer to the natural meeting point.

A NEW SYSTEM OF DISTRIBUTION.

To overcome the difficulties and delays incident to long-range appointment of orders for emergency needs, the Fuel Administration has adopted the plan of selecting deputy distributors in each of the coal districts. The first appointment under this arrangement was that of Mr. D. R. Lawson representing the Fairmont-Clarksburg district of West Virginia. The distribution of orders among shippers for emergency needs will thus be taken away from the central office in Washington and located immediately in the coal fields. Under this plan of operation, much quicker results in supplying coal will be possible. It will be the aim of the administration to select, as its deputy distributors men thoroughly familiar with the coal fields in which they operate, and who are in position to work harmoniously with the producers. To further facilitate the work of distribution the railroads have been asked to designate local representatives to cooperate with the deputy distributors.

FUEL ADMINISTRATION NOTES.

The Long Island-borne nearer have organized an association to facilitate the movement of coal from New York to New England ports.

A western coal dealer complained to the Fuel Administration that he could not get a supply of coal. The Fuel Administration, aware under the impression that this particular section was experiencing embarrassment started an investigation by wire to the State administrator. The answer came to the effect that the reason the complaining dealer was without a supply of coal was that he hadn't paid for his previous orders.

Visitors to Washington seeking the Fuel Administration will now find the headquarters located at Eighteenth and G Streets N.W.

A comparative map issued by the Geological Survey, showing bituminous-coal production for 1916 and 1917, reveals that during the months April to October, inclusive, the 1917 production exceeded that of the previous year. For January, February, and March the production for both years was the same; 1917 reports for November and December have not been completed.

UNCLE SAM'S FIRST FUEL CONSERVATION SIGN

Two of the leading coal conserving signs were shown to the President at a meeting of the committee that organized the movement. The first of these signs was presented by the President of the Union Pacific Railroad. The sign reads: "Keep Your Rooms at 68° to Save Coal." The second sign, owned by the State of New York, is a large temperature gage showing the current temperature of the room.
HELPFUL
To All

Our Strategic Position in the World's Advance
ment

Perhaps but few Americans realize how strategic a position we hold in the drama of stirring events of our day. Our president has told us that we are fighting for the safety of democracy, and that we are doing, but very much more. Perhaps we can make ourselves clear by an historical illustration.

About six hundred years after Christ, a young caravan driver had an opportunity to go to India and there he saw the doctrine of Zoroaster. He went into the region of Asia Minor and there he saw the doctrine of Christianity. He went into others regions and came in contact with intelligent Jews. His mind observed them carefully. All of them were at low tide of enthusiasm, or lack of enthusiasm. He decided to start a religion of his own. Now if a man wants to start a new religious cult there is only two ways open to him: (1) he must make it grotesque so as to appeal to the mystical nature of man, the more grotesque he makes it the more he will grip the mystically inclined; or (2) he must find it on sublime truth and appeal to the intelligence of the most intelligent. Mohammed chose the former. He asserted his grotesqueness with the claim that he and God were in partnership. He first began to preach his religion of his own. Now if a man wants to start a religious cult there is only two ways open to him: (1) he must make it grotesque so as to appeal to the mystical nature of man, the more grotesque he makes it the more he will grip the mystically inclined; or (2) he must find it on sublime truth and appeal to the intelligence of the most intelligent. Mohammed chose the former. He asserted his grotesqueness with the claim that he and God were in partnership. He first began to preach it and he startled the people of his Arabia. Then he pitched into them with a violence that startled them and he easily overcame an unprepared world. He swept east as far as Persia, west along both the north and south banks of the Mediterranean Sea. He was all but conquering the whole of the civilized world when he met Charles Martel at the battle of Tours and was defeated and from thence on Mohammedism receded until it is in its present weakened condition.

No, if when Mohammed first began his hegira, there had been a strong and positive nation, or nations, to challenge Mohammedanism would have been aborted before a bastard birth. But there was no such nation that could have challenged him, if indeed there had been one that was awake to the true situation, and the error had to run a course of a thousand years.

This was according to the law that Paul laid down in the first chapter of Romans. He said there that "And even as they refused to have God in their knowledge, God gave them up to a reprovable mind, to do those things which are not fitting." When a nation flouts Christianity, it soon begins to fall into monstrosities and humiliating errors and it becomes a terrible menace.

The Kaiser thirty years ago conceived the idea of making himself a world power. He saw that this could not be done under the principles of Christianity, and he therefore began to throw doubts on the ethics of the Teacher of Galilee, in short he flouted Christianity. He began to teach his people a "Kultur" as the world panacea, and this led him into all the monstrosities that have manifested themselves. It could not have been otherwise. No nation can refuse to have in its knowledge the principles of Christianity without falling into terrible errors.

Now if it had not been that there was a virile Christianity in England and the United States, and especially in the United States, this "Kultur" as a religious cult might easily run a course of a thousand years. If we so determine in our hearts that this shall not we can abort its bastard birth.

But mark you, it will take more than a great and vigorous American Army to abort it. Perhaps history will record that it was defeated in some great battle in the year of our Lord one thousand nine hundred and eighteen. But the real battle will be won or lost in the churches of America. Catholicism can not meet this crisis. It is in no shape in either North or South America or Europe. Protestantism, as manifested in denominationalism is in no shape to meet the Crisis. The Disciples of Christ have stoutly and honestly, contended for a non-denominational church, but while the spirit was willing the flesh was weak, and we too fell to trying to tie down the truth in dogmatic insistence on tenets. It taken by our conduct rather then by our doctrine, no definition can be constructed for denominationalism that will leave us entirely outside of its baneful precipice.

But be that as it is, we will finally be judged by what we set for our ideals, and those ideals were the best that has yet come into the hearts of men. We are more nearly fit, if judged by what we stand for rather than what we are, than any other people. If God means that we shall yet go down further into the valley of the crisis then all will soon join us and all will say, we are Christians and that name we must save the world from a menace such as Charles Martel saved its after centuries of it baneful influences.

Then, brethren, let us organize for the test that God is placing upon us. We must do more than talk faith repentance and baptism. This milk of the gospel will not suffice for such a time as this. Frankly, do you believe the Church of Christ of America is organized for such a crisis as is upon us? Are we fit to be so entrusted in a crisis?

"To Him That Overcometh."

Write on the ancient scroll it stands, Unchanged as ages lapse away, The oath of heaven to him whose hands Shall fight the fight and win the day; Mysterious promise of reward, Guarded for those that sternest are,— "And I will give him," says our Lord, "The morning star."

O vision of hope's fairest guise! O pledge of all that heart can crave! So shall an undreamed dawn arise To pierce the shadows of the grave; So shall an unguessed glory sing Across death's broken dungeon-bar— "And I will give him," says our King, "The morning star."

Yet dearer than the pledge of bliss, Yet sweeter than hope's dawning sign, Deeper than life the symbol is, Token and gauge of love divine. Named with the name His brow had borne, "The morning star." Before creation's daybreak far— "And I will give him," Christ has sworn, "The morning star."

O Root of Jesse's mystic line O Morning Star of earth and heaven! Thyself the Heart of pledge and sign, Thyself the dearest Guardian given, Speak through us, though our lips be dumb— Fight through us, helpless though we are, And grant Thy saints, that overcome, The morning star.

—Mabel Earle
Benediction of Societies.

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

Through Jesus Christ our Lord. Amen.

TENAS.

Dallas.

For the past quarter we have endeavored to make plain to the people the work of the church. We gave the most of our time to institute word and fireside lectures, and cottage prayers. As we visit among the churches we find a vast lack of interest, due to a lack of knowledge of the real work of the church. We feel that to teach from house to house in team work, where we may discuss such phases of the work in the home, is the one thing needed for permanent success. This, dear Christian, shall be the future aim of the field workers. We feel that to do this successfully we must have the prayers and endorsement of every true Christian. This I am sure we have, for we know to succeed with the great task before us there must be a union of forces as never before. Beloved, the time for negligence which tends to impede the progress of the Church of Christ has past. Those who have great tasks to prepare must not be hedged about by men and women whose visions of the work are no larger than their own neighborhood. This task is world-wide; it must be worked from viewpoint.

The communities thus visited have proven the wisdom of the plan.

TAYLOR, TEXAS.

Here is a church that I believe in most things is a model church. Her pastor, our lamented Brother M. T. Brown, was an invalid for a long time, but they stuck to him and nursed him in his last illness as a mother would her child. Here we went into five homes, telling simply the work and aims of the church. In some homes we felt like praying and so we did. In the home of Brother Edgar, who is sick, we had song and prayer. We left him praising God for his goodness. We were able to organize the home department of the C. W. B. M., making Miss I. M. Rector president.

CEDAR LAKE.

Here we have a large membership who threw wide the doors of their homes and church. We held night meetings, the Evangelist preaching some of the most appealing sermons I've heard. He reached the hearts of the people. In the afternoon your field worker held institutes and prayer meetings with the good women. They were very spiritual. We talked freely of the work of the church, its aims and hopes. Home visits were fifteen. The Lord thru his servants worked mightily, among this people, and each expressed joy over the good received. We saw that to have a greater success in this church, unity must be strengthened. So we organized what we called the "Big Brother and Sister Clubs." These clubs are for the express purpose of cementing the church in one big loving family. They are to meet once a month at which meeting they are asked to read the 17th chapter of St. John and pray and work to help our God to answer that prayer. Friends, I am persuaded that a church thus engaged can never find pleasure in saying ugly, mean and destructive things about its brothers and sisters. The motto of the clubs are: "One as God and Christ are one," and "The one body." Beloved, until we can so love each other in this great body, the church, for we consider it a hensous crime to backbite and destroy each other, we can not hope to enjoy the spiritual gifts of the church, there can be no real success. The church at this place took hold of the clubs with a will. We also organized a district club. Bro. Willis Woodard is the district president. These clubs are to bring that feeling of good will among the brotherhood. They are true friends to the whole work of the whole church. Cedar Lake church and auxiliary gave me $3.25. The Evangelist made an appeal for better farming. This community is made up of big farmers. They were indeed pleased with these lectures and readily consented to organize a farmer's conference will meet semi-annualy. They will also send a delegates to J. C. I. in May. We went further to ask these good farming brothers to farm a little for God. We organized a "Farming for God" club. Eleven men joined. Each is to plant from one to two rows of cotton and corn; in the fall we plan to have a "cotton picking" and "corn pulling" for the Master, to be sold and given to the Lord.

VINE GROVE.

The field worker was given a week to work this field alone, after which the Evangelist and Bro. Proctor of Taylor, Texas, came. Mr. Boldin, a fine young man, took us from house to house in his buggy. They were quite a little distance apart. Here we had only two night meetings on account of the bad weather. However we succeeded in visiting the homes and explaining more fully the work of the church. We also organized a local Big Brother and Sister Club. We did not have a conference with the women workers but talked of the work as we went. Here we also organized a "Farming for God" club of 9 or 10 men and women. We also organized the "Ear corn brigade" in each of these communities. Their business is to solicit ears of corn and glean the cornfields and bring it together and sell it by next convention. Our aim is $700.00 raised at next convention. Next spring we will revisit these places at which time we will give at Vine Grove church a bazaar lasting one week. At Cedar Lake the "Great feast of seven tables" one week. At this place homes visited and revisited, 26. Lectures in the church and District Convention, 5. The women workers decided to give $3.50 at the sitting of each convention to State Missions. The Big Brothers and convention gave the Field Worker $3.20.

From both communities the Evangelist got several chickens and pigs pledged for J. C. I. Some of the chickens have already been sent in.

BAY CITY. We made only a short stop here. Nine homes were visited. Held two night services. Bro. Proctor preached a fine sermon on "The duty of the church." The Evangelist talked on the work of the whole church. The Field Worker spoke to the women in the evening. They gave $1.16. In our home visits we found two old men, one claiming to be one hundred years old, the other one hundred and twelve. After an inspiring chat with these old soldiers of the Cross, we took our leave. The Evangelist led us in the giving of our small means. A small club of farmers was organized here. Also a hen or two was pledged for J. C. I.

CIRCLEVILLE. This congregation has not been doing much but pledged themselves to fail in line. One or two promised to farm for the Cause.

Now, beloved, we need your fullest cooperation in this work. We are willing, O, so willing to give our live to this great work of the kingdom. We ask to be remembered in your earnest prayers to God.

In our work we did not forget the Bible school. At Vine Grove we made up a cradle roll of 17 babies. Mrs. Nina Brown is superintendent. We mean to work for every department of the Church of Christ this year.

Yours for the great big things for the Church,

Fannie Hay Johnson.

KEN TUCKY.

LAWRENCEBURG.

Dear Editor:

I write to inform the readers of the Gospel Plea that we are still...
endevoring to accomplish something for the Master. The church is doing well at present, but I will mention the work of the auxiliaries. The church meets every Friday afternoon.

Sister Mary E. Gray was elected president for the ensuing year. We have organized a Young Ladies Circle, composed of the young folks except Sister Emma Bell, who meets with us every meeting and encourages us to continue our work. We gave our pastor, Dr. M. F. Robinson, five dollars Christmas with a balance of ten dollars in treasure.

Yours in Christ,

Martha Mills

Christian Education

Southern Christian Institute

We are coming to you with a four page paper. We found ourselves in a condition where we had to choose between running two issues of four pages and running late a number of weeks and we chose the former. We ask our readers to be patient and we will do our best.

Rev. Frank L., who was for a time a missionary on the Congo, delivered three lectures here last week and will be here again Friday to give his stereoptican lecture.

The address for the C. W. B. M. was given by Miss Sophia Holt on Sunday the 27th. She is a returned missionary from Turkey and she gave us a vivid picture of things there.

Rev. William Craver of the National Y. M. C. A. work, visited our society Thursday and gave some good talks.

From the Banks of the Old Kentucky

The Old Kentucky has been frozen from bank to bank as long as Moses stayed in the mount.

The mails are traveling at about the rate of speed that Israel traveled from Egypt to Canaan. The great tobacco season is on, the weed selling for as many cents per pound as the number of sheets Samson offered to those who would answer his riddle, to as many cents as the number of righteous people for whom Abraham asked God to save Sodom. The snow remains more inches deep than Joshua marched times around Jericho.

Our State Missionary Board, composed of as many as the toes found in the state who agree to the proposed new school project are equal to the number of Amalekites which God told Saul not to slay, but those who will reason to the best possible advantage and support the leadership are more nearly represented by the number Jesus fed upon as many loaves as there were foolish virgins and nearly half that many fish.

The Old Kentucky Institute

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Among the Bible Schools

"Ye Have Not Because Ye Ask Not.

James 4:2.

In every enterprise whether circular or otherwise there are three things indispensable. 1. A distinctive view of the object to be obtained. 2. The means and means of obtaining. 3. The means sufficiently powerful to meet its labor and difficulties. If any of these fail, exertion will be paralyzed. When combined they make success sure.

When we launched this Financial Campaign, beginning Thanksgiving Sunday did we overdraw our people? did we ask them to do the impossible? It is said by a great man that only Christian people dare and undertake the impossible and expect success. Before answering these questions, kindly take the Loving Cup leaflet, and go carefully over the apportionment of each school, and note few will have to stand on tiptoe to reach their apportionment. We have studied the situation carefully and put each school upon its Christian merit.

I am wondering at this writing how many pastors and superintendents and Bible school teachers give this matter careful consideration. How many have taken time to read the letter sent out from my office before Thanksgiving Sunday, to their school explaining in detail its apportionment? How many have really asked each pupil to give an offering to help raise this $1000? Ye have not because ye asked not. How many have explained the difference between Children's Day offering and the American Missions? I am inclined to think that many feel satisfied to give an offering on Children's Day, neglecting all other calls. Each school should give a splendid offering on the first Sunday in June; this goes to help our brother across the sea. On the other hand, we must remember that we have obligations that must not be neglected in the homeland. If a mother has two children both hungry and she has only one loaf of bread, how may she do her duty by both children? You say divide the loaf. Let each school of Negro Disciple learn the lessons.

Now let us see how easily it is to help in this worthy task. Say you have twenty-five pupils in your school, ten adults of these are adults, fifteen children, you want to teach all to do at least a minimum share in raising the $1000. The Bible schools are asked to make their offering average two cents per capita, and the adults three cents; how much could this school give to American Missions for Bible School Extension? Let us work it out.

$2x3x12 = $72 0 adult offering; add the two offering we get $7.20 the minimum offering from a school with twenty-five in number. The annual price of chewing wax.

"What can I spare?" we say;

"Ah this and this,
From mine array
I am not like to miss;
And here crumbs to feed some hungry one;
They do but grow a cumberance on my shelf.
And yet one reads, our Father gave his Son.

Our Master gave Himself."

Co-worker, if you have failed to ask your school for the Bible School offering, put the matter before them at once. Put the above problem on the blackboard, have some little boy work it out before the school; don't fool your school, let them see just how much they are giving to Home Missions. Almost in every case where people fail to give the leadership is responsible for it.

The extreme cold weather has militated against the schools somewhat but the green will soon be in the trees again. To give all a chance to report their offerings. We have continued the Loving Cup contest until the last Sunday in April.

The reports are coming in fine but we are not near the goal yet. It will take united effort to reach it. Reach it we must.

This is part of the War task Program "Keep the Home Fires Burning" by maintaining a teacher training class, systematic missionary education, the standard of efficiency, home and foreign missions and benevolent offerings. America for Christ and Christ for the world.

Yours for the forward step,

P. H. Moss.
Lately, there has been a certain amount of misgiving and unrest among the colored people of the country who have been led to feel, by reason of reports of alleged mistreatment of colored men in cantonments, that there is a disposition on the part of the War Department to deal unfairly with colored draftees in National Army cantonments and in National Guard camps. For the purpose of allaying these suspicions and correcting certain false impressions which have been made and circulated, the Secretary of War has addressed an open letter to his colored Aides, stating his attitude and the policy of the War Department with reference to these colored soldiers. The letter follows:

**War Department**

**Washington.**

November 30, 1917.

**Memorandum**

For Mr. Emmet J. Scott, Special Assistant, War Department.

Referring to various telegrams and letters of protest received at the Department, to which you called my attention, draftees, I wish to say that a full investigation of the matters complained of has been ordered.

As you know, it has been my policy to discourage discrimination against any person by reason of their race. This policy has been adopted not merely as an act of justice to all races that go to make up the American people, but also to safeguard the very institutions which we are now at the greatest, engaged in defending, and which any racial disorders must endanger.

At the same time, there is no intention on the part of the War Department to undertake at this time to settle the so-called Race Question. In this hour of national emergency and need, white and colored men alike are being called to defend our Country's honor. In the very nature of the case, some must fight in the trenches, while others must serve in other capacities behind the firing line.

I very much regret what seems to be a serious amount of overworked hysteria on the part of some of the complaints who seem to think that only colored draftees are being assigned to duty in Service Battalions, whereas thousands of white draftees already have been, and more of them necessarily will be assigned to duty in such Service Battalions.

Some of the complaints or charges of discrimination seem all the more unwarranted, in view of the fact that there is far less hazard to the life of the soldier connected with the Service Battalion than is true in the case of the soldier who faces shot and shell on the firing line. Furthermore, the attitude of the War Department toward colored soldiers is clearly shown by the following facts: More than 25000 colored men who completed the course at the Reserve Officers' Training Camp, at Fort Des Moines, Iowa, have been commissioned as officers in the United States Army; nearly 100 colored physicians and surgeons have received commissions as officers in the Medical Reserve Corps, and a full fighting force of 30000 colored soldiers, including representatives in practically every branch of military service, will constitute the 29th Division, to be detailed for duty in France under General Pershing.

The relation between the colored and white men, in the camps containing both, have been worked out on a very satisfactory basis and little or no trouble seems likely to arise. All of my reports indicate that the colored men are accepting this as an opportunity to serve and not an occasion for creating discord or trouble, and white men and officers are passing over the question of race difference in a helpful spirit. What we need in this emergency is the help of right-thinking people in the cities and towns around the camps, and we are getting that cooperation so generally that our course seems free from embarrassment, if German propagandists, who want to make discord by stirring up sensitive feelings, are simply not allowed to do their work.

As a matter of fact, the colored people and the white people in this country have lived together now for a good many years and have established a relationship in the several parts of the country which are more or less well organized and acquiesced in. Gradually the colored people are acquiring education in the industrial arts, and are rendering themselves more and more useful in our civilization, and more and more entitled to our respect. On the other hand, the white people are coming more generally to realize the value of the good citizens among the colored people through their industrial importance and their eager desire to learn and qualify themselves for usefulness in the country, and this has brought about a growth of good feeling, but, it is true, here and there, by such incidents as that at Houston and that at East St. Louis, which grew out of bad misunderstanding, and perhaps contributed to, in at least one of these instances, by the malicious activities of people who would rejoice to see any embarrassment come to us as a sign of weakness against our enemy. Therefore, unrest among the colored people and suspicion of the Government on their part are, by all means, to be discouraged at a time like this.

We are bending all our energies to the building up of an army to defeat the enemy of democracy and freedom, and the army we are building contains both white and colored men. We are expecting that they will all do their duty, and when they have done it they will be alike entitled to the gratitude of their country.

**NEWTON D. BAKER,**

Secretary of War.
HELPFUL
To All

An Inventory.

A number of commendatory messages have come to me recently which are of a very personal nature and perhaps modesty would suggest that I do not mention them but leave it for others to do so; but if I will draw a lesson from them, I am sure our readers will pardon me for mentioning them.

The first is personal letter from brother H.M. Armour of Baldwyn, Mississippi. One of our best loved ministers of long service.

Baldwyn, Mississippi

Dear Brother Lehman:

Too long I have intended to lay rosebud on your desk, as a token of my appreciation I feel like the proverbial "hog" which eats the fruit of the tree, but does not "look up" even as a mark of gratitude. Your "Helpful to all" on the first page of the Gospel Plea, and your "Survey" on the front page of the Christian Courier have been among the most welcome and most helpful reading which comes to my table. I thank you with all my heart, not alone for your presentation of great truths in such simple paragraphs, but for your constant and efficient service in the Master's cause during these years in Mississippi. God bless you, yours, and all the brethren whom you serve.

In His Name,

H. M. Armour.

P. S. Tack this on your front page if you have "judged" me to mean what I say.

The other is a personal word from Prof. G.W. Garver of the Tuskegees Experiment Station, who is one of the most useful men in America to-day, whom you know, or soon will know, for he has solved the food problem for America and the world. He said, "No matter what papers and magazines come to my table, when the Gospel Plea comes, all must lie there till I read your "Helpful to all" page. You are solving problems that others thought insoluble.

To these words we might add the words of a hundred or more others who have been equally fuisome in their commendations.

On these pages we have dealt with some vital problems. For some years we had no word from anyone and we wondered whether we were really making an impression, but now we know how many thinking people are thinking about it. We have here dealt with things that are fundamental, far more fundamental than we imagine, and if we have found the truth underlying them it must naturally impress itself upon the thoughtful mind. The mass of men go by impulse and not by faith and truth. They do as they feel, not as they would think if they looked ahead at the outcome of things. But going by feelings is a dangerous thing, for men's feeling is aroused by occurrences and the "old man" instincts come out first. The old instincts that we have carried with us from our barbarian ancestors are easily aroused. It is because he feels that way that the white man rushes easily into a mob when he is excited, and it is for the same reason that the Negro does not rush into a mob, but goes easily into a melee.

We have felt all the time that we must reverse the habit of thought in our country or we could do nothing. But to reverse the habit of thought a new civilisation must needs be erected. A picture of the things as they were will aid us to catch the proper idea.

FIRST PICTURE

James K. Vardaman, then governor of Mississippi, was asked to give an address of welcome to the State Teachers' Association which was largely composed of refined and modest young women. He said in substance: "I welcome you here in the great cause of education. I want you to know that I am in favor of education, but I have in mind only the white children. The "nigger" can not learn. The only difference between him and the jarkass is that he does not have as long ears as the jarkass." This was too much for his audience and they looked sad. We wonder what must be the state of society in which he moved in order to think this appropriate. When we boarded the train we saw. A lady came into the car with a nurse for her baby. S-on

(Continued on page 2, Col. 1).
Benediction of Societies.

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

Amen

AN INVENTORY.

Continued from page 1

We informational volunteers the advice that you must keep the negro down with a club will now see that Prof. G. W. Carver of those that he that must be kept down, is saving America and the world from starvation he ought to go out like Peter and weep bitterly.

The truth of the matter is, American Christians will shortly be called to direct the development of civilization of many of the backward people. Unless we can begin at home in the spirit of the Master, we must utterly fail abroad. We have great confidence in our Christian manhood and especially in the Christian manhood of the South. They are worthy of being entrusted to the great things that Providence means now to entrust to them.

MISSOURI.

KANSAS CITY.

The Second Christian church held its regular annual business meeting the first Wednesday night in this year, in which all departments and standing committee made their annual report, and officers for the church were elected. The following is a brief and condensed statement of the report.

Addition to the membership from all sources ........................................ 53
Net gains .................................................. 47
Total membership ........................................ 211

Bible school enrollment in all departments ........................................ 133
Young Women's Missionary Circle enrollment ......................... 24
Missionary Society enrollment ................................................. 43

Their enrollment was increased fifty per cent on C. W. B. M. Day. The Bible school begun the graded lessons system the first of the year.

Money raised by the different departments as follows: Bible school (9 month) $95.61, C. E. Society $26.91, Y. W. M. C. $77.56, Auxiliary to C. W. B. M. $43.38, Aid Society $214.83, Church $2433.62. Total raised by the congregation $2933.89. This does not include the amount gave in the City Federation for City Missions, or the amount given by the congregation to entertain the delegates to the National Convention. Two hundred and eleven dollars and thirty cents was given to Missions and education. Eighty seven dollars and seventy nine cents was given to charity.

Fifteen officers were elected to serve this year.

The church has been carefully apportioned for the present year, for the national Bible school work, missions (state and world wide), education and current expenses. The treasurer's report showed all bills for current expenses paid and a balance on hand "bridge" over the zero weather.

We are entering the new year's work in peace, great faith and hope to make it, by His help, the greatest year of our A. G. Nelson,

Wm. Alphin, Clerk,

Minister.

TENNESSEE.

KNOXVILLE.

Dear Editor:—

Please allow me space to report the Workers Conference of January.

Devotional exercises were led by Miss Brown and Miss Hoagland. After which the business period was held. Remarks were made by Supt. E. D. Bassett. The minutes were read and adopted. Following was report of school secretary:

Amount raised in December .......... $49.27 paid out .......... 36.58
Balance from November .......... 3.67 in treasure .......... 16.46
Average Collection ............... 9.85 Attendance ............... 40

QUARTERLY REPORT:

The total collection for school for Quarter .......... 633.28 Average collection ............... 5.27 Total attendance .......... 447 Average attendance ............... 37

Craddle Roll and Library Committee had no report. The missionary committee had no written report. One member; Mrs. E. D. Bassett, reports three visits to sick, 10 and fruit donations.

TEACHER'S REPORT:

A verbal report was given from class No. 1. Teacher—Elder Geo. Hoagland. He reports a falling off in attendance and his earnest desire to build up his class to its normal size and if possible to surpass it.

Class Total Average Average
No. collection collection attendance
1 .......... $5.85 $1.18 2
2 .......... $5.67 $1.13 6
3 .......... 2.72 $0.79 4
4 .......... 5.63 1.19 5
5 .......... 3.20 0.64 3
6 .......... 4.31 0.87 3

A committee from the Bible school submitted the following report: We, your committee, recommend the Bible school join the Christmas saving club of five cents class and that the committee be, Miss R. B. Bossett, Miss S. Scribner and Mrs. C. M. Harris.

We are sorry to say that Mr. C. M. Harris, Misses Theora Grisby, Edith and Helen Louderback are still on sick list but all seem to be improving.

EDUCATIONAL PERIOD.

After the business meeting a short program was rendered. Talks were given by Bro. Louderback and Elder Hoagland and a paper was read by Miss Scribner.

The meeting proved very helpful and inspiring. It can be observed that interest is growing at each meeting.

We desire to do a larger service for the Master this year than we have done heretofore.

Topeka, Kansas.

Out On the Plains.

Paganism within our gates. John, in the book of Revelations, 12th and 13th chapters, pictures three beasts controlling the affairs of the world. The first Dragon beast that fought against Michael and the Angelic heart, the second was the Leopard beast and the third the Lamb beast.

It is to be noted that the Leopard beast on succeeding the Dragon beast was almost altogether influenced by the Leopard beast as was the Leopard beast by the Dragon. These beasts represented political or religious powers, or better perhaps, both predominating over the world under different names, but with the same spirit.

The first beast we consider to be Rome in the climax of paganism, proud and boastful, resenting every utterance of Christianity, and dealing out death blows to everything that had a spark of Christianity in it.

But finally, the whole Empire on awaking found itself in the grip of Christianity, decreed so by the Emperor himself. But be it said here that if Rome was in the grip of Christianity, Christianity was more so in the grip of
Roman paganism. For to a very large extent the only thing that was accomplished was the changing in name from pagan to Christian. Practically all the pump and ceremony, shrines and altars of paganism were brought over into Christianity in fact the very spirit of paganism itself polluted the threshold of Christianity.

What was true of the Leopard beast which we consider Rome, half Christian and half pagan, was true also of the Lamb beast which we consider to be the Roman Catholic Church. Just as Christianity in Rome was polluted and changed in name from pagan to Christian, so the Catholic Church in Rome adhered to the political powers and was thus influenced to shape her creed after the same fashion. Now, the question we would like to bring to the readers, is are not some traces of paganism to be found among us? Have we laid aside all the forms, ceremonies, pomp, shrines and altars of paganism? So many members among us see Jesus only in the stones, wood, glass iron and tapestry that make the edifice in which we worship. Other see Jesus only in beautifully robed choir, singing songs that are beyond interpretation by the congregation that yearns for the blessed Gospel in simple songs. There are others still who were faithful members back home, but since leaving home, and having moved into some other locality, will not take membership with the congregation there. Why? "I just some how love the church back home. My father and mother both were members and they are both buried there. So I think I ought not let my membership stay there." They see Christ only in the dead part and in the silent "graveyard." Again one of the most conspicuous forms of paganism is to be found in funerals. Especially is this true where the deceased was an active member of a secret order. As a rule the body is held until Sunday in order that a very large attendance may be in attendance of the funeral, big bands occupy important places, confidence is read while pomp and ceremony feature the whole funeral program. The writer observed such a funeral some time ago of which the deceased while he lived, many a time had no one to give him a cup of cold water. But on the day of his funeral while he lived, the recipient of mountain of flowers with many a time, and of which the deceased while he lived, was the recipient of mountain of flowers with many a time had no one to give him a cup of cold water. But on the day of his funeral was the recipient of mountains of flowers with cold water. But on the day of his funeral was the recipient of mountains of flowers with his funeral was the recipient of mountains of flowers with much grief occasioned by loss of a very able and consecrated worker. We take this occasion to register our heartfelt sorrow and deep grief occasioned by loss of Sister Maggie L. Freeman and knew her well for her work's sake. Her specialties were many. Public school teaching, domestic science, music and the like were among her accomplishments. Perhaps she was more at home at the latter. Here her electrical touch has charmed many a heart and influenced for good a host of workers.

At school teaching she was a brilliant success. It was in her fertile brain that the penny club had its origin. There was no end to her wonderfully resourceful mind while her tireless earthworm frame was lain to rest beneath a wilderness of flowers to sleep until the eternal morning we, the member of the State Missionary Board of the Christian Church of Kentucky, resolve anew to re-dedicate our lives to the common Lord and Master and "to cast our garments about us to run with patience the race set before us, looking unto Jesus the author and finisher of all our faith." M. Jackson, President.

M. F. Robinson, V. President.
I. H. Moore, Cor. Secretary.
R. E. Hathaway, Rep. C. W. B. M.
R. W. Watson, Rep. S. S.
E. W. Chenault, Treasurer.
F. F. Floyd.
W. H. Brown.
D. I. Reid. Committee.

(Rev. H. Watson.)

### Christian Education

**Southern Christian Institute**

Again we come to you with a four page issue, but we feel that this will be the last. Our engine and press are fixed and the press room is put in shape and we have help in the office and soon we ought to be on time and in good time. We appreciate it very much that our readers have been so patient with us.

Nicer spring weather has again come. And work in garden and orchard is going on.

Prof. Bebout and a company of teachers made a trip to Vicksburg last week.

A summons from the war department for our boys to appear for physical examination is a daily occurrence now.

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**From the Banks of the Old Kentucky**

Nearer and nearer come the sound of battle. Some of the boys tremble as the bell rings out. It is traced in every walk of life. Exempted men are only so that they may serve in other channels. "Every man where he can serve best." It will serve in church ministrations, if uncle Sam had as many idle men as can be found in the churches, our country would be "gone."

Colonel Zero has upset all our plans. "Twenty below" she reads, worst weather since 1861—just before the war. Our court house open and warm at night that even the very parlor will—may war at public cost. Is the "Solidarity of mankind the objective point"?

No mushroom Gospel can stand the strain of these strategic times. Truly "Civilization rests upon brotherhood." The casual- ity list may yet be the tie that reconstitute and rebinds us anew to God.

The "New Britain Herald" has it, toasting "Old Glory."

Here's to the red of it.
There's not a thread of it.
No, not a shred of it.
In all the spread of it.

From foot to head, But heroes bled for it, Faced steel and lead for it, Precious blood shed for it, Bathing it red.

Here's to the blue of it.
Heavenly view of it.
Stars-spangled hue of it.
Honesty's due of it.

Constant and true.
Here's to the whole of it.
Stars, stripes and pole of it.
Here's to the soul of it.

Red, White and Blue.

C. H. Dickerson.

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**OBITUARY.**

**KENTUCKY.**

**PARIS.**

Whereas it has pleased our Heavenly Father, whose motives we dare not question, to take from our midst our dearly beloved Sister Maggie L. Freeman a worthy and consecrated worker. We take this occasion to register our heartfelt sorrow and deep grief occasioned by loss of Sister Freeman. "Twas far in the fabled sunny Southland in quest of that blessed boon, health, that she answered the summons. Not a minister or prominent member among us but knew Sister Maggie L. Freeman and knew her well for her work's sake. Her specialties were many. Public school teaching, domestic science, music and the like were among her accomplishments. Perhaps she was more at home at the latter. Here her electrical touch has charmed many a heart and influenced for good a host of workers.

At school teaching she was a brilliant success. It was in her fertile brain that the penny club had its origin. There was no end to her wonderfully resourceful mind while her tireless earthworm frame was lain to rest beneath a wilderness of flowers to sleep until the eternal morning we, the member of the State Missionary Board of the Christian Church of Kentucky, resolve anew to re-dedicate our lives to the common Lord and Master and "to cast our garments about us to run with patience the race set before us, looking unto Jesus the author and finisher of all our faith."

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Committee:
D. I. Reid.
(C. H. Dickerson.)
U. S. Food Administration.

Specially Prepared for the Negro Press, No. 5

WASHINGTON, D. C.

The Sunflower State Agricultural Association, composed of the colored farmers of Kansas, held a meeting recently in Topeka Industrial and Educational Institute, Topeka, Kansas, and by unanimous vote declared support to the United States Food Administration, urging full cooperation of the Kansas farmers and other members of the State in its gigantic task of fighting for world-wide freedom.

President William R. Carter of the Association told the farmers that it was their task to help win the war. "We are a part of this great country," said President Carter, "and it is up to us to respond to every call made by our President through any department of the Government. All the world insists that food must play an important and essential part.

"Since it is food, then food we are going to have, and the farmers of Kansas intend to see that it is furnished. These young men are going into the fields, those who do not go into the trenches, and become producers as well as consumers. They will produce more than they consume, for they realize that there are our sons and brothers in the trenches, and on the battlefields who must be fed."

Poultry, farm and industrial display attracted the attention of many who attended the conference. Women showed by demonstrations how they could help win the war, and how easy it is to observe the meatless and wheatless days and still remain happy.

"Poultry raising must be given special attention this spring," declared J. G. Grove, the "Negro potato king," from Edwardsville, Kansas, "because poultry and eggs must to a considerable degree take the place of meat on meatless days. There is a great demand for poultry at present, and it will be still greater in the future." 

Uncle Sam is today the quartermaster of a hungry world. He is playing the game squarely and counts on you to do the same. The American people cannot expect more than their share of the food supply, which for 1918 does not measure up to expectations. It is now time for every American to seek these facts in his heart.

In order that you may know the facts, the United States Food Administration from time to time issues statements and announcements which are printed in the newspapers for the information of the American people.

The Food Administration and Herbert Hoover in giving you the facts of the food situation, believe that you have the courage to face the truth and adjust your household to new war sacrifices.

As the war goes on and the need becomes greater, Americans must be ready for greater sacrifices.

More than ten million families have pledged themselves to make the food go around. This pledge, unless we interpret patriotism as mere lip loyalty and insincere affectation, is a pledge to service as real as that of the soldier. The pledge card is not a mere scrap of paper, but the pledge of the American women to stand by the declaration of war. Men, help the women.

Remember the gospel of the clean plate, the serving of small portions, the purchase of less supplies.

HOARDING—Any person in the United States who buys more foodstuffs or fuel than he absolutely keeps at home in peace time is destroying the government in its purpose to secure a just distribution of food and fuel in its great endeavors to reduce prices. The hoarding of food or fuel in households is not only not necessary, as the Government is protecting the food supply of our people, but it is selfish and is a cause of high prices.

Such actions multiplied by thousands increase the demands upon our railways for cars and already, because of our military demands, it is with extreme difficulty we can now move necessary food to markets.

Food has now taken a dominant position in the war, and we must ask the American people to sacrifice far more than was at first thought necessary. We have exported the whole of the surplus of the wheat from this harvest, after reserving to ourselves an amount sufficient for our normal consumption of seed and flour until the next harvest. In other words, every grain of wheat or its products that our associates in this war receive from the United States from now on will be exactly the amount which our people have saved each month on their behalf.

Our associates in this war ask to-day for 25 per cent more meat and fats than we consider our monthly production permits us to send them without trenching on our own supplies, or, on the other hand, unless we consume less. Every particle of diminished consumption by the American people is one particle more for the soldier, men, women and children of our associates in this war and for the starving people in other countries. This is a personal obligation upon every one of us toward some individual abroad who will suffer privation to the extent of our own individual negligence.

We must not overlook the fact that Russia collapsed, not because of the German on her borders, but largely because of the failure to organize and feed her own citizens, and, if we are to emerge victorious from this same war, we can not risk the collapse of another of our co-fighters from this cause. There is no waste of food among any of our associates in this war—there is the most drastic reduction in their consumption; there is actual privation among our women and children; there is starvation in Belgium.

The problem of saving in food is a local and individual one, so that more precise and definite rules just to all can not be formulated. It is a matter for the conscientious consideration of every individual that he or she should eat only that which is necessary to maintain bodily health and strength and unselfishly to select those foodstuffs the use of which relieves international necessities. In this winter of 1918 lies the period when there will be tested in this great free country of ours the question as to whether or not our people are capable of voluntary individual self-sacrifices to save the world.
HELPFUL
To All

The Team-work of Prophecy.

The book of Revelation, which is a prophecy of the work of the Church in the ages, leads us on and on until we find ourselves in a redeemed society. The things prophesied in the 24th and 25th chapters of Matthew all refer to the going out of the Jewish civilization and the coming of Christian civilization. He distinctly says “This generation shall not pass away, till all these things be accomplished.” But before the last apostle disappeared he was shown a vision on Patmos and there he saw the work under the Christian dispensation and on and on till man found himself in a redeemed society.

In most great crises men have looked for “the end of the world.” About the year one thousand this idea seized the French nation and wonderfully hindered progress, but the world did not come to an end. About a score of times during the nineteenth century the Adventists set a time for the “end of the world” and it did not come. Now in our great world crisis many are again wondering whether the end is not near. Again it will not come for such an idea is not in accordance with the divine program as laid down by divine writers.

That there should come great crises in the work of bringing all the nations and kindreds and people into a family of work goes without saying. Jesus knew it would come and so warned his disciples. “Think ye that I am come to give peace in the earth? I tell you, nay, but rather division.” The world is now passing through one of those crises that must periodically come as the work of the church marches on. The Anglo-Saxon civilization turned definitely to the great missionary enterprises. Teutonic civilization turned definitely to an independent movement of its own creation. They conceived the idea of a world mission which was to conquer the world for their “Kultur.” The two were sure to come into deadly conflict. Much blame is given to the Kaiser for beginning it, but it is now beginning to appear that he blundered in his choice of time. Had we had more faith in our Christianity we could have seen it must come sometime.

It is now our supreme duty to stand at our crisis as Charles Martel did at his, as Luther did at his, as Wellington did at his, as Abraham Lincoln did at his. When we will have stood and the cause of Christian missions will have won over cause of “Kultur” we will see dawning a new civilization, such advancement as Protestant Europe saw after Luther.

But in the mean time we can meditate a little on what God is accomplishing among the nations. In the last part of Revelation it said “And the nations shall walk amidst the light thereof: and the kings of the earth shall bring their glory into it.” As we see the nations now they are yet very diverse. They have yet very diverse instincts which they have not crucified as they must do ere they can come together to pool their good qualities to make this world a civilization that will be a veritable paradise. This of course can not come until many ages hence for the process of bringing the nations into this great feder-
THE GOSPEL PLEA

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 337

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 336, you have 3 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, FEBRUARY 16, 1918.

Personal and Editorials.

—J. Bolling, State Evangelist of Florida, sends in an offering for Jubilee and adds that he will see that every church and Sunday School in Florida participates.

—McKinley Jackson sends in four dollars for the Union Point Sunday School and adds, "I am sorry we cannot exceed our apportionment but we must do that much."

—Prof. G. W. Carver of the Department of Research at Tuskegee writes that he has been called to Washington D.C. to demonstrate his breed to Dr. Fairchilds. What Prof. Carver has done will completely revolutionize the feeding of the nations.

—Rev. J. L. Edwards of Benns Church, Virginia, who is a member of the Christian Church, a body of people who differ but little from the Disciple of Christ, writes: "Having come in contact with the GOSPEL PLEA while in Frankfort, N. C., last May, I was glad to learn of you all, and since we are of one race why should we not be of one church? Will you not call a conference of the leaders of both sides at some central place to discuss unification? We ought to be united. Other great churches are coming together, why not we?" These people are numerous in Virginia and North Carolina, and no better thing could happen than fraternization. There is no vital difference in the way. The Jews tried to Judaize the world and failed; the Romans tried to Romanize the church and almost succeeded; the Germanic people tried to denominalize the world but soon found they could not. Why should the Negroes perpetrate this folly?

—Rev. J. A. Fegusson of Jacksonville, Florida has been ordained as a regular minister by the Florida convention.

NOTICE.

A Pastor Wanted.

College Avenue Christian Church, Savannah Tennessee, and the Christian Church at Hollsvile, Tennessee will call a pastor. It is preferable that one man pastor both churches. His pastoral work will begin August the first 1918.

These churches desire an active, all-around man, well qualified and a Christian gentleman, Good salary.

For further information address, W. P. Martin, State Evangelist, Savannah, Tennessee.  

The Team-work of Prophecy.

Continued from page 1

The Child for Christ and the Church.

(Address delivered at the Danville Sunday School Convention, July, 1917 by T. R. Everett,)

There is, to my mind, no subject of so much importance as the one we are about to enter into. The CHILD FOR CHRIST AND THE CHURCH.

I take the privilege of using all the organizations for the promotion of training the child into a higher conception of life, in all the stages of his early training, such as Christian Endeavors, Epworth Leagues, and the Baptist Young People's Meeting.

I also take for granted the minister knows and loves children and has their love. If early associations are happy the children are not likely to leave when they grow up. Hence we want the children to love church services, church people and church work while they are children. It is important that they love the minister.

All nonconformists at least admit now that all young children, dying as young children, will be saved, whether baptized or not, and if that is true then we must agree that they are regenerated, for flesh and blood cannot inherit the kingdom of God. And this is not an idea only, it is a fact. Think of Christ's words, the more wonderful the more you think of them, "Whosoever re-
eratel.v and wiHull.v put him away from them. In Christ's mind every child was a child of heaven. "Of such is the kingdom of heaven" means more than we have ever put into it. Children are not only candidates for it, but they possess it, they are in it, and there is no reason why they should ever go out of it.

All children are God's until they deliberately and wilfully put him away from them by disobedience and sin. That fact well taught and engrained into the child's mind that he is to live as God's son—would make that reverence and wifful disobedience hard and difficult. Indeed, to such we would not have to say "come to Jesus," but stay with the Jesus. Conversion would then be evolution instead of revolution. Now I do not want to be understood as saying a child inherits its Christian parents' religious life. I am saying it is Christ's child, when it is born, and ought to be trained as Christ's child. What Dr. Pope said is true: In consequence of universality of the atonement, every child is born into a state of grace. No one believes that there is any place in hell for little children. Then any race in hell for little children. Then any race in hell for little children. Then any race in hell for little children.

We as parents are very anxious about what our children shall be in this world, we are thoughtful about their health, company, and going without means and influence, but their success or failure of our efforts in creating the church for Christ and preventing wastage between the Sunday school and the church. The strength and welfare of our churches in the future, indeed the history of the world, itself will depend largely upon our own wisdom in dealing with the young life of the nations. In dealing with the question of "The children for Christ and the Church," I do not wish to deal with it in technical forms. We are all experts now in methods, I would be dynamic, I want to put in a plea for doing what we already know with intensity and with souls saturated, burned through and thru with the fire of the Holy Ghost. Some people do not like the name "Ghost," but that aspect of the Spirit's work is what we need today. We need a ghost to frighten us into accurate view of the present position of the indifferent world and the losses of the church for the world; we need a ghost to stab us awake; we also need a Holy Spirit to inspire and compel us to be all on fire in our work.

In the famous story of Archery, Virgil represents Acestes as shooting his arrow with such force that it took fire as it flew and went up into the air all aflame, thus opening from the place where the Archer stood a pathway of light into the heavens. We want to see that take place as the arrow flies from preachers and teachers lips. One writer says I love to hear a Frenchman talk, he strikes a light, that is what is needed in pulpits and class. Over 130 years of Sunday School work has produced seven million children in our English Sunday School Union and 129000 teachers, a great army. What is the result? We retain only ten per cent, in Church fellowship and perhaps another ten per cent as adherents, eighty per cent is lost. Every year half a million elder scholars drift from the Sunday Schools. As an organization for realizing the Church's purpose the Sunday School is unrivaled. It can be superseeded only by a better school. The motto of the Sunday School teacher should be "My class for Christ, now!" Hitherto we have been told to do our duty and leave results: A saying born of the idea of leaving results is the Christian worker and that is the chronic state of our country.

The only worker who talks of leaving results is the Christian worker and that is why the world gets results. No man in business would do things and leave results. He is after results all the time, and if a business man lost eighty per cent of his customers as we do our scholars, bankruptcy would be the chronic state of our country.

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

HOW TO MAKE WHOLESOME, APETIZING_AND ATTRACTIVE CAN-

CANDIES WITHOUT SUGAR.

The very idea of sugarless candies, cakes, etc. will seem absurd, unreasonable and be met with total apathy by some and ridicule by others. Yet the mere thought of some of the wonderful things we see at a glance that these candies are not only attractive, appetizing and wholesome, but possess a real food-value not found in many candies made with sugar. Again, when one forms an appetite for these new candies (which, by the way, is not difficult) he is loth to go back to the old sorts if the choice is given.

No. 1. DRIED PEACH BONBONS.

Select 4 cup of peaches that have been peeled and nicely dried; and steamed gently until a little soft, but not watery—they must not drip or cook; run thru a meat-grinder; if not sufficiently soft add just water enough to moisten; and add a lump of fresh butter the size of a filbert (hazel) nut; let boil three minutes; remove from the fire, and mix 3 cup of nut-meats that have been finely minced or ground-peanuts, walnuts, pecans, hickory nuts, English walnuts or nuts of any kind can be used. A mixture of all the nuts, varying to suit the taste, makes a fine combination. Finish with 3 cup of the mixture. The pieces may be dipped into chocolate and finished with half nut-meats if desired. If dipped into well-beaten egg and rolled or cut into fancy shapes, it adds an additional attraction. The pieces may be made into bars.

No. 2. DRIED FIG BONBONS.

Select 1 cup of dried figs (which, by the way, is not expensive). Steam the dried prunes until soft enough, remove the seed; treat afterward as for peaches or figs.

No. 3. DRIED FRUIT BONBONS.

Steam the dried prunes until soft enough. Dip the prunes in a mixture of hot butter, 1 cup of peaches that have been drained and steamed gently, and steamed gently. This forms a filling. The filling may be made with any dried fruits as the leathers are dried in the same way. The prunes may be used as they are, or cut into fancy shapes, or pressed into a mold and sliced. The filling may be used for Peach Bonbons.

No. 4. RAISINS.

Select 1 cup of raisins and steamed gently. The only raisins that I have found to be worth any price are the raisins that are grown in California. Once these raisins have been well steamed, they are the best of the raisins and are used in the same way as figs and peaches.

No. 5. DRIED PRUNE BONBONS.

Steam the dried prunes until soft enough. Remove the seed; treat afterward as for peaches or figs.

No. 6. DRIED PEACH BONBONS.

Steam the dried prunes until soft enough. Remove the seed; treat afterward as for peaches or figs.

No. 7. DRIED FIG BONBONS.

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No. 1. DRIED PEACH BONBONS.

Select 4 cup of peaches that have been peeled and nicely dried; and steamed gently until a little soft, but not watery—they must not drip or cook; run thru a meat-grinder; if not sufficiently soft add just water enough to moisten; and add a lump of fresh butter the size of a filbert (hazel) nut; let boil three minutes; remove from the fire, and mix 3 cup of nut-meats that have been finely minced or ground-peanuts, walnuts, pecans, hickory nuts, English walnuts or nuts of any kind can be used. A mixture of all the nuts, varying to suit the taste, makes a fine combination. Finish with 3 cup of the mixture. The pieces may be dipped into chocolate and finished with half nut-meats if desired. If dipped into well-beaten egg and rolled or cut into fancy shapes, it adds an additional attraction. The pieces may be made into bars.

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HOW TO MAKE WHOLESOME, APETIZING_AND ATTRACTIVE CAN-

CANDIES WITHOUT SUGAR.
Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon; That thy way may be known upon earth, Thy saving health among all nations. Through Jesus Christ our Lord, Amen.

KENTUCKY.

Editor of the Gospel Plea:

Please allow me space in your paper for the following message.

TO THE CHURCHES OF CHRIST THROUGHTHE COMMONWEALTH OF KENTUCKY:

Greetings. Beloved, when I take under consideration the fact that the State Evangelist tendered his resignation which went into effect January 18, 1918 the burden of responsibility rests more heavily upon me. I proceed therefore to discharge the office of Permanent Assistant State Evangelist, and cause His face to shine upon me that I may proceed to discharge the responsibilities of the office of State Executive Secretary.

Kindly send all missionary money to the financial secretary, Isiah H. Moore, 12 Oliver Street, Winchester, Kentucky.

To the Ministering Brethren Every Where who wish to Be in Touch with the Churches of Christ Through the State of Kentucky:

Kindly address corresponding secretary. The vacant churches at present are Fairview, Milledgeville, Junction City, Stanford, Tunerville and Liberty.

We should be glad to take up correspondence with any brother who wishes to be put in touch with said churches.

Kentucky State Convention changed from Paducah to Millersburg.

Whereas the Church of Christ worshiping at Paducah declined to entertain the Convention July 1918, the Millersburg disciples have opened wide their doors. We will therefore meet at Millersburg, Kentucky with Bro. M. Jackson, state president. (By order of state board).

Brotherly Yours, 

Isiah H. Moore. 12 Oliver St. Winchester, Kentucky.

ALABAMA.

Strata.

Dear Editor of the Gospel Plea; Please five space to say that Elder J. A. Wright's wife

W. P. Martin, State Evangelist of Tennessee. is a very welcome visitor among the members of the Strata congregation. Sister M. V. Wright will stay a week. She is at La Pine. We are glad to have Sister Wright. The girls are very proud of her. Elder J. A. Wright preached one of his sermons Sunday night. He sure knows the people well. As we are well pleased with preacher. He is loving to all, and all the members except one are well pleased. Somebody must find fault hence we should not worry.

Bro. Squire Barnes, Bishop.


Bro. Will Barnes, Deacon.

Bro. Dallie Barnes, Deacon.

Bro. Thomas Frater, Deacon.


Elder J. A. Wright, Pastor.

TENNESSEE.

Savannah.

During my Evangelistic work in the state of Tennessee the last four years we have been able to organize, and build two large congregations at Savannah, Tennessee, and Holtsville Tennessee. These two churches are located nine miles apart on the Tennessee River.

Savannah is the county seat of Hardin county, the town having a large population of Negroes.

The church at Holtsville is located in a community of very wealthy Negroes. These two churches are organized in all departments. Membership at Savannah 92 in Sunday school at Savannah 82; membership at Holtsville 75; in Sunday School at Holtsville 67.

As I have organized and built the two congregations and have pastored them for nearly four years I feel that a greater work can be done for the state and the cause of Christ to place some good man at the head of these two congregations. I am now anxious to go into some undeveloped field where the church of Christ is not known, and build up another great work. I love to do ground work, plan and build. I have several calls to come into other parts of the state and I shall lend every energy to assist these two organizations in getting the right man as their pastor by the close of our annual convention which will convene in Savannah August 1st, 1918.

These two congregations have stood by me, and I have stood by them. We have worked together lovely and I have pledged myself to stay until the other man comes.

Fraternally,

W. P. Martin.

From the Banks—

of the Old Kentucky

The Sundays of December we gave to Lexington attendance, interest and cooperation were splendid. Mercury hovered around zero a deal of of the time. On Sunday she would drop several degrees below for pastime.

We raised one hundred and seven dollars, and five cents in Lexington church in December. We have not decided to locate there. The girl told him "Aw, I am too young to settle down." and she did not.

During the month we had three funerals, elected Sunday School officers for 1918, heard and helped them sing some of Zion's songs. Meanwhile we assisted Nicholasville church in the purchase of a parsonage. A splendid house, six rooms, good well, pavement laid and fenced in. Has tenant at present. Some repairs will be needed. I am working Nicholasville this month (Jan.) lining up the "Boy" for "a Drive" on the Hindenburg Line. "I ain't sayin at saint." Preached the funeral yesterday of Mayme B Nettles, (sister Maggie Nettles little girl) adopted from Orphan Home, Mayme had, in three years made a home in heart of all the church people. This was largest child funeral I ever attended.

Last Sunday we reorganized Nicholasville Sunday School electing Supt. and teachers for 1918. Raised $46.50 in home effort on local debt. Twenty five members gave one dollar each. Others will respond in a few days. Business men find this form to mean any time twist this and "Judgement
day. Some things are troubling the heart of Kentucky. "Rachel weeping for her children."

I have faith in the ultimate outcome of thing that now "Hang fire." But I hope to live to hear the gun "Go off."

C. H. Dickerson.

Christian Education

Southern Christian Institute

Last week a peach orchard of four acres was set out. This ought to make material for the canning factory in a few years.

The school was never quite so full as now and the class room work was never quite up to what it is this winter.

Miss Sarah Omans of New York, aunt of Professor Omans, who is visiting his family is quite sick with bronchitis.

A party of teachers gathered at the home of Mr. and Mrs. Lehman Thursday night to celebrate the birthday of Karl and Paul Lehman.

As the time for the Annual Contest between the two literary societies is drawing near those on the program are hard at preparation.

Rev. Frank Lee, returned missionary, repeated his stereoptican lecture at Chapel Hall Friday night to a large audience.

Five or six of the schools of the state have had to close on account of lack of fuel, epidemics and war conditions. Our sympathy is with them as we know what it means to meet these conditions.

So far all the young men who have undergone physical examination have passed.

Among the Bible Schools

SERVICE OR JUNK PILE, WHICH?

When we refer to the word "junk" in the mariner's term, we think of short pieces of cable rope that can be used only for making masts, bakum, etc.; thinking in the Chinese term, we think of a flat bottomed vessel with a square bow and high stern, having the mast in one piece. In terms of the high school student, it may be anything that is not counted as part of their paraphernalia. The blacksmith terms would be a pile of scrap iron.

The Apostle Paul greatly feared the junk pile, this is plainly expressed in 1 Cor. 9: 27. With him there was a race to run, he often found the Spiritual man arrayed in the great arena against the carnal man. There is no escape, the spiritual man must land a "knock-out" where it will count most; no time to inflict blows on the air. Hence his expression: "I therefore so run not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it under subjection: lest by any means, when I have preached to others, I myself should be a castaway." A castaway, what does he mean? Did he mean that he would be cast out in outer darkness, where there will be weeping and gnashing of teeth? I don't think so. I rather believe that Paul greatly feared that self at an unguarded hour would become a master and thus unfit him for adequate service. The passion of this man was to save men. If in Philippi, he was there but a short day before he had dismissed the old bad man out of the heart of a poor demoniac girl, and she too would follow to do service to the King. Put him in jail and the first night, ere the break of day, he would baptize the keeper of the jail. Let him work at his trade, as he makes the tents, he will also make Christians of his companions. Send him to Rome tied to a Roman sentry, and he will preach the gospel of Christ in his own hired house. It was the one great burning desire to save some one. Could there come a time in his life when the Master would say to him, "Thou hast served me well but thou shall serve no more. Thou hast become indolent and choked with pride: of late I have not secured thy whole obedience"? Such expressions coming from the Master would drive this Shepherd of souls mad. For this reason he kept his body under subjection, that his spirit might have preeminence; lest he be cast as it were upon the junk pile. Writing to the Philippians he said: "Work out your own salvation with fear and trembling." When the child of God finds that deep desire to excuse himself from service in the kingdom, whether it is attending the prayer meeting, Bible school, missionary meeting, the sick room, or what not; he had better begin to look about himself, there is something between his soul and his Saviour. There is something in your heart that was possibly innocent once but injurious now.

Once in a while I come in touch with men who are bold enough to say: "I used to be the superintendent of the Sunday school of this community, I served for years as the deacon of the church. My home was the preacher's home; I gave in every collection and never missed a service on Lord's day except for sickness." Why have you given up such good work my brother? "Well, I thought it was time to let some of the rest of them do something." We are on a big job, there is plenty of room for all who desire to work. No one needs to be cast on the junk pile because of thwarted activities. I arrived on the ground once just in time to hear a man say: "I don't believe in this sending money away from home, last year I sent this fellow (———) $500 and he has only given credit for $100." A closer investigation proved that the brother was in error. He had received full credit for all that his school had sent in. It was just another case of not reading carefully the contents of his letter. In this great struggle to raise $1,000 for extension of Bible school work among the Negro Bible schools let no one seek a loop-hole to get out of duty. When the severe weather is over let every Sunday school and church come up with their apportionment. When will the time come that we will not have to talk about training a New Testament Christian to give to the support of the Church of Christ? Giving of their means was the first fellowship service of the early Disciples. "And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." Acts 4: 32. You say that the primeval conditions exacted such generosity, you are right. The early Disciples served the age in which they lived; we ask no more of the present day disciples. "To serve the present age, my calling to fulfil," should be the song of the soul.

As I prepare this article, I can hear the jingle of old scrap iron as it is being loaded off the junk pile into a rail road box car; it will be shipped to some factory to be renovated. Many who do not, once knew the Lord have marred their lives and their more matured years they are spending on the junk pile. You say it is too late to awaken him again to righteous-
THE GOSPEL PLEA

Topeka, Kansas.

Out On the Plains.

The Pre-Easter Campaign, What It Is.

Very recently the white brethren launched a movement to increase the numerical strength of their congregations thru a system of “Each one win one.”

The campaign met with so much success the first time it was tried out that last year it was entered into with great enthusiasm and many souls were thus brought to Christ. Kansas alone reported nearly three thousand souls. It is a system of working the home forces of every church and lining up all the members for some definite task. It is a plan to bring out the efficiency of the congregation in soul-saving.

This system will, in the course of time, supplant the old revival meeting. Now if this system is working so well among the white brethren, why would it not work to some extent among us? Would it not be well for us to give it a real practical trial?

To carry out the system as planned, classes should be organized to study the work and pray for its success. A booklet can be obtained from the Kansas Christian Missionary Society, Topeka Kansas at five cents per copy.

The workers should meet once a week for six weeks to plan, study and pray for the campaign. The writer used the regular prayer meeting evening last year for the study and preparation for the campaign. This year we shall do the same thing. But we will not attempt to have just a selected few do the work, we shall attempt to make the effort the task of the whole church.

While the campaign carries with it the idea of home forces work, it would be well for some places to seek outside help to push the campaign to its climax. It would be well to hold service every night for one or two weeks leading up to Easter. If the home preacher is to do the preaching, the services should be made as attractive as possible. A good soloist would be an incentive at such a time. Also a stenographic might be obtained to illustrate songs or sermons. One might be rented or borrowed and special slides touching on Easter rented from any stenographic company at a very reasonable price.

Brethren, let us enter into this campaign and build up the efficiency of our congregations and add to their numerical strength. It will be well if all who will enter the campaign will do so that it thru the Plea. Brethren, let us hear from you.

C. E. Craggett

Dale, South Carolina.

‘Somebody made a loving gift. Cheerfully tried a lead to lift, Somebody told the love of Christ. Told how his will was sacrificed. Was that somebody you? Was that somebody you?’

Christmas time is the time of joyous giving. New year is the time of loving wishing. Therefore how we give, not what we give, tells the secret of our hearts; and how we spent our Lord’s birthday tells where we stand. With the thousand on the wrong side or the few on the Lord’s side, where the watchword is “Loyal forever.” For if we spent our time in selfish pleasure that would lead others away from the true meaning of the life of sacrifice that was open unto us, our time was vainly spent, but if we really tried some other lives to cheer, then it is well. Someone asked the question, how did you enjoy Christmas? Trying to do God’s service was my reply. Another asked how did you spend Christmas? Trying to make others happy was my reply. So did I, was the reply. But we thought of the posters that read, A dank will be given on Monday and Tuesday nights. Why were you not out on the Lord’s side to our Christmas tree? we asked of a prominent citizen and Sunday school worker. We were talking about it while you were going on, I was at the other last year, it was fine and I was told this one was better. But I tell you the only thing that interests the people now is war and money, yet the friends and children gave $2.50 for the Red Cross fund at our Christmas tree.

Christians read the lines at the head of this article, tell me was that somebody you?

A! Is it nothing to you that Africa walks in the night while Christian at home denies them the blessed Gospel light. Let me take up my work as an “Armurer” bearer for somebody did make a loving gift, somebody did try a lead to lift, Christmas tree found in our little Church to work for Christ and the little children, Mr. Henry Washington one of the Plea’s readers came in and helped, all day we toiled with our hearts aglow. For we toiled under the stars and stripes and as we worked we could but think God we were in America where we could work in “the names” for all that was true and good, happy in the thought of being able to do our bit for our God and our country. We can not describe the tree to you but we have taken a snap shot of it had you were interested and will send a dime to cover expenses of printing and postage we will send you one. (This is not to you who donated $1.00 in our July.) The Christmas gifts sent us were sent out, we have heard from three of the schools on the Islands. These children were made happy. One little tot from John Island, who spent Christmas at Dale was made happy by the head nachelles sent us and carried two packs of the cards to distribute. Mr. Stephen Taylor, one of our loyal friends brought in his guest from Charleston to see the tree who freely spoke of island beauty, so its fame has gone out to the city by the sea as well as to Savannah. The ties and beads brought out many expression of delight from three little girls whilst the boys wore their stick pins. Proudly we wish to thank Miss Leola Clark and Edith Alston who kindly sang several melodies for us. We regret the illness of little Teresa Lucas who is one of our loyal speakers at exercise. So closes another year.

We may not have always done the wisest thing but we have always done our best in what we believe was right, but our heavenly Father knows.

The following are the names of those who gave less than fifty cents to our rally, we thank all as they are white gifts from the least to the greatest. Those giving $0.35 were: Catherine Green, Philip Allen; those giving $0.30: John Green, Mrs. E. Simmons, Sam Mitchell, Isabel Murray, Fred Blue; Tom Floyd, H. B. Dorman, Josh Mickie, Lizzie Subryan, Ben Simmons, Frank Johnson, B. O. Legare, C. B. Grayson, Mrs. Coakley, Mrs. Anna Wisc, Marion Albright, Abram Coakley, Joseph Albright and Prof. J. E. Banton gave $0.40 each. Those giving below twenty five cents were: Mrs. Cherry, 15c; Misses Flos and Fern Jackson each 17c; Joe Blue 15c; Muriel Jackson, 13c; Rev. Tulbert, 10c; Ed Simmons, Fred Fraser, 5c; Myers Bc; I. Green, 10c. For Christmas tree, cash, $1.00, Joe Blue, $0.50; John Grayson, 20 cents; Frank Johnson, 10 cents. Collection $2.46.

Yours in the work,

Edwin F. Jack, (Sr.)
The Hiram House
Delivered at the Second Annual Oratorical Contest of the Girls’ Social Service Club
Southern Christian Institute
By Miss Cynthia Wright.

The Hiram House is a social settlement house, situated in the Italian, Jewish, and Colored District of Cleveland, Ohio. It was founded in April 1896 by a group of college students who were anxious to give to this part of the city better social conditions. The first temporary quarters were a rented house at the corner of Hanover and Washington Streets. For the purpose of studying more carefully the need of a humanitarian work and determining upon a permanent location, after two months they decided that the best place for the work would be at Orange Street. The first group of residents consisted of seven persons, all of whom were college graduates and all were paid a salary. There were a number of people in the city who volunteered their services to help in the work. Mr. Geo. A. Bellamy, the present president of the executive committee, has played a very active part in the growth of the work.

As the work grew many difficulties confronted them. The landlord objected to having so many people visiting the place claiming that they were wearing the house out. Finally they secured a five-year lease and moved into new quarters. The work developed rapidly and expenses increased so much until the highest salary paid to anyone was thirty dollars per month. The ladies would go sometimes with only fifteen or twenty dollars of their salary. There was much interest, and sometimes to help those who needed it, they would give them a knowledge of plain sewing. The women and girls became so interested in the work and the girls were employed for this work, not only to teach them the right way, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking. A cottage was purchased and furnished in order that they might learn to care for the home in the right way. In view of the fact that their needs were all different some of the workers would call at their homes and study the conditions so as to be able to adjust the lessons to their needs. Later a sewing and cooking class was established to teach them the composition of food and how to prepare it and to give them a knowledge of plain sewing. The women and girls became so interested in the work and it developed so rapidly until an instructor was employed to give her whole time to the working of the girls and women’s club was not a separate department. But in 1922 a special teacher was employed for this work, not only to teach them the right way, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking. The women and girls became so interested in the work and the girls were employed for this work, not only to teach them the right way, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking. The women and girls became so interested in the work and the girls were employed for this work, not only to teach them the right way, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking.

Another important phase of the work is the neighborhood visiting. In the earlier years of the Hiram House there was no neighborhood visiting, but each student was a visitor. At this time the work was small but as the work multiplied and became more complex, the residents found it necessary to visit the neighborhood. In 1907 a visiting department was established. The visitors act as a connecting link between the settlement and the homes. This department was not created to relieve the residents of the responsibility of visiting but to help them so that the settlement and the neighborhood might know each other better. During the past years 6,000 visits have been made. The purpose of the visits is for various reasons, sometimes to help them secure employment, sometimes to carry flowers to brighten the home and sometimes to help those who need special attention and encouragement because of wrong living. The visitor has in many instances broken up bad gangs and helped them in a better life.

As more children were enrolled it became necessary to have a summer camp where the children could go and spend their summer vacations. In the earlier years they could have only a few children in the camp, but as they grew larger they could see the need of having larger playgrounds and another beautiful woodsy farmland near the school was purchased. This was a good location with good play, rounds and other recreation which developed their minds instead of going to places where vice and crime is suggested. In connection with the club the boy scouts movement has been organized and has helped the boys to form true foundation principles. Volunteer service has played a large part in the success of the club in taking as a big brother some young boys. One man has charge of all the work for boys and men at the settlement and in the neighborhood. This includes the games and classes.

During the first five years of Hiram House the girls’ and women’s club was not a separate department. But in 1902 a special teacher was employed for this work, not only to teach the women and girls the art of good home making, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking. The women and girls became so interested in the work and the girls were employed for this work, not only to teach them the right way, but also to teach them those things which they need to know for self protection and to furnish them with the kind of recreation so they would not have to depend upon moving pictures and cheap theaters where all kinds of vices are lurking.

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THE GOSPEL PLEA

SWEET POTATOES FLOUR No. 2.

is exactly the same as No. 1 except that it is not so fine and works well with meal, coarse flours, puddings, pies, custard, etc.

SWEET POTATOES FLOUR No. 3.

is identical with flour No. 1 except that the sugar and starch have been removed, leaving a beautiful flour with practically neither taste nor smell.

SWEET POTATO FLOUR No. 4.

is the same as No. 3 except coarser. Both may be used the same as Nos. 1 & 2. Foodstuffs made from Nos. 3 & 4 will, no doubt, be attractive to persons suffering from diabetes.

At present none of these flours are on the market, but they are easily made and so valuable that I am sure millers will accommodate us in this particular.

Household Recipes.

SWEET POTATO BREAD

TAKES:
1 cup finely mashed sweet potatoes.
2 tablespoons warm water.
1 teaspoon salt.
2 cups flour.
1/2 teaspoon baking powder.

Mix and pour a little water enough to make a soft dough. Roll out lightly; cut with a biscuit cutter; bake in quick oven.

SWEET POTATO BISCUIT No. 2 (EXTRA FINE)

Take:
1 cupful mashed sweet potatoes, 1 cupful flour, 4 teaspoon baking powder, 1 teaspoon salt, 2 tablespoons baking powder.

Mix together the sifted mashed sweet potatoes, 1 cupful flour, 4 teaspoon baking powder, 1 teaspoon salt, 2 tablespoons baking powder.

SWEET POTATO BREAD (BAKER'S METHOD)

This recipe was given me by Mr. J. M. Colter, who is in charge of the Institute's bakery.

Take:
1 barrel of flour (70 pounds), 30 pounds of finely mashed sweet potatoes, 40 pounds of water, 1/4 pounds salt, 1 pound sugar, 1 pound lard, 1 pound compressed yeast.

Every other operation is exactly the same as for bread or rolls made from all wheat flour.

Mr. W. T. Shehee, Steward of the Boarding Department, says, it is not only giving universal satisfaction, but is preferred by many to bread or rolls made from all wheat flour.

G. W. Carver,
Director Dept. of Research and Experiment Station.
HELPFUL
To All

The Measure of Men.

If we will recount those nations of the past whom we revere, we will find that in every instance we revere them for something they did for mankind; and, though they had almost unsurmountable obstacles to overcome, we have almost forgotten that. These people are measured by the contributions they have made to the world’s advancement. The Apostle Paul on one occasion felt himself called upon to recount his sufferings in order that he might show them that he was not influenced by a desire of ease. He said, “Are they ministers of Christ? (I speak as one beside himself) 1 more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times I received forty stripes save once. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeys often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, there is that which presseth upon me daily, anxiety for all the churches.”

Who can recount such a record for the cause of human progress as he here recounts? and yet the Apostle Paul is not known by these. If after he suffered all these things he had organized a Sinn Fein society to meet persecution with malice and unforgiveness, we would never know there lived a man by the name of Saul. He has enshrined his name in unperishable fame in the hearts of men because he strove to lift them up. If the Irish nation could produce one Paul who would labor as unceasingly to lift up the English lords whom they accuse of abusing them as Paul labored to lift up those who abused him, the Irish nation would instantly become great for all time to come. But they have taken the opposite course and have given vent to more malicious conduct than we have found anywhere else among any people; and the Irish are fast erasing themselves from the pages of history.

He who complains very much about his hardships reveals thereby that he is not familiar with the laws of human advancement. Isaiah, centuries before the coming of Christ, revealed the law when he said, “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” When Christ came he said, “If any man would come after me let him take up his cross and follow me.”

The Negro is getting his first lesson in the primary experience of Christian workers. Much bitter feeling and often persecution and occasionally frightfulness is shown to him. This is due to the following causes, (1) because he occasionally commits a dastardly crime, (2) because there is a real race hatred, and (3) because of the lack of Christianity in the hearts of our people. But when we analyze these carefully we find that they are all due to lack of Christian development. He who commits an heinous crime is a reverend. That is, he has reverted to the barbarian type from whence his ancestors came. He speaks as a barbarian, he thought as a barbarian. The crime was sure to follow. When the white people flew into a mob they reverted to the type of their pagan ancestors in Germany and the lynching bee was a place where barbarism and paganism held high carnival.

Now when we see such things there is no use to complain and lament and then get bitter. What we see are symptoms of a state and we should never quarrel with symptoms. A physician does not quarrel with his patient for having fever. He hunts for the cause and seeks to cure the cause that made the fever. Every lynching and burning is a symptom of a dangerous disease that can be cured only by some one taking stripes upon his back as Christ and Paul did.

Then let us be physicians for a little while and let us see if we can diagnose the disease and then prescribe for it. Our crimes and lynchings are symptoms of “revertentitus.” Here are men who have reverted to the barbarian and pagan types. What can we do for it? This is a disease that is incurable. All we can do is to quarantine the cases as much as possible from the children. We must put the children, white and colored, into good Sunday schools and we must make good day schools for them and we must train them up so as to throw off the germ of “revertentitus.”

Frankly, we need a few white and a few Negro Apostle Pauls who will bare their backs to stripes that these people may be healed of the epidemic of “revertentitus.” It will be no easier than it was in Paul’s day but it is a necessary work and we must up and at it.

The first step must be to create better Sunday schools and churches where the children can be trained for Christian service. This must be a combined work. Negroes and whites must work together.

The second step is to remove the heathen and pagan temples from our midst. You say you did not know we had heathen and pagan temples in our midst? Well let us name them, then.

(1) The temple of mammon. Here is where man worships money-making by reprehensible means. We call it saloon, but it is the temple of mammon where appe- tite is made a commodity of commerce. America has about decided to put this away and it is high time, for it is a wnder we have been able to make any progress at all with it in our midst.

(2) The temple of Ashteroth. The segregated districts of our cities are the identical things that Gideon and Joshua fought so hard against. It is a wonder that we made any progress at all with that here. When a majority of our young men worshipped at her altar before they began their sons and daughters, which was a perfect culture of the germ of “revertentitus,” we had tremendous difficulties in our way.

(3) The Harem of Sargon. The concubine going on in our day is a remnant of the ancient heathen and pagan concubine. Some of our men who think they are smart enough to fool their fellows do not stop to think they are doing just what the old heathen and pagan chiefs did; and it is a perfect source of infection of the germ of “revertentitus.”

(Continued on page 2, 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 a second class matter at the Post Office at Edwards, Mississippi.

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Number 338

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 340, you have 2 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, FEBRUARY 23, 1918.

Personal and Editorials.

—J. H. Johnson of Willis, Virginia, in sending his apportionment for the Sunday school adds: “Doublese by this time you have given me out. I am sorry I am so late with my little mite, but you don’t know how hard it is to get a little money in back here in these mountains. It is hard times with the Negro here. I hope you will appreciate what I have done.”

— THE MEASURE OF MEN.

Continued from page 1

We are not mentioning these things to complain. We are just diagnosing the disease. We know what it will take to cure it and we are ready for our share of the work. We are not going to expect President Wilson or Secretary Baker to cure it. We know what the treatment must be. How many will be ready to be Apostle Paul with us to work a cure?

TENNESSEE.

Savannah.

QUARTERLY REPORT

Churches visited..............6
Revival meetings...............2
Miles traveled..................1342
Additions..............1

Serpems..........................63
Letters written..................173
Paid out on R. R..............$24.10
Paid for board..................24.00
Raised for charity..............15.00
Education.........................5.00
Paid Elder A. W. Davis holding meeting...75.66
Paid Petter Dunson................5.10
Money raised for minister at Jellico...4.37
Life in treasury..................22
Money raised at Johnson City for Bristol Church...........2.65
Left in church Treasury at Huckleberry springs............6.1
Money raised for public school at Savannah..................4.15
Paid and for music Savannah.......3.25
Wood, Gasoline Janitor............7.00
Paid on church note.............47.50
Money received for personal use from state..................$88.05
Money raised for all purposes during the quarter one............$263.56
During the quarter one stone brought for Savannah church cost....14.50
Bought Organ for Savannah Church.

The work is going Smoothly in Tennessee. Although the bad weather has hindered the progress some, but we expect to meet our educational obligations, just as soon as the weather fairs up so we can get to work.

I am sincerely yours in the Masters cause,

W. P. Martin,
State Evangelist.

NOTICE.

A Pastor Wanted.

College Avenue Christian Church, Savannah, Tennessee, and the Christian Church at Holtsville, Tennessee will call a pastor. It is preferable that one man pastor both churches. His pastoral work will begin August the first 1918.

These churches desire an active, all-around man, well qualified and a Christian gentleman. Good salary.

For further information address,

W. P. Martin, State Evangelist.

SAVANNAH, TENNESSEE.

Hawkins.

To the Sunday School in Texas:

The Loving Cup contest has been extended to the last Sunday in April.

I wish to ask this question to the Bible schools in Texas what is the matter with you? I note in the last report that only 39 cents have been sent in from Texas on our apportionment.

Bible schools, shall we fail to raise that $77.00 dollars and enough more to get that Loving Cup? Shall I answer for you? Well no I will let you answer by sending in your money by the first of April. Bible schools, we should not fail short of $250.00 for the Sunday school fund. You see the apportionment alone will not make the cup come our way. But we have got to go over that enough to over proportion the rest of the States in order to win the prize.

Schools, Paul fought to win a prize, “the crown of life” and if we are to win a crown of life we have got to fight as Paul.

For heaven’s sake, schools, do not fail in this race. Let me hear from you. Let every school send $5.00 or more. Not later than April 1st.

Elder Harry G. Smith, Evangelist of Texas.

A word to the Alumni Association of the S. C. I.:

Commencement will be on hand in a few weeks. And I want to say to you in order for me to get our program in shape and secure a place in the great commencement program, each member who expects to attend the commencement will please write me at once. Of all the years of life of the association we want to make this one mean a lot. So do not delay a moment but write today. I want every member possible to be on the ground this year. Please, those who write that you will be on hand, be sure you have looked carefully into the matter and are sure you mean to be on hand. As soon as I can best from you and know who is coming I will get the program in shape and let you know what is expected of you. These are times when we must be up and about our Father’s business.

Our church work here is to be put on a higher level. The home base must look
up to bigger things. A larger church vision must be brought to our churches here at home. Our work is not strong as it should be. Our schools are not all they should be. It is therefore up to those of us who have caught larger vision of service and better church organization to get together and plan bigger things for the kingdom. Africa with her millions is to be led to Jesus. We are to have a part in this great task. I am told that on the Congo each ten native Christians support a native evangelist. This is surely a great thing. But does not this shame us? Most surely it does.

Fellow associates, hear me. Cannot each of us support a worker for labor and make it permanent if you have caught enough of the vision of that hero who gave his life that our brothers might be able to work? Indeed there is not a one of us but can give twenty five dollars annually and make it permanent if you have caught enough of the vision of that hero who gave his life that our brothers might be brought to the light of Christ.

Let me hear from you for I want to meet you at the S. C. I. once more for we do not meet there any more this side of the river.

May God bless, keep and guide you in all your ways, thru Jesus Christ our Lord.

H. G. Smith—Evangelist.

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C. W. B. M. Work.
Topeka, Kan., 2nd church, C. E. Craggott........ $3.30
Tomsboro, Ga., C. E. Edwards....................... 2.00
Emporia, Kan., Mrs. G. Rossel....................... 3.25
Kers, Ark., Pea Ridge, Mrs. Louise Mitchell...... 10.67
Summerfield, Fla., Galliee. 
From C. W. B. M. ................... 2.07
From Church ................................ 1.00
From both ................................ 3.07
Total this time .......................... 28.19
Total this year ......................... 212.92

SOUTHERN CHRISTIAN INSTITUTE.
Edwards, Miss. M. H. Jones ...................... 50.00
Eastman, Ga., M. Summers ....................... 5.00
Total this time .......................... 5.50
Total this year .......................... 198.50

ALABAMA CHRISTIAN INSTITUTE.
Naftel, Ala., J. W. Watkins ....................... 5.00
Total this year .......................... 102.20

SUNDAY SCHOOL WORK.
Topeka, Kan., C. E. Craggott ................... 8.20
Summerfield, Flta., C. J. Bolling ................ 1.00
Lum, Ala., Union Point, McKinley Jackson .......... 4.00
Total this time .......................... 7.70
Total this year .......................... 172.54

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PIEDMONT CHRISTIAN INSTITUTE.
Martinsville, Va., church, school and friends ........ 362.30
Total this year .......................... 179.30

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FUND STATEMENT.
C. W. B. M. ................................ 212.92
P. C. I. ...................................... 179.30
S. S. ......................................... 166.54
T. C. I. ....................................... 150.52
J. C. I. ......................................... 136.50
S. C. I. ......................................... 126.50
A. C. I. ......................................... 103.20
C. C. I. ......................................... 10.00
Africa .......................................... 2.10
Total this year .......................... 1136.20
Total in Jubilee Fund ........................ 12922.61
Amount yet needed ......................... 7677.39

At the rally at Martinsville, Virginia they gave as follows: Each $6.00, Flov Mae Johnson; each $5.00, James H. Thomas, Roberta Carr, C. A. Berry; each $3.00, Margaret N. Thomas; each $2.50, Henry Mitchell; each $1.75, Abs Mitchell; each $1.50, Helen Christian; each $1.25, Thomas N. Walker, W. E. Clayton; each $1.00, Peter Dilgard; each $1.00, Lillene Wart, Evelyn Lindsay, Hattie Howard, Georgia Peters, Mabel Scales, Daisy Golden, Junius Scales, Bossie Baker, Willie Mitchell, Lee Wooden, Ruth Baker, McKinlay Starling, Adie Walker, Sam Panll, Howard Turner, Mae L. Baker, Jessie Penn, C. Glady Minor, Celia Redd; each $75, Cordelia Hayes, Dora Stevens, America Harrison; each $50, Howard Harrison, Marie Scales, Mary Preston, Sam Harris, Coora M. Harrison, Important Davis, Ruth E. Thomas, Josephine McField, Clara Prillaman, Hillard Thomas; each $25, Bonnie Hobson, Mary Cobb, Daisy Jones, Annie Foster, Bessie Caxelary, Lucie Hobson, Letha Mitchell, Norwood Claiborne.

Those that have contributed have done well. Almost all met their apportionment and some went way over the top. But it is discouraging that not a tenth of the churches and Sunday schools have yet reported. Many write that they are yet at it and will soon report. A good many went over the Sunday schools before Thanksgiving, thinking they would have it later but the bad weather came and they have not gotten to it. Brethren, you must not let this go by.

Very truly, J. B. Lehman.

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Call for the Observance of the Universal Day of Prayer for Students.

The universities of all lands are now sharing, as never before, the common lot of their countrymen; everywhere the undergraduates have given their lives with glorifying enthusiasm which befits the noblest traditions of the ancient seats of learning and which has planted these ideals in the educational foundations of the younger Western World. The sacrifices of these students and professors are not greater than those less favored; and yet, beside having their full share in the common atonement of comfort, the common grief, the common danger of the nation, many have seen arduous years, so apparently for naught and the fruitful investigations of peace turn to the perfection of engineering. The college hall is a hospital, the laboratory is a testing ground. Never before have students so translated academic proposition into grim action. Thousands of undergraduates are dead; thousands can never attend lectures again.

But the universities are not stagnant pools; they are living streams and new generations with vigor diminished are coming into them. The boys and girls now in the schools are the hope of the universities; they too are the hope of the Student Christian Movements. They must be enlisted in the great task of making the universities the central centers of pure religion, for the leadership will pass to them.

They are in grave peril. Laxness of discipline follows in the train of war. There is a weakening of moral fibre and a lowering of standards of conduct unmistakably apparent. The supervision of youth is diminished and the high emotional tension reacts on them unfavorably.

Regarding this period as a time of opportunity, as well as of danger, the officers of the World's Student Christian Federation appoint Sunday, February 24, 1918 as the Universal Day of Prayer for Students and calls upon Christians everywhere to join in prayer that God will lead the youth in the schools and the students in the universities into the paths of Christ-like power, toward unified ambitions, and out into large opportunities for the service of men.

Let us pray for the Student Christian Movements that in spite of their contracted resources and reduced opportunities they may carry forward the work of helping the students of the world to become true Christian leaders among their brethren. To this end the Committee urgently requests the clergy, editors, and other leaders of opinion to press the claims of the student communities upon the thoughtful and prayerful attention of the Church of Christ.

On behalf of the General Committee of the World's Student Christian Federation.

Karl Farm, Chairman.

John R. Morey, General Secretary.

November 10, 1917.
CHRISTIAN

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon Earth,
God be merciful unto us, and bless us;
Thro' through Jesus Christ our Lord,

Among the Woman's Missionary Societies.

Are you planning to observe Easter week of prayer? Do you know our National aims for the five years campaign? Let us work while it is day remembering "The night cometh." Very truly,

Rosa V. Brown - National Field Worker - C.W.B.M.

Birmingham, Alabama.

Dear Co-workers:

I want to thank you for the good letters which have come to my desk from time to time showing growth and development in the Master's work. From Xenia Ohio, Sister Serena Booth sends a good message and order for the Missionary library. From Miss Texas and Arkansas and others States letters rich in faith and good works have come.

We especially want to commend the Missionary Societies that are planning among their members to Farm for God, planting a row of cotton or corn to be set apart definitely for the Lord's work. Could we not all do this for our Master, who gave His life for us? We trust many others will send for the Missionary Library. We desire to announce through the "Gospel Plea" that at our next National Convention a beautiful banner will be awarded to the state making the most progress in the work of our beloved Christian Woman's Board of Missions. This banner to be held by the banner society in that State. If your Society has not reported to me will you not do so at once. I am thinking of and praying for you each one. This morning while keeping the "morning watch" these words (my prayer in your) impressed themselves upon me and this I pray, that your love may abound in you more and more in knowledge and in all judgment.

Birdie Farrar Omer

Program for the C. W. B. M.

DISTRICT MEETING. MARCH 23, 1918.

Which will convene at Pearidge, near Kerr, Arkansas.

11 A.M. Devotionals...by Mrs. Bell Matlock

Bible Reading in concert.

Song...

Paper...How may one be an example in Christian work...Minnie Guydon.

Paper...Are we doing enough?... Mrs. Louise Mitchell.

Paper...What your money will do... Mrs. Ida Hervey.

Adress...What can we hope for if the church stands still...Rev. Shield.

Paper...The task before us...Mrs. Bell Matlock.

Institute of methods...By the organ-... Mrs. Sarah Bostick.

A response will be given after each paper.

Short addresses...by Visiting Friends.

Report...Of Your Work...by Delegates.

Every auxiliary is expected to collect the 10ct. per member and send it to this meeting.

We ask every president and secretary to be at this meeting.

Please don't forget the date.

Committee...Mrs. B. Matlock.

S. Bostick

Miss M. Bradley.

MISSISSIPPI.

Port Gibson.

Mrs. Sarah S. Blackburn.

Dear Readers:--

it has been some time since you have heard from me thru the PLEA. And I must say that I am truly glad to be able and up again in the Master's work. I have been under treatment of the doctor since October 28, 1917. The Lord has been good to me. I thank Him from whence all blessings flow:

For the prayers of my friends in my behalf in pain and sorrow, for the friends who visited, helped and cheered me, for the consoling letters received from friends, yes, for Mrs. Robinson who cared for me at her home as a mother. When time came that I had to go to the infirmary she went with me as a mother.

Mrs. C. B. Robinson is a member of the Methodist church. I was made to feel at home so much at home at Mrs. Robinson's home. They did all they could for me. May God ever bless them and all my friends who were so nice to me in time of need. I only hope to do something in return for each of you.

Now Co-worker, we have ended the year 1917 and have entered into the year
of 1918. We cannot but thank the Lord for the cold, sleet and rain. Yes for the sunshine and the rain: For the days of smiles and tears.

We hope to start out with new zeal in the Master’s work this year.

I hope the president of each auxiliary will let us hear from you thru the Plea. Let us strive to do more this year. The Bible teaches us to “Be thou faithful unto death” then we will receive the Crown of Life.

Yours for larger service,
Sarah S. Blackburn
State Organizer.

Christian Education

Southern Christian Institute

Spring is on us. The garden is going in. Are you reading the items from the Food Administrator? And are you following his instructions? If ever the time people need to raise chickens and raise a good garden, it is now.

Prof. Olin and three of our college boys went to Jackson Thursday to have their medical examination for military service.

Mr. Stephen Coleman has come to work in the printing office until he is called to the camp.

From the Banks
of the
Old Kentucky

No! I Didn’t. Well, that might be so, too, but some how I couldn’t see it that way. Some symptoms of attrition developed. One would not mind that, if he had time to operate the lubricator. I have tried to serve at points most strategic. Vaselinating between the “upper and nether stone,” “seeing how they do,” cheering the brethren along the way and “Sisterin’” now and then is in the line of an old “EX.” Professor J.J. Green, principal of Public school at Lancaster, will serve Lexington for the present, if all goes well.

He’s a “Long, tall, brown-skin-man” Teacher now, but he’s never laid his Bible down. There are indeed some splendid talent, splendid people and an exceedingly good church house in Lexington.

They have some debt, but they have “A mind to work”. We served them happily through December, and have been all January getting away. Just keep going back to “Tell ‘em good bye”. We shall serve here at the Old stand for a season.

When old Sol drives old Boreas away, I hope to pull some more ropes, as well as keep the mill grinding at home.

Brother C. E. Graggert of Kansas was kind enough to send me a copy of their state Minutes. I shall send him one in exchange. The states are shaking hands now and will soon be rubbing elbows and one great stream of fellowship, like some great Gulf stream will flow thru the whole Brotherhood. Indeed we took some steps to that end at Nashville last September. And then some more at Kansas, but just wait till we get back to Nashville with Brother Preston Taylor next September.

Some of the traveling ministers cannot get to their “Points” this winter. Their people will have to “ruminating till the embargo is lifted.

Now that our State Convention has been by consent moved from far off Paducah, to nearby Millersburg, we will expect another heavy attendance.

If this icy spell ever “Breaks up” we’ll get ready for the next cold spell and will never play the improvident grasshopper again. We’re not going to picnics, ceremonies nor fairs till we fill our coal houses, wood-yards and ets. And it shall come to pass that none shall say to another “Lend us coal or give us to eat.” For they all shall have to “ruminating till the embargo is lifted.”

C.H. Dicerksen
Nicholasville, Ky.

Among the Bible Schools

Which is YOUR Choice?

Every Christian, once in a while, should take an inventory of his stock on hand. If he used to attend the Bible school all preaching services, the missionary meetings, and even the prayer-meetings twice a month at least; there was some constraining power that led him in this. Was it the love of Christ? Why does it no longer direct your activities? What foreign body has come between you and the light of His continuance, casting as it were its shadow upon your very soul? He has said “Let your light shine!” why did you let it go out?” He takes you into the Garden to watch, why sleep, while He prays?

I believe it is possible for one to almost make himself believe that he is right when he is really wrong. To be dishonest with one’s self is the very seme of dishonesty; for in the last analysis, it is to be dishonest with his family, his fellowmen and his God.

When a man makes himself believe that he can be a follower of Christ, and yet do nothing to help Christ save the world from sin and its consequences, he is, in my mind, practicing the worst kind of deception.

Did you ever try to locate yourself in God’s great plan of bringing mankind under the influence of the Cross of His Son?

“The cross it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy.
And sweetens every bitter cup.
It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes all terrors from the grave,
And gilds the bed of death with light.
The balm of life, the cure of woe,
The measure and the pledge of love; ‘Tis all that sinners want below.
’Tis all that angels know above.”

One is never larger than the circle in which he lives. The man whose circle only takes for his home church is narrowed down as small as selfishness can make him. The one who looks out from his own church and sees the needs of the whole community, lives in a larger circle than the first referred to, but if his vision stops there he is yet smaller than heaven intends him to be. In rural church where preaching was once per month, the Sunday school workers had planned their Bible school rally on the day appointed by the A. C. M. S. this certain day fell on the pastor’s Sunday; on consulting the officers of the church the workers were granted permission to hold their rally on Sunday night, but when the good shepherd was thus informed, he reprimanded his officers for being so weak as to turn away from the preaching of the gospel to a missionary program. We some time forget that the Commission says in Matt. 28th, “Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you even to the end of the world!” This teaching may be given in the form of a sermon, or in the rendering of a missionary program. The people must know about the great field both Home and Foreign. If we ministers fail to teach our congregations from the pulpit they must be taught from the pew, by the Bible school teacher. If I can only see the needs of my home or community my vision becomes so eclipsed until I cannot see them clearly.
I believe we should have peculiar state pride, but our vision of service must reach beyond state line. We must be able to see the great need of the country in which we live. Individuality must give way to universality; localism must give way to nationalism. When we asked you to help raise $1,000 to extend Bible school work in America we were neither borrowing nor begging; we are asking you to do your share in the common task of the church. We believe that you are too large to be confined to your home church circle. One’s vision may be determined by his elevation; if we have risen to the heights of Calvary, we see beyond national borders. “We know that the whole creation is groaning together in the pain of childbirth until this hour”. Find your circle; Home church circle, Community circle, State circle, U. S. circle and the World circle. Which is your circle?

God makes room large enough in heart for the task, grant us strength for the burden and breaks the fetters of selfishness that we may move out into the larger circle of life; then shall we serve Thee and mankind.

P. H. Moss,
Field Secretary of N. B. S.

OHIO
Chillicothe,

CAMP SHERMAN

A personal letter from J. M. Martin, former S. C. I. student, now a volunteer with the Engineers’ Reserve Corps at Camp Sherman. Negroes of U. S. A., the very that of our choicest young manhood being imperiled should keep our patriotism at the boiling-over mark. It should call your attention to the call to Universal Day of Prayer for Students, of which we will say more on page 3. — Editor.

Dear Classmate:

As I have a few leisure moments I’ll pen you a few lines to let you know that I’m thinking of you.

This leaves me fine and dandy hoping this will find you the same. I often think of you at the S. C. I.

I suppose you are anxious to know how I like soldiering. I can say for the short time I have been in military service I like it fine. Military service requires attention and obedience. Observing these two elements an individual will get along nicely. Otherwise he will catch it.

I wish you could be up here in Ohio with us engineers and help us make a record for ourselves. The white engineers have already gone to France. The possibilities are that we colored engineers will be going about April. I took out a five thousand dollar Government insurance a few days ago.

I have my ride now. I’m getting to I can go thru the manual of arms without an error and with a little style too.

This is a real school. We take short hikes just about six miles. We get back about nine o’clock and drill on the field about two hours. The rest of the period before dinner is spent in physical exercise and singing. You had better come and help sing the bass to our National hymn and some of our good songs.

After dinner we have bayonet drill. One of these on the end of a rifle looks dangerous.

How would you like to know how to build a bridge without a nail? Believe me it is worth knowing. We constructed one yesterday at the barracks ninety feet long.

Classmate. I’m away from the S. C. I. but I’m doing my very best to live up to the high ideals that have been held up to me there. It is encouraging to know however, that the Y. M. C. A. which is a home for soldiers is holding up her high ideals to the soldiers here at Camp Sherman. I’m taking part in the Bible school and preaching services at the “Y” every Sunday. This of course makes me think of the S. C. I.

How are you getting along in school? I suppose you remember this motto: “Do not give up but press forward”. I hope to come back to school some day if no bad luck befalls me and continue my education.

If you were up here you certainly would experience some cold weather. The weather doesn’t bother me. I am well-protected. I am going to send you one of my photos before very long.

Give my best regards to all the boys. I’m going to sit down soon and write to all the boys.

Your Classmate,
John M. Martin.

Pastoral Work

Dear Editor of the Gospel Plea:-

I am to write of my own experience and in this, I know of nothing which has been of more benefit than the beginning. To start right is a long way toward success. The starting place for a Christian minister is clearly seen. But the start itself is singular and singular. It is evident that the man who is to be Christ’s disciple and minister must begin with him.

The enlisting makes the teacher and the soldiers. There may be a long preparatory work and a long service afterwards. Up to the set of enlistment he is free. After that he is under orders. The minister’s life does not begin with him. Our Lord’s teaching is explicit: “Ye did not choose me, but I chose you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask of the Father in my name shall may give it me.”

The fishermen of Galilee did not offer themselves to Christ. He found them and said “Follow me. Ye shall be my witnesses, both in Jerusalem and unto the uttermost parts of the earth.” They must know him in order to be his witness. Then also, “Go ye therefore and make disciples of all nations.” They must know him and be devoted to him that they may win men to discipleship. The service will demand all their strength and patience and they must bow themselves in allegiance to him, if they are to carry forward his work. They must have his spirit and the continual inspiration of his presence Men may be teachers of other things and have no thought of him.

The minister is to teach that which he has received from him and to do it in his name. His work is then laid out in advance and with it is the assurance of ability.

First he is charged to preach the word. That is a minister’s business. A dispensation is committed to him. It is not his own notion and fancies that he is to preach, but the pure plain word of God; and he must not corrupt it. He must speak in Christ; 2 Cor. 2:17. “For we are not as many which corrupt the word of God, but as of sincerity. But as of God, in the sight of God speak we in Christ.

(2) It must be his to urge what he preaches and to press it with all earnestness upon his hearers, “Be instant in season, out of season, reprove, rebuke, exhort;” that is do this work with all fervence of spirit. Call upon those under thy charge to take heed of sin to do their duty. Call upon them to repent and believe and be baptized and live a holy life. And this is both “in season and out of season”. In season; that is, when they are at leisure to hear thee. When some special opportunity offers itself of speaking to them with advantage. And in the morning we must sow our seed and in the evening not withhold our hand. We must do it in season that is, let slip no opportunity; and do it out of season. That is we must not shift off the duty under pretence that it is out of season.

(3) He must tell people of their faults, Reprove them, rebuke them, convince wicked people of the evil danger of their wicked
A Duty and a Privilege

To the readers of the Gospel Plea:

We are now living in the most crucial period of world's history and if there ever was a time when the 'Gospel Minister' who can be 'styled as the "Watchman" upon the wall (Isa. 21:11-12) should speak out and give the people the proper warning and the correct information it is now.

I know some people will say that they are tired of hearing so many sermons on the war and wish that the preachers would preach the gospel and say nothing about the war. Brother, hear me. The war is on, three-fourths of the world is now in war and this is no time for the preacher to keep silent. Let him preach about the war and inform the people what they should do to help the Allies win and bring about worldwide democracy. This is gospel, you may not understand it now but you will understand it better by and by.

The preacher is the only recognized leader of the Negro race. The race has no man that they will follow, listen to, and obey like they will the preacher. Therefore, it becomes the duty of, as well a privilege, for the preacher to inform the Negro what he should do to help win the war. I know some will say that the Negro has nothing to fight for. This is not his country and he has no "Flag," but hear me brother, you are an American citizen. This is your country and the flag of this country is your flag. "Old Glory" is just as much our flag as it is the white man's flag and I expect to follow it wherever it goes, on the land or sea. If it goes to Germany I will follow it, if commanded, and will get everybody else to do the same. We are today in a crisis. A world war races. America and her allies are standing in the breach to stay the selfish march of autocracy and make the world free. It is an unselfish war on America's part. We are asking nothing for ourselves but the right of free men and the privilege of serving humanity. To this end we are giving ourselves, our powers, our resources. Many sacrifices have already been made and many more may still be required of each one of us. Our boys are making the supreme sacrifice by offering themselves unreservedly on the altar of this service. It is for the rest of us to stand nobly and patriotically behind them, saying, "Go forward boys, we will not fail you," and put our words into action. All must conserve food. Some prepare special uniforms, some can buy Liberty Bonds and many more the War Saving Stamps, but we will have to eat everything off of our plates and leave nothing, and lick the plate in order to lick the stamp and lick the stamp, then lick the Kaiser. Some of us may be able only to stand and cheer others on to service, while about six millions more fortunate ones can serve their country just as efficiently and patriotically as the soldiers at the front by paying tax on their income required by the new War Revenue Act, tax being paid on $1,000 or more by single men and $2,000 or more by married men. Whatever services may be ours, no one is worthy of the name of American Citizens or of the protection of our great government who fails to stand true in this hour of testing. The eyes of our God and of humanity today and of future ages are upon us; we dare not, we will not fail to meet their approving smiles. The Negro stands unique among the races of the world in offering himself unselfishly without remuneration, for the good of humanity. The supreme service that we can offer is that rendered unselfishly for the good of others. It brings the sweetest and most soul-stirring joy. He who has not tasted the joy has missed the sweetest thrill of satisfaction that this life affords.

R. L. Peters,

Winston-Salem, N. C.

Editor of the Plea:

I write something concerning kind words to help our girls and boys. The new year is well on its way and each day passes by so rapidly that it will soon lose its freshness and newness like a pair of gloves that makes their appearance at Christmas time. No doubt many of our boys and girls have made up their minds to live better, to do all the good they can and perhaps wrote down some good resolutions in a small book to see if they cannot make the brand new year the very best of their lives.

I have thought of one thing that would help the boys and girls this new year to make life better for themselves and better for all those with whom they meet. It is this, a kind word, a kind word spoken just in time will brighten the way for any one. Big people need them, old men and women and them and I think little boys and girls need kind words too. Sadness and sorrow are creeping into many homes. You can help brighten the world by kind words. Kind words heal broken spirits and many times they are just what is to help a person along the way. Let us see what we can do this new year in the line of cheering others by speaking words of kindness.

May God help us to so live the life that we will not hear the voice saying, "depart from me ye workers of iniquity, I made you but I know you not." But let us live we can hear, "come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world.”

Pray for me readers that I may live the life of a Christian.

Yours in Christ,

Selphronia Lampkins.
U. S. Food Administration.

WASHINGTON, D. C.

The United States Food Administration plans for 1918,—Wheatless days Monday and Wednesday; wheatless meals, one each day. Meatless day—Tuesday; meatless meals—one each day.

On porkless days no pork products, nor even lard, are to be used.

By carrying out the plans of the U. S. Food Administration, the people will use about one third less wheat and thus save 100,000,000 bushels, with one tenth less of beef, we can ship to Europe 45,000,000 lbs. per month; one fifth less of pork will enable us to ship 50,000,000 lbs. a month and the people of the U. S. will have enough to keep health and strength. The United States will export only the foodstuffs saved from our national consumption.

That the world may be free from German rule the housewife is urged to make Victory Bread, which consists of one-fifth less flour and in the place of the one-fifth flour use corn, rye or other wholesome substitutes. Bakers are not allowed to make bread of wheat flour alone but must make and sell the "Victory Bread." The hotels and restaurants are to make and serve "Victory Bread."

The U. S. Food Administration does not intend that you shall use less bread but asks you to use less wheat in your bread.

We must save a third of our usual wheat consumption to send to Europe.

The U. S. Food Administration depends upon the good will and patriotism of the Americans to make the slight sacrifice required to eat a little less of some things and more of other foods, so that you will not be hungry and at the same time will be able to help to conquer Germany, and so free the German people and make the world safe for the nations of the earth to rule themselves.

The U. S. Food Administration has but one police force, in its voluntary food conservation campaign, the American woman, and she has responded nobly. She is dependent upon us to carry out the obligations of the Food Administration by observing the few who do not know what the country expects of them.

There are always a few people who refuse to do what their government asks them. But it is the duty of all of us not to allow a few to continue to hinder the people of the earth in the struggle for freedom of nations.

The consumers of the country must, when purchasing wheat flour, buy at the same time an equal weight of other cereals, such as corn-meal, corn starch, corn flour, hominy, corn grits, barley flour, rice, rye flour, oat meal, rolled oats, buckwheat flour, potato flour, sweet potato flour, soy's bean flour and in various flours and meal.

The housewife may use these products separately in making bread, cakes and pastry, or mix them as she likes best. In all combination, the dealers shall name a price for the articles so sold which shall not be excessive. If you find dealers asking a price which you think is too high report the matter to your local Food Administrator.

To assist further in conservation, Monday and Wednesday are to be observed as wheatless days and one meal to be wheatless every day in every home and public eating place. On such days and meals no crackers, pastries, macaroni, breakfast foods, or other cereals containing wheat should be used.

You may use the small amounts of wheat flour that are needed for thickening soups or gravies or as a binder in corn bread or other cereal breads.

On meatless days and at meatless meals, the bread baked in the home should not be "Victory Bread." Where bread is purchased either for use in public eating places or in the home, "Victory Bread" should be used, if wholly wheatless substitutes cannot be obtained.

By "meatless" is meant without hog, cattle or sheep products. Do not eat these on meatless days. On other days use mutton and lamb in preference to beef or pork. By "porkless" is meant without pork, bacon, ham, lard or pork products, fresh or preserved. Use poultry, fish and eggs.

It is said that unpolished rice is better for the health than the polished rice.

Fried mash and syrup made from the juices of preserves make a mighty fine breakfast. Hominy is good also served with prunes. The taste will be satisfactory and there will be little need of doctor.

Remember the little folks and the old folks, and give them plenty of milk.

Try not to use any more sugar than possible. One sweet dish is enough at a meal.

Ask your retail grocer if he has signed the pledge of the U. S. Food Administration not to charge high prices. His answer will tell you what your duty is as an American.

FUEL ADMINISTRATION NOTES

The National Retail Merchants' Association, through a delegation, advised the Fuel Administration of its desire to cooperate in solving the nation's coal problems. Branch headquarters have been established in Washington and active workers placed in charge.

No excuses will be received from coal concerns under contract to furnish coal to camps and cantonments. Fuel for this purpose will, under an order just issued, have priority over all other requirements except railroad fuel.

Coal operators under contract with the Pere Marquette, Seaboard Air Line, Atlantic Coast Line, and the Norfolk Southern Railways have been directed to furnish regular supplies of coal each week, provided the mines are in operation.

To expedite the movement of coal into New York City an arrangement has been made to utilize the car floats of the Pennsylvania Railroad to carry coal cars from Jersey terminal points through New York Bay to coal yards on the Harlem River. Plans are also being made to handle coal by all-rail routes to New England up the west bank of the Hudson River.

Uncle Sam's First Fuel Conservation Sign

Save Coal. Keep Your Boilers Full. Uncle Sam Needs You

Several Ways to Save Sugar—Which is Your Way?

- Image with text: "Save coal. Keep your boilers full. Uncle Sam needs you.

Several ways to save sugar—which is your way?

Uncle Sam's First Fuel Conservation Sign"
HELPFUL
To All

The Price of Harmful Racial Instincts.

A few weeks ago we said something of "The sin which doth so easily beset us." If we will remember we there showed that each race has its own racial instincts which, if they are not crucified, become a menace to success of that race. We there pointed out that instincts peculiar to the Jews led them to try to Judaize the Christian churches; that the Romans tried to Romanize, or make Catholic, all the nations of the earth; that the Germanic races tried to denominationalize the whole world; and that we may confidently expect the other races that are now coming into the church to attempt to force upon the church their racial instincts, "the sins which doth so easily beset them."

Now we want to talk about the price that humanity has paid for this folly.

1. If the Jews had cooperated with Christ and his apostles in a whole-hearted and unselfish way they could have mastered the educational and evangelistic problems of their day. They were a well educated people and their sons and daughters could have gone out in every direction and they could have saved the world from ages of folly. While the Judeaising Jews could not circumvent Paul's work in Asia Minor and Europe they could make the world "pay a price of a decade of centuries of folly.

2. If the Romans had had the right start they might have been able to crucify their bad racial instincts and might have prevented the folly of building Catholicism on the ground where the temple of God should have been built. They could have sent their sons and daughters into the forests of Germany and France and England and among these people the little mission school could have called the children together and they could have been given a clear vision of human advancement. But instead of that the teachers fell to imposing their racial instincts and it cost a thousand years of human effort in misery and woe. It can never be calculated in money values, for no sum can be set down to measure a thousand years of human effort.

3. If the Germanic peoples, including the present Germans, French and Anglo Saxons, had had the right start they might have been able to get hold of themselves and they could have crucified their peculiar racial instincts and the folly of denominationalism could have been aborted. As it was they had to throw off the yoke of Catholicism when they were untutored and undeveloped and as soon as Luther freed them from the galling yoke of Catholicism they flew to denomination building and they certainly did make a plenty. Again we find it impossible to measure the cost of this folly. It has cost five hundred years of human effort and possibly it will run up to a thousand years. But this much good can be said of them. They were good enough not to try to force "the sin which doth so easily beset them" on the other nations with the sword as the Romans did. When we found the Chinese could no more comprehend our denominational ideas than an idiot can comprehend the nth root in algebra we desisted from our efforts. We dispensed with all denominational methods in that country. We said to them "we be Christians." And we will dispense with our denominational methods along all lines of work. We are getting hold of ourselves.

4. If the Greek Catholic Church had given the masses of Russia a chance they would have worked out a bloodless revolution and the Russian would have been a great ally to civilization. But the Russian had to break from under the yoke of Greek Catholic bondage at a time when he was entirely unequipped to get hold of himself and so he flew to his natural racial instincts and Bolshevismism was the outcome. If the Bolshevik idea must run a thousand years in Eastern Europe and Northern Asia then the price that must be paid will be tremendous. Possibly their anarchy will open the way for our choice sons and daughters to enter as missionaries and help them get hold of themselves that they may crucify the sin that doth so easily beset them.

5. The Negro got his start in the missionary school which was as free from the denominational idea as anything in American life and there was a disinterested effort to train his sons and daughters for real work in the kingdom. It was exceedingly fortunate that at the time of his freedom the chains were broken by another and not by a revolution of his own. And after freedom came, while there was an element in the Southern life that sought to reduce him to peonage and that thought of him as a soulless creature, there was always a strong element that stood nobly by him and made revolution and resistance unthrift of.

But after fifty years of freedom there is evidence of an awakening to self-consciousness. There is growing up a well organized protest against lynchings and other barbaric acts. And this awakening is seen in church and educational activities. If kept in proper bounds it will prove a great blessing. But we may confidently expect in this awakening a tendency towards imposing their racial instincts, "the sins which doth so easily beset them." And if they succeed in this they will entail a price on the efforts of American life for five hundred years to come that will be incalculable. The white Christian people can easily prevent this if they themselves are free enough from their own racial instincts and are unselfish enough in their efforts. They can easily properly equip the Negro with true leadership before he gets into, the thickest of the thick fight of life. It is, certainly fortunate that the missionary teacher had a space of fifty years to work ere the German Kultur hegemony came. It is fortunate that at this crisis we have a Southern President whose heart is enlightened in these matters. If we had had a radical president from the North with the same ideas the South would not have cooperated; if we had had a fire eating Southern president of the reacting type anarchy would have broken loose.

The Negro's most earnest prayer should be (1) that he may have full opportunity to make his contribution to the world's advancement, (2) that he may be prevented (Continued on page 2, Col. 3).
THE GOSPEL PLEA

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

SATURDAY, MARCH 2, 1918.

Personal and Editorials.

—A good Christian white man of southern Mississippi wrote: "Brother—handed me a copy of the GOSPEL PLEA. I did not know you were editing such a paper. If you will give me the subscription price I will subscribe." We gave him the price and he promptly sent in his subscription and said, "In your article of the 9th you did not speak any too plainly, for if our country is to be saved from amalgamation of races it will have to be done by the white race. Living a proper Christian life and teaching other races by a better example." Prof. G. W. Carver, after reading the article sat down and wrote, "I was amazed to pick up the GOSPEL PLEA after my return and see what you have said. You are indeed a prophet. I am amazed at the wisdom and courage with which you dare to press your convictions. I let some one have the paper and he was so much interested in it that I fear I shall not get it back again."

TEXAS.

Hawkins.

To the Bible Schools of Texas:—

We wish to ask you to get on the move and look out for Bro. P. H. Moss, our National Field Worker among the Bible Schools.

Bro. Moss has given us his promise to come to us during the month of April. This will mean so very, very much to our Bible Schools in the state to have Bro. Moss to look in on you and tell you how to make your Bible School count for most. You need not doubt his being able to deliver the goods. He can surely do that. He wants to tell you frankly that P. H. Moss is one of the greatest Bible School workers in the world. Here just let me give you one more frank statement about him; he is beyond any question the greatest Negro Bible School Worker in the world. Well just let me say this one thing more about that Moss of ours. He belongs to the Disciples of Christ. Say, look here people, I must say a thing or two more about that Moss of ours. His lectures on the Bible school can not be surpassed. He makes the old people sit up straight with their mouths wide open so they won't lose a word he says. The rest of the folks that are not old are children, for the war has cleared out the beehives. And with the children Moss is the same as a piper. They will just follow him and do not say a word during the whole course of his address. Say friends, I am going to say this about Moss and I will stop for this time. He is the largest little man in the world. What do you think of that? In a week or two I will let you know where that little Moss bunch will hit the state, and the course he will take through the state.

Let every school get ready to receive these great lectures to the advancement of the schools. And let's get ready to give our Field Worker a good collection from every Bible school.

With best wishes to you for success in your Bible school work, I am yours for larger things,

H. G. Smith, —Evangelist.

NOTICE A PASTOR WANTED.

Beaumont, Texas.

Dear Editor of the GOSPEL PLEA—

Please notify preachers throughout the state to write me immediately, those that have no position as pastor. A single man is preferred for the Second Christian Church. Have you any graduates from the S. C. I. that need this position? Have them write me.

Frank K. Evans,

Supt. Second Christian Christian Church.

NOTICE.

A Pastor Wanted.

College Avenue Christian Church, Savannah Tennessee, and the Christian Church at Holtsville, Tennessee will call a pastor. It is preferable that one man pastor both churches. His pastoral work will begin August the first 1918.

These churches desire an active, all-around man, well qualified and a Christian gentleman.

Good salary.

For further information address,

W. P. Martin, State Evangelist.

Savannah, Tennessee.

THE PRICE OF HARMFUL RACIAL INSTINCTS.

Continued from page 1 from inflicting upon civilization his peculiar racial instincts, the sins which doth so easily beset him, as all the other races before him have done, and (3) that he may use worthily his opportunity.

The white Christian people have a tremendous responsibility in this matter. They must quit persecuting some of their fellows they have too long indulged in. The best Southern white people are now graciously saying Mr. to the refined and earnest Negro, Judge Miller in a recent address used the term freely. It would be a tremendous mistake for the Christian white people to withhold recognition to true worth in a race whom they have admitted into the brotherhood of the world's greatest work.

Texas.

Matagorda County.

Dear Editor:—

Please allow space in your valuable paper for one to say a few words as I have been on the sick list for a good while, but I must say that the C. W. B. M. is yet alive and seeming to put on new life since our beloved sister Fannie H. Johnson visited us, we have met with a great desire to do greater work for the Master. Sister Johnson put some good thought in our minds and organized A Big Brother and Big Sister club while she was here and I think if we unite ourselves together in love as we should we would not have any need to be in clubs because our Lord Jesus says; together we stand and divided we fall, so say if we love one another as the Master told us to do, we will stand together until the Master says enough done, come up higher. I must say that brother Polk Williams has died and left a wife and ten children and host of friends to mourn their lost.

I will be glad to hear of more of the auxiliaries putting on new life to help send the Gospel all over the land. Jesus said
I am the light, a city that sat on a hill can not be hid, Sister missionary don't let your go out neither let them be hid. But let us strive to hold our light high, so sinners can see our good work and glorify our Father in heaven.

Your in Christ,
Elnoranna L. Bryant.

The Use of Wine in the Lord's Supper.

ELDER J. W. MURRAY.

The above subject has been somewhat in controversy respecting the non-use of wine in the Lord's supper. It seems that the theory is based upon the one kind of wines. It can be clearly proven that there are two kinds, the fermented and the unfermented.

The former bites like a serpent, wrecks homes and health. The latter is conducive of health and mind, upon which the Lord pronounced a blessing Isa. 65:8. The "one wine theory" has caused many to use water in the Lord's supper. I asked is there anything in water that resembles blood? I am prevented for the lack of space to present proof as to the two recognized wines of the Bible, but if I am requested to do so I will gladly furnish the proof. Wine is made out of grapes but not all kinds of grapes. Isa 5:2, Deut. 32:32. If we were to consult the rustic agricultural writers such as Cato; Pliny, Columella, Herodotus of which some of these lived centuries before Christ, and some after, they gave accounts of how the unfermented wine was made and preserved and the same process is used in in these modern times. No alcohol used whatever. Simply pure grape juice without any mixture which in the Bible is called wine, which Christ called "the fruit of the vine," at the supper table. If there are two kinds of spiritual wines recognized in God's word surely there are two kinds of natural wines from which the two spiritual wines are derived.

Wine and blood of grapes, Gen 49:11 have a spiritual significance drawn from the natural. There is nothing in the vegetable kingdom known today or in the past that has the same constituent as the unfermented grape juice which is called "wine" and blood. Let us compare the composition of blood and wine and note their rating. Jesus said at the supper, "this is my blood", whatever it was in a cup and could be drunk. He called it "the fruit of the vine" as an element and not a substance. Whatever the contents of the cup were, He said it was "the fruit of vine". It is well known that water comes from lakes, rivers, springs, and wells and etc. and is not classed as "fruit". Therefore Christ said what he meant. Now to the similitude that exists between unfermented grape juice and blood. First, one of the important elements of the blood that keeps it together is the fibrine. This is represented in the unfermented grape by gluten. If we come to the nourishing element in the blood we have that which is called the mother of tissues. We find it in the unfermented grape in the albumen and it is also present in the blood. The salts are near about equal in the unfermented wine and blood. That which goes to support the respiration of the body in the unfermented wine is the sugar. Wine has a similar signification to blood. Blood is composed not simply of water which is from the mineral kingdom but it contains in the state of solution all substances that is required to warm nourish and also to build up the material body. Unfermented wine has similar composition. Water from the mineral kingdom, sugar to warm the material body, gluten the bread part that gives substance to the tissues, phosphorous for the brain, lime for the bones, potash for tendon and ligaments. See Turner's Chemistry.

Jesus was a Jew and subject to the law of Moses, but the law of Moses prohibited anything which was leavened to be used in the Passover or in the house, Ex. 12:15-20; 34:25; Lev. 2:10-13; Amos 4:5. According to the law, regulating the Passover there was nothing used at the supper table that would intoxicate. The same cups were used and also the wine which Christ called "the fruit of the vine". The injection of alcohol changes the essential principles and we have a compound of alcohol and carbonic acid which is a poison destroying the gluten and sugar which were in the fruit of the vine which was good for man. God put three special provisions in the reach of man and pronounced blessings upon them. Corn for strength. Oil for the face. Wine to make glad the heart. Eccl. 9:7; Zech. 9:7. Wine is classed as an article of food as well as drink. See Isa. 62:8; Duet. 14:22;

The Hebrew (Tiroah) unfermented wine is a fluid food and ranks equal to wheat in human nutrition. All that has been said against the use of wine in the Lord's supper has been largely based upon the theory of "the one wine" that which intoxicates and inflames the passion, bites like a serpent, a mocker. Who is the cause of this? Answer man! What has man done? Answer! He has put alcohol in the unfermented grape juice. It ferments the sugar, albumen and gluten, and a compound of alcohol and carbonic acid is created. It is no more the fruit of wine but a poison, a health destroyer, a mocker, an imitation of the unfermented wine with a serpent hid within ready to strike. The "one wine" theory is the mistake that is being made by the advocates of the so-called Church of God in which water is used as a substitute without authority or precepts, expressed or implied. The Bible does not condemn the use of unfermented wine. The ancient people of God used the unfermented grape juice for various purposes which can be readily proved. Christ used it in his day upon earth. He called it "the fruit of vine" a contrast between fermented and unfermented wine. Both kinds were made and used in and before His time.

In the church of Christ, commonly known as the Christian church, water is used for baptism to represent Christ's burial and unfermented wine to represent His shed blood. I stand for correction. I am respecting my views upon this subject, as it is the truth that makes us free.

BE A BOOSTER ALL THE TIME

I'd rather be a booster than a knocker any day,
I'd rather sing than doubt the words I have to say;
I'd rather miss my guess
On another man's success
Than to view his bitter struggle and propensity his fail.

I would rather say "he's coming"
Than "he's going" when I'm summing
Up the labors of my brothers, I would
rather boost them all.
I would rather speak the kind things than
the mean things any day,
I'd rather swing a baton than a hammer,
let me say,
I would rather sing my rhyme
In a sort of two-step time
Than let me drag its dirges in gloomy heavy style.
I would rather say "God bless you!"
And with words of cheer impress you
Than to preach about your foll's all the while,
I would rather be a booster than a knocker
any day,
I'd rather praise than criticize in what I have to say.
I'd rather be wise
At the cost of other's sights,
I would rather see the good things than the
evil that men do;
I would rather far be a booster than a knocker
Any day.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. —Isa. 9:2.
**Arkansas**

North Little Rock.

Dear Editor: please correct mistake made from the Little Rock Auxiliary offering it was $5.35 instead of $2.00 that was raised on C. W. B. M. day making a total raised by the six auxiliaries, $35.35.

We come to your page again. There was a mistake in the offering given by Elder R. T. Matlock in the Bible school work. He only gave fifty cents in this rally.

I was very much impressed with the good report given by our returned missionary of Africa, who is doing a great evangelistic work in Texas. It is no other than Brother Harry G. Smith. The tree is known by its fruit.

I wish to mention here that the morning of C. W. B. M. day was one of high devotion. I am thankful to say that the good consecrated women joined your humble sister in prayer for our dear Brother and Sister Lehman, who have done and yet are doing a great work for our race. We took these good friends to Jesus on that morning. I am glad to mention to you that Sisters Willie and Mattie Harvey had a part in this. Others at this place also.

Then my dear Sister Edna Lee and good family and others at Lathrop, Missouri sent their power to me on this request. Tennessee also gave praises to God.

Jesus gives the law of knowledge in His famous words, "If any man willeth to do his will, he shall know of the teaching." My friends, if we do what we know to do, we will know more. If we know to do and hesitate and hold back, and do not obey, the inner eye will surely go blind and the sense of right be dulled and lost. My Christian friends, obedience to truth is the eye of the mind.

And why not every church in every state raise that $7,000 and forget it and start at something else?

We enjoyed the visit of Mrs. L. B. Ivy of Pine Bluff New Year week. Come again my good sister.

We cannot do very much these cold days—have snow eight inches deep lasting fourteen days at a time.

I ask your prayers. I am not in the best of health.

Yours for greater service.

Mrs. S. L. Boestick.

---

**Arkansas**

**Woman's Board of Missions**

**Benediction of Societies.**

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ our Lord.

Amen.

**Mississippi.**

Dear co-worker:

We are glad to greet you once more, and hope to be permitted to answer "Here am I" when the roll is called at Rose Hill church the 3rd Sunday in March and the Saturday preceding it, at which time and place our next Quarterly meeting will be held.

Our last quarter was held with the Center Church congregation, but because of the inclemency of the weather the meeting was not what we had expected, yet we know a deal of good was accomplished.

My dear members we pledged ourselves to report not less than three dollars for use in the state aside from the money for the National Board. Let us get busy and those who did not report the said amount for last quarter will make great effort to report for both quarters at Rose Hill during the meeting.

We wish each Auxiliary to include in their report the amount sent to National Board for quarter ending with Dec. also quarter ending March.

Let us make our work this year the best yet in both spirit and finance. Keep in mind the Sweet Hour Of Paryer That calls us from a world of care And bids us at our Fathers Throne To make all our wants and wishes known.

If we are earnest you will receive strength and consolation. Pray that God's will may be done on earth.

If it is a sacred duty, and times such as this demands every one to do his duty.

It is no little thing to have union in God's people and when we succeed in having the women of the Christian Church all face the right and start a march to the Kingdom of God, we will do a great work. We were want to exclaim --"Glory! glory! Peace on Earth."

We have learned the great lesson of strength in union and feeling that God wants the best in us. We are willing to put away petty differences and make one strong pull for the advancement of Christ's kingdom.

When we think of the millions of slaving souls over the sea and the thousands in the homeland who need to know of the love of Christ, and then realize the very few who feel the responsibility of letting the sunshine in upon them, we are somewhat discouraged. But when the still voice whispers. "Be not dismayed I will have overcome the world." Then we are encouraged and press on to the mark of the high calling which is in Christ Jesus.

One work has been greatly hindered through the serious illness of our State Organizer, Sister S. S. Blackburn. She has been seriously ill, but we are led to believe that she is on the way to recovery. We pray God's blessing upon her and wish for her a speedy of health.

Wishing to see each of you at the next meeting,

I am yours,

M. J. Brown.

---

**Arkansas**

Pine Bluff.

Dear Editor:

It has been sometimes since I appeared in your columns while I am a steady reader of it and certainly enjoy

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Louise Mitchell</td>
<td>$1.00</td>
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<tr>
<td>Pennie Holden</td>
<td>1.00</td>
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<td>A. L. W. Shields</td>
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<td>G. W. Thomas</td>
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<td>Lillie Cole</td>
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<td>Bro. John Mitchell</td>
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<tr>
<td>Sister</td>
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<td>Willie Worlds</td>
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<tr>
<td>Taylor Cole</td>
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<tr>
<td>Gus Mitchell</td>
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<td>Others contributed</td>
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<td>$10.62</td>
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</table>

Dear friends, we are indeed blessed to have the women of the Christian Church in Arkansas giving of its fruit.

We wish each Auxiliary to include in their report the amount sent to National Board for quarter ending with Dec. also quarter ending March.

Let us make our work this year the best yet in both spirit and finance. Keep in mind the Sweet Hour Of Paryer That calls us from a world of care And bids us at our Fathers Throne To make all our wants and wishes known.

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Wishing to see each of you at the next meeting,

I am yours,

M. J. Brown.
the many good letters each week and oh, the inspiration it gives to read them. I have been steadily engaged in proclaiming the truth to the best of my ability. I am trying to impress on my people the great need of the work but I want to say it is indeed a great task and also we have had such unfavorable weather since December until we have not been able to call them together. I wish to say that we are doing some repair work on the church and we must say we are very thankful to the white Christian people of Pine Bluff for assisting us in getting an organ for our church.

Now, I wish to say in regards to our Educational offering, we understood that our apportionment was ten dollars. We are sorry we were not able to raise it. The reason we have not sent it in before now I have been waiting for some who have put me off from time to time and at last I am ashamed of the offering from here. I cannot say we did the best we could because not half of us gave anything. While we are thankful to those who gave but they gave very small to such a worthy cause and yet I did all I could along this line. Of course some gave we were not able to give on account of our work at home. You know those kind never give much at home and abroad. Now the names of those who gave are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tr>
<td>George W. Ivy</td>
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<tr>
<td>James Coner</td>
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<tr>
<td>Riley Booker</td>
<td>.25</td>
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<tr>
<td>Robert Coner</td>
<td>.75</td>
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<tr>
<td>L. B. Ivy</td>
<td>.40</td>
</tr>
<tr>
<td>Mary Bradley</td>
<td>.25</td>
</tr>
<tr>
<td>Lucy Bradley</td>
<td>.25</td>
</tr>
<tr>
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<td>$3.40</td>
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Now in regards to our Educational rally at England. Owing to sickness and death in my family I was not able to meet them in November and in December and January owing to inclement weather we could not meet but I am quite sure that they will make a nice offering when we do meet. I want to say before I close solicit an interest in your prayers.

Of the work, especially at Pine Bluff, I am working and praying for it, hoping to accomplish more this year at this place than we have done here in several years. I must say we have two additions since convention.

England.

We were at England Sunday, Feb. 10, 1918. It was a very beautiful day but the full membership was not out. We only had six members, several visitor.

The services were fine. The finance was splendid except Educational money which I think was very poor. But however I am sending it in. We raised for local work $8.00.

For the auxiliary $2.50.

Educational work $1.50.

Total $12.00.

which our number was fine. Those who gave twenty-five cents to the educational collection were:

- Moses Gartrell
- Mary
- James
- Mollie
- Berley
- Truthy Lucas

Total $1.50.

This is from Hally Grovel church at England.

Yours for His service,

Geo. W. Ivy.

Christian Education

Southern Christian Institute

Luven Barnett, of the class of 1916, who has been working in Detroit, Michigan, on flying machines, dropped in on us before answering the call to the army.

President Lehman took the pictures of the young men who will soon be called to the colors from the S. C. I. They are: Iowen K. Hicks, Lee Lewis, Eugene Lewis, Harvey Doran, Estes Shirley, George Loting, Wymen Ritter.

Pres. and Mrs. Lehman, Mrs. Omans and Miss Gardiner attended a Sunday school conference at Vicksburg Monday night.

Pres. Lehman spoke Sunday morning and night at the First Church at Jackson and in the afternoon at the Parish Street Church.

From the Banks of the Old Kentucky

Just back home from Mt. Sterling where yesterday (Feb. 5th) we assisted in the funeral service of Eld. W. H. Bean, who died at Hagarstown, Md. His illness was brief. Sitting in a chair writing a letter to a sister his heart failed and the pastor of Hagarstown Christian Church was numbered with the dead. He was a most promising young man, succeeding wonderfully in the East, where he had been only about eight months. Elders, Hathaway, Jackson, Davis, Foyd, Moore, Watson and two resident ministers were present and had words of condolence along with Bro. W. H. Brown who preached the funeral.

The Mt. Sterling choir sang beautiful songs he had loved so well while yet he tabernacled in the flesh. Many telegrams and resolutions were received from both the colored and white churches of Hagarstown, Md. and Dayton, Ohio and other ministers and friends who could not come.

Elder Meade Steppe of Woodford county, our then oldest minister in the state; was buried Jan. 27th. His membership was at Nicholasville and a better member we never had. He would drive ten miles to be at church on time. He believed and preached the Old Jerusalem Gospel like the fathers did when the hills and valleys echoed with glad songs going up from the rivers where crowds gather to see people baptised for the remission of sins.

This makes three of our ministers to be called home inside of two months. Our schools and other preacher-making devices should be running over-time.

And yet we have a number of idle ministers. May the Lord have mercy on their souls. "Woe unto me, if I preach not the gospel!" Sounds like a fairy to some men. Lexington Church will call some good men. We've set up our banner again at Nicholasville and things are 'clicking'. Our prayer meetings Wednesday nights has not had less than twenty-five this year. The number will grow less when the weather gets warmer. Some spring meetings are planned and success expected.

Mrs. Bostick is declaring for Arkansas that "Loving cup." She thinks it would be a nice companion for the "Arkansaw Traveller". I also like the tone of the voice of Sister Fannie Johnson, as impertinently exclaims the Texas Rangers "Go after that banner, boys and bring it to Texas!"

Wish I had somebody to sick on 'em.

The winter will soon be over, children, yes my Lord. Reports will be better when Robin Red Breast sings. What has become of Sister Rosa Brown? Is she still brown? I cannot locate her any more.

Yours for a better day,

C. H. Dickerson.

Among the Bible Schools

THE SHAWITES PROGRESSIVE.

The Mount Bawon District held its Quarterly Meeting at Shaw, Miss., February 16-17, 1918. The writer was glad to be present and to take some little part on the program. This meeting was only largely attended each session was intensively interesting. The
chairman, Elder J. N. Turner, of Mound Bayou, in his good-natured way held the loose down to business. Saturday night Elder Turner gave us a splendid sermon on the subject, "Workers." The thing that impressed me most, out of the many good things he said, was his spirit of optimism. Many men at his age can see nothing but the dark side of the question, the impossibilities, and the inevitable failure. When he had finished we saw the bigness of the task, and the possible way to accomplish it. Elder Turner is the Supt. of the Bible school at Mound Bayou. His school was the first in Mississippi to report its Rally day offering.

Lord's Day Dr. Walker and Evangelist Brown joined us adding interest and enthusiasm. The reports and offerings from the churches were good. Elder B. C. Calvert brought us a great message Sunday night. As I listened to Bro. Calvert's logical and forceful way of presenting his subject, I could not help wishing that such ability could be centered instead of being scattered. In other words, I believe the time has come when many of our able ministers must locate at some strategic point and build up a strong congregation from five hundred to one thousand members. When will the church awaken to the fact that the slowest progress of building a large congregation is to neglect the Bible school, change pastors annually and have non-residence-pastors. Twenty years ago this was about the best the church that it could do; but now it should think in bigger terms. Somewhere in the book it is said; "At the mouth of two witnessies or three every word may be established." I can produce three witnesses that can verify the fact that where pastor and congregation are congenial the long pastorate is better than the every year change. Elder R. E. Hathaway of Kentucky is the pastor of two congregations, one he has served more than thirty years, the other about twenty; each love him dearly. Elders W. H. Brown, of Mt. Sterling, Ky., Preston Taylor of Nashville, H. L. Herod of Indianapolis are all illustrations of long pastorates and large congregations. Brethren I am anxious to see a few more large congregations in our brotherhood. The minister is not altogether to blame for changing about every two or three years, the congregation must bear its share of fault. When I was a small boy my mother used to sing a little song: "I have drawn my rations from on high and they are to last me till I die." Since I have become a man, and shall I say a minister, I have found out that the song does not apply to the physical man. Your minister must board in the same town or community in which he lives; must use the same "high-class stuff" that you talk so much about. If the congregation pray and pay they can keep a good man on the ground and give him a chance to strike hard blows for" God. Bro. Haley of Kansas City, preached for the same congregation for forty years, when age pressed him too hard to stand on his feet, he sat in a chair and broke unto them the "Bread of Life." My brother, find the place where you can do your best work and if you can, stay there "till Jesus comes or calls you away.

The few disciples at Shaw are progressive, they are planning to build in the near future, a beautiful concrete church house, with all the modern equipment for Bible school work. Elder Calvert has a vision that reaches farther than the present time; he has some spendid people to hold up by hand. I think the state of Mississippi is taking on new life in that she is lining up for bigger things. If the present plans of the Shaw church are carried out, in my judgment it will be the best building in the state. The house will be located on a beautiful corner lot that present a commanding view from the railroad. All eyes towards Shaw. Let no congregation in the state of Mississippi or any other state put up a church building without taking into account the training department of the church. You cannot do your best work in the one room building.

I wish to remind the Bible schools that have not reported that we are counting on your school to do its bit in raising $1,000 if we fall it will be because you have not done your part. You can make us fail or succeed. Which will you do?

Yours expecting all to do their share,

P. H. Moss.

Field Secretary of N. B. S.

**KANSAS.**

**TOPEKA.**

Editor of the Gospel Plea:-

It is said that fools rush in where angels dare not tread, and it is doubtless too often true of some of us, even most of us some of the time, but fortunately not all of us all the time. How ever were I to apologize for my present rush in, it would be in the name of your editorial of the Plea of January 26, 1918 under the caption, Democracy. I am moved to say that it is in unison with the Gospel, the whole of the commision, and the Lord's mission on earth I noted the articles before in this column, but have not intruded upon your sanctum to emphasize and call attention of your readers to the thought provoking matter found here from time to time. The one under the caption above should have careful and thoughtful reading.

True democracy is not attainable if we leave our brother out of the equation and vox Dei, is not recognized by us for his voice reverberates round the world; and in that we have turned away in willing deafness to his wishes, we are now called upon to suffer loss and our best blood must be poured out.

The very excellent spirit manifests in your treatment of the subject and the deep things emphasized and so happily put coming up from the great Southland can but yield the peaceful fruits of righteousness and consequent betterment of conditions in that all the people must be helped, for indeed a chain is no stronger than its weakest link. We are our brother's keeper no matter about his racial identity, and our own salvation depends upon our recognition of this fact the great program before us Christian education for every one. May the Gospel Plea continue to plead for the extension of the eternal verities; and may its editors be spared to many years of such service as he is now giving to the world, toward a world's democracy.

Wm. H. VanDerzee.

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**Lay Aside the Tobacco Traffic.**

First prize, home Defenders' Success Club, Southern Christian Institute, December 19, 1917.

"Who will stand up for me against the workers of iniquity?"

The tobacco traffic, next to the liquor traffic, is the greatest evil in this land.

The more violent, immediate and visible effect of the liquor traffic has led most of us to regard it as by far the greatest enemy to civilization, but a careful and reasonably adequate study of the evil affect of tobacco will convince any intelligent person that it is at least a very close second to liquor if not a greater evil.

First let us think of the time wasted by tobacco users, especially smokers; it is in small item. Read the advertisement of situation wanted and you will often find these words "no tobacco, no cigarettes."

A smoker will consume from one to three minutes to refill and light his pipe. A smoker will often smoke ten pipe fulls a day. As three minutes spent filling and relighting his pipe makes thirty minutes lost a day, and fifty hours in a year.

Tobacco, being a poison has an injurious effect on every part of the body and thus aggravates and increases many diseases, so much so that it increases bills for medicines and doctor's services.

In order to make a fair estimate of what this drug costs the country, we ought to visit
physically, morally, or intellectually, are greatly against them. It tends to stunt the entire being of body and mind. My friends we are living in a time and under circumstances which call for exertion of all our intellectual strength cultivated, imposed and sanctified to the highest measure of possibility. Error, ignorance and sin must be met and vanished by light and love.

The eyes of angels are upon us. The eye of God is upon us. Shall we fretter and paralyze our intellectual capabilities for the sake of enjoying the paltry pleasure of tainting the most loathsome and destructive weed in the whole vegetable kingdom?

Let us rather shake off this abominable practice, as individuals and as a nation in our intellectual potency, and let us go forth from day to day trying to eradicate this filthy tobacco traffic.

Tobacco attacking as it does such a large percent of our young manhood in tender years of its development, blighting and blasting as it does their physical and mental growth, gnawing at their vitality like a loathsome disease, the forerunner of drink and all the abominable things that go with it, makes it an evil only to be compensated with the liquor traffic.

The removal of the liquor traffic alone will not give us a physically, mentally and morally clean and vigorous manhood. The work, to be complete must be followed by the removal of the tobacco business. "Know ye not that whoso ye yield yourselves servants, his servants ye are?" Think of the hundreds and thousands of people who have yielded themselves to this poison weed, tobacco. Not only yielded themselves to it but really have become slaves to it.

The extent to which tobacco is in a sense the god of this country, is shown principally by the tremendous sacrifices of money made to it. The annual amount spent directly for tobacco is not less than $25,000,000. Think of the people of this enlightened country sacrificing such an amount to the satisfaction of a sin-created appetite! And the money is worst than wasted for it serves no useful purpose and is destructive to both body and mind and is often obtained at the sacrifice of real comforts and necessities. Many a man has spent enough money for tobacco to have paid for him a house and lot had he saved it. The cost of one cigar or one chew of tobacco a day is small, but in the course of years or a life-time many thousand repetitions, at that expense amounts to large sums.

One cigar a day at five cents each for fifty years at 6 percent interest compounded semi-annually amounts to $11,409.09. This is enough to give you an idea about how much money is wasted for this poison weed, tobacco; but worse than this it impairs the body which is precious to man. "Know ye not that your body is the temple of the Holy Ghost?" If any man defile the temple of God, him shall God destroy, for the temple of God is holy. Fellow Home Defenders, and friends, we ought to know from the outset that the active agent in tobacco in all its forms is an actual and virulent poison known as nicotine, the most deadly of all poisons.

The destruction of the tobacco traffic will be a herculean task. It will require at least decades of earnest, systematic, energetic, united effort on the part of the Christian and philanthropic people. It will be a bigger task than the destruction of the liquor traffic, which now seems to be nearing its end. Today the asylums are filled with people who are insane because of the use of tobacco by parents. The nicotine in tobacco affects the gray matter of the brain, and the child is begotten by a father intoxicated by its use is ruined. Why is it that we have so many dwarfs, criminals and feeble-minded children? If I were to answer this question I would say tobacco. Yes, directly or indirectly, and the only way to stop this increase of dwarfs, criminals and feeble-minded children is to stop the use of tobacco and also the raising and manufacturing of it, and this means a great battle has to be fought.

The use of tobacco is a sin that doth so easily beset us and does more harm to the human race than alcohol. A member of one of the largest tobacco firms in St. Louis recently said that tobacco kills more men than alcohol.

Now I plead with you who are clean in mind and body to unite together in laying aside this tobacco traffic. What shall we do? I say the ax must be laid at the root of the tree. Yes, and laid with mighty strokes by strong hands directed by the best intellects and governed by the only true wisdom—the wisdom that comes from God and those who are workers with him.

If a boy would deliberately rub sand into his eyes people would think him crazy, but it is no more foolish to rub sand into one's eyes than to rub poison into one's brain. I have never seen or heard of a sensible man teaching his boy to smoke.

"I have walked in summer meadows,
Where the sunbeams flashed and broke,
But I never saw the cattle nor sheep nor horses smoke.

I have watched the birds with wonder
When the world with dew is wet,
But I never saw a robin puffing at a cigarette.
I have fished in many a river,
When theucker crop was ripe,
But I never saw a catfish puffing at a brier-pipe.

Man, the only living creature
That parades this vale of tears,
Like a blooming traction engine,
Puffing smoke from nose and mouth.

If dame nature had intended,
When she first invented man,
That he should smoke,
She would have fixed him with a stove pipe
And a damper and a grate,
And he'd have a smoke consumer
That is strictly up-to-date.

"Blessed be the way of the helpers who travel in peace, the companions of Christ."
U. S. Food Administration.

WASHINGTON, D. C.

The United States Food Administra-
tion does not intend to place any
restrictions on the use of such ma-
terials as milk, poultry and eggs, fish,
fruits, potatoes and vegetables, which
are classed as "perishable products."
Since we must save wheat, meat, fat,
and sugar, for exportation to our
soldiers and associates in this war, we
should use more of the "perishable
products."

Wholesalers, commission men and
the large retailers who handle these
"perishable products" must operate un-
der license of the Food Administration
and file reports covering their trans-
tation so that these foods may
reach the consumer in the least pos-
tible time, with the least cost and
with as little waste as possible; as
a result hoarding by dealers can be
prevented and speculation eliminated.

Reverend W. A. C. Hughes, of the
Methodist Episcopal Church, reports
that it is customary for all the dis-
trict superintendents to encourage al-
pastors to make a food conservation rep-
port at their conferences, showing the num-
ber of hogs raised and the number of
cauls of fruit as well as the amount
of vegetables conserved by their mem-
ers and themselves.

To those who like griddle cakes and
yet do not want to use fats for gress-
ing the griddle iron, here is a fin-
substitute: place several tablespoo-
fool of salt in a soft cloth and tie it up
like a bag (the bag will remind you
of the old time baby pacifier.) With
this little bag of salt "grease" your
griddle. Your cakes will have a nice
brown color and can be easily turned
over. Try this and you will never
use grease again, or have a smoky
kitchen when you cook griddle cakes.

Corn, once upon a time, was al-
ways on the table either as a cereal,
bread, vegetable or drawing, but when
wheat came in corn went out. Again
corn is king. As a child we remem-
ber the humiliation we felt at having
to eat corn bread, but how times
have changed! In the exclusive tea
rooms which formerly served wheat
bread, pastries, etc., we find a large
demand for corn bread, corn griddle
cakes, mash, etc., and little or no call
for pastry made of wheat, or wheat
bread.

Before you buy some of the foods
which you are asked to use sparingly,
stop and think that your demands for
such foods are apt to cause some of our
soldiers to do without those foods, and
it may be your brother or sweetheart,
who is fighting that national slavery
shall not be for U. S. (United States)
or the civilized world.

Visiting a restaurant on meatless
day and see how the patrons willingly
respond to the little reminder on the
oils of fare that no meat or wheat is
to be eaten on that day.

A number of wealthy women of
New York City have pledged their
households to live on voluntary food
conservation rations until the war is
over. They have started a campaign
to get their wealthy friends to sign the
same pledge. This instance of the rich
people, who have the most and can
spare the most, agreeing to do more
than the country expects of each in-
dividual citizen, is most gratifying.

We trust that Mrs. Housewife
will not buy more food than she would
have bought before the war, that is that
she will not hoard food, which is
unlawful. It is to hoped that she will
buy just enough of that which is needed
and not pay any attention to the current
rumors that there will be a serious
shortage of food. Most of the "short-
age of food" was due to faulty dis-
tribution due to railroad trouble and
to buying more food than was neces-
sary for ordinary needs. Our advice is
to buy the usual amount of food and
the United State Food Administration
will see that there is sufficient food
available for all of us that preventing
hardships.

Hoarding of bought foods in the house
is selfish and not necessary. We do not
refer to those families who have helped
with the food situation of the country and
the world by drilling, canning and pres-
serving foods in the home during the
previous season. The food situation
would have been worse had it not been
for the preservation of vegetables and
fruits in the home, and the people are
to be urged to do so again.

A number of the colleges of the South
are organizing their students into clubs
for the study of food conservation, so
as to be able to help the people on their
return from school. Dr. Joseph Booker,
President of the Arkansas Baptist Col-
lege, Little Rock, Arkansas, declares
that the students of to-day must play
an important part in helping the people
and serving their government. "Inter-
est the students," said Dr. Booker, "and
you will be rendering a great service to
your country. Some of the people claim
that they do not understand food con-
sumption, and they must be taught.
They will not have to spend years in

THE GOSPEL PLEA

SEVERAL WAYS TO SAVE SUGAR-WHICH IS YOUR WAY?

SAVE COAL

UNCLE SAM'S FIRST FUEL CONSERVATION SIGN

Keep Your Rooms at 68° and Uncle Sam NEEDS it
A Parable and a Lesson.

SOMETIMES the parable is the only available means to teach certain great lessons, and it appears to us that the thoughts we have in mind belong to this class, and so without apology we go to the parable.

A certain farmer had a big range of pasture and woodland, and he had many pigs and calves and colts. His theory was that pigs will be pigs and calves will be calves and colts will be colts; and so he allowed them to get as wild as they would. Bad neighbor boys knew what he believed and so they often went in crowds and had regular chases with his pigs and calves and colts. They found it royal fun.

After a while some of the pigs became ferocious and these boys called themselves Charlemagne chasing the wild boar. One day the farmer's overseer came to him and protested against the actions of these neighbor boys and asked that they might be prohibited, but the farmer would say, "pigs will be pigs" and would not interfere. Finally the time came when he wanted to take up his stock. He found they were so wild he could do nothing with them. He got dogs to help him and they ran some of them to death. The young cows were so cross she had to go after them with pitch forks and clubs, and some he had to kill. He had to get the most skilled cow-boys to catch and break his colts. Some were ruined in the act. Then he began to think and this is what he came to: he said, "I will raise me a new set of pigs and calves and colts and I will not let the neighbor boys into the pasture at all, but I will feed and handle them and so I will have no trouble with them." After he saw what the results were he said, "Why was I such a fool as to commit such folly?"

Now this is a correct statement of what we have done with the children of our state. Some men and women know the duty of parenthood and have done all they could with their own children, but they have had very little concern for the children of the state. We have allowed the priests of the altar of Aahteroth, our segregated district; and the priests ministering at the altar of the god of Mammon, the liquor traffic; and all the other priests ministering at the altars of the ancient evils that have come down to us from barbarism and paganism to chase children like the bad neighbor boys chased the farmer's stock; and when they reverted to the barbarian and pagan type we hired the police to chase them down and some they killed and some they shamefully mistreated.

But society is beginning to get a vision and by and by it will be clear enough to make good action possible. We are beginning to realize that every child born into society belongs to society and, therefore, to us and we are responsible to the full extent of our power to bring it up rightly. The child is a ward of society in spite of the fact that there are special obligations to it belonging to the parent and society must see to it that it is properly brought up. Society has the power to do this easily. Even the humblest woman would hesitate to come into our church in bare feet and in a sun bonnet because fashion, the autocrat of society, says she shall not do so. In the same way, If Christian men and women will it so, society can issue its irresistible and undefeatable law that no child in our state shall grow up like a chased pig in the forest.

The first step to take is to prohibit the "bad boys" from conducting the chase in our pasture. One of these "bad boys", the saloon, is about driven out. Within ten years the liquor traffic will be prohibited by international agreement. We are also busy in driving out another very "bad boy," the segregated vice. Secretaries Baker and Daniels have had the courage to do what most ecclesiastics were shrinking from; and because the president had the courage to uphold them in this, the minions of these dark demons from the past induced their minions in the United States Senate to try to throw a javelin under their fifth rib. While the public kept rather still they were determined that these men should not be assassinated and so the minions desisted, at least until they see another chance to throw a javelin for the fifth rib.

The next step will be to organize a system of instruction for every child. At present, on account of our sectarian jealousies, public instruction is denied its highest function, developing the moral and spiritual nature of the child, and so the Sunday school has stepped in and tried to fill the breach. Of course the Sunday school has a work here that public instruction can never do, but public instruction is "almost helplessly handicapped as it is now. If it can not develop moral and spiritual nature sufficiently to make effective its intellectual development, it must fail on every child that the Sunday school does not rescue for it.

To do our church work properly we need to proceed as follows:

(1) We must so perfect our state church organizations as to bring out the efficiency of every church. Twenty years ago bitter sectarian rivalries greatly overchurched many communities and good men sought to remedy the situation by dividing the territory. They thought to prevent any communion to enter where others were able to minister to the spiritual needs of the people. This was good and well in its way, but it has gone entirely too far and now many children are not ministered to by a Sunday school and church worship. The state missionary organization must now retrieve the day. It must go into every active congregation and help it to organize for the highest efficiency in Sunday school and church work and it must hunt up those that are almost closing their doors, or rather throwing them wide open to the bats and owls, and start them off to begin again to minister to the needs of the children of that community.

(2) Christian people must give more attention to public instruction. The percentage of moral wrecks from our universities, colleges, and high schools is entirely too high. These institutions, it is the burden of the task of becoming good on the individual student. If he turns out bad it is his fault. If a family had from twenty-five to seventy-five percent of wrecks in its children we would blame the parents. It is time to begin to hold these institutions responsible for the shipwrecks in their student body. If our students from our mission schools would go out forthwith and organize corrupt high finance and crooked politics we would have to withdraw them from every field. If we will begin to hold the institutions responsible for the dereliction of their student body we will see a hurrying to and fro to correct the curriculums and to properly man the professorships.
THE GOSPEL PLEA

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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 340, you have 5 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, MARCH 9, 1918.

Personal and Editorials.

—Mrs. J. R. Lee of Lathrop, Missouri in sending in her subscription says: “I can not afford to be without the dear paper. I wish more of my people would take it. It is double the price in the cause of Christ.”

—Prof. and Mrs. I. C. Franklin invited their friends in to the 15th anniversary of their faithful work all these years.

NOTICE. A PASTOR WANTED.

Beaumont, Texas.

Dear Editor of the GOSPEL PLEA—Please notify preachers throughout the state to write me immediately, those that have no position as pastor. A single man is preferred for the Second Christian Church. Have you any graduates from the S. C. I. that need this position? Have them write me.

Frank K. Evans,
Supt. Second Christian Church.

ERRATUM.

The article of last week, ending February 23rd., headed “Lay aside the Liquor Traffic” should have had Mr. Wesley Sims’ name attached as its author. —Editor.

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station Tuskegee Institute, Tuskegee, Alabama.

SOME CHOICE WILD VEGETABLES CAN BE GATHERED NOW.

In our great desire to save food, which is imperative, many digestions will be upset and many ruined beyond repair unless much thought is given to the proper selection of foods and their preparation.

Nature has provided us with an almost innumerable variety of choice wild vegetables, which serve not only as food but as medicine. Macon County and other sections of Alabama are especially rich in this choice foodstuff. Those that may be had in greater or less abundance now are as follows:

Dandelion (Taraxacum officinale).

This is the ordinary weed of our dooryard, field, road sides, with which we are more or less familiar. It is very tender and delicious now, and may be served in a variety of appetizing ways:

1. Wash, prepare, and cook exactly the same as turnip or collard greens.
2. Prepare, the same as spinach, with hard-boiled eggs.
3. A simple, plain, and appetizing salad may be made thus:

Take—
1 pint of finely-shredded young dandelion leaves, 1 medium-sized onion, finely chopped, 2 small radishes, finely chopped, 1 tablespoon of minced parsley, 1 tablespoon of sugar (can be left out) salt and pepper to taste.

Cover with weak vinegar; mix thoroughly, and garnish with slices of hard-boiled egg and pickled beets.

This is only one of many delicious salads that will readily suggest themselves to the resourceful housewife.

Aside from the dandelion’s value for food it is well known and highly prized for its many curative properties.

Culled Dock (Rumex crispus).

This, our native rhubarb, grows in abundance almost everywhere, and is one of the very best of our wild greens, relished almost universally. Cook the same as turnip greens. This plant is renowned as a blood medicine.

Lamb’s Quarters (Chenopodium album).

A familiar wild vegetable, equal if not superior to spinach when prepared in that way. It can also be boiled with meat the same turnip greens, and is very choice and fine. It possesses the same medicinal virtues as spinach.

Pepper Grass (Leptidium) (Several Varieties).

A very common dooryard and garden plant, belonging to the mustard family, may be cooked in the same way as mustard or served as uncooked salad the same as dandelion. Its medicinal virtues are similar to that of mustard.

Wild Lettuce (Several Varieties).

These several interesting plants are all members of the lettuce family, have milky juice, and when young and tender taste very much like our cultivated lettuce. Some bear a close resemblance to cultivated lettuces; others are prickly and resemble a thistle; all are good for food.

Cook the same as turnip greens. When very young and tender the smooth sorts make an excellent uncooked salad when prepared the same as dandelions. Its medicinal virtues are similar to the cultivated lettuce and the dandelion. It is excellent when prepared as spinach.

Careless Weeds (Amaranthus) Pig Weeds.

The two most commonly used are the smooth and the thorny. When young and tender both are very choice as a vegetable. Cook stems and all the same as turnip greens. Their medicinal virtues are similar to the best leaf and teams.

Wild Primrose (Several Varieties).

These plants are round discs on the ground now, nearly as large as a saucer. The leaves are light-green in color, and the roots near the crown of a reddish cast when cut.
When cooked like turnip greens they are so rich in flavor that some call them butter weeds.

The medicinal virtue of the primrose is well known.

SOUR GRASS (Oxalis) (TWO KINDS).

This is the Old-fashioned sheep sorrel with which we are all familiar. It makes a pie similar to apple or rhubarb, and is very appetizing.

Take the young leaves, stems and all; wash, clean, and cook in a little water until tender; pass through a fine sieve to remove any hard stems. The after-procedure is exactly the same as for a stewed apple pie. Thicken and boil the same as recommended for the raw flour.

This flour makes a superior bread, pies, custards, sauces and has almost unlimited uses in the hands of a skilful cook.

NOTE—For making potato bread, puddings, pies and many other culinary dainties it is absolute waste of time and expense to make flour—all that is necessary is to cook the potatoes; peel; slice real thin; granulate or run thru a ricer; dry and when wanted for use, soak for an hour or so in warm water or milk; mash into a paste; and proceed exactly the same as for the mashed potato. In this way the most humble home can have these delicious sweet potato products without any additional expenses.

The flours moistens up more quickly and are a little easier to use, which are the chief things that recommend them. This is especially true with the cooked flours.

They invariably cook hard, with a sort of characteristic rye odor and flavor, which renders them rather unattractive for bread-making.

The second group is made from the cooked potato. The potatoes are boiled or (preferably) steamed until done; peeled; sliced thin; granulated or run thru a ricer; dried in a oven or drier at a temperature just above the cooking point (they must not brown); dry until very brittle; when cold grind and boil the same as recommended for the raw flour.

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O—

Kentucky.

Mt. Sterling

DEATH A BREAK IN THE HISTORY OF LIFE.

Read at the funeral of Elder Walter H. Bean Mt. Sterling, Kentucky, by (Mrs.) Wilia Mae Hunter, V Wesley St., Mt. Sterling, Kentucky.

Leaves have their time to fall
And flowers to wither at the north-wind’s breath,
And stars to set but all,
Thou hast all seasons for thine own
O Death.

As long as we live in the body we pass imperceptibly from one stage of existence to another. We execute one great task and then another. We experience “crosses” and “thorns.” One may achieve great and wonderful feats, while in this life. His fame may be spread abroad in this world as a great philosopher, a scientist, a lawyer or a soldier of unsurpassable ability and valor. But the greatest of all the works and achievements of men is that of winning souls for the army of Jesus Christ. This was the work of our beloved and deceased brother, Elder Walter H. Bean. None were braver in the fight nor more faithful than this our young brother and minister. He has unconditionally made for himself a history of great worth in this Christian world. He has been as a lawyer pleading for his client at the Heavenly bar; as a great philosopher and scientist unravelling what worldly men attempt to make mysteries of the Holy Scriptures. Above all he has proven an obedient soldier and a trustworthy general.

But in all narratives, histories and works there must be a break or a pause. Death is the break or pause in the history of the life of Brother Bean. Death has been defined in many ways. Some say it is the cessation of pulsation; others, when the circulation of the blood ceases. The well known maxim, “Nullus spiritus, Nulla vita” says, “where there is no breath, there is no life.” But we say death is simply the break in the history of life. It is the change from one stage of existence to another. It separates by an abrupt break this life from the next. In life we belong to the world, after death to ourselves. In life we must strive to save others, work for others; after death our reward. Death renders sunder the veil of senses and presents us unveiled to ourselves.

But we wonder why this break should have come so early in the life of Brother Bean. A young man, who had just started upon his ministerial career, with a firm abiding faith in God and the teachings of his only begotten Son. With his heart anchored to the throne by the strong faith, the gospel; he went to his life’s work with zeal, prosecuted it with energy; and with courage passed into that dreamless slumber to await the awakening.

“Peaceful be thy silent slumber,
Peaceful in thy grave so low,
Thou no more shall join our number,
Thou no more our tears shall know.”

——O——

“PRAYER AS A HABIT”

The is no habit so necessary to the power of a disciple’s life and the effectiveness of his work as that of prayer—simply an occasional half hour of supplication, however earnest, but a habitual frame of mind that makes direct and definite petition natural and spontaneous, at any time and about anything. Prayerful contact with God’s life and power, so that every touch on the part of others brings out “virtue” from it and from the Master. We are not to think of prayer as common and habitual. There is an attitude and aptitude of mind and heart that is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment that would be unfavorable to the prayer spirit is, therefore, expedient, if not positively sinful.

“Pray without ceasing.” Does any one say this is hard to do? Impossible and impracticable! Hear the testimony of that soldier, Stonewall Jackson: “I have so fritted the habit of military life and never raised a glass of water to my lips without asking God’s blessing, never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute’s petition for the cadets who go out and those who come in.”—THE CHURCHMAN.
That thy way may be known upon earth,
God be merciful unto us, and bless us;
And cause His face to shine upon;
Through Jesus Christ our Lord,

MOUND BAYOU DISTRICT CONVENTION.

Dear Editor,—

The Mound Bayou District Convention is now history. The odds were against us. Nevertheless we had a great meeting. Of course the attendance was not what it should have been. I long to see the time when the members of the Church of Christ will be as interested in the welfare of their church as the sectarians are in theirs. You need not tell me anything, when you become interested in your church nothing will keep you from doing your duty. When the members of the Christian church fail to attend the District and Annual gatherings as they should, it makes the outsiders look upon our work very lightly. If you do not boost your own, you need not expect anybody else to do it. Not only must the members attend the District and State meetings, they must attend the services at their home church for the light that shines brightest at home shines farthest away. Remember the old saying, “Charity begins at home and spreads abroad”.

The meeting began on Saturday, Feb. 16th, at 2 p.m. and closed on the night of the 17th. Elder J. W. Turner was in the chair and ruled from beginning to end with the spirit of Christ. Elder Turner is old, yet young. You can always count on him being at his post of duty. His dear wife was very low sick but he left all in the hands of the Lord and came to the meeting.

That stanch Christian worker, P. H. Moss, our National Bible School Worker, was present and delivered four forceful addresses that will never be forgotten by those who heard him. Prof. Moss brightens the corner where he goes. To know him is to love him. His worth can never be told in words. I am not talking just to hear myself talk when I say this. Brethren, I think we ought to make a fuss over this expert school worker, for he is indeed a Christian gentleman.

Prof. Moss re-organized the Sunday school at Shaw with Bro. H. Mikeal as superintendent and Bro. J. W. Baker as assistant superintendent, and Mrs. Mary B. Sails as teacher, and Elisha Nullum as secretary and Dixie Baker as assistant secretary.

On account of his profession Dr. J. E. Walker could not be present on Saturday but he was on hand Sunday. Just to mention Dr. Walker’s name is enough. Everybody who knows Dr. Walker knows he is indeed a Christian as well as a business man. He is being blessed because he is doing business for God as well as for himself. He delivered two heartfelt addresses.

The meeting was graced with the presence of our worthy state evangelist, Elder K. R. Brown. He is always helpful to any meeting. He reasons like a sage and counsels like a father. He made our hearts burn as he broke us to the bread of life on the 17th., at the close of the District Convention.

The preachers of this convention were Turner, Brown and Calvert. Some able sermons were delivered.

The financial report was as follows:

Public collection............................................$13.55
Church report.............................................26.85
Ministerial report.........................................1.50
Collection for Field Worker................................2.51
Field Worker’s salary ......................................3.10

Thus you see the Mound Bayou District meeting held at Shaw was a great one, not with standing there were only a few who turned out to make it great.

Being appointed by Elder J. W. Murray to carry out his unexpired term as District Evangelist, I take this method of notifying the churches that I will be around pretty soon to see about them.

The next District Convention will be held with the Mound Bayou church. We look forward to a great meeting.

Yours in the one faith,

B. C. Calvert.

TEXAS.

Hawkins.

From the Banks of the Old Kentucky

“The But ye cannot discern the signs of the times” Old Testament history has Mt. Gerezius—“Mount of Blessings”, and Mt. Ebal—“Mount of Cursing” with some distance between. Not so with Matt. 16 which is at once a chapter of blessings and cursing. The blessings of Simon, the promise of the building of “my church,” its perpetuity and
the keys of the kingdom all serve as a conscience balm and security to disciples generally.

But the blessed and blessing master said some hard things in the beginning of this chapter. This is called the first time the Sad, duces came into open contact with Jesus.

In coalition with the Pharisees, with ingenuity truly devilish, they approach him. They are the aristocracy of the land. They hold the important offices of the church and state. They that they knew. But no more withering rebuke ever escaped the Master’s lips than when He charged them with manifest blindness and in scathing denunciation points out “But ye cannot discern the signs of the times.”

With a changeless Christ and his word whose “year shall not fail” we turn to scan our horizon and wonder if we bear any similarity to those men under fire. Some of the brotherhood is evidently nearing the parting of the ways (the forks of the road). To deny this is ignorance or stubbornness, possibly both. “And we are to the margin come, and we expect to die!” Science has a law that one cannot ride two horses which go different directions at the same time. Some of our trusted leaders are inoculated with the virus dangerous. I count not myself to have apprehended. But I DO see the sands in the hour-glass guardedly receding. I can discern the signs of the times. This problem is bigger than Kentucky. Science has our contingency is most endangered as in the final analysis the consumer pays the cost. The finger points at a given conclusion. Whether we are ready for it or not is the matter that is in the scales, There is a remedy. It is drastic. We will avoid it as long as we can and as much as we can and face the future as one mounts a ladder reaching from darkness to light.

C. H. Dickerson.

Christian Education

Southern Christian Institute

President Lehman spent Sunday at Shaw and Mound Bayou and reports a good meeting at both places.

Miss Holt and Miss Foote spent Sunday at Tougaloo and report delightful visit.

Mr. Laverne Barnette left for his home at Matthews, Alabama, where he expects soon to be called to the Army.

Prof. P. H. Moss spoke Sunday morning at the Chapel to the District Quarterly Meet-

ing of the Jackson District. The meeting was reported as a good one.

A good Y. M. C. A. meeting was held last Sunday, Prof. Bebout, Prof. Gooden and Prof. Powell took special parts.

Last Sunday night a Stereopticon lecture on health was given in Chapel Hall which was pronounced very fine.

Plating in the garden is now the order of the day.

A fine patch of Irish potatoes was put out near Allison Hall.

Among the Bible Schools

“Decision Day”

It is hoped that many of our Bible schools both in the cities and rural districts will observe what is known among the Sunday schools as “Decision Day”. Easter Sunday is so very appropriate for the young life to be dedicated to the service of the Master. It is the day on which we commemorate the resurrection of our Lord. Let each school begin early in special class work. This is one of the best times for the teacher to find out whether or not he or she has been able to reach the pupil in a way that he be made to realize his duty to his Lord. In the words of Prof. Weigle, “It is not, what have you taught your pupil to know, or what have you trained him to do, but what kind of a person have you helped him to become?”

If your school needs some helps on how to make the best of the day, write to Robert M. Hopkins, 108 Carew Building, Cincinnati, Ohio, at once for supplies. They will be sent at once free of charge. The leaflet “Plan of Salvation” may be used to a great advantage in the opening service of the school. Send for it at once. After Easter report to the Plea and also to Bro. Hopkins the results of the day. Remember to indicate that the report is from A COLORED SCHOOL. There is no other way to know Who is who and we want to know.

Take Your Rally Day Offering.

Many of our schools on the account of the severe cold weather had to put off taking their offering; why not take it on that day? You cannot afford not to have fellowship in the raising of this $1,000. I am sure many more schools will report ere the last Sunday in April.

Yours in his service,

P. H. Moss.

Field Secretary of N. E. S.

Texas.

The Condition of Christ’s Church in Texas.

By T. E. Campbell.

Dear Editor:— I wish to speak to the church at large among the colored disciples, especially in the state of Texas. I remember the time more than twenty years ago when the church was a unit throughout the state. I had just entered manhood before I visited the first congregation of Christians. I did not even know of them. Starting out as a public school teacher I chanced to find employment in a Christian community with Elder Peter Halton as pastor. From him I heard the Gospel preached in its purity the first time. I attended his service for nearly two years, still a Methodist. Finally I made the confession. I thought at that time the people were the best and most loving people in the world. They would travel in wagons twenty and thirty miles to worship God together in a revival. They seemingly were one the whole state over. Since then, brethren, we have failed to watch as leaders of God’s people should. In other words we have left our first love. In those days we knew no divisions. We were one, with one Lord, one faith and one baptism. I would like to ask what spirit brought about this division? Was it the spirit of Christ or the spirit of the devil? This is a question that impresses my mind; some may answer, yes, but when I look into God’s word, it tells me to be not deceived. God is not mocked; whatever a man sowed shall he also reap. Are you asking what the divisions are? If so, listen. First in January 1901, at Daingerfield, Texas a few brethren decided that the state work was too slow and would not grant us enough honor to build us a school so they organized the North East Convention. I am afraid God was not rightly consulted in the transaction. If so he would guide us try to come together again for He teaches us “United we stand, divided we fall.” Next a party sprang up denouncing both conventions, known as the “firm foundation.” So here we come to Christ out of three different kingdoms. Is Christ divided? What is the cause of these divisions? Well, in 1901 when the separation was made, we declared that we wanted a school in Texas. God has enabled us to behold the establishing of two schools and we are still apart. Ministers fighting and plotting against each other, churches speaking evil of each other, all going to the same city for eternal rest from their labors. Breth-
ren, let me persuade you to return to your first love. Remember the great commission, "Go and disciple all nations." What can we do towards winning souls to Christ in a divided state? My prayer to my Savior is for Texas brotherhood to be united once more in the state. In our standing we are like the man that quit his wife because she bore him twins. We prayed for one school and God gave us two. We should give our time and means to both. I believe, brethren, if you think it impossible for us to come together - all the way; that these two conventions should unite their forces and employ an unbiased man as an evangelist to go into waste places and establish churches. What are we doing along this line? The church in Fort Worth is the only one established in any city in the state for years. Only a few mission points. Is there one more minister in the state that will think along this line.

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THE GOSPEL PLEA

MIS SIS S I P P I

Mound Bayou.

WAS JESUS THREE DAYS AND NIGHTS IN THE GRAVE.

The above question was asked by one of the leading Baptist ministers sometime ago. The question was submitted to the ministerial readers of the Gospel Plea, by the writer for consideration. The writer has given this question some consideration and also has made some investigation. I am pleased to make known my findings and conclusion to the ministerial readers of the Gospel Plea, subject to correction knowing that one may be mistaken in his views. Facts are stubborn things and don't yield to theories, nor long-cherished opinion and give no respect to tradition. According to Jesus own statement he should be three days and nights in the grave. Prophecy says he would be three days and nights in the grave. His friends say he was. His enemies testifies that he was. But according to the tradition of today, he was in the grave one day and two nights, and calling it "three days and nights." There is a missing link of two days and one night to make the statement of Jesus and his witnesses true, these must be added. To get at the proper solution of this subject we must speak, and speak exactly what it says. The Bible no where says Jesus was crucified on Friday and by no manner of reckoning can we get three days and night from Friday evening 3 p.m. to Sunday morning sun rise. The Bible no where says Jesus rose at sun rise Sunday morning. He was abroad at day light. The exact hour of his resurrection is not recorded. But it was on the first day of week. It could have been any time from sun set Saturday eve as Jewish days began in the evening, this would still be the first day of the week. It is said that Jesus was crucified on Friday the day before the weekly sabbath (Mark 15:42). As the Jewish weekly sabbath came on Saturday beginning Friday eve at sun set the conclusion is drawn that he must have been crucified on Friday. If this be a fact, what will become of the three days and nights in the grave. The Bible bears testimony abundantly that the Jews had another sabbath Saturday which came once a year that feast on any day" which was called the Passover it did not matter what day. The first day was a sabbath 12:16 Lev. 23: 7: Num. 28: 16: 18 these naturally raises another question as to what Sabbath meant, the weekly sabbath is or the Passover sabbath the Bible does not leave us to guess what Sabbath is meant in this John tells us in so many words that it was the preparation of the Passover on which Jesus was tried and crucified John 19-14, (R.V.) that is, it was not Friday before the weekly sabbath, which was (Saturday) we are told that the Passover that fear came on Thursday. That is to say, that Jesus Christ was crucified on Wednesday. St John makes this clear as his gospel was written later than the other Gospel writers he seems to correct some seeming false impression regarding the time Christ ate the Passover. He says he ate it before the regular time; that is, the evening before, and he died on the cross at the very moment the Passover lamb was killed "between the two evenings of the 14th and 15th of Nisan or Abib, Ex. 12:3, which is equivalent to our April, the Passover Sabbath fell that year on Thursday, the 15th of Nisan. If it is true that Christ was crucified and died Friday the tygers fail in many points and his allotted time in the grave also. Everything about the Passover lamb was fulfilled in Jesus because he was God's real paschal lamb. He was without spot or blemish, Ex. 12:5. He was chosen the 10th day of Nisan, Ex. 12:3. The triumphant entry of Jesus in the city of Jerusalem was made the 10th day of Nisan, the preceding Saturday, after he came from Jericho to Bethany, which was about six days before the Passover, John 12. That was six days before Thursday, which would be Friday, and he made his entry into Jerusalem the next day, John 12:12. That is, it was on Saturday, Nisan the 10th. Judas, on the same day after supper in the house of Simon the laper betrayed Jesus for thirty pieces of silver, Matt. 26:6-16; Mark 14:3-11: as supper was late Friday evening after sunset, as Jewish days began in the evening. That would make it Saturday the 10th of Nisan. Because the law required Jesus to be taken to the chief priest the 10th of Nisan with the exact price set on him and not a bone broken, Matt. 26:15, see Zech. 9:9; 19:36; Ex 12:6; Ps. 34:20; Num. 9:12. And he was killed on the 14th of Nisan between the evenings just before the beginning of the 15th Nisan about sundown, (Ex. 12:6, R. V. margin) If we make the Bible exactly for what it says, viz., that Jesus was slain before the Passover Sabbath, the types are fulfilled to the letter. But if we accept the Friday crucifixion as tradition has, it is a failure. The astronomers say that the Passover was kept on Thursday, April 6th. The chronologist has been perplexed by the fact that the moon being full that day, this has caused the perplexity of the chronologist. But when we take the Bible as it states itself, no more, no less; viz., Jesus was not crucified on the Passover day, but on the "preparation of the Passover." The preparation of the Passover that year was Wednesday and his resurrection early the first day of the week. This would allow three days and nights in the grave according to his view of the case Jesus died on sunset Wednesday. Seventy hours in the grave or three days and nights as he said, and at the beginning of the first day of the week which was on Saturday about sunset, he arose from the grave. The women came just after the break of day they found an empty tomb. I have failed to find anything in the Bible that favors Friday crucifixion, but all is in perfect harmony with Wednesday crucifixion and death of our blessed Lord.

Faithfully submitted to the ministerial readers of the Plea.

Eld. J. W. Murray, Evangelist.

Out On The Plains.

Topeka, Kansas.

Once again we come to the churches of Kansas thru the Plea, asking you to double your efforts to raise your state mission money. According to reports very little money has been raised for the state work. This is by no means as it should be. It is doubtless true that we have passed thru one of hardest winters in a score or more years, both severe weather and economic conditions. But with the passing of severe weather economic conditions will grow better and we should be able to make a better showing for our local and state work. Also if any of the churches or Bible school have failed to report in the Jubilee Rally, will you please take this up at once and send in you offering? Brethren, let us not in this great commonwealth of Kansas with its unlimited resources and educational advantages, fail to do our part in the great task of the church.

Let us not permit our local obligations to completely obscure our vision of the outside work. This should be our biggest year in missionary enterprises in the state and abroad. We should not think to let war condition hinder us in the work of Christ, but on the other hand, by reasons of conditions brought about by war, we should strive the harder to carry out the program of Christ.
not quote these Old Testament scriptures because they have binding authority, for they have not; put I will show that they have been taken away and nailed to the foot of the cross, and Christ is the end of the law to all them that believe to the Jew, first and to the Greek. I quote these passages to show the "Doright" picks out these scriptures that teaches on special comments and blinds the mind of the people by making them believe that they are binding on all people at all times. It is true the prophets and wise men of the Old Testament spoke against an excessive use of wine. Read Prov. 20:1-23, 30; Isa. 5:11; 21:1-7; Hab. 2:5. But to wholly abstain from its use is a mistake but it was made used greatly as a food. Read Judges 19:19; 2 Sam. 6:18; Neh. 5:15-18; Job 1:13; Esther 1:7. When the Jews in Old Testament times would walk in God's statute, He would send them good seasons that would make their vineyards and cornfields yield an abundance of food. And even the Old Testament forbids the use of wine this does not say that the New Testament rejected its use, because the Lord has made a new covenant with his people. He said it would not be like the one he made with our fathers in the wilderness, it would be our better promise (Heb. 8:7-8). And Paul says, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by his son whom he hath appointed heir of all things." (Heb. 1:1-2)

Since the Lord has spoken to us by his Son, let us turn to the New Testament that was given by his Son to learn what we are to do. He said: "I am the door, by me if any man enter in he shall be saved" (St. John 10:9).

As it is a fact that Jews made and drank wine in their feasts, when Jesus and his disciples were invited to the marriage in Cana - of Galilee and the wine at that feast gave out and there were six water pots sitting there. Jesus had the servant fill these water pots up to the brim with water. He turned it to wine; read St. John 2:1-10, 4:6. Christ did not only turn water to wine but told the servant draw out and give to others to drink.

Next we will notice Mark 14:23-25:

"And he took the cup and when he had given thanks he gave it to them and all did drink of it; and he said unto them, This is my blood of the New Testament which is shed for many. Verily I say unto you I will drink no more of the fruit of the vine until that day I drink it new in the kingdom of God." This shows that it was the fruit of the vine that Christ used in the Lord's supper. "Yes, but," says one, "he said he was the vine and this was the fruit of himself." Yet it is true he said in a parable that he was the vine and he also said that the apostles were the branches, and that the apostles were the things to bare the fruit. Read St. John 15:1-5. But here in this institution it is not a parable. It is the actual fruit of the vine that he is drinking. "When ye come together therefore into one place, this is not to eat the Lord's supper, for in eating every one taketh before others his own supper and one is hungry and another is drunken." This shows that what they used in the Lord's supper was something that would make drunk and would quench hunger. The only thing the Corinthians made a mistake in was they came together to eat and drink a full supper and in doing so the first crowd that went in ate and drank a full supper and became drunk, while the others that had not come to supper were hungry. But if they had taken a small supper they would not have gotten drunk and what they had would have gone around to all. So this is the reason we use wine because the Savior used it, and the Apostles and first Christians used it. But they used unfermented wine which would not make drunkards. We do not claim that Christ shed this wine or that this bread is his actual body. But we only use it to show or represent his death till he comes again. It is true Christ shed his blood and water for the remission of sins; but it is a settled fact he did not shed the water the "Doright" use in what they called Lord's Supper, because water came out of some human made pump or well and they could only use it to represent Christ.

E. L. Turner.
A MESSAGE OF ENCOURAGEMENT AND CONFIDENCE.

"One's own freedom is safest when that of others is equally safe," says Secretary of War, Baker, in a letter to Chicago Branch of National Security League.

Washington, D. C.—Secretary of War, Newton D. Baker, has written the following letter to be read at a mass meeting to be held in the Coliseum, Chicago, Illinois, February 12th (Lincoln's birthday) under the auspices of the National Security League, with the cooperation of representative colored citizens of Chicago.

War Department
Washington, D. C. Feb. 6, '18

Nat'l Security League, Chicago Branch,
Mr. H. H. Merrick, President,
Mr. Edgar A. Bancroft, Chair,
Executives Committee,
On Behalf of the Colored People:
Rev. Dr. A. J. Carey,
Dr. George C. Hall,
Rev. W. D. Cook,
Rev. N. J. McCracken,
Major R. R. Jackson,
Mr. Morris Lewis.

Gentlemen:

I am in receipt of your telegram inviting me to be present and to deliver the principal address at a Mass Meeting to be held at the Coliseum in Chicago on the afternoon of February 12th, 1918, under the auspices of the Chicago Branch of the Nat'l Security League in connection with the representatives and leaders of the patriotic colored citizens of your community.

As stated in the telegraphic reply which Mr. Emmet J. Scott, my special Assistant, forwarded to you at my instance and request, I sincerely wish it were possible for me to be present on the occasion referred to, for I would then have a splendid opportunity to tell of the fine spirit, with which the great test of the quality of America is being met by the colored people of our country. But the pressure of my official duties here compels me to forego this pleasure.

I wish, however, in view of my enforced absence to send, especially to the colored Americans of your community and elsewhere, just a few words of encouragement and confidence.

In our Reserve Officers' Training Camp, recently held at Fort Des Moines, Iowa, representative young colored men presented themselves for training. They devoted themselves with zeal to the task and they are now imparting to the men under their charge the military lessons which they themselves learned. But more than this, they are teaching to their fellow men the principles for which America is in the war—those vital principles which are the foundation of hopes of free people, and the keynote of the National Security.

After all, what is this thing we call "Democracy" and about which we hear so much nowadays? Surely it is no catch-phrase or abstraction. It is demonstrating too much vitality for that. It is no social distinction or privilege of the few, for were it not that it could not win the hearts of peoples and make them willing to die for its establishment. But it is, it seems to me, a hope as wide as the human race, involving men everywhere, a hope which permits each of us to look forward to a time when not only we, but others will have our respective rights rooted in the generosity of nature and protected by a system of justice which will adjust its apparent conflicts. Under such a hope nations will do justice to nations and men to men. Nor can I believe that this democracy will be attained as a finished and complete thing, but rather with increased education and knowledge its application will enlarge and new meanings be discovered in it. It is not the philosophy of disorder, but of progressive order; not the doctrine of restraint by force, but rather of self-restraint imposed by man who realizes that one's own freedom is safest when that of others is equally safe.

In a most encouraging degree, it is being regarded by colored citizens throughout the country as a duty to give liberally of their substance, of their time, of their talents, of their energy, of their influence and in every possible way contribute towards the comfort and success of our fighting units and those of our allies across the seas.

The colored men, who were subject to draft, are to be commended upon their promptness and eagerness in registering their names for service in the National Army, and likewise mention is made of the relatively low percentage of exemption claims filed by them. Those in the service of their country, I am sure, will prove faithful and efficient, and will uphold the traditions of their race.

It is, indeed, most fitting that you hold your patriotic meeting on the day set apart in honor of the birth of Abraham Lincoln, whose name is synonymous with Freedom and true Democracy. Hoping that your meeting and all of your worthy efforts may be crowned with success, I am,

Cordially yours,

NEWTON D. BAKER, Sec'y of War.

SEVERAL WAYS TO SAVE SUGAR—WHICH IS YOUR WAY?

Promptly after affecting a working organization the Director General of Railways held a conference with Fuel Administrator Garfield to consider plans looking to an immediate improvement in the transportation for coal.

The needs of New England and other sections that are short of fuel were given first consideration to relieve sufferings incident to blizzard. As a consequence an order was issued ordering the movement of coal trains eastward ahead of other freight.

The Fuel Administration has delivered to the Director General of Railways full data as to the sources from which New England coal moves in order that shorter routing may be adopted wherever possible. A distribution schedule covering the North Atlantic States and eastern Ohio has been worked out. This shows the various mining districts and the distribution lines along which coal must move to points of consumption. The efforts of the Fuel Administration will be to eliminate the cross hauling of coal. Specific coal-producing districts in West Virginia and western Pennsylvania will be set aside to supply the distributing centers in the North Atlantic States.

UNCLE SAM'S FIRST FUEL CONSERVATION SIGN

Keep Your Rooms at 68°
Uncle Sam NEEDS it

SAVE COAL

THE GOSPEL PLEA

FUEL ADMINISTRATION NOTES
HELPFUL
To All

The Measure of Our Progress

Jesus and his prophets talked in the most confident terms of the outcome of his work. "Every knee shall bow and every tongue shall confess," "The knowledge of the Lord shall be as plenteous as the waters that cover the sea;" "The kingdom is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened," and many more passages show how complete was to be the work. But Jesus had nothing else in mind when he said, "Go ye into all the world and preach the gospel to the whole creation." He took care to prepare their minds for a long, slow work. He said, "Think ye that I am come to bring peace upon the earth? Nay; but rather division." He warned them that the time should come when men should kill one another, and would breed them and raise me Cows young calves. With two well aimed shots he killed both mothers. He then said, "These two calves I will take home and tame them and will breed them and raise me cows that I can milk." He found he could tame them, but that he had to keep all danger, such as dogs, away from them for the old wild instinct was yet in them and they easily became ferocious. He also discovered that they would not give much milk until they were bred up to it by number of generations.

Now we can begin to see what God has been trying to do in the human heart through His prophets and finally to consummate it thru Jesus. The barbarian was the wild piece of land full of weeds, or the wild buffalo full of wild instincts. Truths which Christ brought into the world are the seeds to plant the field and Christian men are to cultivate the ground so as to give the field a chance. The old barbarian instincts are more firmly rooted in our lives than we know. Jesus called them demons and almost visualized them to his followers when he drove them out. Paul called them the "works of the flesh" and said they must be crucified. If our scientific men had not thought they must flout Christianity to get at the facts of nature they would begin to talk of atrophying these old barbarian passions.

Now what we must do to disciple all creation is to put men to work to destroy the old barbarian instincts and to cultivate in their stead the Christian virtues, a new set of passions which are gradually growing into instincts in the human heart. This is how Paul wants us to crucify the "old man" and become a "new creature." We soon discover that this work is a slow growing work. Like the farmer we must destroy all weed seed and like the herdsman we discover that we must give a well protected environment to our disciples men or they will easily go back to the wild old state.

At present our great task is to extend our work so as to disciple all creation and to prevent reversion of our own people and the people we are discipling. The first we call missionary work and it is a great task for we are now face to face with all the nations and kindreds and tongues and peoples of the face of the earth; the second we call church work and it is by far the most important and the hardest. Every little while false teachers rise and the nations revert to a vicious type, or teachers become intolerant and the people just drift back into the vile immorality and uncleanness of the barbarian, or to the pagan which is a cultivated brand of barbarism. The German nation is an illustration of this. They cast aspersions on the principles of Christianity as unsuited to a vigorous people such as they thought themselves to be. Therefore they taught "kultur," a creation of their own instead, and now we see what they have for themselves and the rest of mankind.

The old demon wandering over waterless places has come back into the old house, garnished and swept by many a laudable reformation, and seven other demons have joined him. The end of this German reversion has not yet come. After this war we may be unable to prevent them from bringing back the harem of Sargon, a passion well developed into an instinct in pagan days. Of course when a nation so reverts we must meet them with military preparation just as the farmer goes after his cow, when she has gone back to the madness of the buffalo, with a gun.

But we must not let police work with reverted nations make us forget our own condition. We too can revert as easily as the Germans have. And of this we see abundant signs. Every little while we hear of a mob burning a negro criminal at the stake. If this were a static thing and only one or two a year would suffer, horrible as it is, we might endure it. But it is a symptom of what is going on in society and we should become alarmed. The white men who engage in this are descendants of the men who burned John Huss at the stake and who perpetrated every little while we hear of a mob burning a negro criminal at the stake. If this were a static thing and only one or two a year would suffer, horrible as it is, we might endure it. But it is a symptom of what is going on in society and we should become alarmed. 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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.

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Number 341

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 345, you have 4 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, MARCH 61, 1918.

Personals and Editorials.

—Rev. J. E. Anderson reports three confessions and baptism at Clarksville, Tennessee.

—O—

NOTICE.

A Pastor Wanted.

College Avenue Christian Church, Savannah Tennessee, and the Christian Church at Holtville, Tennessee will call a pastor. It is preferable that one man pastor both churches. His pastoral work will begin August the first 1918.

These churches desire an active, all-around man, well qualified and a Christian gentleman. Good salary. For further information address, W. P. Martin, State Evangelist. Savannah, Tennessee.

—O—

The Measure of Our Progress.

(Continued from Page 1 Column 3) were amply warned but like sheep they went peal-mell out of the pen after the bell weather. These senators have menaced our safety greatly. All we would need to do would be to use such folly in e-lecting a president and the catastrophe would come.

Our race problem is both our great est opportunity and our greatest menace. If we do our full duty it is the world’s greatest opportunity to gain a thousand years in one forward movement. If we do not do our duty but let the degeneration of both races go on in a little while the explosion will come. No it will not be a race war. There is no danger of that. It will come as it has come. In Mexico by designing leaders appealing to the lower classes of all races and then some of those people who have been at ease in Zion will call out for the rocks and hills to fall on them.

—O—

NOTICE.

A Pastor Wanted.

East Second Street Christian Church at Lexington Kentucky is without a pastor and desires an active, all-round man, well qualified and a Christian gentleman.

For further information address, Elder B. J. Taylor; Cor. 4th. and Kenton Sts. Lexington, Kentucky.

—O—

Announcement.

Information Wanted about the History of the Christian Church of Kentucky.

I ask all brethren, preachers and officials who have any knowledge of the following to kindly notify me at once:

1. Location and name of church.
2. Date of organization (month & year).
3. By whom organized.
4. Membership when organized.
5. Name of first minister.
6. Name of first elders.
7. Name of first deacons.
8. Have you a church building?

The above applies to the church of Kentucky.

Respectfully yours in the work, [Elder] R. E. Hataway

764 W. Pine St., Lexington, Kentucky.

Jubilee Report to March 4, 1918.

For C. W. B. M.

Jefferson City, Mo. church, Prof. J. W. Daniel.......................... $1.00
Scotts, Ark., G. Moore on pledge... 7.00
Soperton, Ga., W. L. Harvey...... 5.00
Amount this year.......................... 231.07
For S. C. I.

Little Rock, Ark., C. E. White...... $11.50
Pine Bluff, Ark., G. W. Ivy...... 3.40
The World's Only Hope.

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the decent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the Religion of Christ and Him Crucified; the bedrock of Civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

"If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian Religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with 'Kultur,' the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming 'Myself and God,' the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious Banner of the Cross is hoist—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and breathe it as Saully they collect the debris of their ruin for the reconstruction of the Fatherland."

Henry Watterson in Courier-Journal.

Missouri.

I am sure that we all are glad to see old man "Winter" losing his grip, for he has certainly been holding fast. There surely will be some activity now in domestic and religious affairs. Brethren, let us get busy for our Lord.

The writer left Columbia on the 9th, for Hannibal where he held an eight day meeting. My going there was principally to get the membership together and help them get a minister. We are glad to report here that all of this was accomplished so far as we can see now. Elder R. E. Latouchie, of Chicago, was to have been there February 24th, with the exception of taking charge of the meeting at Hannibal, I have not as yet heard from them but I hope that everything worked out all right. On Sunday the 24th, I again filled the stand at Columbia, both morning and night. The services were good and well attended. All departments of the church are shaping up nicely.

Brethren of Missouri, I am very anxious to get in touch with you and expect those of you who have no shepherd. Write me at Columbia, Missouri, P. O. Box 202. It may be that I can be of some help to you.

Yours in Christ,
H. D. Griffin.
Evangelist.

"Long ages past, the Greatest Sage And wisest Man of any age Gave to this darkened world a Cure, An unfailing, competent and sure; A subtle cure, like Love divine, No state or nation could confine; Untrammeled in its depth and height, In an unblemished brotherhood, Each working for the others.

But could be made to shake and cower In hatred, cowardice or greed, No state or nation could confine; That kingdom, monarchy, or state, To which capital and labor, there, Would each with each unifying share, Each seeking for the others good In an unblemished brotherhood, That kingdom, monarchy, or state, At this tribunal could await Unswerving justice in reply To wrongs flung tensely in their cry. No state of man in all the earth, No wrong that ever had its birth In hatred, cowardice or greed, In envy, malice, wicked need Of gold or fancied tinsel power, But could be made to shake and cover And lose its mad disastrous might, Of all that is worth having in the world that is, of which I speak."

To the writer left Columbia on the 9th, for Hannibal where he held an eight day meeting.

"Every gift in this list is a good will giver. He gives because he wants to do so and not because he is solicited. Every time one of these come it makes our heart rejoice.

Send all money promptly to J. B. Lehman, Institute Rural Station, Edwards, Miss., and state clearly what it is for.

Fund Statement.

For C. W. B. M. $828.07
For S. S. 201.14
For P. C. I. 179.30
For S. C. I. 175.65
For T. C. I. 169.12
For J. C. I. 168.52
For A. C. I. 103.20
For C. C. I. 100.00
For Africa 2.10
Total this year 1240.10
Total in Jubilee Fund 13026.51
Amount yet needed 9673.49

Our readers will note that we are now below seven thousand in our journey to the goal. It ought to be a race now towards five thousand then on to the end.

We wish to call attention to the frequency, with which Bro. M. Knight brings in the contributions from the Eastern District. If every one would work as systematically as he does with that district we would soon have our remaining six thousand and would be going to something else. It is not the man who makes a big churches that have always stood by the work and not reported yet. This must not continue.

FROM FRIENDS OF THE WORKS.
Newark, O., Mrs. Emily Stoofly...$3.00
Des Moines, Ia., University Place Church 50.00
Oxford, Ohio, Prof. T. L. Penney.. 10.00

Total in Jubilee Fund Statement.

For J. C. I.

Elder M. Knight, for:
W. M. S. at Cedar Lake, Tex. $10.00
Eastern District convention 8.00
Total this time 18.00
Total this year 168.52

For Sunday School Work.
Mt. Sterling, Ky., W. H. Brown $12.00
Carlisle, Ky., Betty Johnson 2.60
Willis, Va., J. H. Jonsson 2.60
Washington, D. C., N. W. Magowan 1.50
Soperton, Ga., W. L. Harvey 5.00
Clearview, Okla., Mrs. L. E. Mayberry 2.50
Total this time 29.50
Total this year 201.14
Among the Woman’s Missionary Societies

I have just completed the reading of the book entitled “Forty Years of Service” and I feel now more than I ever felt before that the privilege to serve is man’s most wonderful opportunity.

Away back in the early days when Jesus or some of those disciples so richly endowed with his spirit would do wonderful things until the people looked on with amazement at the miracles which had been wrought, and even as we read the sweet stories of old we feel that indeed they were connected with some superhuman influence and power. But Jesus well understood what the task of the disciples would be thru the ages. Thus He said, “Greater works than I have, ye shall do” I do sincerely believe that were He here I have, ye shall do” I do sincerely believe that were He here and could speak to us as in days of old He would point with pride to the work of the Christian Woman’s Board of Missions as one of the “greater works than I have done” Thru the so perfect form of organization, many disciples, tho they have stayed at home and worked in their local churches and missionary society, have gone into Judea—into Samaria—and into the uttermost parts of the world, saying to the blind, see; to the deaf, hear; to the lame, take up thy bed and walk; to the dead (in sin), be made whole and it has been done, all in His name. Could this have been possible had we not been able to watch with Him one hour.

The morning watch brings with it wonderful consecration. It makes us feel His omnipotent presence, we admire Him, and following the law which makes us grow to be like that which we habitually admire, we grow to be like Him.

A few more weeks now and the hard winter will be over. The tiny blades of grass will peep up to greet us. The song birds will pipe their melodious song to tell us spring is here. Then will come the Easter week of prayer and with that week will come many self denial offerings for the purpose of “pushing onward and upward the blood stained banner. We do have so much to be thankful for and in these perilous times we should be willing to deny ourselves that Christ may be made manifest to the world.

From the one hundred and twenty Woman’s Missionary societies and Young Ladies Circles, may we expect an offer of one thousand dollars? Let every society do its best.

Very truly, 

Rosa Brown.

Kentucky.

Aaron’s Run.

Dear Editor:—

Please allow us space in your paper for these few lines. Winter has served us so hard that we are behind in our work. Nevertheless we will be ready to respond when the roll is called.

Our dear Bro. C. H. Johnson has been very ill at his home for the past month but is improving nicely now.

Since winter has been so hard on us God has seen fit to call away one of our brethren in the person of Wm. Maupin who died February 3, 1918.

Arkansas

Jacksonville

Dear Editor of The Gospel Plea:

Please allow me space in your valuable paper to make the following report of our quarterly convention which convened at Oak Grove Christian Church, Kerr, Arkansas, February 24th, 1918.

Be it understood that our meetings were to begin on the 23rd but owing to the death of our dear minister Rev. Shields, we did not meet until Sunday, 25th inst. Brother Shields has paid the debt that we all have to pay. We hope It is well with his soul. His funeral was attended by Rev. G. W. Ivy of Pine Bluff and Rev. R. T. Matlock of North Little Rock, Arkansas.

First, Sunday School, 10:30 A. M., after which we had a “soul stirring” sermon by Rev. Matlock. Adjourned for dinner. Evening session, another lovely sermon by Rev. M. M. Bostick of North Little Rock, which was enjoyed by all present.

Report of the Churches.

Center Chapel, Sherrell, Arkansas...$11.00
Walnut Grove, Sherrell, Arkansas...3.00
Ellis Chapel, Wabbaseka Arkansas....1.90
Pine Bluff ..1.00
Oak Grove, Kerr ..11.40
Pearidge ..10.30

Total $43.41

There are several other churches we haven’t heard from but hope to hear from in our next meeting which will convene at Elliot Chapel Wabbaseka, Arkansas, Saturday before the 4th Sunday in May and included.

Dear workers, I hope you will preserve this paper and every one come out at time mentioned above and don’t forget the place.

We also had with us Rev. E. L. Turner of Wabbaseka, a Christian minister of the Gospel. He invites each and every one to his home where our next meeting will be held. We had with us also Miss Roxie Sneed. She was introduced to the audience by Mrs. Bostick. Miss Sneed gave us a short lecture which was enjoyed by all. We ask the prayers of every one for our next meeting until we reach the top.

R. L. Brock, Chairman.
E. L. Turner.
M. E. Brock, Sec’y.

MISSISSIPPI.

Port Gibson

Dear Readers:

It is quite a pleasure for one to get the Gospel Plea and read of different workers and their work. The Plea should let us hear from them.

We are indeed blessed with beautiful weather now and we hope the churches will take on new life and new courage. Let us turn over a new leaf in all of the departments of the church.

We are now looking forward to the C. W. B. M. Quarterly Meeting which will be held the third Sunday in March at the Rose Hill Christian Church. Now members of the missionary society in Mississippi, we are really behind in our work this missionary year. We can’t afford to fall behind. Therefore, we will have some hard work to do. We have not heard from some of our missionary societies since September. We want you to be sure to make your report at this Quarterly Meeting. Be sure to send the ten cent dues to headquarters and the five cent dues to Mrs. Fred O’Bannon, 1611 Washington Avenue, Green ville, Mississippi. Make payment to Mrs. J. B. Lehman, Edwards, Mississippi, but send it to Mrs. O’Bannon, who will, after making a record of it, send it to Mrs. Lehman, who is the State Treasurer.

The writer was with the Union Hill Christian Church on the 4th Sunday with the Sunday School and the church. I tried to impress the school that they should raise the five dollars. They say they will, Mississippi must not fail to stand by their own Bro. Miss. We hope that all of the churches in the state will do their best to reach their full apportion-
Christian Education

Southern Christian Institute

The service on Sunday, the 3rd. of March, was given over to the Y. M. C. A. and Mrs. Edward Timberline delivered a most excellent address.

First Sergeant, Hugh H. Vandiver of Camp Shelby, came over Sunday morning to spend a week with his wife and mother who came down from Franklin, Indiana. Saturday, Mrs. Vandiver was Miss Verne White who did a good year's work at the institute last year.

The leaves on the trees are about out now and everything is green. The farming department is fast getting out corn and oats.

The school session next year will be divided into two equal sessions instead of in three terms as now. This will eliminate one examination and the Christmas holidays which were always such an annoyance and menace, for contagious diseases sometimes came back with the returning students.

From the Banks of the Old Kentucky

That report of Bro. Alphin's church (Second Christian Church of Kansas City, Missouri) in the Plea of February 9th, is in many respects a model, organized it seems to the highest point of efficiency, the efficiency that will "elish" not that "yuther" kind. I wish to commend this manner of doing things. In five short lines at beginning the writer succinctly tells a number of goodly items:

1. The church held its regular annual business meeting.
2. This was done January 2nd (before first Sunday in New Year).
3. All departments and standing committees made their annual reports.
4. Church officers elected. It appears that all this happened in one night. Must have been some "ile" (oil) on that machinery. Ephesians 4:16.

Fifteen officers elected to serve this year. Good.

Treasurer reports all bills (current expenses) paid and a nest "sieg". Here's to you, Bro. Alphin! If anybody else has done it they didn't tell it.

Almost three thousand dollars raised and fifty-three added to membership with total membership of 211. Throws the gaunt-let down for Kentucky to get busy or accept second on the roost. Forward step or to the junk pile, according to our good Bro. Moses. Kentuckians must not get into the "scrap pile". If in it, we must get out of it. Bro. Moses is telling us how.

"Out on the plains, Craggelt" is firing some splendid volleys. Hurrah for the boys. "Watch ye, stand fast in the faith, quit ye like men, be strong."

C. H. Dickerson.

Dear Editor:—On Thursday, February 21st, I received a Special Delivery letter from Elder J. W. Turner, one of our pioneer preachers, to come to Mound Bayou to assist in the funeral of his wife, Sister Sylvia Turner, on the 23rd. Having received such a sad call we boarded the 7:30 p. m. train for Vicksburg, and from thence to Shaw where we left instruction for the brethren who were to meet in a business meeting for the church on the evening of the 23rd. Saturday, and left on the 3:40 train for Shelby, because the fast train does not stop at Mound Bayou. We came down to Mound Bayou in an auto.

Found Elder Brown, the pastor, keeping store for West and Sneed Company. He had an apron tied around his neck and it was almost dragging the floor. He was so polite to the customers until they would come sometimes just to see him smile.

On the 23rd, at twelve o'clock, the funeral services were held at Mound Bayou Christian Church. A large crowd witnessed the service which showed that Sister Sylvia Turner stood high in the community in which she lived. A tribute was paid to Sister Sylvia Turner by Elders Brown and Jones. The funeral sermon was preached by the writer.

Sister Turner leaves a husband, five children, a host of friends and to mourn her loss. Elder Turner and the children have our sympathy in their bereavement.

We left Mound Bayou on the 23rd for Shaw where we conducted a great service on the 4th Sunday, the 24th. Dr. J. B. Lehman, president of the Southern Christian Institute, preached one of his best sermons at Shaw 4th Sunday morning. Dr. Lehman studies the conditions of the times, and his advice is always wholesome. The sermon he delivered will long be remembered by the members of the Shaw Church. I have heard many encouraging remarks concerning the sermon from the members. At the close of Dr. Lehman's sermon, a young woman came forward to cast her lot with the Shaw Church.

One was reclaimed and one made the good confession at the night service.

Dr. Lehman preached at Mound Bayou on the night of the 24th.

B. C. Calvert.
Among the Bible Schools

"ASLEEP AT THE SWITCH"

Sleep, this term is frequently employed to describe the insensibility of man to his best interest. "For ye are all sons of the light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:5-7. How unworthy to be called a disciple, an apostle, Peter must have felt, when that kind rebuke came from the suffering Christ, "Simon, sleepest thou?" "Couldst thou not watch one hour"? What was left for Peter to do but to hang his head in shame and sink into a remorse almost to equal that of the night on which he denied Him. Is it not possible for many of our leaders, to be asleep, while day light is shining all around them? Bodily asleep, becomes lighter as the morning approaches. But the sleep of activities, the slumber of the spirit becomes deeper and deeper and heavier and heavier till the individual sleeps the sleep of death. My brother minister, God has made you the keeper of the switch, awake you, throw the switch in time to save your own boy from a head-on collision. I could not keep the hard swallow from rising in my throat when I took up the Plea, the other day to see the account of the death of our brother W. H. Bean, a young minister who finished his career in so short a time. I wonder how ministers who have sons in their families are doing their part to turn that boy's face toward the the ministry. We have a perfect right to expect a priest from the house of Levi. I do not say it would be a disgrace if your son is not inclined to the ministry, but to me out of a large family of boys, if non of them followed the beaten path of the father, it would be a rather strange thing. And what if the father was asleep at the switch when that boy reached the turning point in his life? If the father takes his hand bag and goes off to preach to other men's boys leaving his own to frequent the "movies", parks, card-table and dance hall, would you blame me if I would say that, that father is asleep at the switch? Some one will say what if the boy has not the ability to be a minister? I think you will agree with me that he ought to be a Christian at any rate before he is a minister. Help him to be a Christian. Make the service attractive, the Bible school interesting and religion of Jesus Christ practicable; a thing that can sweeten boy life as well as the older folk. The Sunday School teacher who does not see the great opportunity of leading her class to the acknowledgement of Jesus Christ as their personal Saviour, is asleep at the switch.

The pastor and officers of the church who satisfy themselves with poorly equipped building for the teaching service of of the church are asleep at the switch. I remember talking to a superintendent's wife, about a certain church I saw down town, she said: "Why it does look pretty well on the outside but you would not like it on the inside it is all cut up into little Sunday school rooms. It brought a smile on my face when I thought that the very thing for which she condemned it, was the thing that would make me praise it. Train your teachers and give your trained techers a place to do their best work. Some of our Mississippi Sunday schools are preparing to use screens, between their classes that they may at least have the eyes of their pupils. As the spring comes on clean up some of those rooms of the church where you store the old broken chairs, stove pipes, dusting rags and what not. Make them beautiful little class rooms. Hang suitable pictures on the walls, put a little matting on the floor, etc. The work of the church is suffering because there are so few willing to train for the real service. It is high time to awaken out sleep, for others around us are up and about their business. We are living in perilous times. We are called on to help turn the tide of affairs; it is next to treason to sleep at the switch when the Philistines are up on us, our neighbor's house is on fire and our own is in danger. Last September we said much about, what others ought to do for us, and may be we were right, but has it ever dawned upon our minds, what we ought to do for selves? Roosevelt said once, "If a man will submit to being carried, that is sufficient to show that he is not worth carrying". The Bible schools are called on to prove to the A. C. M. S. that they are worthy of all that has been done them, and as they gain strength they are going to do something for themselves. While we are engaged in this worthy effort let not a single school sleep at the switch. When we print the list of the schools that have given toward this $1,000, by the side of those schools that have not given anything; on what side will your schools be found? "And that knowing the time, that now it is high time to awake out of sleep." -Romans 13:11.

For the forward step,

P. H. Moss.
Field Secretary of N. B. S.

Sunday school leak to the leaks of the cistern, barrel or any other vessel that might contain anything of importance that might leak out.

As I understand, leakage means waste. So just as the following mentioned things may lose their valuable contents by leakage just so the Sunday school may lose some of its valuable contents.

The cistern or other vessel may have a hole in it by the means of a puncture of some nature where, the leakage from a Sunday school may come about from a hole, so to speak, caused by mistreatment inflicted upon some part either intentionally or unintentionally. These mistreatments may come in such forms as jealousy, hatred, spite or thru ignorance but however they may come they have effect.

When the leak in any Sunday School is found the Christian workers should go to work at once and do some repair work before some one may be lost of out of the flock.

In every Sunday School, harmony and that Christ like spirit should exist from the superintendent clear on down to the smallest children.

Each member of the school should put forth an effort at all times to bring new members where by the school may grow stronger and spiritually.

So thus, kind friends, we are reminded of the fact that to have a successful Sunday School well equipped, well attended and well financed. We, must, first be Christians and not, hypocrites and pretenders from which our Sunday School suffers their greatest loss.

When there are plenty of children and persons in a community that don't attend Sunday School there must be a reason for it. Put out a search light and find out the reason for this great leak and you will readily find out that the cause comes from a lack of duty of the Christians workers or those supposed to be Christian workers.

We who are striving to get on at something don't be discouraged by others but push on and the door will open. Every delay and every hindrance will only add to your zeal and your strength will accumulate with the hours, days, weeks and months which intervene between you and the accomplishments of your purpose.

Texas.

Beloved Readers:

We, the Refuge Mission, are still alive. It never gets too cold or rains too hard for the faithful few. We have a fine Bible school.

Oh if the brethren would wake up and stand fast in liberty wherein Christ hath made us free and be entangled again with the yoke of bondage.

L. J. Caldwell.
THE GOSPEL PLEA

ARGENTIA.

On the 22nd. of February the death of James W. Shields who was teaching school near Kerr. He was sick about three weeks at the home of Elder W. M. Martin. He was baptized by the writer in 1906 at Wybar, Oklahoma and was ordained to the ministry at Redbird, Oklahoma in 1907.

Elder Shields was an active man in the church and a constant teacher in the public schools. He was greatly loved and respected as a Christian gentleman where ever he went.

He left no relatives as far as we know except one cousin somewhere in Mississippi. He was fifty-six years old and was never married.

Bro. George Ivy of Pine Bluff, conducted the funeral. His body was interred in the Peabody cemetery.

Bro. Shields was not member of any society organization. He was full aboard the old ship (the church) trusting it to land him safely. If the storm raged and the mast was torn and the helm which guided seemed weak, he was among the calm passengers that never lost faith in the Captain. He was in the different missionary organizations of the church. A reader of the GOSPEL PLEA and the Christian Standard and other good church literature.

He took pleasure in helping others, not waiting to be asked but volunteered to help financially when he saw it was needed. His two year stay in Arkansas had made for him many friends who mourn their loss.

Respectfully,

R. T. Matlock.

Unity.

By William H. Smith.

Unity is the will of Christ, unity is a fundamental principle of the Christian religion. The interior unity of the church of Christ is an established spiritual fact. The manifestation of this unity is the duty of Christian. Christ's agoning prayer was that they "all may be one even as thou Father art in me, and in thee that they also may be in me, that the world may believe that thou didst send me," if in them and thou in me that they may be perfected into one. "The burden of our Lord's prayer was for accomplishment of the will of God, and for the fruit of his own sacrifice, in the establishment, of unity and in its manifestation among his disciples. It was a manifested unity for which Christ prayed. "That they may be one; even as we are one" is the foundation of the prayer, "in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me," and "I loved them even as thou loved me." There is a unity to be believed in as a unity to be dedicated to the world. It is important to keep this in mind. It is essential to realize that the interior unity of the church is divine imperishable reality and that our task is not to make unity but to be united. Extraordinary results are promised from this manifestation of unity. There is unity, but the world can not see it. There is unity but the world does not believe it. Our part is to cooperate with God and yield to the stirrings of the Holy Spirit so that the unity of the church will be realized and visualized in such a corporate manner that the world can see it with its own eyes and seeing it will believe in the power and, love of God. The Christian unity propaganda, is not radical or destructive, it is constructive conservativeism. It conserves the original constitution of the church of God, "this rock I will build my church." - The church is his body, and in the head of the body. The church, here is one. It is a body. It is visible now. Take your eyes off the Bible and look around. Does the bewildering multiplicity of churches fit unto Bible conception of the church? Leave out for the moment the form, and organization of the church. The point to be pressed is that the New Testament is strong on the doctrine of the church but knows nothing whatever of the modern idea of churches. The churches of the New Testament are geographical congregations of the church. It is true that the sect germ threatens to invade the church even in those early days, but it was saved, and the body of the flesh. "Now this I mean that each one of you saith I am of Paul and I of Apollos and I of Cephas and I of Christ. Is Christ divided? I beseech you that there be no division among you." This schism which St. Paul characterized as a carnal sin has become triumphantly rampant in our day. The world is organized, part of Rome and another I of Canterbury and one of Geneva, and I of Luther, are we not carnal and walk as men? The reunion of Christendom then is not a perilous reunion. It would heal wounds, build up the body and restore that unity which characterized the church when they first set out to rule the world for Christ. The united church can preach a fuller gospel, provide more men to preach it and do it with a more economic expenditure of God's money than can the aggregate of all the churches. The church is infinitely more than the aggregate of churches or of its individuals. Life is an organism, the church is an organism, therefore individualism is not the gospel we have been preaching. The world is organized, money is organized, labor is organized, society is organized, politics are organized even the nations of the world are beginning to organize internationalism. Every thing is organized except the Christian Religion, and Christ prayed that that would be organized. As things stand now it is an unequal fight between an organized world and a disorganized church, a disunited disjoined individualistic Christianity, where every church and every man as an independent unit can not stand up against highly organized conditions of today. The world is the body of Christendom, education. Surely this is fundamental and all our divisions have made it impracticable. They have separated into two, the things that are one,
U.S. Food Administration.

That the world may be free from the rule of the German Government the almost sainted French women are doing the greater part of the agricultural work of France while the men are in the trenches. The French women do not complain, except that they are not able to do more.

Try raising vegetables in the flower beds, flower pots and boxes. You will be surprised to know just how many vegetables can be raised in this way. Let the children have a trial and see what they will do.

It is much better to raise food of your own free will than to be compelled to raise it for others—the Germans, for instance.

That food may win the war, it is necessary that you have a war garden, so as to produce food. If you have no ground, then rent a vacant lot. The amount of food which can be raised on small lots, if carefully worked, will surprise you. A few seeds, a little work with the hoe, will give you many a fine meal.

Many of the schools girls who are taking courses in cooking or domestic science have shown their parents the value of the different foods for the human body.

In selecting your seeds do not forget to plan for the summer. Try planting a few seeds now and then so as to get a continuous crop.

Most people eat too much, even when the price is high, and it is from this eating too much, or "stuff fine," that the doctor and the druggist make their money.

Try making pies without a top crust.

The able-bodied man or boy who is not doing something to win this war is a slacker. Take your hoe and help win this war that we all may not be governed by Germany.

Save the bottles, to be filled with fruit syrup left after the canning. Peach and apple syrups are fine.

At a recent conference of religious and educational workers held in Birmingham, Alabama, resolutions were passed pledging support to the call of patriotism and industry among the people and discouraging every form of wastefulness and needless indulgence.

Here is a one dish dinner which has in it the five kinds of food which a meal should contain. This is enough for a meal for a family of five. Eat with this dinner, bread, and for dessert have fruit, or bread and jam.

DRIED PEAS WITH RICE AND TOMATOES.

1½ cups rice, 2 cups dried peas, 6 onions, 1 tablespoon salt, 1 teaspoon pepper, 2 cups tomatoes (fresh or canned).

Soak peas over night in two quarts of water. Cook until tender in water in which they soaked. Add rice, onions, tomato, and seasoning and cook twenty minutes.

CHOOSE YOUR FOOD WISELY, STUDY THESE FIVE GROUPS.

1. Vegetables and fruits,
2. Milk, eggs, fish, meat, cheese,
3. Cereals, corn meal, oat meal, rice, breads, etc,
4. Sugar, syrups, jelly, honey, etc,
5. Fats—butter, margarine, cottonseed oil, olive oil, drippings, suet.

You need some food from each group every day. DON'T SKIP ANY. Don't think that wheat bread is the only kind of cereal food. The Government asks us to save wheat to send abroad to our soldiers and the Allies. Let the North try the Southern corn bread and the South the oatmeal of the North. Half the fun of cooking is in trying new things. An oatmeal pudding is delicious.

Here is a delicious corn meal and milk dessert.

INDIAN PUDDING.

4 cups milk (whole or skim), 2 cups corn meal, 1 cup molasses, 1 teaspoon salt, 1 teaspoon ginger.

Corn helps us feed the world. Ours is the splendid burden of feeding the world. The more corn we use the more food can be sent abroad. There are at least fifty ways to use corn meal to make good dishes for dinner, supper, and breakfast.

HERE ARE SOME MORE CORN SUGGESTIONS:

HOT BREADS

Boston brown bread, hoecake, muffins, biscuits, griddle cakes, waffles.

DESSERTS

Corn meal molasses cake, apple corn bread, dumplings, gingerbread, fruit jams.

HEARTY DISHES

Corn meal croquettes, corn meal fish balls, meat and corn meal dumplings, Italian polenta, tamales.

You can tell an American by what he eats. All Americans follow the regulations of the United States Food Administration.

SEVERAL WAYS TO SAVE SUGAR—WHICH IS YOUR WAY?

Save Coaıl

At our Rooms at 68, Uncle Sam NEEDS it
HELPFUL
To All

We Must Measure up to the Task.

For which of you desiring to build a tower, doth not first sit down and count the cost, whether he hath where-with to complete it? Lest hap-pily, when he hath laid a foundation, and is not able to finish, all that beho'd begin to mock him.

Reforms usually grow up by some man discovering a serious defect in the procedure of some one in authority, then he exposes it and proceeds to build a new organization to do it right. One step in this process is left out very frequently. He does not always stop and count the cost before he begins to build a new mode of procedure. All of the true reformers discovered the wrongs and exposed them, but tried as long as they could to reform the old and shrank from attempting to build a new one. When they were finally forced into building a new system of procedure, they counted the cost and went at it with a whole life task. Like Paul they said, "whether I live or whether I die, I am the Lord's."

This then brings us face to face with a responsibility that had not been taken into account as fully as should have been. A little prayerfully cost counting will do us a world of good.

Thomas Campbell and his son Alexander discovered the serious defect of a denominationalized church and began to cry out against it. They had no thought of tearing down the old structure and building new, but thought to repair the old. But they were finally forced to leave the old and begin to build anew. They left denominationalism for scriptural simplicity of organization. A round them gathered a group of a hundred or more great thinkers who were master builders. They hunted for fundamentals and they found them.

But after them came some who had not such a great vision but thought to bind up these very great truths in a sectarian napkin buried them in dogmatic zeal. It became a very common thing for them to everlastinglly lambast "the sects" without any consideration as to what they could build in its place. What we call "the current reformation" has done incalculable good in the church world, but our procedure has been full enough of defects to reveal that we have not always sat down and counted the cost.

A little consideration will give us our bearing on the subject. Suppose we take the average church in our country and then take the average member in those churches as a sample of what we are, and then let us suppose that suddenly every protestant in the state, Methodist, Baptist, Presbyterian, etc. should suddenly decide to unite with us and become just like that sample, would the religious life of the state be better than it now is? Honest, now, would you like to see every Christian in the state become like Uncle Elijah Donothing, elder of the church at Narrowtown, who berates the sects? By their fruits ye shall know them, not by the tenets they believe in. Real honest, now, ought we to ask all the people in our state to come and join us until we go apart a little space and count the cost of laying a foundation for the work of redeeming the world? Do not say we are wrong here, that Christ laid the foundation. He laid the foundation of the church in the eternal rock of truth but he never attempted to lay a foundation for the work of redeeming the world?

Suppose we take the average church in our country and then let us see what the task is that we as-head begin to mock him."

We discovered the wrongs in denominationalism and we cried out against it, and when we were forced to it we came out and began to rebuild the old tower; but does our work show that we have counted the cost of assuming a responsibility for the spiritual leadership of the work in our state? We have reasonably large churches at Port Gibson, Nicholls, and Indiana. We have hundreds of churches that are worshiping, but are not doing anything. We have many churches that are between the larger ones and the smaller inactive ones which are doing a reasonably good work. But let us sit down in a quiet place among ourselves and let us see if we have counted the cost of calling ourselves "Christians only" and asking to be given the spiritual leadership. Let us see what the task is that we assumed.

(1) We must keep a good shepherd at every church who can shepherd the flock, break the bread of life every Lord's day or as nearly that often as possible, and who can bury their dead, marry young people and work with them in their troubles. This we are not doing. There seems to be no real concern for the many churches that will soon close their doors and then they will fly open to the bats and owls. The first step for the state board and the state secretary in conjunction with the local elders is to get Godly men to minister to the churches which have been organized at a great cost by our fathers.

(2) We must plan to give a religious education to our membership, and we must not overlook the child citizenship of our parish. This education is given at present in the following ways.

a. THE PREACHING SERVICE.

There is a kind of religious knowledge that can come only in the preaching service. The spiritual psychology is such that nothing but the preaching service will answer. The church that allows itself to neglect this will soon have its candlestick removed.

b. THE SUNDAY SCHOOL.

This is the effort of the church at applying modern educational methods to educating the membership. The church that does not have a good Sunday School sins against its membership. It is a sad thing to think of the way many are neglecting their duty to the membership. For example, there was once a good church at Pocahontas. It no longer meets. At Pocahontas perhaps are half a hundred children that can in no possible way get a religious education without this Sunday School and they will grow up without it and then somebody must endure them all their days, and if they turn out as vicious as some of our politicians they will be some job to endure.

c. The MISSIONARY SOCIETY

The first missionary society was organized by Peter when he made the Board of Greek Widow's Relief with Stephen as chairman. You say they were deacons? Not at all. The
THE GOSPEL PLEA

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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 345, you have 3 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, MARCH 23, 1918.

Personal and Editorials.

A WORD TO OUR READERS.

The Gospel Plea subscription list this spring must be doubled. We are getting letters every day from men and women, white and colored standing high in the affairs of life and in lowly walks of life, all telling how they are helped by the Plea. If this is true, we are certain that many more should be reached and the only means we have to reach the people, outside of what we can do when we make short visits out, is through our subscribers and through the ministers and evangelists and C. W. B. M. workers.

We urge you to make some Sunday in April a "Plea day" and canvass the whole membership. Where this is done and as many as five are secured we will take them at seventy-five cents each. Where they come in in clubs of ten or more we will take them at fifty cents. Remember, if less than five are sent in it must be one dollar, if less than ten it must be seventy-five cents and for ten or more fifty cents. Remember this is only for new subscribers. All renewals must be one dollar.

To all ministers and church workers we say, You can do no permanent work among your members unless you get them to read the Plea regularly. To fathers and mothers we say, You can not safely raise your boys and girls unless you get them the Plea to read in their tender age. Many a son has slipped away to some low-down life because the father did not put the right influence be-

fore him. Now altogether for an April drive in every church for the Plea.

—O—

We Must Measure up to the Task.

(Continued from Page 1, Column 3)

multitude was called together to choose them, so they were called by a convention and they had a specific duty to perform and they disbanded and went to preaching when it was finished. Now the missionary society is primarily for the performance of a specific duty, but we have found out that there is a fine opportunity to educate the members of the society in religious work. This is especially true in the Woman's Missionary Society.

d. THE MISSIONARY CONVENTION.

Annually the churches send messengers to meet at a convenient place to hear reports of the work done, to plan the work for the coming year and to "choose ye out" men and women to lead the work. But as in the case of the missionary society, we found out that there is a fine opportunity to educate the messengers of the churches and so we take up much time to do this. Not a church in the state should fail to send a messenger, or messengers, to the state convention to receive the instruction that is afforded there, and then alone.

If the vision of preparing for the task before us should come to our membership as Christ said it should come to the tower builder, we could do wonders in the next twenty-five years. And when this thing does happen and we begin in earnest to prepare ourselves for the great task we find ourselves in, we will make more progress in one single generation than mankind has made in all the bygone ages. Until then we must grope in misery and woe. We must continue to raise children by neglecting them and then when they revert to the old barbarian type we must get the police to chase them like wild pigs, and like the old granny we say, "the world is getting worse and worse and something terrible will happen."

—O—

NOTICE.

A Pastor Wanted.

East Second Street Christian Church at Lexington, Kentucky is without a pastor and desires an active, all-round man, well qualified and a Christian gentleman.

For further information address Elder B. J. Taylor, Cor. 4th and Kenton Sts., Lexington, Kentucky.

That land is great which knows the Lord, Whose songs are guided by His word, Where justice rules 'twixt man and man, Where love controls in art and plan, Where breathing in his native air Each soul finds joy in praise and prayer— Thus may our country, good and great, Be God's delight—man's best estate.

—Selected,

Hawkins, Texas

To the Bible schools of Texas;—

Prof. P. H. Moss, national Bible school worker, one of the world's greatest Bible school men, will give the month of April to Texas Bible schools.

I ask all superintendents and teachers to get ready for his coming. Make it known to everybody in your community and invite the superintendents, teachers, and pupils of every Bible school within reach to be present. Tell them a great man is coming to them with a great message. A message which will be helpful to all who hear it.

Prof. Moss will go over the state as follows: will start at J. C. I., then to Valley Springs, Leesburg, Union Hill, Shady Grove, Darlington, Omaha, Mt. Vernon, Paris, Roxton, Shelton Hill, Ben Franklin, Greenfield, Dixon, Dallas, Ft. Worth, Waco, Taylor, Lyons, Bellville, Bay City, Live Oak, Bethlehem, Houston, the three Peaumont Bible schools, Longview, Killeorg, Palestine and others, if a date can be secured with them. I want to urge each Bible school to be ready to help this great man in a liberal way. I will pass to you the exact date we will hit your schools as soon as Bro. Moss gives me the date he will get into the state. It is my desire to get Prof. Moss into every Bible school in the state and have every man woman, boy and girl in the state to hear him.

Schools, let us be up and doing that we may be ready to give Prof. Moss a reception worthy of him.

Yours in His service,

H. G. Smith, Evangelist.

Kentucky.

Danville.

Dear Editor of GOSPEL PLEA:—

We wish to reject
our work. Our work still moves on. We closed the year with our work in a better condition.

The church was greatly helped by our convention. We have taken in two families since then, and others. Baptized a child last month.

Two of our oldest members are among those who died last year, Sister Mahala Christopher and "Aunt Jane" Sallee. Sister Sallee was in our convention this year.

This year's work started off nicely. Eld. John T. Smith is chairman of Official Board and is trying to direct things rightly. Sister Smith is superintendent of Bible School, also of the Mission Board. She is helping both to do their duty. The Bible school has raised its apportionment and reported same.

The W. M. S. is meeting regularly and is reporting quarterly to National Headquarters, also to the State. Sister Cordelia Engleman, President of our W. M. S., has moved to Lexington, Kentucky, and Sister Mary Warren, our very efficient vice-President, presides and directs affairs in a splendid manner. Sister Lizzie Pennington carries the "bag" and sees that all monies are paid out at the proper time. Sister Watson keeps the minutes.

In spite of the severe weather we have been able to meet upon the first day of the week and break bread.

The church has been greatly strengthened by the service of Sister Annie Singleton, daughter of Prof. O. Singleton, who is teaching in the public school here. Without any compensation she gives freely her musical talent to the choir each Lord's day by playing for them.

We still believe that the church has much to do for the Master and only with a firm faith in God and the determination to work will we be able to accomplish it.

Your Brother,
R. Wesley Watson.

MISSISSIPPI

Dear Editor:—

Please allow space in this blessed paper to say a few words of our first Lord's day meeting.

Prayer Service:

THE GOSPEL PLEA

KENTUCKY

Dear Editor:—

Please allow me to speak to the brotherhood of Kentucky thru there Plea. This will inform you that whereas the Convention was to convene at Paducah, Kentucky on Monday after the third Sunday in July, 1918 and that whereas the Paducah congregation and pastor notified the Missionary Board that they did not think it best to bring the Convention to Paducah; and whereas they gave several reasons why they did not think it would pay, the board took the matter up at our next meeting in January 16, 1918 and after some sharp discussion agreed that the Convention would meet at Millersburg. So the church, Sunday school and C. W. B. M. are invited to Millersburg where the Convention will convene on Monday after the third Sunday in July 1918. Now, brethren and sisters, we have been paying $1.00 each year a registration fee but this year each delegate and visitor will be expected to pay $1.50 registration fee. This is recommended by the Missionary Board.

Dear brothers and sisters and pastors, our evangelist has resigned the field but this should be no reason for us to be slack in sending our Kentucky missionary money. With an earnest prayer, brethren, I urge upon each church and pastor to send to I. H. Moore, 12 Olive Street, Winchester, Kentucky, the portion of the $1.00 Kentucky missionary money that is now past due. Brethren, the church of Christ cannot afford even in the midst of highest cost of living to fail to do her duty. There is a great task that the church must accomplish that God might be pleased with us at the end of our journey. So, brethren, don't think of the time any more than you can help, but think of the work that is assigned to our hands as the church of Christ. I urge upon Kentucky to measure up to the mission of the Convention this year. We are all of one church and we will be responsible for it.

Our church work is moving on nicely. The members are beginning to bear themselves regarding the Convention. Their heads are up and their ambition is high. So come on and we will do the best we can for you. We are still taking some confessions. One made confession last Lord's day. Baptizing next Sunday (4th).

I am yours in the work,

M. Jackson.

WASHINGTON, D. C.

To the Editor of the Gospel Plea:—

Please allow us the space in your paper, at least to say "howdy do" to our sister Church. As you have already noticed from the name, we have changed our location, but by no means have we changed our plea for the cause of Christ and the New Testament Church.

We grew so rapidly, both numerically and financially, until we got too big for our little Mass. Ave. building. So we had to seek a larger building for our congregation. We are now at 641 R St., N. W. Washington. We have a nice chapel, well heated and lighted, with all modern improvements except a baptismal. We hope to make this our permanent home, and in the future purchase it, and build. Notwithstanding the exceptionally hard winter and the strenuous times caused by the war, we are still on the religious map. We have been able to keep up the current expenses of our church without drawing on our building funds, which when increased by the contributions from the Tennessee churches, will amount to about $600.00. Our members are determined to have and own, in this city, a modern church house. Won't you help? Eld. Preston Taylor took the initiative, and had the State Convention designate a day as Washington Day. As a result, we will realize $100 or more. Why not other state conventions do likewise? So far as individual contributions are concerned Kentucky is first. But as to a state movement, Tennessee leads.

Now brothers, we have not as yet been able to have a real Christian church, "sure stuff" revival—simply because we have not been able to pay the price for a preacher who has the "stuff." Why can't some of you "old timers" come up here and conduct a four weeks' meeting for us? We'll pay your railroad fare and board bill. We are so anxious to have some good preacher come and tell these Washingtonians just what the Christian church is and for what it stands.

We are holding our own and going forward slowly. But we would like to make a "Spring Drive." Now brother preachers, think seriously about this matter.

On last Wednesday evening we decided to have a bench rally on the following Sunday. So we did and raised $28.35. So you can see that our church is alive. We want a membership of 100 by December 1st. Who will come and help us?

Each department of our church is well cared for and flourishing.

Hoping that the above statements will awaken a deeper interest on the part of the Christian church preaching fraternity and bring some one to our rescue.

I am very respectfully yours for the Christian church everywhere,

Noah W. Magowan,
418 Que St., N. W.
Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ our Lord,

Amen

---

**The Women at the Tomb.**

Their only right to weep and pray;
Faithful they came at early dawn;
The Master whom they sought was gone;
The Lord of Life is risen today.

Darkness and death are swept away,
"He is not here," the angels said;
"Look not for Him among the dead."

The Lord of Light is risen today,

Bearing that message on its way
Once more their Master's solemn heard
Compassion breathes in every word.
The Lord of Love is risen today.

---

**KANSAS.**

**AMONG THE WOMEN OF KANSAS.**

Having been chosen at our last convention as the organizer of missionary work, my first thought was the young people. If there is one thing above all others that helped me to catch a vision of worldwide missions, it was acting as superintendent of a Junior Missionary Society several years ago. The boys and girls were learning to make sacrifices for others as they read of the conditions of those not so fortunate as they. And it was indeed painful to me to have to give up this pleasant duty on the account of moving away, and there was no one else who could spare the time to meet with them. Those days have passed and gone and some of the boys and girls also. Some of them remain with us today, and often speak of the things they learned in "Junior" as they called it.

Now as we are urged in this great five year campaign to line up the whole family for the cause of mission in Kansas, we are working to this end. We are beginning to realize if we have efficient workers in our missionary societies tomorrow we must begin to train them today. If we leave all this training to our missionary schools, only the few who are fortunate enough to attend these will receive this much needed training.

Train up a child in the way he should go. Train him to be indifferent to missions and when he grows up he will not depart from it.

It pleases me to begin with the babes in the cradle as Little Light Bearers.

The Little Light Bearer's Club is to the missionary society what the Cradle Roll is to the Bible School and even more because the offering of twenty-five cents a year from the Little Light Bearers will go to help care for the babes of India. These little bearers of light are also bringing many a mother to a fuller realization of her duty to others. Then step by step as they go from Mission Band to Triangle Club they are making decisions for their life's work.

"Then and Now in Africa and the Land of Light" makes a fine study for the different societies the first six months of this year.

Mrs. Jessie Jones the Superintendent of the Triangle Club and Little Light Bearers of the Kansas City City Eighth Street Church, writes that the boys and girls are very enthusiastic over their club work. And she is going to work hard to line up all the babies. Mrs. Jones is a lover of children and competent to lead the young folks. We organized this Triangle Club right after our great conventions in Kansas City. We are looking for good reports from this club. The Woman's Missionary Society was asked to encourage these young people in every way possible.

**ATCHINSON.**

We visited the church here the fifth Lord's day in December, spent two days with the faithful workers helping them in every way to better understand the work. After we had spoken to the Woman's Missionary Society and the young people, a Triangle Club was organized with nine members. Mrs. Downing consented to act as superintendent and Miss Downing president. Mrs. Carrie Wilson was chosen superintendent of the Little Light Bearers Club which means a mission band in just a few years.

**WHITE CLOUD.**

Mrs. Cecil Finny, a daughter of Brother Mal Mack, and a very fine woman, met us at the station. Went to the home of Mrs. Midletons, the wife of our lamented Elder Midleton, one of the pioneer preachers. We have a few faithful members here but they are without a pastor and do not hold services very regularly. We spoke to them at eight o'clock at the church. The attendance was good. There was quite a number of their Methodist friends attended the meeting. One sister expressed herself as being glad for them to know about our schools and the able preachers coming from these schools and that Kansas had three of the best of these men and striving to get more of them. She said the people of White Cloud did not know the Christian brotherhood had so many schools for our people, and that Kansas has sent a girl to be trained in our school in Texas.

**TROY.**

We arrived here just in time to partake of a good supper which Mrs. Gaskins had waiting. We went to church and after a good praise service we spoke to them. The next day we visited several homes and succeeded in organizing a Woman's Missionary Society. Mrs. Wilkinson was chosen president, Mrs. Gaskins superintendent of the Little Light Bearers.

**WATHERA.**

We made our shortest stay at this place it had been about fourteen years since we were here attending our state convention. What a fine convention, all enjoyed it. They have completed the church building which speaks well for Wathena. After our evening meeting we organized a Woman's Missionary society. Miss Eva Johnson was made president.

**EMPIORIA.**

This was a missionary day with them and we were glad to be with them the first Lord's day in the year. We spoke in the afternoon and held a conference with the workers on Monday afternoon, both men and women being present. One of the officers of the church asked for a short leave of absence from his work to attend the conference. Just to think of a man getting off from work to attend a missionary meeting! Remarkable indeed! O, yes I know they get off to attend political meetings but this was a meeting to plan to help extend His kingdom unto all the world.

They have a wide awake Woman's Missionary Society. The women seek to know, they read. Mrs. Anderson accepted the superintendency for the Little Light Bearers. She will do her best to enroll all the little newly formed clubs of little Light Bearers.

**PARSONS.**

How it pleased me for the first time to walk into this nice new church built by our own Brother Moss. You know Kansas is the home of Sister Moss and Bro. Moss labored here. We met the little folk here after school. They sang some of their beautiful little songs, then we told them of the children of other lands and their misfortune. Their young and tender hearts were touched and how anxious they were to form a club to study about Africa. We held a conference with the workers outlining our year's work. We also organized a Young Women's Circle with a membership of six. The president, Miss Mary Lucas, writes they have gained one member. They meet every Tuesday evening. These young women like the idea of it being a reading club. Mrs. Miller, the superintendent of the Little Light Bearers, will have her own bright boy head the list.

We found our churches a little behind in holding C. W. B. M. day, but we urged...
them all to observe it. The missionary instructions in the Bible School were not over looked as we outlined the work for this great missionary family.

Yours for the cause of missions,

Mrs. W. J. Sharp.

—o—

From the Banks of the Old Kentucky

Since Christmas the angel of death has hovered over our ranks in Kentucky. Some have gone the natural route, while others have gone by violence. The people are not quite satisfied to war with the “Fatherland” but turn upon each other. Today at the same hour we have two funerals at different churches. Both of these, however, came to an end in peace and quietness. Bro. Smith Jackson of our church and the wife of Bro. Lewis Brooks of the Baptist church, God is pruning the vine for better and more luscious fruit.

Lexington Second Church has bought a church house and Elder Stafford Campbell has just held them a good meeting and announced the baptism. We tried to pull Elder Cuthfill of Hagerstown, Md. to Ken-

The contest between the Franklin and Philomathian Literary Societies held at the chapel Saturday night was as usual quite even and was pronounced by some of the older teachers as one of the best in the history of the school.

Within the vacation period socials were held at different points upon the campus for all the classes of the Sunday school.

At this writing the Utica baseball team is visiting upon the campus. The same yesterday afternoon resulted in a score of 19 to 10 in favor of the home team.

The home team also carried away the honors of the second game. The visiting team played a good game but they were defeated by a score of eight to seven.

—o—

T E X A S.

DALLAS.

To the Texas Brotherhood:

Many of our special days have passed and whatever was done in observance of same have, up to date, been withheld from the knowledge of those who should be in a position to know.

In these times of great apprehension of national welfare, should be times for a closer adherence to the things that go for the fostering and maintaining of a government that shall stand when militarism and world wide democracy have passed into the land of forgetfulness. And of a truth, what this great nation of which we are a part, hopes to attain, will only come when hearts and hands have been rightly attuned to “Thy kingdom come, Thy will be done on ear- h as it is in heaven”.

Prayers that have never been uttered each first Sunday in our churches for the accomplishment of the year’s aims of the state convention, will not bring results. Money never asked for, sent in or collected will never aid in the development of the very deserving state work and support our consecrated workers who are giving their time for its propagation.

Resolutions and committees will not erect monuments to the memory of those who fought to the last moment for and upon the commission delivered to the saints.

In this age of intelligence a failing to live in keeping with our promises and doctrines leaves a well grounded argument in the minds of those we have yet to win. The life of a Christian is one continuous routine of work and he who works and shirks has only a job upon this mighty pay roll; a job to keep on and satisfy his conscience. While he who from the depth of his heart does what his hands find to do in an humble and honest desire to please his beneficent Master has a position with his God that will last thru eternity. Then “Light on my soul ’till death”.

Easter is near and Jarvis Christian Institute must be cared for. Personally, we are familiar with our obligations to this institution. Do we feel that the small amount we give from year to year in proportion to the large returns, are manifestations of our appreciation for this great gift to our state and church? Our support should be our answer; ah, but let not past record come to condemn us in this day!

Dear pastors and membership, it is my earnest desire that this Easter’s report shall be a record breaker for J. C. I. Success or failure is in your hands; what shall it be?

K. B. Polk. Cor. Sec'y.

3005 Holmes St.
Dallas, Texas.

Lockland, Ohio.

A MEMORIAL

In sad but loving memory of our late friend and brother in Christ, Elder Walter H. Bean; born in Mt. Sterling, Kentucky, April 19th, 1892 and died in the faith at Hagerstown, Maryland, January 20th, 1918, at the age of twenty-six years. He was baptized at Mt. Sterling, Kentucky, in the year of 1894; came to Ohio in 1919 and united with the church at Dayton under the pastorate of Elder John W. Evans. He was ordained to the ministry, to labor in word and doctrine in 1913, by Elders John W. Evans and J. A. Cowans. For sometime, he pastored the church at Springfield, Ohio and in May, 1917 was called to pastor the church at Hagerstown, Maryland. He was a zealous worker in the church and Sunday School, serving as State Vice President from 1915 to 1917.

He entered upon his duties as pastor with that zeal and energy that was so characteristic of him and which made his counsel and advice so strongly felt in our Missionary Board. He was a bold and fearless warrior, true to his convictions, progressive in his ideals, faithful to his calling and unto death. His sudden demise came as a shock to us who knew him so well and had learned to think so highly of his companionship, and we are forcibly reminded that “In the midst of life, we are in death.” The coffin and grave speak to us daily of the latter end of man. We appear on the stage of action and disappear, as wave meets wave and parts upon the troubled waters.

How striking then is the voice of Provi-
It has been my great desire to put in the hands of the Negro Bible Schools such Cradle Roll material that would honor the mothers and babies of our own race.

For two years the Standard Publishing Company, of Cincinnati, Ohio, has furnished a beautiful Cradle Roll Certificate with pictures of Negro babies, but Birthday Cards, Greetings to Mother, Application Blanks, etc., colored pictures have not been placed in stock.

I took the matter up with the National Elementary Superintendent and she took the matter up with the Christian Board of Publication, St. Louis, Missouri. At that time it seemed difficult to secure the attention of the Board; hence, the matter was dropped.

Last fall while conducting an Institute for our Bible School in St. Louis, I took the matter up with the manager of supplies in person and secured his promise to furnish the full set of Cradle Roll Supplies. He has been furnished with the pictures of Negro babies, and we have the word of the house that after March 1st, such supplies can be had. It is hoped that the Bible Schools needing such material as Cradle Roll Certificates, Birthday Cards, Application Blanks and Greetings to Mother, will order them from the Christian Board of Publication, 2714 Pine Street, St. Louis, Missouri.

Yours for a forward step,

P. H. Moss, Field Secretary
Negro Bible School.

Out On The Plan.
Topeka, Kansas.

Spring.

Alas! and has old winter ceased,
And we hear the coal men cry,
"Be not dismayed but be at ease
My bins are filled quite high."

Once more we look out on the plain,
Once more we leave sigh;
Once more we hear the bird’s refrain-
Telling us spring is nigh.

Once more upon the verdant plain
We hear the farmer’s tread,
Once more he’s planting golden grain
To give the nation bread.

Once more upon the village street
The children play with glee;
Once more the sun’s bright rays and heat
Bring the humming bee and bee.

Once more we get our hook and rod
And to the stream we run,
Once more we fish for Bass and Cod
For profit and for fun.

Once more the empty pew is filled
To praise the Great Creator,
Once more the Gospel is instilled
In the heart of the hibernator.

C. E. Craggett

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

BEGIN FARMING NOW.

But few people realize the value of a good garden—indeed a good garden, a cow to furnish the milk and butter needed, and two or three pigs to take care of the inferior vegetables, weeds, fruits, slops, etc., will furnish an ordinary family nearly everything they need to eat except breadstuffs.

To have a good garden one should begin now.

SELECTION OF SITE.

If possible select a well-drained, fertile piece of ground, say half an acre, which, if well cared for, will not only furnish vegetables enough for the average-sized family, but a surplus to sell.

PREPARATION OF THE SOIL.

The land first should be cleaned of all stamps, stones, or objectionable things of any kind. All plowing should be ultimately from 8 to 12 inches deep. Where the land is poor cover over with a liberal coating (3 to 4 inches deep) of leaves, straw, swamp muck, and barnyard manure. Plow under with a two-horse plow; disk or harrow well; put on another coating of leaves, mud, etc., the same as at first; plow under with a one-horse plow; harrow or disk thoroughly until all the clods are broken. Make a mixture of commercial fertilizers containing—

3 percent nitrogen,
2.3 lb. ammonia,
8.00 lb. available phosphoric acid.

approximately requiring from—
80 to 120 lbs. cotton seed meal per A.
75 to 120 lb. lime
160 to 240 lb. acid phosphate (where the soil does not contain lime)

It is a good plan to put on half the commercial mixture at the time of planting, and the other half when the plants are about half grown.

MONTHLY PLANTING CALENDAR

The following monthly suggestions for planting apply to practically all the Southern states, varying more or less with the locality and the severity of climate; the varieties recommended are the ones that have done best with us.

JANUARY

Carrots, lettuce, and turnips should be sown in open ground; Early Jersey Wakefield, Extra Selected Charlton Wakefield, Improved Early Drumhead, Premium Late Drumhead, Early Flat Dutch, Premium Late Flat Dutch, Large and Early York cabbage, in cold-frame and well-protected places, such as the south side of buildings, embankments, etc. Onion sets and shallots may be planted.

Continue sowing in hot-beds or cold-frames all the seed recommended in December, and in addition sow tomatoes, egg plants; sow in open ground parsnips, parsley, radish, kale, rape, kohli rabi, carrots, rutabagas; set onion slips and asparagus root.

February

Irish (white) potatoes should be planted; Put in more cabbage, cauliflower, and turnips in variety. Plant a few carrots, parsnips, carrots, radish, lettuce, beets, spinach, mustard, and parsley. English peas, onion sets and shallots may be put in. About the 15th of the month early corn may be planted.

Egg plants, tomatoes, and peppers may be set out in the hot beds. Plant vegetable over seed and artichokes.

The asparagus bed should have a good dressing of well rotted stable manure. This should be spread over the bed and spaded or forked in.

NOTE—In extremely cold winters some of these things recommended for open ground winter-kiln, but these instances are rare, and it pays to plant them even though occasionally we lose a part or all of the crop.
March

English peas, onion sets, shallots, cabbage, collards, cauliflower, corn, cowpeas, peanuts, okra, squash, celeriac, pumpkins, cantaloupes, cucumbers, watermelons, parsnips, carrots, radish, lettuce, and parsley may be planted. Snap and Lima beans may be planted in the latter part of the month. Another sowing of tomatoes and egg plants may be made in the hot-bed. Begin at once to fight the noxious insects. Sweet potatoes may be bedded.

April

If the seed planted last month have made a poor stand re-plant at once. Cabbage, pepper, egg-plants, and tomatoes may be set in open ground. If frost should make its appearance the tomato plants must be covered with tin cans, boxes, or paper folded into a hood. In this way very early tomatoes can be had. Another planting of cucumber, squash, cucumbers, watermelons, corn, snap and lima beans, cowpeas and okra may be planted. Cotton seed may be planted.

May

Set sweet potato slips, more tomatoes, egg-plants, and continue to plant pumpkins, squash, celeriacs, melons, snap and lima beans, corn, okra, etc.

Let us make a special effort to raise more foodstuffs this year than ever before. Double your acreage of sweet potatoes. Learn the simple process of drying—they are as delicious as the fresh potato, will keep like dried apples, and may be sent all over the world without deterioration; and they are great conservers of both wheat flour and sugar.

God has blessed us with a wonderful soil and climate; has also given us the sweet potato, peanut, cow pea, velvet bean, etc., etc., from which we can make a perfectly balanced ration for both ourselves and our stock, and we should not only raise enough for ourselves, but have some to sell. If we go hungry it is largely our own fault.

In traveling through Alabama, Mississippi, Louisiana, Georgia, and South Carolina, it was constantly and forcibly brought to my attention that large quantities of peaches, plums, and pears are being destroyed by pulling the flowers for various kinds of decorative purposes, such as for tables, balls, sitting-rooms, parties, bouquets, offices, etc.

We should think, (this year above all others in our history) of the importance of saving every particle of food, and when we pull flowers of any kind of edible fruit, wild or tame, we are destroying just that much food. It matters but little whether we get the fruit or not; if allowed to ripen someone or something will get it, and it will go a long way towards sustaining life.

At one place I saw garbage being hauled out and dumped in a beautiful wild-plum orchard that was white with flowers. The garbage was set on fire, and not only destroyed the prospect for bushes and bushes of luscious plums, but the bushes as well.

Most people follow an old custom, and therefore pull the flowers and destroy the bushes without thinking of its significance in this critical period of our history.

I am sure much good could be done in this direction if lecturers on food conservation would call attention to it; school teachers impress the truth of it upon their pupils; followed up by ministers, preaching a sermon on the necessity of saving everything (gathering up all the fragments).

Peaches of any kind are always acceptable. Plums are choice, wholesome, distinct and appetizing in flavor. Pears are unique and attractive from every point of view, and we never get enough of them. Wild crabapples and muscadine grapes make a jelly, jam, marmalade, and butter superior to most cultivated fruits.

Let us all begin now to make a great drive for the protection and proper care of both wild and cultivated fruits. I believe much good will be done in this way.

May

Wishing查um a HAPPY Life.

Cincinnati, Ohio.

Rev. Albert Green and Miss Pearl Hut- sell were united in marriage, Sunday evening, February 3, 1918 at 8:30 p.m. at the residence of Mr. and Mrs. Campbell, the home of the bride.

The parlor looked very coy, ornamented with vases of bright flowers and from the room was filled with happy expectant guests. The bride, charmingly garbed in gray silk and carrying a large bunch of white carnations, the gift of Mr. and Mrs. Chas. Turner, looked very sweet indeed. She was given away by Mrs. M. Hutsell. The groom was attended by Mr. Chas. Turner at whose residence Rev. Green has resided for eight years. The wedding was solemnized by the Rev. W. C. Cordell.

After being served a dainty repast, the guests having had a most enjoyable evening, wished the bride and groom "Good Night" and a prosperous life.

Rev. and Mrs. Green will reside at 541 Clinton St.

M. Bostick.

Argenta, Arkansas.

OBITUARY.

ARKANSAS.

Argenta.

I wish to inform the many disciples who read the PLEA of the death of Rev. A. L. W. Shields formerly of Oklahoma. He succumbed to nervous breakdown and malaria in the early part of February and on the 22nd. passed away. He died at the home of Bro. and sister Martin, where he was well cared for. The two doctors employed could not reach his ease. Bro. Shields came to this country nearly two years ago to serve Pearidge Christian Church as pastor, stayed with them nearly a year, after which he began teaching. He was a very able man and made a reputation. The brotherhood here have lost a faithful which member they sincerely regret.

His body was laid to rest in Pearidge Cemetery on the 23rd. of February. The funeral services were conducted by Bros. R. T. Matlock and C. W. Ivey.

We know of no relatives save a nephew that he said he had in Vicksburg, Miss. If there be any that get this information thru the PLEA or otherwise and wish to be more fully informed, please address the writer. The kind and generous hospitality shown Bro. Shields by Bro. and sister Martin has been indelibly stamped upon the minds of the brotherhood. Long may they live.

Yours for the work,

M. M. Bostick.

Argenta,

Arkansas.

Hoe the World to Victory.

From the Food Administration.

"Our first, most important, and absolutely necessary present work is the winning of this war that the world may be safe for the nations who wish to rule themselves. Every task attempted and work accomplished should contribute in the surest way possible to the winning of this war. This is the idea which your government expects you to spread far and wide until the thought and action of the people will all be with just one object in view—the winning of the war.

"Behind the food stands the laborer who produces food—if the laborer does not produce food then we shall lose the war by not having the food which is essential in this world war. The United States must supply food; it is food, not only three times a day, and so there can be no victory without it. HOE THE WORLD TO VICTORY! This slogan if placed in large head lines across our papers would carry the message to the readers and help our soldiers and associates across the waters win to victory for us."
U. S. Food Administration.

There has been issued by the Religious Press Section of the United States Food Administration a bulletin for the clergy which contains food Conservation formation prepared for the use of all clergyman. Any clergyman who has not received this bulletin should send for a copy.

The saving of food and the use of other foods in the place of those which are so necessary for winning the war is the duty of all who must stay at home and it is by carrying out plans of your Food Administration you can and will be able to help win the war by this personal work. It may seem a small matter, but it is just these little things that count, and help lighten the war burdens of your Government just that much.

Those who eat as our Food Administration asks them are really helping the soldier to fight. Are you a slacker?

When you are at market in the kitchen, or at the dinner table, what are you doing to help win this war?

While the soldiers are fighting the Germans let us fight wastefulness and extravagance in the use of wheat, meat, fats and sugar.

You signed the pledge and became a member of the United States Food Administration. Are you a loyal member of the Food Administration?

The civilized world to-day is at war to make it possible that governments in which the people rule shall be allowed to exist. The amount of democracy in various countries depends upon the the people, and the success of this world war depends upon all the people doing all the things which all the people want done, that the people's government shall not perish. The people of the democratic governments are asked to cooperate, each helping the other by voluntary self-sacrifice. The United States Food Administration is asking the people to do just one thing, and if to help conserve our food supply for our soldiers and our allies in this war. This is one of the duties of every person in this country, and unless we do this the boys "over there" will have a more difficult task to "go over the top" as victors.

The next time you go to the grocery store, it is your duty to inquire as to whether the owners are members of the United States Food Administration and have signed the retail stores pledge. The success of the work of the Food Administration and the success of the war largely depend upon the American woman.

All Americans will now eat according to the following program:

- **Monday**: Wheatless. One meatless meal.
- **Tuesday**: Meatless. A meatless meal.
- **Wednesday**: Wheatless. A meatless meal.
- **Thursday**: A meatless meal. A meatless meal.
- **Friday**: A meatless meal. A meatless meal.
- **Saturday**: Porkless. A meatless meal.
- **Sunday**: A meatless meal. A meatless meal.

You are beginning to read in the papers reports of our soldier boys being drowned, killed, wounded. Think of what the news means to friends and relatives of those who lost their lives that you and all of the civilized peoples shall be free from the rule of the German Government. When you save wheat, meat, fats and sugar you are helping to end this war and to save the lives of many of our soldiers.

Now is the time to begin making plans for your garden. Get your seeds early, and avoid the rush. The little gardens last year in the back yards or on the vacant lots of all of these little gardens helped to prevent a serious food shortage. Each garden was small but the amount of food produced by all of the little war gardens was enormous.
But he that received the one went away and hid his lord's money. Straightway he that receiveth five talents went and made other five; and he went on his journey. Meantime the one that received two talents gained other two. And the lord said unto those servants, I will set you over all that I have, and will give you authority to eat the fat of the land. And the one that received the ten talents went, and traded with his lord, and made other ten talents. Then came in the one that had received the one talent, and said, Lord, thou hast set me over a hundred talents. I knew that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest, therefore, to have put my money to the bankers, and at my coming I should have received back my own with interest. Take ye away, therefore, the talent from him and give unto him that hath the ten talents.”

Remember, Jesus was talking to his disciples of the Jewish nation. He did not have in mind what will happen to man after death. He was talking about the future of a nation whom he tried to gather together as a hen gathereth her chickens under her wings and they would not.

The talent here spoken of is the opportunity that is afforded to any people. In his last commission his promise was “Lo, I am with you always.” Every age has its opportunity made ready for it. Unless the time is made ripe, no man or nation can succeed. If it is ripe and they do not do it, they will be cast into outer darkness.

This can easily be applied to any people but we are most concerned here with the future of the Negro and so we confine ourselves to his case.

When the Negro was freed it was without a revolution of his own making. This kept him from becoming embittered for generations. As soon as he was free, godly men and women of the North and South combined to give him a trained leadership. This education came under the auspices and in the name of the religion of Jesus Christ. Circumstances kept the education of priest-craft out for nearly a half century. This educational work went on for over fifty years before the time

“When the travail of the Ages wrings the earth's systems to and fro;
At the birth of each new Era,
With a recognizing start,
Nation wildly looks at nation,
Standing with mute lips apart,
And glad truths yet mightier manchild
Leaps beneath the future’s heart.”

This is a talent of the greatest worth and the time is now at hand when he must use it and not misuse it. We should remember Jesus did not predicate a blessing on any one because he had been abused or because there was prejudice against him but because he used the talent rightly. And the talent was taken from the one man because he did not use it rightly. There is an ambition in the bosom of many to strike for leadership in all things that pertain to the race. On the other hand there is a tendency on the part of many white people to deny to the Negro all initiative work. Both are at fault for both of these ideas are born of selfishness. To the Negro we would say, Be not impatient but pitch in and do with might what you can. Do not prove disloyal to any duty, for a disloyalty and an ambition to strike for leadership now will as surely debar you for centuries to come as the one-talent man was cast into outer darkness. The Irish in Ireland are making a mistake which it will take their children’s children to rectify if it is ever rectified. To those white people who would debar the Negro as much as possible we would say, Thou foolish man, do you not know that this people has been trained under the best system of teaching the world ever knew? You could not debar them if you would, and if you could they would go off into some ism like mormonism and would revert to the old heathen type and would wreck our civilization as the Bolsheviki are wrecking Russian civilization.

The Negro need not fear that he will not come to his own. Those of true worth will come to their own fast enough. The trouble now is that those who are clamoring for leadership are the ones that are as unfruitful for it as the Bolsheviki. No Negro in America can hope to gain a greatness blessed of God by leading a race idea. The great Negroes will all be men who will fit into the work for mankind that is participated in by the spiritually great of all races.

The Church of Christ has started out to hold the work together in spite of tremendous difficulties. We are trusting to the work of the spirit to overcome the difficulties and we know when they are overcome we will have one great work spending hundreds of thousands to take care of the children of the colored people, a work that will know no color line. We have faith in a set of godly men and women in the Negro race to hold down ambitious leaders who would split off and we are going to trust to the power of the spirit of God to overcome the unchristian selfishness of a class of white people who would not give the Negro a fair chance in the great work that is now on us.

The offerings this fall have been very

(Continued on page 2, Col. 1)
THE GOSPEL PLEA

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Number 343

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 346, you have 2 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, MARCH 30, 1918.

Personal and Editorials.

Mr. L. E. Lee of Lathrop, Missouri, sends in one dollar for the PLEA and adds: "We are very much pleased with the paper and think it a treasure to have such a paper in the home."

PROMOTION BY EFFICIENCY.

(Continued from Page 1).

disappointing in one respect, viz., very many churches and Sunday schools which heretofore have done well have not reported. If this is due to carelessness it shows a rocky soil that could not endure long. If it is due to some form of dissatisfaction, it shows a soil of briars. In all work difficulties are sure to come up. He is of small faith who stops when they come. The mule that kicks due to some form of dissatisfaction, it shows disappointing in one respect, viz., very many souls that could not endure long. If it is this is due to carelessness it shows a rocky soil. The C. W. B. M. is going really beyond its financial ability to keep the schools and workers going as they are.

As I understand, the work at two of the Negro schools has been discontinued and this I judge for the lack of funds. The work began by Jacob Kenoly in Africa has been discontinued also; as near as this work was to us, as a race and part of the church. Regardless of all else connected with this work and the schools and the methods of managing the schools, we can feel we have loyalty done our share to keep them going!

If the TWENTY THOUSAND DOLLARS had been raised in two years, would it not have gone far, to say the least, in preventing this embarrassing condition? According to our numerical and financial ability, in a general way, we have done little in raising this fund, or preventing the condition that has so much discouraged us. A few workers and congregations, in a few of the states have done well, but generally we have done otherwise.

It is not always an easy matter to get the proper opinion respecting, and methods to work out right ideals and principles. In many cases it is much easier to err than it is to be right. If the cause, or the ideal is right we should work on to the ideal regardless of our opinions, one way or the other, of the methods. Refusing to do so will seldom, if ever, bring and establish the proper method. Those who work loyally to help the cause, altho the methods are not their opinion, will strengthen the cause and have a larger influence in bringing about better methods.

I think the greatest cause of our lagging in raising this fund is very evident. However, from the writer's viewpoint not well grounded. Especially is it true on the part of most of our pastors, state officers and workers and our leaders in a general way. As our vision grows larger and we become more adjusted to the ideals of our work it is perfectly natural for us to innocently over estimate our preparedness to do, and executive ability to do the right things. Much of our preparations must be the results of well used experiences. It is not so clear to take vital and desperate chances without the help of actual experience. It is true that in some cases we have among us a few of real experience in the work and are in many respects competent, but these are largely in the minority. The large majority of the bulk of our pastors and church memberships are largely, if not altogether without experience in methods and handling the essential ideals of our work. To the writer's mind this must be admitted and considered in view of the competency and confidence we may have in the few. Let us not rush to show or exert our competency but rush to show our loyalty and support to the work that will give us in ranks more competency. It is clear that this is the wise thing to do regardless of our dissatisfaction about some methods in doing the work. The work is the essential thing and not the opinion of how it should be done. Have our opinions and be frank and fair with them, but not withhold our support and loyalty to the work on account of them. In opinions liberty, in doing work and rushing up the Jubilee Rally unity.

A full fellowship is inspiring and helpful. It gives assurance. It begets confidence. It provokes unto good works. The lack of it is in every case just the reverse. The pastor and officers of a local congregation know the value and necessity of good fellowship in the congregation. The members who fail to stand loyally and support the work and mission of the congregation because of their opinion of the plans and methods of doing the work are not in full fellowship in supporting the work. They also know this must be true with a congregation and pastor respecting the state and national work. They should be loyal regardless of their personal opinions and scruples. As leaders of the congregation they should set a good example to the individual member of the church in teaching and leading the congregation to be loyal and in good fellowship with the work of the national brotherhood.
The significance of the Jubilee Rally is too great to be hindered by our personal or racial likes or dislikes, too great to be hindered by the many things we claim as excuses. Today, this great day in which we are living, it is the absolute essential and vital work of us as a brotherhood. All is dependent on the result of our work and preparation. We are not prepared with efficient workers to take care of and extend the cause for which we stand. Our fellowship in the Jubilee Rally and all the Jubilee Rally stands for in supporting the work of preparation is not commendable. Our attitude to the appeal of Brother Moss for one thousand from all our Bible Schools is not inspiring and as a church we are not prepared with efficient workers to take care of this work by all means and hold Brother Moss to the front, which he is striving faithfully to merit.

Missouri is going to break all her past records in meeting this appeal to “go over the top and raise the balance of the Jubilee Rally.” We are asking for the full fellowship of other states in this effort. In fellowship it will be well done. Without fellowship it can’t be well done.

We should feel determined to have Brother Lehman’s report, at the end of the church year, show this Jubilee Rally fund more than raised. To do so, I feel we must rush it up this spring and early summer in our congregations and states. We should meet this appeal and take care of this work by all means and hold Brother Moss to the front, which he is striving faithfully to merit.

Perhaps it is wise to say the Kansas City Church has to date raised more than fifty dollars on this fund this year. The fellowship of other churches will help us raise one hundred dollars before the books close. We feel our fellowship will help others. I don’t see how any church can have a more difficult and complicated church debt than Kansas City, but they have red blood and are going after it in self denial for the cause.

I do hope this article will be received and considered by the brethren and all concerned, in the spirit it is written. If so we will rush up the Jubilee Rally and at the end of the church year “Sing our title clear” to the Jubilee fund.

Now Bro. “Jake, speak up and press your self” on this matter in words and actions.

William Alphin.

Texas.

GREENVILLE

To the Gospel Plea:—

Dear readers, after being silent for some time and watching the condition of things, we find ourselves not asleep but just working. Now that is all, I must confess to you that the church is doing better work than ever before. The officers are wide awake and the old ship is moving on. Our Bible school under the leadership of sister Nannie Fudgin, and the Y. P. S. C. E. under the charge of brother C. Craddock are wide awake. We believe we have the largest and best Y. P. S. C. E. in the state. In fact every department has moved up several points, and as we have the honor of building the first brick church in the State and the only brick in this town and county among the colored people we are compelled to hold up the blood stained banner of Jesus Christ. Our service was a record breaker Sunday. Men wept as never before, and at 2 p.m. we had baptism. I then went over all three and preached to the Baptist people and we had another great service. The Lord enwraps around them that fear him, and through all of this hard winter we have not ceased with having service every Lord’s day. We have had several deaths. Some of them were among our faithful members, but we are bowing our heads and saying let God’s will be done.

Now, to the Brotherhood. We are undergoing a great crisis and it behooves every one of us to be wide awake, and keep our eyes open and watch conditions. We must work, pray and pray and all we are asking for is fellowship in this great work. We are not trying to see who will be the big I and little you. We must deny that the Negro is trying to run things. But we do want some consideration in doing the great task that is before us. And when that is given the Negro will try his hand and play it well. Now, Easter is nearly here and we appeal as never before to the churches, Bible schools, C. W. B. M. and Y. P. S. C. E. to rally on this day. If you are raised out, have it another time. Ah, the Master is holding us responsible for the condition of the world and I do pray that you will do all you can in this rally. Remember that the love of Christ constraineth us. Send all educational money and pledges to the secretary of the Educational Committee, Mrs. M. Rucker, Circeville, Texas, payable to the treasurer, M. Knight, Cason Texas. We are hoping for great things from Texas this year. Watch her grow.

I am yours for the larger service,

L. H. Crawford.

THE GO3 PEL PLEA

"THE OF WHISPER THE COMING SPRING."

February is the last month of the ancient Roman year and the one during which the people made their sacrifices. Even in those dark the people desired earnestly to put away sin when consciously convicted. They had no knowledge of the true way and did not know how to obtain God’s great peace and pardon.

So February has been called “The whisper of the coming spring.” It is a time of thaw. The rains and sunshine prepare the earth for the awakening of the buds and flowers. So those of us who have been hindered by the extreme cold, the muddy roads, ice and snow, hail with glad delight “The whisper of the coming spring.” But how we rejoice that all thru the cold and the hardships we may have had to endure there has been with us all the while “The whisper of the coming Lord”. His whisper can always be heard.

I am reminded of a visit made some time ago, while in Indianapolis, to the home of a very aged colored woman. Mr. Derthick, who was then at the head of our Bethany Social Center, took me into this home. The room was dark, damp and dingy. The dear old woman, nearly one hundred years old and almost blind, told us how light the room was with His presence. She said she was never alone, for she always heard His whisper. It was not very long after my precious mother had gone to be Jesus, so I said to her, “You'll soon be in such a beautiful home, I have a dear mother there.”

Then the old saint looked at me thru her almost sightless eyes and said: “And what might be your name, Honey, so I can tell her I saw you and how you came to see me and prayed with me?”

Many times since, when things seemed somewhat dark, I have thought of the old woman’s “whispering voice.”

And in the quiet of the night.
When all was dark and still.
A sweet voice whispered low and still,
"Thy soul with peace I'll fill."

To send a knowledge of this Sweet Whispering Voice to the millions who have never heard it, is the task that binds us very close together. Just as surely as the glad springtime will be here, just as surely is He coming again. Let us be faithful in sending in our reports, faithful in His service, that we may be found of Him without spot and blameless.

BIRDIE FARRAR OMER IN MARCH

1918 TIDINGS.
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 way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ our Lord.
Amen.

Summerfield, Florida.
Dear Editor of the Plea—
Please give space in your valuable paper for the Florida Christian’s report. I sent in a report in the month of December, but failing to see it in the Plea, I am reporting it again.
We held our church state convention in October, beginning Thursday before the 4th Sunday. The convention was largely attended.
The writer made his report as follows:

Visits.......................... 48
Sermons preached............... 51
Lectures......................... 6
Baptised.......................... 4
Received for membership........ 8
Deacons ordained............... 1
Churches established.......... 1
Marriages.......................... 1
Burials............................. 1
Subscribers for the Plea........ 2
Total amount received on the field. $29.06.
The convention was a success.
On 3rd Sunday in November I was with the Bethlehem Christian Church, Webster, Florida and preached for them. Received and baptised one. On the 4th Lord’s day I was with the Jerusalem Christian Church where our brother C. H. Mays is pastoring. Lectured to the Bible school and preached 2 sermons for them and organized the C. W. B. M. in this church among the women. This auxiliary made choice of a young man for its president, Mr. Sol Sweetwine, a brilliant young man who seems to make a success in whatever place he is appointed. Vice-President, Sister Bernet, a worker among the sisters. Treasurer, Sister Brown, another worthy worker. Secretary sister Oneal, a young woman of vision. Committees, Sisters Mays, Eugrane and Sweetwine, all willing workers.

Elder Mays, who has spent his best days in the cause deserves, much credit in his old age.
I left home Saturday before the second Lord’s day in December for Tribly. The weather was so unfavorable that the congregation was very small.

On the 3rd Sunday in December I preached for the church in Webster and one young man was added to the church. The water was cold but I went down and baptised him. On the 3rd Sunday in January I preached 2 sermons for the Church at Martel (Mt. Olive). This church and Sunday school donates $1.00 to the Jubilee Rally. It is without a pastor but is succeeding fine under deacon A. B. Edwards.

I trust our preachers and deacons will remember that our quarterly meeting will be held at Crystal River, March 29-31. You are expected to be present and don’t forget the promise you made at the convention at Summerfield for the Evangelical work.
Let us make this meeting the best ever held in this state.
Yours for the cause,
C. J. Bolling, State Evangelist.

—-

ARKANSAS
North Little Rock.

Dear Editor—
It has been some considerable time since I’ve written. I am still on the firing line holding up the flag stained with his redeeming blood.

Brighter days are coming and things are looking brighter all the way round. Church attendance has begun to increase.

I am glad to say in my report that since my last report we have had some gain numerically to the church. Everything seems to be taking on new life. Very recently the Sunday school was organized with four officers. The loving cup is still being tossed about, partly on air castles. I have listened very attentively to the various discussions. This has always been my decision: THE FELLOW WHO HUSTLES SOON AND LATE AND WILL COME HOME BEAR THE HONOR WITH HIM.

I have closely followed the articles written by Bros. Lehman and Moss. They can’t be turned down—such a wonderful call for our people to help lift up ourselves by coming to their urgent call. In my next report I’ll be giving what Little Rock 11th Street church is doing financially. She must come up to her apportionment and over.

Our dearly beloved Bro. Shields, formerly of Oklahoma but a resident of Arkansas for the past two years, passed in to the great life beyond February 22nd, 1918 with a good many friends to mourn his loss. I have known him since last April, 1917, and I count the months I’ve known him as years. He was a great counselor, with such wise advice to the young that are on destiny’s road or on the public highways. He was my close bosom friend. You are gone, Bro. Shields but your life of service and sacrifice lives today, Earth’s loss is heaven’s gain.

I am yours in Him,
L. J. Pfeifer.

——

TENNESSEE.

Savannah.

The Church of Christ at Savannah are elated over the visit of Sister Rosa V. Brown, our National Field Secretary of the Christian Woman’s Board of Missions.
She delivered one of her most helpful lectures—Sunday night March the 10th at the College Avenue Christian Church. Miss Brown was to speak at Holtsville Tuesday night 12th but owing to the fact that the public school program was on, she remained in Savannah.
The C. M. E. Church, called her to lecture for them Tuesday night. A very appreciative congregation met to hear her. She also lectured at the College Avenue Christian Church Monday night and held two board meetings at the following residences, Lord’s-day evening at Miss Hadie McDonald’s, Monday evening at Mrs. Adie Dixon’s. These meetings created great interest among the members of the C. W. B. M.

Miss Rosa V. Brown left us Wednesday the 13th. She spoke at Corinth, Miss. Wednesday night and left Corinth Thursday, 14th, for Indianapolis, Indiana. We are always glad to have Miss Brown visit us.

W. P. Martin, Evangelist.

——

TENNESSEE.

Clarksville.

WAS JESUS THREE DAYS AND NIGHTS IN THE GRAVE?

I answer, no Jesus was not three whole days and nights in the grave. And from a Bible view point I see no way to figure it out that His body was three natural days and nights in the grave.

This is a question God has not seen fit to reveal, therefore I think it does not belong to us.

Secret things belong unto God, and things revealed to us and our children, Deut. 29-30. But since the above question has come out in the Gospel Plea and our good Brother J. W. Murray has written an article on the subject, he deserves credit for endeavoring to answer the question in the light of the Scriptures. While I do agree with all he says in his article, yet there is much in it that is commendable and worthy of consideration. Brother Murray tries hard in his article to figure out that Jesus must be in the grave three whole days and nights.

There is no good reason why he should do this. It is true Jesus says in Matt. 12-40, As Jonah was three days and three nights in the whale’s belly; so shall the Son of Man be three days and three nights in the heart of the earth.

Altfor din his commentary says, "If it be
necessary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time." In the Jerusalem Talmud cited by Dr. Lightfoot it is said, "that a day and night together make up a day, (night-day) and that any part if such a period is counted as the whole." Gen. 40:15-20, Hosea 6:2. Christ was not crucified on Wednesday, as we see from Matt. 27:62. Now the next day that followed the day of preparation, that is after six o'clock of our Saturday evening. The crucifixion took place on the Friday and all was not over until shortly before sunset, when the Sabbath commenced; and "That Sabbath was an high day" or great day. See John 19:31. Being the first day of the of the unleavened bread. That day being over at six o'clock Saturday evening, the chief Priests and Pharisees came together unto Pilate saying, we Sir, remember that that deceiver said, while he was yet alive. After three days I will rise again, which according to the customary Jewish way of reckoning time, need signify no more than "After the commencement of the third day, I will rise again. Paul said that Jesus Christ died, was buried, and that He rose again the third day according to the Scriptures, 1 Cor. 15:4.

Let us note:

1. The grave was to Christ as the belly of the fish was to Jonah. Thither he was thrown as a ransom for lives ready to be lost in in a storm. There he lay, as in the belly of hell, Jonah 2:2, and seemed to be cast out of God's sight.

2. Jesus continued in the grave just as long as Jonah continued the fish's belly, three days and three nights; not three whole days and nights. It is probable Jonah did not lie so long in the whale's belly, but part of three natural days. Each part of such a period is counted as the whole. I think this plain enough.

Again Christ said to the Jews, destroy this temple and in three days, I will raise it up. (John 2:19-23). By this prediction He spoke of the temple of his body. By its resurrection the true Temple of God upon earth was reared up. Jesus Christ had power to raise His own dead body to life, and actually did raise it on the third day after His death according to the Scriptures, Mark 14:15, Matthew 12:40 and Psalm 16:10-11.

J. E. Anderson.

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The Gospel Plea

From the Banks of the Old Kentucky

Some Editorials in the Gospel Plea


Newspapermong is featured by editorials. The field covered, the direction intended, the design—object and purpose of it all is found in editorials.

It is no secret, that some editorials are written by men not on the job, but the Gospel Plea Editorials all drive at and centerbottedly hit the mark. Every one of them arrives. "For the cause of Primitive Christianity and in the general interest of the Negro race" is its self-declared purpose. "Revertenditius!"

"Christianity More Fundamental than We Knew," "Our Strategic Position in World's Advancement," "Our Besetting Sin." These and many more such vital subjects have recently appeared editorially under "Helpful to All" on first page of Gospel Plea. I fear some of us like children (and men are only boys grown tall) turn at once to the "funny part of the paper or local issue and never read and digest the hearty, strong and virile editorials whose finger points the way.

The progress of Nicholasville church (and believe me she is making good) is largely due to the reading of the Gospel Plea.

P. H. Welshimer has at Canton, Ohio the greatest church and Sunday school in the Brotherhood. He attributes this phenomenal growth and energy to a certain weekly newspaper which the church members and Sunday school read and to whose suggestions they adhere.

If the Gospel Plea, especially Editorials, were read in all our homes the minister would find his church ready, even calling for advance steps in church attendance and service. What about a "Spring drive for Gospel Plea Readers"? Get terms from headquarters and take a week's house-to-house canvas. Shake hands with other men and states thru the Plea. Robin red breast sings "Spring is here," now let's do some springing.

C. H. Dickerson.

Out On The Plains.

Topeka, Kansas.

We read with interest every item of the Plea of March 9th, and consider it indeed a splendid issue with much food for second thought. The writers came to us with messages teeming with inspiration that should be studied with much concern.

Bro. Murray's splendid article on: "How long was Christ in the grave?" is the product of much thought and research. Little as we may think about it, it certainly is worth while while that we think carefully over the time Christ was in the grave that we may be able to combat the skeptic. For if we hold to the theory that Christ was buried late in the day on the Friday, and rose very early on the Lord's day, we will certainly have a hard time convincing the skeptic that the scripture was fulfilled there. I once thought that it was not worth while for me to take to pondering over what I thought to be technicalities, as I would not come in touch with any black-face skeptic, and that I would not have to combat any of the other race. But that that has been utterly shattered and driven away by members of my race and the other as well. We are living in an age in which men think, and indeed we as leaders in the church must THINK if we would stop the on-rushing current of skepticism and doubt.

We noted with much concern the message of Bro. Campbell on: "The Condition of the Church of Christ in Texas." How long, O how long are we to live in glass houses and throw stones! We have talked about union, we have prayed about union, we have preached about union but we have failed to practice union even among ourselves. Think of it! We are absolutely divided on what to call ourselves, Brethren, we need to get the

Christian Education

Southern Christian Institute

The Young Men's Christian Association

The Plea of March 9th.

Educational Christian Institute

The Boys of the Southern Christian Institute have just completed their education in the Engineers' Corps of the Southern Christian Institute.

J. H. Anderson.

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brotherhood to thinking and keep thinking until the shots counteract upon every division and cement us perfectly in the one great common cause. What are we largely divided over? Is it method or principle? If it is method, we ought to be able to break down that barrier in a very little while. One meeting of the ministers of the various divisions ought to consolidate us in regard to methods. It will take, however, broad-mindedness to accomplish this. Because it was the narrow mind that brought about these divisions. Legalism is just as dangerous as "Credulism." It seeks to fasten upon us the mere letters of the Bible without the spirit of the Bible. It seeks to fight twentieth century battles with first-century weapons or methods. It would be well if there could be state gatherings of the ministers to discuss our problems and also a national gathering of ministers to harmonize these differences. Our state convention by reason of the many phases of work to be taken up, do not afford ample time to discuss and reason together over the things that divide us—hence the necessity of special meetings of the ministers to consider these problems. I say ministers, because the ministers are responsible for the welfare of the church.

The grizzly bear lurking in the blue grass upon the "BANKS OF THE OLD KENTUCKY," seems to have been disturbed and aroused from his lair by some strange and peculiar sounds among the rippling waves and according to his nature, he is growling. Growl on, Mr. Bear.

C. E. Graggert

Among the Bible Schools

Indiana is Line.

The above named little Delta town has long stood for Negro progress. I do not mean that kind of progress like that of a door turning upon its hinges, moving backward and forward over the same space; but that kind that shows growth and development; that kind that moves a forward knowing no retreat. It was my first visit to the beautiful little town, but not my first time to hear about it; for when a boy my father did some of its carpenter work. Indiana is the home of the business man, the physician, the stanch disciple, Dr. J. E. Walker. It was thru this man and a few more faithful disciples that the Church of Christ was planted in this Delta town. We have a nice little church home and a splendid congregation. The Bible school has been able to keep its doors open all thru the severe winter.

Miss Rosa V. Brown and the writer conducted jointly a three days Missionary—Bible school—Institute beginning Lord's day and closing out Tuesday night. Each session was well attended with much manifested interest. This school will soon organize for better work. It reports its full apportionment for Bible school day or American Missions. It also gave an offering to and from the institute work. The writer was nicely entertained in the beautiful home of the president of "The Delta Penny-Savings Bank." You will excuse this personal reference, but this was my first time to be the guest of the president of a bank.

And I was especially interested since we are endeavoring to raise $1,000 before the conventional year closes. Elder Calvert was on the ground giving much help to make our visit a success. From Indiana we visited Holly Grove church located on the Sunflower River, about five miles in the country. The community turned out to our two nights meeting. The Sunday school had closed down on account of severe weather but promises to re-open and begin its teaching service once more and I hope not to close any more.

Two things that are destroying the very life of the church: first the neglecting of the Lord's supper. Most rural churches hold regular preaching service monthly. Nine cases out of ten that means that those people who are called disciples serve the communion twelve times a year. Yet we read in the Book that the early disciples met upon the first day of the week to break bread. Are we disciples of the New Testament type, if we do less? Or does it make any difference? It seems to me we have reached the place in our Christian life that we are satisfied with some of the same things for which we used to condemn the other fellow. "Therefore thou art inexcusable, O man, whatsoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; and though that thou judgest dost the same things". "And thinkest thou this, O man, that judgest them which doest such things, and dostest the same, that thou shall escape the judgment of God?" The second thing that is destroying the life of the church, is the neglecting of the Sunday school. Many of the rural schools close down about the first Sunday in December to open again about Easter Sunday. The old bad man congratulates you as being a very clever set of folks to turn over to him about four months of every year, the children and young people of your community. He would not ask more of you, for every three years you have given him one whole year's service. That means that out of twelve years of the child's life the old bad man has been granted four years. Brethren, this is a problem of the church that has but one solution. That is cooperation of preacher, parent and public school teacher. If the children can go to the public school all the week, they can go to the Lord's day school once a week. They will meet the same folks, travel the same road and in many cases meet in the same building. There is no reason why the Sunday school should close down the very month that the public school is in session. And if the Bible school met every Sunday, the elders of the church could very appropriately close with the communion service whether a sermon has been preached or not. This service is a sermon in itself. I hope our state evangelists will do their best to stir our people to the whole-year-around-service of both church school and church.

Holly Grove church extends us a hearty welcome, urging that our visits be often. For Bible school receipts an offering was taken to the amount of $2.60.

At this writing, none of the states have reached their full apportionment. With a little effort some could easily come up to and go beyond the required amount. Many letters are coming to my office saying not to give them out they will soon report. Remember that we have not done our best until we have done it. I believe in you, therefore we are still looking forward to the raising of the $1,000. We trust many of the schools will take the offering Easter Sunday.

Yours for a forward step.

P. H. Moss, Field Secretary,
Negro Bible School.

MISSISSIPPI

Jackson.

The first Sunday of March found the writer with the Indiana church. The day was pleasant and beautiful in every way. The people of Indiana showed their appreciation to the Heavenly Father by turning out in large numbers to praise Him for His tender mercies towards us. Expressions of joy were shown on their faces as we discoursed from the subject "Lesson from the Call of Moses": "Certainly I will be with thee."—Ex 3:12 was the text. At the close of the sermon a young man came forward to cast his lot with the Indiana church.

It was quite an inspiration to have Miss Brown and Prof. Moss to worship with us the first Sunday. Prof. Moss made the second appeal to the sinners at each service.
THE GOSPEL PLEA

At four o'clock Miss Brown delivered a forceful address to an appreciative audience. As a national character, Miss Brown understands her business, and takes well every where she goes.

On the first Sunday night we discoursed from the subject, "Abraham giving Isaac to God." Text—"I will give him unto the Lord all the days of his life."—1 Sam. 1:11.

When the invitation was extended one was reclaimed.

On Monday and Tuesday night following, Prof. Moss and Miss Brown conducted an institute. Both delivered splendid addresses. It is agreed by scholars that Prof. Moss is an expert in his line of work.

From thence we went out to Holly Grove. As Miss Brown could not stay but one night here, she was given the first night of the institute and Prof. Moss took the second. During the institute an auxiliary to the C. W. B. M. was organized and new life was put into the Sunday school.

Carried out our regular service at Holly Grove second Sunday. Good services day and night.

B. C. Calvert.

COLORED SOLDIERS INSURE!!

WISELY PROVIDE FOR YOUR FAMILIES AND DEPENDENTS.

Emmett J. Scott, Special Assistant to Secretary of War, Urges War Risk Insurance.

TIME LIMIT EXTENDED TO APRIL 12, 1918.

Washington, D. C.—Mr. Emmett J. Scott, who, as Special Assistant to the Secretary of War is looking after the interests of colored soldiers and colored people generally during the present war, has issued the following statement which is a real human message of vital importance to the families and dependents of colored soldiers and sailors now serving in the Army or the Navy of the United States.

"In addition to thousands of colored soldiers," said Mr. Scott this week, "who are enlisted in the Regular Army and National Guard, thousands of other colored men have been drafted under the Selective Service Law and have been taken away from their families for the purpose of serving their Country in this period of national emergency and need. Further, Mr. Scott writes—"As a measure of justice to the men who have been called to give their lives, if need be, in the service of their Country, the Congress of the United States has enacted the War Insurance Law (sometimes called the Soldiers' and Sailors' Insurance Act) which provides for the care and support of the wife and children of the enlisted or drafted man, whether he has been killed, disabled, or is alive and serving in the Army or Navy.

The Soldiers' and Sailors' Insurance Act makes it possible for the soldier and sailor so to provide that, no matter what may come, he may be assured that his loved ones at home will never become the subjects of charity.

COMPELLARY ALLOTMENT.

"The law says the first thing that a soldier must do is to contribute in fair measure to the support of his wife and children. When he gets into a camp or cantonment he must answer truthfully whether he has a wife, children, or divorced wife who is entitled to a charity under a decree of court, and if he has any he is compelled to make a compulsory allotment, or what perhaps might better be called a deduction from his pay, and this monthly deduction will be made by the Government whether he wills it or not. A soldier's monthly allotment is three dollars to his wife and children at least $10 a month. That is the minimum. This compulsory allotment, however, applies only to the wife and children and to the divorced wife. If the soldier chooses, he may make a voluntary allotment for the support of his mother, father, brother, sister, or other dependent. But he may be compelled to give more than $15 toward his family's support. That depends upon his pay, and depends upon the size of his family and the extra amount that the Government gives as an "allowance."

GOVERNMENT ALLOWANCE.

"The amount that the Government gives, known as the "allowance" is fixed in the law and this monthly "allowance" is generously contributed by the Government each month in addition to the soldier's compulsory allotment which is deducted each month out of his wages. The Government's monthly "allowance" is $15 for a wife alone; $25 for a wife and one child; $32.50 for a wife and two children; and $45 for each additional child, provided that the greatest or maximum amount allowed shall not exceed $50. A man may give or allot to his family as much of his monthly wages as he pleases over $15, but the amount which the Government adds or allows is definitely fixed in each case.

The father, mother, grandparents, brother or sister of a soldier who cannot get a government allotment unless they were actually dependent upon him in whole or in part, and they can't get it even then to a greater extent than he has been habitually contributing to their support; only in case he has been contributing more than he has to allot to them he can come to the Government for the balance, and then subject to the limitation that all the Government gives to each dependent mother or father is $10 per month, and to each dependent brother, sister, or grandchild $5 per month.

COMPENSATION.

"The "compensation" feature of the law is somewhat like the present system of pensions or Workman's Compensation' Act. If, as a result of injuries sustained or disease contracted in the line of duty, an officer, enlisted or drafted man, or an Army or Navy Nurse has been permanently disabled, provision is made for compensation of from $30 to $100 a month to him (according to the amount of his pay when disabled). If, however, compensation of from $30 to $75 a month will be paid. His wife, his child, or his widowed mother,—these being his persons entitled to receive compensation in case of death of the soldier and child alive, $25 a month; widow or one child $25 per month; widow and two children $47.50 a month; with $5 for additional child up to two. If there be no widow, then for one child $20 a month; for two children $30; for three children $40; and for a widow mother $20 a month. Compensation for a widow or a widower shall continue until death or remarriage; compensation for a child shall cease at the age of 18, or marriage, unless the child is incompetent. The United States shall pay burial expenses not to exceed $100.

Compensation in case of total or partial disability of the soldier is also provided for under this law. Claim for compensation in case of disability must be filed with the Bureau of War Risk Insurance, Washington, D. C., within five years after discharge or resignation, or within six years after the death is officially recorded.

GOVERNMENT WAR RISK INSURANCE.

"The "insurance" feature of the law is especially attractive and deserves most serious consideration and the widest publicity. The insurance offered by the United States Government means more than life insurance to the soldier or sailor. It insures against death and permanent disability. It is provided by the Government for the protection of the soldier and his family, in addition to the soldier's monthly allotment and in addition to the Government's compensation for the soldier's death or disability. Every Soldier or Sailor in the Army or Navy of the United States should buy a POLICY OF GOVERNMENT INSURANCE up to the limit of $10,000, for the low cost of such a policy will scarcely be missed from his monthly wages. This insurance applies to injuries or death while in the service or after he or she have left it.

Exposure to the extra dangers of war makes the cost of insurance in private insurance companies prohibitive. It was, therefore, a plain duty and obligation for the Government to assume the risk of insuring hundreds of thousands of our soldiers who are making the supreme sacrifice. Under this law, every soldier and sailor and nurse now in the service, commissioned, enlisted, or after he has the right, between now and April 12, 1918, to take out life and total disability insurance up to $10,000 at very low costs, with the Government, and without medical examination. Those hereafter enlisted or drafted can take out War Risk Insurance within 120 days after enlistment, etc.

COLORED SOLDIERS AND SAILORS.—DON'T MISS THIS ROYAL OPPORTUNITY!

The families and dependents of colored soldiers should write at once and take out War Risk Insurance before it is too late. The time limit has been extended to April 12, 1918 in order to give all men in the service a fair opportunity to protect themselves and their families. The cost ranges from 65 cents monthly, at the age of 21, to only $1.20 monthly, at the age of 51, for each $1000 worth of insurance or only $6.50 per charge of $20 a month; for two children $30; for three children $40; and for a widow mother $20 a month. Compensation for a widow or a widower shall continue until death or remarriage; compensation for a child shall cease at the age of 18, or marriage, unless the child is incompetent. The United States shall pay burial expenses not to exceed $100.

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Now is the time to act! The United States Government has a contract of insurance that is safer than any other. This contract of insurance is underwritten by the United States Government and is backed by the full faith and credit of the United States Government.

In case of the soldier's death, each $1000 of Government insurance will pay to his beneficiary (wife, child, brother, sister, parent, etc.) the sum of $5.75 a month for 240 months or 20 years less, any payments made to insurer for total and permanent disability. Any losses in excess of premiums received will be borne by the United States Government.

Insurance protection is not to be limited by any provision as to line of duty. THIRTY DAYS OF GRACE ARE ALLOWED FOR OVERDUE PREMIUMS. IF INSURANCE LAPSES IT CAN BE REVIVED OR REINSTATED WITHIN SIX MONTHS.

Government War Risk Insurance holds good after the war even though the soldier leaves the service. It is changed in form within five years after the close of the war. No medical examinations will be required for this change. This insurance cannot be attached, assigned, or otherwise taken by creditors. Can you think of a better investment? A soldier can take out any amount of insurance he desires from $1000 to $10,000, in multiples of $100. A $10,000 policy will yield his family $575 a month for 240 months, 20 years, thus absolutely guaranteeing them against want for many years after his death, and avoiding the temptation to wastefully spend a large amount of money suddenly received.

Not only soldiers with families, but even those with no dependents should eagerly grasp this opportunity to take out War Risk Insurance. Why? 1st, Because the insurance is payable to the soldier in monthly installments of $5.75 for each $1000 of insurance and can be used as a monthly income. 2nd, Because he may at some later day acquire, by marriage, a dependent whom he would be glad to provide for.

Uncle Sam's First Fuel Conservation Sign

Keep Your Rooms at 58° Uncle Sam needs it

Several Ways to Save Sugar - Which Is Your Way?

Do not use sugar in top and often

SUGAR SAVING TIPS

Food Preservation by Canning Snack Foods

Keep your rooms at 58°

But don't let sugar go to waste

and dependents against want for at least TWENTY YEARS to come! Tell them to act now, for April 12th, 1918 is their last chance!

Editors, ministers, teachers, business men, and all reading classes among the Negro people are urged to spread information with respect to this Government War Risk Insurance among the families, and as far as possible, among the colored soldiers, pointing them to this great opportunity.

Application blanks and full information concerning Government Insurance may be procured by any soldier from the Bureau of War Risk Insurance, Washington, D. C.; from commanding officers; or from the insurance officer at the camp or cantonment where he is stationed. All other persons desiring information or help in this connection should address the Director of the Bureau of War Risk Insurance, New National Museum, Washington, D. C.

Special Assistant to the Sec. of War.
The farmer destroys the weeds in order that he may raise corn, for he knows that he cannot grow both. One or the other must go. The two are contrary one to the other. At present the aim of the farmer is to keep the weeds put down long enough to raise a crop. By and by there will be a concerted effort to destroy weed species so there will be no need for the annual hoeing.

In like manner, at present there is no concerted effort at completely allying the old barbarian instincts but men are simply holding them down until they can raise a crop of spiritual things. The fact is, they have yet sufficient love for the old instincts to make them cherish them somewhat. One difficulty the world is experiencing is that since the days of Christ there has been one continual stream of infusion of heathen and pagan nations into the kingdom and there was no systematic effort at training the children in the proper way for citizenship in a spiritual kingdom. As a consequence there was about as much backsliding as there was progressive growth. Just as soon as one nation lets up in its efforts at Christian growth, it restores the old instincts and restored instincts are seven times worse than the original ones. It was that this Jesus had in mind when he told the demon wandering over waterless places seeking rest and finding none and coming back to the old house garnished and swept and bringing seven other demons worse than himself. Such a nation can throw into a turmoil all the rest of mankind. This was the case in Europe in the days of Tetzel. The head of the Catholic church and the rulers of Europe had reverted to the type of ancient Rome and so they menaced Europe with shockingly corrupt practices and it required all the strength of the reformers to save the day. This is the trouble with Germany now. They left Christianity for Kultur and the rest of the world looked upon it as merely a German idiosyncrasy and smiled at it. But this German idiosyncrasy was not so innocent as it looked. When the German reverted his restored instincts were found to be seven times worse than the old Gothic instincts that were supposed to be atrophied. It struck the world in the face with such ferocity that we were startled and horrified and now we must summon all our power to arrest it.

Here is a state of affairs that all good men want to remedy. President Wilson and former president Taft think a league of nations will do it. But a league of nations in the hands of our American politicians will become as great a menace to the world as German Kultur became. The builder of a league of nations must know the fundamentals of the irrepressable conflict which Paul so vividly expressed in one short sentence before he can build his house on the rock and when that is done the rains may descend and the floods may come and the winds may blow and beat upon it and it will not fail.

In the league of nations we will find our opportunity to organize international police forces which may become “a minister of God” to us for good. But we will find that it will be impossible to hold this international police force from becoming more than “an avenger for wrath to him that doeth evil” unless we recognize the principles of the irrepressible conflict as Paul stated it.

Now to recognize these principles will necessitate our undertaking the task of training an entirely new generation of men among all nations now coming into the kingdom by a new and better system of education. Our present system of public education seeks to develop the intellect only. It takes very little cognizance of the conflict between the Christian virtues and barbarian instincts. The intellect, of course, must be developed but we must not overstreis that. Even the barbarians in Africa show traces of a very high order of intellect and yet they are useless in the world’s work. Whenever the time comes when all educational efforts will be concentrated on destroying the old instincts, crucifying the flesh, the moral intellect can be easily developed so as to enable it to build an ideal society such as the prophets tell us will come.

But how are we going to reconstruct our educational system so as to do this thing? No man can answer that question now. Possibly our great foreign and home missionary enterprises will grow and grow until they will be strong enough to pluck up our present Sunday school psychology and transplant it in the educational field of the world and so enable us to produce a new generation of men who can do what we cannot do now. At any rate, let us pray for the league of nations to do our police work while we pay most generously for our missionary enterprises that they may grow large enough to fight the irrepressible fight in the hearts of the nations.
For further information address
Elder B. J. Taylor,
Cor. 4th and Kenton Sta.
Lexington,
Kentucky.

Jubilee Report of Funds Received to April 2, 1918.

FOR GENERAL C. W. B. M. WORK.
St. Petersburg, Florida, W. M. S. Mt.
Zion church, J. E. Harris, 81.50
Thomasville, Georgia church, G.
W. Pittman, 1.00
Total this time, 2.50
Total this year, 233.58

FOR SOUTHERN CHRISTIAN INSTITUTE.
St. Petersburg, Florida church, J.
E. Harris, 1.50
Summerfield, Florida, Mt. Olive
church, C. J. Bolling, 0.50
Summedam, Florida, Bethlem.
church, C. J. Bolling . . . . . . 50
Kerry, Arkansas, Otis Hilden for
Pearlidge church, 5.00
Total this time, 7.50
Total this year, 180.15

FOR JARVIS CHRISTIAN
INSTITUTE.
Elder M. Knight for Easter offer-
ing at Greenville, Texas, in 1917, 26.75
Total this year, 195.27

FOR PIEDMONT CHRISTIAN
INSTITUTE.
Roanoke, Virginia, J. R. Louderback
for church, 15.50
Total this year, 194.90

FOR SUNDAY SCHOOL WORK.
Indiana, Mississippi, Dr. J. E.
Walker, 5.00
St. Petersburg, Florida, Mt. Zion
S. S. J. E Harris, 2.00
Leaksville, North Carolina, A. C.
Perkins, 3.00
Plummerlee, Arkansas, J. S.
Mitchel, 14.00
Clarksville, Tennessee, J. E.
Anderson, 2.00
Pearlidge, Arkansas, Taylor Cole, 12.00
Cedar Lake, Texas, Joe Pettyway, 3.65
Martinsville, Virginia; J. L. Law, 17.00
Total this time, 58.65
Total this year, 259.79

FUND STATEMENT.
Sister Flowers was indeed a teacher of good things. She taught by precept and example. She always had a message for both old and young. She lived as she taught. She always had words of encouragement for those who were traveling the right road; yes, for those who were doing their bit to spread the Master's cause. Her home was the preacher's, and all the ministers of Mississippi who have amounted to anything in the ministry, were made stronger by coming in contact with Sister Flowers. Many lives have been sweetened by her life. Mine was, and what she did for me she did for others. Her influence still lives, and will live until Jesus comes again. "Their works do follow them," shows that deeds of love for others. Her influence still lives, and we are today.

One of the strongest proofs that Sister Flowers' influence still lives is found in the fact that every store in Hermanville was closed at the time of her funeral one hour and a half: This was on Saturday, March 23rd, when business was rushing. Many flowers were sent by the white people, and some of them came to the church in their autos and brought them.

I think a few generations will pass before we will have another woman like Sister Flowers in Hermanville. The roads didn't get too dusty or mudy, the sun didn't shine too hot, the nights didn't get too cold or too dark for this godly woman to go to church. You could always count on her. She is now resting from her labor.

A lover of the Gospel Plea was she. Couldn't read herself, but when any member of the family or any body else read it to her she rejoiced greatly over the reports coming from the different states, especially Mississippi. She has been a subscriber to the Gospel Plea ever since I have known her.

Her heart was in the Christian Woman's Board of Missions. The women of Mississippi have lost a great worker. So often did Sister Flowers take the chair entrance of her own purse to report for the Hermanville auxiliary. Like all other great workers she had many hard things said against her but she remained faithful until the Lord called her home. "Blessed are the dead that die in the Lord from henceforth; yea," saith the Lord, that they may rest from their labors, and their works do follow them." Rev. 14:13.

The family has our sympathy in their bereavement. Let us not grieve as those who have no hope.

Yours with hope in Christ,

B. O. Caivert.

ARIZONA

North Little Rock.

THE TUBERCULAR OF THE CHURCH

Some Christians are inclined to think that politics is too low for a Christian to take any part in. The church is God's institution on earth and through it men are saved and when a church loses its saving power, the workers long and drop out one by one. No sinners are converted. The only thing that can be said to this credit is what it does is good considering. Considering what that Christ who will that all men should be saved and none lost and promised that whatever we asked according to his will He would grant it and that we labored but He gave the increase. Let us consider the cause. Perhaps it is tubercular.

The natural law provides that as we eat we are necessitated by our bodily constitution to retain a certain amount of the food we eat. An army corps is 60,000 men. A company is 250 men. A platoon is 60 men. A corporal's squad is 11 men. A field artillery brigade comprises 1,000 men.

Sister Flowers is gone but not forgotten. No, we will not forget her, and many of us will carry her name upon our hearts thru all eternity because she made us what we are today.

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B. O. Caivert.

ARMY INFORMATION

An army corps is 60,000 men.
An infantry division is 19,000 men.
An infantry brigade is 7,000 men.
A regiment of infantry is 3,000 men.
A battalion is 1,000 men.
A company is 250 men.
A platoon is 60 men.
A corporal's squad is 11 men.
A field artillery brigade comprises 1,000 men.
A field battery has 185 men; firing squad is 20 men.
A supply train has 283 men.
A machine gun battalion has 296 men.
An engineer's regiment has 1,098 men.
An ambulance company has 65 men.
A field hospital has 55 men.
A medical detachment has 13 men.
Major general heads the field army and also each army corps.
A brigadier general heads each infantry brigade.
A colonel heads each regiment.
A lieutenant colonel is next in rank below a colonel.
A major heads each battalion.
A captain heads each company.
A lieutenant heads a platoon.
A sergeant is next below a lieutenant.
A corporal is a squad officer.

Grand Gulf, Mississippi.

OBITUARY.

Dear Editor:-

Please allow me space in your paper to say some thing of the death of mother Julia Flowers, the wife of Elder S. Flowers, who left her earthly home a few days ago and has gone to her heavenly parent.

Sister Flowers died in the faith of the Lord Jesus. It was our loss but Heaven's gain. She leaves a host of friends behind her. The church and Bible school miss her. Home and pastor look for her but she is not here. Elders M. Smathers, K. R. Brown and J. H. Miller, pastor, attended the funeral. The town was closed by business men for two hours. I hope that the church at Hermanville will raise up some more as sister Flowers. Bro. B. C. Caivert was in Grand Gulf Wednesday after the 3rd Lord's day and preached two wonderful sermons. The people here love to hear him and want him back again. Later on he will be here to run a ten-day meeting.

Yours for the work,

J. H. Miller.
The stone that was cut out of the mountain have not time, but let the watch word Christian with much zeal, and "will be are bidden to some without which they can't be able paper to say to our dear Christian and awake to the sense of our duty. We
and other things and all the command that earthly thoughts and was about her Father was held with out the president, but our dear sister Organizer who means to wear herself out for the Master's sake and in the
good work. She was also forbidden by her doctor to exert herself or talk much. But she said that it is better for her to die at the post of duty then to say I have not time for I am sick. So she laid aside all earthly thoughts and was about her Father business. Now dear Christians. Sister Bostick is very very feeble and her speech is fast failing. She needs our prayer and our help as much as can be had. She is a Christian with much zeal, and will be much missed. So sisters let us be aroused and awake to the sense of our duty. We must be a live stone in the building liken unto the stone that was cut out of the mountain for we who can not forsake houses or land and other things and do the command that are hidden to some without which they can not be disciples. Do not let our motto be: I have not time, but let the watch word be: I will by the mercies of God present my body a living sacrifice holy, acceptable unto God which is our reasonable service. Just a few words about sister Gas Mitchell, a widow whose home is so neat and clean when I stepped in and looked around about I said surely God is in this place for cleanliness is next to Godliness. Now may the love of God and sweet peace of the holy spirit go with these good people and let us gladly answer the command here am I oh Lord send me.

The State Board meeting was held with the Pea Ridge Christian church near Kerrs, Arkansas. Meeting was opened by our State Organizer, Sister Sarah L. Bostick, with a song, Scripture lesson read by the pastor, Brother M. M. Bostick, after which Ida Hervey offered prayer. The constitution of

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ our Lord.

Amen

Arkansas

To the GOSPEL PLEA,

Dear Editor:—

Allow me space in your valuable paper to say to our dear Christian readers that my visit to the State Board meeting at Pea Ridge Christian church near Kerrs, Arkansas. It was a treat to me. Much hospitality was shown by those dear Christian sisters who welcomed me in their homes. Our meeting was a very successful with many inspiring words of consolation. But only a few were present. The meeting was held with out the president, but our dear sister Organizer who means to wear herself out for the Master's sake and in the good work. She was also forbidden by her doctor to exert herself or talk much. But she said that it is better for her to die at the post of duty then to say I have not time for I am sick. So she laid aside all earthly thoughts and was about her Father business. Now dear Christians. Sister Bostick is very very feeble and her speech is fast failing. She needs our prayer and our help as much as can be had. She is a Christian with much zeal, and will be much missed. So sisters let us be aroused and awake to the sense of our duty. We must be a live stone in the building liken unto the stone that was cut out of the mountain for we who can not forsake houses or land and other things and do the command that are hidden to some without which they can not be disciples. Do not let our motto be: I have not time, but let the watch word be: I will by the mercies of God present my body a living sacrifice holy, acceptable unto God which is our reasonable service. Just a few words about sister Gas Mitchell, a widow whose home is so neat and clean when I stepped in and looked around about I said surely God is in this place for cleanliness is next to Godliness. Now may the love of God and sweet peace of the holy spirit go with these good people and let us gladly answer the command here am I oh Lord send me.

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Yours in the work.
Ida Hervey.

MISSISSIPPI.

Dear Readers.—We come to you again to tell you about our work, the C. W. B. M. Quarterly Meeting which was the third Saturday and Sunday. It was real good. It had been so long since I was with the sisters in a quarterly meeting, I was glad to meet with them. I guess we will hear more of the meeting through our Secretary.

The 4th Sunday I was with the Pine Grove Auxiliary. There we had a real good meeting. The members have been slow on account of winter. They say they mean to take a new start.

SAN H. S. Blackburn, State Organizer of Mississippi.

Money sent off for March quarter by the writer is as follows; General Fund $4.40, Fayette Auxiliary 50 cents, Union Hill Auxiliary 75 cents, Pine Grove 60 cents, Forest Grove 75 cents and Christian Chapel Auxiliary $4 80. We hope the rest of the auxiliaries in the state that have not sent in their reports will send as soon as possible for March quarter.

We want to get ready for the June quarter. The C. W. B. M.'s. next quarterly meeting will be held at Grand Gulf Christian Church the third Saturday and Sunday in June. We hope that each president will do her whole duty to work up the auxiliary and come to the meeting with a good report for the auxiliary both spiritual and financial.

Our dear Mrs. Judia Flowers was taken from our number on the 21st of March. She was called from labor to rest. We indeed mourn the death of Sister Flowers. She was a faithful member of the church in all departments. She was found in the Sunday school, mid-week prayer meeting, Christian Endeavor, and all special meetings of the church. She carried the missionary work of the C. W. B. M. alone, in these many years at her church, Hernamville. We can say she was faithful unto death. Our loss is heaven's gain. Now, I hope the workers at Hernamville will not let the mission work go down, Do all you can to carry it on.

Let none of the auxiliaries forget Easter. Let us hear of all who observed Easter. We really want to do more missionary work.

May the Lord ever bless our efforts and crown our work with success.

A Prayer for World Fellowship.

FATHER of all nations, endow us with vision, and courage, and resource in thee, that the crisis of the world may become the opportunity of the Kingdom. Guide our country,*empower our churches, inspire and restrain ourselves and all men that righteousness may triumph. For wisdom to discern the means most expedient to abiding peace and international concord; for leaders to point the way and for multitudes to follow them, till all nations are one fraternity; we pray to Thee. Make real the brotherhood of man, O God; and glorify our race in a fellowship of friendly peoples. O Love, crucified afresh by the sin of the world, after this Calvary, grant us, we beseech Thee, an Easter Day and triumphant Christ.

Amen.

Harry Emerson Fosdick in

MARCH MISSIONARY TIDINGS.
Christian Education

Southern Christian Institute

Mrs. W. W. Sniff of New Castle, Pennsylvania, sister of Mrs. J. B. Lehman is visiting at the institute. She has not been here since twenty years ago. Her son Cecil who was then an infant, is now a lieutenant in the army in France.

President Lehman spent Easter Sunday at Vicksburg and Oak Ridge where a union Sunday school convention was being held.

This has, so far, been the best spring for planting and raising early gardens we have ever seen in this region.

The graduating class this year will consist of Messrs. Robert A. Gooden of Jamaica; Peter C. Danzon of Liberia, Africa; Jerome Elijah Freeman of Liberia, Africa; Isom K. Hicks of Mississippi, Wesley S. Sims of Arkansas and Miss Mary Lewis of Mississippi.

Prof. Bebout delivered an excellent sermon Sunday 31st, and one confession and baptism followed. An offering for the Men and Million Fund was taken amounting to about $15. At night the Juniors and Intermediates rendered a special program and took up an offering of nine dollars.

Mrs. P. H. Moss, matron of the laundry, and Misses Zella Taylor, Mary Belle Hutchins, and Elizabeth Burt took an auto ride to the park city of Vicksburg Saturday, March 30th. The fine spring weather added much to the pleasure of the trip.

MISSOURI

Lathrop.

On March 9th, the writer of these notes left Columbia, Mo., for Lathrop, arriving there on Sunday morning, March 10th. I went to the home of Dr. and Sister George Tillman who immediately got busy notifying the members of the church by phone of my arrival. Through their efforts we had a very nice appreciative audience at the eleven o'clock service. This service seemed to be a good adverterizer, for each service thereafter showed an increase in attendance. We preached for them three nights. I must say, the work at Lathrop is badly in need of a good minister. Because of this fact the work there is hindered considerably. They say they want a man who knows the doctrine of the Church of Christ and who can deliver the goods. Now the minister who is so fortunate as to have these qualities, and who wants to do a good work for the Master by pastoring this flock, please write Elder General Graham, Lathrop, Mo. We have indeed a splendid set of people at this place, most of whom are property owners and will do a good part for a good man. I also found the Lord's Day school and C. W. B. M. work very active.

On the morning of March 13th, we left Lathrop for Kansas City, Missouri, where we preached that night. We were met at the station by our good brother, Elder Wm. Alphin who is pastor of the Kansas City Church. A nice audience met us at the church at the appointed time and a good service was had. We found the work there well organized and every department working nicely. Elder Alphin is certainly doing a splendid work in Kansas City.

On the morning of March 14th, we left Kansas City for Salisbury, where we preached that night. Elder Raphael Hancock who is pastor of this flock was at the station when we arrived. Again we had a splendid audience and a good service. We found the work here well organized and in splendid working order. This young man certainly has a wonderful influence over his people.

On the 15th at 110 A.M., we left Salisbury for Columbia where we had planned to stop off a day or two with family and then leave for Jefferson City where we were to hold a two weeks meeting, but very unfortunately on my arrival in Columbia, old man La-grippe had taken me and my temperature was 102. The doctor told me that I had to stay in bed a few days anyway. So at this writing I am just beginning to feel normal again, however, we hope to be able to begin our Jefferson City meeting on April 1st.

Now brethren of district No. 2, the district president has called a district meeting on May 9,10,11 and 12 at Columbia. Each church, C. W. B. M., Sunday school and other organizations in the church are expected to report in this meeting. Start now, and when the time comes you will have everything before you. Let us make this meeting worth while.

I am aware of the fact that we don't have enough Gospel Plea and Missionary Tiding readers among us. I find that the most active workers in the church are those who read these papers. I shall expect everyone who is not a reader of the Plea to take advantage of the April offer. Let us keep in touch with each other by reading the Plea and then, I am sure, we will make an all-together-pull for the advancement of the Master's cause.

Yours in His service,

H. D. Griffin.

Out On The Plains.

Topeka, Kansas.

With the passing of the extremely cold weather, we have again started our round with the churches in the state. The third of March found us behind the pulpit at Atchison, and for two weeks we engaged in a series of meetings there. The meetings were well attended with good interest from the beginning. We closed the meeting just when we should have been in the middle of it. We can no longer hold two weeks meeting and get out of them what we could some times ago. It sometimes takes about two weeks for the members to realize they are in a meeting. So it is necessary to spend two weeks to line up first, and then two or three weeks in soul-saving. There were five confessions during the Atchison meeting.

We went from Atchison to White Cloud where we preached five evenings. The doors of the church there has been closed for almost a year and, "yea, the sparrow hath found a house and the swallow a nest for herself where she may lay her young." There are just a few colored people in White Cloud, but they seem to be in good circumstances, and perfectly at home. There is no reason why the church doors there should not be open every Lord's day. We had a splendid congregation to preach to each night and the last night we had the house well filled and yet they were not all there. We arranged to have a minister take up the work, giving them one or two Sundays each month, and also start the Bible school and missionary work. It is indeed sad to think of a church with its doors closed for one Lord's day and surely it is tragic for its door to be closed a whole year.

We are now in the midst of our pre-Easter campaign here in Topeka. Miss Lucile Harris of Atchison is the sweet soloist. Right after our meeting here comes a chain of district meetings to engage us thru the month of April.

C. E. Craggett.

The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but
also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things really make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, your own duty.

WOODROW WILSON.

"We Have Done Our Part, and We Can Do More."

This sentence, scrawled by a veteran soldier with a bit of chalk on a fence, contains a truth that is worth considering. Those who have done most have not reached the limit of their ability. They can do more than they have done or have seriously thought they could do.

The International Review of Missions tells of a church that was giving ten thousand dollars a year for Foreign Missions. Many of the members thought they were doing their part, and should not be expected to increase their offerings. In six or seven years the offerings of that church were quadrupled. Another was giving an average of five dollars and was supporting two missionaries in India, one in Siam, one in China, one in Korea, and one in Mexico. Some of the members thought they were doing enough and doing too much. Under an inspiring leader that church greatly increased her contributions, and three of the members volunteered and were sent to the field.

Some years ago one of our churches lost, its new building within a few weeks after its dedication. The members thought they did well in erecting such a commodious and serviceable building. Did they despair when their beautiful house was destroyed? By no means. Before the ashes were cold they began to plan a larger and better house. They built it and paid for it. In a sense, they can do far more than they believe it possible while pursuing the tenor of their way.

In the Church Missionary Review Dr. Eugene Stock says that if three years ago the people of England had been asked to raise five million pounds a day for the war, every one would have said, "Impossible." Yet it is done, and no one complains. If three years ago, he says, any one had said that the people of England could raise up an army on a continental scale—to say nothing of a vast host of munition workers—and could enlist hundreds of thousands of women in what is in effect war service, no one would have believed it. Yet it has been done, and they are proud of it. "In modern phrase, these things give one furiously to think."

There are churches that have been supporting one missionary for ten or more years. When they undertook to support a living-link they did well and had a right to think that they were doing their part. In the meantime they have doubled their membership and more than doubled their resources, and are still supporting the same one missionary, and are satisfied. They are abundantly able to support three or four. There are tens of thousands of men and women who are living liberally and who can repeat the words of the old soldier, "We have done our part, and we can do more." They could easily double what they have done in any year.

They are tens of thousands who are mistaken as to what is their part. Comparing themselves with what others do who are doing little or doing nothing, they consider that they are doing very well. God pity us if we are satisfied with doing as much as the average! So long as nine-tenths of all the money comes from one-tenth of the people, and one-tenth give nothing, the average will be scandalously low.

Have we done our part? Have we discharged our obligations in full? If so, let us be thankful and rejoice, and let us resolve that we will do better than we have yet done, and better thence again, and better still, in infinite progression. In these great days God is calling upon his people for unusual and extraordinary exertions and sacrifices in the interests of the Kingdom. Shall we, dare we, disappoint him?

Even if we have done our part, we can do more.

SOUTHERN CAROLINA.

Dear Editor:—Please allow me space in your valuable paper to state the sad death of my wife, sister Mary L. Atkinson. She was born in 1838, May the 18th. We were married in 1884, 34 years ago. Sister Mary L. Atkinson joined the Christian church in 1867, June the 28th. She was a member of the church 31 years. She was a Sunday school teacher all her days. She died in her 50th year. She leaves 5 sons and 5 daughters and a host of friends to mourn her memory.

Respectfully,

R. P. Atkinson.

The Young Women's Christian Association and the War.

Delivered at the Second Oratorical Contest of the Girls' Social Service Club of the Southern Christian Institute, December 20, 1917 by

Miss Elizabeth Baltimore.

Now when our fathers and brothers are being sent to war, and with a woman's care we should do our utmost to help them, and give them the very best of things to make their surroundings like unto these at home. This is the aim of The Young Women's Christian Association. This work stands for true womanhood. Perhaps the question arises; How can the Young Women's Christian Association accomplish these things?

I will try to tell you: One of the first duties is locating something akin to hostess houses where the ladies of the Young Women's Association can go and play games and help them as a mother or sister. What they want, most of all, is one way in which The Young Women's Christian Association is attracting them. There are colored Hostess houses as well as white ones. The young girls and ladies must be protected when going to and from the Hostess houses. In towns and cities where there are numbers of women in special work, does not the church establish for them in their protection and advice and in these centers the foreigner will find his language spoken and transit to and from the camp will be made easy. The first branch of The Young Women's Christian Association is to watch over the girls in hospitals near military and naval training camps. "Girls, especially very young girls need to be motherly. We sometimes experience wondered at. Some girls, unconscious of dangers that might befall them, will go near the camps of soldiers, laughing and talking boldly to attract their attention. We would not call them bad girls; we would say, "Those girls are very young and careless." Suppose while loitering near those encampments, other soldiers would get in conversation with one of the girls and it would end by requesting her permission to escort her home and the girl unconscious of danger would consent. What do you think would be the consequence? In a case of this kind, if the soldier wants to be a real man, he would take her to her mother and tell her to play more attention to the coming and going of her child, The Young Women's Christian Association in its work endeavors to do away with such environments. Not long ago a soldier went up to a girl on the street and spoke to her. She told him, "I think you are making a mistake." Most girls if they are the right sort will present this kind of thing. A real man likes to think that the women of his family, of his town and of his nation as being good women. A real man likes to place all women on a pedestal beside of his mother and the Young Women's Christian Association is trying to bring this fact home to America. But when a soldier wants an ideal to carry close to his heart, a worth while dream to make life easier, it is
the Christian girl that he hunts. What we need is true women and with the aid of Young Women's Christian Association, I think we will have real womanhood in America.

The Young Woman's Christian Association does not stop within the borders of America, but goes across the seas and builds Hostess Houses and Hospitals. The nurses of the Hospitals are supported by the Young Women's Christian Association. The non-English speaking can visit these buildings and entertain the men of their class. Each of these buildings is equipped with four workers, three of whom are able to speak the languages needed. These workers will meet the non English speaking guest, find for them the men whom they have come to visit and in every way contribute their needs. Many things are done to make the soldier comfortable.

The Young Women's Christian Association helps not only the men, but helps provide for the women in the factories and mills. In some places where a brother leaves, his sister must take his place; and when a husband goes his wife has to fill his place. The woman cannot see the loss go undone just because the father, brother or sweetheart has gone to war. They, as a band of true, faithful, and loyal workers, will not let the work in the factories and mills stop. I'm sure it will go on as long as there are women in America. We can help in many other ways besides filling their places in factories. We can make sacrifices, give up banquets and封e and above all, stop being wasteful. We must learn to save. Now is the proper time for us to learn a lesson.

In schools and colleges, little and big, the Y. W. C. A. Student's War Fund is established, for colored as well as white. Throughout the county, heroic giving is the order of the day. When ten years from now a student is asked, "What was your part in these war days?" the answer will not come back, as it might have, "I was too young to do anything when I was in school," but it will be "I did my utmost; I gave from my student funds until I felt it in the sacrifice of "prions" and field meets and banquets and elaborate dresses to the point of the plainest living. It has been in their country's service "utmost" even though they have offered their very lives? It is a time-worn but true that "leadership comes out of the colleges." It is one of the purposes of the Young Women's Christian Association to help develop Christian leaders through sacrifice in this crucial day. So the Young Women's Christian Association has found itself equal to the task, and has turned its attention to the work.

"The Christian Church."
What of its Future.

By John D. Rockefeller, Jr.

This tract was received by the editor and we regard it worthy of publication in the Plea.

Not many weeks or months had elapsed after this world war began, before there was presented to our vision a picture so horrible it hardly seemed that it could be true. It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief.

In the face of this awful picture we heard it said on every hand, Christianity has failed?

The war has been going on for one year, two years, three years, and now it is in the fourth Belgian city needed a number of women to work in the depot, scrubbing the floors, washing the dishes, and serving the food. He could find none to perform these menial tasks. He was directed to the house of a noble Belgian woman, but it seemed useless to apply there. However, he was told to do, and as he entered he found gathered a group of women to go to the food depot daily scrub floor, wash dishes and do the other menial tasks required.

This same quality is exhibited as we see the son of the nobleman bivouacing with son of the peasant and each finding that under the coat of the other beats an honest and manly heart. The real gentleman or gentlewoman in this great host is he or she best and who serves most.

And again, the character of generosity is manifested to a marvelous degree. Many people of means have long since been giving their entire income and in addition cutting deep into their principal. Those having moderate possessions are making great sacrifices to meet the demands upon them. And the poor, always most generous, are giving their all.

So, as we look at this picture, we say, "These people are leading the Christian life, their inspiration comes from God." Yes, it is true, but many do not know it. We ask, "What church are they?" But the very thing that gives them peace, for they regard the church as the abode of the "Better-than-thous," as or, or,

With renewed faith we turn from the picture and say with confidence, "Christianity has not failed; the Church may have failed, but not Christianity! For never in the history of the world was Christianity a more vital force in human life than it is today." In the presence of this great host of the followers of the Religion of Inarticulate, who, broadly speaking, did not come forth from the church, altho directly or indirectly all have been more or less influenced by it; many of whom have faced death, have lived far worse than death, have suffered their all, we ask, "What of the future of the Christian Church?"

Will these people, freed from the restraint of military discipline, which numbers of them had been under for years, released from the high tension of life, find in the church as it exists today the leadership, the guidance and the anchorage which they need and have the right to expect?

Regretfully we answer, "No." For the church does not speak their language; does not understand their needs; does not sympathize as it should and must with their problems.

If this be true, one of three things is inevitable:

First, this unorganized spiritual force which is silently dominating millions of lives will not be conserved, but will die. Such a thing is unthinkable; it cannot be; it must not be. For so mighty a force, born of bloodshed and suffering, if it can be preserved, if it can be nurtured, will more than repair the world in the days to come, for the sacrifice and loss of these awful years.

Second, the Religion of the Inarticulate will develop its own church, which will be the church of the future, finding its leaders among the people as followers of "The Religion of the Inarticulate," who, broadly speaking, did not come forth from the church, but as it exists today the leadership, the guidance and the anchorage which they need and have the right to expect.

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U. S. Food Administration.

There appears to be a good deal of misinformation circulated amongst the agricultural community as to the policy and scope of Food Administration with relation to price fixing. I wish to say at once and emphatically, that the Food Administration is not a price-fixing body except with regard to certain conditions which are today dominated by wholly abnormal overseas commercial relations, and the surrounding factors with regard to which are such as to project great dangers both against the farming community and at the same time the consuming community. The two commodities under regulations are wheat and sugar.

With the further exception of cases in which it has intervened purely as a friendly intermediary between organized producers and consumers—as in city milk—Executive Department of the Government has no authority and no desire to fix prices of agriculture.

It seems necessary and desirable to the reasons already referred to by the president which render it necessary and possible to undertake control of the marketing of these two commodities. The economic forces arising out of the War, which have necessitated this action, are in the main as follows:

1. All of the overseas shipping in the world has been placed in government control and the volume of this shipping is reduced. As a consequence, there is no longer any free play in commercial overseas traffic as the governments involved, most desirous what tonnage is to be assigned to each commodity and each class of traffic.

Inasmuch as normal commercial overseas traffic has broken down, it was necessary for the Allied governments in Europe to set up single agencies for the purchase of the whole of their food supplies from abroad. Of American wheat their purchase are sufficient volume to control the price and this is the only agricultural commodity where this maintains.

2. In the case of a necessary duty to reduce the consumption of food—so badly needed by the Allies—it has been absolutely necessary to arrive at a division of these two commodities in the common interest of the war, and to control the reduced supplies internally, in order that all may be treated alike—rich and poor—and this implies a control of distribution and price.

As stated, practically the only commodities, as to these two new economic forces dangerously involve the United States are wheat and sugar. All control measures are the less of evil. In what we were faced with a single agency whose proportionate purchase to the total were such as to dominate the prices. Any relationship with this agency by our officials in limiting their operations thus becomes absolutely price fixing, and it becomes at once a question as to whether it should be done openly and frankly with our producing community, or done secretly at the will of the government officials. Further more, in the ordinary course of our wheat marketing, the wheat goes to the market during the first four months of the harvest year and during this period, no control established with the Allies and neutrals, it would be entirely possible for them to export from the United States such a portion of our wheat supplies as to leave our population short of bread. It has therefore been necessary in the interest of the American consumer, that the government should intervene to protect his supplies.

Again, in the face of an abnormal situation, the normal wheat marketing machinery of the country was completely paralyzed. To have attempted the normal course of marketing through the Boards of Trade and Exchanges, by which the buyers of wheat protest their operations by sales of futures, involved a dangerous series of speculations nor did the Exchanges themselves wish to be the centers around which such speculations should take place. Every action of the allied buyer, every rumor of peace and thereby the liberation of the large wheat supplies in Australia, ever monthly shipment of wheat abroad in the depletion of national supplies, would have been the center of speculation and the cause of violent fluctuations in the Exchanges. of the same character that occurred during the last five months of the 1916 harvest year, when, although the farmer had marketed his wheat at an average of $1.44 a bushel, the price, due to these very causes, at one time rose to over $3.00 a bushel, and flour over $17.00 a barrel.

In these circumstances an independent commission was appointed by the president, upon which the farming community was represented by six members out of eleven, and this commission unanimously agreed upon the price of $2.20 for No 1. Northern wheat, based on Chicago, as a market center, and in coming to its conclusion this committee considered the necessity to give to the farmer a price not only covering his costs and normal profit but a price that would stimulate and assure future production. That their judgment has proved correct is evidenced by the fact that 12,000,000 acres of wheat have been seeded, being an increase of about 2,000,000 acres over any acreage hitherto known in our history and some 7,000,000 acres over the pre-war average.

Having established the basic price of this commodity the Food Administration has followed it through the manufacturing and distributing trades with limitations as to the profits to be earned in distribution and has thereby brought this prime commodity to the door of the consumer at the least possible expense and at a margin between producer and consumer less than normal. The same situation confronts the American farmer and the American consumer in wheat the next harvest year.

(Continued in next issue.)
The Yokes that Man Makes.

One of the most universal human tendencies is to launch out and do for himself. This is a good trait if held within proper bounds, but a most injurious one if not held within the proper bounds. God meant for us to launch out and develop the power of initiative and he opened up a legitimate field for us to launch out in. But the trouble with us is we generally are very anxious to launch out in the province in which we have no rights and we are very slow in the province which is distinctly our own.

God in his infinite wisdom gave us the fundamental principles of organization and left to us the adaptation of methods, but generally we launch out to make our own principles of organization and give no thought to methods of work. In other words, we seem to be greatly exercised over what God has done and are little concerned about what God has wholly left to us to do.

Now when we attempt to do what God reserved for himself we always make a wretched botch of it. There never has yet been a man-made organization that was not hard to get into, almost impossible to live in when a man got in and almost useless when a lived through it. Man tied himself down under a yoke that he could not bear up under and he did not know what ailed him. The average order is endless in its initiation and burdensome in its rituals and it guards with infinite secrecy things that are either worthless or should be published for the benefit of all.

Especially is this manifest in man’s effort at denomination making. The entrance into the church and work within were all made simple and its discipline was made so simple that Paul continually referred to it as “a freedom.” But when man got at it he tied it up in endless complexity.
THREE GOSPEL PLEAS

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.

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Number 346

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 360, you have 4 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, APRIL 20, 1918.

Personal and Editorials.

The Oklahoma board met and appointed three district workers who are to visit every church in their district and get them ready for the coming convention and the calling of an evangelist. This is the wise thing to do. Real progress like real reform must come from within.

Miss Lee Lewis, who went into the National Army, is now in Camp Dodge, Des Moines, Iowa 366 Infantry Company F. He writes: "I am still a student of the S. C. I. I can't forget its teaching. I've been here long enough to see the difference in the boys. All those from some college I can tell when I see them because they are trying to live up to the high ideals he has obtained while in school."

We send out an appeal broad cast to the Christian Brotherhood of the state of Mississippi in regard to the Washington Addition church located in Jackson. With a few members struggling to pay a note long due, they certainly deserve our heartiest cooperation. We should help those who are trying to help themselves. We ask all the churches to take an offering for this brave and faithful congregation. Help them to WHIPE THE SLAVE CLEAN and start a strong work in the capital city. Kindly take all offering before May 26. Address all correspondence to K. R. Brown, Port Gibson, Mississippi.

NOTICE

A Pastor Wanted.

East Second Street Christian Church at Lexington, Kentucky is without a pastor and desires an active, all-round man, well qualified and a Christian gentleman. For further information address Elder B. J. Taylor. Cor. 4th. and Kenton Sts., Lexington, Kentucky.

TEXAS.

FRIDAY EVENING.

The Central Texas District Christian Convention convened at 8:30 p.m. with song by Taylor Christian church choir. Scripture lesson by Pres. J. N. Ervin of Hawkins, Texas.

Response . . . . . . . H. G. Smith.
Response . . . . . . . Sister F. L. Johnson, state organizer of C. W. B. M.
Solo . . . . . . . Miss Martha Moxley, Paper . . . . . . . Mrs. G. B. Bryant.
Remarks. . . . . . . Prof. T. S. Anderson, District President.
Collection . . . . . . Mrs. Maya & T. A. Hendrix
Amount . . . . . . . $4.75
Benediction . . . . . Eld. G. W. Anderson.

SATURDAY MORNING.

Session opened at 9 a.m.

Song.
Song.
Chair taken by President.
Minutes of last meeting read and adopted. The following committees were appointed: Future Work: J. N. Ervin, Hawkins; O. C. Byrd, Waco; W. F. Hatcher, Taylor; & W. B. Washington, Lyons; J. H. Fielder, Hillsboro; P. M. Rucker, Taylor; Jasen Brown, Ft. Worth.

Enrollment: Angie Hendrix, Arah Williams, Rosa Wicks.

Enrollment Fee . . . . . . . $1.20
Discussion opened . . . . . . . Pres. Ervin
Sentence prayer . . . . . . . . led by Bro. Ervin.

Song . . . . . . . . . . . . . . "Keep Sweet" Collection for Missionary Tiding to be distributed so as to enlighten the people of the District the scope and idea of real Christianity.

Amount . . . . . . . . . . . . . . . . $6.50
Talk . . . . . . . Rev. G. W. Anderson.
Response . . . . . . . . . . . Pres. J. N. Ervin.
Benediction.

SATURDAY AFTERNOON.

Session opened at 2 p.m.
Praise service . . . . . . . J. H. Fielder.

Song.

Amount . . . . . . . . . . . . . $6.50
Talk . . . . . . . Rev. G. W. Anderson.
Response . . . . . . . . . . Pres. J. N. Ervin.

It was moved and second that the secretary be paid $1.10 for stamps and books, carried. Moved and second the convention pay for letter heads to be used correspondence and that each church pay $1.00 for letter heads and envelopes; carried. Talks concerning program for next convention were made also that pastors begin to work on the program for next convention. Moved that printed programs be had at our next convention; carried.

Song.
Sermon . . . . . . . L. P. Proctor.

Prayer . . . . . . . J. H. Fielder.

Motion carried that next convention meet at Lyons, Texas June 28-29 30, 1918.

It was moved that Bro. Washington be elected District evangelist but after some discussion Bro. J. Fielder was elected.

Report of future work committee:
(1) Missionary study classes in each church. (Sister F. L. Johnson.)
(2) Front Rank church, one hundred per cent. (Bro. H. G. Smith.)
(3) After expenses of district meeting are paid, the remaining money be divided equally for general education, state missions and J. C. I. (Pres. J. N. Ervin.)
(4) Raise apportionment as given by national field workers; ministers and officials of different churches are asked to use their influence to raise the same. (H. G. Smith)
(5) Money raised on Easter go to J. C. I. (Pres. J. N. Ervin.)
(6) Each member canvass literature as purchased by art. 1. (N. P. Rucker.)
(7) Library purchased by Bible school contains information about all parts of church work. (Bro. Smith & Sister Johnson.)

Song.

Benediction . . . . . . . Pres. Ervin.
THE GOSPEL PLEA

Bible school opened at 10 p.m. 
Superintendent ............... Mrs. R. L. Wick. 
Lesson reviewed ............. Pres. Ervin 
Collection .................. $3.10
Election of officers of Bible school of this district. 
President .................. Angie Hendrix 
Secretary .................... Leniors Davis 
Treasurer .................... W. B. Washington 
Song. 
Morning service: 
Prayer service ............... J. H. Fielder 
Scripture lesson .......... Pres. J. N. Ervin 
Song. 
Easter Sermon ............... H. G. Smith 
Collection .................. $3.75 
Communion. 
Song. 
Benediction. ................. L. P. Proctor.

SUNDAY AFTERNOON.

Session opened 3 p.m. 
Song. 
Prayer ........................... H. Sharp 
Song. 
Scripture Lesson .............. W. B. Washington 
Song. 
Talk: “Training our Girls” Sister Johnson 
Introduction of speaker ...... H. G. Smith. 
Lecture ........................ Pres. Ervin 
He told about the work of the C. W. B. M. and Jarvis Christian Institute of which he is president. 
Remarks ........................ Rev. G. W. Anderson 
Collection .................... $22 50 
Benediction. ................. Br. Clayton. 

SUNDAY EVENING. 
Meeting opened at 8 p.m. 
H. G. Smith, presiding officer. 
Song. 
Prayer ............................ W. H. Hatcher 
Song. 
Song. 
Election of officers of Y. P. S. C. E. of this district. 
President ...................... A. Williams 
of Taylor. 
Vice President ............... E. I. Ray 
of Waco. 
Secretary ..................... I. M. Rector 
of Taylor. 
Treasurer ..................... Mary Slaughter. 
of Taylor. 
Collection .................... $9 20 
A very excellent Easter program was rendered by the small children which was enjoyed by all. 
Collection .................... $3 05 
Pennies for J. C. I. .......... 34 
A very excellent Easter program was rendered by the small children which was enjoyed by all. 
Collection .................... $3 05 
Pennies for J. C. I. .......... 34 
Fort Worth church did not report we hope to hear from them soon.

FINANCIAL REPORT.

Collected for: 
C. W. M. B. ..................... $1.40
Ladies Aid ...................... $1.10 
Missionary Tidings .......... 6 50 
Churches ...................... 20 40 
Bible school .................. 6 15 
Y. P. S. C. E. ................. 9 29 
Pennies ......................... 34 
Church ......................... 26 25
Total: ........................ $71 34 
Paid out: 
Jarvis Christian Institute .... $4 10 
Total for J. C. I. ............ 46 04 
General education .......... 4 10 
General expenses .......... 7 10 
State Missions ............... 4 10
Balance in treasury .......... 1 00

If any reports are wrong the secretary will gladly accept correction. Adjourned by singing “God be with you till we meet again.”

T. S. Anderson, 
President. 
O. C. Byrd, 
Secretary.

Oklahoma.

Ardmore.

That man P. H. Moss, field secretary of N. B. S., has found Ardmore at last and you may be sure something is going to happen. He always leaves something. I believe you call it a vision. Well, whatever it is he left it in our Bible school.

Dear readers of the GOSPEL PLEA, if there was just one man at each point where we have Bible schools, he could give that small apportionment himself if he wanted to. So let us stop quibbling about “ifs” “ands” and “buts” and get down to business.

Lest we forget:

(1) Any organization that is not self-supporting has no right to exist.

(2) Any member of an organization who refuses to support said organization has no right to membership.

My dear readers, when the Man of Galilee laid the foundation of His great cause, he laid beyond national boundaries and without respect of persons and if we are saved at all, we are saved according to these words: “If any man would come after me, let him deny himself, take up his cross and follow me. For he that will not take up his cross daily and follow me cannot be my disciple.” These are the words of Jesus. The squarer we face these facts the better for great cause of the Lord Jesus Christ.

Respectfully yours in His service,

A. L Frost.
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 way may be known upon earth, Thy saving health among all nations.

Through Jesus Christ our Lord,
Amen

Kentucky,
Germantown.

Dear Editor:

Please allow space in your good and helpful paper for my short letter. I wish to make mention of our church at Germantown. Our church may not do as much work as some of the larger churches but for a small church it is doing a grand work. We have a good C. W. B. M. work.

Rev. R. E. Hathaway is our pastor. We all look forward to him as one of the best.

We carried out our program for Easter Sunday. The amount of money raised was $41.00. We also held prayer services the week before Easter. And I am sorry to say on Easter Sunday we had to give one of our boys to Uncle Sam. Only sorry to lose him from the church but glad to give to the Lord to take care him wherever he may go.

As this is my first letter to the PLEA I do not intend for it to be the last.
We are praying and hoping to do greater work for Master. We also ask the prayers of the entire brotherhood that we might do more in this great work.

Yours in Christ,
Mollie Gamby

MISSOURI.

Dear Readers:

I am glad to say that I have just spent four busy, but pleasant months in town, Columbia Missouri. The mission work here is doing nicely. We have a strong C. W. B. M. at this place. We have regular meetings every first Sunday and each member answers willingly with Bible verse and fifteen cents monthly dues to the rollcall. Because of this, we were able to send in a good report for this quarter just passed. May God help us to continue with that sweet fellowship of His love.

On the first Lord's Day in March we organized a Junior Society with ten members. The Lookout Committee is bringing in new members each Lord's Day. Their report on Easter Sunday showed that our number had increased to twenty-six. They are earnest workers sure. Our Easter program was good, each one played well his or her part. Many good songs and pieces by the little folks were listened to, after which all enjoyed an address by Reverend Tillman, pastor of the A. M. E. Church, who was with us and brought quite a number of his followers with him. We raised $3.00, with this we hope to make our report and also get some books. We will then be ready for a good year's work.

I do pray that the little Juniors everywhere will be encouraged to do more in the service of the Master. Every department of the work in the Church of Christ must get busy or it will die. Activity in the mission work must be increased; this can only be done by all becoming more interested. So may every Church in Missouri rally to the front with a strong C. W. B. M. and Junior Society. The little folks will add much strength to the Church if we will put them to work.

Yours for the victory

(Mrs.) H. D. Griffin

— O O O —

Texas.

Dear Editor and Readers of the PLEA:

Silence!
Clark Street Christian Church To The Front. March 31st being a reminder of our King, who arose, the spirit of Clark Street Church surely did rise. It began in the Bible school. We had a large attendance. All had the golden text as their motto: "A mind to learn," to grasp their opportunity to help Jarvis as Christ had a mind to help, and they did help. I am sure Jarvis will feel proud to know we have raised in our Bible school the desired amount of each Bible school. Our superintendent is a live wire and we feel is unequalled in this state, for such a large amount of enthusiasm is put in our Bible school.

The church services of the day were flooded with inspiration received from the Bible school. One soul was won for Christ. The sermon was one that could save the world if they just would have had a mind as did those brave men and women on the day of Pentecost. Five were baptized after the sermon and the right hand of fellowship was given. We are glad to say three of the young men are members of our Loyal Sons Bible class. We feel that our Loyal movement will reap victory, for the Scripture says "If you abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you," John 15:7. We shall say more about our class later.

We held our Easter program at night and had a crowded house. The young people showed themselves forth nicely. Miss Nannie Fugdgen's, Miss Davie Browning and Miss Mildred Ward worked with the young folks. Mrs. N. Fugdgen's was director of the program.

Our Christian Endeavor did not have a program, tho the "Risen Lord" was the mental picture ever before us. All being mindful of the quotation that reads:

Life is a seed-time of our existence. We shall reap in Eternity what we sow in time.

The Christian endeavor was given due credit, we feel, in our write-up by our pastor. The motto of the Y. P. S. C. E. is: "There is no excellence without great labor." So we are going to work and this our aim, to pluck bright honor from the pale-faced moon, or dive into the bottom of the deep and draw up drowned honor by the locks. Tho our Y. P. S. C. E. had no services on last Lord's day it does not mean we are asleep. For a little better than two months ago we awoke the Christian Endeavor here and all have washed their faces and are doing splendidly. Even the convention time, seemingly is far off we say to all other Christian Endeavorers, you should work while it is day. This word is to all, not excusing any, not even Jarvis. Having the Risen Lord as our refuge, all should serve Him regardless of the pain, sorrow and all else. Serve most Peter-y "The Christ a man that lived to console. He bled and died, now He rules supreme and has all control. Yet mortal man is not satisfied. His life was pure and bright. Had many burdens, yet He bore His cross. Keep the narrow path on to higher heights, then you at end are not lost."

Clarence J. Craddock

— O O O —

WHICH ARE WE?

"I was staying once in a summer hotel on the shores of Lake Erie," says Dr. A. C. Dixon, "It was very pleasant! All that we did was to eat and drink and sleep, and take walks and row on the lake. Down the shore a short distance was a life-saving station, where somebody was always on the lookout for the rocket, and listening for the call of distress. At that life-saving station they also ate and drank, but their business was not sleeping. When they could they went for walks and rowed for pleasure on the lake, but that was not their business. Their great business was saving of lives in peril. Which are we? Asks Dr. Dixon, life-saving station or only just summer hotels?"

Selected,

Rise, heart, thy Lord is risen! Sing His praises without delays;
Who takes thee by the hand, that thou likewise
With Him mayst rise. —George Herbert.
Christian Education

Southern Christian Institute

The Workers' Conference will occur at
the Southern Christian Institute, May 14-15.
The Baccalaureate service will be on Sunday
the 12th and the graduating exercises on Thurs-
day, the 16th.

The Workers' Conference ought to be
the best held yet. Prof. J. H. Thomas, Prof.
Ervin, Prof. P. H. Moss, Prof. Z H. How-
ard, Miss Ross V. Brown, Prof. D. R. Be-
bout, Prof. M. D. Omans and Prof. I C.
Franklin all have addresses. Many more white
and colored people will be present and will
take part. You should make full arrange-
ments to be present and aid in the great work.

The finishing touches of the stucco on the
President's residence are now being put on.
The finishing of this work will now clear the
way for some big improvements when they
can be undertaken, but nothing can be done
till the crisis of the war is over.

Forty acres of corn has been planted, al-
so three acres of truck and much garden stuff.
The Irish potatoes are as large as hickory nuts
and will come in for use early.

Away From the Banks

- of the

Old Kentucky

Round the Indiana Homestead wave
the cornfields. In the distant woodland
meadows clear and cool.

Indianapolis is blessed with a splendid
minister, able, consecrated and active, good
general and withal, a safe leader.

We began a meeting here April 2nd.
Bright prospects.

Raised three hundred dollars at Nich-
osville Easter Sunday. Will baptize some
people when I get back to the old Kentucky
shore.

While here in Indianapolis I shall look
in on some of the "Powers that be" in our
religious firmament. These Indianapolis
people are singing as few peoples can. I
meet here some folks I had met in the
Carolinias, Virginia and etc. and a host of
good old Kentuckians, some of whom I
had led to Christ years ago.

All the joys are not deferred till that
eternal morning but happily some times we
see-some return in this life. Will "take up
the cross" regularly again next week. Am

here till 15th, of April to DO.

Your for best,

C. H. Dickerson.

Among the Bible Schools

"OKLAHOMA TAKING THE FORWARD
STEP."

MUSKOGEE MARCH 22-25:

Quite three years ago it was my good
pleasure to make my first visit to the state
of Oklahoma. I met the the state convention
at the above named place and was granted
the privilege to organize the Bible School
for convention work. Since that time I have
had a peculiar interest in both the state and
local work.

Last year at the Chickasha State Con-
vention Elder Wm. Tucker, the state super-
intendent of Bible School work invited me to
visit the state holding institutes in as many
of the schools as could be arranged for. On
the above date, I began my work with the
school at Muskoge, Elder Wm, Martin of
Emporia, Kansas, arrived on the ground to
begin a meeting on the same date. Elder
Martin and I being old time friends, we found
no difficulty in arranging our meeting.

"We are glad to report that the school at
this place is lining up with the standard
movement. Already they have equipt one of
the little recess rooms for the Beginners
Department. We organized several points at
the close of our work. Elder Littles, the
superintendent promised to report his Bible
School offering soon.

At the close of our Institute an offering
was taken to the amount $6 10, $4 10 given
by the Bible School and $2 00 by the church.

CHICKASHA MARCH 26.

From Muskogee I went to Chickasha. I
am glad report that I found Elder McDuff
awake on the job his school has already
gained four points of Efficiency. Mrs. McDuff
as far as I know is the first colored woman
to hold a certificate from the School of
Methods. What does this say? That Oklaho-
ma better watch Chickasha. For she (Oklahoma)
means business. An offering was given to the
amount of $2 00;

CLEANVIEW MARCH 22-29.

I arrived in this little town about noon
to find Elder Wm. Tucker awaiting me at
the station. We conducted a three nights in-
stitute with splendid attendance. Elder Tuck-
er is worshiping in the basement of the new
church, I believe that Clearview Church will
have one of the best plants in the brotherhood
if the plan is followed out. They have a
dining room and kitchen and when completed
there will be six Bible Class Rooms, Brother
Tucker has a splendid board of officers that
believe in doing things. I wish we had more
such men in the brotherhood who realize that
the church of Christ must prepare a place
for its teaching service as the preaching ser-
dvice. To do less in the age in which we
live means to betray that we are limited in
vision. Any church that will not provide for
its children, belongs to that class of men
that will not provide for their own house
hold.

They are planning to finish the building
this fall. This church will be a credit to the
whole brotherhood. At the close of our ser-
vices an offering was taken to the amount of
$6. This school has sent in part of its ap-
portionment and will soon send the remainder.

I believe Oklahoma is ready to line up
for larger work. It has some splendid men
and I am expecting great things from this
state.

ARDMORE March 30-31.

We found Elder A. L. Frost hard at
work in this field. When he has had time
I believe that this work will move forward
in a way that will be surprising to most of
us. Brother Frost has a few faithful members
that will stick by him in this work. We
have reasons to believe that my visit to this
place will help to awaken them to the larger
things. An offering was taken to the amount
of $2 05. This school promises to send in its
Bible School offering soon.

From Oklahoma my face turned toward
Texas. My plans are to spend all of April
in the Lone Star state, I am still in hopes
that this great state will raise its apportion-
ment.

Yours, looking forward to the $1000,

P. H. Moes, Field Secretary,
Negro Bible Schools.
Sunday School Lesson
April 21, 1917
Lesson III.

JESUS TRANSFIGURED.

TIME—Six days after the incident of the preceding lesson, (Jesus Requires Confession and Loyalty) in the summer of A. D. 29.
PLACE—"Mount Hermon, 9,200 feet above sea level, a conspicuous object throughout a large part of Palestine, is a noted feature in Bible story. It is generally regarded as the Mount of Transfiguration."

THE CHOSEN THREE.

Christ had been with His disciples about two years, quite long enough to become well acquainted, and with His gift of divine insight to know precisely what is in each life. He has long ago learned that Peter, James and John are His most influential followers, and through them he conceives to reach the others.

We learn from careful study that Christ has been very busy during the time He is with His disciples, teaching them the fundamental things of His kingdom.

PETER.

Peter was by nature passionate and no doubt a little high tempered, trusting much in himself and his ability to resist temptation. But he had implicit faith and trust in Christ, as we may draw from his good confession. Christ saw this asset and chose him for it.

JAMES.

We do not know so much of James or of his attributes. We judge him to have been of gentle temperament, easy-going, not so passionate as Peter, and a steadfast believer in Christ.

JOHN.

The "Beloved Disciple" held a place in the affection of Christ which was not denied the others but which John inherited because of his infinite faith, love adoration and reverence of Christ. He was the youngest and probably best along intellectual lines and had a deeper insight into the things of God. He studied Christ as a deep mystery and problem.

These three were with Christ on several auspicious occasions. Namely, the raising of Jairus' daughter, Transfiguration, on the hill where Christ lamented the fate of Jerusalem and in the Garden on the night of the betrayal.

In this lesson they are on Mount Hermon, where Christ meets and talks with Moses and Elijah.

THREE THINGS

Just as three disciples were given special favors, there three special or prominent features to the Transfiguration. (1) That Christ is truly of God and sent of God. For, God speaks, "This is My beloved Son: hear ye Him." (2) The Christian dispensation is the out-growth of the Jewish dispensation. Moses and Elijah are the representatives of the Jewish dispensation. What God revealed through them is being achieved in our dispensation.

(3) That Christ was able to be crucified, to drink the gall and suffer the shame for joy that would come.

We are to be transfigured in him when we confess, repent, are baptized and put off the old life and take the glorious name of the Son. When we ascend on a higher mount and our robes are made effulgent in His blood.

E. L. T.

—Note. The lessons this quarter are on the Life and Ministry of Jesus. This is the third lesson. The two preceding were on the work of Jesus in the 2nd year, A. D. 29, spring and summer.

O——

Louisiana.

LAKE PROVIDENCE.

WAS JESUS THREE DAYS AND NIGHTS IN THE GRAVE?

Hello central! Long distance, if you please.

What place? Clarksville, Tennessee. Who do you want? Elder J. E. Anderson. How are you my dear Brother Anderson? I am indeed glad to hear from you. I met you in Fort Worth, Texas in 1912 during a meeting that was being held there by Brother Alpil. You were, I think pastoring Waco congregation and I was at Greenville, Texas. Hold the receiver awhile, I may be mistaken in the man. If I am pardon me in respect to that third subject. It was asked by a Baptist minister and I submitted it to the ministerial readers of the Pica. They seemed to be reluctant in taking hold of it. I made some investigation and gave the results of my research to the ministerial readers of the Pica.

It is a wonderful thing to find out that Jesus was not THRE DAYS AND NIGHTS IN THE GRAVE as he said he would be. I am anxious to know if Jesus did not mean what he said in this particular? If he didn't how am I to know that he means what he says in any other particular? It was not the writer's intention to have Jesus three days and nights in the grave, when in reality he was not. But just took his word and his enemies testifiers for it. Whilst in reality it doesn't matter whether he was in the grave three days or three weeks just since he rose. But say as my dear Brother Craggett says in substance we must step up the loop-holes of skeptics and infidels who are sowing out our liberty. It is hard to let go long cherished opinions or leave the old trodden paths of our forefathers. But facts are stubborn, and don't yield easily to a mere matter of opinion. I think it will be considerable warning and twisting, pushing shoving, to get Jesus out of the grave under the limit of time he said he would be in there. I think the mistake of the clergy grew out of the one "sabbath idea" when in reality the Jews had two. The Passover Sabbath which came once a year. The first day was a holy convocation unto the Lord. It did not matter upon what day it came. This convocation lasted seven days beginning with the 14th Nisan until the 21st Inst. This was kept in memory of the deliverance of the Jews from the Egyptian bondage. Bitter herbs were eaten, the lamb was roasted, not a bone broken, staff in hand ready for the journey. Ex. 12:16; Lev. 23:7; Num. 28:16-18. The Jews had another Sabbath that occurred every seven days, or every week this was kept in memory of God's works in creation after working six days he rested the seventh day from all his works. Gen. 1st chapter. If Jesus was not crucified on a Wednesday. I am sure that the Bible no where says it was done on a Friday. Are we left in the dark? Have we lost our way! Are we to guess what Sabbath is meant? The weekly Sabbath or the Passover Sabbath? All the types fall under the head of Passover and are fulfilled in respect to Christ. John 19:14 turns the light on us so we can see what Sabbath is meant. He says it was the preparation for the Passover and not the day before the weekly Sabbath. But it was the day before the Passover Sabbath 14th Nisan. We are told that it came that year on Tuesday. Our dear Brother says it was a secret as to how long Christ was to be in the grave. I think our brother is honestly mistaken. How could it be a secret when it was an established notice as to the time he would be in the grave and his enemies were on the lookout to prevent his rising? That would be no secret to me. Neither do I believe that it was a secret to Christ's friends nor his enemies. But the secret part is to the exact hour of his resurrection. Matt, Mark, Luke, and John inform us that when the women arrived at the sepulchre the stone was rolled away and Christ had risen and gone. As to the time, the exact hour, God has not seen fit to reveal it unto us. Our attention has been called to Gen. 40:15-20. Let us see what is in this that will support the theory of Friday's crucifixion and as to the allotted time in the grave. In the first place the passage has no bearing upon the Jewish reckoning of time. It stands in a class by itself for one particular event. Let us see Joseph and two others that were in prison.

The chief butcher and baker each had a dream. The butcher dreamed of three bunches of grapes. Joseph told him it represented three days but in less time than three days you will be restored to your former position. The three white baskets represented three days to chief baker. He was told what would
beful him inside of three days. They were told what would happen in a fractional part of what symbols represented which was three days. This is clear. We are asked to see how Jesus managed to be at the spirit of the apostles during Christ's passion. They had lost all hope and were low in spirit but after two days they were more encouraged after hearing he had risen. But the record doesn't say he died the second day before revived in mind. But we are sure that after three days they were thoroughly established and their blasted hopes were banished. Taking in these things the writers help one out in establishing a Friday's crucifixion for Christ.

Furthermore, it is contrary to the science of mathematics to call fractional parts a whole. I think the commentators and many others are hard pressed, and are much disturbed in their conviction when they say one hour of the day counted for the whole twenty-four. That is not satisfactory to any candid mind, to say nothing about the one who makes such expressions can claim as many instances as 27:29 Our dear brother does not seem to note the contrast. The first day of the feast, or Passover, was simply the preparation or getting ready to make the Passover sacrifice on the 14th of Nisan. It was after they had everything ready, which was on the first day. On the second day they called the attention of Pilate to what Christ said when he was alive. It is plain that he was already dead, for he was killed or crucified on the preparation day, which was the first day. John 19:14. Mark 15:42 says it was the day before the Sabbath, not the Sabbath. But the record says the Passover week was a high day (and a Sabbath) which came once a year, 14th of Nisan. Our correspondent thinks this Sabbath was one of the weekly Sabbaths, but he is mistaken in this. It was the Passover Sabbath, the beginning of one of the greatest festivals of the Jewish nation and lasted seven days. See Exodus and Leviticus. Jesus was not crucified on the Passover day. But on the preparation day, that is to say, they got ready the first day. They put all leavened bread out of their houses. Lamb was caught, un-leavened bread was baked, a general preparation for the sacrifice of the second day when the feast would begin. A few types come under the head of the weekly Sabbath, but they all are fulfilled under the Passover Sabbath. The astronomers have figured out that the Passovers of A. D 30 and 33 fell on Thursday, the 15th of Nisan. If they are correct that makes the day of preparation come on Wednesday. It was on the preparation day that Christ crucified, John 19:14; Mark 15:42.

We should not be driven to any make-shift construction at all. Like one says a few hours for the entire day of preparation come on Wednesday. It was on the preparation day that Christ died, John 19:14; Mark 15:42.

He only lay dead a fractional part of each. Some things are easy said but hard to prove. I think this is one of them. How Jesus managed to skip among the dead (his natural body, I mean) is more than I can comprehend. We do not have to resort to make-shift constructions in the Church of Christ. Just speak where the Bible speaks and speak exactly what it says and all will be well with us. If Christ was not crucified on Wednesday as the writer believes the Bible no where, from Genesis to Revelation, says it was done on Friday. Now there you are. What shall we do? What day was it?

The one Sabbath idea is what makes the trouble. I mean the weekly Sabbath (Saturday). The Passover Sabbath was a high day, a great day with the Jewish people. It came once a year, the 14th of Nisan, which was the first month of the Jewish sacred year. The lamb was killed between the two evenings of the 14th and 15th of Nisan, Exodus 12:6, which corresponds with our April. It will not be like the Irishman who got defeated in an argument, but still contended. He was asked why he still contended after he was already convinced. He said, "I'll not be convinced except it be by my own conviction." We have two passages of scripture in prophecy and fact that say that Jesus was not crucified on Wednesday. It was on the day of preparation for the Passover. He was in the grave seventy-two hours, three days and three nights. He rose early on the third day, Friday evening, Saturday evening, as all Jewish days begin at sunset. See 1st chapter of Genesis. Next morning, which was our Sunday, the women came early to embalm his body but he had risen and gone. The hour of his resurrection is not revealed to us.

You may hang up the receiver.

Faithfully submitted,
Ed J. W. Murray.

U. S. FOOD ADMINISTRATION

The United States Food Administration today issued the following:

If we are to furnish the allies with the necessary proportion of wheat to maintain their war bread from now until the next harvest, and this is a military necessity, we must reduce our monthly consumption to 21,000,000 bushels a month as against our normal consumption of about 42,000,000 bushels, or 50 percent of our normal consumption. Reserving a margin for distribution to the Army and for special cases, leaves for general consumption approxi-mately 13/4 pounds of wheat products per person. Many of our consumers are dependent upon baked products. Substitutes must be durable and therefore requires a large proportion of wheat products than cereal breads baked in the household. Our Army and Navy require full allowance. The well-to-do in our cities and villages are using their reserves in the consumption of wheat products than can the poor. In addition, our population in the agricultural districts, where the other cereals are abounding, are more skilled in the preparation of bread from these other cereals than the crowded city and industrial populations.

With improved transportation conditions we now have available surplus of potatoes, we also have in the spring months a surplus of milk and we have ample corn and oats for human consumption. The drain on rye and barley as substitutes has already greatly exhausted the supply of these grains.

To effect the reduction of wheat products we are wholly dependent upon the voluntary assistance of the American people and we ask that the following rules be observed:

1. Retailers-to sell not more than one-eighth of a barrel of flour to any one customer any one time and not more than one quart of a barrel to any country customer at any one time and in no case to sell wheat products without the sale of and equal weight of other cereals. We ask the bakers and grocers to reduce the volume Victory bread sold, by delivery of the three-quarter pound loaf where one pound was sold before, and corresponding proportions in weights. We also ask bakers not to increase the amount of their wheat flour purchased in the four months prior to March 1st.

2. Public eating places and clubs to observe two wheatless days per week, Monday and Wednesday, as at present. In addition thereto, not to serve to any one guest at any meal, and aggregate breads, macaroni, crackers, pastry, pies, cakes, wheat breakfast cereals, all combined.

3. Manufacturers using wheat products for their food purposes should cease such use entirely.

4. There is no limit upon the use other cereal, flour, and meals, corn, barley, buckwheat, and potatoes can be used as substitutes. Many thousand families throughout the land are now using no wheat products whatever, except a very small amount for cooking purposes, and are doing so in perfect health and satisfaction. There is no reason why all the families of the American people who are able to cook in their own households cannot subsist perfectly well with the use of less wheat products than one and one-half pounds a week, and we specially ask the well-to-do households in the country to follow this additional program in order that we may provide the necessary marginals for those parts of the country that are not able to adapt themselves to so large a proportion of substitutes.

In order that we shall be able to make the wheat imports that are absolutely demanded of us to maintain the civil population and soldiers of the Allies and our own Army, we propose to supplement the voluntary cooperation of the public by a further limitation of the small number of potatoes. We shall issue at one time and not more at any one time and at one place at one time the restrictions on distribution which will be adjusted from time to time to secure as nearly equitable distribution as possible. With the arrival of harvest we shall be able to relax these restrictions when we ask for the necessary patience, sacrifice and cooperation of the distributing trades.
In the matter of sugar, the same economic forces are in action to displace normal traffic, except that in this case the American people are purchasers abroad of the portion of their supplies and that, in addition to the necessity of governmental action to secure a fair division of the available output to the American people, it has been common business prudence to join with the Allied governments in a definite contract with the Cuban authorities as to price, rather than leave it to the fluctuations which would arise from short supplies and irregular shipping facilities. Where the various arrangements made have involved the interest of the American sugar producer they have been made in consultation with him and with his co-operation in order that he might be protected in his industry. In this case, as with wheat, the distributing trades have been placed under regulations as to the profits in distribution of a stabilized commodity and the consumer protected as to price.

Beyond the above, the Food Administration has no powers or intention to control price in any way interest itself in price.

The only other situation where the Food Administration has interested itself in price of agricultural products has been in instances such as milk to the cities, where the producer was himself organized and was sharp in conflict with the consumer, and where these conflicts promised to work hardship on both producer and consumer. In such cases the Food Administration has acted merely as a friendly agent in securing a settlement between the parties. In all such cases the producer must necessarily be a contracting party and therefore must be satisfied with the arrangements made and it may be stated parenthetically, that no such negotiations have been undertaken by the Food Administration except at the request of the producers.

A similar case lies in the purchase of pork products by the Allied governments, which will not be sufficiently large to control the market, yet could affect the price. In this instance, representative bodies of the producers were called together and upon their recommendation the Food Administration undertook, as far as the influences of these purchases made it possible, to use the purchases for the purpose of maintaining a minimum price for live hogs in Chicago, in order to prevent an undue fall in the price of hogs during the larger packing season and thus the discouragement of the producer.

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Signed, Herbert Hoover.

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Jesus has jurisdictional authority over all jurisdictional authority in all human affairs, ages, margin) ... ready for the work’ of that age. Sacred and secular. All baptized believers. Even unto the end of the world (end of the ages with his disciples, to get every age prepared the threshold of the door of the church, because men have not had the breadth of comprehension to understand Christ’s last word to his disciples. Our fathers of the Current Reformation saw in it clearly that we should baptize repentant men for the remission of sins, our Presbyterian neighbors saw clearly that the promise was unto all that should be called and our Methodist neighbors saw clearly that we should preach Christ with enthusiasm to all people; but none of them saw that Christ was giving to the world an age-lasting program by which the world was to be brought into his fold. Matthew records it as follows:

“All authority hath been given unto me in heaven and upon earth. Go ye, therefore, and make disciples of all the nations, baptizing them in 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 (end of the ages, margin).”

Put into analytic form this is,

I. Jesus asserts that he has been given jurisdictional authority in all human affairs, sacred and secular.

II. By that authority he commands his followers:
   1. To disciple all nations,
   2. To baptize all who accept discipleship,
   3. To give a missionary instruction to all baptized believers.

III. Jesus promises to work throughout the ages with his disciples, to get every age ready for the work of that age.

I. The jurisdictional authority of Jesus, With us it is not a question as to whether Jesus has jurisdictional authority over all our affairs. That he has been given and he has assumed it by divine proclamation; but up to the present time but few, if any, have acknowledged it, and to the extent that we have been outlaws we have suffered untold misery and woe. Most of the Christian people acknowledge his jurisdictional authority in matters of worship and doctrine, but not in their politics or their business or in their social functions. But Jesus meant that it should be complete and so he taught his disciples to pray, “Thy will be done upon the earth as it is in heaven.” He wanted them to pray that his jurisdictional authority might be acknowledged in the ordinary activities as it is in spiritual affairs, such as worship and doctrine. There is no possibility that the greatest progress or greatest happiness will come to the world until this is consummated.

II. Jesus gives the task to the disciples in a threefold command each part of which is a mighty enterprise.

1. The discipling of the whole world is the greatest task ever undertaken by man and without divine direction it could never have been conceived or carried out. The first stage of the work is well expressed in our Foreign Missionary Societies. Our missionaries have gone out and by the most heroic efforts have compelled the nations to acknowledge a legitimate place for the Christian teacher. The next stage will soon come when our foreign work will drop much of its evangelistic work and will begin to teach the children of the nations and then it will require an army of hundreds of thousands of our own sons and daughters and millions of native converts. The foreign missionary societies of the church are opening up humanity’s most stupendous enterprises.

2. Baptism has been placed right across the threshold of the door of the church, and unless we get to the place where we restore it to its ancient solemnity and sacredness Christian people will be poorly equipped for the great task Christ has given them. Every human order, or society, has some form of initiation in order that men may be loyal to it. Baptism is the most ideal initiation into a life that must be ruled by self-denial and martyrdom.

3. The church is just beginning to discover its divinely given task of giving its membership a missionary education. At one time, not many decades ago, the church depended wholly on the preaching service for the training of its membership. Now it has added the Sunday school in which modern educational methods can be applied, the missionary society in which groups can be trained in special lines, the missionary convention in which messengers of the churches can be trained in special administration methods, and the Bible college in which expert leadership can be trained. Most likely not many new organizations will be formed to do the work, but those already named will be expanded and perfected so that the future church will go about its task of training its membership with a thoroughness that will make our present methods seem primitive.

III. Jesus promises to work with us and get every age ready for the task it brings. When he had done this for the Jews he said the hour of visitation had come to them. He said he would have gathered them together and organized them for the task as a hen gathereth her chickens under her wings, but they would not. The man who lives ahead of his age is a pioneer indeed. Possibly he is God’s instrument in getting the age ready and so does an immensely important work, but he must count on all kinds of ridicule, neglect and persecution, and he must count on remaining unhonored and unloved so long as he lives. The man who does not live in full cooperation with the work of his day is a lost man indeed. He does not know the hour of visitation, and his house must be left unto him desolate. The man who lives behind his times is fossilized in mere dogma and is lost to all human progress. He belongs to a class who have discovered the letter of God’s word but know nothing of the spirit.

Jesus has made our time ripe for a tremendous task, the importance of which will soon dawn upon us. Our day of visitation has come and we must let the spirit of God gather us together into a compact body of earnest workers. Woe be the man who does not discover this until it is too late. Before the hour came we were led to making wonderful mechanical inventions and discoveries, so a portion of mankind can easily produce what the world needs and the other portion can give itself to the task. We have also had ample time to become an immensely wealthy people so we would have the means against the day. We can finance what we must do to save the world. The Church of Christ must, within the next

Continued on page 2, Col. 1).
THE GOSPEL PLEA

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

SATURDAY, APRIL 27, 1918.

Personal and Editorials.

Christianity Program.

(Continued from Page 1).

twenty years, spend millions where it now spends thousands, and it must greatly increase its efforts. It must not, it dare not; it can not make the mistake made after all other great wars by slacking on its religious and educational work. We are yet suffering in the South from the neglect of our fathers after our Civil War. If the nations of the world are thus neglected it will be disastrous.

- The Worker's Conference this year will be exceedingly important. The discussions will be far reaching subjects. The people known as Christian Church of North Carolina and Virginia are sending a committee to see if a basis of union can be found. Our leaders must come out.

- A change has been made in the order of the exercises. A great many of our white sisters have found it impossible to be here Tuesday but can come Wednesday and Thursday. The men's conference will therefore come on Tuesday and the women's on Wednesday. Hon. J. E. De Ford of Savannah, Tennessee, Rev. Harry G. Smith, Isaiah Montgomery, the founder of Mound Bayou, W. M. White of Memphis and many others will be here.

N O T I C E

A Pastor Wanted.

East Second Street Christian Church at Lexington, Kentucky is without a pastor and desires an active, all-round man, well qualified and a Christian gentleman.

For further information address

Elder B. J. Taylor.

Cor. 4th. and Kenton Sts.

Lexington, Kentucky.

- Texas.

Dear Editor:

Please allow me space in your paper to report our Easter program. The service were in accordance with the day, the resurrection of our Lord. The dispelling of rain clouds brought to our minds the same gladness as when the women arrived at the tomb and found the stone rolled away. The pastor, Elder L. H. Crawford, was at his post at eleven o'clock, with the official board, members and many visitors present. One addition and ordination of one to preach, with the baptism of five who had confessed the previous Lord's day; and communion constituted the morning services. Our motto: "Never a stranger but once at this church" seemed to thrill the hearts of both Christian and sinner and each service finds some one making their way to the house of the Lord.

The C. W. B. M. is wide awake under their old reliable president. We have long ago learned, "Let this mind be in you which was also in Christ Jesus" and each department cooperating one with the other keeps the congregation working.

We are hoping this year will be a harvest year of souls for Christ therefore every one is at work from the least to the greatest that they may not hear at the last day, "Depart from me; I never knew you."

[Mrs] Nannie Haley Fudgen.

Out On The Plains.

The District Meeting at Wathena was held April 5-7. It was not very largely attended but was indeed an inspiration. All the departments of the church were taken under consideration and discussed in the light of progress.

The real practical plan of the Endeavors, Bible Schools, Triangle Clubs, Missionary Auxiliaries and Churches were entered into by the delegates present.

Mrs. W. A. Sharp, C. W. B. M. Organizer, made the meeting interesting with a very beautiful collection of maps, charts and posters which brought to the eye the missionary work of the field.

For some reason or excuse I know not which, all the ministers of this district remained at home, or at least did not attend the meeting. So the writer was left to bear the burden alone so far as the ministers were concerned.

I need not say that was not as it should have been. The minister is the key man to lead the congregation into any and all enterprises that will advance the Kingdom of Christ. He must however be willing to be led before he can successfully lead. He must first be inspired before he can inspire. He must seek to cooperate before he can have cooperation. What significance is there in cooperation! In fact the minister who will not fall in line with the larger things of the church will soon find that he will have no place as a leader in the church. The church that will not cooperate with the sister churches in promoting the cause of Christ will not be able to have a minister in the pulpit. It is in the conventions, district, state, and national, where the idea of cooperation is heavily brought upon us.

Our state work lags, our treasury is empty, we are failing to make the progress we ought to make because we fail to have the proper cooperation.

We are not responding as we should to the call that comes from Prof. Lehman, Brother Moss and Sister Rosa Brown. brethren let us shake hands across the states and be of one mind and of one will in the work set before us.

C. E. Craggett.

-0-0-0-0-

Negro Health Week.

Announcement of Conditions of Contest for Best Cleaned Community.

Tuskegee Institute, Alabama, March 21st—Some days ago in the announcement that National Health Week would be observed, April 21 27, it was stated that Mr. Allen W. Clark, Chairman of the National Clean Up and Paint Up Campaign Bureau, St. Louis, Missouri, was this year, as was done last year, offering here (3) silver cups for the best cleaned communities.

Since that time so many requests for full details of the contest have been received that the following suggestion and conditions for entering the contest are herewith offered to the public. These conditions are the same as for 1917 and are as follows:

In order to enter the contest for the cups it will be necessary for each community to organize and appoint committees to carry out
of this committee are to provide house-to-house circulars and other advertising matter and decide on a plan for thoroughly distributing the same throughout the community.

3. Finance Committee—The treasurer should be chairman of the Finance Committee. The duties of this committee will be to see the business men of the town and solicit a moderate contribution to defray the expenses of the Campaign. Small contributions and many of them is the best way to finance a campaign.

4. Committee on Meetings—The duties of this committee will be to arrange for public meetings in schools, churches and other places in various parts of the community.

5. Committee on School Children—The duties of this committee are to have a proclamation prepared and read before every class in school, appealing to school children to do their part in the campaign to make their community the cleanest and most beautiful in the country. Adopt some plans for interesting school children, such as offering prizes for essays on clean up subjects.

6. Committee on Flies and Mosquitoes—The duties of this committee will be to provide and distribute circulars, giving simple rules for destroying breeding places of flies and getting rid of same; also simple rules for preventing the breeding of mosquitoes; confer with city officials and health department officials to have such rules observed and carried out.

PROGRAM FOR THE CAMPAIGN.

SUNDAY—Sermon Day. On this day churches will give sound advice on how to keep physically and morally clean.

MONDAY—Fire Prevention Day. Clean your basements and attics of rubbish, greasy rugs, and waste paper. Fifty per cent of the fires start in rubbish pile.

TUESDAY—Clean House Day. For general house cleaning. Clean all carpets, ventilate your cellars, scrub everything. Use plenty of soap and water everywhere.

WEDNESDAY—Yard Day. Clean your yard of all rubbish. Cut lawns, plant flower beds, clean walks, repair sidewalks, and fences.

THURSDAY—Paint Up and Whitewash Day. Paint up and whitewash inside and out, porches, fences, woodwork, porch chairs. Make everything radiant with fresh colors.

FRIDAY—Fly, Mosquitoes and Rat Day. Give special attention to freeing your premises from breeding places of flies and mosquitoes and get rid of rats.

SATURDAY—Vacant Lot Day. Equip school children with sharp pointed sticks and bags, and have them pick up paper on vacant lots, parks and playgrounds. Plow and plant garden plots wherever possible.

J. C. Napier,
Pres., National Negro Business League
R. R. Moton,
Chairman, Executive Committee, National Negro Business League.

Emmett J. Scott,
Sec., National Negro Business League, Tuskegee Institute, Alabama.

Note—We are sorry this came to us so late. Set a time later for cleaning up.—Editor.

Announcement of the General Program for Commencement Week,
Jarvis Christian Institute, Hawkins, Texas, May 5-9, 1918.

SUNDAY, MAY 5.

(a) 9:45 a.m. Bible School Period.
(b) 11:00 a.m. Preaching Service—Rev.
(c) 3:00 p.m.—Annual Sermon to the Graduating Class, Rev. Walter M. White, Memphis, Tennessee.
(d) 6:30 p.m.—Joint Meeting of Christian Endeavor Societies.
(e) 8:00 p.m.—Missionary Pageant by Local C. W. B. M.

MONDAY, MAY 6.

(a) 8:15 a.m.—Inspection of Industrial Department.
(b) 2:00 p.m. to 4:30 p.m. Opening Session of Worker's Conference.
(c) 8:00 p.m.—Program by Industrial Department.

TUESDAY, MAY 7.

(a) 8:30 to 10:30 a.m.—First Session of Ministerial Council
(b) 10:30 to 11:30 a.m. Bible School Period Conducted by Prof. P. H. Moss Edwards, Mississippi.
(c) 2:00 to 4:00 Second Sessions Ministerial Council.
(d) 4:00 to 5:00 Bible School Period Conducted by Prof. P. H. Moss.
(e) Final Literary Program by School.

WEDNESDAY, MAY 8.

(a) 8:30 to 9:30 a.m. Bible School Period conducted by Prof. Moss.
(b) 9:30 to 11:30 Second Session of Workers' Conference, Farmers Period.
(c) 1:30 p.m. Inspection of Farm Products and Live Stock.
3:30 to 4:00 p.m. Special Conferences.
(d) 8:00 p.m. Senior Play.

THURSDAY, MAY 9.

(a) 8:30 to 10:30 a.m.—Workers' Conference (Women's Session).
(b) 10:30 to 11:30 Bible Period Conducted by Prof. Moss.
(c) 1:30 to 3:30 a.m. Workers' Conference (Educational Period).
(d) 3:30 to 4:30 Business Session.
(e) 4:30 Luncheon.
(f) 6:00 May Day Exercise—Crowning of the Map Queen on Lawn.
(g) 8:00 Commencement Exercises.
CHRISTIAN WOMAN'S BOARD OF MISSIONS

Mississippi, Willows

Dear readers:

Our C. W. B. M. meeting for the second quarter is now in session. The meeting was not quite so well attended as we had hoped for it to be, but a faithful few were gathered together, and the meeting was good from start to finish. We feel sure that it was the means of much good being done. The few local auxiliaries which were present reported financially $13.10. Our public collection was $2.60. Each member seemed brimful of good thoughts and we were very thankful to have the brethren with us with their helpful information. On Sunday, Elder R. C. Calvert delivered a stirring sermon which will live long in the memory of these who heard it.

Our program was sent to the press early but for some cause it was very late before it appeared in print, and it may be that the auxiliaries which were not present are feeling badly because they did not know when and where the meeting would be in time to be there with their reports but cheer up, dear co-workers, our next quarterly meeting will be on the third Saturday and Sunday in June. It will be held at Grand Gulf. Let us try to make it better than any before.

Yours for better work,
(Mrs.) J. A. Brown secretary.

Port Gibson

Dear readers:

We want to remind the workers of the Workers’ Conference. We want each auxiliary to send one dollar and a delegate to the conference this year.

We are glad to say that the Easter program at Union Hill was good. We hope that each auxiliary will send off an Easter offering to General Fund this year.

May the Lord ever help us to do more and more every year. It is more blessed to give than receive.

Yours for larger service,
Sarah S. Blackburn,
State organizer.

Arkansas

Second Quarterly Report

Of the quarter ending March 31.

Places visited and revisited: 9
Sermons preached: 20
Lectures and addresses: 5
Business meetings held: 4
Additions from Baptist: 7
Baptized: 1

Letters written: 45
Cards: 38
Rec’d from churches: $22.70
Treasurer: 38.85
District convention: 43.00
National C. W. B. M.: 62.50
Total received: 167.65
Railroad fare: 14.00
Correspondence: 2.30
Total: 16.30
Funerals attended: 2
Raised for Industrial school at Diaz: $55.00
Yours in the service of Christ,
R. T. Matlock.
Evangelist.

Just a Few Thoughts.
Alice Gay Judd

Is your society one of those that has fallen down a little in its efforts for the year’s work? Are your members so busy working for the Red Cross, or making garments for the Needlework Guild, that they have not time to come to the monthly meetings, or money to spare for missionary work?

The horrors of war overshadow everything else, these days; and the desire to do our part, no matter how small it may be, is of absorbing interest. But how about the missionaries who have been facing horrible, discouraging conditions for years; who daily stand face to face with difficulties unknown to us? Is their work made any more discouraging, conditions any more horrible, death any more imminent, by the war? And do they have the same comforts of the home-land to bear them up, that you have?

What about the missionary to Turkey who had given her life for many years to that work, doling to come home, because all relief money was gone and she could not endure it to see the faithful Christian converts, steadfast to the last, dying from starvation and terrible persecution, while she must stand by, powerless to help! And then to come back to this country, and see the wastefulness that would have meant life to so many! What about our own representatives today in India, China, Africa?

Are we sacrificing as we might? Are we willing to give the price of some article of clothing that we do not actually need? Are we willing to give the price of some little pleasure to which we have been accustomed, but which we can do without? Then why not go one step further, and do without that which really costs us something to give up? If every man, woman and child in America, who are contributing to the cause of missions, would make one genuine sacrifice, how greatly do you suppose our finances for the year would be increased? And how greatly do you think our spirituality and love of the work would be.

G. A. Sneed, Secretary
J. M. Miller, Dir. Worker.

Benediction of Societies.
God be merciful unto us, and bless us;
And cause His face to shine upon us,
That thy way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ our Lord,
Amen.

Quarterly District Meeting
(Church)
To be held at Grand Gulf, Mississippi
May 17-18-19, 1918

Program

Friday Night
Devotional services to be led by Bro. C. Coffey.
Remarks by the District Worker, Elder J. M. Miller.
Subject: The Church at Work.
Collection taken by Miss Lillie Bradley, Adjournment.

10:00 Saturday Morning
Devotional services led by Bros. Geo. Pierce and E. R. Bradley.
11:00 Preaching by Eld. S. D. Yarber, subject: Why We are Christians.
Collection taken by Bro. Dan Williams, Adjournment.

2:00 Saturday Afternoon
Devotional services led by Bros. Washington Williams and Bednago Foster.
Paper by Mrs. Mary Turner, subject: Woman’s Work in the Church.
Reports of churches, Adjournment.

7:30 Saturday Night
Devotional services led by Bro. Riley White.
Song, Prayer, Elder R. B. Brown.
Sermon, Eld. S. L. Watt, Adjournment.

9:30 Sunday Morning
Sunday school taught by Mrs. Ella Carroll.
11:30 Devotional service led by Mrs. Town.
Sermon, to be supplied.
The Lord’s Supper issued by Elders S. Flowers and J. Lomax.
Collection taken by Bro. A. Jennings, Adjournment.

A. G. Sneed, Secretary
J. M. Miller, Dir. Worker.
Columbus, Ohio.

Christian Education

Southern Christian Institute

Miss Townsend who was called home the first of April because of the death of a relative is again at her post of duty in the office.

Miss Gardiner attended the Sociological Congress held at Birmingham, Alabama, April 14th.

After filling an appointment at Rome, Mississippi on Sunday, April 14th, President Lehman also attended the Sociological Congress at Birmingham.

In the absence of President Lehman the pulpit was occupied Sunday morning by Prof. D. R. Bebout, who gave an interesting and helpful talk on the subject, “Does a Young Man Need Religion?”

The missionary meeting which was to have been led by Miss Townsend Sunday afternoon was led in her absence by Miss Evans. A collection was taken for the Workers’ Conference to be held at the Institute within Commencement week.

A recital by the pupils of the music department will be held at the Y. W. C. A. room, Smith Hall on Friday and Saturday nights of this week. April 18th.

Away From the Banks

Old Kentucky

Indianapolis is a small city of about 270,000 population with colored contingency tabulated at 31,576. Here can be found the many types, shades and brands of religious persuasion. All the Old Line Connections and not a few of latter interpretations thrive in this Hoosier Soil.

Second Christian Church, at intersection of Camp and Pratt Sts., with Elder H. L. Herod, for 20 years Minister, is doing much to solve the difficult vexatious problem of religious and race standing. About Brother Herod has been gathered a most remarkable set of people. They have a beautiful service, in which each one feels responsible for some feature. The church house is modern and passingly unique, arranged comfortably, and cozy for a real workshop to “grind out saints.”

Good audiences greet us at each service. We hope to report a worthwhile meeting at next writing. The night I came, April 2nd, we witnessed the passing out of the Saloon. Five hundred and forty-seven saloons closed doors in this city while the 3,929 Saloons in the state closed out at the same hour. Poor old John Barley Corn seems doomed. His sceptre is broken and crumble it must.

Brother Herod has an interesting family. His good wife never tires of making home, pleasant for those coming within its radius. In a later issue I shall speak of other members of this thirsty family.

I hope to spend a few hours in Cincinnati with two brothers next week enroute to Old Kentucky. Just a little too cold here to snow now (April 8th).

We’re just back from the funeral of a young lady who had lived a beautiful life in our church here. Elder Herod paid a fitting tribute.

The pastor arranged a special meeting for the officers of his church. For a little more than an hour we sat in a conference discussing those things that would tend to help the church take a forward step. If the local church is to succeed, it means that the Official Board must be men after New Testament order. Men who realize that they are doing business for Christ and his Church. We do not have too many after this manner.

Among the Bible Schools

OKLAHOMA

While conducting an Institute with the Baptist School at Clearview, it was my pleasure to meet both Local and State Boards. The pastor arranged a special meeting for the
THE GOSPEL PLEA

Sunday School Lesson
April 28, 1917.
Lesson III.

JESUS REBUKES SELFISHNESS:
Mark 9:30-50

**Golden Text**—If any man would be first, he shall be last of all, and servant of all.

Mark 9:35

TIME:—In Matt. 17:22, there is the notation that Jesus and His disciples “abode in Galilee” after the transfiguration. The sojourn was probably short, and, therefore, the time of the lesson may be dated as late in the summer of A.D. 29.

PLACE:—The city of Capernaum.

SELFISHNESS.

Selfishness is one of the oldest traits of mankind. We have record of it in Genesis, when Cain slew Abel because of jealousy. Selfishness is an outgrowth of man’s lust for what he wants. It has actuated many a tribal and provincial war and strife in private homes. It is very much opposed to love, the love of fellowmen, as is our obligation. Selfishness is the quality of being self-centered, desiring only things for the promotion of self. When a people or a nation or an individual becomes self-centered to the extent that they will not scruple to use any means, no matter how felonous, dastardly or excruciating, they are as far from true, Christ-like love as the east is from the west.

UNSELFISHNESS

is the opposite. It forgets self and sees only the fellowman and his needs. We are not concerned about what we shall eat, wear or where we shall lay our heads, while we are wrapped up in service, true service. The good and evil have always been contentious. Each is contrary, the one to the other. Both good and evil have always been contentious. Each is the opposite. It forgets self and sees only what he wants. It h~s actuated many private homes. It is very much opposed to love, the love of fellowmen, as is our obligation. Selfishness is the opposite. It forgets self and sees only what he wants. It has actuated many private homes. It is very much opposed to love, the love of fellowmen, as is our obligation.

SELF-SACRIFICE

to those actuated by good impulses is the supreme joy of life, with a promise of sweet rest beyond this vale of tears. Men like Abraham, Moses, Elijah, Isaiah and Christ have given the meaning of self-sacrifice to the world. Men like Livingstone, Carey, Morrison, Judson, Krapf, Stanley and Paytson and others have caught the spark and have achieved success thru God-inspired, self-sacrificial service.

HE WHO WOULD BE GREATEST

must be servant of all. Christ used a little child as an example. In Christ we are humble, patient, meek and abounding in grace. Paul exhorts Timothy, 2 Timothy 2:24, not to strive with the brethren, to be gentle, apt to teach, patient.

We would do well to imitate the child instead of the man, in being submissive, not high-minded in excelling others or in pride of rank or distinction, but in lowliness of heart serving our fellowmen, preferring one another, esteeming ourselves nothing in our own sight, but to fellowmen invaluable, the imitation of Christ.

REBUKE

not those who, in their own way, are serving God to the best of their knowledge. John saw a man casting out devils in Christ’s name and, because the man was not a follower with them, John rebuked him. Christ says, rebuke them not, for those who are with us can not quickly turn against us. Even a cup of cold water given in Christ’s name shall not go unnoticed. “For His eye is upon the sparrow, and I know He watches me.”

IN THE LANDS

of the heathen the missionaries can do better work where the denominations are forgotten. Not stopping to think of being selfish, or envious, ignoring the many rites and formulas that had hitherto kept them apart, they are coming together in humility, bearing the one name “Disciples of Christ.”

We are to forget the things that are behind, that actuated our ancestors, and press forward to the mark of high calling of God in Christ Jesus.

E. L. T.

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“The Christian Church.”

What of Its Future.

By John D. Rockefeller, Jr.

[Continued from issue of April 6th.]

[This tract was received by the editor and we regard it worthy of publication in the Plea.]

Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifested as to attract and win into its fellowship the followers of the Religion of the Inarticulate.

It would pronounce oneness, ritual, creed all no-essential for admission into the Kingdom of God or His Church.

A life, not a creed, would be its test; what a man does, not what he proffesses; what he is, not what he has.

Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all of the great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man.

As its first concern, it would encourage Christian living seven days a week, fifty-two weeks a year, rather than speculation about the hereafter.

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them.

Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

Would that I had power to bring to your minds the vision as it unfolds before me!

I see all denominational emphasis set aside.

I see cooperation, not competition.

In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported and inspiring their members to participation in all community matters.

In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town, great economy in plant, in money, in service, in leadership; money enough saved in this way to support adequately home and foreign missions.

I see the church moulding the thought of the world as it has never done before, leading in all great movements as it should.

I see it literally establishing the kingdom of God on earth.

Shall this vision be realized? The future of the Christian Church depends on the answer.

Christian men and women give to that question.

We have been considering the demand for a united Christian Church from the point of view of the world’s need for Christian leadership. There is another motive, not less compelling, urging the churches on towards that end, in the Germans and the Allies we may find an analogy that makes this necessity clear.

Whatever we may think of the motive that actuates Germany in this great war, there is one fact in the German situation which commands our admiration and that is the perfect cooperation in which the whole nation is working every individual interest and desire being subordinated to the one great object for which the nation is fighting.
THE GOSPEL PLEA

The Allies, on the other hand, because of the unavoidable lack, at the outset, of close cooperation and subordination of the interests of each to the common interests of all, have in consequence, sacrificed hundreds of thousands of lives and billions of dollars which otherwise might have been saved.

Do we not find a close parallel here to the eternal welfare which is being waged between the forces of evil and the many branches of the Christian Church? The former, like the Germans, always stand in a solid, unbroken phalanx, ever ready for any onslaught; while the latter, like the Allies, also headed toward a common goal, are often so preoccupied with their individual interests and petty differences that their attack upon the common foe is not united, and so is less effective and more extravagant in its use of the sinews of war.

The Allies are coming rapidly to realize that national interests must be forgotten or at least subordinated and every ounce of strength and nerve thrown into the common cause, if the victory is to be won. So Christian men must come to see that only by the fullest cooperation and the withdrawal of emphasis from all non-essentials can the many branches of the Christian Church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world he found the church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the Jews the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The spirit of worship had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, that was Christ's mission on earth.

Few and simple were the forms He set up or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration.

Baptism, typifying the washing away of sin by baptismal waters and a rebirth into His disciples to baptize; He regarded baptism helpful to many people. Christ himself was a believer to the church nor did His disciples.

The Lord's Supper; typifying our assimilating Baptism, typifying the washing away of sin by baptismal waters and a rebirth into His living spirit that we may be raised from the dead, just as was Christ from the tomb.

In the face of the great problems of sin and evil with which the world is confronted today, can we imagine that were Christ to come to earth again He would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify the separation into rival factions of factions of good men, all members of His spiritual kingdom, and controversy among them about doctrines?

Can we fancy Him giving His approval to such course, which results too often in relaxing the warfare against the common enemy, sin, to oppose which Christ came to earth, and in causing men to forget their common responsibility, the needy brother, to help whom Christ gave Himself so constantly?

Let ordinance, creed, ritual, form, biblical interpretation, theology, all be used to enrich worship, or to bring the believer into a fuller understanding of Him whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should ever, any of them, divert the attention from or be regarded as a substitute for that personal, spiritual relating between the soul and its God which is the essence of true religion.

God forbid that they should ever, any of them, be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God.

What the world craves today is more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are a hollow mockery, the spiritual an impregnable fortress.

I plead not for a modification of form but for its subordination to the spirit; not for the abolishing of ordinances, but for their voluntary rather than obligatory observance; not that these solemn rites should be set aside, but that they should be entered into as a sacred privilege, an act of loving consecration, rather than submitted to as an enforceable law. So and only so will their real beauty and meaning be understood and their true purpose realized.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into vital, daily relationship with living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question—"What of the Future of the Christian Church?" This is the answer which I give you.

If various divisions of the church as it is organized today catch the vision, courage and, setting aside all non-essentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living spirit, "not satisfied until the church is the church of all good men and women facing the good thoughts and deeds are laid at the feet of the Lord of all good life," the Church of the Living God will come into being, ushering in a new era of Christian unity.

What an opportunity! What a privilege! What a duty! In God's name I ask, do anyone dare let it pass?

From "A Student in Arms," by Donald Hankey.

A Teacher Training Drive.

The Sunday school Council at its recent meeting in Cincinnati, Ohio, April 3 and 4 launched a simultaneous, cooperative TEACHER TRAINING DRIVE for the fall of 1918.

The events of this world war have made increasingly apparent the necessity of close cooperation on the part of religious forces. Only the united effort of all the Sunday school agencies will put the issue of religious education before the people with sufficient force to compel attention.

The new TEACHER TRAINING course is admirably adapted to the training of the leadership for the local church and it is the plan to carry this program to the 200,000 Sunday schools of North America.

The Drive to be conducted for thirty days beginning about September 15th, 1918.

It will have five objectives as follows:

1. At least one TEACHING TRAINING class in every Sunday school of North America, meeting at the Sunday school hour.

2. A monthly workers' conference in every Sunday school, meeting at least ten months out of each year.

3. A mid-week training class for present Sunday school teachers in every Sunday school where such a class is needed.

4. A cooperative community training school of Religious Education for every community where practicable. This school to have three functions:
   a. To do graduate and specialization work.
   b. To train leaders for classes in the local church.
   c. To provide central training class facilities for those churches unable to maintain their own classes.

5. A definite effort to be made toward helping every Sunday school of North America to a right selection and use of current literature and books on religious psychology, pedagogy and Sunday school organization and management.

Practically all the TEACHER TRAINING forces of North America are united in this effort and it is to be hoped that our own nine thousand schools will be able to realize these five worthy objectives.

Robert M. Hopkins,
Bible school secretary.
U. S. FOOD ADMINISTRATION.

AN APPEAL TO THE TWELVE MILLION NEGROES OF THE UNITED STATES.

Our Nation is engaged in a war for its very existence. To win this war we must save food, grow great crops of foodstuffs and substitute other foods for those most easily shipped to our associates in this war and our own soldiers in France, thousands of whom are men of your own race. The Food Administration realizes that the Negro people of this Nation can be of the utmost help in food conservation and food production. Every Negro man, woman and child can render a definite service by responding to the appeal and instructions of the Food Administration and its representatives. The Negroes have shown themselves loyal and responsive in every national crisis. Their greatest opportunity of the present day, to exercise this loyalty, is to help save and grow food. I am confident that they will respond to the suggestions of the Food Administration and thus prove again their patriotism for the winning of this war.

(Signed) Herbert Hoover.
HELPFUL
To All

A Word to Those in Authority.

WRONG course is as certain to lead to disaster as crop failure follows drought. We may as well expect to find figs on thistle stalks as to find happy results from wrong courses in fundamentals of life.

When the Civil War ended the country was in a broken up condition and there was no public school system and the few private schools were in a struggling condition. Consequently a great many of our men and women between the ages of forty and sixty grew up without the training which every child should have. They are not safe voters but are easily swayed by their prejudices. The fault is not theirs but belongs to the adverse conditions under which they came up.

During the past forty years there was some quite outspoken opposition to giving the Negro children any chance for an education. However, in spite of this opposition, good Christian people of both North and South went on and built up a most excellent private school system and a fairly passable public school system and this has saved the day from disaster. And we are just beginning to realize how near to disaster we were. When the Autocrats of Germany formed their conspiracy against Anglican Civilization they planned to consummate its destruction by destroying the nations upheaving it. And they conspired to destroy these nations by working all their internal problems to such a posture that they could be sprung as a trap at the proper time and so destroy these nations by their own internal confusion. In England they thought to use Ireland; in America they thought to use the labor strife and race prejudice. Spies were sent to make a careful survey and then to report what could be done to make confusion confounded. They made full reports on our lurid campaigns on the race issue; the ones in Mississippi, South Carolina, Arkansas and Tennessee holding first place. These reports concluded by saying that these politicians could be depended upon to so confuse the counsels of the nation when the storm of war would come that the destruction of the country could be consummated. When the war broke out the trap was to be snapped by inducing Senators and Congressmen to make the question of the Negro's wearing the uniform an issue. Whether by corruption funds or by being led by an unseen hand we know not but we know the attempt was actually made to snap the trap to catch our unwary feet. It makes us almost tremble yet as we think of it. Had it been possible to snap this trap, the fate of Mexican anarchy would have been ours.

Now what saved us? Just two things. 1st. There was a heart tie between the white people and Negroes that was too strong to be snapped by a few lurid race campaigns; and, 2nd, the missionary schools had during the past forty years, prepared a leadership for the Negro that was safe. The great mass of our people do not know how careful, how thorough, how considerate was the system of education in the missionary schools. What they so often and so flippantly boasted was really to become their salvation from disaster.

Now gentlemen, you who hold authority, there must be a right-about-face on this whole question. There must be an open expression on these vital questions. The aim must not only be to break up illiteracy in our state among white and black but it must be to give such an education as to produce the right kind of heart qualities to make our people great in all future crises. If you keep on for another five years to neglect the public education of the masses and to scorn the missionary schools you will find conditions growing to a posture where the trap can and will be snapped and an American Bolsheviki will call you Bourgeois and send you to selling newspapers on the street. The American Bolsheviki will be"composed of white and Negro as it is in Mexico.

President Wilson has blazed the way for civic fairness in this matter. He has shown the better way. In our own state Prof. Hilborn has taken off his coat, thrown away his ten foot pole and has gone at his work with a hand and heart touch. In Hinds and Warren Counties Professor Coleman and Cullin's have gone at the work in a most sensible way. Now let there be a mass movement of the people towards this better way. Within five years three million dollars worth of up-to-date school houses for the Negroes must be built in Mississippi. The missionary schools and the state schools which are missionary in character, have furnished a ready at hand troop of teachers to man these. Then, by visiting, and encouraging and contributing to, you can easily tribble the power and influence of the missionary schools.

This will be the Christian way. If you take any other course you will despise Christianity. In the past you have shown a tendency to let politicians, men who knew nothing of mission, nothing of social service, to think for you. These men will certainly lead you in the wilderness with their "to here" and "to there" to be slaughtered as the politician in Jerusalem in A. D. 70 led the ruling Jew to their slaughter, Christian ethics will be a solution for every problem growing out of our race relations. You opposed education and then you have entrusted the solution of the most vital things to a class of low and debased white and colored people and if you open your eyes you will see what a mess you have made of it. In many of our villages there is not a ray of hope left for our white race in one or two generations. When some designing people drive us to our Ver- dou or our Picardy it will take more than our present self satisfaction.

If we do our Christian duty now, our children's children will point with pride to the nobleness of heart of their noble sires. We can make our state one of the great states of the Union by the power and might of wise things done, or we can make it a disgraced and rejected state by the harmful influence of mean and sensless things done.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

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THE GOSPEL PLEA

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Number 348

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 350, you have 2 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, MAY 4, 1918.

Personal and Editorials.

Report of Jubilee Fund to April 24, 1918.

For General C. W. B. M. Work, W. J. Fuller, Greenville, Texas, Personal gift . $8.00
Valdosta, Ga., Evergreen, S. S. Mrs. Sarah D. Larkin . 3.00
Crystal River, Fla., W. M. S. Jerusalem church . 1.00
J. N. Ervin Fund, Tex., church at J. C. I. . 10.00
Ocone, Ga., Bethesda, S. S., J. Smith . 3.50
M. Knight Fund, Church at Greenville, Texas . 8.50
Total this time . . . . . . . . . . 34.40
Total this year . . . . . . . . . . 284.29

For Southern Christian Institute

Port Gibson, Miss., Baptist Chapel

Edwin Phelps . 3.00
Crystal River, Fla., church, S. Lucas . 5.00
Total this time . . . . . . . . . . 8.50
Total this year . . . . . . . . . . 186.65

For Jarvis Christian Institute

J. N. Ervin Fund (Items below) . 36.54
J. N. Ervin Fund . 542.85
M. Knights Fund . 28.50
Total this time . . . . . . . . . . 611.89
Total this year . . . . . . . . . . 689.28

For Piedmont Christian Institute,

Roanoke, Va., church, J. R. Louderback . . . . . . . . 10.00
Total this year . . . . . . . . . . 284.29

For Sunday School Work

J. N. Ervin Fund . $36.54
J. N. Ervin Fund, S. S. at J. C. I . 5.00
Crystal River, Fla., S. S. S. Lucas . 50
J. N. Ervin Fund, (items below) . 15.00
Hopkinsville, Ky., Prof. S. L. Stacker . 2.00
Total this time . . . . . . . . . . 284.29

FUND STATEMENT.

For J. C. I . . . . . . . . . . 856.76
For S. S. . . . . . . . . . 284.29
For C. W. B. M . . . . . . . 267.97
For P. C. I . . . . . . . . . . 286.60
For S. C. I . . . . . . . . . . 188.85
For T. C. I . . . . . . . . . . 169.12
For A. C. I . . . . . . . . . . 162.20
For C. C. I . . . . . . . . . . 115.00
For Africa . . . . . . . . . . . 2.00
Total this year . . . . . . . . . . 2835.89
Total in Jubilee Fund . 1387.30
Amount yet needed . . . . . . 612.87

THE FUND RAISED BY PRESIDENT J. N. ERVIN WAS AS FOLLOWS:

T. J. Kelly . . . . . . . . . 50.00
Bowie Holmes . 50.00
Stephen Williams . 35.00
W. J. Fuller . 30.00
W. G. Doddy . 25.00
M. M. Bostick . 25.00
Charles Sanger . 25.00
R. W. M. Reynolds . 25.00
J. L. Patton . 150.00
C. A. Bryant & Co . 125.00
W. M. S. Kansas City, Mo . 125.00
W. M. Bostman . 125.00
Joe Hamilton . 125.00
M. Knight . 125.00
Mrs. Georgia Miles . 125.00
W. M. S. Topeka, Kansas . 125.00
C. E. Beed . 125.00
J. Usery . 10.00
Minesia Light & Power Co . 10.00
John Mings . 10.00
H. A. Bowlin . 10.00
I. Bomberg & Co . 10.00
J. Smith & Co . 7.50
H. Wilkerson . 7.50
T. Frost & family . 5.50
J. Ervin & family . 5.50
W. Mings . 5.50
Mrs. W. Fuller . 5.50
Frank Lawson . 5.50
K. S. Smith . 5.50
D. A. Landers . 5.00
J. F. Lewis . 5.00
J. B. Allen . 5.00
J. R. Shepperd . 5.25
Zach Howard & family . 5.00
Grant Morrison . 5.00
W. L. McGee . 5.00
H. V. Doddy . 5.00
Wm Cleaver . 5.00
George Lawson . 5.00
W. M. Wilson & family . 5.00
E. E. Allen . 2.50
G. C. Terrill . 2.50
J. L. Towles . 2.50
Jesse Hamilton . 2.00
A. E. Everetts . 1.00
Wm Doddy . 1.00
Floyd Allen . 1.00
George Thomson . 1.00
G. A. Tohill . 1.00
C. H. Wilson . 1.00
Virginia M. Hodge . 1.00
C. W. Smith . 1.00
Miss Oden . 1.00
Wm Doddy . 1.00
Mrs. Belle Goslin . 1.00
Robert Howard . 1.00
J. A. Holderness . 1.00
Mrs. Fannie Lewis . 1.00
W. T. Crow . 1.00
Mrs. L. A. Smith . 1.00
T. L. Pratt . 1.00
Jennet Doddy . 1.00
Lee Bell . 50.00
Public Collection . 10.00

THE FUND COLLECTED BY ELDER M. KNIGHT, IS AS FOLLOWS,

Eastern District Convention, Church . 8.25
Eastern District Convention, C. W. B. M. . 2.85
Eastern District Convention, S. S. . 5.25
White Oak Chapel Church . 4.00
White Oak Chapel W. M. S. . 3.00
Shady Grove, W. M. S. . 5.01
Shady Grove, S. S. . 2.25
Shady Grove, Church . 9.00
Taylor, Church . 26.25
Taylor, S. S. . 8.83

We are sure all will rejoice over the fine showing Texas has made. This means they will go over the thousand apportioned them. Elder M. Knight says he will visit every church and talk to them about the offering. The offering sent in by President J. N. Ervin is the result of a systematic canvass of Business men and friends. We wish our readers to notice that the Eastern District of Texas comes in with a good offering every quarter. Brethren, when the churches once get to a systematic regular giving, then, the cause will grow fast.

We feel yet if there can be a systematic work this summer, the remaining six thousand dollars can be raised to finish the Jubilee Fund. We believe things are shaping themselves for such a movement.

Will not every reader make himself a committee of one to talk up the work in those churches that have not yet answered the call?

J. B. Lehman.

Superintendent of Evangelistic and Educational work among the Negroes under the C. W. B. M.
Working with the Churches.

I have selected "Working with the Churches" as a subject, for I not only labor with the churches I am pastoring, but just as far as my time and ability will allow, I work among the other churches and with mission points. It seems that it has fallen to my lot to take mission points and build strong congregations. I do not expect all of my pay for such work in this world, but I do expect the brethren (State Board) to pay me enough to live while in this tabernacle. Those who do the work should be supported. "Muzzle not the ox that treadeth out the corn," says Paul. Jesus said: "The laborer is worthy of his hire." I don't care who he is, the man who does his work ought to be paid, and you lack that much of being a Christian if you don't want him to have it.

The 3rd Saturday and Sunday found us with the Rose Hill Church in a Quarterly Meeting of the C. W. B. M. Mrs. M. J. Brown, the president, could not be present on Saturday, but Elder Brown, the president's husband was there and rendered much help. The president was at her post on Sunday and masterfully handled things in her usual way. Mrs. J. A. Brown, the State Secretary, and Mrs. S. S. Blackburn, State Organizer, were both present and played their part in making the District Convention a success. Elder N. R. Trivillio, the pastor of Rose Hill, was present on Saturday and gave some witty instructions.

Preached at Pine Grove the 3rd Sunday night. Elder J. H. Lomax is the worthy pastor. He was present since the 3rd Sundays are his regular service days. Elder Lomax is a lover of the cause of Christ, and has spent many years in the ministry. While at Pine Grove we were royally cared for in the home of Elder and Mrs. N. R. Trivillio.

At Hermanville on Monday night. All things considered, we had a nice crowd and great service. Went around to see Sister Flowers who was very low sick at the time, and she insisted that we take fifty cents for the service. So strong was her faith that she was willing to do "until the last. She taught me—and it should be a lesson to all Christians—the power of faith. Faith will enable us to do when human strength and reason fail. Have faith in God.

While at Hermanville our home was with Elder and Mrs. R. B. Brown. They always strive to make it pleasant for those who visit their home.

Did business for the king at Union Hill on Tuesday night. Elder S. D. Yarber is pastor. This congregation has a fine set of young people. Brother A. Jennings, one of the best and most farsighted deacons in the brotherhood, took a good collection for the writer.

We were on the firing line at Grand Gulf on Wednesday and Thursday nights. A full house each night. A finer set of people can hardly be found. They are always anxious to hear the Gospel as the Apostle preached it which makes it a real inspiration to preach to them. They gave us a collection good enough to make a preacher smile.

Dropped a few Gospel bombs in Shaw the 4th Sunday in March. As a result, four were added to the church. And do you know business was good?

Have got in the trenches with the brethren at Clarksdale. Was with them 5th Sunday for the first time since being elected as pastor. We have a fine set of Christian men and women at Clarksdale. Now watch her grow.

Will be on the battle front at Clarksdale the 3rd Sunday. We are planning to hold a great revival at this place. Very likely we'll run two weeks. It begins the 3rd Sunday in April. Pray for us.

Made another flying trip to Barton, Ark., Tuesday, April 2nd, and preached for the few disciples there. Bro. Bennie McDaniel and Bro. Thomas Newel are the leaders. They are going to report at the Mound Bayou District Meeting.

One was added to the Indiana church the first Sunday of April. The church is doing fine in every way.

The time is fast approaching for the Mound Bayou District Meeting. Get your reports ready. Don't delay.

B. C. Calvert,
District Evangelist.

HEADQUARTERS SOUTHEASTERN DEPARTMENT,

Charleston, S. C. (Special) It has come to the notice of this office that many people fail to report suspicious and disloyal acts or manifestations of sympathy for the enemy, because of uncertainty as to the proper official to approach.

It is very important that the Government should have the assistance of all citizens in detecting enemy propaganda or suspicious activities of individuals, and you will do a service in notifying all people that any communication addressed to "Intelligence Officer, Headquarters Southeastern Department, Charleston, S. C." will receive attention and be transmitted to the proper official of the Government for investigation. The names of informants will not be divulged and there need be no fear on the part of anybody, of getting into trouble if case of suspicions proves to be unfounded.

Informants should indicate the nature and source of their information, as well as the time and place.

Announcement of the General Program for Commencement Week,
Jarvis Christian Institute, Hawkins, Texas, May 5-9, 1918.

SUNDAY, MAY 5.
(a) 9:45 a.m. Bible School Period.
(b) 11:00 a.m. Preaching Services—Rev. W. W. Smith, Chaplain, Jarvis Christian Institute.
(c) 3:00 p.m.—Annual Sermon to the Graduating Class, Rev. Walter M. White, Memphis, Tennessee.
(d) 6:30 p.m.—Joint Meeting of Christian Endeavor Societies.
(e) 8:00 p.m.—Missionary Pageant by Local C. W. B. M.

MONDAY, MAY 6.
(a) 8:15 a.m.—Inspection of Industrial Department.
(b) 2:00 p.m. to 4:30 p.m. Opening Session of Worker's Conference.
(c) 8:00 p.m.—Program by Industrial Department.

TUESDAY, MAY 7.
(a) 8:30 to 10:30 a.m.—First Session of Ministerial Council.
(b) 10:30 to 12:30 a.m. Bible School Period Conducted by Prof. P. H. Moss Edwards, Mississippi.
(c) 2:00 to 4:00 Second Sessions Ministerial Council.
(b) 4:00 to 5:00 Bible School Period Conducted by Prof. P. H. Moss.
(d) Final Literary Program by School.

WEDNESDAY, MAY 8.
(a) 8:30 to 9:30 a.m. Bible School Period conducted by Prof. Moss.
(b) 9:30 to 11:30 Second Session of Workers' Conference, Farmers Period.
(c) 1:30 p.m. Inspection of Farm Products and Live Stock.
(d) 3:30 to 4:00 p.m. Special Conferences.
(e) 5:00 p.m. Senior Play.

THURSDAY, MAY 9.
(a) 8:30 to 10:30 a.m.—Workers' Conference (Men's Session).
(b) 10:30 to 11:30 Bible Period Conducted by Prof. Moss.
(e) 1:30 to 3:30 a.m. Workers' Conference (Educational Period).
(d) 3:30 to 4:30 Business Session.
(e) 4:30 Luncheon.
(f) 6:00 May Day Exercise—Crowning of the Map Queen on Lawn.
(g) 8:00 Commencement Exercises.
Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That thy way may be known upon earth.
The saving health among all nations
Through Jesus Christ our Lord. Amen.

Arkansas.

To the Various States:

I wish to say to each organizer that our conference will meet May 14-15 at the So. Christian Inst. Edwards, Mississippi. Come and be prepared to make a round report of your work done in your state. Please give number of days, miles traveled, letters and cards written and letters for publication, and the amount of money spent for railroad expenses and for other expenses and also give the amount of money raised for both state and general funds and give money raised on C. W. B. M. day and Easter; and my dear sisters, we ask all Women's Missionary Societies to send $1.00 each to the conference and every delegate is expected to represent in the conference with one dollar or more if you like.

Your humble servant at this writing is in bed ill and she does not know whether she will be able to attend or not but hoping that she can be there. I am not able to write you a personal letter. I am not forget to put in your report the number you have, the number gained, how many societies you have organized and those that have disbanded. Come and let us make this the best one of its history. I ask prayers for me.

I am yours,

Mrs. S. L. Beattick.

Texas.

The Central District Meeting was held with Murphy St. Church at Taylor, Texas. This was the first meeting of the district since its organization in December 1917 at Waco. This was a great meeting. Here the women's work was organized to do district work. Each auxiliary is asked to do its best to make a good report in the next Quarterly meeting which will be held in June with the church at Lyons, Texas. Each auxiliary will be expected to send its Quarterly report; that is, a letter, stating what amount of money has been sent to state development fund, what amount sent to general fund, number of meetings held during the quarter, number of financial members, delinquent members, name of President and secretary, name of pastor and officers of the church, with a representation of not less than $2.00. The churches composing Central District are as follows: Fort Worth, Waco, Taylor and Lyons, Texas.

Now believe lets seek to do the will of the Lord as it becomes Christian. Remember, as never before, our individual loyalty to Christ is being tested. It is the purpose of the church to give to a world in darkness the light of Christ's own holiness. This must be done through our individual lives. Chris' said to his followers: "ye are the light of the world. Let your light so shine that the world may see your good works and be constrained to glorify your Father which is in heaven." Let us so have the cause of our Christ that we count, all cross save His great sacrifice for mankind.

Mrs. Mabel E. Waits is the President of the C. W. B. M. work in the central district, also the President of the local society in Waco. We are confidently looking upon God for success in our earnest effort in His name.

The Ladies Aid Society, the Y. P. S. C. E. and Bible school were also organized for district work, with leaders whom I believe capable of splendid efforts in the right direction. J. N. Ervin made a splendid talk on "Literature and Its Use," at the close of which he made an appeal for subscriptions to the Missionary Tidings. Twelve men and women walked up and placed the price on the table. It was a happy time.

The President and secretary of the district Professor T. S. Anderson and O. C. Byrd, also the worthy Vice President, Brother H. Sharp, were all present and did their duty like men.

The W. M. S. who have not yet observed C. W. B. M. day are earnestly asked to observe either on the last Sunday in this or the first Sunday in May. I realize the struggle under which some of you are laboring but, friends, in as much as the cause is the Lord's and he knows all about our struggles, and will guide until the day is done, look up to Him. It is He who has the power to give us the desires of our hearts. Let Him see our willingness to do by doing. Observe the day by doing all you can. God asked no more, neither will I.

Praying the blessings of God upon us all,
I am yours in glad service.

Fannie Hay Johnson.

Mississippi.

Clarksdale.

Dear Editor—Please allow space in your columns to state to the many readers that we few disciples here at Clarksdale are yet alive.

We hardly think that Noah and his family were more thankful to see land after being afloat for one hundred and fifty days, then we were to see the winter pass and the beautiful spring come in, that we could go in service again. On the fifth Sunday in March we had a good meeting, day and night. Elder B. C. Calvert broke to us the bread of life. He delivered to us three strong sermons. The attendance was good. On Monday night our Sunday School District Worker spoke for us. He encouraged us along the lines of Sunday School work. The Sunday school quarterly meeting will be held here, the first Christian church, the first Sunday in May. We hope for good success. We have elected Elder B. C. Calvert for our pastor. He is a strong young man. We believe he is the right young man in the right place where the right man is so much needed. There are five things he observes with care, "Of whom to speak, to whom and when and where." We planned to have a rally on the third Sunday. Each member is requested to bring a foot of dimes. Let us rally to the call. Let us not say we cannot for we think as we do. Let us say, we can and so we will.

Yours on business for the King,
Florence Vaughn.

Tennessee.

Dear Readers of the Gospel Plea:

Please allow me space to announce some of our work with the Jellico C. W. B. M. We are doing a good work here, all in love and union which is the foundation on which to build. We observed our Easter week of prayer with fasting and praying on Friday, I enjoyed a most happy Sun-rise Prayer meeting, Sunday morning. We also enjoyed good morning and evening services. We carried out our annual program.

We had one new member added to the O. W. B. M. during the week and two paid subscription to the Missionary Tidings and four good promises which I hope to be able to announce as readers of the Tidings in the next issue of the Plea.

I can see the good spirit as it takes deep root in this great work here and it brings to my heart much joy. Collection $10.60.

As I was appointed organizer of East Tennessee District, I should like to remind our local C. W. B. M. that the time is drawing near for our annual meeting and trust you all are endeavoring to keep our slogan and aim for this year, which is, Information, Inspiration, Realization. Not by might nor by power, but by my spirit faith the Lord of Host. One hundred thousand dollars.

Every woman in the church a member of the C. W. B. M. and every family readers of the Missionary Tidings. We will not reach this on flowery beds of ease. Go then, even weeping and toll for the Master. He will take
Northern Christian Institute

P. P. Ganner, Commissioner of Agriculture of Mississippi will deliver the address on industrial day May 14th.

Mrs. Omer of Birmingham will attend the Women's Conference May 15th.

President and Mrs. Lebanan attended Conference at Birmingham, Atlanta and Nashville.

The war has increased the religious demands of missionary workers and the work demands careful thought. Prof. Bebout also attended the Conference at Atlanta.

Ison K. Hicks and Wymann Ritter have been called to the military camp for training. Mr. Hicks spent three months in the officers training camp at De Moines last summer and so will probably be commissioned soon as a lieutenant.

This has been an excellent spring for early garden and farm. Young potatoes are now ready for use.

Though the wages are high and the temptation is great, many of our young men are going to school till they are trained for usefulness in life.

Out On The Plains.

Last week, April 8 to 15, we were in Troy and preached each night to a splendid audience. The church in Troy has been on the decline for a number of years but a faithful few have held on and preserved the most trying hour, and it looks now as if the sky is beginning to clear up, and that the sun will again shine upon them.

They are working like bees, some of them, to have a good basement and general improvements by the time the convention sets. We trust they will be able to do these things, for they will certainly prove a lasting blessing. We feel that it would be well for several of our churches to invite the convention and then go to work like the Troy people to make some real good improvements by the time the convention sets.

It seems that the very backbone of winter has been thoroughly broken; for as we pen these, the zig zag lightnings are playing their quick and nimble games upon the trackless air above us while the muttering thunders roar around and the blessed April showers patter upon many a garden and field. As the writer has some potatoes and other seeds planted in his war garden, he of course fully appreciates these delightful showers. May they continue until the ground is well-soaked that the seeds planted may have plenty of moisture to bring them forth.

Out On The Plains.

R. R. Turnage,
Clerk of Church.

THE GOSPEL PLEA

Southern Christian Institute

Christian Education

FLORIDA.

The churches of this state are in a good spiritual condition at this present time.

After Elder G. W. Hector closed his pastoral reign with the Galilee Christian church at Summerfield, the church seemed to have been at stand still. For a while it failed to have any service. I saw that it was necessary for me to give a part of my time to this church until she could get a pastor. The Bible school of this church had just about thrown up its hands, but the ex-superintendent and I got together and put the Bible school to moving again. Supt. O. C. Moore is a very bright young man. He knows how to make the school a success.

The third Sunday in March the C. W. B. M. of this church gave a rally and I preached for them in the morning. At 3 o'clock p.m. Bro. D. Roberts (Bapst) preached for them. The weather being very sultry there were just a few attendants. The amount raised $3.30. This auxiliary is becoming very strong.

On last Sunday I preached for this church and added one to the church and hurried to the water and baptized the young sister, Lovilla Snow.

We held our ministers quarterly meeting at Crystal River with the Jerusalem church where our brother C. H. Mayo is pastoring, March the 29-31. Only a few of our brethren attended the meeting. Why the others failed I do not know but I am glad to say that the meeting was a success. Every minister should attend this meeting because matters of interest are discussed from time to time which are helpful to all.

Among those who attended this meeting were:
- Elder J. E. Harris, Mt. Zion church
- St. Petersbury, Fla.
- Elder J. C. Copeland, Mt. Olive church
- Martel.
- Bro. E. L. Duglass, Bethlehem church
- Webster.
- Bro. A. Doosey, Webster.
- Deacon Jas. Bolling, Galilee church Summerfield.
- Deacon A. B. Edwards, Martel.

Our next ministers meeting will convene with the New Salem church. Tampa in July 26-28. If there was a time Prof. P. H. Moss and Miss Brown are needed it is now. Tongues cannot express the good Prof. Moss did this state. It was thru him or his instruction I organized the C. W. B. M. which proves to be a great help to the work.
Sunday School Lesson
May 5, 1918.
Lesson V.

JESUS SETS NEW STANDARDS OF LIVING.—Mark 10:1-34.

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

Time—The last week of March, A. D. 30.

During the last year of His public ministry, Christ made several itineraries to Jerusalem. Many people followed Him in this, the year of opposition, mostly to be healed and fed, but Christ spent the closest hours with His disciples in these last days. But the innermost things of the kingdom were kept from them. They could not in their finite minds conceive a glorious place of rest on the right hand of Power. As many Christians in our day think their work finished when the come into they church.

THE DISCIPLES’ PRAYER

Christ taught lessons so simple yet so forceful that the childlike minds of the disciples could not help but grasp them. In the prayers He taught them lessons for us today. We are to pray for His kingdom to come: to seek the riches of the spiritual things. It must be established in our hearts.

Our obstinate will must be dissolved and blended into His. We adapt the likeness of children in order to pattern him closer. He is meek and lowly: we must be so too.

E. L. T.

A REPORT FOR SIX MONTH’S WORK.

CEDAR LAKE BETHLEHEM CHRISTIAN CHURCH

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Mary Carter 50
J. B. Merchand 50
E. J. Stepney 50
Carrie Williams 50
Hattie Gee 50
Annie L. Brown 50
Hattie Hawkins 50
Mary Austin (white) 50
Mamie L. Woodard 50
Tom Robinson 50
American Woodard Sr. 50
Alice Fletcher 50
Pole Williams 50
Hale Woodard 50
Nancy E. Austin 50
Ellen Williams 50
Francis Petteway 50
Marion Sims 50
Rebecca Smith 50
Anna Lee Petteway 50
E. L. Bryant 50
Laura Petteway 50
David Petteway 50
Norena Woodard 50
Ananda Woodard 50
Lolita Austin 50
Nealie Robinson 50
Betty E. Hawkins 50
E. J. Hawkins 50
Betty S. Hawkins 50
Hattie Woodard 50
Nariss Woodard 50
Edward Austin 50
Lizzie Gee 50
Isaac Stepney 50
Francis Petteway 50
Esther Hawkins 50
Walker Fletcher 50
Sivly William 50
Aurin A. Bell 50
Mary F. Woodard 50
Lourbetta Woodard 50
Clarinda Williams 50
Adena Woodard 50
Elshia Woodard 50
Anna Lee Woodard 50
Lucy Law 50
Geminia Law 50
Josephine Woodard 50
Andrew Ward 50
Charles P. Brown 50
Calvin Woodard 50
Alberta Austin 50
Martin Tooe 50
Lee Fletcher 50
Francis Woodard 50
Mary A. Woodard 50
Walter Fletcher 50
John Bell 50
A. L. Brown 50
Edward Gee 50
Shakespeare Brown 50
Bad Woodard 50
Jackie Brown 50
Sarah Fletcher 50
William R. Brown 50
Lidia R. Brown 50
Van Spencer 50
Joel Williams 50
Rebecca Bell 50
Chana Edwards 50
Mark Woodard 50
105.17 Total 17.25

Total for all purposes 167.29
Taylor

Murphy St. Chas.
35 T. A. Hendricks 25
25 A. W. Williams 25
25 A. M. Hendricks 25
25 A. F. Hendricks 30
25 H. A. Baldwin 20
25 Ana Rilla 20
25 G. H. Hendricks 20
25 O. V. Williams 25
25 H. G. Smith 25
25 Katie Crayton 25
25 G. V. Bryant 25
25 Maud Pecky 25
25 Mettie Travis 25
25 Margaret Fisher 25
25 Andy Rilla 25
I. M. Rector 25
Ann Rector 25
S A. Robinson 25
Dr. J. R. Moon 25
Prye Evans 25
Mrs. Jefferson 25
Brother Jefferson 25
25 Ed Daniels 25
James Eames 25
25 Walter Cardwell 25
25 Willie Williams 25
25 Susie Hendricks 25
25 J. A. Hendricks 25
25 W. F. Hatcher 25
25 R L. Wicks 25
25 Leaga Davis 25
25 Lenaus Hendricks 25
25 Jordan Rector 25
25 From Public 25

Total state work 258.80

PARIS TRUE VINE CHRISTIAN CHURCH

42 35
91 10

Total for all purposes 140.45

VINE GROVE

18 75
1 81
14 66

Total 133.22

BAY CITY—CHURCH REPORT

4 00
3 16
7 16

Total 24 32

CIRCLEVILLE—CHURCH REPORT

3 71

Total 14 47

WACO—CLAY ST. CHURCH

25 C H. Thomas 25
25 M E. Waites 25
25 Lala Thompson 25
Co-operative Work in Agriculture and Home Economics

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

BEGIN DRYING FOODSTUFF NOW.

As to how comfortably we shall live next winter depends almost wholly upon how we prepare for it from now until winter days come.

The ability to secure either tin or glass container, to my mind, will prove a great blessing, as it will teach us one of the greatest and most important lessons in house-hold economy; viz., the ideal way to save fruits and vegetables.

There is scarcely a fruit or vegetable that cannot be dried, and if properly prepared for the table, is quite as palatable, wholesome, and nutritious as the same product canned.

Drying has the following points which stand out most prominently in its favor:

1st. It is easy to do so.

2nd. It puts the product in practically and imperishable form.

3rd. It does not require much storage room.

4th. It puts the product in easiest possible condition for shipping. Strawberries are ripe and the samples should be dried.

The mulberry crop is abundant this year, and dried berries to my mind are far superior to the fresh. They are delicious; be sure to dry some. Dry the same as blackberries. Dewberries, huckleberries, blackberries and plums will soon be ripe, and we should plan to take care of the entire crop by drying a large part of it.

There is no fruit as nutritious as the same product canned. The following publications can be had free by making your request on a post card, to the various sources given, care should be taken to write your name, post office, town or rural route plainly. In these publications the various sources given, care should be taken to write your name, post office, town or rural route plainly. These publications receipts are given for canning or drying, almost every conceivable thing.

INFORMATION ON DRYING.

Farmers' Bulletin, No. 841—"Drying Fruits and Vegetables in the Home."

Farmers' Bulletin, No. 903—"Commercial Evaporation and drying of Fruits."

Farmers' Bulletin, No. 916—"A Successful Community drying Plant."

Write to the United States Department of Agriculture, Washington D. C. Division of Publication.

Circulating, No. 23—"Drying Fruits and Vegetables."

Address, National Emergency Food Garden Commission, 210-220 Maryland Building, Washington D. C.

Bulletin No. 5—Drying of Food Products, or the Dehydration System. Address, New South Food Supply Commission, 31 Albany, New York.
Circular, "Drying of Fruits and Vegetables," Address, Dir. of Agriculture, Hampton Institute, Hampton Virginia.
Circular—"How to Dry Fruits and Vegetables," Address, Dir. of Exp. Stations Tuskegee Institute, Tuskegee, Alabama.
CANNING, PRESERVING ETC.
Farmers' Bulletin No. 839—"Home Canning," by the one period Cold Pack Method.
Farmers' No. 833—"Home Canning of Fruits and Vegetables," Address same as for government bulletin on drying.
Leaflet No. 9—The One-period Cold Pack Method of canning, address, The Brooklyn Institute of Arts and Sciences, Brooklyn, New York.
Circular No. 10—"Home Canning," by the Cold-Pack Method, address, Dir. of Extension Dept. A. and M. College, Urbana, Illinois.
"Home Canning by the Cold Pack Method," address, International Harvester Bldg., Chicago.
Circular No. 21—"Canning and Preserving," address, Hon. Fred. W. Davis, Com. of Agriculture, Austin, Texas.
Bulletin No. 26—"When, What and How to can and Preserve Fruits and Vegetables in the Home," address, Tuskegee Institute, Alabama.

I hope every person will get as many of the above publications as he deems wise, follow the directions carefully, and let us all unite and make this year the banner year in not only producing food, but in saving it.

Director Dept. of Research and Experiment Station,

G. W. Carver.
HELPFUL To All

DEMOCRACY VERSUS AUTOCRACY.

MUCH is heard about the battle against autocracy by democracy. The primary meaning of democracy is the rule of the people, while the meaning of autocracy is the rule of one man. In a primary sense, therefore, the contest is whether the people shall hold the jurisdictional authority over their public affairs or whether it shall be held by a royal family that claims divine authority.

But there is a fundamental difference between the two that is not expressed by the terms designating them. We cannot distinguish them by the amount of authority held by the rulers in democracies and autocracies, for President Wilson holds more authority than Emperor William. That is, Congress has less of a check on President Wilson than the bureaucrats or titled classes in Germany hold on the Kaiser. The real essence of the distinction is found in the purpose of the two. A democracy is a rule for the people. It is to serve them. An autocracy is a ruling of the people for the benefit of the titled classes. Instead of serving the interests of the people they are taught that the State is everything and they think of themselves as being the State.

Under these circumstances, no matter how great or good an autocrat might be, his work must inevitably lead to disaster in the end. Perhaps no more illustrous example can be found than the rule of the Czar of Russia. The disgraceful conduct of his people as soon as they broke from under his yoke is an indictment of his long misrule. A father that never gives his son any liberty, spans him without cause, considers his right to reason and counsel a rebellion, finds in the end that when the son does launch out independently he makes a wretched failure. If the Czar of Russia had conceived himself as a servant of the people and had had a true vision of that service as Christ revealed it, he could have made the Russian peasants a great people; and these peasants in turn would have given him a place among the immortals as we have granted such a place to Lincoln. But he had no conception of owing a service and no vision of what he should do and so he conducted a disgraceful misrule for thirty-three years and when his hold slipp'd his people went into a decade that will be a disgrace so long as their history will be remembered.

German autocracy has had a different conception of the use of its power. It set about in the most painstaking way to train every individual of its people for efficient use. No nation held a more thorough system of education. But still the motive behind it was not a service to the people but the fitting of the people that they might be used to greater profit by the autocracy. Consequently, while the decade can not come as easily as in Russia, and perhaps it can not come in as disgraceful a way as there, yet come it must sooner or later. A nation trained as are the Germans must first show their degeneration by their disrespect for human rights, they must become covenant breakers, and then soon cruelty and beastliness will be manifest and then will come the break. A Kaiser that will train a million of his subjects in a diabolical spy system will find he has nourished a beast until it is large enough to turn and rend him.

But our American democracy is not yet up to the ideal that is held up to us by divine inspiration. On account of the terrible abuses of European Feudalism and denominational controversies we separated Church and State and so denied the State highest motive in training its people. As a consequence, as soon as the people got hold of our ideal political system they recast it into a replica of the old feudal system and our politics is about the most ungodly thing in our midst and practically every man who goes into politics for a life's work is ruined.

When the State incorporates the spirit of Christ as expressed in the quotation below then we will have the true democracy.

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

We see traces of this spirit maturing amongst us. The Church through its missionary societies is teaching the world the way of the kingdom. Our own grand Army is as nearly true democracy as it is possible now. The soldiers that come to camp that are fit for physical or spiritual defects are taken in hand by officers who proceed to teach them and to reconstruct them. While there is, yet an immense amount of immorality among them there is an honest effort at making the purest and best army that ever went to battle. It is becoming more and more manifest that God has a lesson for all the nations engaged in this war. We are certain America "is getting a needed lesson."

To the Believer.

He that believeth on the Son hath everlasting life.

—John 3:36.

After the Christian's tears,
After his trials and fears,
After his weary cross,
"All things below but lose!"

What then?
Oh! then, a holy calm
Resting on Jesus' arm,
Oh! then, a deeper love
For the pure home above.

After this holy calm,
This rest on Jesus' arm,
After this deepened love
What then?
Oh! then, work for him,
Perishing souls to win,
Then Jesus' presence hear
Death's darkest hour to cheer.

And when the work is done,
When the last soul is won,
When Jesus' love and power
Bring the expected hour,

What then?
Oh! then, the crown is given!
Oh! then, the rest in HEAVEN!!!!!
Endless life, in endless day,
Sin and sorrow passed away.

Author Unknown.
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 349

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 390, you have weeks 1 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, MAY 11, 1918.

Personal and Editorial.

-Mrs. J. R. Lee of Lathrop, Mo., sends in a list of fifteen new subscribers for the PLEA and adds: "We now have the PLEA in nearly every home of our little band and we are glad to have more readers as it will soon tell on all our work." If every church would go at it in this way there would soon be another story. Remember the PLEA may be had for 50c when clubs of ten or more are sent in.

-Miss Annie L. Tompcon of West Point, Miss., sends in her subscription and adds: "Rev. H. L. Bennett departed this life on Sunday morning, April 7. The last words were to his wife saying he had been teaching Sunday school. He left a loving companion, six children and many friends to mourn the loss of his fellowship. The funeral was attended by Rev. J. A. Keyes of Greenwood".

-State evangelist, H. D. Griffin of Mo., writes that the meeting at Jefferson City was well attended and has resulted in adding one man of much influence in the city. Missouri will send a delegate to the Workers conference.


F. W. Burnham.

The coming of war to our nation has thrust a burden of responsibility upon the Home Mission fields and forces which is as yet little appreciated by our people.

The CALL OF OUR COLLEGE BOYS

The war has laid its blighting hand upon 2,000 of our boys in college and called them from their books to the colors. At a conservative estimate it is safe to say that one in five of these boys was studying for the ministry. That means that 400 men who had planned to enter the ministry within two years have been snatched away, perhaps few of them ever to return to enter the pulpit.

TAKING OUR ACTIVE MINISTERS

Besides this, the war called from their pulpits some 200 of our active ministers to become chaplains and Y. M. C. A. secretaries and other war workers. The best qualified men were taken from our strongest churches. Immediately these churches have sought to supply their pulpits.

HORRIBLY THE MISSION CHURCHES

As a result the scramble for ministers for the better pulpits, which already was nigh to a disgrace among us, has become more acute. Naturally the stonger churches can offer better salaries, sometimes double what the mission pastors are receiving. As a consequence our mission churches are being robbed and the young men who went to the frontier and to difficult fields with high missionary purpose are being tempted almost irresistably, to the more prominent and lucrative fields. The real heroes among us are the men who, at great sacrifices, have stayed by their Home Missionary tasks.

The STRAIN UPON OUR VALIANT HOME MISSIONARIES

A strain is being put upon our valiant Home Missionaries which it is difficult for them to bear. The cost of living has advanced until a missionary's salary of $1,000 or $1,200 will no longer suffice in the city or on the frontier mission fields. Many of our younger men, like Howard, Wilson of Pocatello, and Chas. Ross of Winnipeg, and Lewis Hurt of Ogden, and Kitchen of Salt Lake, and Johnston of Callary, and Brown of Tusco, Cummings Janesville, Manley of Pennsylvania, and Bowers of Washington, D. C., have felt the pull of the war call but with greater heroism have stayed by their spiritual tasks.

THE IMMIGRANT CRISIS

The coming of war has also placed an added strain upon our immigrant work. International and inter-racial complications are involved, yet our workers have proven faith ful. In New York City the new Community House, provided by funds from the Board of Church Extension, will soon be ready for occupancy. This building, when complete, will represent an outlay of approximately $75,000. Its maintenance will entail upon the American Society an additional appropriation annually of from five to ten thousand dollars. A trained American superintendent and his wife must be put in charge immediately. New forms of social service will be adopted and this community be made a veritable laboratory of immigrant investigation and service. New workers must be added as the field develops.

The Chicago Community Center needs reinforcement. A manual training department has just been added, for which equipment and additional workers must be secured.

In Western Pennsylvania a male assistant to Ray Manley has been secured for work in the coal regions. In spite of the war this enlarged work was necessary at increased cost of operation.

INCREASED DEMANDS

Meanwhile increased demands upon the Board are made from the fields themselves. The mission states call for enlarged appropriations. Northern California and Arizona and the Rocky Mountain region and Pacific Northwest and Western Canada are all demanding men and more money.

STRATEGIC OPPORTUNITIES

The shift of population and the undertaking of great new work by the government open up strategic opportunities for planting churches and preaching the gospel which ought not to be neglected. The region of Charleston, West Virginia, where the government is establishing great powder and munition plants and where new coal fields are rapidly developing, calls loudly for a Home Missionary. Florence, Alabama, where thirty millions of dollars are being invested for a naval plant employing thousands of men, urges that a church be established at once. Newport News and North Norfolk, where gigantic naval operations are being carried forward by the government, in thousands of men with their families, promise to become an immediate action. Gulfport, Mississippi, with its great Naval Hospital, desires renewed missionary assistance. Mobile, Alabama, with its vast new shipbuilding enterprises, needs increased support. Bridgeport, Connecticut, where we have a splendid church in a field where others withdrew to make way for us and where the Board of Church Extension planted the cause, needs help now to save the church from loss, when city is filling up with new workers.

DRAFTING WOMEN

So urgent is the demand for pastoral...
leadership that at Watertown, South Dakota, the Home Board found it necessary and expedient to employ a woman as pastor, selecting therefore the wife of one of our excellent young business men who moved to Watertown from Des Moines, Iowa.

CAMP AND CANTONMENTS

In order that our boys in the great cantonments should not be utterly neglected by a people who through their churches ought to give them every moral and spiritual encouragement, the American Society undertook, by the appointment of a War Emergency Committee and by special solicitation of funds, to provide camp pastors and financial assistance for some of these camps and the churches in the adjacent communities. Other religious bodies have expended a quarter of a million dollars from the churches. Thanks to a few outstanding Christian business men, we have been able to go forward, but the available funds ought to be represented in a worthy fashion.

COMMUNITY CHRISTIAN UNION

While we are facing the possibility of six hundred vacant pulpits that were previously occupied, other religious bodies are facing the same situation, and in many towns that heretofore were over-churches an unchurched situation will soon develop. As a result of rural communities, opportunities for actual Christian union in a community church are developing as never before. An opportunity of leadership faces the Disciples of Christ for which their hundred years of history ought to have prepared them. Shall we not go among these communities, pointing the way to New Testament unity and leading in its actual accomplishment? If we are to do so we must have funds in our Home Missionary treasury to make this possible.

In such a day as this the American Christian Missionary Society needs and must have its full proportion of the April drive without one cent of slackening on the May offering or of the normally increased opposition from the budget. This must be our best year in the work at home or it will prove to be our worst.

—0—0—

Announcement of the General Program for Commencement Week,

Jarvis Christian Institute, Hawkins, Texas, May 5-9, 1918.

SUNDAY, MAY 5.

(a) 9:45 a.m. Bible School Period.
(b) 11:00 a.m. Preaching Services—Rev.
(c) 3:00 p.m. Annual Sermon to the Graduating Class, Rev. Walter M. White, Memphis, Tennessee.
(d) 6:30 p.m. Joint Meeting of Christian Endeavor Societies.
(e) 8:00 p.m. Missionary Pageant by Local C. W. B. M.

MONDAY, MAY 6.

(a) 8:15 a.m. Inspection of Industrial Department.
(b) 2:00 p.m. to 4:30 p.m. Opening Session of Worker's Conference.
(c) 8:00 p.m. Program by Industrial Department.

TUESDAY, MAY 7.

(a) 8:30 to 10:30 a.m. First Session of Ministerial Council
(b) 10:30 to 11:30 a.m. Bible School Period Conducted by Prof. P. H. Moss Edwards, Mississippi.
(c) 2:00 to 4:00 Second Sessions Ministerial Council.
(d) 4:00 to 5:00 Bible School Period Conducted by Prof. P. H. Moss.
(e) Final Literary Program by School.

WEDNESDAY, MAY 8.

(a) 8:30 to 9:30 a.m. Bible School Period conducted by Prof. Moss.
(b) 9:30 to 11:30 Second Session of Workers' Conference, Farmers Period.
(c) 1:30 p.m. Inspection of Farm Products and Live Stock.
(d) 3:30 to 4:30 p.m. Special Conferences.
(e) 8:00 p.m. Senior Play.

THURSDAY, MAY 9.

(a) 8:30 to 10:30 a.m. Workers' Conference (Women's Session).
(b) 10:30 to 11:30 Bible Period Conducted by Prof. Moss.
(c) 1:30 to 3:30 a.m. Workers' Conference (Educational Period).
(d) 3:30 to 4:30 Business Session.
(e) 4:30 Luncheon.
(f) 6:30 May Day Exercise—Crowning of the Map Queen on Lawn.
(g) 8:30 Commencement Exercises.

On the Galilean Sea.

When we have reached that friendly shore, "And He rebuked the wind and said unto the sea, peace, be still."—Mark 4:39

'Twas night on Galilean sea,
Its water calm, from tempests free.
CHRISTIAN

Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations. Through Jesus Christ our Lord, Amen.

ARKANSAS.

REPORT OF THE EASTEi\r OFFERING

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<td>S. L. Bostick</td>
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<tr>
<td>Belle Matlock</td>
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<td>Mary Pfiefer</td>
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Mrs. Richardson is a member of Pea Ridge auxiliary but put her offering in at this place as she could not get to her work. It was a very inclement day, yet we did what we could.

S. L. Bostick

MISSISSIPPI.

Dear Reader:-

It has been some time since you heard from me. The third Lord's day in March, Christian Chapel had a rally. We raised two hundred and seventy-four dollars. The Sisters deserve much credit. This money was raised inside of four weeks. All of the church debt has been canceled. Great efforts will be put forth to repair the building, also to make some improvements.

Saturday before the 4th Lord's day in March we were asked to attend the funeral of sister Julia Flowers, a faithful members of Hernsival. The Family, community and church will miss her for she was indeed faithful.

The 4th Lord's day found us with the Mound Bayou Christian church. We had splendid service both day and night.

The 5th Lord's day the quarterly meeting in District No. 2, was carried out. A real good meeting. The first Sunday in April we were at the post of duty. At 11 a.m. preached to a band of anxious hearers. Sunday night after the sermon the invitation was extended. Two young men were reclaimed. The second Lord's day we preached at Cedar church.

May has a great month for church work. The Quarterly meetings will be held in each district.:

The 4th Lord's day a rally for Washington

THE GOSPEL PLEA

WOMAN'S BOARD OF MISSIONS

Additions to Argenta

For baptism

Restored

By letter

Total additions

Money paid pastor by Little Rock

Argenta

Total from both

Donated from white board

Mrs. Jno. Fletcher (white Christian)

A. L. W. Shields (colored)

Gifts turned to monetary value

Total from all sources

Ministerial work

From other sources

Total

Now as this is my first report as pastor. I am sure this will be criticized. If you please, place it in the PLEA so I can profit by my own mistakes. Praying for another successful year's work somewhere.

I am yours for His kingdom's extension,

S. L. Bostick

From the Banks of the Old Kentucky

The other fellow tells great yarns

And waves his old bandana.

But Herod says you cannot beat

The man from Indiana.

Our Indianapolis Meeting closed out on schedule time, Sunday night, April 11th. Some very remarkable features belong to that church and people. Of course the minister belongs to the church.

Brother Herod is another evidence of the wisdom of long pastors. I know volumes might be written of the traveling preacher and we need scores of them, but if a man means to pastor, let him take hold somewhere and "stay there." I am no longer guessing about why some preachers have no place to preach. There is just one reason, they have not the faith. That is all of it. Given the faith, a man will stick. Without it he won't. Indiana churches is one of many families, Officers and members seem to know just what is expected of them and they do it. Mrs. Daisy Coberd, a sweet-souled woman, was the singer. Her beautiful renditions were helpful and winning in the meeting.

A soulful service was conducted by the minister some thirty minutes at the beginning of each service. A stranger found the very heartiest welcome. As we all know, the time allotted was not enough to get all results, but all in all it rounded out nicely. While there
we visited the College of Missions, met Mrs Atwater and talked over some things. We also looked in upon the Disciples’ Congress and heard them “keeping” the Campbell Institute. We decided after all we are all yet human and think in various directions. But evidently some of us think funny to some of the rest of us.

And now a word about our National Convention last September. One Brother Simmons writes that aside from one address he “don’t see anything accomplished.” Poor fellow I agree that that one address is one of the liveliest ones running, but our good Brother Simmons confesses his own stone blindness when he sees nothing else. Whoever recorded the real fervor, inspiration, joy and happiness of any meeting, Cold type could not carry Bro. Simmons the impression needed. His common mistake. I’d rather take the evidence of the forty delegates present than of the self-centered five hundred miles off. Guess wrong at that. If Brother Simmons will take it up I’ll tell him some things that happened there and his biggest mistake was in not attending it.

Yes, we had eleven additions in Indianapolis and one on way home.

Yours better off, C. H. Dickerson.

Christian Education

Southern Christian Institute

The annual Y. M. C. A. picnic held up on the Campus Saturday, April 27th, is spoken of as a pleasant affair.

Rosa V. Brown, C. W. B. M. National Field Secretary, visited upon the campus a few days recently.

Timothy B. Barnett, class of ’14, is a visitor upon the campus at the present time. For some time past he has been a machinist in an air-ship factory at Detroit, Michigan. Uncle Sam, however, decided that some one else could do this work and he should go into the training camp. His call will doubtless come in a few days. Comfort Kits are presented to the boys leaving for the various camps by the Y. W. and Y. M. C. A’s.

Toney Jones, son of M. H. Jones who lives on the school plantation, has received his call to the training camp, Toney will be missed on the farm here, where he had been a helper for some time past.

A company of twenty-two young people were in attendance at the banquet which was tendered the Senior Class Thursday night, May 2nd. The class this year is six in number. Five other members of the Alumni were also present.

Mississippi.

Work Among the Churches.

When last we wrote we were at Indiana. From there we went out to Holly Grove.

Preached at McKinney Chapel Wednesday night, April the 10th, and at Holly Grove on the 11th 12th inst. Good services at both places. Our trip to McKinney Chapel will mean much for the STATE CONVENTION, it being one of the churches that pulled off some years ago.

The 2nd Sunday was regular service day with the Holly Grove church. The interest of the service ran up to a high pitch. Had three services during the day. Preaching at 11:30 a.m. and 8:00 P. M., and at 4:30 P. M. the writer conducted a C. W. B. M. meeting.

Two months ago Miss Brown organized the work at Holly Grove, but as the work was new to the members they waited to get the Tidings and to have the pastor to conduct the meeting for them. The meeting was largely attended by the members and outsiders. We explained as best we could the C. W. B. M. and its object. Explained to this infant auxiliary how to make out their programs according to the suggested program in the Missionary. Tidings, and how to conduct their meeting.

As a result of this most interesting meeting, ten new members were added to the Christian Woman Board of Missions. The Auxiliary at Holly Grove was organized with eight members and now we have eighteen.

Before this article is out of the press we will be in the midst of our revival at Clarksville. We ask the prayers of the brotherhood for the success of this revival. Pray that the walls of prejudice may be broken down, that the word of God may break up strong hearts and that sinners may be converted.

The time for the Workers’ Conference and Commencement at Southern Christian Institute is drawing nigh. Brethren, the delegation to the Workers’ Conference this year ought to be larger than ever. The President, together with the other officials of the National Convention of the Negro Disciples of the Church of Christ, ought to be present. The white and colored disciplies must do the work of the kingdom. But brethren, the white and colored disciples can not work together in the spirit of Christ unless they come together in the Workers’ Conference and other gatherings of a national character and have an understanding.

“How can two walk together except they be agreed.” Amos.

There are missionary problems and church problems that will be discussed at the Workers’ Conference in a way that would hardly come up at any other gathering. Moreover, our own Negro boys and girls are there. These young men and women are preparing to go out into the world to do the work of the kingdom, and they need our help. What they want is information, and since we have had years of experience in the work we ought to be able to give the desired information.

Yours for a larger delegation at the Workers’ Conference,

B. C. Calvert.

Out On The Plains.

Our third district convention was held here in Topeka April 19-21. But owing to the rain and snow we had just a few in attendance. The weather was quite storming with a real touch of winter. I was reminded of the scripture which says; “For when they shall say peace and safety, then sudden destruction cometh upon them,” we were saying “Spring, Spring” then suddenly came winter upon us. We at once set up a wall, a very bitter wall and cried mightily unto the coal man to save us from the fangs of old winter. And straightway came the coal man to our rescue and delivered us. Elder Wm. Martin, Mrs. Anderson and Miss Cecil Neville came representatively Emporia. Elder B. C. Duke represented Maple Hill. Parsons sent a written report by Eld. Wm. Martin.

The purpose and practical plans of the Endeavor was very ably treated by Mr. J. D. Zimmerman (white) Mrs. Anderson of Emporia read a splendid paper on “The Bible school—its mission.”

Elder Wm. Martin brought us a great message on “The church and the Jubilee Rally.” The message was too big for a poorly attended district meeting. It being for a great big national meeting.

He also preached two splendid sermons on “The Power of Jesus”, and “Jesus, The Bread of Life”.

Mrs. W. J. Sharp conducted a very interesting missionary meeting at 3:00 p. m. Sunday.

We go to Kansas City this week to conduct the district meeting to be held there on the 26-27-28.

C. E. Craggett.
THE GOSPEL PLEA

Sunday School Lesson
May 12, 1918.
Lesson VI.

JESUS FACES THE CROSS.
—Mark 10:32-32.

GOLDEN TEXT—He humbled Himself, becoming obedient even unto death, yes, the death of the cross.—Phil. 2:8.

LESSON SETTING.

TIME—The last week in March, A. D. 30.

PLACE—Not far from the city of Jericho, whether east or west of the river Jordan.

THE SHADOW OF THE CROSS.

It must be a harrowing falling when one knows the exact hour and manner of his death. Today many people patronize the gypsy fortune-teller to know what the future holds for them. But they do not believe all that is said, especially as concerns their exit from this world of fragile happiness. Christ knew the hour and manner of His death and what it would mean to the world—a chance at redemption. Under the shadow of the cross He rehearsed to the disciples many things, things they can not conceive how and why such a powerful man should be willing to lay down his life for the backsliding Jews, Romans and other degraded peoples, who had given life to the dead, healed the sick and demoniac and stilled the restless elements.

Christ told of His death three times in talking to the disciples, found in Mark 8:31; 9:30-32; 10:32.

SELF-EXALTATION.

James and John, the sons of Zebedee, had thought oft of the glory Jesus spoke to them of and had secretly planned to ask for a special privilege of sharing in it. They weighed all but the greatest things. Yes, they were able to drink of His cup and be baptized of the same baptism: but the inward things of the kingdom were not for human beings to take of until they be transfigured in likeness of goodness and purity and perfection as Christ. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."  

HUMBLENESS AND SERVICE.

We may know somewhat of our fragility and helplessness when we compare our sufferings, humility and other attributes with those of Christ. He bore the crucifixion of death, that of prolonged torture. He was meek, obeying the will of the Father always. He was tried in like forms as we are and was yet without sin. Truly, He is our example, perfect and true.

We are impatient, not trusting faithfully in His power. We are untrue, forgetful of the true service found in laying all upon the altar of service.

TRUE GREATNESS

Comes in a simple way, that of seeking the good of all mankind. Seeking always to be our brother's keeper. Christ came not to be ministered unto, but to minister, and offer His life a ransom for many. He that would be great must do it through meekness, not by self-praise or lifting himself by his own bolts. Humbleness and self-sacrifice make life sweet and living a joy.  

E. L. T.

Tenness.

Dear Editor—Please allow space in your paper for me to say something about a great man for the cause of Christ here. When I took charge of the pastoral work of this church last October the church was neither cold nor hot. They seemed to have been scattered for some cause. I called them together and they gladly answered my call.

The C. W. B. M. was inactive. We reorganized it last November with about six members. Since that time they have grown to about nine. This little number observed the week of prayer before Easter. At the end of the prayer week the writer began a series of sermons the first day of April and continued about two weeks or more. Five made the good confession and were baptized. About seven were revived during this meeting, making a total of twelve added to the church. This church is able to do greater work for the Lord than ever before. This meeting gave it the best men and women of this city. I would like to say to Prof. J. B. Lehman, Brother P. H. Moss and Miss Ross V. Brown, don't be uneasy about Johnson City church for L. H. Tate is here.

We had a hard winter to undergo but we are planning to raise our apportionment and will meet you all at the station when the train comes along. We want you all to know that we are still on the job. I have a vision for mission work and will teach it wherever I go.

During last fall and winter death claimed three of our best members; namely, Brother Shepherd Johnson, Sister Mollie Smith and Sister Catherine Spurgeon, the wife of Bro. George Spurgeon, one of the oldest elders of this church.

Brother John Latture is in very bad health. Brother H. R. Ryanes did not sell ice cream during the winter season. He will open in a few days at his old reliable stand, Roman and Market.

Dr. Gordon Hankal will be ordained at Youngston, Ohio, for the ministry.

The church here surprised us last week. They gave my wife a suit, hat, shoes and the writer a pair of trousers. We highly appreciated this surprise. The first Sunday in April Elder W. P. Martin was with us and preached one of those old Jerusalem sermons.

Yours for a greater work,
L. H. Tate.

Juvenile Court Work.

Delivered at the Second Orotorial Contest of Girls' Social Service Club of Southern Christian Institute, December 29, 1917 by Miss Hattie Williams.

We are told not to leave our umbrellas outside the door of Harper's Dry Goods store on Poplar street because of little Johnnie who lives around the corner. We are told not to go down South Avenue after 7 o'clock in the evening because of a gang of little boys who are apt to hold us up. Some children inherit these things from their foreparents while others commit them because of poverty, their work in factories, crowded cities and bad prison systems. These children are not wicked but need direction. They are divided into three classes or groups: (1) Neglected and abandoned children under eight years, both male and female. (2) Imperilled children between eight and twelve years of age. (3) The adolescents between twelve and eighteen years of age. In the first case we have to deal with the child-saving agencies of the child. It is true that some of these children appear to be real monsters and will have to be isolated from ordinary children. Such children are those whose parents have filled their minds with images of lust and wickedness and sent them out to steal or act as beggars. The period of adolescence differs within certain limits with country, sex and condition and we find that the girls are much less criminal than the boys. For this reason the Juvenile court work was begun. This court has a modern system of dealing with delinquent children. It is presided over by a judge. We should be careful in choosing these judges. They should be chosen for their learning, kindness, fairness and experience, with children. In order to carry out the purposes of the court the judge has been given authority to appoint officers to assist him. These are Probation Officers. When children commit these crimes they are carried before the court and tried but they should not be tried in the same court where criminals are tried but in a separate room. They are sent to detention homes or made to pay fines. They cannot be arrested unless the officer has official war-
rants. They are tested before a grand jury at its regular session.

Those awaiting trial should not be put in prison unless the case is a very dangerous one. If the family life is suitable they may be kept at home and if not they are cared for and looked after by some Missionary Society. After they have gone out from the detention homes, the Probation Officers are given charge of them. They are supposed to visit their homes or schools to find out how he or she is progressing. This work is needed mostly in the large cities where there are so many little girls and boys who need protection and where there are so many temptations. No doubt when we think of such parents as those who have no better knowledge than to send their children out as rogues or beggars it fills our hearts with sorrow. If they could only realize that the responsibility is not on these children but on those who have had charge of these young lives and caused them to go astray. Too they ought to realize that they have a God who is holding them responsible for the crimes that their children commit. If all parents could realize these facts and that the greatest call today is for trained men and women I'm sure you as well as myself will agree that there will be no more need for Juvenile Court work.

BACK FROM THE CAMP.

The leaping flames went flashing up from the big backlog in the fireplace, lighting up the happy faces of Benny and Bobby as they flitted restlessly to and fro, lighting with tender radiance the strong old faces of grandfather and grandmother, with the anxious wrinkles all gone — for Uncle Rollo's "and they told us that heaven was pretty close to the trenches in France, that the boys believed that those who died bravely in sacrifice and service, were only passing to a better life. The Lord Jesus can make even a battle field the path to heaven.

The flames on the backlog flickered low, but still gave enough light to show the great tears glistening down grandmother's brave old face and Uncle Rollo's clear, clean features shining as with a light from heaven.

O O O

The Effects of Alcohol.

[As delivered at the Annual Contest of the Home Defenders' Success Club, December 19, 1917, by Mr. Burnett Jacobs. Second prize.]

Our studies have settled beyond reasonable doubt the proposition that the habit of drink and the saloon are fruitful causes of inefficiency, poverty, diseases and especially insanity, immorality and crime and are a very serious drain upon the economic resources of society. Every one knows that there is a warfare against the fly, mosquito, hookworm, rat, and the germ because science has shown them to be carriers of various causes of preventable diseases which if unchecked interferes with the efficiency and brings an enormous loss to the individual and the nation.

Alcoholic drinks, too, are a cause easily preventable diseases. The contribution by alcoholic to the sick list has led the individual insurance authorities to make careful inquires as to the habits and customs of their employees. The Life and Accident Insurance Society found that the heavy drinkers were sick three times as often as the general class, were unfit for work twice as often and the death rates were much higher than the total abstainer. The figures from death rates of Insurance companies covering an experience from eight to forty years each show that taking abstainers death-rate as 100 the drinkers section was below 69. The insurance statistics show us that the death total exacted by drink fall heaviest on the prime of life, in the years when a man is most needed by his growing family and is most valuable to the community in which he lives.

Not only does alcohol demoralize the growing population of efficient men physically but robs them of wealth and true happiness, and destroys the high and lofty ideals of the mind. The United States is made up of states. The states consist of counties. The counties are made up of individuals. If the high and lofty ideals of the individual are destroyed it means that the wealth of the country shall profit nothing. And modern medical science has proven that alcohol destroys the thinking faculty of the mind and thus leads to a thoughtless and reckless character.

An army of more than 30,000 insane persons in the United States whose insanity is due wholly or partly to drink. This means that at least one case of every five of insanity is chargeable with directly or indirectly to drink. Official statistics from six Massachusetts insane hospitals in 1906 attribute 20 per cent of the admissions to the effects of alcohol. It was held responsible for over 2 per cent of the patients in New York insane hospital 1910. One insane person costs a loss to the state nearly $100 a year. The total loss in money to the state of New York by alcoholic insanity is $2,400,000.

The report of the Boston Committee estimated that one eighth of the expense of the police department of Boston was necessitated by the cost of arresting and caring for cases of intoxication. This estimation applied to New York city would mean $1,050,000 are expended in the Sick Benefit Insurance Society for this purpose. The actual cost of maintenance of the magistrates courts is approximately $400,000. Twenty-three per cent of all the cases that come before these courts are arrests for intoxications; in other words it costs the city $97,000 annually to try the persons charged with intoxication. The annual cost of the department of correction is $1,000,000. The total of these items would be very large and is doubtful whether the license money would pay the bill. Then besides this graft, the waste resulting from the corruption of the saloon and politics must be taken into account.

But the most important phase of the subject is the destruction of the soul of man. Man was created in the image of God and has been permitted to think as He thought, His will may be fulfilled. But if man has become affected by the vice of strong drink he loses sight of the purpose of God and participates in those things that mean eternal damnation to his soul.

Follow Defenders and friends, let us at this moment, resolve within our hearts that we will use the talents and powers to sweep...
A Word about the Camp.

For three years I have been in school at the So. Christian Inst. Edward, Mississippi having in mind to make myself useful in every way. Today it seems to me and it may seem the same way to you, my aim has a concrete wall across it. That may be true my friends, but listen. We have a true and good God above; now stop and think a few minutes for yourself; His work must be done in Heaven and on earth.

I believe this war is a lesson for both white and black. God himself is in this war and camp too. I think we are blessed wonderfully. We have good places to live in and have Sunday school and church. We are blessed in every way especially in the right way. The whiskey men are not making any money off of the soldiers. Why? Because they are not allowed to sell them any.

Of course the camp is hot like the schools. In one way they may be alike. Some of the boys don't think about God. In fact there are only a few that seem to be true workers in His name. I certainly enjoy Dad Elliott's lectures. He is a true worker of the Y. M. C. A. I believe I would be right if I would say this is the place for those "don't care fellows". They will learn something that will be a great help in life.

We have Sunday school every Sunday at the "Y". Every day of my life these words are before me as a guide:

"Lord, God of Host be with us yet. Lest we forget, lest we forget."

I know it is easy enough to forget. Therefore it behooves every one to begin now in order not to be like the man behind time.

A wonderful lesson could be gotten from these words:

"Anything that is worth doing at all, it is worth doing well."

Yours with the colors.

Lee Samuel Lewis,
Camp Dodger, Iowa.
HELPFUL TO ALL

The Great Antithesis.

The definition of antithesis, as we learned it in rhetoric, is a figure of speech in which distinctly opposites are balanced against each other. The value of the figure is in the contrast that is made. It enables the mind to grasp the proportions of each by comparing it with the other. If you want to see how white a thing is, hold it up beside something real black; if you want to see how good a thing is, hold it up beside something real bad; if you want to see how beautiful a thing is, hold it up beside a very ugly thing.

The two elements of the greatest antithesis in the world is composed of two conceptions of the organization of society, neither of which can be defined with ease. They are set forth in Christ's perfect dictation.

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and give His life a ransom for many."

Translated into systems of human action we may call the first paganism and the second Christianity. But paganism is only the result of an effort to refine barbarism, and barbarism is only a little more intelligence put into savagery. The same underlying principles are in all of them. So intelligence put into savagery. The same underlying principles are in all of them. The result of an effort to refine barbarism, and barbarism is only a little more intelligence put into savagery. This he could have easily done by going to the fairy lore, a literature developed in the days of legendary pagan Germany when she referred to herself as the werewolf. Our cartoonists could do no greater service than to drop all dashhounds, mad bulls and dogs and use the werewolf henceforth.

We should make ourselves thoroughly familiar with the underlying principles of the contest. It is only by so doing that...
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All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MAY 18, 1918.

Personal and Editorials.
—To the Correspondent of the GOSPEL PLEA.

We urge upon you to please be prompt each week in sending in your articles. If they arrive later than Tuesday of each week they are either left out or cause us to get behind in stopping to get them ready for publication. All articles should reach the office of the Editor one week before they are to be published. Where it is at all possible, they should be typewritten. When otherwise please write plain, that we may avoid mistakes. —EDITO

THE GREAT ANTITHESIS.

(Continued from Page 1.)

we can see this thing thru to the end when there may be such a triumph as President Wilson and the foremost thinkers of our day hold up before us. The great imperialistic idea with frightfulness as the weapon was a conspicuous thing; way back as history goes. We may trace its journey from Asher-bona-pal thru Nebuchadnezzar, Cyrus, Alexander, Caesar, Charlemagne, Napoleon to William II. It was the nature of this ideal that Jesus came to overthrow that sent him to the wilderness forty days, that sent him to the mountain to pray all night, that sent him to Gethsemane to sweat drops of blood, that sent him to the cross to give his life. He knew the contest would not be an easy task. He warned his disciples that old heathen instincts are demons that can easily come back, and when they do come back they bring seven other demons with them that are worse than the first. We should not blame the Kaiser for bearing the perfect fruit of the tree that he and his nation planted. When they said Christianity is no system of ethics for them they flouted the only ideal that can enable men to grow good. The tree of paganism is a thorn tree from which we may not gather grapes. Evil and horrible as it has been, was the fruit borne by German "Kultur," we should thank God that we know not yet how far this conflict is to go. The Catholic hierarchy in Rome and Dublin has shown a tendency to sympathize with "Kultur," and it will not be strange if this sympathy becomes active. For Catholicism has never yet learned to use love as its weapon of offense, except where it was clearly politic to do so. God will presently show us what we must endure for the cause of establishing the ideal relations between nations that President Wilson has so vividly held up before us.

Working with the Churches.

Since the Spring weather has opened up work with the Churches increases rapidly. Many urgent calls for revival meetings are coming in. The severe winter and the horribleness of the world-wide war have caused some of the people to be real anxious for the Gospel. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

The Clarksdale Christians showed that they were hungering and thirsting for the Gospel as it is in Christ, for they supported a two week's meeting with their presence and money. A good way to test the religion of men is to go into their pockets. Give me a man who has a religion to pay as well as pray. Prayers are mighty good if you back them up with money. Cornelius' prayers were heard because his alms went up with these prayers.

Each night of the meeting members prayed to the Heavenly Father to give us some souls for our hire. Undoubtedly those prayer were heard, for five souls were added to the first Christian Church of Clarksdale. One was reclaimed, and four were buried with their Lord in baptism. Two of those who were baptized came from the Methodist Church. Mrs. Mamie Vaughns, wife of brother Frank Vaughns and Mrs. Augusta Brady, wife of brother Alex Brady, were the ones from Methodism. Both of them are real good women and will mean much to the Clarksdale Church.

Did some mighty good work at Shaw the fourth Sunday of April. Ordained three deacons, took two confessions and proclaimed one. Those ordained to serve the Church as deacons were: Brother James Williams, Bro. Tommie Sails and Bro. Calvin Belden. May the Lord bless these men and may they be inspired to do more for the Master's cause. Elder G. T. Nellum preached.

Elder J. H. Gilliss filled the pulpit at the Indianola Church. He reports a great service, I am informed that one came over from the Baptists to be known as a Christian only. This was the first Sunday of Mar. I, the pastor of the Indianola Church, filled the pulpit at Clarksdale the 1st and Sunday and carried out the baptismal service.

Brother J. M. Baker from Shaw was with us at Clarksdale the first Saturday and Sunday to carry out the quarterly meeting of Sunday School, Brother Baker is District Worker of the Bible School. He preached a sermon on Sunday.

The time is fast approaching for the Rally that is to be held at St. Luke Church at Pattison. Let every church in the state send in a collection to Elder K. R. Brown for this rally. Let the pastors in Jefferson and Claiborne counties urge the members to turn out on the fourth Sunday in May, and let the pastors do likewise.

Pastor and District Evangelist.
B. C. Calvert.

Department of Labor.

My Dear and Reverend Sir:
The Food Administration is bringing to your attention the vital importance of increased production and conservation of food during 1918. In order that the production of food may be increased it is necessary that the farmers be supplied with additional labor, so that they may not be hampered in the planting and harvesting of their crops.

The Department of Labor, in order to furnish them a supply of labor ordinarily not available, has organized the United States Boys' Working Reserve for the purpose of mobilizing for agricultural service the strong and adaptable young men of the Nation between the ages of 16 and 21, especially the high-school boys. The organization is already operating in 46 States with a Federal State Director in active charge in each State. We need your cooperation in this nation-wide enrollment to meet the national crisis.

You can materially assist us, first by bringing to the attention of your church mem-
FOOD ADMINISTRATION

To the Churches of all Denominations and Synagogues of the United States:

The whole great problem of winning the war rests largely on the loyalty and sacrifice of the American people in the matter of food. It is not only a Government responsibility, but also the responsibility of each individual. Every pound of food saved by each American citizen is a pound given to the support of our Army and the Allies. Every pound wasted or eaten unnecessarily is a pound withheld from them. It is a direct personal obligation on the part of us to someone in Europe whom we are bound to help.

Appreciating fully the inspirational power of the churches in the United States, we feel that it is important that closer relations between the churches and the Food Administration be established, and to that end there is enclosed herewith a bulletin entitled “Suggestion for enlisting the Active Support of Religious Organizations in Food Production and Conservation.”

May we ask that your Church assist in this plan and bring home to your membership that individual feeling of responsibility which is so necessary for success?

Faithfully yours,

Herbert Hoover.

SANDWICHES! SANWICHES!!

One of the newspaper comments on the recent death of the late Earl of Sandwich was that he was fourth in the line of descent from that nobleman, who while playing a game of cards at his club one day, called to a waiter to bring him a slice of meat between two pieces of bread. Such is fame. The clever originator of a most convenient article of food is forgotten, though he gave it his name, while the article is met with in great numbers every day.

“Ham and chicken sandwiches! Tongue sandwiches, lady!” calls the man with the basket as the train makes a five-minute stop. Under glass covers in the station restaurant more sandwiches are neatly piled, while numerous cousins of theirs repose in boxes brought from home in the bags of travelers.

What would school lunches be without sandwiches? And as for picnics—one’s imagination fails at the awful thought of an un-sandwiched one!

For afternoon teas and parties the sandwiches must be of high degree. Very thin and dainty, filled with all sorts of good things from crisp lettuce to a paste of cream cheese and pimentos, or perhaps a bit of jam.

The Hawaiian Islands used to be Sandwich Islands, then Sandwich was given his name, and the “sandwich man,” poor thing, how his world must be dull his life must be between two boards, the filling as it were, comes. And as for picnics—one’s imagination fails at the awful thought of an un-sandwiched one!

Oh then, the judgement throne! Oh then, the last hope gone! Then all the woes that dwell in an eternal HELL!!!

GOD IS COUNTING ON YOU.

He is counting on you!
On a love that will share
In His burden of prayer
For the souls He has bought
With His life’s blood, and sought
Through His suffering and pain
To win home yet again
He is counting on you
If you fail Him, what then?

He is counting on YOU.
Oh, the glory and grace
To look Christ in the face
And not be ashamed!
For you gave what He claimed:
And laid down your all
For His sake, at His call,
He is counting on YOU.
And you failed not, what then?
Benediction of Societies.
God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations Through Jesus Christ our Lord. Amen

Mississippi.
Mound Bayou.

Dear Editor,—

Please allow me space to speak a few words. The winter has gone with its cold, snowy days. Springtime is here and we can hear the birds sing again. Hark the song of the birds! We are thankful for the sunny days we now enjoy.

We are looking forward to the District meeting which will be held with the South Christian church, May 18th and 19th. I hope it will be a grand meeting. The way I see it, we are going to have two or three sermons. Please have a plenty of Gospel because it is very much needed. Preachers, get busy and win souls for Christ. Do your duty. Preach the Gospel every time you get in a pulpit. I want the Christian preachers to drop a few bombs in every church they preach in and kill sin. Aren’t you glad you’re a bomb-dropper for the Lord? We would like to have a few bombs dropped in the District meeting. Preachers, be up and doing, working for the Master. Remember this poem.

"Heights by great men reached and kept, Were not attained by sudden flight. But they, while their companions slept, Were toiling upward in the night."

May God help us to grow strong in the faith.

Your sister in Christ,
Selphora A. Lampkins.

Eulogy of Sister Julia Flowers
By Elder J. W. Murray.

When the news of the death of Sister Julia Flowers was made known to me I could not refrain from a serious meditation. Bygone years and events dwelled upon me, I lived over in memory the many motherly advices that I’ve received from the untutored minds of Sister Flowers whose home was the stopping place of many of our ministers. The writer got acquainted with her in the sixties. She was at that time a member of the Flower Hill Christian Church, Elder O. Dorsey pastor. She was a model woman, she was not like some, a saint abroad and a sinner at home but she was the same at home as she abroad.

It is possible that heaven has gained its jewel and satan lost his object. Sister Flowers, we will miss your godly conversations and advices. As a mother to her children she played her part in words and precepts. She will be missed in the home and church. She was ever ready to do what she could for the cause of Christ.

Sister Flowers was a mother in Israel and a soldier having on the whole armour of faith charging on the strongholds of sin and darkness Sister Flowers now sleeps, out of which no human science can awaken her. But if when time is ended and all authority is submitted into the hands of the supreme being of the universe, and Jesus with an angel voice will call and Mother Flowers will answer. Mother Flowers, you are gone we are coming through great tribulation. It is our loss, but heaven’s gain. Her life was worthy of imitation. Although it is hard to live above criticisms in this life at our best. My sympathies goes with the bereaved family in their dark hour of grief and sorrow. Rest in peace, Mother Flowers, you are free from aches and pain. No more troubles nor weary hours so rest in Jesus’ name. God bless those she left behind. For such women we are proud. May we love with a heavenly mind and meet her.

Elder J. W. Murray.

Texas.
Bay City.

Dear Editor,—

Please allow space in one of your valuable columns for me to mention something good that Bro. P. H. Moss has done while in our midst at Bethlehem church that I am pastoring. On the fourth Lord’s day of April I gave him the whole day and night and turned over the congregation to him. He held them spell bound for two hours and then no one seemed to be weary. He could have instructed them two hours longer. After he had finished his instructions to the Bible School he organized a Bible Class of thirteen. He made things so clear that every child could understand the work of the Bible School.

Sunday night Brother Moss again, with that determinate mind and the truth of our Lord and Master, kept every body awake. The Plea calls him a field worker. Yes, and I say if you follow Moss, he will keep all the Christians busy in God’s Vineyard. Oh, if you could have seen him Monday evening, when he could not make it to Vine Grove church! He left Monday about nine o’clock. Behold, here he comes back to Bethlehem church, the lightning painting the heavens, the rain descending. I inquired the matter. He said, “Oh, Brother Norris, we had a blow out and he road was so slippery, we could not make it. I hate to be disappointed.” “You seem not to be used to such rainy weather as this,” I replied, “all such hardships are for a missionary.” His face glowed with cheer. Come again, Brother Moss, when you can, we will make it pleasant for you.

Yours for His cause,
C. H. Norris.

Cedar Lake.

Dear Editor,—

Please allow space in your helpful paper for me to say a few words respecting the field worker, P. H. Moss who arrived here on April 27th. On the 28th he gave us his services the greater part of the day, and made an interesting day’s session. Bro. Moss imparted words to us that will remain with us until he returns. After the day’s session we had a special session for one hour in the interest of the cradle roll department which began at 8 o’clock p.m. This work had been very largely outlined by Bro. H. G. Smith but Bro. Moss called their attention to some few things a little different. So I am praying that the Lord will send more such workers as Bro. Moss into His vineyard that there may be greater services rendered for the extension of His kingdom.

Cedar Lake is being revived. Our pastor, Bro. C. H. Norris, is wide awake to duty and is taking higher grounds against sinful flesh and the devil.

We also have other younger preachers with us who are studying to prove themselves workers unto God rightly dividing the word of truth. These are known as Brother W. M. R. Brown, and Brother H. W. Woodard Jr. These brothers we hope will stand some day as a Moses to the people of God. The harvest truly is great but laborers are few. Most of our laboring brothers wish to preach to a large crowd or visit a large crowd. I wish to say, had Philip not gone to the road where the eunuch was driving, he would not have had the chance to explain to him the meaning of the passage of scripture he was reading. So you must obey Christ’s command. Go and make disciples of all men. You must make your own crowd. Brighten the place where you are, and not desire the brightness of others.

J. B. Straton.

A Little Better.

It must be the best sense and it mus; pay biggest for people to be good rather
than bad for there are now and always have been more good people in the world than bad ones. And this in the face of the fact that the good are all the time doing things that are bad. Sometimes I think that the best people in the world are those that get discouraged easiest, that get downright desperately "blue": the oftener. There is a reason for it in human nature. I think it shows that people care.

So if you are one of the many that get very easily disheartened, don’t you mind much. It will pass away. It always does. I think I have found a little philosophy that will help you, next time do “a little better.” And all the time keep trying to do things just a little better. False regret kills more people than a national plague. Fear and regret is what the devil hands out to his guests for breakfast every day in the year. I don’t care what you have done, I have no interest in your toe-stub tears. I have a little message for you today. Here it is. Don’t look back. Keep doing your work, living your life just a little better each day.

But don’t thank me. I got this gem from somebody else, somewhere.

—Carey Hunter.

### Christian Education

**Southern Christian Institute**

Peter Dunson spent Sunday at Jackson, caring for his countryman, James I. Rundles, who has been quite sick of late. He is reported better.

At the Sunday morning services at the Chapel Prof., D. R. Bebout gave an account of the work of the Men and Million team at the conference held recently at Atlanta, Georgia.

A conjoint meeting of the young people’s societies was held at the Y. W. C. A. room Sunday afternoon. Mrs Sniff gave them a talk on “The Standard of Courtesy.”

President Lehman started Saturday afternoon for Jarvis Christian Institute, at Hawkins, Texas where he is attending commencement.

Word comes to us that Mr. Wyman Ritter is in training at Camp Lee, Petersburg, Virginia. He likes camp life fine. Mr. Ritter had the pleasant privilege of stopping by his home, Sycamore, South Carolina.

Mr. Isom Hicks and Mr. Fred Perkins are in training at Camp Pike, Little Rock, Arkansas. They seem to be enjoying camp life. Mr. Hicks is a member of the senior college class of 1918, at the Southern Christian Institute. He received his call about twelve days before the class exercises will take place.

The closing exercises of the present session of school will begin on Saturday night with the exhibition given by the community school and end with the graduating exercises on the afternoon of Thursday, May 16th, May 9th.

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From the Banks of the Old Kentucky

While from home in Indianapolis with Bro. Herod, the officers of our church here and the superintendent of the Sunday school kept the work going. This, every set of officers could and should do in absence of minister.

Began meetings here at home with home forces Sunday April 28th. One added so far. Will not run long but this is a time reconstruction. Our ranks were thinned out by army calls. Were closing up some breeches (gaps) now. Spring with her new dress on is pushing life into nature and spirit as well. State Board will meet at Lexington, May 3. The Boys are "churning up" for convention at Millersburg in July. Program will be made Friday.

The call of National committee to meet in Nashville, Tennessee April 29th, came too late. I can never leave my work upon 20 minutes notice. Some 2 weeks notice should have been given. Just a week before the call I had talked with Mrs. Atwater about it and Prof. Lehman had just written me suggesting June as the time. Then all at once came the buzz, "Come at once!" Sorry but I couldn’t make it. I hope something for the best was accomplished.

My wife is just back from the state teachers association at Louisville where 204 colored teachers and 4 times that many white teachers were in session. While there she visited Camp Taylor and saw the Nicholasville boys in uniform. They’re well and happy hoping to get a 48 hour furlough home to see friends once more ere they go hence.

—C. H. Dickerson.

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### TEXAS

**Hawkins**

Dear Editor of the Gospel Plea:—It is again I come with a short message to the readers of the Plea.

We left Hawkins, April 27th, for Pittsburg to look after a church lot where we hope to establish a mission this year. After seeing all and making everything favorable we left for Avinger to organize a church and Sunday School. We were met by Brother B. P. Parker and after a drive of five miles through the country reached his home where we found Sister Parker busy making ready for their guest. After a good supper and night’s rest we were ready to do the Lord’s work. Service was opened by Elder G. W. Rodgers, from the Banks. We then had a talk with Mr. Friday, one of Elder Rogers’ old friends.

Eight o’clock found us again where prayer is wont to be made. The writer was elected chairman and proceeded with our organization: For elder, B. P. Parker, for deacon, A. D. Parker, for secretary, S. J. Parker, for treasurer, Sister Hannah Parker, for the Sunday School Superintendent, A. D. Parker, Secretary, S. J. Parker, Treasurer, Sister Hannah Parker, Teacher for the adults, A. D. Parker, Teacher for the primary, Miss Erma Parker. After the organization we were favored with a noble sermon by Elder G. W. Rodgers. They gave us a collection of $3.00 and bade us God speed, extending to us a standing invitation.

There is no Church of Christ near Avinger. Our sermons were the first some of them had ever heard from a Christian preacher. They seem to have enjoyed the service well. Pitts-
Sunday School Lesson
May 19, 1918,
Lesson VII.

JESUS EXERCISING KINGLY AUTHORITY.
Mark 11:1-33.

Golden text—All authority hath been given unto Me in heaven and on earth.
Matt. 28:18.

Time—Sunday evening, April 2, 30 A. D.
Place—Bethphage, a village on the eastern slope of Mt Olives not far from Bethany, Bethany, a village on the eastern slope of the Mount of Olives, the home of Mary, Martha and Lazarus.

The Mount of Olives, situated east of Jerusalem.

By what authority.—Vs. 28.

Now, near the close of His public ministry, our Lord is spending these last days in Jerusalem, but passing the nights at Bethany.

Whenever a great piece of work is undertaken there are those who stand by seemingly to criticise, to mock and hinder. Christ found many such in the well-read and learned men of Jerusalem, Pharisees and chief priests.

One thing that helps us to believe in Him today is to see the answer with which He silenced these enemies.

He tells them that unless they (wise folks) answer the question of John's baptism He will not answer their question as to His authority for doing the things attributed to Him. Too late, they do not realize that all authority is given to Him in heaven (the spiritual world) and on earth (the secular affairs of man). Therefore they pronounce their own doom. Blinded by false beliefs, hypocrisy, double dealing and low dealing they cannot conceive of the pure truths of Christ's throne and message and purpose. He would have gathered them to Him as the mother hen gathers her brood, but they would not. So depart from me, ye workers of Iniquity into the everlasting punishment prepared for the devil and his angels. The lost sheep of the house of Israel must remain lost, henceforth I turn unto the Gentiles, DARKNESS.

So wrapped up do we become in sin and pleasure that our soul's window is darkened to the true issues of life. Christ was the fulfillment of prophecies uttered several centuries before. But sin kept Israel from seeing its chance. Sin keeps us from acknowledging His authority in our lives. Each that, action and word would be as many were forever lost in His But other wise the light does not shine for us as in individuals, a people and a tongue, kindred, or nation, it is chaos adumbrate.

The Triumphant Entry.

When Christ rode into Jerusalem the Galilean pilgrims and some other faithful ones that He was coming to claim the throne of David. But this human trait failed. He would have them to know that temporal kingdoms were for men to rage over, but His was to be the entering of a new kingdom. The spiritual life was to be quickened, lending zest and new life to the physical. He asks a triumphant entry into each individual life.

E. L. T.

With the Boys in Khaki.

Wm. D. Ryan, Youngstown, Ohio.

Under the auspices of the War Emergency Committee of the American Christian Missionary Society I spent the month of February at camp McClellan, Anniston, Ala. I shall always regard it as one of the richest experiences of my life.

Anniston is a rapidly growing town of 20,000 people in Eastern Alabama half way between Birmingham and Atlanta. The camp consists of a tract of 15,000 acres six miles east of the town. Auto 'buses between town and camp do a ton of business. The camp itself, and they are doing enough at present to carry forward continuous leisure hours. The spirit is to be a big brothel.

The Y. M. C. A. kindly furnished me a room in one of their buildings; thus I was enabled to spend much of my time in the camp. I helped the Y. M. C. A. by speaking at their meetings and helping them in doing a momentous work, but I am convinced that the most distinctive and worthwhile task confronting our War Emergency Committee is to send men to find our Disciples boys to visit them at their tents, to connect them with the local church and to be a big brother to them in the name of the church. In addition to this, considerable money should be spent in providing welfare privileges for the soldier during his playtime in the adjacent town. To do these things would seem to be the peculiar demand of the hour, and it would be downright disloyalty to our God and our country for us to fail to provide for our own who are following the colors.

Your offerings are need to continue this good work. Remit to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

"And in the quiet of the night,
When all was dark and still,
A sweet voice whispered low and soft,
"Thy soul with peace I'll fill"
THE GOSPEL PLEA

The Immediate and Urgent Duty as to WHEAT.

— TO THE CLERGY —

In view of the critical nature of the food situation in which our armies and the armies and peoples of the Allies are placed you are urged to read to your people the following statement made by the United States Food Administration. Can you also incorporate this, or an outline of it, in your church calendar? It contains the policy which must be followed by our people if we are to supply the necessary foodstuffs abroad and also meet our own necessities. Your aid in this hour will be greatly appreciated. Our people are only asked to do what is a military necessity and they will undoubtedly respond willingly, as they have done in the past.

U. S. FOOD ADMINISTRATOR.

— WASHINGTON —

If we are to furnish the Allies with the necessary proportion of wheat to maintain their war bread from now to the next harvest—and this is a military necessity—we must reduce our monthly consumption to 21,000,000 bushels a month as against our normal consumption of 42,000,000 bushels, or 50 per cent of our normal consumption. Reserving a margin for distribution to the Army and for special cases leaves for general consumption approximately 1 1/2 pounds of wheat products weekly per person. Many of our consumers are dependent on bakers' bread. Such bread must be durable, and therefore requires a larger proportion of wheat products than that used in the households. Our Army and Navy require a full allowance. The well-to-do in our population can make greater sacrifice in the consumption of wheat products than can the poor. In addition, our population in the agricultural districts, where the other cereals are abundant, are more skilled in the preparation of bread from these other cereals than the crowded city and industrial populations.

With improved transportation condition we now have available a surplus of potatoes. We also have, in the spring months, a surplus of milk, and ample corn and oats for human consumption. The drain on rye and barley as substitutes has already greatly exhausted the supply of these grains.

To effect the needed saving of wheat we are wholly dependent upon the voluntary assistance of the American people, and we ask that the following rules shall be observed:

1. Householders to use not to exceed a total of 1 1/2 pounds per week of wheat products. This means not more than 1 1/2 pounds of Victory bread containing the required percentage of substitutes and one-half pound of flour, macaroni, checkers, pastry, pies, cakes, wheat breakfast cereals, all combined.

2. Public eating places and clubs to observe two wheatless days per week—Monday and Wednesday, as at present. In addition thereto not to serve any one guest at any one meal an aggregate of bread stuffs, macaroni, crackers, pastry, pies, cakes, wheat breakfast cereals containing a total of more than 3 ounces of wheat flour. No wheat products to be served unless specially ordered. Public eating establishments not to buy more than 6 pounds of wheat products for each ninety meals served, thus conforming with the limitations requested of the householders.

3. Retailers to sell not more than one-eighth of a barrel of flour to any town customer at any one time and not more than one-quarter of a barrel to any country customer at any one time, and in no case to sell wheat products without the sale of an equal weight of other cereals.

4. We ask the bakers and grocers to reduce the volume of Victory bread sold by delivery of the three-quarter pound loaf where 1 pound was sold before and corresponding proportions in other weights. We also ask bakers not to increase the amount of their wheat flour purchases beyond 70 per cent of the average monthly amount purchased in the four months prior to March 1.

5. Manufacturers using wheat products for non-food purposes should cease such use entirely.

6. There is no limit upon the use of other cereals, flours and meals, corn, barley, buckwheat, potato flours, etc.

Many thousand families throughout the land are now using no wheat products whatever, except a very small amount for cooking purposes, and are doing so in perfect health and satisfaction. There is no reason why the American people who are able to cook in their household cannot subsist perfectly well with the use of less wheat products than 1 1/2 pounds a week, and we specially ask the well-to-do households in the country to follow this additional program in order that we may provide the necessary marginal supplies for those parts of the community less able to adapt themselves to so large a proportion of substitutes.

In order that we shall be able to make the wheat exports that are absolutely demanded of us to maintain the civil populations and soldiers of our allies and our own Army we propose to supplement the voluntary cooperation of the public by a further limitation of distribution, and we shall place at once restrictions on distribution, which will be adjusted from time to time to secure as nearly equitable distribution as possible. With the arrival of
harvest we should be able to relax such restrictions; until then we ask for the necessary patience, sacrifice, and cooperation of the distributing trades.

**U. S. Food Administration.**

Suggestions for
Enlisting the Active Support
of
Religious Organizations
in
Food Production and Conservation.

The daily developments in the food situation abroad and at home, demanding as they do a large flexibility of program, call for the presentation to producers, dealers and consumers, of constant changes in the food regulations. This fact and the imperative need for greater production and conservation efforts, emphasize the necessity for closer cooperation between the religious organizations and the United States Food Administration.

The work that has already been done by the churches and synagogues is deeply appreciated, and the great effectiveness of this means of reaching the people is the justification for a further communication.

Where this bulletin is received by those that have already adopted the suggestions herein contained, and are closely cooperating with the Food Administrators, no change in present methods is requested. Where this cooperation has not been fully developed, however, it is hoped that this communication will lead to such development and that its recommendations will be carried out.

**Food Administration Organization:**

Every State, Territory and Dependency of the United States now has a Federal Food Administrator, appointed by the President. A majority of the states are being organized upon a geographical basis, with an Administrator for every county or other local subdivision.

Where this form of organization is not adopted, there usually exists a local branch of the State Council of Defense, having a committee on food, or a local food committee appointed and acting under the State Administrator. In case of doubt as to the proper agency with which to cooperate, reference should be made to the Federal Food Administrator for the state.

The duties of these representatives of the Food Administration are, broadly speaking, to stimulate food production and to regulate and conserve food supplies. In the matter of production and conservation the maximum amount of intelligent publicity and cooperation is necessary. It is obvious that this may be greatly aided by the religious organizations throughout the country. Attention is particularly called to these Federal Food Organizations in each state, and it is hoped that all churches and synagogues will coordinate their activities therewith.

**GENERAL PLAN:**

All Federal Food Administrators (state and local) have been requested to enlist the support of all churches and synagogues located within their respective jurisdictions. The Administrator has been requested to cooperate with the state leader of each denomination in organizing within the state. Each church and synagogue, which has not yet done so, is urged to designate a food committee of one or more, to keep in close touch with the Food Administrator on the constantly developing aspects of the situation. The committee in each church and synagogue will act as a bureau of information for the members of its organization and as a stimulus to increase activities along the conservation lines here-in-after suggested, or along any other lines that local conditions may justify.

**TUESDAY**

**ONE MILL WHEATLESS**

USE NO WHEAT. CROPPERS NEED FOOD CONTAINING WHEAT

**Activities Suggested:**

1. Eliminating unnecessary collateral from all social functions.

2. At banquets or on occasions where the serving of food is necessary, presenting conservative menus, having few courses, using local foods, and substituting other foods for those which we wish to save for export.

3. At meetings of church societies and gatherings of that nature, giving some time to the consideration of food problems, as, for example:
   a. To teach conservation as a matter of self-sacrifice and to impress upon the public the duty of feeding our soldiers and our associates in the war.
   b. To announce and explain the constantly developing program of the Food Administration.
   c. To discuss substitutions, desirable recipes, methods of canning and drying, and the relative nutritive values of various foods.
   d. To demonstrate cooking in the use of war kitchens.
   e. To give instruction as to the most practical products to raise in home war gardens; to stimulate the raising of domestic animals, poultry, etc.
   f. To encourage consumption of local products to relieve the transportation problem. The development of home gardens and the local consumption propaganda during 1917 saved the country from great suffering.

**THURSDAY**

**ONE MILL WHEATLESS**

USE NO WHEAT. CROPPERS NEED FOOD CONTAINING WHEAT

4. Delivering frequent educational and inspirational messages from the pulpit and in the Sunday Schools.

5. Checking the membership to ascertain if all families are enrolled as members of the Food Administration.

6. Urging patronage of retail dealers and public eating places, which observe the Food Administration regulations.

7. Urging greater protection.

We confidently rely upon the churches and synagogues as leaders, in their communities, to assist our efforts in this vital emergency work.

U. S. Food Administration.
HELPFUL
To All

We have again Regained Ourselves.

During the past twenty years the race relations problem has made a political football by which various candidates sought to kick themselves to their goal. During those days many very ugly things were said, some of which bordered well upon the blasphemous, which made the more thoughtful tremble for results; for no nation can go on long in blasphemous thought and conduct without suffering divina retribution. Had the campaigns of those years gone on indefinitely, our beloved state would as surely have been handed to the despiser as divine retribution came to Israel when it forgot the divine commandments. The late Captain Ratliff, one of the great Christian men of our state, dared not say the attack on the Negro, who dared not say a word in defense, was like assaulting children and divine retribution will assuredly come to him who perpetrates it.

The German philosophers taught their people that they must gain power by intrigue and the rulers tried to carry this out implicitly. They sent spies here to see how the rulers tried to carry this out in the South, many of them at a sacrifice, for the purpose of training Negro boys and girls for true leadership. And then, too, these politicians did not know the heart of the good white people. When these campaigns swept through our land like a cyclone, we feared they might lash prejudices to a fury heat and mobs might seek to break up the work. But we were mistaken. They startled our good people out of their complacency and we have a hundred friends now to where we had one then. So by the time the German conspirators thought they had our goodness and badness worked to such a posture where it would be opportune to spring their evil scheme, the real spirit of the South was ready to come to the surface, and to and behold, the black and white went to work in earnest to do its part to bring a new birth of liberty to the world. There has not been a case when the Negro select man did not respond promptly when called, except in a few cases, where a German spy or a Pro-German was behind it. And not only have the Negro select men responded to the call but the Negroes have bought thrift stamps, saving stamps and bonds, and have subscribed to the Red Cross and the Y. M. C. A. funds, and best of all, they are faithfully following the food administration rules and the Negro farmers are doing their best to raise more food stuff. And the race relations are improving by leaps and bounds. In every city, town and hamlet Negroes and whites are meeting together in patriotic meetings. In many places the white mayor and the white band headed the procession that escorted Negro select men away to camp. White missionary organizations are studying how they may help the Negro people to a better life.

These white women will take advantage of the new abatement act that can confiscate property used for immoral purposes. The white woman has a right to demand that her pure daughter shall have a husband who has not wasted his young manhood ere she can have his association. The day of concealment of these vital things is past. The white woman will no longer be content to be complacently satisfied with "Nigger leavens." And these white missionary women are beginning to see that they, too, must seek to save the Negro girl from a life of destruction. This must be done by giving her a protected environment and a chance for improvement.

Verily the evil German conspiracy will in the providence of God drive us to a new world in our race relations. Truly the scripture is again verified. "For all things work together for good to them that love God, to them that love his appearing."

There's a happy time coming,
When the boys come home.
There's a glorious day coming,
When the boys come home.
We will end the dreadful story
Of this treason dark and gory
In a sunburst of glory,
When the boys come home.
The thinned ranks will be prouder
When the boys come home,
And their cheers will ring the loudest,
When the boys come home.
The full ranks will be scattered,
And the bright arms will be battered,
And the battle-standards tattered,
When the boys come home.
These bayonets may be rusty,
When the boys come home,
And their uniforms dusty,
When the boys come home.
But all shall see the traces,
Of battle's royal grace,
In the brown and bearded faces,
When the boys come home.
Our love shall go to meet them,
When the boys come home,
to bless them and greet them,
When the boys come home,
And the fame of them endear,
Time and change shall not disperse,
From the Nation's heart forever,
When the boys come home.
THE GOSPEL PLEA

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

SATURDAY, MAY 25, 1918.

Personals and Editorials.

Lum, Alabama.

The Schools and the Negroes Part in Mobilization for Democracy.

Dear friends, it may be that I will not bring out all you would like to have brought out, but if I will have brought out enough to set you to thinking and in thinking, help you to increase your energy and vigor toward the work that is being done and what is to be done, I feel that I will have accomplished a great deal.

The schools and the Negroes part in Mobilization for Democracy. By schools, we mean those that are being used in training the Negroes to be men and women in the truest sense, those that are training the Negroes to be helpful leaders of their race and good American citizens. It is useless for me to define Negro as we all know him and are well acquainted with him. By Mobilization we mean to be ready for the call or task, or get ready for the call or task, or war; but rather for Democracy, which is a government in which supreme power is directly exercised by the people, for the people. Since we are a people, this calls comes to us as much as it does to any one else. Although we may not be recognized in the political and other things we might mention, but that does not prevent us from being a people.

Can you imagined the condition of America in this great war had it come seventy five years ago? We think that this is our greatest crisis, which it is, but it is small to what it would have been seventy five years ago, when we were wearing the yoke of slavery. And can you imagined what it would have been, had it been connected to our civil war?

It is well said by the poet, "God moves in a mysterious way, His wonders to perform". God saw that this great old America could not be democratic in the truest sense with one race as slaves, so He removed it, and the removing of slavery was only a preparation for this great war that we too might take a hand in fighting for the safety of Democracy.

Suppose the states that ascended from the Union had been successful. What would the results have been at this present time? It would be very deplorable. They would have had the Union as their enemies and to fight in this great war they would not have had the men, and they would not dare arm the slaves. We can not say just what steps they would have taken nor who they would have been allied to. It may have been that the Central Powers would have crushed them by this time as they have crushed the others weaker nations, but none of those things are so, and moreover, we have North and South hand in hand in this great war that Democracy may be safe, and we have a hand in it.

When the Civil war was closed God saw that it was necessary that the Negro should take a part in this great war that is now going on; so He had men to train them. Schools were opened for them under the leadership of noble men. We feel that Gen. Armstrong was one of these men that God used. He established the Hampton Institute and from it our own B. T. Washington prepared to teach the race for Mobilization for Democracy and his teaching has gone out over America, other countries and isles of the sea. Hiram, Eureka and other schools opened their doors to the Negroes for the same purpose. There is Atlanta University, and many others. Too our S. C. I. that is engaged in the work. All of them have the credit of having men prepared that when the call came they were ready, not to be soldiers only, but officers that they too may plan to win this war for the safety of Democracy. It was an easy task to draw on them for officers because they have been trained and it requires less training for officers now than it did to train the color-ed troops in the civil war.

The Negro has stood ready for the call to mobilize for the country in which he lives to fight for her safety, although he has not been dealt with fairly in every line and there have been many things that have been against him, yet when the call comes he readily forgives the past and goes in with his whole strength, and more so now since he has been trained in these schools. He was ready when the call came to fight England for our independence, but he did not get his. He was ready for the call when it came to fight that the states be not divided, but remain under one flag. We call that liberty of him. He was ignorant but he was loyal to the country. Since this was done when he was illiterate, surely we shall expect more and he will be of more service since he has been trained.

When the country was called to fight Spair, we find him ready to fight, and he did fight, and had it not been for them, Col. Roosevelt would not have had the honors that are bestowed upon him. This we can say, he was fighting for humanity and those who were oppressed. They are willing to fight to relieve those who are oppressed, even if they themselves are oppressed to a great extent.

The call comes now to mobilize for the safety of Democracy. Will we do it? Yes. We have played our part in all the other wars and we are ready to play our part in this one with greater force because we have been trained in these schools and now we are ready to show to the world our patriotism.

The Negro has been wronged in many ways, but through it all he has borne it patiently; ready at all times to forgive, knowing that forgiveness is the odor which flowers yield when trampled upon. He is patiently waiting for the change for better to come to him. It may seem long to some of us, but when this cloud of war shall have passed, he shall see a light brighter and fairer than ever.

A great deal is in the song, that was composed by the slave while working under the lash, "You may have all the world just give me Jesus." Some have thought that it should not have been said, but just listen what we asked for. "Give me Jesus." To have Jesus means to have freedom, because He came to set at liberty those who are bound, and when He makes one free, he is free indeed. To have Jesus, one has the spirit of forgiveness to those that shall wrong him, althou they may ask for it. To have Jesus one is ready to mobilize for Democracy.

The schools have played well their part in training men for this great conflict, and who knows but that those who have been trained shall win great honors in this war for themselves and the race? They are in a better position now to do so than they have ever been, because they have been trained. Not trained to fight, but trained to help and defend a cause that is right. Since it takes fighting now, they will do their bit of it.

Had it not been for these schools we
THE GOSPEL PLEA

Chickasha, Oklahoma

Obituary of Fred D. Fuller who departed this life on April 19th 1918 at 2 o'clock P. M. He was born in Hunt County, Texas December 9th 1900. He was 17 years 4 month 10 days at his death. He united with Christ in the year of 1911 and lived a faithful Christian until his death. He was a very obedient son never giving his father any serious trouble. Always willing to counsel with his older sister and brother when they were erring.

His classmates and members of Bible School paid their last tribute to him. His classmates acted as pall bearers while the remaining members of B. S. arrayed in white marched slowly behind the remains from the home and slowly up the aisle of the church to the music of "Ne'er My God to Thee" played by Church pianist, Little Edna Evans and Ada Tolles, his Bible School Mate. He sang sadly but sweetly, "Death is only a dream." A paper in behalf of Bible School was also read by Mrs. A. R. McDuff.

Elder W. M. Tucker ex-pastor of Chickasha assisted Elder S. R. Cassius, who officiated, by giving a beautiful out line of his life which I can say is an example for his associates to follow.

The casket was covered with beautiful flowers. The S. S. gave a beautiful bouquet of white and pink carnations as their last offering to the deceased.

We wish to say that his empty pew in the Church and Bible School cannot be filled by a more worthy and noble young man than our beloved Fred D. Fuller.

He leaves a dear Christian father, a sister, brother and step-mother and a host of friends to mourn his loss. He is gone but not forgotten, the one we loved so dear. To the bereaved—

While a home is devastated
And your heart is long and sad
Fred waits in yonder Glory
Where the homes are not made sad.

Wilma Reed.
THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

NOMINATION OF SOCIETIES.

God be merciful unto us, and bless us; And cause His face to shine upon us: That thy way may be known upon earth. Thy saving health among all nations Through Jesus Christ our Lord.

Amen

T.exas.

Gathered together, the women workers from the different states met in another Worker's Conference. However the Conference was made sad by the absence of our beloved sisters, Mrs. Sarah L. Bostick and Mrs. Sarah S. Blackburn, each on account of illness. Earnest prayers were offered for these dear workers.

The imperative need of larger efforts to extend the kingdom among men was discussed. The great world crisis is upon us, and Christianity is being weighed in the balance. What shall we say then, shall we be found wanting or shall we be found trusting and obeying the word of the Lord? The church of Christ must shine out like a lamp in the darkness, for the world needs nothing so much as light, not light blazing in the far off sky, but pouring out softly, low down, close to the earth, from human lives that have been kindled at the heart of God. The moony of the hour of trial vibrates thru the heart of all humanity, and the presence of the courage in white is wont to be felt.

The one idea that pervaded the meeting was the need of larger service; the one aim to secure that service.

Many were the earnest prayers and talk made by the good women upon whose hearts lay the work of giving the message of the Christ to the world.

Mrs. Birdie Farrer Omer brought a message so fraught with the love that constrains that many hearts were touched and eyes dimmed. She found a warm welcome in the hearts of her dark sisters for whom she has promised to give her life in loving service.

There has never been a more touching graduating exercise at the Southern Christian Institute. All of the class were present save one whose chair was draped in the stars and stripes. Mr. Isom Hicks is in the officers' training camp. When the audience had stood with bowed heads in silent prayer for one minute, and fervent prayer had been offered by Rev. White of Tennessee, "America," including the new verse, was sung.

The need of the hour is pressing hard upon the hearts of true Christians. The great emergency call of the church is challenging the individual Christian and testing his genuineness as never before. His willingness to give his all: Money, service and prayer that Christianity may be victorious is the standard of Christian efficiency.

It is the aim of the Gospel of Christ to transfigure human lives, to change the life and character until all of the beautiful things that are in Christ shall appear in us. Thus changed the standard of society shall be lifted to the Christ life, and all the world acknowledge the Fatherhood of God and the brotherhood of man.

Fannie Hay Johnson.

Mississippi.

Mound Bayou.

Dear Readers of the Gospel Plea:-

I come to you on a very interesting subject which is "the tongue". As we use our tongues in right and wrong conversations we are in company with Christ and sinners. Be careful. Remember this poem.

"If wisdom ways you'd wisely seek Five things observe with care, Of whom you speak,

To whom you speak,

And how, and when, and where."

The tongue is a very small member of the human body and yet one which is used more than any other and one we would not like to do without. But it sometimes causes people a good deal of trouble. They say hard things often, which they would give any thing if they had never let pass their lips. What words of vileness and wickedness comes from the lips of human beings. What a curse some are because they cannot control their tongues. James says the tongue is set on fire of hell. Think of the iniquity. How true this is! But the tongue is not so much to blame after all for if people would only get their hearts right the tongue would behave all right. It would then be easy to control. The most furious wild beast may be tamed so it will obey man, but no human being has ever been able to make the tongue obey him. Friends, the tongue is a small member indeed but listen, it defiles the whole body and is full of deadly poison. Be careful. Remember the old saying, a still tongue makes a wise head. Many a person has lost his life because of words spoken in haste and words of slattery spoken out of a vile heart have caused the downfall of many.

Now open your Bible and read (1 Peter 3:10). "He that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile."

There are not many people, according to this, who love their lives, because no one has yet been able to control his or her tongue or make it act the way he or she would have it. We sisters talk so much some times I think we are busy bodies in other folks' business and the Bible commands us not to. When one wants to be nice there is that fiery member showing itself off and making a fool of him or her like a spoiled child. Friends, be careful, do not talk too much to every body reach for your Bible, open and read for your self. "Death and life are in the power of the tongue and they that love it shall eat the fruit thereof. Isn't this strong? What a blessing the tongue can be when used for God. The tongue of the just is as choice silver. The tongue of the wicked is like the piercing swords; but the tongue of the wise is health. What cruel things the tongue can utter. How it does pierce the heart with sorrow. Then what a blessing kind words have been. How they have saved many a soul from despair. A soft tongue breaketh the bone. Friends, so speak kindly to everybody you meet, have a smile on your face and you will gain a host of friends and a few souls for Christ. Be joyful, sing gayly. There is no quicker way to gain the confidence of another than speaking kindly to him. Be kind and gentle to everybody. What a blessing the tongue of God's people has been all down the ages as they cried out warning the people against the sins of the times. How they have spoken words of cheer to those who have been well nigh discouraged. Words spoken in due season how sweet they are. They are water to a thirsty soul. Friends, the only way to control that little fiery member is to have it make you a help and blessing to lost humanity having it say the right words at the right time, uttering blessings instead of cursings. Let the man of sorrows have his way with you. He is the only one who can tame the tongue and quench that fire of hell that is pent up in the heart and which causes the tongue to speak evil. He has done it for others, so friends why not let him have his way with you. Please read your Bible and sit quiet until you are called on to speak, then speak to the point and be seated. Do not you think know it all. Do not use your tongue unnecessarily. Use it enough. Think twice and speak once.

Salphonia Lampkins.

SOUTH CAROLINA.

Dear Reader:-

You will please allow me space to say something about the death of our pastor, M. W. Wilson who died at Ridgeville, May 6, 1918. Elder M. W. Wilson was born in 1846, May 22nd. He was in his 72nd year. The president F. O. Williams at Holly Hill
Working with the Churches.

MISSISSIPPI.

I was with the Clarksdale Church Wednesday night after the first Sunday in May in their prayer meeting, and broke to them the bread of life. I did not know, neither did the members know that I would be present but I was there to see how well they attended. They are doing fine.

Brother E. D. Vaughns, a deacon that any pastor would be proud of, was thrown by a mule during our revival at Clarksdale and sprained his ankle so badly he has to go on crutches. But Brother Vaughns is so strong in the faith he would not allow this to keep him from the church. With that ankle paining him he only missed two nights during the revival. It is our fond hope that Brother Vaughns will be himself again real soon.

Time and space will not allow me to mention the names of all the sisters and brothers of the Clarksdale Church, but I want to tell you they are a fine set.

On the firing line at Mound Bayou, Thursday and Friday nights two were added to the church. We were making our official visit as District Evangelist getting things hemmed up for a Great District Convention the third Saturday and Sunday in Mound Bayou.

We pulled off a small rally at Holly Grove the 2nd Sunday. Notwithstanding the rain cut the crowd off we raised $28.99.

The 4th Sunday a rally will be pulled off at Patison for Washington Addition Church. Let every church send an offering for this rally.

B. C. Calvert.

Out On The Plains.

Our Church here has started our on a "Go to Church" Campaign which began on the first Lord's Day in May and will continue until the last Lord's Day in June. The program is as follows:

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<tr>
<td>May 5th</td>
<td>&quot;Home coming Day.&quot;</td>
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<td>May 12th</td>
<td>&quot;Mother's Day.&quot;</td>
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<td>May 19th</td>
<td>&quot;Children's Day.&quot;</td>
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<td>May 26th</td>
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<td>June 16th</td>
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<td>June 23rd</td>
<td>&quot;Ladies Day.&quot;</td>
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<td>June 26th</td>
<td>&quot;Honor Day.&quot;</td>
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Homecoming Day was all we could have hoped for. A crowded edifice was the result of our first effort in the campaign. We are planning something special for each one of these Days; and all the members of the Church, from the children up will have some active part to play in the services.

- Our object is to line them up, or lay them off. We prefer however to line every member up that there be no need of using the ax to cut off the dead ones.

C. E. Craggett.

From the Banks of the Old Kentucky

Closed good "Home forces" meeting here last night. Just a week. Five men added, and four baptized. Four of these go into my choir to replace four who were called to colors. Eid. Nutter (white pastor) preached five sermons. Thursday night Watson at Haytersburg left me to look after State Sunday School till convention. Will call program committee for both church and Sunday school. Next week those having not sent me subjects must be satisfied to discussed subjects assigned them. Convention sets at Millersburg July 22. Church must come prepared to make report of whole year's missionary money. We're making a good fight for primitive Christianity.

C. H. Dickerson.

LOUISVILLE, KENTUCKY.

Dear Kentucky C. W. B. M. Societies, we hope you are sending in regularly, good quarterly reports. This is what we pledged ourselves to do when we promised to cooperate with the International C. W. B. M.

We have set for ourselves a large task. We can if we will, accomplish this task.

The women of Kentucky have one all absorbing desire which they put above everything else, that is a school where our boys and girls may be trained by men and women of our own faith.

Have we yet seen that, to get this school will cost about twenty five thousand or thirty thousand dollars yearly. To say something about the building at beginning, it is a big job and calls for a big effort, a continuous effort, systematized effort. We have the job, and the system our national plan of giving. Will we make the effort and continue it? Let us think it over, then pray over it, then go to work for it.

We are not requested to do any impossibles. One hundred eighty dollars yearly and what paid on installment of fifteen cents per month is indeed very small. Let us see to it that not one of the women in Kentucky all short of that amount for the year ending July 1918. If we have not been taking the offering monthly let us make the deficiency by convention time and send to the proper departments and report same in convention.
The faithful few never fail to make the monthly offering. But this will not insure the desire of our hearts, it will take all that every one of us can do and then help from our friends who are willing to help us. Let us fall in line and help do what we are asking other to do for us. It is very apparent to everybody that we must raise up men and women to take the place of those who will be called from home for war, work of different kinds. And we want a part in the training of the men and women to fill these vacancies. Let us hear from you, of your work and success.

Very Truly Yours,
Hattie O. M. Singleton.

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Sunday School Lesson
May 26, 1918
Lesson VIII.

JESUS SILENCES HIS ADVERSARIES.
Mark 12:1-44.

GOLDEN TEXT—Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.—Mark 12:17.

TIME—Tuesday, April 4, A. D. 30.

PLACE—The controversy of which our lesson is a part took place “in the Temple” (Mark 11:27; 12:35, 41).

THE OTHER SIDE.
No good work throughout the ages has been started and successfully carried on without more or less opposition. The work of Moses was opposed by the very people he was trying to help. Joshua had to rebuke the people, in his old age, for apostatizing from the teaching they had gotten that was right. And so it follows on down to Christ. But Christ has made opposition more tolerable, and left assurance for us in the words “Blessed are ye when men shall persecute you, and shall revile you, and shall say all manner of evil against you falsely, for my name’s sake.” The “other side” folk are not to be despised, but pitied. And we can not criticize and measure them too strictly, for we, while we believe we stand, must take heed lest we fall. We all have some to whom we associate. Christ’s last year was appropriately called the year of opposition. But with the ever-abiding Spirit of the Father He was prepared against the weak darts of man.

To Caesar are to be returned those things which are his. Christ shows us that His sun shines on the just and the unjust.

UNT0 GOD
Are to be the things that are His, for He is in all and above all and over all. In Revelation we have a shadow of the greatness of His kingdom. Those who apostatize from His teaching surely suffer. Those who obey will receive a spotless robe made efficient in Jesus’ blood. And we should trust Him implicitly.

A DIFFERENCE
In belief has existed almost from the earliest creation of man. In the clan, the tribe and state they grew verily different. The Jewish idea of one God did not exist always, even among those chosen people. Today almost every part of the inhabited earth has a vastly peculiar form of worship. We could name hundreds of religions and in all of them there is some good. We believe this has come about, not because man so wanted it, but that in trying to solve the mysteries attendant upon the existence of a world, men have reached several different conclusions, as to the author of such inconceivable vastnesses. In other words, man’s mind is almost incapable of knowing the hidden truths of God. The Sadducees did not believe in the resurrection of the dead. The Pharisees were more optimistic on such matters. But both were too conceited to see any good in each other and reach a common ground, save in opposing the mighty works of Jesus.

GOD IS LOVE
and each instrument of His creation acknowledges, in some form, the Master’s touch. Man has to learn that color of skin, riches nor high standing and charitable deeds do not make him holy, perfect and righteous for our Master is no respecter of persons. We must love, fear and adore Him from the depths of our being, with understanding, strength of mind, will and purpose, and to love our neighbor as ourselves, or even more than ourselves.

Sweet to us should be the words of Jesus when He said: “He that hath left houses or father, or mother, or wife, sister, or brothers for the kingdom of heaven’s sake, shall in this world lose an hundred-fold and in the world to come eternal life.”

E. L. T.

Nashville, Tennessee.

To the Christian Brotherhood, State of Tennessee:
Greetings.

Almost one year has passed since our annual meeting at Knoxville, and now the church at Savannah is waiting our arrival; but before this convention meets we have an obligation to meet. It is enjoined upon the membership of the State to raise a contribution of $10 per member for missionary, Educational and the General work for the upbuilding of the church that we represent.

If you have not already set about this task we would suggest that you would organize your local congregation into clubs, appoint the supervisor of this special work, appoint captains over clubs of ten, until the entire membership and community is organized for an “every member canvass.” It is imperative that we do our whole duty in order to accomplish the plans that have been laid for this year’s work. If this plan is thoroughly carried out it will supercede all other taxation that has already been put upon us. The church has never in the history of its missionary work done its duty and we are now expecting for the first time in our history to roll up something worthy of the cause which we present. Let all members, elders, deacons, deaconesses and every member feel that this is a part of their work.

The host of the church will gather at Savannah, Tenn., on Tuesday, July 30, at 9 A.M., at which time we are expecting every congregation, Sunday School and Christian Woman’s Board of Missions to be represented by a strong delegation. Get ready for the Master’s call. We must answer or be counted out.

Very familiarly yours,
Mrs. Ida D. Taylor,
Mrs. J. M. Martin,
Mrs. Hattie Grimes,
Mss. Addie McDonald,
Mrs. R. M. Cooper,
Mrs. W. B. S. Chandler,
Mrs. C. W. B. M. State Miss. Board

Mississippi.

Dear Editor:
I come with a plea to the Discipler of Christ. In my weak judgment, we are needed at the front fighting with the sword of the spirit to advance the Master’s Kingdom. I believe that it is high time that every warrior should be up and doing all that is in his power to extend Christ’s Kingdom. Brethren the Kingdom of the most high is bending. Why don’t we arise and get about our Master’s business? The harvest is plentiful and the laborers are few. The cause is calling for men and more men, men of some judgment, honest men, kind hearted men that are true to their trust, men that are ashamed of the Gospel of God, but are willing and ready to do all times that it is in their power to extend the Kingdom. And said: “It is the power of God unto salvation unto every one that believeth. All sober minded Christians should awake and renew their fight against sin and unkindness.

The disciple at Clarksdale fought a battle against Satan striking his force with the sword of the spirit. We took into captivity four out of his host who came forth and made noble confession, who after being buried with Christ into baptism, are now standing in the ranks with the soldiers of the cross who are fighting against unholiness. Now since the disciples at Clarksdale, have enlisted in this war with Christ as our commander-in-chief, the Holy Ghost as our guide, and Eder B. C. Calvert as our spokesman, we, by God’s grace, are now standing in the full
THE GOSPEL PLEA

W. G. Yarber.

U. S. FOOD Administration

How the Negro Can Help Make FOOD Win the War.

We can not remain a free people— we do not deserve to be free—unless in all things we stand by our Government together with all free people who are fighting to make the world safe for democracy.

WASHINGTON

FOOD WILL WIN THE WAR.

In a little country, there lived 2,400 years ago, a peaceable people. These people had been living as tribes, but the spirit of brotherly love was growing, and so they were learning to live in towns, villages or cities. It was in this country where the idea of freedom of man first began to develop. It was here that democracy, the government of the people, by the people, and for the people was born.

The liberty-loving people of this little country in times of peace were as separate people, having all the antagonisms, hatreds and jealousies of the separate cities, but when an army from a great kingdom was sent against them, they were one in the defense of their homes against the invaders who wished to rule them as his subjects.

My friends, ancient Greece had the first opportunity to make the ancient world safe for democracy. The idea of democracy then was in its infancy and was found only in cities. Now democracy has grown to embrace nations, as we find it in the United States, France and other lands. The people of ancient Greece made every sacrifice which it is possible for a people to make to protect the little bit of democracy which they had at that time so that it might grow, and our present world powers are under obligations to the people of ancient Greece for protecting democracy that it might grow to what it is today. Man has been making and is still trying to make democracy better and better, stronger and stronger.

GERMANY SEeks TO BE MASTER.

Germany, while enjoying all the confidence and good will of the people of the earth, has been using its scientific knowledge to find a way and be prepared that it might rule the nations of the earth. Germany has tried to make her task of conquest easy by every way she can, especially by breaking whatever bonds of union there are in a nation. For instance, in this country the German Government has created with more or less success a bad feeling between the different classes of people by lies well-told. The stories which you heard last year that our Government was going to take your canned fruits or your money from the banks are evidences of this. These statements were circulated that you might lose confidence in your country. We may quarrel among ourselves but like the peacemaker who takes part in the quarrel between husband and wife, we will both jump on the third party, and so those who tried to make the Negro disloyal found that the Negro could not be persuaded to do anything against his country. The whole civilized world the small nations and big nations have put aside all their differences and united with but one thought and purpose—to make the world safe for democracy.

The German Government believes that all people should be governed according to laws made by man and the Germans are the people to make these laws. The nations fighting Germany believe that people should be governed by laws of right and justice—the laws of God and of men of high ideals. This is a world religious war, to settle for all time whether man shall be governed by the law that might is right or by the law of justice, freedom and equality.

Does the Kaiser believe in our God? No! If the Kaiser believed in God he would not destroy the large churches of Europe, the first things at which the Germans aim their big guns. Can the Kaiser love God and at the same time kill defenseless men, women and children or seek by lies to make one class of people hate another? Can the Kaiser associate with and be friendly with a nation like the Turks, who have killed Christians by the thousands, and still love God?

No! the Kaiser's god is not our God of perfect love, justice and perfect goodness. A nation that will go back on its solemn oath or treaty has not only broken one of God's commandments, but has deservedly lost the confidence of other nations. It is the duty of all law-abiding citizen to combine and make their country and towns free from the lawless; likewise it is the duty of the civilized world to combine and make the world safe from a 'wicked nation, so that the world will be safe for democracy. Shall the world be ruled by Germany, or shall all nations be free to improve their governments, as they have been doing now for 3,000 years?

ALL FREEMEN FIGHT GERMANY.

The civilized nations, with the United States, have come forward and have pledged all they have to save their people from being made slaves of the German Government. Some of these nations have been destroyed and their people are being starved; others know that what they once took to be a friend is now a foe. Not a nation has complained at the sacrifice it made. Each person in the nation stands behind his Government and does not complain. Many of you have known or heard something of slavery, but bad as slavery was in this country, it is not half so terrible and horrible as the slavery of the millions of conquered people of Europe today are being subdued by starvation.

You cannot all be soldiers and fight for the cause of humanity, or the freedom of the world, but there is one thing that you all can do, and that is to eat that FOOD WILL WIN THE WAR. In this free country your duty to your Government is never a hardship. The young men in the trenches have that consecrated look on their faces, because it is a fine thing to be an American, and they know that he who gives his life for humanity shall receive it again in dying for a righteous cause. All Americans have just one purpose in life, and that is to free this earth from a government like that of Germany, for so long as the present German Government exists no nation is safe.

So, when the United States pledges all it holds dear to win this war, you may be sure the German Government will be conquered, that liberty and freedom shall be safe not only in the United States, but in all lands.

SACRIFICES WITHOUT MURMURING.

When Germany started this war and began her march thru Belgium, that little nation knew that it could not keep Germany out. It is to bleeding Belgium that you all can do, and that is to eat that FOOD WILL WIN THE WAR. In this free country your duty to your Government is never a hardship. The young men in the trenches have that consecrated look on their faces, because it is a fine thing to be an American, and they know that he who gives his life for humanity shall receive it again in dying for a righteous cause. All Americans have just one purpose in life, and that is to free this earth from a government like that of Germany, for so long as the present German Government exists no nation is safe.

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So, when the United States pledges all it holds dear to win this war, you may be sure the German Government will be conquered, that liberty and freedom shall be safe not only in the United States, but in all lands.
I love enshrined in the hearts of men. This is what bleeding Belgium did, that the world shall be safe for democracy.

Look at heroic France, on whose soil the war and all of whose sons are in the trenches, except a few in shop and factories. The men of France do not wait for drafts or go before exemption boards; they take up their guns and go to the trenches. Almost every home in France has lost a dear one. The women of the world look to France's beautiful women for the fashions and the French women have set the fashion in heroic sacrifice. The women of France do all the agricultural work of France, even hitching themselves to to plows! Any woman who objects to eating beans, fish, game, and birds in instead of wheat, eat plenty of corn meal and other substitutes instead of wheat; eat plenty of beans, fish, game, and birds instead of beef and pork. We are also urged to use more sweet vegetables, sweet fruit and long

sweetening, and use less sugar. This is no hardship when considered to what our soldiers have to face when they cross the ocean to fight in the trenches, or to what the old and infirm, the women and children are bearing behind the lines.

Remember, we are saving for those people behind the lines just as much as for the boys who have taken up arms. We must keep those old men, those women, those girls and boys from the pinch of hunger. Not only must we do this as an act of humanity, of love, and as a duty; we must do it as if we expect the men in the trenches to maintain their fight. No matter how well they were fed, their moral strength would be weakened if they knew that the dear ones behind them were in want and suffering. Unless we can obtain the food stores of those allied peoples, their men cannot maintain the strength of their fight against our common foe. If our food exports fail, the civilian populace of our war associate will suffer deprivation—and the war must be lost.

When you hear news of your son, brother, or sweetheart being killed, tears will not atone for your neglect: your guilty and aching heart will condemn you for not doing all you could to bring victory to our cause. Yes, FOOD WILL WIN THE WAR, and these young men in the trenches are doing their bit, yes, their utmost, to defend you and the world. They expect that you at home will do your duty to make the world safe for these young folks.

There are two classes of people in this country—loyal and disloyal—friend and foe. He who fails to do all he can do to help win this war is not for us but against us, and should be treated as an enemy. This war is being fought in a righteous cause. We fight and die that the nations may make their laws in harmony with the Divine laws and not in harmony with all things opposed to the things a God loving people hold dear. Man can only be free and happy in a country governed by laws made in accordance with the laws of God.

It is important that at the table you do your bit, but of far greater importance than he who eats is he who produces the food that we may place it on the table. The one great cry is for men and women everywhere to help make FOOD WIN THE WAR. By making FOOD WIN THE WAR you render a sacred service and you make an offering to Him who rules the world, because this war is being fought in interest of peace and happiness for all nations.

FOOD WILL WIN THE WAR.

"Eat Us" and Save the Wheat and Meat for Our Soldier Boys

Little Americans
Do your bit
Eat Corn meal mush-Oatmeal Corn flakes-Hominy and rice with milk. Eat no wheat cereals.
Leave nothing on your plate.

UNITED STATES FOOD ADMINISTRATION
HELPFUL TO ALL

The Law of Divine Retribution.

"And that servant who knew his Lord's will, and made not ready nor did according to his will, shall be beaten with many stripes."  

There is no law in the universe more clearly seen than the one that decrees that every duty neglected will come back as a plague in multiplied severity. But it is difficult for men to realize this. They somehow feel that some things ought to be done, if they are not done it will only be that much less done. If men could realize that the undone work will come back as a scourge of many stripes upon their backs they would not let the opportunity go by so lightly.

A concrete example will make this more clear to our minds. During the past ten years Grant K. Lewis, secretary of the American Christian Missionary Society, plead with all earnestness for an adequate fund to open up a mission in New York City for the Russian immigrants. We remember with what fervor he said to the people that God has sent those people to our shores for the divine purpose of giving them a vision of Christian liberty and that we must give it to them thru the mission school. At the close of the meeting the brethren went back and led the masses away from the revolution and from western allies and brought on the world a most acute crisis. Had Russia remained true to the cause the war would now be over.

Had Grant K. Lewis been a prophet he might have put it to people in this way, "I am asking you for twenty thousand dollars for our New York Mission. This will require each of you to give me five dollars. If you do not do it, the undone task will create such a posture that you will have to give your three sons to die on the field of conflict, and the three young men that would have married your three daughters will also rot on the plains without burial. You will have to raise three thousand dollars in war taxes and three thousand in free gifts to war funds. You will see the very foundations of your civilization shaken. Now give me the five dollars or take the consequences." Of course the people would have cried out in frenzy, here come the five dollars and if you need it come for twenty-five hundred dollars each and we will give it.

Brethren, the whole world is awakening. Japan, China, India, Tibet, Africa, Russia, all are moving. If they are not led by the ministers of God they will create a posture that will make us pray that the rocks will fall upon us and blot us out of existence that we may not behold with our eyes the things that come. In China there may be hundreds of Trotzkys, hundreds more in India, Africa may have white tribes of them, in our own land among the Negroes and white people there may be hundreds of babies born today that will make ideal Trotzkys if the school and Sunday school do not reach them.

In our own country false deliverers, with their "lo here" and "lo there" said glibly that education spoils a good field. They of course thought the clock could turn backward and the old days of slavery with its docile workers could come again. They did not know that the world moves on and that these people in our midst must either grow into Booker T. Washingtons and Jacob Kenoleys or into Trotzkys and Villas.

The only power that now stands between us and another era of dark ages is the church. Unless it with its divine system of teaching reaches the children of all the awakening peoples, we are doomed to sorrows which will not be shortened. But we are not without the greatest faith that the church will do her duty. There never was a time in the history of the world when the church was as well organized to meet the crises as now. With our modern methods of production one half of the people can easily carry on the world's work and support the other half in doing the missionary work that is needed to save the world and bring in one of the greatest eras man has ever seen. Before the war nearly one half of our people belonged to non-workers Tramps, prostitutes, gamblers, fakirs, idle rich, and seekers of vain pleasures in society, were doing nothing for their keep. Since the war has broken out and we are getting ready to send about one tenth of our real workers to the battle on sea and land, we must put to work the persons who are not paying for their keep. When the war is over we must make it a settled policy that every one must either produce or give service to mankind. The children of all the nations must be taught and we must enter into an era of great things for mankind.

Give me, O God, my true place and work on earth. Listen not to my vain wish that laments so quickly to presumption, but give according to Thine own wise thoughts and love.

Choose not too large a place, lest I be brought to shame before Thee. Give not too small a place, lest I fail in that full measure of service which is due. Choose Thou and fit me to work where Thou shalt choose. Help me to have large ambitions of fidelity and a mind at peace in faith.

May I enjoy my work, knowing that strength and wisdom are of Thee and that Thou rejoicest in Thy child's joy. And may my life, spent in the way of Thine appointment, fit me for the place which Christ my Lord has gone to prepare. Amen.

W. J. Tucker.

City and went to work at twelve dollars a week and roomed in the slums. The mission was so small it attracted only a few and so this young Russian did not discover it. He saw only the worst side of American greed for money. In a few years the world upheaval came upon us like a thief in the night. German intrigue succeeded in corrupting high officials in Russia and when it began to look as though all would be lost good men in that country wrought a revolution and sought to save the country. But they had a mass of untrained humanity to deal with that made their task herculean. At this critical moment Trotzky, the untaught man of New York went back and led the masses away from the revolution and from western allies and brought on the world a most acute crisis. Had Russia remained true to the cause the war would now be over.

The law of Divine Retribution, for they gave him only three thousand dollars to open a work for the Russian immigrants. We remember with many stripes.
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.

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Number 352

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 355, you have 3 weeks to go. When your subscription is due, if we do not 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 1, 1918.

Personal and Editorials.

To the readers:

Elder Wm. Tucker of Clearview who was called to Chickasha by the sudden death of Little Fred D. Fuller on April 19th remained with us and preached three times. His visit was not altogether a sorrowful one as on the first two nights of services he received nine converts.

Six were baptized April 24th.

He also came over on business. He collected pledges for the State Evangelist amounting to $84.00.

Willa Reed.

0-0-0

To the readers of the Gospel Plea:

I will say that Mrs. Bostick has been seriously ill all winter but is convalescent at this writing. Those who wish to address her until June 16th can do so at Hot Springs, Arkansas.

Yours,

M. M. Bostick.

H. L. Hildreth is a young minister serving at Roaning Springs, Kentucky.

Miss Rosa V. Brown is now in a tour of the churches in Oklahoma and will soon be in Missouri.

Jubilee Report to May 25th, 1918.

For General C. W. B. M. Work
Little Rock Church Kentucky... R. E. Hathaway... 200
Germantown, Church, Ky. R. E. Hathaway... 200
Holtville, Tenn., S. S. W. P. Martin... 1.35
Savannah, Tenn... 1.00
Woman's Conference, at S. C. I... 79.82
Ministerial Conference, S. C. I... 48.15
Junior Chr. Endeavor... 41.00
Union Hill Church, Miss. Sarah S Blackburn... 0.75
Elder M. Knight for Central District, Texas... 4.10
Cedar Lake Church, Texas... 17.25
Total this time... 197.42
... year... 465.39

For S. C. I.
Christian Chapel, Port Gibson Mississippi Miss Rosa V. Brown... 20.00
Argents, Ark., G. E. White... 1.00
Shaw, Miss. Church, B. C. Calvert... 1.00
Total this time... 22.00
Total for year... 208.65

For J. C. I.
By Elder M. Knight, Green ville, Texas W., M. S... 8.00
Central District, Texas... 4.10
Cedar Lake Church, Texas... 14.40
Southern District, Texas... 3.40
Greenville, Tex., Y. P. S. C. E... 2.75
Taylor, Tex., S. S... 5.00
Total this time... 37.65
... year... 894.41

For Sunday School work.
Ardmore, Oklahoma Bible School, Clavin Wable... 3.00
Scotts Ark., Oak Grove Geo, Moore... 2.00
Pear Ridge, Ark., M. M. Bostick... 5.00
Oak Grove, Ark... 1.25
Little Rock, G. D. Jones... 14.35
Plummerville, Ark., L. R. Strickland... 2.00
Louvain, Ala, Jas. Kolb... 4.00
Brantley... J. H. Edwards... 2.00
Union Hill, Miss. Sarah S Blackburn... 2.00
Total this time... 35.59
Total this year... 319.89

Fund Statement.
For J. C. I... 894.41
... C. W. B. M. Work... 465.39

FUND STATEMENT.
For S. S... 319.89
For S. C. I... 208.65
For P. C. I... 208.80
For T. C. I... 163.20
For A. C. I... 163.20
For C. C. I... 10.00
For Africa... 2.00
Total this year... 237.56
Total in Jubilee Fund... 1418.97
Amount yet needed... 8896.63

Our readers will rejoice that we have now stepped down from six thousand to five thousand in the amount yet needed.

It seems to me we must be able to clean the slate before September 1st. If we see the vision of the things that should be we can do it. Will you pray for it and work for it?

In the gifts from Argenta, Arkansas, a part of which was reported in the statement the following gave in the offering Mrs. Sarah L. Bostick $5.00, G. E. White, Mrs. A. B. Stillwell, J. S. Wallace, Joe Smith, Joe Williams, 1.00 each; A. M. Brish, Tom Irv., Mrs. Mary Evans, Mrs. Hattie Simonton, Claud Simon ton, Public collection 25 each.

Received from friends of the work, Hastings, Nebraska, Miss Margaret Carman... 10.00
New Castle, Penn. Mrs. F. H. Phillips... 1.00
Memphis, Tenn, T. P... 25.00
Total in this fund... 369.65

All money sent to J. B. Lehman Institute, Edwards, Miss., will be promptly reported and placed into the work.

Very truly,

J. B. Lehman.

Superintendent of Evangelistic and Educational Work for the Negro under the C. W. B. M.

ARDMORE, OKLAHOMA

To the Gospel Plea:

We are over the top with our appointment. Three cheers for Ardmore. I wonder who will be next in Oklahoma. Ardmore had only two weeks notice but we delivered the goods.

Well brethren, when we set rid of these sissy preachers that are afraid to tell the people their duty, and who will practice what they preach and, are not afraid they will suffer if they heart God rather than man, can we do a little better? And better still if we can get some officers in our churches that know their duty and do it. If they do not know their duty, they should be intelligent enough to know that they should be taught.

Plain talk brethren. The reason we can not make the progress as we should is that we have too many unprepared men in the place of intelligently prepared leaders: Amen.

When this is well digested by the brethren, I will give some more ideas for thought.

A. L. Frost.

Working with the Churches.

MISSISSIPPI.

Three months of sunshine and rain, heat and snow, cold and hot have brot us face to face in another District convention. Since last we met death has laid his cold
So it seems to me that all Christians ought to get much closer together during these perilous times. Being physically unable to be with you, I want you to know that my heart and sympathy is with the work. Love and peace with the brethren.

Find enclosed $1.00 to record my name as one of the workers.

Your faithful worker until death,

J. R. Louderbach.

THE PUNCTUAL MAN.

IN LOS ANGELES' TIMES

The punctual man is a bird;
He is always true to his word,
He knows that the skate
Who is ten minutes late,
Insulting and vain and obscured.

He says, "I'll be with you at four".

The torrents may ruthlessly pour,
You know when the clock strikes the hour,
He will knock with his punctual fist, at your door.

And you say, "Is he surely a trump; I have'n't much use for the chump, Who is ever more late, Making other men wait"

The place for that gent is the dump." The punctual man is a peach.

He sticks to his dates like a leech,
It's a pity alas, that he hasn't a class of bonedome sluggards to teach.

He's welcome wherever he wends;
The country is full of his friends,
He goes by the watch and he never makes a blip of his time;
So he neither defers.

If he says he'll get married at nine,
You can bet he'll be standing in line
With his beautiful bride,
Then the knot will be tied ere the clock is done making the sign.

If he says he'll have cashed in at five,
At that hour he will not be alive,
You can order his shroud and assemble a crowd clear out to the barn yard to drive.

The punctual man is a joy! The biggest success that I know! He is grand and sublime,
He is always on time.

Not late by ten minutes or so.

"Then let us pray that come it may, As come it will for a' that! That sense and worth over all the earth
May bear the gree and a' that.

For a' that and a' that
Its coming yet, for a' that,
That man to man the world o'er
Shall brother be for a' that".

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THE GOSPEL PLEA

VIRGINIA.

ROANOKE.

Dear Bro. Lehman,

I have tried to hold to the idea of coming to the conference since I received your letter until today. The church had made it possible for me to make the trip but I contracted a severe spring cold, and I have been unable to get around for a week or more. I would like so much to have been in the conference this year. I would like to have met the committee that represented those good people of the Christian church, whose name sounds so much like the name we wear, to see if there could not be a common ground found upon which we could unite and make one strong band of Christians to work together to bring about the answer to the prayer of our Savior.

There is but one bond of union for all of God's people: faith in Christ and obedience to His word. One tie of affiliation, love to God Supreme, and love for each other.

One name, Christ or "Christian".

One mission, the bringing of the world to Christ.

One destiny, heaven, the final home of the faithful and true.

One book to teach us about these things.

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B. C. Caivert.

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Public schools

Bible schools

Letter written

Marriages

Rallies

Deacons ordained

Letters sent

Miles traveled

Travelling expenses

Postage

Program expenses

Money received in District and on the field

Indianola

Shaw

Holly Grove

Carthage

Pine Grove

Union Hill

S. S. District Convention

Grand Gulf

Barton, Ark.

McKinley Chapel

Mound Bayou

$53.80

$43.61

$32.47

$18.41

$15.15

$24.83

$20.00

$4.10

$4.65

$3.90

$3.32

May the Lord bless the work of our hands.

B. C. Caivert.

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Revivals held

Soul gained

Confessions (. Reclaimed

Sermons preached

Funerals

Visits to sick

Conferences held

C. W. B. M. Quarterly meeting held...
CHRISTIAN WOMAN'S BOARD OF MISSIONS

THE GOSPEL PLEA

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations
Through Jesus Christ our Lord.

Amen

The following is a statement concerning the contribution made to the Christian Woman's Board of Missions through the Ministerial Conference held at the Southern Christian Institute, May 14th and 15th, 1918.

ALABAMA.
Mr. and Mrs. I. C. Franklin ............. $4.50
ARKANSAS.
M. M. Bostick.... .......................... 1.00
Mississippi
K. R. Brown, B. C. Calvert, J. N.
Turner and others .......................... 13.50

TENNESSEE.
Holtsville Church, W. P. Martin
Evangelist ............................. 2.00
Holtsville Bible School ...................... 1.00
Savannah Church ............................. 1.00
Savannah Bible school ..................... 1.00
Total for TENNESSEE .............. 8.00

TEXAS.
H. G. Smith, J. N. Ervin, Z. H.
Howard and others ..................... 7.75

VIRGINIA.
Roanoke Church, J. R. Louderback ...... 1.00
Other visitors, teachers and students in attendance at the conference gave $23.40
Making a total of ...................... 58.15

The following is a statement of the contribution made to the Christian Woman's Board of Missions through the C. W. B. M. session of the Workers' Conference, May 15th, 1918.

ARKANSAS.
Argenta Woman's Missionary Society ... $1.50
Pine Bluff .................................. 1.00
Sherrell ................................. 0.50
Plumerville ............................. 1.25
Fearridge ............................... 1.50
Little Rock (through Mrs. Bostick) .... 0.50
Little Rock ............................ 1.00
Cobbs ................................. 0.50
England ................................ 1.00
Individual gifts .......................... 3.00
Total for Arkansas ................... 11.75

GEORGIA.
Valdosta W. M. S. ......................... 1.00

KANSAS.
Emporia Woman's Missionary Society ... 1.00

KENTUCKY.
Nicholasville Woman's Missionary Society .......................... 1.00
Houstonville ................................ 1.00
Louisville ................................ 1.00
Total from Kentucky .................... 3.00

MISSISSIPPI.
Mound Bayou, W. M. S. ..................... 1.00
St. Luke, W. M. S. ......................... 1.00
Union Hill ................................ 1.00
Hermansville .............................. 1.00
Christian Chapel, Port Gibson ......... 1.00
Junior Society ............................ 1.00
So. Christian Inst. W. M. S. ............ 5.00
Individual Gifts .......................... 5.25
Total from Mississippi .............. 16.25

MISSOURI.
Columbia, W. M. S. ......................... 1.00
Madison W. M. S. ......................... 1.00
Salisbury ................................ 1.00
Lathrop ................................ 1.00
Total from Missouri .................... 4.00

OHIO.
Dayton W. M. S. ......................... 1.00
Xenia .................................. 1.00
Kenyon Ave. Cincinnati W. M. S. ....... 1.00
Total from Ohio ....................... 3.00

SOUTH CAROLINA.
Holly Hill W. M. S. ....................... 1.00

TENNESSEE.
Holtsville W. M. S. ......................... 1.00
Junior Society ............................ 1.00
Savannah W. M. S. ......................... 1.00
Savannah Junior Society .............. 1.00
Shelbyville W. M. S. ...................... 1.00
Individual Gifts .......................... 0.25
Total for TENNESSEE .............. 5.25

TEXAS.
Waco W. M. S. ............................ 1.00
Greeneville W. M. S. ...................... 1.00
Cedar Lake W. M. S. ...................... 1.00
Bay City W. M. S. ......................... 1.00
Individual Gifts .......................... 4.50
Total from Texas ...................... 8.50

VIRGINIA.
9th Ave., Roanoke W. M. S. .............. 1.00
Visitors, students and others in attendance at the conference made contributions amounting to $31.57 which gives a grand total of $87.32 and there are doubtless a few other societies whose contributions will yet be received. It is worthy of note that eleven states were represented by one or more of their societies.

CALIFORNIA.

LOS ANGELES.

REPORT OF LORD'S DAY, MAY 19.

Birch St. Christian Church.
The pastor preached two powerful ser-

mons. At 11 o'clock A. M. "Condition of Discipleship." It is possible to be a disciple theoretically and not one practically, referring us to John 8:31. Jesus said, "If you continue in my words, then are you my disciples indeed." Feelings are not enough. Continue in the Word, and you will not only feel right, but you will know you are right.

The church met in the afternoon in a very impressive installation service for the pastor. The program was conducted by three white ministers of the Christian church, and one colored minister of the A. M. E. Church. Two of the white ministers spoke, one giving charge to the pastor, the other to us the congregation calling our attention to many mistakes in the past. The colored minister offered the opening prayer. It was a service the like of which we have never had. We shall not soon forget it.

R. R. Tuowage.

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Kentucky.

MILLERSBURG,

Dear Editor:

Again I am writing a few lines for the press. On Monday after the fourth Lord's Day in March I began a meeting at the Chester Street Christian Church Louisville. I was with them twelve days. No visible results other than the church was somewhat revived. It was a splendid meeting. Brother Everett is doing a splendid work for his church and pastor. The building looks like somebody is there who has the proper church pride. I was indeed delighted because of the united effort put forth by the pastor, officers and members. The meeting was a success by the help of the Lord. Elder G. C. Campbell, the pastor of our Chicago church is indeed a splendid fellow. He knows how to play his part in a meeting. He does not fail to do it. Thru his work and sacrifice and by the help of the Lord, the church has grown until they now have two hundred ninety members. Elder Campbell is a splendid pastor and a good preacher. The amount raised during the meeting was $166.93. Tuesday night after the meeting closed the church gave a banquet in honor of the writer. It was indeed a delightful affair. We enjoyed it to the highest.

To the brotherhood of Kentucky, it is not long until the convention. I prayerfully urge upon each church to represent in the convention. I want each Church to see to it that they raise and bring to the convention the one dollar per member for the evangelizing of Kentucky. Don't forget that each delegate and visitor is expected to pay $1.50 delegation fee. We hope and pray for a good convention.

Yours in the work,

M. Jaxon.
Christian Education

Southern Christian Institute

Mr. George Gray, who finished his course here in 1914, made a flying visit to the Institution last week. Since leaving school he has finished a law course in Howard University and has taken a course in wireless telegraphy and will probably soon be in the army as a wireless operator.

This has been a big week in the harvest fields of the Institution. Many tons of fine vetch hay were made and the reaper has been busy in sixty acres of oats. The cultivators are also busy killing grass.

Prof. P. H. Moss was on the campus making out his itinerary for the coming trip. He will go to East Tennessee, Western and Eastern Virginia and Maryland then on to Indiana.

Edwin F. Jackson left Saturday the 25th for Chicago where he will work until called to the Army. He has been at the Institution six years.

We need more reports for the Plea. Do you know we are hard up for manuscripts to fill it sometimes.

Tennessee.

Dear Editor:

Please allow space in your valuable paper to express my appreciation for the kind, generous care which was accorded me while attending the Workers Conference and the Commencement at the Southern Christian Institute, May 13, to 16. Never in my life did I enjoy our Workers Conference and Commencement as I did this one. I found my children just as happy as they could be, with a strong desire to stay in school until they finish. They alone were worth the trip to me.

All the exercises were fine. I could not see where they could have been any better. The President, Prof. J. B. Lehman of the Institution, and the faculty have their work well in hand, and they are doing a great work for our people.

Hon. J. E. DeFord, of Savannah said to me after we had returned to Savannah, "I got more inspiration out of the two days I spent in Prof. Lehman's school, then I have out of twenty years of my life."

Yours for a greater Conference and Commencement next year.

W. P. Martin,
Evangelist.
Among the Bible Schools
TEXAS IN LINE FOR BIGGER THINGS.

As the writer comes to you with this report, the faces of those who helped to make my visit count for success, come before me and how I wish that I could write each person a personal letter; but when you remember that I have been out of my office for several weeks and will soon be off again, you can understand how that time fails us to do many things that would be a great pleasure to do.

Suffice it to say that I am indeed grateful to the State Evangelist, E. H. G. Smith and all who did much to give me a successful trip through the state of Texas. We shall not be able to give a full write up in this article—neither can we discuss in full the places visited. You will not expect me to discuss any unpleasant features of my visit if there were any. It was featured with too many good things.

Jarvis Christian Institute, April 2–3: It was a real pleasure to visit this spot that has come to our brotherhood thru prayer and conversation. Dean C. W. Smith, had me to speak to his large Bible class of fine young men and women. They are a fine set, Will say more about the J. C. I. another time.

Men's, April 4th.
President Ervin, by use of telephone made an arrangement with Prof. Jones of the public school to have me address the school, and also give a talk to some of the Bible school workers at an evening session. Prof. Jones made the announcement after four o'clock P. M. that I would speak at the Baptist church that night. We had a splendid hearing owing to the time that the school's children had to make the announcement. Elder Smith and Prof. Wilson accompanied me on the trip, both gave helpful talks. President Ervin paid me R. R. fare one way, St Paul Baptist church gave an offering to the amount of $1.55.

Paris, April 6th.
Elder Smith and I arrived on the ground Saturday night. After a fine night's rest in the home of brother and sister Bible, we were ready to begin a full day Sunday. The faithful Disciples best their church home in Paris five more than two years, but many of them suffered loss of personal property. They held their services in a Theater. While the building is not altogether conducive to worship this is the best they can do for the time being. This little band is hard at work raising means to build a modern church building that will be conducive to both worship and teaching. After my first visit to Texas Prof. Polk, who was Supt at that time, graded his school using the graded literature, especially in the elementary department. This school is still doing graded work as best it can. We spoke to them at three services. This school raised its full apportionment and gave $41.00 as field receipts.

Mr. Verner, April 8th.
This point like many others, is much in need of leadership. Mr. Starling Towles, a young man of vision, lives about six miles from the church; this greatly interferes with his best help to the Bible school. They raised their apportionment in full. Ouachita, April 9th.

Brother L. L. Lewis met us at the train and took us to his beautiful home where we were nicely entertained. Since it was not possible to give but the one talk the most of the time was given to the explanation of the Standard of Efficiency. I believe when the schools understand this standard they gladly fall in line. Let the leaders study this work. I shall be glad at any time to send a leaflet explaining this Standard. This is our goal toward which we are working.

This school raised its apportionment in full. Field receipts were given to the amount of $25.00.

Leesburg, April 10–11.
At this place each night the attendance was poor but those present seemed interested in the talks. We can not always measure the amount of good done by the number of persons present. Leesburg promised to send in its apportionment. We are expecting it.

Carson, Union Hill April 12-13.
The first night we had a fine hearing but the second night we were rained out. These people are building a fine little chapel. I am sorry they did not remember the teaching services of the church. Brethren we must not forget that the Great Commission is to teach, Matthew 28:19, 20, as well as preach. When you build think of the untrained children of the church. The progress of the church for the coming years depends, much upon the training of its children now. Union Hill raised its full apportionment and hopes to do better work when they are in their new church home.

Carson, Shady Grove April 14.
Here brother Smith had to go to Taylor, to conduct the regular service. Elder Frost, the good pastor, and G. W. Williams, the superintendent arranged to give both services for Bible school work. Here we found a beautiful church home. But they do not remember the children. The time has come when the rural boy and girl must be given a chance to develop their best as well as the city boy and girl. No one can visit Carson, Texas without being attracted by the great number of young people. There is no reason why these people should not have one of the best schools in the state if they get the true vision. Shady Grove raised its apportionment and gave the field receipts to the amount of $2.00.

Daingerfield, April 15.
Here I met a fine band of Disciples. Their new building is not quite finished but they are holding service in it. They too made the same mistake the other two churches mentioned above. The room building will not allow us to do our best work in training for service. It was worth any one's trip to Daingerfield to meet mother Waldeck. It was my pleasure to spend a night in her home, you can no longer feel a stranger when once in her presence. This school raised its full apportionment and gave field receipts to the amount of $3.35.

Greenville, 15-16.
Poor announcement resulted in poor attendance. This is the largest or one of the largest churches in the state of Texas. The one thing that gives me satisfaction is that I did my duty. There were a few interested hearers. The second day, a meeting was announced for the the afternoon at five o'clock. This was a failure, but later, in the evening we had a splendid conference with the superintendent. I am expecting favorable results from this visit.

The Greenville Bible school has the largest teenage class we have on record. This class, "Loyal Sons" by name, will soon hold its certificate as a secondary organized class. C. J. Craddock is president of the class. Young Craddock did all in his power...
Sunday School Lesson
June 2, 1918.

LESSON IX.

JESUS WARNS AND COMFORTS HIS FRIENDS.

GOLDEN TEXT—He that endures to the end shall be saved. Mark 13:13.

TIME—The evening of Tuesday, April 4th A. D. 30, at the close of the last day of Jesus' public ministry.

PLACE—First in the city of Jerusalem and then on the western slope of the Mount of Olives.

JESUS TEACHES HIS DISCIPLES OF THE CHANGES.

The Disciples that the purpose for which Christ came into the world depended upon the temple. From the day of the building of the temple in the wilderness, many of the people associated the service of God with a place and priesthood. When the Disciples thrush the teaching of Jesus learned that all of this was to be destroyed they were deeply disturbed. We are not yet positive today as to what lesson Jesus was trying to teach them. It is still easy for us to associate religion with a church house and religious performances. It is also very difficult for us to shift the center of religious interests and motives from outward things to the spirit of God residing within us. In his teaching Jesus said unto the disciples, "Take heed that no man lead you astray. Many shall come in my name saying, I am he, and shall lead many astray." Christ knew they would be hated by all men but if they endured to the end they would be saved.

Evil has always opposed the progress of truth with a mighty force but thru all of this we can enter the kingdom thru tribulation.

THE END OF THE WORLD A JOYFUL HOPE TO CHRISTIANS.

The disbelief of the chosen people delayed the purposes of Christ, but they did not destroy them. The unfaithfulness of the servants of Christ, evidently delays the return, which he promised. We can choose our own attitude to Christ and many times we may delay or hasten many of the blessings which he would give to all.

It would be due courtesy to the human race if the present order of things should not come to an end. Consciously or unconsciously the great motive of evangelizing the world at home and abroad, is the bringing in of a new age.

C. E. M.

HAGERSTOWN, MARYLAND.

Editor of the Gospel Plea:

Please let us say a word through your paper concerning our work and ourselves.

On the 7th of April we closed our work at Danville, Kentucky, where we had labored since Nov. 9th, 1913. We enjoyed the years we spent there and will always entertain fondest recollections of them. Finding we could not leave at the time we had planned, we preached for them on the 14th and baptized one young girl. Then shook hands and bade them good bye.

Quite a number of our friends and the greater part of our members said, "Come back. We hate to see you go." Those words meant so much to us.

We left there owing no man anything but love. One of our good friends and a splendid supporter of the work, Mr. Ashby Jackson said to sister Watson and I when we were settling up with him, "Well I will call that square. I will do that, much to get you all to come back."

We spent Wednesday night with Elder W. H. Brown, of Mt. Sterling, Kentucky and preached for them to a very good audience. A collection of $450 was taken for us.

Brother Brown recommended us to this church and we are doing the best we can for the cause.

The members received us kindly. This leaves the church work doing nicely.

We are engaged in a two weeks meeting.
One of the Elders will write it up later.
Our things are here now and we are settled.
With best wishes for the cause.

I am yours,
R. Wesley Watson.

CLARKSDALE, MISSISSIPPI.

Dear Editor:

Enclosed you will find money to renew my subscription, since my time is nearly out. Your paper brings us such good news, I can not afford to miss one issue.

Please give me the address where Rosa V. Brown will receive her copy. I am sure she will be glad to have Miss Brown speak to us. We hope she will come again.

Now I pray to God that we may go on to success.

Yours in Christ,

Florence Vaughns.

Out ON THE PLAINS.

Two travelers start on life's highway
To reach the land of fame.
One answer to the name of Faith;
Fear is the other's name.

On side by side they walk along
Upon the road while straight.
But suddenly they face a turn;
Then Fear begins to shake.

A chasm broad before them lies,
Deep yawns its gulf below.
Away across the Faith soon slips;
Fear seems his way to go.

A river deep runs swiftly wide
Across their pathway bright.
Faith planters in and stem's her till;
Fear trembles at the sight.

A storm around them gathers fast,
Its thunders loud both near and far.
Faith sees no danger in its path;
Fear trembles at his heel.

A mountain high before them stands,
It stands right in their way.
Faith scales its sides with feet and hands;
Fear stops in deep dismay.

Upon its summit Faith soon stands,
The land of fame is here,
The gate swings wide with welcome hand;
Faith enters without Fear.

C. E. Craggett.
**THE GOSPEL PLEA**

To the Pastors, Superintendents, County and District Officers—

**Mississippi Sunday School Association.**

We are facing a world crisis in reference to Food and its distribution. People back of the lines in Belgium, Northern France and England are working under the Card system. They are dependent on our county for necessities and this call for every man who has not enlisted to govern his appetite so as to permit our Government to supply the need of our army and associates in this war with wheat, meat and sugar, and thus avert famine. Lord Rhonda has expressed himself as pleased with America's response, but requests that we keep a full supply of food moving toward them without which they may perish or hunger.

"We have an abundance of Food and it is our opportunity to change our habits of eating, consume many things we have neglected and allow the United States Food Administration to assemble quantities of wheat which is particularly needed. They expect every man, woman and child to do their duty."

In your Churches, Sunday Schools and County and District Conventions you will be glad to assist by announcing and urging everyone to fall in line. Do this and you will be calling out the words of Jesus: "Do unto others as you would have them do unto you."

This is our opportunity to demonstrate democracy's superiority over autocracy. We must keep the home fires burning.

God bless you,

W. N. McLemore, President.

W. Fred Long, General Secretary.

J. C. Cavett, Chairman.

**Co-operative Work in Agriculture and Home Economics.**

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

**WHY NOT BAKE SWEET POTATOES?**

I have been greatly interested in looking at pictures and reading about the unique and splendid work being done by the baked potato oven started by the Halstead Food Control Committee in England. They claimed it is doing a thriving and successful business, selling several hundreds of potatoes daily.

The bakery is equipped with wheels, and can be easily and quickly moved. The large, nicely baked potatoes come from the oven piping hot and delicious. There is nearly always a crowd of both young and old persons around the oven porching potatoes. The result has been a great saving of bread.

Now, the potatoes referred to are white or Irish potatoes, as we call them.

What the Halstead Co. is doing in England with the white potato suggests that we in America could do even a greater business with the sweet potato. There are very, very few people who do not like baked sweet potatoes, and many would buy them if they were on the market, properly baked and delivered steaming hot.

I believe we could effect quite as great a bread-saving as England. Bakers, candy-makers, ice-cream, peanut, and popcorn vendors could handle the baked sweet potato with but little trouble and expense.

The sweet potato as compared with the white potato is as follows:

1. White Potatoes:
   - Water: 78
   - Protein: 3
   - Fat: .1
   - Carbohydrates: 15
   - Ash: 1.0
   - Calories: 345

2. Sweet Potatoes:
   - Water: 69
   - Protein: 1.8
   - Fat: .7
   - Carbohydrates: 27
   - Ash: 1.1
   - Calories: 570

It requires only a glance at the above table to show that the sweet potato possesses more real food value than the white potato.

After the sweet potato is baked and becomes cold, or stale as we call it, it is in fine condition for making bread, drying for conversion into flour, coffee, chocolate substitute, ice cream flavoring, breakfast food, etc; so there need be no waste of potatoes at all.

We hope someone will think seriously about this matter and put their thought into action.

---

**"Garden Sass"**

_Saves Wheat for Soldier Boys_

---

**"Eat Us"**

_and Save the Wheat and Meat for Our Soldier Boys_
A Vision For The Hour.

And I saw a new heaven and new earth; for the first heaven and the first earth are passed away; and the sea is no more.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God;

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor sorrow, nor pain, any more: the first things are passed away.

And he that sitteth on the throne said, Behold I make all things new. And I heard a great voice out of the throne saying, These words are faithful and true.

Prayer For The Week

O Blessed Father, Help us to set our affections securely on things above, that the call of the world so alluring and insistent may not draw us away from Thee. SATISFY us with Thy mercy and teach our hearts how to receive and how to enjoy the good and perfect gifts which come from Thee alone. Deliver us from the tyranny of the earthly and temporal and control our minds and wills that we may arise out of the closed, veiled world of avarice, ambition and selfishness into the eternal beauty and sweetness of Thy kingdom and righteousness. Control us for Thee, for the love and eternally offer it in Jesus whol

HELPFUL To All

Praying the Program of Christianity.

A few weeks ago we wrote an article on "The Program of Christianity" in which we endeavored to show how the commission of the early Christians has in fact a program for the conquest of the world for Christ. If you did not read that, or if you have forgotten it, you should read it again before you read this.

Jesus knew the nature of the human mind and heart and the laws of their development were perfectly understood by him. He knew it was not necessary for him to always stop and make clear what he was doing, before he did it. The wise teacher knows that it is best to teach the pupil how to extract the cube root and then when the process is clear in the mind of the pupil, he teaches the why and wherefore of it all.

The first man that extracted cube root had we do not know. But it is a universal belief that it was given to the disciples, we were praying it.

We all must pray this program before we can work it. The soil can not be over plowed in an all nights prayer. It was on this principle that Jesus put flies to his belief in the providence of the first earth.

It was on this principle that Jesus put flies to his belief in the providence of the first earth. It was given to the disciples, we were praying it. A Vision For The Hour.

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And he that sitteth on the throne said, Behold I make all things new. And he said, Write: for these words are faithful and true.
THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

Published for the cause of primitive Christianity, and to 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.

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

Number 353

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 355, you have 2 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 8, 1918.

**Personals and Editorials.**

The managers of the third Red Cross drive asked the community of Edwards for $800.00. It has already raised $2200 and one half of it came from the Negroes. Clearing the spirit in which they gave has been a surprise and gratification to all. When we had nothing but wretched corrupt politics, it was common to hear coarse abuse of the Negro but now that we are passing into a crisis it is becoming manifest that much worth is in this people.

The war crisis has brought out how handicapped a community has that is ignorant and unskilled labor. All are now realizing what a great work the missionary school has done. From the community about, from all through the state and from far off they are turning to us for efficient labor to help out. The missionary school is now proven our rock of salvation, for had it not been for the work it has done we would now go under in this crisis; for if the Negroes had no trained leadership we would have the conditions of Mexico here.

TENNESSEE.

Clarksville.

Revival Meeting At Payne St. Church of Christ.

This meeting began May 12, 1918.

SOUTH CAROLINA.

Dale.

“Just above the clouded skies that you

may help to clear,

Let not narrow self your way de
er.

Thou into one heart alone may fall

your song a cheer,

Brighten the corner where you are.”

We have not written for a long time, but we have always read its pages for the words of cheer that the greater ‘lights’ reflect. They have aided us, in the cloudy days, to brighten the corner here in Dale. The little church among the bushes, is not asleep; we have taken advantage of the Pleas offer of reduced subscription to send in a dozen names, and am sending in one more at the old price.

Great things are happening around Dale, the coming of railroads, and the opening of large truck farms, has brought in new vigor and the citizens are responding to it. A public demonstration was held at the school-house on the night of the 24th. Two of the speakers could not be here, but the people listened to the government’s message delivered by Prof. Blanton of Penn School, with marked interest. Prof. Blanton has a way of putting things to the mass that is readily understood. Mr. J. A. Keyserling, Post master of Dale, was the second speaker, and represented the Red Cross. Space will not allow us to speak of the many good things said and done. The committee spared no pains to get the people out. Mrs. Maria Atten, at whose home the guests were entertained, was highly commended by the speakers. J. T. Maxwell, a young minister of this place did much to get the people out. Prof. Blanton appointed a committee to make a great drive for war stamps in June and by the time this reaches the readers we will be in the midst of it. An appeal to the people being made by the writer, 34 stalk stamp cards were sold by Mr. Keyserling, who generously offered a thrift stamp to any baby born this year. Only one was present, the son of Mr. Cha. Cookley. He received double honor. The following persons were the committeees for the people: Mrs. Cookley Messers J. A. Keyserling, Essa. Maxwell, and the writer.

The children have nearly all returned from school, so our little school will soon take on a new life. Childrens Day is now on docket and the Foreign Mission Board is keeping its needs before us. We have attempted great things for the Lord this year. A word to the citizens of Dale. Don’t knock and be consistent, remember “whosoever soweth shall also reap.” Information brings inspiration; make yourself acquainted with the needs of the people; speak of their virtues, not faults, when you go before the public. If you are a minister and step from the
strait and narrow path, then according to your influence, will wickedness increase. If you are a merchant and tear down your community like "Sampson" you will be destroyed in its fall. DON'T KNOCK.

This year we have taken up the work at Rock Hill Church, Sycamore, S. C. This is a loyal church. It has always stood for the C. W. B. M. and all the work. We found strong Christians there, those who after having done all they could do to stand, awaited the leadership of God. We found Bro. Owen Ritter and his loyal wife, good Christians who love to serve. We also met R. S. Ritter, one of the young men ordained, by Elder Woods. Having his membership here, he has given us his hearty cooperation, both in getting subscriptions for the Plea, and in the work for the Red Cross On last Lord's day, the people responded to the appeal and gave to the work. Again I repeat the words. Information gives inspiration, no one can do a work they are ignorant of. At this writing I wish to say a few words to the young ministers, especially those at their own home church. Don't make your self the constitute safe guard of the flock. And knock, knock, knock. Constant knocking will drag down our home church. If the people fail to appreciate your worth, and you cannot lead the "older people," enter heartily into the work for the little children; they will respond and you will have the future church as they grow. "Do not wait until some deed of greatness you may do. Do not wait to shed your light afar. To the many duties ever near you, now be true. Brighten the corner where you are."

The Bible school is now at work. They have many good workers. One of them made the church a service flag, after a pattern sent me by a white lady friend. It hangs in the church a tribute to Mr. Ritter. Another will soon be placed there for Wyman Ritter. We are looking forward to the time when we will see the Stars and Stripes hanging in this church as it does in the church here at Dale, as we honor our country's flag and all it stands for.

We were made to feel that our work here is not in vain by the number of visitors who came in their auto's. The various churches were kind to us. We have been preaching a series of sermons comparing the Mercy Seat of old to the place where Jesus answers. On our next visit we will bury in baptism those who are willing to walk in the newness of life.

James Brabham and his sister Alma motored over from their homes to be with us. He was accompanied by his wife and also by eight words interesting from many of the young men who are walking in the new life. I was strengthened by our pastor

ate while at the Creek. Many of the older folks sent words of cheer. To these I will say, When you get to heaven as you surely will (because the Saviour's name you own) after you have greeted those you love best who are standing around the throne, you may look for me for I will be there.

We are sending in the subscription of Brother Joe Ritter, Box 14 Allendale S. C. (We wish Brother Moss to note this when he comes to S. C.) These are all prosperous farmers and are helping out in the food problem: Bro. Ritter gave us several of the largest white turnips we have ever seen. We did not have much time to show them off for Sister Jackson knows a good thing, and well they were sweet. Sister Mary Ritter and her daughters are all loyal as C. W. B. M. workers. Her hands are always willing. Sister Brown can find her at the above address. We are expecting a good report from Rock Hill on Children's day.

Yours in service,

Edwin F. Jackson
P. O. Box 26.

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MISSISSIPPI
Meridian.

Emphasizing the national menace of idle labor, E. D. Self, federal director for Mississippi of the United States Employment Service with headquarters in this city, says: "I expect to force every idle man in Mississippi to work thru the power of public opinion."

"No man in America has the moral or legal right to remain idle while the women of France are following the plow," he declares.

Director Self makes a strong appeal to every minister in Mississippi to preach a special sermon on Sunday, June 2, from the well-known text, "Six days shalt thou labor," stressing the vital patriotic necessity for bringing into active industrial and agricultural operation the maximum man power of the nation.

"Vagrancy laws should be enforced to the letter, and should be supplemented by even more stringent local ordinances," declares Mr. Self. "It is rapidly coming to the point where the man who will not work may not eat."

He states that Jackson, Vicksburg and other communities are planning to inaugurate an accurate census to determine and discover the idle, non-productive element of the population, and then take steps to put it to work.

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Out On The Plains.

A few days ago I had the pleasure of bearing in our Ministerial Alliance a partial report from the general conference of the colored Methodist Church which was recently held in Chicago. The following items were noted with interest:

1. The race for the office of Bishop. It was said that there were just thirteen candidates out for the office and that they, like the ordinary politician, had printed cards which they freely distributed, and caused to land the office. The members of the conference seeing so many men in the race, and knowing that nearly all of them were seeking after the office merely for the spoils, decided to elect no Bishop at all in that conference. I wonder if the day of the Bishop with his almost unlimited power has not come to an end?

2. Action for a united Methodist Church. Organic union was fully discussed, and a vote was taken to have such a union of the M. E., A. M. E. and C. M. E. Methodist Churches of America. Thus bringing into one body the various Methodist Churches. The Bishops of the M. E. and A. M. E. churches were present, and gave their support in favor of the union. They promised to carry the movement to success. If this is carried out it will mean a step forward to Christian unity. I took the chance given to me to commend such an act, and to speak along the line of real unity of all churches.

3. Care for the aged ministers. Much that was given to the ministers who have worked hard at a great sacrifice in remuneration.

Plains were adapted by which the retired ministers who have wrought well could be better cared for in their declining years. I think it would be well for us to consider more the aged ministers of the church, those who have rendered unselfish service, and have received practically no remuneration. We should also consider those who are now actively engaged, but in a few years will have to retire from service with nothing upon which to live. Our churches must hold out more inducements to young men. If we fail we will ever face a shortage in the ranks of leadership.

Our Go to the Church Campaign" is proving quite successful in the attendance."

---

"If we work"

If we work as we did in the trenches—
When no man's life was his own,
But each one strove for the good of all,
And worked till the work was done—
We can make this war a war to the

The happiest land on earth,
Where all men strive for the good of all,
And none shall suffer death.
We are here at the caesarean—waiting;
We claim of our right fair play;
Shall we work as we did in the trenches,
Or win by the rough red way?

—John Oxenham.
THE GOSPEL PEA

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 way may be known upon earth,
Thy saving health among all nations
Through Jesus Christ our Lord.

Amen

CLARKSDALE, MISSISSIPPI.

Dear Editor:

Please allow space in your good and helpful paper for my short letter.

I love to make mention of our little band here in Clarksdale. We are moving on up, Our spring revival is a thing of the past. Five were added. We ran two weeks. Five came up and cast their lot with us, two from the Methodist church. Elder B. C. Calvert preached so earnestly, that he tried so hard to have dying men, women and children, to see the necessity of doing what the Master commands man to do to inherit eternal life.

Now Bro. E. D. Vaughn is still on the sick list. He got his leg sprained during the revival but he is a little on the mend at this writing. Before this is read by the many readers we shall have gone to the district meeting to be held at Mount Bayou. We hope for a good meeting. The sermons that were preached during our revival, could have saved the whole of Clarksdale, had they come out to hear them, and they had had the minds as those thousand on the day of Pentecost, when they asked, “What must we do to be saved?” Yet a goodly number attended each night and they seemed to enjoy the services. Two Baptist ministers were out one night. They enjoyed the sermon, so very much, that they gave some money in the collection and each spoke words of encouragement to the pastor. The day may not be long when men will see God’s word, his plan of salvation, alike. We are in a struggle here and if it’s the Lord’s will, we shall build us a church home soon.

Your sister in Christ,

Florence A. Vaughn.

F. E. W. O. K.

TEXAS.

PARIS CHURCH FOR STATE WORK.

STATE WORK

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<th>Field Receipts</th>
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<td>Dalingerfield, S.</td>
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<tr>
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From the Banks

of the

Old Kentucky

Every issue of the Plea brings good news and some bad news. Its too bad that a little “finance,” a “spring cold,” a “quorum” and a “spring crop” should keep Brother’s Thomas, Louderback, Griffin, and
Franklin, from attending the Workers Conference.

I had a better excuse than any of these celebrities, but I'll just not state it. It takes a "dead level" headed man to lead straight now. Commanding to do and not do the same thing at the same time is difficult. Sundays are hot now, and only the true blue will find their way to church, when the shady nook and cool inviting glen appeal so loudly. The Gospel Plea is about to get me into a lawsuit. Proof readers ought to have in mind that those who write and those written about, may read the article. Last week I wrote distinctly that I had held a "Home Force" meeting and that it was "just a week." I also stated that Elder Nutter (pastor of white church here) preached a fine sermon Thursday night. The Plea printed "Elder Nutter preached five sermons" in that week's meeting. Which meant that he held the week's meeting. Some of his members read the Plea and cannot account for the statement.

Every reader cannot know that the error is in the type. Some one ought to go over the proof sheet, before some body gets hurt. (We have looked over his manuscript and the n. looks much like a v, but we are glad he has corrected it, and we promise to do our best.)

An old colored brother scribbled a note and took it to our county judge, unable to decipher its meaning, the judge asked him. "Who wrote this note?" "Not bees who write her, you here," he answered. Some of us will have to leave our names off. No body can tell who wrote her, and save our defenseless heads. Grumbling? No! I'm for the Gospel Plea and what it takes to make it more efficient. I wish I happened to have it.

C. H. Dickerson.

**Christian Education**

**Southern Christian Institute**

Miss Evans, matron of Allison Hall, has gone for a month's visit with her parents in Texas, New Mexico.

After visiting for a few days in Vicksburg, Miss. Miss Gardiner, left Saturday for her home in Eureka, Illinois.

Miss Lois Lehman, is home for the summer from Hiram College, Hiram, Ohio.

Miss Nancy Jennings, is here for a short visit having come directly from her work at Jarvis Institute.

The first entertainment of the season will be given by the Summer Literary Society next Monday night.

The blackberry season is now at its height and the girls are bringing in and canning many bucketfuls of this luscious fruit. Some plums are still to be had, but their season is fast waning.

The hay crop is in and attention must now be given to the oats. Fine recent rains was a delight to the farm and garden hands.

---

**Among the Bible Schools**

There is a great future for the Bible school work in the state of Texas when its leadership gets a real vision of the teaching service of the church. How many to consider the real functions of the Church School? The functions of the church are, (a) to develop intelligent and efficient Christian lives consecrated to the extension of God's Kingdom on earth. (b) To train efficient leaders for all phases of the church work.

If a superintendent refuses to come out to hear our talks on the forward step in the Sunday school work, I do not put him down on my book as an ignorant, but I look at the poor fellow as being one of those persons who persist in carrying the "balance rock" in one of the bags and his corn in the other. No one would dare say that he will not get to the mill, even if he does carry a superfluous burden on his back. If pastor prefers a church entertainment, to talk on Bible School Efficiency. I never feel like talking him to the justice of peace, but I reconcile my self by thinking that he is a sleeper and needs only to be called the second or third time to be awakened.

Dallas, April 19th.

There we found Brother Colonel "Bill" on the job. When I made my first visit to Texas, the place was a waste of the small shack of a building now they have a beautiful chapel. The service was not largely attended, but those present seemed interested. There is no good reason why the people of Dallas should not attend many of the points of The Standard of Efficiency, if they follow the leadership of the pastor and his good wife. An offering was taken to the amount of $1.55.

Ft. Worth April 20, 21.

Here we found the pastor Elder A. W. Jacobs flat on his back, not able to leave his bed. He had been sick for several weeks. Under the leadership of Elder Jacobs a beautiful brick building is nearing completion. We conducted the morning service in the basement of the church. Held a conference, in the afternoon in the home of Brother and Sister Littles. An offering was taken to the amount of $3.80.

Hillabaro, April 32.

There are just a few Disciples in this place. Bro. J. H. Fielder is the head and shoulder of our work here. He has been holding an efficient service in a hall. When he heard of our coming, asked the use of one of the nicest homes in town. In spite of the Bishop of the Methodist church being in town that night, thru Elder Fielder's efforts, we had a splendid service. An offering to the amount of $1.28 was taken.

Waco, April 32.

Elder Campbell, the good pastor, defers his trip home, to be with us in the service. I want the pastors to know that I have a keen sense of appreciation of any kindness shown me while on their field. We have the promise of the workers that steps will be taken to improve the condition of the Bible school. Like all ministers who visit Waco, I found shelter in the home of mother Byrd. This home seems to be the presbytery headquarters. This school raised the most of its appropriation and promises to send the remainder soon. Field receipts were given to the amount of $20.00.

Ciresville April 33.

While conducting regular services on the Sunday before, Elder Smith arranged an afternoon meeting for the day. We found Brother Roscoe at the train informing us that the service was expected and the people were gathering at the church. Many of these people left their fields to attend this service which lasted about an hour and a quarter. Sister Rucker, with the aid of Elder Smith, will soon organize a Teacher Training Class. This school raised its appropriation in full and gave an offering to the amount of $2.10.

Taylor, April 34.

When we met at the conference with the Ciresville church, another was standing at the door to take us to the country to Taylor. Sister Young, the superintendent, was expecting us. We were greeted by the audience who gave the most interest to what was being said. Taylor believes in doing things when it is once understood, what is to be done. This school has organized several departments leading to the Standard of Efficiency. A splendid organized Adult class, will soon be holding international certificates. A fine class in Teacher Training has been organized. This school will use the new Cradle Roll material for its Cradle Roll department. At the close of our service a Service Flag was unveiled in honor to those of the Bible school who had been at the training camps. Following these services, a banquet was served by the Supt. Taylor raised its full appropriation and gave field receipts to the amount of $2.18.

Lyons, April 25.

The whole of Texas should take off
its hat to this little school, for it was the first to send in an offering to American Missions, and I therefore saved the state. as a state from the Black list of the year book. Bro. Washington, the pastor, wants his church to be in fellowship with all good work. This school raised its apportionment and gave field receipts to the amount of $25.

Bellville April 26.

The school at this place was recognized and it is hoped that it will keep its doors open from now on. Bro. McDaniel secured the service of one of the nice churches of the town for our meeting. The full apportionment was raised for this school.

Cedar Lake April 27-28.

Elder Norrie, the good pastor, who living some twelve miles away, met me at this point and gave me the day for our work. Bro. Pettity, the Supt., has a fine set of young people to work with. A Teacher Training Class, thirteen in number, was organized. I am sure we may look for great things from this point. I am expected picture of the class just as soon as it reaches a membership of twenty-five. This school has raised its full apportionment and gave field receipts to the amount of $9.36.

Live Oak, April 29.

On account of a very hard rain, we were not able to make this point. Hope it will send its apportionment, as I am almost sure it is planning to do.

Bay City, April 30.

Here Elder Smith joined me again. We had a nice little service with small attendance but interesting hearers. This school will soon send its apportionment. An offering was taken to the amount of $2.00.

Houston, May 1.

We have a few as intelligent Disciples in this city as anywhere in the brotherhood. They have been wasting since Xmas for the return of Elder Mitchell to come and hold service. They express themselves as having no desire for any one else. Bro. Mitchell should go to this point and endeavor to build up a strong church and Bible school. On account of no place to hold meeting only on Sunday, we did not conduct a service. I understood that they had a nice little Bible school.

Beaumont, May 23.

At 7.30 P. M. we held a conference with the Refuge Mission, of which Elder Green is pastor. I wish to call attention to the promptness of attendance; the service begun at the time announced. We had almost a full house. This school has sent in its full apportionment. An offering was taken to the amount of $2.00.


After closing our meeting at the Refuge Mission, we went over to the mother church and conducted a second service. The attendance was not so very large but we hope that our talks will prove helpful to those who heard. This school promised to send in its apportionment and no doubt by now it is in Elder Smith's hand. An offering was taken to the amount of $2.35.

 Jarvis Christian Institute, May 5-9.

We began the day at Jarvis by visiting the Sunday school classes that met in the several rooms. At the close of the Bible study period the school assembled in the Chapel for its closing service, which was very splendid indeed. There were helpful talks given by Mrs. Terry King and Dr. White. Out of this service we went into the morning service, which was opened with beautiful music under the instruction of Miss Jennings. Elder M. Knight, brought us a great message, making each one who had dedicated his life to the Master's service, feel as a share holder in the Kingdom of our Lord and Master.

The after noon service was opened with special music, with Miss Ellis presiding at the instrument. Then Dr. White of Memphis, Tenn. preached the class sermon, all who heard him were pleased. I am sure the young people in whose honor this sermon was preached, feel keenly their great responsibility as they continue their preparation for life's work. The night service was very appropriate and closed the day brim-full of service.

Time and space forbid discussion in full of this commencement week; suffice it to say that every session was interesting from the beginning to the end.

No one could attend these exercises without noticing that Pres. Ervin and teachers have made a great impression upon the white and black people, far and near. This thing is proven by the way these people of both races attended all exercises thru sunshine and rain. This is one way to test people's appreciation, but the best way yet to test them is by the way they give of their means to keep the good work going on. I saw the banker of Hawkins stand up before that great audience and make a strong appeal for the support of this school. I heard white men pledge twenty-five dollars, some wrote their checks, for the banker was thoughtful enough to bring along blank checks. Over $600.00 were raised at this meeting closed. The commencement day was the crowning feature of the occasion. The women's program was a splendid one; all played their parts well.

The graduating class did honor to the occasion. Out of this class we are expecting business men, teachers, electricians and missionaries. The class address was given by Mrs. Stearns. To say it was a master-piece is but stating it mildly. The Chapel Hall was filled beyond its capacity and there were many standing out in the yard.

Before closing this article I wish to call attention to the personnel of the school. There are six men who belong on the grounds; all of them are ordained ministers. The women are cultured. Dean C. W. Smith and good wife are the last to join the faculty. We have a deep sense of appreciation for such efficient workers. When once on the ground you are enveloped with the Christian atmosphere of the school.

J. C. I. Bible school will soon begin to do Standard work. I shall be disappointed if they do not soon have a large class in Teacher Training. This Bible school leads the states in its offering to American Missions. It gave four times its apportionment, May the blessing of heaven rest upon this great school.

New Cradle Roll Supplies, just finished. We are glad to inform our Bible schools, that the new Cradle Roll material is ready.

This set consists of the following:

"Greetings to mother,"
"Enrollment Card,"
"First Year Birthday Greeting,"
"Second Year Birthday Greetings,"
"Third Year Birthday Greetings."

The Cradle Roll certificate, plain on the environment side, with a Bible picture on the other side.

The pictures on these Greeting Cards are pictures of babies of our own race. The selections were made from the following states: Oklahoma, Kansas, Mississippi, Missouri, and Virginia.

The Christian Board of Publication, 2714 Pine Street, St. Louis, Missouri is the only house carrying this supply. Always indicate that you want the supplies for Negro schools.

Yours for one hundred babies in the

Cradle Roll Department,

P. H. Moss, Field Sec'y of N. B. S.

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Sunday School Lesson
June 9, 1918.
Lesson X.

JESUS FACES BETRAYAL AND DENIAL.
Mark 14:10-72.

Golden Text—Watch and pray, that ye enter not into temptation.—Mark 14:38.

Time—April 7, A. D. 30. In the evening, at Jerusalem.

Place—Jerusalem; the upper room; Mt. Olives.

Persons—Jesus and the twelve; the mob led
by Judas Iscariot.

**ALMOST.**

Now the hour draweth nigh. Jesus had been telling his followers, the twelve, of the inner things of the kingdom he was about to establish in their hearts.

It was the great feast of the Jews, the Passover, was about to be kept. Meanwhile many hundreds of people came merely to see and hear the great prophet. Christ had gained so much popularity that he had incurred the deep-seated hatred and awe of the high priests. Thus they sought to have him removed.

In all works of note there is cause and effect, or result. Redemption is the cause, or one side, while hatred, envy and jealousy are the causes on the other. Man's near-sightedness can not fathom God's every purpose. On the last mentioned side Judas Iscariot was very instrumental in bringing about the effect. "But woe unto that man through whom the Son of man is betrayed!"

Judas could not evade what was a part of himself. He lacked some quality of fidelity and faith. He must have held money in more esteem than the life of the Master. Possibly he was subconsciously, or poisoned by the things of the world. For thirty pieces of silver he helped on that other side.

Some one has remarked that every good work has its Judas. But woe unto us if we sell our Lord for riches, fine clothes or pleasure. Woe unto us, if we sell for his own blood. There is a truer side. That side which forced Agrippa to say unto Paul: "Almost thou persuadest me to be a Christian."

**FOR THY SAKE WE ARE KILLED ALL THE DAY LONG—** Romans 8:36.

Ever and always must we suffer betrayal and denial, if we show ourselves true followers of him. For the conflict is always raging between the forces of good and evil. But we must not, for one moment, cherish the thought of denial, betrayal or of shirking because of soreness of our toil. For the trying your faith worketh patience and if we have faith, faith tried in the burning, unquenchable fire of God's love, we can add to it patience. And patience helps us to bear our infirmities and yokes and find pleasure in them. But Christ defined all suffering and pain and affliction and invited us to "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your soul; for my yoke is easy and my burden is light."

**THE LOWLY NAZARENE,**

...betrayed by a brazen man, rose to heights sublime. His example of patience, sorrow for the betrayer and the denier, shows us how that we must love the sinner but hate the sin. We must, each in our own life, purge the tares, and burn them, but nourish the golden wheat of love, service and self-sacrifice, the sweetest of all things.

"I count it a supreme joy to give myself to keep some one from turning traitor, or denier, and to give Christ to the world, to live him over again in my own life."

E. L. T.

**U. S. Food Administration.**

Dr. Ray Lyman Wilbur delivered an address to members of Congress and their wives on food conservation Tuesday evening, May 14, in the Majority Caucus Room at the Capital. Following are extracts from this address:

"The world stands breathless today watching the greatest race in all human history, the race between the United States and Germany, Germany trying to close up the war before America can get into it, and America trying to get in before it is too late. Those dread words "too late," we have heard altogether too often in this great crisis. Loyd George said, "England too late at Gallipoli, England and France too late to save Serbia," and we ourselves with England and France were too late to save Northern Italy or to keep Russia from going into complete collapse. Must we again be too late in this great crisis? President Wilson tells us that this is the critical year of the war. Not that the war will end this year, far from that, for he knows better than that we peace this year would mean a German victory, the crime of, all the ages. The only short way possible out of this war with a victory for us would be the finding of a complete solution for the submarine, and that has not been obtained. We must fight our way with men. Our program is a program of the future. It takes time to prepare for war. Our safety now as a nation depends upon the integrity of the people of Great Britain, France and Italy.

At this critical period, while we are training our armies and manufacturing instruments of war and building ships, our civilian population is fighting the battle of America in the Front line trenches. Upon them and what they do now and hereafter in relation to the food and other problems depends the outcome of the war. Three times a day at the table you can fight the submarine, by helping to defeat its objects. Its object is to prevent the bringing up of the men, food and supplies needed for the Western front, along the slender thread of ships stretched across the Atlantic and on which the life of this nation is now suspended. These are the most momentous days since those of the Man of Galilee. On the other side of the water those fighting our battles look to us and say, "When will America be ready to put her full force into this war? How long can we hold the line and wait for her to prepare?" We must realize that we can no longer send explanations to France and England. We must send food and men and guns. We have not measured up to our possibilities, and the only way we can ask them to go on into more years of bloody war is to show them that we are coming, that our eyes are open to the worst danger and that we will see the war thru to a final victory, no matter what the cost or how long it may take.

Americans must face their duty, harsh and disagreeable as it may be. They must realize that they came late into the war because of their inability to see its outstanding features more clearly at an earlier date. We are as yet a great amateur nation, untrained in large world problems. We have acted somewhat like the big, athletic boy who is slated for a contest with a professional, and who spends, some of the time he ought to put in on training every muscle and every nerve hoping that the professional will die of heart disease before the contest comes off. We have hoped that Germany would collapse internally, have talked of peace, of starvation and submarine crew mutinies, of strikes, etc., instead of unitedly getting ready every minute of every day. It has been necessary for us to think in new terms, it took us months to see our danger to democracy and civilization. We must set faster in the future, or Might may win the world. How many Americans realize today that unless we put Serbia back on her feet, every square foot of her territory again, we will have lost the war and Germany will have won it. Germany started this to get Serbia.

Germany now has realized her dream of Middle Europe. She sees Europe almost within her grasp. Victory has followed victory as she has sent her armies to various parts of Europe, and now we have the supreme period of the war and soon the world will have a decision based largely upon what we do as to whether it shall be ruled by the Golden Rule of Christ, or the military rule of a prince maintained by the bayonet and bomb.

Our immediate pressing duty is to see that peoples and armies of Great Britain, France and Italy are fed, so that they will not collapse as Russia and at Finland have done because of the disorganization due to German propaganda, injustice and above all, lack of food. It is imperative that we save and send wheat and other foods absolutely required in Europe during the months before the next harvest. We cannot do it unless we stop "using" our men. We must realize that food is the weapon with which America is going to be able to maintain a position in this war long enough to win it.

We are not asking that food be saved to save
money, but to save the lives that will win the war. Think of our problem when you realize that shortly before this great German offensive the limit upon our export of wheat reduced the bread allowance of the French people to practically two-thirds of that hitherto maintained.

This is no time to talk of money or of profits, for the world is using a new medium of exchange today, in order to obtain its liberty, freedom and justice which it demands. That medium of exchange is the precious blood of men and boys, the best that we have, and we are sending them by the hundred, yes the hundreds of thousands. They go forth singing: "As He died to make men holy, let us die to set men free" The man who comes out of this war with one dollar more than he had when it began has taken it from the blood of the men who died for him. May God forgive him. The American people never will.

Reviewing the work of the Food Administration, my mind naturally reverts to the early problems of its organization. Knowing then the probable crop shortage, the imperative needs ahead, a method of saving food suitable to the American people was vital. An appeal to its idealism was deemed upon. Certain factors had to be considered. Control of consumption must be either by rationing, by high prices or by voluntary effort. An early introduction of rationing into this country would have resulted in an inevitable reaction, because of our surplus of food. Besides, on the basis of the rationing systems adopted by the European countries for certain staple foods, it would demand about $4,000,000.00 per month or $48,000,000.00 per year for the printing of the necessary ration cards. Aside from the necessary preliminary inventories and inspections, it would take about one official for every one thousand families to take care of this distribution. This would necessitate a salary roll of something like $20,000,000.00 per year. In fact, on the European basis, about $45,000,000.00 per year would be required for control of consumption by high prices was too unfair to merit consideration in such a country as ours. It meant conservation for the rich at the expense of the poor. The voluntary system, based upon widespread educational and publicity campaigns was selected because of the moderate expenditure - $2,000,000.00, and the opportunity offered to use the great surging desire of the loyal American to serve his country.

The success of the Food Conservation Campaign and the enormous volume of saving brought about through the war spirit and sacrifice of the American people can not be measured with construction yardage.
HELPFUL
To All

What We have Escaped.

Our new federation will dictate certain fundamental principles in education. Without curbing the liberty of educational research it will stipulate:

1. That no nation shall teach its children to hate its neighbors, but in accordance with the principles of Christianity it will insist that the children shall be taught to become world helpers. For any nation to teach its children to hate others will be regarded as a cause of interference.

2. That every nation shall teach all its children to become good and useful citizens.

3. That every nation shall be open to the missionary teacher. The worth of the various issues must be tested in the open forum, excluding from this certain immoral pagan practices like polygamy, the worship of Ashteroth in our segregated districts and venal commercialism as expressed in the saloon.

Now for us to reach these ideals we will have to do more than to lean on President Wilson. This can be brought about only by an awakening of the church in its ministration to the masses. The people not ministered to by the church quickly revert to paganism. The I. W. W. is the answer to our slack church work in the West. Our home society has pleaded with such earnestness for funds to carry the gospel into the rapidly growing cities in the West but our response has been very meager and now we must deal with the I. W. W.'s.

In our Southland there was much opposition to educating the negro but in spite of this good men and women of both North and South pushed it on and accomplished great results. Had they not put in fifty years of hard work the German hegemony would have found us in a helpless condition.

Our real triumph lies some years beyond the battle on Flanders field. Our ability to handle the educational work at home, in South and Central America, Japan, China, India, Turkey and Africa will be our judgment. The church of the living God is our only hope and it behooves us to redouble our work. We know now that the missionary school is our only hope. Purely secular education will not develop the conscience and create the spirit that must meet this world crisis. We have escaped a false position nationally because President Wilson went slowly. Now let us see that we escape in our great spiritual crisis.
THE GOSPEL PLEA

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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 355, you have 1 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, JUNE 15, 1918.

Personal and Editorials.

—Brother G. D. Jones sends in his subscription and adds "I am not able to tell you the benefits I have received in reading the good paper."

REPORT OF JUBILEE FUNDS

UP TO JUNE 7, 1918.

For Mission Work under C. W. B. M. Women's Conference, from W. M. Jackson College Ad. $1.00
From friends of the work, 3.60
Total this time, 4.60
Total this year, 469.99

For Jarvis Christian Institute.

Amount sent in by Pres. J. N. Ervin, 190.46
Total this year, 190.46
Total this year, 190.46

For Sunday School Work

Amount sent in by Evangelist Harry G. Smith, of Texas.
Paris, True Vine, $8.00
Mt. Vernon, Walnut Grove, 2.00
Omba, White Oak Chapel, 2.00
Carson, Union Hill, 3.00
Carson, Shady Grove, 5.00
Daingerfield, 5.00
Waco, Clay Street, 3.00
Circlville, 1.15
Lyons, St. James, 2.70
Belville, 3.00
Tyler, Murphy Street, 5.00
Total this year, 35.29

SOUTH CAROLINA.

DALE

Hold on, Brother Anderson! Hold on. Before you become too emphatic let us go over your article published in the Plea of the 26th. of May, page 3.

You said "without doubt our Lord, the Passover at the time appointed by the Law". I am not with you. (2nd, 3rd line.) The pascal lamb was killed on the 14th. day of Nisan. "Good" I am with you. (Last of sec. 1 2nd. col.) The Passover was celebrated at the close of the 14th. day and just when the 15th. day began, for the Jews reckoned time from evening to evening. "Good" I am with you, but right here we part.

Let us try and get together again. Get out your note book and pencil, and mark 9 squares for days, then decide these; shading the first half of each, and you have night and day. Write 14 in the first space, keep on numbering until you reach 23.

Now for some Bible, use, the revised for the benefit of the readers. Turn to Leviticus 23rd. chapter 5th to 8th. verses. Now mark a cross over the 14th. day as that is the day and date of importance. Now verses 6 and 7 say, "The 15th. is the feast of unleavened bread. (7) In the first day ye shall have a holy convocation: ye shall do no servile work". (A rest day or Sabbath: write the word Sabbath over the date 15) Verse 8 says the 7th is also a Sabbath. Read Num. 28: 16-20 verse. Are we together here?

Now tell me which one of these days are referred to in Exodus 20: 8-10 also Luke 22: 56. Fix this day on any date: if reasoning points out that neither of these dates are right. Now so as to affirm something. I will say that both are wrong by your own statement as the first is too soon and the last too late. Read Luke 23: 54 "And it was the day of Preparation, and the Sabbath drew on. "Christ could not have risen on the 16th. as the women would not have had time to prepare the spices as Mark 16: 1 says "When the Sabbath was past", the women bought spices". Again it would not give you three parts of a day for Matt. 28: 1 says, "Now late on the Sabbath, as it began to dawn towards the 1st. day of the week" this shuts out the 16th. as strange things happened as it began to dawn towards the 1st. day of the week. (See dictionary of English words for the word "dawn" You said, and I agreed, that the day commences at evening. Are we together? Now brother I will put a crown over the white space of the end of the 17th. and the dark commencing the 18th the 14th to 17th inclusive takes in all events and harmonizes the law and the witnesses. (Matt, Mark, Luke, and John) statements. And moreover it is the Sabbath of the commandments making three Sabbaths in that period of time from the 14 to 22 and this by your own reasoning. Are we together here Brother? Q I am throwing up my hat at you, Bro. Murry.
by the sayings of Christ. Make the fruit good. I will stand by you as long as you stick to "His" words.

Yours for more light,
Edwin F. Jackson.

A Prayer in Time of War

Almighty God, Father of men, Ruler and Judge of nations, have mercy upon us, we pray Thee, and strengthen us as members of the Church of Christ to meet with courage and fidelity the special duties of these times.

Give us grace we beseech Thee:
To purge our own hearts clean of arrogance and selfishness; to steady and inspire the nation; to keep ever before the eyes of ourselves and of our Allies the ends for which we fight; to hold our own nation true to its professed aims of justice, liberty and brotherhood; to testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ; to unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come; to be diligent in works of relief and mercy, not forgetting those ministries to the spirit of which, as Christians, we are especially committed; To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God; to hearken those who go to the front, and comfort their loved ones at home; to care for welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation; to be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies; to protest the rights of conscience against all attempts to invade them; to maintain our Christian institutions and activities unimpaired, to be diligent in the observance of the Lord's Day and in the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the service of Almighty God; to guard the gains of education, of social progress and of economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war; to keep the open mind and the forward look, that the lessons learned in war may be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father, God, who, in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation. We humbly beseech Thee to hear us through Jesus Christ our Lord. Amen.

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Harleston, Texas.

Dear Editor:

Will you allow me space in the Plea to speak to the brotherhood? I want to say I have been working in the cause of Christ since 1901, preaching the Gospel of Christ. Holding up the plea of Christian union in several towns in Texas and Louisiana, and now I am working in east Texas, with one church that has been wrecked by the teaching of church of God. I have labored with the church for six years 1911-1914. Bro. T. E. Campbell was called to this congregation. He remained until July 1915. I took up the work again and have been busy every since, traveling horse back and by buggy once a month the distance of twenty-six miles. By the help of God I have a strong band of workers. Now I want to start to reading our Christian papers, and books, and get some of our young men & women, to go to J. C. I. or the S. C. I. as soon as they can get ready. I will send several names as subscribers to the Gospel Plea in short. I want some strong preachers to help us in a meeting in July. I wrote to Crawford of Greenville and Bro. J. H. Fielder, of Hillesboro. Should this find its way in print, let some good Brother come to see me or write.

Mack Hunter,
R. I., Box 57.

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Food Conservation Notes.

Honey Uses in the Home.

The sweetening qualities of honey as a substitute for sugar in foods is discussed in Farmers' Bulletin 693, issued by the Department of Agriculture. The food value, flavor, wholesomeness, and economical uses of honey are thoroughly discussed. The quantities to be used when honey is to take the place of sugar are practically the same, except that a cup full of honey carries about one fifth water, so that much less liquid should be used in mixtures.

California's Sardine Industry Grows.

Even more rapid expansion of the California sardine canning business than has been made heretofore is planned for the 1918 season. California canners will endeavor to pack more sardines than the Maine coast packers have yet put up in a single season.

The Commerical Bulletin of Los Angeles says that the California sardine pack for this year will exceed that of Maine, which last year amounted to 2,500,000 cases, compared with 1,800,000 packed in California. This paper asserts that the fish packed in California are true sardines, while Maine packs a small herring, even though none but experts know which is which.
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 way may be known upon earth,
Thy saving health among all nations
Through Jesus Christ our Lord.

Amen

MISSISSIPPI

Dear Editor:

I noticed in your last issue that you wanted "copy." I have no news from the churches for you, but I do want to tell you how I appreciate the sensible articles in "The Plea," that are appealing to our colored people to the best in them, and the best possible to them, in the task of fitting themselves to be responsible, respectable, self-reliant, honest, industrious, peaceful American citizens "Against such there is no law," but in favor of such there is the respect and friendship of every other American citizen.

Education that does not turn out a loyal citizen is a failure. A mind that is only trained intellectually and leaves out the higher moral qualities is top-sided and dangerous. The Germans are a conspicuous example of such training. I want to tell you I am proud of the way the Negroes scouted their efforts to induce them to rise against their country. It was a great surprise and disappointment to them to find colored people true and loyal. As you say, we may have our family squabbles, and fight them out as families and localities have everywhere, but we turn a united front to the common enemy. I noticed how the Government is relying upon the colored troops, and calling on them for special services; how they are being given their chance in various lines of service, and I trust it will arouse every ounce of pride they have and that they will prove themselves worthy of the confidence placed in them, and give a good account of themselves where ever they are placed. As George E. I. said, "Castilian gentle do not choose their tanks. They choose to do them well." The honor is not in the grade of work, but in the way it is done, in the spirit that goes into it. Our rich young men are washing dishes in the camps, washing their own clothes and doing all kinds of drudgery, and making a joke of it. In New England, the college girls are going into the fields to gather the crops, and in France and England the ladies are doing all kinds of work. Our colored men have the strength to make the crops that feed the world, and they should be proud to make the best and largest the world ever saw. As an agricultural state Mississippi has no superior, and our people should see to it that no state passes by her in the race for big crops. God is blessing us this year because we have listened to the cry of the hungry, starving world, and are using self-sacrificing and making sacrifices to relieve its distress. Did He not tell Israel if it would turn to Him and repent of its sin, He would open the windows of Heaven and pour out His blessings upon them? And has He not this year saved us from storms and from floods and given us good seasons? How I wish the whole country would see Him with its whole soul! Do you notice how, since our day of fasting and prayer, the power of the enemy has been stayed? Let us pray mightily to our God, who hears and answers prayer. I know Negroes are a people of faith and devout in prayer.

I have been pleased to see the women to some extent, come out in Red Cross work, but I would like to see them come out in greater numbers, and go in training as nurses. Their own, husbands and brothers will be coming back from France in time, and their services will be needed. There is a call being made for 25,000 nurses. Where are they coming from? Our troops have just begun to fight. What when they begin to come home sick and wounded or the nurses now on the field give out? Our very best young women ought to volunteer for this service. Around here the colored women are working with the Red Cross, and they are given kind and respectful recognition.

Crops are bringing good prices now. Encourage the people to realize that it is their country whose life is at stake. Should Germany come to find that there would be such slavery for Americans as only terrible savages, void of mercy or pity can inflict. The rulers are saying, "kill, destroy torture, rob, steal, burn, rain the women and girls, torture the babies, there is no judgment for you. We will ward between you and future punishment." Do we want such masters over us? Then every man, woman and child must rise up and do their part to win the war. Do the colored people know it means them as well as the rest of the country? Our women must be as brave as loyal. It's true, as ready to do whatever has to be done as the women of other nations. If the young men go to war, and the crops are left in fields, the women must help the old men gather them. The armies in France, the helpless, starving people in Europe must feed them, or God's terrible judgments will be visited on her. "Inasmuch as ye did it not unto one of these my little ones, ye did it not to me." Some of our ladies down here are making their own gardens and doing their own work, beside Red Cross work, and knitting in their spare moments, and giving all the money they can spare. It is a point of honor with them to do any work there is to be done, to save, economize, to observe all the regulations required by those directing public affairs. They are at helm, they know what is necessary. It is ours not to question or pull back, but to hold up their hands with every power we possess.

I wish I had all the articles I read expressing the kindly feelings of the white people for the colored ones. One was a proposition made thru the New Orleans "Times Picayune" to pension all the old ex-servicemen an article full of love, gratitude and affection for them. Sometimes, too, I see touching things from the other side that almost bring the tears to my eyes. Col. J. G. Hardy of the Gulfport Military Academy, received a letter from little colored boy, in Georgia, I believe, I could send you, but it went something like this: I want to go to the war. I am eleven years old, and in the fifth grade. I ain't got no father nor mother nor nobody and I want to go and fight the Germans. I can shoot, and I ain't scared to fight. Please fix it so I can go? Isn't that the American spirit for you? And don't it make the grown boys feel cheap and small who are refusing to enlist? Who are hiding and shirking?

French and English generals said, the fighting done by the American troops of our boys recently, equalled anything ever done by the best European troops. Doesn't that make you feel proud? Doesn't it make you feel like you wanted to stand behind them and help them make the world American honored and admired by all the world? Our boys are not old, seasoned men like the soldiers of Europe. This is the first time they have been put on trial and they show the spirit of dashing youth, and the strength and capacity of men.

My purpose in writing is to show that I want to see the Negroes of Mississippi stand up to the last blessed one and show themselves intelligent, patriotic people who are going en masse to throw themselves with a high cheerful, self-sacrificing spirit with all the force and power they have in them, by fighting, by working at their best wherever and whenever they are called upon, and show that they are worth every effort to educate and uplift them that can be made by Christian people. I realize the danger to the country of ignorant, vicious people who feel at enmity toward their neighbors, envious, jealous, suspicious, and I want to see a basis of friendship and good understanding thereby established between the races. Let kindness and good feeling prevail and all will be well.

Wishing for the school abundant success
few in number they are very faithful. They are striving to get their church out of debt. Let us all continue to help them. They gave the writer $1.00. After the service we went to Mrs. B.C. Calvert’s home where we were served with a nice dinner. We also visited Mr. and Mrs. Guice’s home. Then we returned to Mrs. Calvert’s home where we found Elder James I. Rundles with a car for the writer. We went to Mrs. W. A. Scott’s home. Sunday night, we went to church. Elder Rundles is a fine young man. The writer was given one dollar. We hope the work will do well. Elder Rundles has our prayers and best wishes.

I spent the night with Mrs. Scott. My stay was very pleasant.

We hope the mission work in this state will take new life.

Yours for larger service.

Sarah S. Blackburn.

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**Christian Education**

**Southern Christian Institute**

President Lehman has gone in the interest of the church work to Washington D. C. and other points.

Prof. Otis occupied the pulpit at the school chapel last Lord’s day morning, giving an excellent and helpful talk on the parable of the Ten Virgins.

Mrs. Sniff addressed the missionary society Sunday-afternoon, making all feel that every professed Christian should give more earnest heed to the things pertaining to the Kingdom of God.

The first program of the season which was rendered by the Summer Literary Society, Monday night was very good. The general topic was “Letters” and several interesting papers on different subjects were read.

Notice has been received that one of our soldier boys has arrived safe over-seas. It is hoped that more such notices will be received soon.

The new engine recently installed for pumping at the power house has shown that it can work.

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**From the Banks of the Old Kentucky**

“And he preached unto them Jesus”

Some things have not happened to the man of whom the above is so. Few people realize how much a little thing can spoil a sermon. For instance; A sharp nail, harsh word, or cross act by some member of the family may mar and spoil what might have been a good sermon. He was busy, his mind was drawing deep from the well of salvation, He had “called up” and gotten heaven’s ring, and was in sweet communion. But oh! carelessly, thoughtlessly and irreverently one called out and demanded some simple unimportant thing and to the vision is gone. Satan holds high carnival and gloats for that minister who does not preach Jesus in that sermon again. Sunday morning is Satan’s last chance to spoil the sermon, i.e. grows desperate. Some button is off or comes off. The collar won’t fit the shirt. “Some thing have not happened to the writer.”

We went to Mr. -’s home. The writer was given one dollar. We went to Mr. -’s home. Sunday night, we went to church. Elder Rundles is a fine young man. The writer was given one dollar. We hope the work will do well. Elder Rundles has our prayers and best wishes.

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**Out On The Plains**

The first Sunday in June, was pleasantly spent at Dushpah, a country village, about six miles from Atchison. The writer preached three sermons, and baptized four young people, took two confessions.
There is no church at Doniphan, and the Christians there belong to the church at Atchison. But owing to the fact there are perhaps a dozen families of which each have from two to nine members. We decided to organize a Bible school and other organizations so the children can engage in some religious service regularly, it being inconvenient for them to attend regularly at Atchinson. A basket dinner was served, which would have done honor to any king and his staff. The writer partook very bountifully of the rich repast, and the result is he has not had a very good appetite since, this being the third day after the feast.

Mrs. Trans Frye, president of the C.W. B. M. state work was present, and as usual lent her very excellent service thru the day. The meeting was held in the home of her father, Mr. Mal Mock who is one of the pioneer Christians in these parts. He has consented to or, still better volunteered the use of the best room in his house for religious services.

Elder William H. Van Derzee, occupied the pulpit here in Topeka at our absence. He has been booked upon with favor by the Board of Ministerial Relief, and is now on the pension roll. We are glad for him that he can have such aid.

C. E. Craggett.

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Sunday School Lesson
June 16, 1918.
Lesson XI.

JESUS ON THE CROSS—Mark 15:1-47.

GOLDEN TEXT—Truly this man was the Son of God—Mark 15:39.

TIME—NOW!

ALL THE GAL!

We have followed the Christ in His three years of public ministry. We have not seen into the beginning of the multifarious acts of sympathy Christ performed. We hear St. John say: And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself (Oriental) could not contain the books that should be written.

But down across the Perea, Bashan, Gilead and Judean hills he traveled and healed thousands. Often He was tormented with the fine sand which found lodgement in the sandals which He wore and irritated His feet. He suffered all the sufferings of fatigue and weariness of the Orientals. And last of all He underwent the most degrading of deaths, that of the shameless Roman cross, the torture of the Gentiles decreed by God's chosen peoples.

And then when the spikes had lacerated the flesh with untold agony, He was offered vinegar and myrrh, to deaden the pain. But in eagerness to be "tempted in all things as we are" He refused to have it removed. He drank the cup to the bottom, sipping the bitter grains of the dregs. No human can be touched with the deepness of His agony, until He drinks of the same cup of anguish and remorse.

When we do a benevolent act and undergo great trials and sufferings in it, we are getting nearer the sympathy of the Master. In Isaiah 53 and again in Acts we read the prophecy concerning Jesus: "He was led as a sheep to the slaughter; and as a lamb dumb before his sheers, so He opened not His mouth".

THE BLESSING
for us is in the fact that our sins are nailed to the cross and we are purged, if we only have implicit faith and possess the fruits of the spirit. Eyer does the good counteract and overpower the evil. Jesus, the very pattern and type of innocence, was burdened with the sins of the world.

Take a quart jar half-full of clear water. In to this pour ink until the whole is clear again.

Thus was Jesus the clear, pure water of Life, but in taking our sins there was pollution, which He left in the tomb. The clear water of His love was applied once more until He was pure. In the shedding of blood He ransomed us.

OVER RELIGIOUSNESS.
Most of the chief priests and scribes who themselves to be the spiritual autocracy of Israel. But instead, they were the lowest, those who opposed Jesus. For in exalting themselves they were abused by their own evil deeds. They had stood in awe of the miracles of Jesus, but had not allowed themselves to believe what He said. Do we have any such disbelievers today?

THOSE WHO RAINED on Jesus were probably the rabble, the ignorant class of peoples, of which class the country was full. The well-to-do class got the education. Ignorance is a great barrier to true service. We can not do much with a person who is civilly ignorant. That is, who has lived with evil doers and has been poisoned, tho kept ignorant, with prejudice, malice and hatred. But they are better than the wise skeptic.

THE CENTURION
marveled when the earth shook and the sun refused to shine. Truly this man was the Son of God. Often we do not know the hour of our visitation and our opportunity. But those standing off may see and wonder at our short sighted-ness.

The veil of the Temple was rent. This may signify the veil that had hung between the prophetic sayings, Jesus and the Jewish world. But that mystic veil was rent, disclosing a new stage of action, a new chance for mankind to redeem himself. And ever today that New Testament or Will is being kept and we are joint heirs with Jesus Christ if we obey and do not sell our birthright for a mess of pottage.

E. L. T.

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Among the Bible Schools
KNOXVILLE, ROGERSVILLE, TENNESSEE

Knoxville church, with Eld. Geo. Hoagland, as pastor, Bro. E. D. Basserd as superintendent of the church school, is more than holding her own. She is making noticeable advancement. It was a very great pleasure to spend the Lord's Day, June 2nd, with them. The pastor preached two splendid sermons. The Bible school is still doing Standard work. Sister Cooper has a fine class of Beginners and I think the class has a fine teacher. Sister Potter one of the teen-age class teacher's, was confined to her bed. We pray for her early recovery. Bro. Lyons, the Home Department superintendent is still on the job. He takes much interest in his big class of Adventists. Sister Harris, the Cradle Roll superintendent expressed much appreciation for the new Cradle Roll supplies. They will soon be ordered for her little "Sun-Bunnies". Elder Wm. Loupherback is the instructor of the "Loyal Women's" class. They are not very loyal Sunday, but the teacher was. The "Loyal Men's" class was there with the pastor as their instructor. One or two teachers were absent; on account of sickness. Miss Rose B. Reed presided at the instrument. It seemed to me that I missed Geo. Hoagland, Jr. as the Recording secre-
In Louisiana I went out into one
field of about 15 acres, and the oats
were shoulder high to me (I am a little
more than five feet in height). I also saw
numerous patches of barley, all of which
looked well. In all three states I saw
many fields and plots of Abruzzi rye
or Abruzzi type, of which there are
several. Nearly every piece was excep-
tionally good and emphasized the fact
that this crop can be grown with ease
and with a good yield.

3rd. Vast acreages of corn and
velvet beans could be seen everywhere.
There were a few farmers here and
there who have over-cropped themselves
in cotton.

4th. It was also noticeable that
farmers were giving more attention to
pastures. Many were the friends of
Bermuda grass, alfalfa, burr clover
Japan clover, Florida carpet grass
and an occasional field of sweet clover.
The splendid herds of Hereford, Shortborns
Jersey, and Angus cattle told their own
story as to what is in the minds of
progressive Southern farmers.

5th. The sweet potato is by no
means being overlooked. Large acreages
are being planted. Everywhere I went
the demand for slips were greater than
the supply. In Mansfield, La., they have
a community storage-house for sweet
potatoes, with a capacity of nearly
50,000 bushes. It seems modern in every
particular.

I was told that in New Orleans, a large
drying plant for sweet potatoes was
being erected.

6th. Fields of peanuts were in
evidence everywhere, and looked well.
Last, but not least, the great piles of
barnyard manure that were being
saved and put upon the land, could
not help but say, "If this is continued,
within a few years the South agricultu-
really will literally bloom and blossom as
the rose".

THE GLORY OF LIFE.

"THOUGHTS are things," is only
the modern psychologist's way of saying
what the Bible said centuries ago in even
more striking way: "As a man thinketh
in his heart, so is he." The happiness
or beauty or glory of life for us de-
pend largely upon our own thinking.
Things lose their value apart from the
heart of their possessor. Every young
man or woman wants life to be glorious.
That is why so many of them leave
country homes for the great cities, the
splendors of which are so often written
about. The lights of a great city lure
thousands to their brilliant shining

There is nothing wrong in this desire
to see and to know life, but the glory
of life is not found on the surface, or
in things subject to change. Ten years
ago the splendid city of San Francisco
was wiped out by earthquake and fire.
Its brilliance vanished at the touch of
disaster. Anything that can be changed
like that means very little, after all to
an immortal soul. Many a young man,
coming to the city with his mind made
up to win dazzling success plunges into
a world where all the glories are counter-
feit. He pins his thoughts down to
business. He thinks of money, and in
terms of gain. He keeps his mind on
riches and possessions. The city is to
him the place where great fortunes
are made. He longs for the day when
wealth shall be his. The massive
office building, the crowded streets,
the rush of work, emphasize these absorbing
thoughts. So he becomes, day by day,
the outward result of his inward thinking
a money-maker, a money-lover, shut away
from all the really glorious things of
the soul. Barrie, in his vivid and tragic
sketch, "The Will", has shown a happy
young couple, poor in everything but
love, coming first to a lawyer's office in
the early years of their marriage. Though
the amount he can leave is pitifully
small, the husband is anxious to have
his will please his wife in every partic-
ular. Then they rise in the world. He
becomes money-mad, and she worldly.
Again they come to the same
lawyer's office, and quarrel bitterly over
the changing of the will. And although
outwardly they have gained the summit of
success, all the glory and joy are
gone out of their lives, and sordid strife
is left. To some girls, luxury and gayety
represent the glory of life. They envy
girls who have rich furs and expensive
clothes and who enjoy one continual round
of pleasures. Their craving thoughts mold
their minds. They become discontented
and covetous and unhappy or they throw
aside everything else to reach for what they
eavor only to find it dust and ashes.
There is no splendor of living possible
for the vain, covetous heart. The glory of
life does exist in the city, and in the
country too. It is within the reach of
any one. When the mind turns to glorious
thinking, the magnificent possibilities
of human living begin. Every year thou-
sands of young people start on mind-paths
of nobility, unselfish generosity, brother-
hood, consecration to God's service. They
accept Christ, the Lord of glory, as
their Master, and press forward in the
light of His countenance. They may be
poor or rich, influential or obscure, but
whatever their lot, they have the same

THE GOSPEL PLEA
splendid ideals. No matter what happens, their joys are unshakable. This is life's most radiant goal—to have the mind to Christ.—Wellspring.

U. S. Food Administration.

WHEAT:
The surplus of 1917-18 harvest based on normal consumption was 20,000,000 bushels. Up to the time of the advent of the 1918 harvest, if the present rate of saving by the American people continues, we will be able to deliver abroad 150,000,000 bushels of wheat. By this remarkable effort we will have satisfied the Allies in their most pressing bread needs.

MEAT:
Careful analysis of the figures in regard to hogs indicates that we were five to seven million hogs short at the period when the conservation program was started with the American people. The average export of hog products per month was roughly 55 million pounds before the European war. In the last half of the year 1917, because of the decrease in the number of hogs in the country, it fell below the somewhat increased level due to war demands. In March, 1918, we were exporting 300 million pounds per month and saw our war effort begin. Now we are exporting one billion one hundred million pounds of pork products which provides an ample reserve for a steady flow to meet the allied demands as well as the demands of the country. This represents wholly the voluntary conservation of the country, as it does not reflect the present increase in the hog population.

BEEF:
Before the war, we were exporting two to three million pounds of beef monthly. After the European war began, there was an increase of 23 million pounds per month. Now, we are exporting 130 million pounds of beef per month and with the continuance of conservation and production, there is no reason for anticipating other than a continuation of this vital program.

The Food Administration began its preliminary work in May, a year ago as part of the fighting program of the United States. It set as its goal the provision of the armies and peoples of the governments, associated with us in the war. There have been necessary adjustments on both sides. France and England have recently reduced their already lowered food consumption in order to make ships available for the sending of our troops abroad. If the American people continue their present voluntary saving plan and Nature is kind to us in the coming harvest, we can not only care for the needs of our people, and our Army and Navy, the needs of the fighting armies in Europe and the civilian population back of them, take care of such of the famished people in the war zones as are available by the existing shipping, but can build up the necessary reserve of food absolutely vital for future success.

The winning of the war depends upon the development of great offensive strength on the part of the United States. This offensive must include ships, men, supplies, and food. With the increase in the size of our army, there is a necessary decrease in our productive capacity in food. Harvests are bound to vary with seasonal changes. The only safe procedure for us and for the Allies is to provide enormous reserve stocks of staple foods both in Europe and here to meet any emergency. In a later period of the war, to have to stop in a critical phase of it in order to put unusual emphasis upon agricultural production might be fatal to our final success. There must be no let down in the program of conservation with the new harvest. Heartened by our success and by the spirit of devotion and self-sacrifice shown by the American people, we must go ahead more than ever convinced of our responsibility to those who fight with us and to those unfortunate peoples who look to us as the only source of the food supply necessary to keep them from destruction. We have to keep the plate of the soldiers of the allied armies full. That is the ultimate goal to be attained by the food saving program of the American people.

We must realize that we are deeper in this war than any other nation, for we have said, thru our President, that our peace is to be with the German people, not with the Hohenzollern. We have then the problem of providing the additional offensive strength needed to defeat the greatest war lord in history with millions of trained veterans under his control. To do this, we must see the issues clearly and back up those at the front by our actions each hour of each day. The morale of the fighting armies will settle this war. We must see that the morale of our men and that of those who fight with us is kept at high tide. We can do so if they can feel our support all the time. Now is the great opportunity of the American people to demonstrate that our form of government is a success. If we do not all of us, at once, voluntary and willingly get behind those who fight and die for us, in every phase of our life, and now particularly realize that wheat is powder to win the war, then we are going to fail in this, our immediate pressing duty, and be a de-spised and humiliated nation. Six months from today we must be a great united democracy fighting our way forward toward a final victory. There can be but one outcome of this war and we must steel ourselves for any misfortune.
HELPFUL
To All

Tragedies in History.

The history of mankind is full of tragedies, in large groups of men were defending with vicious enthusiasm something they thought worthy but which turned out to be a deplorable error. They were led into error through allowing themselves to be guided by their old instincts instead of by their reason until they held onto the letter and had lost the spirit.

The most glaring tragedy was the crucifixion of Christ. The ruling Jews felt within themselves that Jesus was not far wrong but they felt certain that they must defend their old system at whatever cost. Had they been able to penetrate the future and see how it would all seem through the ages they certainly would have done differently. If they could have seen the cross of Christ in poetry, song, worship and human thought they would have chosen to be on the other side; cut this they could not see and so they went on to their tragedy.

But instead of learning from their fate, natural minded men go on and repeat and re-repeat the old errors. George III and his coterie of bureaucrats were determined to maintain their system even though they must ruin the Colonies. Their failure was a tragedy and now George Washington is one of England’s national heroes. American slavery had grown up, so insidiously that it was a vast commercialism and men knew it. It was finally assaulted by four groups successively. The first was the conscientious planters, George Washington, James Madison and James Monroe. They tried to break up the institution by deportation and Liberia, Africa was the outcome.

The second group was religious objectors like the Quakers, German Baptists and Mennonites, who refused to have any fellowship with it, and Northern Methodists, Presbyterians and Baptists who raised their voice against it and divided their churches. The third group was the violent agitators like Garrison, Phillips and Whittier who spoke to the people by every means at their command. The fourth and last was the group developed by the Civil War who were determined to destroy the iniquitous institution with the sword. It was they who finally got the credit for destroying it. The defense of slavery showed an enthusiasm and a devotion worthy of a great cause, but it led to its final tragedy. This is how a man living in the South who does not feel that fate was against the institution and that no possible posture could have arisen that could have made slavery triumphant.

Civilization in America is making mighty strides in advance and we are now able to vanquish giant evils without the sacrifice of deluded defenders who go on to their doom in a tragedy. As illustrations we may name a few. The liquor traffic was entrenched in vast wealth and mightily have made a long fight, but those who assailed were content to wait. They taught the women and children until one entirely new generation was brought up, and then the institution was destroyed without leading any one to a tragedy, except as the distillers, brewers, wholesalers, and salooners find themselves in a slowly moving silent tragedy. The religion of Asherthorpe was able to come back into our cities by painting over its signboard, then the word religion was its words "Red Light" or "Segregated Vice." But by and by we discovered the old world under the new paint and we began to teach the people and now we are able to overthrow this pagan evil without such a tragedy as Gideon brought on the Midianites.

A few decades ago the spirit of lynching was so thoroughly entrenched in our Southern life that it was hard to find any one who would not defend it for "certain crimes." And then the list of "certain crimes" grew until it included a larger scope, even down to petty offenses. And then it grew until it included things that were not offenses at all. Well authenticated causes have been found when the victim committed no worse offense than to invade the province that some devotee of concubinage had assumed for himself; at this juncture our Southern white women began to take a hand, and then a silent crusade against lynching followed and it looks now as though it would be destroyed without anyone being led to an open tragedy. There are still a few men who defend this pagan practice, a notable case of which has been the governor of Georgia. The Negroes of Augusta protested against the paternalism of Georgia lynching and he answered by taunting the Protestants for not having passed resolutions against committing crimes. Here are some facts that the governor of Georgia and all other people should know. In every case when a Negro commits an unpardonable crime on a white woman, he is a degenerate and that degeneration was brought about by something wholly without his power to remedy. In one case he was used as a pimp to carry notes for men until his degeneration was complete, in another his mother was coarsely used by men in such a way as to grossly frighten her in a time when the child could have no fair birth, in still another he had become a broken down sport in gambling dens and publicly tolerated places of worship of Ashteroth.

2 In a large proportion of the cases the victim is falsely accused by men who have a grievance which they know will not bear publicity. Here is a field, for service for our Southern Christian white women. They must make this power felt here or our white race is doomed. Unless this is stopped before its true nature will be procured from the housetops. Georgia will be a broken down sport in gambling dens and publicly tolerated places of worship of Ashteroth.
THE GOSPEL PLEA

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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 360, you have 5 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 22, 1918.

Personal and Editorials.

The State Sunday School, Y. P. S. C. E. Convention of Texas, will convene with Clay St. Christian Church, Waco, Texas, Aug. 20-25th, 1918. The Northern District Convention will convene with Clark St. Christian Church, July 19-23th.

Dear Editor of the Gospel Plea:-

Please correct the mistake in contribution sent to the Women's Conference. $1.00 was sent in by Mrs. Sarah Richardson of Jacksonville. $2.50 given by the writer including 50 cts. she sent individually for the L. R. Church. Hoping this will give satisfaction. I am Yours,

Sarah L. Bostick.

TRAGEDIES IN HISTORY.

By W. M. Simmons.

"Suffer the little children, and forbid them not to come unto me: for to such belongeth the kingdom of heaven." Matt. 19: 14

It may be a question with many as to when the training of a child should begin. Oliver Wendell Holmes would have us begin a hundred years before it is born.

In my note book I find under the caption, "Child Study" the following striking sentences:

"Practical culture is the most important part of a child's education. Both prenatnal and postnatal must be right to produce the best results."

What his ideals should include:

- A strong healthy body, vigorous energies, normal appetites, pure affections, lofty ambitions, refined tastes, pronounced moral convictions, a keen intellect, a decided sense of reverence, and abiding faith in God, and an unfaltering zeal for truth and righteousness.

It is not my intention to be as serious as I have said indicates, so I will lighten up a little.

There are three things with which my soul can easily become absorbed. These three things are birds, flowers and children. The reminiscence however, that gives me inspiration this morning, is that of children.

In my ministry the children of the congregation always have my deepest interest. My soul goes out to them in a special way, I seek to lead them gently, for they are tender. Pilgrims tender, they will travel into just such nunanity as we make for them. Of all they are my companions. I am with them with my whole soul in their homes, in the church school, on their play-ground and by their sick bed side, and more-over, sadly do I follow them to their little graves, and with a rite of reverence, lay them quietly to rest in the silent city of the dead.

Now the litter she doth lie on, Strown with roses, bear to Zion.
Go as past a pleasant meadow, Thru the valley of the shadow
Take her softly, holy angel,
Past the ranks of God's avengers:
Past the saints and martyrs holy
To the earth-born meek and lowly.

We would have our precious blossom
Softly laid on Jesus' bason.
How sad indeed it is that so many of our ministers neglect the children of their congregation. They never see the religious budding of their little souls which comes as nature, as the rose bud in spring. The Catholic fathers have said, "Give us the first ten years of a child's life and I will show you a Catholic forever." One former is worth more than a thousand reformers. It was Charles Reign Scoville, I believe, who said, "Save an old person and you save a unit, save a young person you save a multiplication table."

"Suffer the little children and forbid them not to come unto me."

I occupied a room in the parsonage. The parsonage was the residence of a member of the church. This home was graced by a little girl of five. Indeed she was my company and companion. She was as interesting to me as stories are to a child, birds are to a child, or as birds to the lover of birds. She would talk and sing, laugh and cry, play and work. Often at times she would do a little service for her mother. Whatever she did she did it to please and for the pleasure she got out of it. She was a human child. Her mother sang in the choir. By her side sat the little girl. The mother's favorite song was, "God will take care of you." One bright spring day, the little girl was sitting in the hall door playing in a happy mood. She began to sing of how she would take care of you. She stopped and said, "God will take care of you."

The minister saw in this incident the response of a little child of five years to the appeal of the gospel preached in song and story and in loving care. She was a member of the second year beginners' class. With ten others she was taught by a beautiful young girl of thirteen. Well do I remember visiting her class room and with great pleasure listened to them recite. The memory verse that clung close to the soul of my little girl was, "God hath done great things for us whereof we are glad." Early some mornings when I would be in but a slumber, I could hear little Rose repeating aloud her memory verse, "God hath done great things for us whereof we are glad." She got a meaning out of it, because in the graded lessons of the church school she had been taught to know God and his love. Her soul knew him better than her intellect. The lessons were adapted to her little soul. The little soul was helped to express itself as it struggled for existence. How appalling it is to see little children of five being taught "The Gift of the Holy Spirit."

"Feed My Lamb."

The story goes of a woman who was of the opinion that eating was a habit just as smoking and chewing. There came into her...
home a little child. She said, "I will not teach it the expensive habit of eating." She was true to her word. The child died. "It is a pity," she said, "as soon as it got to the place where it could live without eating it died." You smile and doubtfully say to yourself, "that woman was the biggest fool in the world." You are right. O, foolish mothers ten thousand strong, how foolish you are. Your homes are blessed with children. You let their little souls die with hunger for that, "true bread which cometh down from heaven." 

You let their little souls die with hunger for the "true bread which cometh down from heaven." "Feed my children of our Lord for the children of our Lord."

"Feed my children of our Lord."

"Feed my children of our Lord for the children of our Lord."

"Feed my children of our Lord for the children of our Lord."

The home and church must cooperate, in song, story, and in loving care give to the children of our age "that true bread that cometh down from heaven." "Feed my lambs." Be sure that you give them that for which their little souls pray. "What man is there among you who if his son shall ask of him a bread, will give him a stone, or if he shall ask for a fish, will give him a serpent."

On returning from a visit to the bedside of a very wealthy officer of a church to which I ministered I met a young man who informed me of the serious illness of his little daughter, and that he would be glad to have me visit the home. I hastened to the home to find an anxious mother caring for her sick child as only a mother can. Very soon the father returned. As I looked into the child's little lean face, I saw that it was only a question of hours before the end would come. While sitting near I saw it turn over in its little crib and stretching its arms towards its father it said, "Papa take me." The father informed me that when he was about, that was the child's continual cry. Also, in less than twenty-four hours while sitting in my study, I looked from the window and beheld the broken-hearted father coming with tear dimmed eyes to break the news of the death of the oldest of his much loved daughters. I sought to console him with these words, "But now he is dead, wherefore shall I fast Can I bring him back again I shall go to him but he shall not return to me." This little girl of three, too young to know her Heavenly Father with her intellect, knew him very well with her little soul. To the only supreme being she knew she stretched forth her hands and said, "Father take me." Who of the grown ups could do more or pray a more wholesome prayer, whether in life or in the hour of death than this little child. "Father take me," "Father into thy hand I commend my spirit." And the mother gave in tears and pain, the flower she loved most. She knew she would see it again in the field of light above.

O. JARVIS, TEXAS.

Editor of the Gospel Plea:

I come again with a short message to the readers of the Plea Mrs. Frost, K. J. Frost, and I left June 1st for Carson, Texas. We were met by Bro. Steve Williams in Pittsburg. We had a pleasant night's rest at sister G. W. Rodgers, Sunday at 11. o'clock found us at the church, ready for service. After Sunday school, it being Children's Day, we preached a sermon for the children. Text: Mark 4:28. "First the blade then the ear. After that the full corn in the ear." We spoke first of the tender ness and innocence of the child's life; second of the life of the young man and woman, third of the matured man and woman, and fourth of what life was worth to God and humanity, properly cultivated. Just as the corn with proper cultivation would bring a wonderful harvest. After dinner, the children rendered a nice program consisting of recitations, orations, duets and a trio. The service was conducted by Mrs. Minnie Rodgers. Collection during the children's service, for the Foreign Missionary Society, was $33.10. Total for the day $46. 55. The rain made our crowd small for the night service, at which time we spoke on the "Saving power for and man women," Rom. 1:16. Three were reclaimed during the service, and one made the confession at night. The people of Carson are getting right down to work. The Children's Day service was good with only one week of practice.

G. W. Williams, Sup. Mrs. G. W. Rogers, teacher of the Adult class, Mrs. Bell Wentz* teacher of the primary class, Mrs. Elizabeth Hall, Sec., Mrs. Julia Williams, treasurer, T. B. Frost, Pastor.

Yours for His service,

T. B. Frost.

O.O.O.

Mississippi

Pattison

LaFayette Roach was laid to rest June the first. The funeral services were held at Forest Grove Christian church at 11:30, Rev. M. Smothers (pastor) and J. Lomax, assisted by Rev. P. E. Friesby and A. T. Peryman of Church Hill, and J. H. Walker of Natchez officiating. There was a general out-pouring of citizens in all walks of life to pay a last tribute of love and esteem to the kindly hearted gentleman and good citizen who was to be gently laid to rest.

The services at Forest Grove were impressive. A profusion of beautiful floral emblems were brought to adorn the burial mound and, at the conclusion of the ceremonies at the grave, were tenderly 'laid in place by sorrowing friends who could hardly realize that one whom they loved so well had passed from their sight forever. Brother Roach's genial presence and kindly greeting will be sadly missed by scores of devoted friends of many years standing and the bereaved relatives have the heart felt sympathy of a multitude of friends.

He leaves a devoted wife, a son, M. W. Rosch of Church Hill, and a daughter, Mrs. J. A. Daniel, of Rolling Fork, Miss., to mourn his loss.

"Dearest Friend, thou hast left us, And our depar ure we deeply feel. But 'tis God who has bereft us; He can all our sorrows' heel. Yet again we hope to meet thee When the day of life is fled When in Heaven with joy to greet thee Where no farewell tears are shed".

L. A. Hunter.

O.

Oklahoma, LUTHER.

Dear Editor of the Gospel Plea:

Please allow space in your valuable paper for a few words from one who is rooted and grounded in the Christian Missionary work and more so since he has come in contact with a heathen and 'unchristianized' land, as Oklahoma is in and around Luther. It is full of Tennessee anties and you may know by this what I have to deal with. It is about like Cape Town was 25 years ago. But thank God what little training I received in a missionary school and it was planted so deep by A. J. Tompion and O. Singleton of the Louisville Bible school until selfishness can't move me. We failed on our Easter offering but thank God we were able to send into Brother Bert Wilson our Children's Day apportionment of $3.45 though we had the fight of our life. Therefore, as I see it, we need in Oklahoma Christians from L. C. I. N. C. J. C. I. and P. C. I. as teachers and preachers, who have the right training. So come brother and sister who have that Christian missionary training to Oklahoma by storms.

I am yours for success.

R. L. EVANS.
Christian Woman's Board of Missions

Mississippi

Port Gibson.

A number of church ministers and lay members did not give but I trust all will report in the State Convention. Total amount raised $11,748. Dear brethren, we should not stop until the amount is paid on the Church. It will mean so much for the Church of Christ, in this State. Thursday June 6, we spoke to an appreciative Audience at Indianola, where Bro. B. C. Calvert, was holding a meeting. We remained over until Monday, Miss Roxie Crowford is employed in the Miss. Beneficial Industrial Society. She rendered excellent service, Miss Wade, The organist, added much to the Service. Sunday morning Dr. J. E. Walker's little girl was the organist. She played well her part. The hope of the Church of Christ depends upon the young people. The doctrine of the New Testament is too plain and simple for the average person at this age. Sunday night Mr. Geo. Washington and Mrs. Erise Sanders were joined together in holy wedlock.

Sister Sanders is a member of the Church of Christ. We hope to hear that Mr. Washington, has joined the church with sister Washington since he is without Christ. From Indianola, we came to Jackson. Preached on Monday night at Washington Addition church. Will be here several nights. Now, dear brethren the program will soon be out for the state Convention that will be held with Christian Chapel, Port Gibson commencing Thursday before the third Lord's Day in August. Each congregation has been asked to bring a special donation to help old and new Mission points. We hope the convention will be well attended from Jackson. We will go to Grand Gulf. May the Lord bless and keep us.

Yours for Christ.

K. R. Brown.

KANSAS

THAT FORWARD CAR.

Dear Bro. Lehman:

I submit an incident in my life that has helped me, and it may help another somewhere. My young manhood found me in Providence R. I. engaged in the building business. Returning from Boston one day I was awaiting my train in the Union Station when a traveling man approached me, and asked which one of several trains in the station was the Providence train. My reply was, that the train-depotahep to the right, and the forward car; adding, "that city is my destination." "Very well", said he, "let's board that car." On our way I remarked, "he said the forward car, and I wonder where the rest of the trains go? My traveling friend quickly replied, "I don't know, I am dead to everything but that forward car."

We boarded our car, that forward car, and was soon buried in conversation along building lines; for he was a stair-builder. I have forgotten his name, but the incident remains as fresh as though it occurred yesterday. The great lesson is concentration. Our destination was Providence, and that forward car would deliver there. That was all we needed to be really interested in relation to that train. One has a certain duty given or chosen and a concentration of thought and effort give the best results. Daniel purposefully in his heart not to defile himself with "the King's meat or the wine which he drank. And that purpose the result of a concentrated mind gave him the victory. A double minded man, says the Scripture, is unstable in all his ways. Paul uttered it, 'when he
May God bless all of you,
S. A. Lamplugh.

Hermanville.

From the Banks of the Old Kentucky

"And now, behold I go bound in the spirit unto Jerusalem (Indianapolis head quarters) not knowing the things that shall befall me there." Save that a courier testified that bonds and affliction did abide me at Nashville. But we will not cross the bridge till we to it, but as our good Dr. Robinson of Louisville says, "What will you do when Jordan swells?"

At our National Convention at Nashville Tenn. last Sept. (to which they sent me as delegate) with four others, colored, I was named as "advisory committee." The order reads thus: The National C. W. B. M. having granted through its representatives to the colored National Convention, the privilege of appointing a committee of five persons to be chosen from its members, as representatives to confer with that body (National C. W. B. M.) about work to be done by it and among the Negroes of the Christian church."

Page 8 of the National Convention minutes shows the above quotation "So mate it be." From Headquarters and from representatives we were led to believe that in June of this year that committee would be called to meet. So we settled down to sawing wood, when behold a "hurry call" came, "Come to Nashville April 29th to that committee meeting.

Only two of our committee were there. And thereby hangs a tale. Whether or not that committee did too much or too little committing will be another story. We feel very happy, however, over the spirit in which all is being done and think we see daylight just being gathered in and think we see day-light.

From the Banks of the Old Kentucky

Harvey Doran, received word from the War Dept. one morning last week that he would soon be sent to Camp Dodge, Iowa. He started straightway for his home at Right Tenn. that he might have a few days to spend with his people.

Miss Alderta Henry, a former student of the S. O. I. spent Sunday on the Campus.

A large number of the students attended Children's Day exercise at the Edwards church, Sunday afternoon.

The oat crop is now gathered in and stacked ready for the threshing machine.

Prof. R. A. Gooden is nursing a sore hand, another toll of the saw mill which had been put in operation for the season.

C. H. Dickerson.

Southern Christian Institute

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C. H. Dickerson.
Among the Bible Schools

JOHNSON CITY, TENNESSEE.

Wednesday noon, June 5th, I arrived in Johnson City, Tenn., Eld. Tate, the good pastor, met me at the station. Wednesday night we held a conference with the Bible school Workers. The attendance was all we could expect. We shall be truly disappointed if this school does not soon take steps to the Standard of Efficiency. For some reason it has not sent in its apportionment.

Johnson City, Tenn., Eld. Tate, thelood pastor, met me at the station Wednesday it has not sent in its apportionment.

Yours in His service.

P. H. Moss.

—O—

Sunday School Lesson

June 23, 1918.

Lesson XII.

JESUS TRIUMPHANT OVER DEATH.

—Mark 16:1-20

GOLDEN TEXT—Now hath Christ been raised from the dead.

—1 Cor. 15:20

TIME—Sunday morning, April 9, A. D. 30

PLACE—A garden near Jerusalem.

THE RISEN LORD.

And now we prove the mightiness of Jesus. This seems to be the final test, His triumph over death. No man had ever died and then power to raise himself from the dead. He saved others; himself he can not save.

So said the rabble that railed on Him. But to the whole civilized world Jesus has proven that He and the Father are one and that the Spirit of God was all sufficient to raise Him from sheol, or the grave.

For further proof of His resurrection He showed Himself to the disciples, at different times. But the disciples had been disappointed when their leader was laid in the sepulchre that there was no spark of hope left in them. Hence they could not believe others, but like Thomas, they were compelled to touch Him and see that He was as themselves.

Mary Magdalene was one of the first to see Him. But she was not permitted to touch Him. The disciples were given that first privilege.

THE TRIUMPH OF CHRIST.

The triumph in the death of Christ is fixed. We live in Him. His death was for us. His resurrection resurrected us. We may be free from sin, we can be forgiven our sins. Christ is our Intercessor, our Mediator between God and man. He pleads with the Father for the forgiveness of sin. His salvation is not for any especial race or people or tongues, but involves and includes all mankind.

THE RISEN LORD.

challenges us to obedience. "Go ye!" is to be our watchword. We are to go, regardless of the difficulties. If the world is not won for Him, sin and death will reign and all be lost. The story is told, that when Jesus returned to heaven the Father asked of His plans for redemption. He had built a large colossal statute with all directions as to what to do? or what had He done? The story goes that the Son denied all these queries. He had gathered twelve men about Him and had taught them the fundamental things of the kingdom. If this was the plan, He had nothing else to offer. This is just surmised, there may be much truth pieced together out of it. We are commissioned. It is for us to teach all the peoples.

Jesus met the disciples on the Lake. They had left all and followed Him. He had died and left them. They were disappointed, and returned to their former work of fishing. Christ came to them after they had fished all night and had taken nothing. After showing them how to take a draught of fishes He begins to question Peter. He commands him to feed His sheep.

Christ is risen in truth and stands at every heart door asking admittance.

E. L. T.

—O—

HAGERSTOWN, MARYLAND.

Dear Editor:

Our work here is moving on nicely. We have just closed a two weeks meeting. The pastor did the preaching through the meeting. The attendance was good and the people gladly listened to Christ's plea. Eight were added to the church. Five adults, and children two were baptized; one connection from the Baptist church. Two of the adults baptized had been connected with the Presbyterian church, but upon hearing the New Testament teachings, made the confession of their faith in Christ. They were baptized, and received into the church. With the pastor and his wife ten additions have been made since being here. Bro. Geo. U.

Williams splendid service in aiding the singing during the meeting, and is yet doing good work. All departments are pushing forth with more zeal.

We are planning special days to inspire good summer attendance.

The good impression made by Bro. Bean, and wife still lives in the memory of the people.

Sister Verbie Brooks, who for the time being is serving us as organist, does herself credit in this position. We only wish we could keep her always.

We are hoping to have Bro. Moss visit us some time this year.

Our hearts are in the work, with a firm faith in God, we are pushing on to the front.

R. Wesley Watson.

Why the Rich Man Went to Torment.

By J. E. Anderson.

He did not believe the testimony of God's word as given by Moses and the prophets. The man who does not and will not believe and obey the Divine testimony of God as given in the Scripture, makes Him a liar, and He acts towards Him as if He were one, because He believes not the record that God gave of His Son.

The Scriptures reveal to us the fact that eternal life is the Son of God. Jesus said, "Verily, Verily, I say unto you, that he that hears my word, and believes on Him that sent me, bath everlasting life, and shall not come into condemnation." John 5:24.

The story of the Rich Man and Lazarus reaches a climax in the Rich Man's request that Lazarus be sent back to the land of the living to testify unto his five brothers; that they come not also into this place of torment, and Abraham's reply that, "they have Moses and the prophets, let them hear them." Upon which the Rich Man replies that it one should go to them from the dead they would repent, and Abraham answers, "if they hear not Moses and the prophets neither will they be persuaded if one rise from the dead." This ending of the so-called parable which is yet no parable, but a sober description of the situation beyond the pale of this life, by One who spake in person, and intimately acquainted with the circumstances, sends a flood of light upon the whole meaning and purpose of the parable. It is evident that the Rich Man did get into that place of torment simply because he was rich by his own words it appears that he had paid no heed to Moses and the prophets which constituted the Scripture of that day. He had neither really believed them nor allowed them to affect his conduct during his earthly life. Just as many, many rich and otherwise, are ignoring the truth to-day. Listen, my friends, the Rich Man had learned too late how terribly true that testimony was. He knew that his five brothers were holding the same attitude toward the Scriptures which he had held and that for the
same reason they must inevitable land where they was. So he requested that Lazarus be sent back to, "justify to them." He seemed to think that other testimonies or additional test-
monies would be availling to prevent his five brethren coming also in&<>that awful place of re-

produces at least 97,500,000 bushels of wheat. This year. But there is a serious shortage of labor to gather in the golden grain, and fear is expressed that there will be some loss of grain by reason of the shortage. We trust heaven it will not be so, as every pound of food is much needed in the world crisis.

The cities are being raked with a fine-tooth rake to line up every man and woman who can render service in the field this year, Saloons, pool-halls, club-rooms and all idle

hour resorts, have been thoroly combined and the patrons lined up for something useful.

It is indeed worth the while that inroads be made in the camp of the army of the unemployod who have lived by the sweat of the other fellow's brow. We feel that with this class of men and women being driven from their haunts into the sunshine of real service, crimes will take a visible slump, and society will be blessed.

We come to the churches in Kansas to remind you of the coming convention which meets at Troy, in August. Please send in your material for the program, and don't forget your claims. Let us not wait until a week before the conventon to begin to raise the claims. If we have not already begun to raise the fund, lets begin right now. Appoint a committee, and talk it up.

C. E. Craggitt.

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Working with the Churches.

MISSISSIPPI.

In "Working with the Churches" I find that we, as a body, are just as sectarian in our practice and use of names as the de-
nominational Christians. Yet we pretend to "speak where the Bible speaks, and keep silent where it is silent." That which we claim to be our guide, plainly says, "Thou shalt not bear false witness." Matt. 19:16. Again, "False witness shall not be unpunish-
ed, and he that speaketh lies shall perish," Prov. 19:9.

If we don't watch ourselves we will be found liars in God's sight, for we are pre-
tending to do what the Bible says, to speak where it speaks, and to be silent where it is silent. But I find in many instances where the Bible is the most silent we speak the loudest.

The majority of the members of the Church of Christ are calling the ministers of the Christian church "Reverend." This ought not to be. The Bible is as silent as the grave on the ministers of Christ be-
ing called "Reverend." I challenge any man on this statement. If the Bible is silent on ministers being called "Reverend," and it is; we lie when we say "we speak where the Bible speaks, and are silent where it is silent." These words were uttered by Alex-
ander Campbell and handed down from genera-
tion to generation by Christian people. Remember, sisters and brothers, those who bear false witness shall be punished, and those who tell lies shall perish. Since the Bible is silent on calling ministers "Reverend," let us be silent. Otherwise we will be found bearing false witness. The word "Reverend" is only mentioned: once in the Bible. It reads thus: "He sent redemption unto his

people; he hath commanded his covenant for ever: holy and reverent is his name." Psalm 111:9. If man sent redemption unto the people is man commanded the everlasting covenant. Then holy and "reverend" is his name." But man is powerless when it comes to doing such things, therefore he is not to reverend. Any body with a thimble full of sense knows that the passage quoted above applies to God only. "Holy and reverend is his name" Psalm 111:9, certainly does not apply to men. I am opposed to calling ministers reverend, for the simple reason we have no authority from the word of God. None of the prophets or Apostles were reverend. None of the ministers of primitive Christianity wore such a title. The titles for the ministers of the church of Christ to wear are: (1) A preacher. Ecc. 12:10 Romans 10:14 1st, Timothy, 2:7; 2nd Tur.

So far as the Bible is concerned there are two classes of Elders. One class of these Elders presides over the local congrega-
tions; that is, they look after the spiritual welfare of the flock. Acts 20:28, 1st Peter 5.

The other class of elders "labor in word and doctrine." 1st Tim. 5:17, they are to be counted worthy of double honor. For the Scripture saith; "thou shalt not muzzle the ox that treadeth out the corn." 1st Time 5:18, Rom. 12:8 1st Cor. 9:10-14, Gal. 6:6, Phil. 2:29, 1st Thess. 2:12-13.

The elders who labor in word doctrine are the highest officers in the church of Christ and should be given twice as much honor as the "elder" who presides over the local church. Hear Paul: "Remember them that have the rule over you, who have spoken unto you the word of God," Hebrews 13:7. The same that is brought out very force-
fully in the 17th verse. "Obey them that have the rule over you, and submit your-
selves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." I hope I have said enough to stop every member of the church of Christ from say-
ing reverend. Let us learn to call Bible things by Bible names. If any body differs from me on what I have said let him speak out, for I have another that coming.

My church work moves nicely. I am urging the churches with whom I "labor in word and doctrine" to get ready for the coming convention this summer and fall.

B. C. Calvert.
U. S. Food Administration.

Food Conservation Notes.

Rates costly eaters.

Exporters have estimated that one rat consumes 40 to 50 pounds of food in a year. It has also been figured that it requires the continuous work of about 150,000 men with farms, agricultural implements, and equipment to supply the foodstuffs destroyed annually by rats in the United States. In addition, rats destroy other property, mainly of agricultural origin, the production of which requires the work of about 50,000 men. This gives a total of 200,000 men whose economic output is devoted solely to feeding and otherwise providing for rats.

Kansas Farmer Interned.

A county food administration in Kansas reported to the Federal administrator of that state that John Sattler, a wealthy farmer near Emporia, Kansas, had been feeding his wheat to hogs and chickens and that when the local county administrator protested against such use of wheat the farmer replied with disloyal remarks. The Government brought Sattler to trial for revocation of his first papers on the ground that when he swore he would renounce the sovereignty of Germany he did not do so in good faith. The contention was upheld by the court.

After the trial Sattler was arrested and taken to Topeka for internment.

Texas extends wheatless period.

The State of Texas, which has been on a voluntary wheatless basis since April 15 for a period of 45 days, has extended the period until the next harvest. The mill suspended sales, but difficulty was encountered due to the fact that a few mills outside the State shipped flour into Texas. This condition has been remedied by the cooperation of the Southwestern milling division in issuing instructions to ship no flour into the State.

A soldier's letter from France.

The food administration in Michigan credits the Lansing State Journal with the following:

Roy E. Carver, of the medical department, One hundred and nineteenth Field Artillery, writes in an interesting way of food conditions and the country in France. He says, in part: "The people here buy only when they have a food card. If they have no food they can't buy. Soldiers are not allowed to buy food in a city. They have to buy what extra food they want in camp where there is an extra place provided for that purpose. They can buy only 8 pence worth at a time. Here is one place where money will not talk. Take my tip, tell the people not to waste food. They don't see now, but if they were placed as these foreign countries are they would realize it then. You see the people are allowed only so much that the soldiers can have more. We get good healthy stuff to eat here. I like the war bread better than I do white bread. It is something like brown bread and sure is nourishing. We have sugar in our coffee and are certainly living high for soldiers."
HELPFUL
To All

The Politics of the Goth.

ABOUT two thousand years ago Julius Caesar invaded the region of the Goths to the north of the Roman Empire and in so doing he accomplished two things, viz: he made for himself a great name and he stirred up the Goths who never afterwards could be confined to their secluded forests. Had the Roman Christian Church been sufficiently developed to follow him then the Gothic children could have been taught in the missionary school under well prepared young men and women and thus, right at the beginning, the whole course of these people might have been changed; but this was not done and the civilization of the next two thousand years had to take its own course.

Out of these Goths came the Franks, the Angles, the Saxons, and the Teutons, the Helvetians and the Belgars. Out of these came France, England, Germany, Switzerland, and Belgium and from other tribes the people which have been taught the religion and the national character. Christianity came to them but in such a modified and emasculated form that it did not greatly modify their national character.

The Jews, trained for fourteen centuries under a system of religious rites, attempted to Judize the whole world but failed. The Romans, trained for twelve centuries under an autocratic militarism, sought to Romanize the whole world and all but accomplished it, the Goth submitted only because he had to do so. His instinct had never become truly Roman Catholic.

Now when descendant nations of the Goths got strong enough they first threw off the political yoke and created Feudalism and then they threw off the religious yoke and created Protestantism. In this new environment they had unrestricted opportunity to show the best of their nature. What they have done in statecraft is the outcropping of their national character. What they have done in denominational building is the outcropping of the same politics in religious matters. A little study of these will help us to understand our bearing.

The statecraft of this great family of peoples shows clearly that they have always had a great ideal and a humiliating practice. The two have caused a long drawn out contest which covers the entire period of Anglo-Saxon civilization. In Europe the reformers with a great ideal sprang up and the reactionaries tried to crush them. In most instances they succeeded to the extent that they drove the reformers out to America which has the exceeding fortunate circumstance of being a nation made up of countries of the world civil and religious instead of in the political realm. In order to understand what we have done in denominational making is the working of the same old spirit (Christ would call it demon) in the religious instead of in the political realm. In order to understand what we have done we need to know something about the sin which doth so easily beset us. If we look at our denominational feuds in this light they become perfectly clear.

The denominational divisions have come from our spirit of heresy making and heresy hunting, neither of which are inspired by the spirit of Christ. Paul warned Timothy to shun both as unworthy of his attention. He knew heresy making can flourish only in an atmosphere of heresy hunting, and that heresy hunting can flourish only in an atmosphere of heresy making. Modern "radical criticism" sprang out of modern "orthodoxy" and the most modern "orthodoxy" sprang out of the most modern "radical criticism." Neither will quit their peculiar Gothic past until they are neglected. The maiden lady seeking inordinately for a beau knows her chance is gone only when she finds herself utterly neglected.

The most pitiful, the most tragic, sight of our modern time, when the world is stirred from pole to pole and from prime meridian to prime meridian with a world up heaval, when an old civilization is passing away and a new civilization is coming in, when every nation and kindred and tongue and people is fluttering like the bees about to swarm, to see great colleges spend semester after semester in theoretical investigations which stand one chance of being true and a thousand that something else that they had not thought of might be the case; and great religious newspapers that minister to thousands of innocent people giving acres of space to combatting "heresy" and when they are worsted resorting to inducing the people to withdraw the support from the men and women who are the virgins not polluted by the adultery of denominationalism, who are standing on the highest Mt. Zion which modern Christianity has yet ascended; viz: the teaching of the children of the nations. The fiddling of Nero when Rome was burning was innocent sport to this worst of folly to which "the sin which doth so easily beset us" the descendant of the Goths has yet led us. The folly of the politicians of Jerusalem whom Jesus called "false prophets" was not as bad as the conduct of a great religious paper that is leading the innocent to the wilderness of heresy hunting, to be slaughtered when the untaught children of the nations come upon them to demand and accounting.

"By Heaven directed, by the word revised. Amid the wilderness they sought a home, Where bests of prey and men of murder roamed. And tamed Nature holds her revels wild, There on their pious toil the Master smiled, And prospered them, unknown or scorned of men."

Till, in the savor's haunt, and dragon's den, A garden bloomed, and savage hordes grew mild. So in the guilty heart, when heavenly grace Enter, it ceaseth not till it uproot All evil passions from each hidden cell; Planting again an Eden in their place, Which yields to men and angels pleasant fruits, And God Himself designeth there to dwell."
THE GOSPEL PLEA

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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 999, you have 3 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, JULY 6, 1918.

Personal and Editorials.

The Government is urging young women who have finished their education and are not now in some indispensable work to take a course in nurse training. The United States Army and Navy will need thirty seven thousand before July 1919. It is urged that every minister urge it upon the young women of his congregation. Taylor H. Cole of Lonoke, Arkansas reports that they raised $15.00 on Children’s Day and sent it to the Foreign Society.

J. E. Anderson reports two baptisms at Hopkinsville, Kentucky and two candidates. The white church there is cooperating with them nicely.

TEENNESSEE MISSIONARY CONVENTION

To be held at Savannah, Tennessee.

Everybody get ready to meet the forty-ninth Annual Convention of the Christian Church, which will convene with the College Ave. Christian Church, Savannah, Tennessee, July 30th, August 4th, 1918.

Our aim, a larger delegation, more missionary money raised, more enthusiasm, higher ideals set forth for the advancement of the Christian Church.

Savannah and Holtsville churches are preparing to take care of the convention in the most modern style.

Our Mess-Hall will be opened July 29th, guided by a board of managers and directors, Prof. D. C. Crowder, General Supt.

We spare no pains in having the very best cooks, plenty to eat, and experienced waiters to serve you. No charges, free eating, free lodging, free giving for the advancement of the Christian Religion.

A modern Post-Offices will be installed July 29th with an efficient Clerk, your mail twice a day, stamps, cards stationary can be had on the Convention grounds.

The Bible school department will open its sessions on Tuesday morning at 9 O’clock, July 30, with Edl. D. W. Bradley, of Rogersville, President.

The convention of the churches will be called on Wednesday morning at 8:30, Elder Geo. Hoagland, of Knoxville, President.

C. W. B. M, convention will be called Friday morning at 8:30 Mrs. Ida T. Taylor, President.

Saturday August 3rd, the convention will take out ten miles up the Tennessee river to National Shilo Park, the largest Park in Tennessee, after sight seeing and dinner served at the beautiful Shilo Springs, the convention will reassemble in the Park Tabernacle, to be entertained, hearing several speeches of eloquence by the following persons:-Dr. J. B. Leeman, Edwards, Miss; Hon. J. E. DeFord, Savannah, Tenn. Dr. Preston Taylor, Nashville, Tenn. Prof. J. N. Ervin, President Jarvis Christian Institute, Hawkins, Texas, and others.

We are working hard, spending time and money to give to the delegation the highest and best entertainment in conventional work the church has ever witnessed. We ask that each church will rally with a large delegation, every department of their church represented with $1.00 from each member.

We are expecting each congregation to do their whole duty this year, and that no person or church will be a snacker.

Every man, woman and child, go forward against the current, if we do this the desired end will be accomplished.

The route to reach Savannah, Tennessee, the nearest and the best way, Delegates from Bristol, Johnson City, Jonesboro, Rodgersville, Jellico, should arrive in Knoxville on the morning train July 29th. Then the entire Eastern Delegation leave Knoxville on the evening on July 29th, at seven O’clock on train No 25—Memphis Special, buy special car, or party ticket, for Corinth, Mississippi. Arriving in Corinth, 5:30 Tuesday morning, we will have auto’s to meet you at the train and bring you to Savannah for 8 O’clock breakfast. Those who are coming from Nashville and middle Tennessee, will start in time to arrive in Corinth in the early morning of Tuesday, July 30th. And those who are coming from Mississippi, Tex, and Kentucky, will manage to arrive in Corinth at the same time and all be in one drive for Savannah, Tenn.

We are awaiting your arrival, to meet you, and greet you, on the banks of the Tennessee River.

Executive Committee.

Prof. D. C. Crowder,
Miss Hadie McDonald,
Eld. W. P. Martin, Field Sec.

T S S.

WATCH TEXAS GROW.

Dear Readers:—

We are asking writing to you through the Pleas. One half of the year is gone and some of our churches have made good reports and on the other hand some of them have not done anything.

The time has come that every member of the church must shoulder a part of the great task that is before us. Brothers and sisters we must wake up. Never before in the history of the world have the opportunities been better to do a great work for the one plea, than now. We are not doing what we should do. Let all of the churches get busy and when our reports have gone in from our conventions this year we can shout with joy that we went over the top. Now, to the churches of Texas, we are looking almost in the face of our State Sunday school and Y. P. S. E. convention that will come in Waco, Texas. We are hoping for great things from this convention. We are asking for one thousand dollars. That is a small sum if all of the Bible schools and Y. P. S. E. do their duty. Suppose the young people set the pace for the state C. W. B. M, and church conventions. In order that we may come up to our plans, let every church set apart the fourth Sunday in July for our rally day in the Sunday school and Y. P. S. E, and all money raised in this rally be brought to the convention. Texas must set the pace and bring the Jubilee fund way over the top. We trust our preacher will not stay at home because this is the young people’s convention. We want you to come and get in line and see what great we are doing. Things I must confess to you that Jarvis is on higher ground than ever before. President Ervin has selected some of the best brain in the country on a faculty with him and we need not say
that we are proud of them; and when I use the word we means all of Texas, It will take more moay to Thus break the record of the school than ever before. Will some man or woman whom the Lord has blessed with this world's goods give one hundred dollars for Jarvis, that we may place the water plant on the campus. Let the Bible, school and Y. P. S. C. E, also consider this important matter. Now I think we make a mistake when we make our reports they show that we only give one department of the work. The time has come that every department must be supported if our work continues to grow. So in sending your reports to the convention see that you give something to all of our various claims.

HOME WORK

We are proud to say that Greenville is indeed awake. All of our departments are working as never before. Within the month of May, eight obeyed Christ. The annual report will show that over two thousand dollars was raised in the church. Our sisters are working as never before. The C. W. B. M, with sister Thula Mayweather, our state Treasurer, as President is keeping things warmed up. These sisters are asking all other societies of the state to follow suit. They have been for the last three years supporting a young leader in school at the J. C. I., yet they led the state in raising their apportionment. I hope this will be helpful to all. We also have the Ladies' Aid These faithful sisters take care of our sick and a few days ago they furnished and prepared the pastor's office. We only mention these things to show what we can do if we try. Official board, with Elder Henry Farmia at the head, is keeping every working up. I was indeed sorry that Greenville could not make Bro. Moss trio any better than what we did. It was not on account of poor arrangements. Greenville church is a very busy church and we keep things moving all time. Not getting the notices in time and having other plans on we were not able to make it pleasant for him. In this great world crises we have not time to throw mud. As Disciples, let us remember that we are working for God and not ourselves. "We had planned to have a meeting the next evening but your humble servant was called to to the bed side of his sister in Ft Worth and therefore could not stay and work the meeting up. That is why Greenville did not for Brother Moss as she desired. Every one knows that Greenville leads Texas. What about our National Convention in Tennessee? Texas will be there with a full delegation. Look for us. We are praying that the hand of God will lead us this year and that we will be able to come off the battle field with grand reports for all of our work.

THE GOSPEL PEA

Yours for the Master, L. H. Crawford, pastor.

AN UNWRITTEN STORY

Cecile L. Houghton

Mary Evans had an ambition. She taught the little school in her home district, by her sweetness and patience made her pupils love her, satisfied the neighborhood—which is really saying a great deal—and won the hearty approval of her occasional visitor, the county superintendent. But besides doing all this Mary had an ambition. She wanted to write stories, stories that should be eagerly read by people far and near, stories with a helpful, hopeful message that might cheer and bless the reader and inspire to noble living. Dozens of airy, half-forced "creations" had flitted thru her brain during the icy, busy autumn months. Sometimes she had even caught a few words on the tip of her pen and promised herself that later she would find the time to elaborate her ideas. When, for a few days, there were no lessons to prepare, no work to plan and no test papers to mark, then surely she would have the coveted leisure moments to make her beloved dream come true.

At last, because of hard work done the evening before, Mary Evans was able to claim one particular Saturday morning as her own. To be sure, she gave some attention to certain duties in the home. For an example, she helped mother with the work, advised sister June just how long to make her new skirt and what pattern to use and attended to many little details of various kinds. All these things did not take much time, however, Mary congratulated herself that at half past nine she was ready for the task she had long had in mind—the actual writing of a story!

It was a bitterly cold day and the house seemed hard to heat. Finding that her own room was too cold for comfort, even if she wore a wrap, she brought tables and well-sharpened pencil to the living room. Scarce-ly had she seated herself in the corner by the big stove when little brother spied her, left toys and, nestling close, inquired, "I'll go going' to write a story? Let brevur see Mary wite nice story."

With one arm about the child, she proceeded to concentrate her mind, when a noise upstairs attracted her attention and she ran to the door. "What are you doing, mother? Moving the furniture out of the east room? It's too hurry for you. I'll be right up to help." After thirty minutes or so she was back again at her interrupted task. All would have been well for several minutes had it not been for the telephone. Susie Jarvis wanted to make some "candy and only "teacher" knew the best recipe. There was to be a vacancy in Sunday school next Sunday and the pastor called to ask Mary to take the class. An old class had drifted home on vacation and wished to meet her friends at an informal party, and Mrs. Tupper, a near neighbor, was shut in the house with a cold and want 'er Mary to come over cheer her a little. The popular young teacher answered all of these requests in her usual pleasant manner and again sat down to write. She had actually formulated a title and several words of introduction when the door opened and father poked in his head.

"Oh, there you are," breathed in a relieved tone. "Got a pencil handy? I've been figuring some accounts and don't come out just right. If it isn't to much bother I wish you'd go over them with me." Of course it was no bother. She was glad to assist her father. But evening found the delightful story on written.

After the children had gone to bed and father sat dozing by the fire, once more Mary rather stealthily produced her paper and pencil. Uncle Ben, apparently deep in his paper, slipped his glasses down on his nose, looked fondly at his niece, and then said: "Got something to tell you Mary Just heard today. It's about one of your boys at school too. You know last threshing time how hot it was. Mighty trying time for any of us. Never saw such wet shirts and roasted looking faces in my life. Well, that biggest boy of yours took a man's place with his folks all through the season. I used to give him a lift myself once in a while when I happened to work near him. He didn't ask me to; no sir; he's a gritty one! Well one day Hunt and Lee and Lewis and some of those big fellows who ought to know better were wetting their parched throats with something not of the water boy's jug, something they thought would brace them up a little. They thought it would be fun, I suppose, to see the biggest boy of yours 'be a man' as they called it, and they set out to accomplish their purpose. I reckon you girls don't know, maybe, how subtle and prismatic and mean a lot of fellows can be. But try as they might, do you suppose that they could make that big boy of yours give it up? Not a hair's breadth, no sir! And I have a good reason to believe that the training his teacher gave him in school and those physiology lessons had a heap to do with his standing up as he did and resisting the temptation to drink those big fellows put in his way. Well, I guess you are going to study or write and I'm hinderin' you, so I'll go to bed. I thought, tho', l'd like to tell you what I have tonight."

The fire had burned down, and mother laid aside her pencil and stole away to her cold room. "Perhaps it is not for me to write stories and to help others to live them. Anyway I am happy, so happy, over my big box! It is worth everything if I helped the least bit in the winning of his victory!"
CHRISTIAN

WOMAN’S BOARD OF MISSIONS

Dear Readers:

We are glad to report our Sunday’s work. We were with Center Church Elder Robert Brown pastor, who preached an excellent sermon, Subj. “Sin lays at the door.” After which he admitted the writer to tell of our work. We succeeded to organized with six members officers as following: Mrs. H. A. Fair, President, Mrs. M. O. Luster, Secretary, Mrs. Lucy Rodgers, Treasurer, Mrs. Emily Davis, Mission Sifter.

Out On The Plains.

Our “go to church” campaign closed on June 23rd, with the ladies at the wheel. In the morning the writer preached upon the subject, “Mary and Martha.” After the morning services an elaborate dinner was spread by the ladies which was indeed a treat. After dinner we all reassembled to listen to a most excellent missionary sermon by C. E. Nash, pastor of the Central Park Christian Church (White). He gave us a very practi-cal and helpful message. We feel that if all White men and all Colored men were of the type of Brother Nash there would be no race problem here in America.

In connection with the splendid services of the day our hearts were made glad by a delightful down-pour of rain which brought much relief to the suffering gardens and fields. It had been perfectly dry since about the first of June, and a very hot wave centered over us for about two weeks. These two weeks brought the hottest weather on record, the thermometer crawling up to the high mark of 109.

At this writing Elder Vanderzee is on the eve of starting out to visit all of our churches over the states. We commend Bro. Vanderzee to the brother-hood, and trust he will be received by our churches everywhere. He is one blind man who does not let his blindness handicap him. He has mastered the typewriter, and among the letters which have come to me I prize his the most beautiful.
The Gospel Plea

Southern Christian Institute

We owe an apology to our readers for being behind one week with the Plea. Something went wrong in the office and we were thrown behind. We hope to catch up soon. But in a few days we will have to depend on girls to print the paper. They are going to do their best and we are sure you will be served as well as you have been.

The fourth of July was fittingly observed at the school. At 2:30 p.m. a program was rendered in the Y. W. C. A. ball consisting of patriotic songs and an address by President Lehman. He traced the birth of the modern idea of liberty from the great Magna Charta to our war with Germany. He gave a word picture of the great things that are transpiring now and made an appeal for moral support and cooperation.

Word has come that six of our boys are in France. Practically all are Corporals in the Army. Our men are doing splendidly. The law is that all non-commissioned officers in the Negro Regiments are to be Negroes. This makes it necessary that practically every boy from the college be an officer.

The peach crop possibly 90 bushels is now being gathered and canned. They own five large, lucianas Ebertas.

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Texas

Hawkins

Dear Reader:
In just a few days I will be with Bro. W. B. Washington in a drive against sin and vice. We have a great drive planned, and there can be nothing short of success. There are still a few Bible Schools who have not sent in their apportionment. Let us not forget our promise to Bro. P. H. Moss. God is watching you. Let each Sunday School begin now to prepare for the Convention to be held in Waco. Let each school be represented. We are looking for you.

Every Church should begin now to get ready for the October's Convention. It will be held held at Cedar Lake with the Bethlehem Christian Church of which C. H. Harris is Pastor. It is one of our best Churches in the state.

They are looking forward with joy to the coming of the Convention in their church. It is their prayer that not a single church will fail to report at their convention. Our watch word, "A thousand laid on the table."

Think about it, in the months, we will be getting ready to go to the state Convention. There are many churches that have not paid their Educational and State money. It seems that some of our churches are going to be slackers.

The C. C. D. C. will be held June 28-30th, with St. James Christian Ch. Lyons, Texas. Let each church in the C. C. D. C. do her best. Also the Y. P. S. C. E. Society, the Bible School, the C. W. B. M. and the Ladies Aides.

The church building at Paris, will be started in July. Since the second Lord's day in April we have had at Circleville ten ascensions and four reclaimed. A Murphy St. Christian Church four ascensions and two reclaimed. Since that Sunday the Angel of death has visited our little flock at Taylor and has taken from our midst our beloved Bennie Randler, a young man whom we all loved and hated much to give up. He leaves a mother, brother and many other relatives on the race track of life.

It is our fondest hope that Bro. Randler's loss to us was heaven's gain.

On the 6th of May, God called Bro. Ben Edgan home to rest. He was one of the oldest members of our church having served for many years as Elder. He was indeed a good man and had many friends. He had suffered long before he went to his reward. "Thy will be done" not ours. Friends our school need your help as never before. Let us stand right nobly by them.

Lord help me now as never, before.

Thy truth to others impart;
Strengthen, guide and keep me in all thy ways.

In the cause.
H. G. Smith.

Evangelist.

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Among the Bible Schools

SPRINGFIELD, OHIO

Mrs. Daisy Smith Frierson, is still the faithful superintendent of this school. The work in this place has been greatly retarded because of the need of a pastor. We are informed that Elder Albert Green has accepted the work and will soon move his family on the ground. This I am sure will mean much to the work. Elder Green is well up on modern Bible school work being one who graduated under Mr. Monizer in Cincinnati.

We have much to hope for from the Springfield work. I found welcome in the beautiful home of Mr. and Mrs. Jessie Wilson. Bro. Wilson under the right leadership would be a useful young man in the

He is a thinker and a splendid converser, always abreast with the current events both secular and sacred. To bear him relate present day news, one would think he possessed extraordinary eyesight instead of being totally blind.

C. E. Craggert.

From the Banks of the Old Kentucky

The Remedy.

Any body can criticise, find fault and complain, but to suggest a remedy is the better course to pursue. Last week I took the liberty to say that the secretary or (want of one) is the missing link in the Master's Service.

Now we come to the "ways and means" committee, that is, how to fill this gap. Of course a secretary must be able to write and should write a "good hand" not straigtened out too straight. He must remember that other's may wish to read the writing. Secondly: A secretary ought to be a thorough Christian without any explanation or "butting." Punctual and regular come in as an easy thirdly. Now will this punctual, thorough, good writer take sufficient pains and time to record and classify accounts and reports so as to give the audience an intelligent and accurate account of attendance and financial standing and not of the church as a whole, but as individuals,? Takes time and work? I should say so, but its worth the price. It may cost some money. Yet it will pay. Many church members would be surprised to see their names and accounts compared publicly with that of others of same rank and file. This embarrassment would awake the sense of duty in them. Numbers of church members do not average five cents per week given to the church they call our church. They're dumb to the calls of mission education and local support. The debts are paid, soul and body kept together and what do they care how much some few are compelled to give lest the work stop or drag. Many of these slackers have means for everything else too. Plenty for pleasure but little for Jesus. In proof of this claim I point you to some church of from 40 to 76 members, who raise as much money and pay more for mission education and local service than other churches with three times their number of members. But the larger membership is not individualized like the smaller one hence the need of a secretary. A church record should show at a glance of the work done, and by whom done. "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

C. H. Dickerson
church. I hope Elder Green will put the harness on him. An offering was taken to the amount of $2.50. This school was among the first to send in its apportionment.

Dayton, June 14th.

We were met at the train by Elder Parsons and Elder Cowan, with whom I spent the time while in the city. Bro. Cowan and his good wife always make me one of the family when I am within their doors. J. E. Jr. is hard at work preparing to return to school this fall.

We had a very fine conference with the Dayton B. S. Workers. Bro. Oldham, the superintendent expressed himself as being greatly helped and promised to make an effort to instruct the leader people in the teaching as well as the preaching service of the church.

Mrs. Parsons was greatly pleased with the new Cradle Roll material, and will see that this department is organized.

I am informed that Elder Parsons is on the following Lord's Day of my visit put up a standard for the Ohio church. For the new church home he raised over one thousand dollars. We are expecting to hold our installation in the new building on my next visit. The offering was to the amount of $2.00.


Here we found Elder Davis hard at work. The Bible school has not reached the full measure of the Standard but we expect it to do better work as soon as Bro. Davis can get a few more trained workers. Bro. Moody, Supt. gave space in the Bible school period for a talk to the school as a school. The pastor gave the morning hour that I might reach the whole church. If I could say something to help bring these people who gave such splendid attention unto the larger and fuller work of the Kingdom. Well done; if not the time was unwisely spent. An offering was taken to the amount of $3.34.

Lockland, June 16.

The afternoon was spent with Elder W. H. Dickerson people. Somehow we are counting on greater things from Lockland's Bible school, and why not! since she has a big-hearted leader. I would be sorely disappointed if this church is not soon brought into full fellowship with the whole program of the church. An offering was taken to the amount of $1.20.

Ohio must fall in line with the Standard work. Remember, the largest school in the world is in Ohio.

Yours for the forward step,

P. H. Moss

Echoes From The Christian Church of Washington D. C.

Pursuant to the announcement Elder J. B. Lehman of Edwards, Mississippi visited our church on June 14-16th. Owing to circumstances over which he had no control, Elder Preston Taylor who was to have accompanied Brother Lehman, could not be present.

Brother Lehman preached to a mixed audience Friday night June 14th from the subject "Religious Growth." His sermon was full of interest and instruction from the beginning to the end. He emphasized the crying need of Religious youthful training. He conclusively proved that there were some lessons, unless learned in youth could never be learned well. Brother Lehman from the time he entered our city up to his departure, manifested great interest in our church work especially for its future development. Brother Hartzell who is connected with the missionary work of this section, manifested no less interest in our church than did Brother Lehman.

On Saturday evening at 8:30 Brothers Lehman and Hartzell met the official Board of our church. At this meeting the Board was thoroughly convinced that Brother Lehman's coming-to us was not for naught. He took up in a strict business like manner the work of the church and the relation of the general Board sustains to our church, and the relation our church should sustain to the Board in order to insure success in our work. His prophecies for a permanent church home for the colored Disciples in Washington were quite an incentive to the Board. The Board was free in its endorsement unequivocally of every word Brother Lehman said. Brother Lehman left Brother Hartzell as his representative to continue certain investigations that he began.

On Sunday morning at 10:30 he attended our Sunday School and gave us quite an interesting lecture on the lesson. At 11:30 he preached a powerful sermon on "The Great Commission," which he stressed as the provision of Jesus Christ. His subject was sub-divided into three heads. First The authority of Jesus Christ. 2nd The power vested in his apostles and the duty it imposed on them. 3rd His assurance that He gave them of His being with them always even to the end. His sermon like the one Friday night previous was full of lofty ideas and Biblical expression. He emphasized the importance attached to water baptism. He concluded by making a strong appeal to the church to stand fast. He extended the invitation and Brother Augustus Murphy came forward and took membership with us. On behalf of the church Brother Lehman extended the hand of fellowship to him.

The white brotherhood was as much pleased at Brother Lehman's coming and the interest shown in our church as we ourselves.

At the Friday meeting there were present some of the leading White preachers of the city and their wives.

Brother Lehman's coming will be the beginning of a new epoch in the history of our Washington work. With the prayers of the Disciples throughout the states and the unsiring zeal and work on the part of the Disciples in this city we will soon have a permanent church house in the Capital city.

With best wishes for Brother Lehman and work among our people and for the ultimate triumph of the Christian church in the world.

We are yours for the great cause,

N. W. Magowan.

T. S.

Dear Co-worker:

This comes to say that we had a very interesting C. W. B. M. meeting at our monthly meeting in June. The attendance was good interest ran high. Collection $1.70. Many more have promised to be present at our next meeting in July.

I trust each society in the state is doing its best to make the monthly meetings so interesting that each one will count as another mile stone in the local work, and if we keep in mind our slogan and aim "information, inspiration and realization," we can not fail to have meetings that count.

I wish to urge each society to observe the work of the future committee at our next convention in Taylor which are as follows:

1. That each officer who attends the convention pay fifty cents to enroll.
2. All local auxiliaries send five dollars to the convention for State Missions.
3. Elect your delegate to the convention the first Sunday in August and send her name to the State Secretary, Mrs. Williams of Taylor.
4. Make all money orders to the State Treasurer.
5. Pay the State Treasurer $500 before Thanksgiving for general education.

Now, in order to observe these regulations we accepted the committee's report and the only way to unify our work is to work towards the standard.

Yours for better Service,

(Mrs.) Nannie R. Rucker.
Working with the Churches.

MISSISSIPPI.

In working with the churches I find that our people are in the habit of using unscriptural phrases, such as "Joining the Church" and "Denomination." The Bible is as silent as the grave on "Joining the Church" and "Denomination." I challenge any man to produce one chapter and verse for such practice. Brother, if your practice is right you must produce Biblical Authority for your practice, or else abandon the practice.

In order that we may have something definite before us for discussion, I state with all possible emphasis that there is no such thing as "Joining the Church." No living man can join the Church of Christ. Men must be born into the Church. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Jno. 3:5.

There is but one true church on earth and that is the church of Christ. The New Testament recognizes but one church, i. e., "The Church of God." (Acts 20:28; 1 Cor. 16:19), or "Body of Christ!" (Eph. 1:22, 23.) and note; "There is one Body" (Eph. 4:4.)

We never read in the Bible of the Baptist, Methodist, Presbyterian, Lutheran, Dunkards, Quakers, Seven-Day Adventists, Catholics, Congregationalists, Episcopal church, etc. These are denominations, for they are human organizations wearing unscriptural names. Human creeds and human authority make denominations. The church of Christ is a Divine institution, of which Christ Himself is the head. "And he is the head of the body, the church; which is the beginning, the first born from the dead; in all things he might have the pre-eminence." Col. 1:18.

Instead of "Joining the Church" the Lord adds us to the church, and the Lord added to the church such as should be saved," Acts 1:47. Again, "Much people was added to the Lord." Acts. 11:24. Again, "And believers were more added to the Lord, multitudes both of men and women, Acts. 5:14. Once more, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts. 2:41. Thus you see men are added to the church by hearing, believing, confessing, and being baptized. Here is Bible proof that faith is the first step in becoming a Christian. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Acts 1:8. Repentence follows belief. Faith in Christ is essential to salvation, but faith alone is not sufficient. Men must repent of their sins. "God now commandeth all men everywhere to repent." Acts 17:30.

"Repent ye therefore and be converted, that your sins may be blotted out. Acts 3:19. He must confess Christ before men. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:9. "Whosoever therefore shall confess me before men he will I confess also before my Father which is in heaven Matt." 10:32.

A man may believe, repent and confess but he is not saved until he is baptized. For the Bible say "He that believeth and is baptized shall be saved."

As many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5.

Well, church work with the pastor and District Evangelist moves on nicely. The writer was the man behind the gun the 4th Sunday at Shaw. Elder G. T. Nunnell did his part in helping us to have a great service. Brother Dudley Wright, who is a Christian from his head to his feet, was at his post of duty. Brother Calvin Bolden is rendering great service in the Shaw Church. Thank God for the association of friends in Christ Jesus.

The plans that will get us ready for the Port Gibson convention in August have been laid,

B. C. Calvert.

How the Negro Can Help Make Food Win The War.

Germany, while enjoying all the confidence and good will of the peoples of the earth, has been using all its scientific knowledge to find a way and to be prepared that it might rule the nations of the earth. Germany has tried to make her task of conquest easy by every way she can and especially by breaking whatever bonds of union there are in a nation. For instance, in this country the German Government has created with more or less success a bad feeling between the different classes of people by lies well told. The stories which you heard last year that our Government was going to take your canned fruit or your money from the banks are evidences of this. These statements were circulated that you might lose confidence in your country. We may quarrel among ourselves, but like the case of the peacemaker who takes part in the quarrel between husband and wife, we will both jump on the third party, and so those who tried to make the Negro could not be persuaded to do anything against his country. The whole civilized world, the small nations and the big nations have put aside all their differences and have united with but one thought and purpose to make the world safe for democracy.

The German Government believes that all people should be governed according to laws made by man and that the Germans are the people to make these laws. The nations fighting Germany believe that people should be governed by laws of right and justice, the laws of God and of men of high ideals. This is a world religious war, to settle for all time whether man shall be governed by the law that might is right or by the law of justice, freedom, and equality.

Does the Kaiser believe in our God? No. The Kaiser believes in God he would not destroy the large churches of Europe, the first thing which the Germans aim their big guns. Can the Kaiser love God and at the same time murder defenseless men, women, and children, or seek by lies to make one class of people hate another? Can the Kaiser associate with and be on friendly terms with a nation like the Turks, who have killed Christians by the thousands, and still love God?

No; the Kaiser's god is not our God of perfect love, justice, and perfect goodness. A nation that will go back on its solemn oath or treaty has not only broken one of God's commandments, but has deservedly lost the confidence of other nations. It is the duty of law-abiding citizens to combine and make their towns and country free from the lawless; likewise it is the duty of the civilized world to combine to make the world safe from a lawless nation, so that the world will be safe for nations which wish to govern themselves, or to make the world safe for democracy. Shall the world be governed by Germany, or shall all nations be free to improve their governments, as they have been doing now for over 3,000 years?

The civilized nations, with the United States, have come forward and have pledged all they have to save their people from being made the slaves of the German Government. Some of these nations have been destroyed and their people are being starved; others have found that what they took once to be a friend is now. Not a nation has complained at the sacrifice it made. Each person in the nation stands behind his Government and does not complain. Many of you have known or heard something of slavery was in this country, it was not half so terrible and horrible as the slavery of the millions of the conquered people of Europe who to-day are being subdued by starvation.

You cannot all be soldiers and fight for the cause of humanity for the freedom of the
The Gospel Plea

word, but there is one thing that you all can do, and that is to eat that food will win the war. In this free country your duty to your Government is never a hardship. The young men in the trenches have that consecrated look on their faces, because it is a fine thing to be an American soldier, and they know that he who gives his life for humanity shall receive it again in dying for a righteous cause. All Americans have just as purpose now in life, and that is to free this earth from a Government like that of Germany, for so long as the present German Government exists no nation is safe. So, when the United States pledges all that it holds dear to win this war, you can be sure the German Government will be conquered, that liberty and freedom shall be safe not only in the United States, but in all lands.

When Germany started this war and began her march through Belgium, that little nation knew that it could not keep Germany out. It is to bleeding Belgium that a grateful world will always bow its head in honor, because Belgium sacrificed everything freely and willingly, trying to do the impossible, that other nations might get ready to fight for democracy. Think of the price Belgium has paid, and still she does not complain. With a devout heart the Belgians are doing all they can do to win the war. So, today, while the Belgians are without a home on earth, they live enshrined in the hearts of men.

This is what bleeding Belgium did, that the world shall be safe for democracy.

Look at heroic France, on whose soil the war is being fought and all of whose sons are in the trenches, except a few in shops and factories. The men of France do not wait for drafts, or go before examination boards; they take up their rifles and go to the trenches. Almost every home in France has lost a dear one. The women of the world look to France's beautiful women for the fashions and the French women have set the fashion in heroic sacrifice. The women of France do all the agricultural work of France, even hitching themselves to plows! Any woman who objects to eating corn bread instead of wheat bread in these war times should be reminded of what the women of France have done and are doing for us all.

France met the hordes of Germans on the fields of France and sent them in check until mighty England could come and help. The women of England are doing or learning to do all the work done by men in the trades, in the railway service, and in agricultural pursuits, thus making it possible for the men to take their places in the trenches that they might fight to protect civilization. Any man in England who is able to be a soldier or who is not doing all he can to help win the war is treated as an outcast by the women of England.

She United States, realizing that the free dom and liberty of this country would not be safe with the German Government as it now is, put aside its tasks of peace and is helping to fight for the world safety of democracy.

And You are only asked to save and not waste food

English Women guaranteeing next Year's Food Supply
HELPFUL
To All

Signs of Divine Leading,

Bishop Newman wrote this beautiful hymn for us,

"Lead kindly light amid the encircling gloom,
Lead thou me on,
The night is dark, and I am far from home,
Lead thou Me on.
Keep thou my feet, I do not ask to see
The distant scene; one step enough for me."

And this is what it appears God has been doing for His children who have not always been mature enough to go at His bidding and teach the unbelieving world to become disciples and the believing world how to execute the divine work of Christianity. In every instance when men have shown maturity enough to undertake their present task in an efficient way, it was done in a quiet way. But in those instances when they were so dull of believing world to become disciples and the divine purpose was accomplished, though in no sense as affecting it would have been done if the Jewish nation had cooperated.

The second example is the experience of the church in the middle ages. Mohammedanism was fast encroaching upon it and men were fast forgetting the mission given them by their Saviour because they were becoming more and more engrafted by Roman formalities. The Church showed no indications of a purpose to perform the task of the day. At this juncture Peter the Hermit preached a crusade to restore the Holy Sepulcher and all Christian Europe started for Palestine. What they intended to do and what they were led to were entirely different things. Ridpath the historian says "They went to kill a Turk and got an idea." The crusades made the Renaissance possible a few centuries later, and out of this has come our great work of modern times.

This, then, brings us to a study of our times. Our foremost teachers for nearly a hundred years have done their best to call our nation to the task of world-wide evangelism. Their success, measured by numbers, was almost in exact proportion to the success of the Master Teacher in calling Israel to its great task. Many heeded and organized themselves into missionary societies and in a heroic way began to raise money and prepare men and women for the task, but the great mass of our people heeded as little as the ruling Jews did. It should have been clear to anyone who had the call to service been more fully heeded during the ten years just passed, that the Jewish nation had not been treated with such respect as the movements of similar import. But our people did not understand the great importance. It is true we raised millions of dollars and hundreds of our young people volunteered. But this movement had not much passed the stage of a new style among us.

In the days of the barbarian invasions things had gone to such a low ebb that the nations had to be brought into the confines of the church. In the days of the Crusades the Christians were driven out among the nations. With us it is taking the latter course. In the Army of General Pershing in France and in the armies that other generals will lead into Italy, Siberia and Russia are possibly five hundred thousand young men who heard Ave, O Cary in the Men and Millions team or Governor Hardy in the Flying Squadron or prominent men in the Layman's missionary movement. The impressions on these young lives will in no wise be lost when they stand face to face with conditions in France, Belgium, Italy, Siberia, Russia and Germany. It is our confident belief that that the call to service was more fully heeded during the ten years just passed, that the Jewish nations did not have been corresponded with Titus if the ruling Jews had permitted the Master Teacher to gather them together as a hen gathereth her chickens under her wings. What we were not quite strong enough to do from initiation after conviction God is now driving us to.

Now this should be a lesson for us for the future. After this war is over, or possibly even before it is over, we must send an army of our choice sons and daughters, but mostly daughters, to give the Chinese, Japanese, Hindoos, Turks and Africans a new generation of trained children. If we fail Him again then, there must again come one of those house-desolating movements which Providence alone knows how to bring about. We must train not only the children of the far off peoples but we must train those of our own groups, the Negroes, the Western workers, the Eastern foreigners and the mountain whites, or the next generation will see a movement that will give our fair land to be overrun and we will deliver our message lying flat on our backs instead of standing erect as teachers.
THE GOSPEL PLEA

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

SATURDAY, JULY 20, 1918.

Personal and Editorials.

—Rev. Frank W. Gambrel, who attended school at the S. C. I., sends in a program of a splendid rally meeting he has held at his church near Lake, Miss.

Was Jesus Three Days and Nights in the Grave?

Since it is light on the word of God read and must have, it becomes necessary for me to write a third article on the subject. And since Bro. Jackson of South Carolina, has joined in this discussion, he and Bro. Murray, two big men against one little fellow. But since it is a written discussion, I can talk to both at the same time, God bless the GOSPEL PLEA. It brings so many of us face to face, in the awful judgement of God, so that we can see how little we are giving to support the great cause of Missions.

In my article of May 25th, I said without our Lord ate the Passover at the time appointed by the Law, which was customary among the Jews, Bro. Jackson, joined in with Bro. Murray saying they do not with me on this statement. Well, it may be that we can get together when I make my argument, a little plainer and stronger, as I shall endeavor to do in this article. And after this discussion is over if we are not together I think I can afford to stand on the Word of God, even if I have to stand alone.

The Passover.

We must let the Scripture speak. In Matt. 26:2 Jesus said "Ye know that after two days is the feast of the passover, the Son of Man is betrayed to be crucified."

It is a matter of vital importance, that we first of all determine what day or rather what period of time, is intended when the day of the passover is spoken of. It has been supposed that the Jews began their day at sunset. The paschal Lamb was killed on the 14th, day of their lunar month Nisan; but it was not eaten till the evening. According to the mode of computing the commencement of the day just mentioned, it was, therefore, not eaten till the 15th day of Nisan, which some have considered as the day of the passover.

I said in my last article that the Jews reckoned their days from sunset to sunset. But I have changed my mind on this. There is no satisfactory evidence or proof so far as I have been able to discover that the Jews in the time of our Saviour ordinarily reckoned their days from sunset to sunset. Hence a wise man will change. Again that the Jews did not end their day with the sunset, but regarded it as continuing till midnight or till the next sunrise appears from John 20:19 where the Evangelist says "In the evening of that day beginning the first day of the week," with which may be compared the account in Luke 24:13-36. A like conclusion is to be drawn from the narrative of Matt. 27:67-68 according to which Joseph of Arimathaea placed the body of our Saviour in a tomb, the evening, or rather night after his Crucifixion while the evangelist goes on to relate that on the next day, that following the day of Preparation, the chief Priests and Pharisees requested from Pilate a guard for the tomb.

If the day following the day of preparation, on which our Lord was crucified, had commenced at sunset, they must have made their request not the next day, but the same day on which he was laid in the tomb.

So also in giving an account of the visit of the two Marys to His tomb on the day of the resurrection. Matt. 28:1 says "After the Sabbath, in the dawn of the first day of the week;" Mark 16:1-2 says that it was "When the Sabbath was past." "Very early in the morning of the first day of the week.

The Evangelists thus being together, these two points of time as coincident or as approximating to each other.

The observance of the Sabbath as a day of rest terminated at sunset; if the day itself terminated at the same time, we should not expect its ending to be mentioned in connection with the dawn of the next morning.

In the Old Testament, likewise in Lev. 7:15, the direction is given respecting a peace offering, that "its flesh shall be eaten on the same day on which it is offered" the offerer "shall not leave aught of it till morning," which determines that the next day did not begin till the morning or the midnight after the day when the offering was made.

The same division of days is evident in Num. 33:3. The Paschal Lamb was killed in the afternoon of the 14th day of Nisan and eaten the next morning. It was eaten on the day of the Passover. This would have been the 15th of Nisan, if this day began at the sunset of the 14th but that it was considered as the case. It appears from this in Numbers, where it is said that the Hebrews, "departed from Rameses on the 15th day of the first month, on the morrow after the Passover." It is directed in Exodus 12:3-10 that the Paschal Lamb should be eaten the night after it was sacrificed and that no part of it should be left till morning. John, in his writings, says that no part was to be kept till the following day. This proves that in his time, the night after the day of the 14th of Nisan was considered as belonging in part or wholly to that day.

That the 15th day of Nisan did not commence at the sunset of the 14th, and that the Passover was eaten, not on the 15th, but on the 14th, which is called the day of the Passover. In the directions concerning the celebration of the festival of unleavened bread, "on the 14th day of the first month at even is the Lord's Passover." And on the 15th of the same month commences the festival of unleavened bread. (Lev. 23:5-6) and also Num. 28:16,17. The Passover was the day on the night of which the Passover Lamb was eaten. It was regarded as commemorating that night on which the Lord in destroying the first born of the Egyptians, passed over the dwellings of the Hebrews. I think this plain enough.

The Paschal Lamb was typical. Christ is our passover. (1 Cor 5:7). God by Moses brought Israel out of Egypt, that the anti-type might answer the type. All types, shadows, and prophecies must be fulfilled in Christ exactly to the letter. It was a tradition of the Jews that in the days of the Messiah they should be redeemed on the very day of their coming out of Egypt; and it was exactly fulfilled, for Christ died the
Having Done All, Stand!

By Isam Kelley Hicks.

The graduate that was to have delivered this address on the occasion of his commencement, was plucked prematurely. In this loss there is an immeasurable gain. For every action there is an equal and contrary reaction. We must stand for the world's advancement. Our thoughts must be sharpened and our minds deepened by learning in order to know the magnitude and purpose of our task in this progressive age.

The Apostlfe Paul speaks of life as being a continuous warfare. Not only against flesh and blood but also against spiritual enemies. Having done all, stand is an experimental method that will insure permanent success and promote personal morality, in our struggle for existence for freedom and justice we fail to discover the true value of life. In this critical period of America any part in our government under-valued represents the enemy permitted to fire blindly and effectively on our defensive line. "Justice." While Germany is in flouting her merciless atrocities we must not lose self-control. A lack of self-control is the evil that will rob success of its best results. The Christian armour will enable us to stand. We must "Stand with our loins girt about with truth, and have on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, having the shield of faith and the helmet of salvation, which is the word of God, then the issue will be brought out between Christianity and other religions.

In another age of the world when men began to discover nature's secret and to improve upon religion and science, reason was able to frame the laws of the universe and man turned from metaphysics and theology and obtained knowledge which is power. I am therefore convinced that if we are to expect full fruits of victory we must pay the price in preparation. Man is God's masterpiece, for nature is conscious in man's interest. Why we must keep up the "grateful spirit." Only inculcate those principles that will preserve the integrity of Christ's church, then you will have done all to stand.

Martin Luther is a good example of resoluteness and inconceivable consistence, in defending the Catholic church. He presented and called to the church door ninety-five theses and appealed to men's consciences, declaring the authority of the church to be founded upon human basis, and not divine irrational elements that had forced themselves by authority. These were unconfirmed and men saw the supreme dignity of the human spirit. If we only knew ourselves we could ascribe to success and failure, but the human being is the omnipotent mechanism in the creation. Yet we are associated with fancies and powers with which we can make the most use of our attainments, with education as a stimulus.

The individual or the nation that defies the laws of God and becomes callous to the teaching and reverence of the Christian criterion. Having done all, stand.

Germany has educated its nation in the light that might makes right and economic advancement. England has stressed the education of its statesmen and administrators, America has placed the value upon the unit, that is the reason we can respond to any call made by the government. We are not only ready to do our best, but to give blood, so that the world may be safe for democracy. May it be said of us as was said of Jesus' "others He saved, himself he would not save." It is more for protection than conquest that the Allies stand in this war. Our aim is to break down the barrier, Prussianism, and give universal liberty. The new government of society must be used in elevating man to this plane. Hear the voice of God appealing to conscience. Interest and reason will bring new avenues of service into being. Thus we have the new government.

Teachers, we thank you for coming from your homes and establishing an institution to lead and guide those that pursue the paths of knowledge. You have not swerved from your duty. Some you were working with a hopeless specimen of humanity but you helped us with that gospel message. How beautiful are the feet of those that bring the gospel of peace, and bring glad tidings into the souls of men.

Columbus discovered a new world, Napoleon Bonaparte founded an empire, but you have done more, inasmuch as you rescued souls for the kingdom. There is joy, even celestial joy, when a soul is saved from the low passions and stand for the world's progress.

We are proud of our men who are filling their places on the battle front of Europe. Ere another year Old Glory will surround the lilacs of France and the roses of England. We will set free over the tottering ruins of the German Empire.

So the Allies must stand, contract and pass that which has already been achieved, get out of the narrowness of the accustomed grooves into the spacious air of more generous behavior.
God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations Through Jesus Christ our Lord.

Amen

Mississippi,
Port Gibson.

Dear Reader:

We are now looking forward to our conventions. The first, the Sunday school, will begin Friday before the fourth Sunday in July. It will convene at the Christian church in Hermanville. And the M. C. M. and C. W. B. M., the second, will begin Thursday before the third Sunday in August, in Port Gibson. The C. W. B. M. will have the quarterly meeting the third Saturday and Sunday in September at Pine Grove. Now we hope to make all these meetings the best in the history of our work. Let each of us do our duty.

The first Sunday in June the writer was with the convention of the Aid Meeting, Elder N. R. Trivillian and Elder R. B. Brown preached noble sermons on the subject: Watch. From there we went to Hermanville to visit the auxiliary. On account of some members being sick the meeting was postponed until the third Sunday.

First Sunday in July I was at Providence Christian Church. It had been a long time since I had met them. Friends were glad to see me and made my stay quite a pleasant one. This being pastor's day a large crowd was out. I told them of our work. They gave the writer $1.50.

Elder John Lomax, the pastor and Bro. Amos Moore preached excellent sermons. Subject: "Stand fast in the liberty, whereunto Christ has set you free."

The mission work has not been doing so much. Brother Jimmy Owens is strong in the faith and seems to be so anxious about the work. We hope all of the members will get busy and rally for the convention.

May we all have a larger vision of what the Lord would have us to do.

Yours in Christ,
S. S. Blackburn

Echoes From The Christian Church of

Washington D. C.

"I' St. CHRISTIAN CHURCH

My dear Editor:—
The Executive Board of the white Christian church of this city met on the 9th Inst., and unanimously recommended our church to the National C. W. B. M., for help in securing a permanent Church Home in this city. The following Bros. were appointed to take the matter up with Bro. Lehman, Bro. Hassell, A. A. Strans, A. C. Ridgway and A. G. Bagby. Now with the unqualified support of the colored brotherhood throughout the United States; we'll soon have a nice church in this city.

There is no reason why our church should be one wit behind the other churches of this city. Now as the convention time is coming on we hope that our Washington work will be given earnest consideration. As soon as we get a suitable place, we suggest that a general convention of the churches be held here.

At which time our church can be dedicated. Now Bro. Gehrig's let this be considered as a fanciful imagination, but rather think seriously along this line. We have an option here on a beautiful church that can be bought for less than $100 per member in the colored brotherhood in the United States, not saying anything about the help that will come from the white churches. Let's get busy.

Brother Lehman is quite interested in us and will doubtless in the near future take definite steps that will lead to the securing of this or some other property that will be a credit to the colored Christians of the world. When we say Christians, we mean Christians only.

Pray and work, work and pray—success is sure.

Yours in Christ,
N. W. Magowan.

KANSAS.
Kansas City.

To the Editor of the Gospel Plea:—
Please allow space for this bit of history.

There is a great deal said about the Kansas Churches. I believe I know more about them than any other preacher in the state.

I came from Paris, Ky. to Topeka, Kan., March, '83. I found no organized work in Kan. among my people. I united with the First Church in Topeka. After being there two months with the Church I organized what is known as the Second Church. The following Oct. I called a convention of the brotherhood and in this way I got in touch with all of the little bands that there were in the state. At that time we had four temporary organizations. There are five of the members of that convention still living.

For nine years we held successful State Conventions and the work seemed to prosper. But we have lost two congregations since that time. One at Argentine and one at Yah, Kan. The third Christian Church, Kansas City, is the only church that has been organized in the state since 1890. We find that the work is at a stand-still. No new fields are being opened.

We have an evangelist but we will not have him long, for we have no means to support him. The method of the state convention is not efficient to raise money to support him. We haven't a church in the state that will pay a decent salary. There are eleven churches and their membership runs from ten to three hundred members.

There are six preachers engaged part of the time. About three of them are engaged all of time. These six preachers' pay don't amount to two hundred and fifty dollars per month. I am getting less than any of them. I am sure. I was invited as pastor, to attend the Home Coming Day program, of the Second Christian church of Topeka. I met five of the old members that were in the organization in eighty three.

The young people rendered a fine program in honor of their guest. Their preacher, Bro. Craggett, is a splendid man and knows how to do things. The church in Topeka is doing well under the present pastor's labor. I hope the next state convention will make better plans for carrying on the work in the state. They can if they will.

J. D. Smith.

KANSAS TOPEKA

Out On The Plains.

On Wednesday, June 26, a very unique program was rendered by the members of the church for the older members, that is those who have been with the church from its infancy. Elder J. D. Smith who organized the work here in Topeka, came up from Kansas City to appear on programs. We were delighted to have him present. I have a brief report of the beginning of the work here. Elder B. C. Duke followed Brother Smith with the history of the work and gave some interesting events in the work of the work.

Elder Wesley Martin of Emporia made a flying trip to be with us at that time and Mr. Wm. Ellis and Louis Lamay of Kan-
sas City were also present. The fellowship with these brethren was delightful.

On the fifth Sunday I preached at Troy, at which time there were in the midst of a rally to raise the necessary means to fix up things for the state convention. The effort was quite successful, and everything points toward success for the church and the convention.

On Wednesday, July 3rd, I preached the funeral of brother Daniel Williams of Atchison. He was one of the first members of the church, it being organized in his home. The history of the school could not be written without his name occupying a most conspicuous place therein. He was one of the elders who always eldered, and kept watch over the flock.

C. E. Craggett.

From the Banks of the Old Kentucky

Adam, Methuselah, Saul, Tros, Antioch, Cane Ridge, and even Jerusalem remind us of first of oldest things. Nicholasville church takes the name of "Old First" for she is the oldest colored Christian Church in Ky. Ask Brother W. H. Huffman, who knows every thing happened three scores and twenty years ago. Old First is coming into her own, this is her best year and why shouldn't it be.

Meet us at Millersburg Convention July 22th to the 28th and we will talk it over. Never was more money circulating than now.

Will the church catch and wisely use its share? This is the problem. Fuel bulletins indicate that churches should begin protracted meetings in August this year and get through by "Frost Fall." Heat will not be available in winter; better sweat out than freeze out. Rider W. H. Huffman spent a few happy days with us, preached like a boy seventy five years old, don't bother him. Prof Moss will hit us Sunday 14th. He's always welcome.

C. H. Dickerson.

Christian Education

Southern Christian Institute

The boys were busy three days last week threshing our oat crop. Altogether the average yield per acre was not as large as it should have been, yet it was reasonably good con- sidering the drought that has prevailed during the growing season.

Our canning department has been unusually busy during the past two weeks. Nearly every available girl on the campus has been kept busy either gathering or preparing peaches for canning. Miss Evans reports that eight hundred quarts have been canned. Besides these there have been a large number dried, and some made into peach leather.

Several new boys have been engaged to help in the laying of the sewer system. Under the supervision of Pres. Lehman they are progressing very rapidly indeed even surmounting the difficulty of being obliged to dig down thru seven feet of the hardest kind of ground for a distance of about two rods. We hope to soon that the sewer system has been completely installed.

We have two large stacks of straw that are soon to be baled. The machinery is being adjusted preparatory to accomplishing the task.

Our carpenters are kept more than busy making the necessary additions and enlargements of buildings in order that we may be able to accommodate the large enrollment we are sure to have another year.

We are needing several boys for another year who desire to work to pay for their schooling. All who desire to work should make application to President Lehman as soon as possible.

Those desiring to enter as boarding students should notify either Pres. J. B. Lehman or Prin. M. D. Omans as soon as possible in order that we may reserve a place for you. We will be more than pleased to serve you in any way possible. Write for a new catalog which tells about the numerous changes we are now making for another year in regard to the addition of courses of study, added facilities for carrying on the school work, etc. We stand ready to answer any questions that you may desire to ask.

Parents let us help prepare your boys and girls for the great emergencies that are existing at the present time and which are sure to be increased when the War is over. Teachers are needed to instruct the youth of your race, pastors for churches are needed to look after the spiritual welfare of the communities, professional men are needed to carry out the plans for the up building of the Nation and to look after the physical welfare of the people.

Let us not shirk our duties and our privileges but let us commence NOW to prepare ourselves for service in one of the many necessary fields of labor.

Working with the Churches, MISSISSIPPI.

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us forever."

2 John 1:2.

To my mind, this is indeed a beautiful passage of scripture. The church is likened to a lady and the members to children, in short, the church of Christ to a great family.

And he tells how fervently he loves them, "In the truth." The Apostle John highly praised the church for her fidelity to the truth.

"Walking in the truth" was another way of saying they abide in the doctrine of Christ. This Apostle, this preacher of the Gospel of Christ, this inspired writer, informs us that the only way to continue in Christ is to abide "in the doctrine of Christ."

2 John 1:9.

I belong to John's tribe. I love those who love truth. I am not particular about having anything to do with anybody who doesn't love the truth as it is laid down in God's book. Deliver me from the man that is willing to put human authority and human creeds along beside the word of God. God has but one plan to save all men, and if a man comes any other way, Jesus says he comes like a thief and a robber. John 10:1. Better come Christ's way, better keep His commandment, better live the life He lived if you would be saved.

We do not believe that all one has to do is to become a member of the church of Christ and wear the name Christian, nor do we teach that. But we do hold that after becoming a member of Christ's church one must live a righteous life in order to "make his calling and election sure." God calls us unto a life of holiness and service. God wants a pure church, and to have such a church we must have pure members. I am proud of Bro. C. H. Dickerson, that ready writer, that preacher of simple Gospel truth. Bros. Anderson, Murry, Jackson, Craggett, McDuff and the many other writers and preachers are loved by me because they are showing by their works, their writings, and their preaching that they love the truth. I enjoyed the Murry-Anderson debate so much. Let us have a few more weighty hints and suggestions on the Resurrection. Your articles, brethren, were master pieces.

No little interest was shown in the services at Indiana the first Lord's Day in July. The people turned out in large numbers both day and night. They did well both spiritually and financially. Let every member pay more to have a pure Gospel preached.

B. C. Calvert.
THE GOSPEL PLEA

Gary, Indiana.

Religious School Day.

Many people in Gary who are interested in the weekday church school feel that the education of children is in the very nature of things a work to be carried on whenever possible as a community enterprise. At first these day schools were conducted by the different religious bodies, that is each church furnished a school for its children. This method did not prove to be satisfactory and the religious day school was not successful.

It was then decided that the school be conducted on a community plan. By this plan many people of Gary became interested. During the summer committee of the Board of Religious Education was organized. Each cooperating church was represented on this Board by its minister and Sunday School superintendent who should be ex-officio members of the Board and by two additional laymen. The Central Christian Church, First M. E. Church, Neighbor-hood House, First Presbyterian Church, Congregational Church and the United Presbyterian Church voted to cooperate in the movement. The First Baptist and the Episcopal Churches refused to cooperate.

An Executive Committee was chosen which should have immediate oversight of these schools. Room for these community enterprises were easily found near two of the school buildings. Near the Emerson school a lot was purchased and a two room school house was constructed. A principal who should do some teaching was selected and three teachers, and the school opened.

The new plan offers the following advantages: First it makes it possible to co-ordinate the public school program and the program of the Church Schools.

When the public school principal undertook to adjust his daily program to a half dozen church schools he found himself confronted with a task that was all but impossible.

Second, a large number of children could be reached. For each church undertakes to bring its own children to its own building for instruction but the number it could reach at the near by school building. Under the present plan, rooms can be secured near the public school building. Third, it greatly reduces the expense. To provide trained instructors for all their children in all grades is a heavy financial burden to the stronger churches and an insuperable one to the weaker ones.

Now the day church schools of Gary are clear of denominational Boards and are placed on such a basis that each community can support its own school. By this means it is thought that the weak day church school will be made a permanent institution in Protestantism.

There are yet however many serious problems to be solved and difficulties to be overcome but the success under the new plan is gratifying and promising.

G

Heroines of the Red Cross

Heroism knows no sex. The heroine is not the faint admiration of the hero. The fires of devotion of country burn as fiercely and as sacrificially in the hearts of the womenhood of the land. The nurse's white garb, with its scarlet cross, the symbol and the interpretation of the true principal of sacrifice, is the uniform of a soldier no less than than the khaki and the blue. And in homes far from the scenes and sounds of battle, where no distinctive uniform or badge or insignia of service is worn, women by their love and their prayers and their patriotic endeavors are holding the trenches against world-enemies, are helping to "carry on," are doing their significant bit to harden the man, no whit harsher than they, whose place is the front, and are "keeping the home fires burning" against the day of their return. Possibly the woman's task is the harder in this time when all tasks are hard. For her there is nothing of the pomp and circumstance, of war, the exhilaration and excitement of combat, the satisfaction of having actual and acknowledged place and part with the forces that are bringing things to pass. Here is the quiet waiting behind the lines, the patient endurance of the commonplace that must be met and of drudgery that cannot be avoided, the uneventful march of life without the cheering inspiration of drum and bugle, the heart break of loss unredeemed by the fervent and partly compounding joy to partisanship in the battle when the source of victory is bestowed by a hand that is not personal and a wisdom that rests not be sure that many a woman's head will bear its amaranthine crown.

We are thinking now particularly of the noble army of women who have cheerfully offered up on the altar of their country many a life-plan, turned from many an alluring prospect, and have gone "over there" to nurse and care for our sick and wounded soldiers, and to do what they can to repair the terrible wastes of war. Perhaps we do not think of them enough, at least concisely and specifically. The great work of the Red Cross is much in the eye and the that to day. We are reading of it everywhere. We are hearing of it daily. We are giving for its support in sums unpreceded and that we had supposed were beyond our ability to give. We are hearing of its boundless sympathies and its almost numberless ministries laid across the world's suffering heart, with
a thrill of pride that such things can be in 
human nature. We can not help feeling 
sometimes that it were almost worth a war 
like this to reveal and develop such a 
passion of compassion as has taken posses-
sion of our humanity in these sad days.

Perhaps we do not always so easily 
differentiate between the abstract movement 
and the concrete and living factors in the 
movement, between the organization the 
name of which is a household word and the 
individuals who are doing the work that 
makes the name as significant. It may be 
well for us often to take into our living 
reverential thought these women in the field 
and base hospitals, and in every place where 
the wounded and the hurt and the suffering 
are found, staunching the blood, binding up 
the wounds, bating the fevered brows, 
writing messages to loved ones, at home, 
studying the souls that go down the dark 
road, endeavoring all manner of disinterested 
and impartial and rendering all kind of dif-
ficult and disagreeable services, patiently, 
tenderly, skillfully, maternally, with an echo 
at the heart for the suffering, but a smile 
by the lips for the bearing of those to 
whom they minister. It is a marvel of heroic 
womanhood, or of womanly heroism. The 
world has never seen its like.

An American soldier writes home from 
a hospital in France: "If there ever was a spur 
to honest American manhood, it is to be 
found in the work, sacrifice and loyalty, cheer-
ful aid of the Red Cross women here and at 
home. Those here are enduring hardships 
that many a man would cringe from. They 
never complain, but greet us cheerily with 
smiles and kind words. They are at once an 
inspiration, a source of help, and a living 
shame to us. That which would have been 
a living hell for us has now become a para-
dise through these ministrations and tireless 
efforts."

The Red Cross has been called "The 
Greatest Mother in the World". If there is 
any significance in the designation, if indeed 
the most principle of all its work is the deep, 
brooding, maternal tenderness that always 
loves to help and to heal the wounded and 
the hurt, surely it may not be out of place 
to call those through whom this instinct 
finds practical expression, and who them-
selves are most possessed of this spirit, "Little 
Mothers of Mercy." The world has great 
cause to bow in reverent admiration and to 
thank God for these heroines of the Red 
Cross, and all others who under any name 
and any where are giving their womanhood 
to the service of suffering humanity.

Many of our readers are aware that the 
Red Cross is seeking to enroll 20,000 nurses 
by January 1st 1919. The foremost consider-
ation is to care for our wounded soldiers 
abroad, but the recruiting of this vast army 
of trained nurses for war work will deplete 
the rank of professional nurses who are 
needed for ministry to our civilian population. 
The Red Cross and other agencies are there-
fore giving attention to enrolling student 
students, from whose ranks vacancies in all 
branches of nursing service may be filled. 
But back of this enrollment must be the de-
termination on the part of a great number of 
our capable young women to give them-

原来是我们的选民，在这些可悲的日子里。

我们往往不容易在抽象的运动和具体的和生活因素的运动之间，也就是组织的名称是家喻户晓的词和在做这项工作的个人，使名字具有同等的显著性。它对我们来说很好，常常带入我们的生活情绪，思考这些在战场上和基层医院的女性，和在任何地方，他们受伤和痛苦的地方，用止血，包扎伤口，滋养发烧的额头，给家中的人写信，看着灵魂去往黑暗的道路，努力做所有的事情，持久和不寻常的任务，给予我们帮助，在承受的那些人面前微笑。

一位美国士兵写信给家中的哥哥："如果从来没有一个刺激来激励诚实的美国男子，那就应该是找到这些在工作，牺牲和忠诚，热心帮助的红十字会的女性们，在国内和国外。那些在这里的人正在经历许多困难，许多男性可能都会回避。他们从不抱怨，反而以微笑和亲切的话来迎接我们。这种坚强不屈的精神，以及那些为我们的苦难提供了天堂般的存在，通过这些亲切的关怀和无休止的努力。

红十字会被称为"全世界最伟大的母亲"。如果这个称呼有任何意义，如果的确，所有的工作的最根本原则是深深的，沉思的，母性的温柔，总是热爱帮助，治愈受伤，即使他们不觉得自己的存在是不合适的。

许多读者都知道，红十字会在1919年1月1日前将招募20,000名护士。首要考虑的是抚慰我们的受伤士兵，但招募这些护士的目的是为了战争工作，将会使专业护理人员的短缺，这些需要为我们公民提供帮助的护士。红十字会和其他机构正在给予注意，从学生的阶级中选择护士，在所有护理服务领域都有空缺。

但在这种招募背后，必须要有大量年轻女性决心献身于这项工作，以及为我们的伤兵和医疗人员在国内外提供帮助。
THE GOSPEL PLEA


The United States must send food to feed our soldiers and our associates in the war. If not, they cannot fight.

This is what the nations of the earth are doing and it is what is behind the signs "Food will win the war." When you are asked to eat little or no wheat, meats, fats, and sugar, it is a very small sacrifice for you to make, but it is nothing as compared to the sacrifice which the young man makes when his Government calls him from his pleasant home to the plain living in the camp that he may be prepared to offer his life to keep us at home free from the slavery of the German Government.

You who remain at home are not asked to go hungry; far from it; but you are asked to eat corn meal and other substitutes instead of wheat; to eat plenty of beans, game, fish and birds instead of beef and pork. We are also urged to use more sweet vegetables, sweet fruits, and long sweetening, and to use less sugar. This is no hardship at all when compared to what our soldiers have to face when they cross the ocean to fight in the trenches, or to what the old and infirm, the women and children behind the lines are bearing.

Remember, we are saving for those people behind the lines just as much for the boys who have taken up arms. We must keep those old men, those women, those girls and boys from feeling the pinch of hunger. Not only must we do this as an act of humanity, of love, and as a duty; we must do it if we expect the men in the trenches to maintain their fight. No matter how well they are fed, their moral strength would be weakened if they knew that the dear ones behind them were in want and suffering. Unless we can maintain the food stores of those allied peoples, their men can not maintain the strength of their fight against our common foe. If our food exports fail, the civilian populace of our war associates will suffer deprivation and the war must be lost.

When you hear news of your son, brother, or sweetheart being killed, tears will not alone for your neglect; your guilty and aching hearts will condemn you for not doing all you could to bring victory to our cause. Yes, food will win the war, and those young men in the trenches are doing their bit, yes, their utmost, to defeat you and the world. They expect that you at home will do your duty to make the world safe for these young folks.

There are two classes of people in this country—loyal and disloyal—friend and foe. He who fails to do all he can do to help win this war is not for us but against us, and

Col Charles Young.

THE GOSPEL PLEA

health and be able to do your work. We mean that you are not to be hungry, for we have a victory to win, and hungry men can not win victories. Do not eat any wheat until the new wheat comes in. The wheat is needed to help win the war. Eat plenty of fish, vegetables, and fruits. Save all of the things most needed by our fighting men and those who are supporting them across the sea.

We have a sweet tooth, all of us, and so my friends, do not use any more sugar than is necessary, but rather use as little as possible, using more sweet fruits, sweet vegetables, and long sweetening, so that the sugar, which our soldiers need can be sent to them. In cooking the corn sirup can be used, and as we do without sugar, which is a food, we are helping to win the war. We are poor, it is true, yet at the same time we waste food. My friends, he who wastes food, who will win the war, is just as much an enemy to his country as are the Germans in the trenches.

If I had the time I could show you how the use of more wheat, meats, fats, and sugar than you need is causing our soldiers to lose their lives. It is almost equal to murder for us not to make food win the war. We are proud to be American citizens, and we live up to American ideals, which have always been as high as the blue sky. The nation, under Washington, the Father of His Country, made it possible for us as a nation to be free. Again, the nation gave up its beloved sons and all men in that nation should be free, and made it possible (to use the words of the lamented President Lincoln) "that this Nation, under God, shall have a new birth of freedom, and that Government of the people, by the people, for the people, shall not perish from the earth."

Again, under President Wilson, we are in the ranks and have told the world that we fight that the nations of the earth shall have freedom or that the world shall be safe for democracy. Let us stand and take oath with our President:

"On the anniversary of America's entry into the great war I affirm my undivided loyalty to the cause for which we fight; the cause of justice and human liberty. I gladly lay upon the altar of the nation's need my material possessions, my bodily strength and my mental powers, to serve and to save America and those ideals for which it stands, and to keep the Stars and Stripes unshod with honor. I pledge my hand, my heart, and my life."
HELPFUL
To All

Ready Against the Day,

Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered them together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

The keen prophetic eye of the Saviour could foresee how his teaching was about to bring Israel face to face with the great Roman nation and with all the Teutonic tribes in Northern Europe and then with all the remaining nations upon the earth. He knew what a crisis it was that Israel was facing. He knew how tremendously important it was that the work among the Romans should be started right. To meet this he labored earnestly to organize the Jewish nation into a compact body, as compact as a brood of chickens under a hen's wings and they resisted him. Had Israel followed his leading he could easily have equipped them for the task. They were the best educated people of ancient times. In fact they would compare very favorably with us at the present time. They were the wealthiest people of their time. God had prepared Israel against the day of their great crisis. Had they allowed him to organize them, in the seventy years yet remaining in that country they could have put schools into every strategic place in the Roman Empire and one generation of well trained leaders could have been prepared before any responsibility in the kingdom came to the Romans.

But the Judeaizing Jews frustrated His plans. They marred His program and disaster had to come. First, they rejected Christ and crucified Him. Later on when the Church gained popularity some pounded its messenger Paul with the most malicious persecution; others joined the Church and immediately began a Judeaizing propaganda that divided the early Church. It was their conduct that brought Vespasian and his son Titus with a mighty Roman army to destroy Jerusalem. When Jesus finally gave up all hope of being able to organize his nation for a teaching crusade, he knew it now must be done by an upheaval such as came in the destruction of Jerusalem. He knew how dreadfully inferior that way would be to his program of teaching but it was the only way left. The Romans came in untaught and, as soon as they came into authority, they made Roman Catholicism. No other nation but the Romans could have made that and the Romans could not have made anything different unless the Jews had taught one generation.

We are now facing a crisis fraught with greater possibilities and dangers than confronted Israel. This great world war has opened the whole world. If Irealoh had looked it could have seen the whole Roman nation peering in upon her. If we would look we could see all the remaining nations of the earth looking in upon us. In Japan, China, India, the Mohammedan countries, and Africa are more than a billion people. They are sleeping giants far more formidable than Romans in the day of the Saviour.

If now we hear the voice of the Saviour and allow him to "gather us together as a hen gathereth her chickens under her wings," we can meet the crisis. We can easily give those countries one well trained set of leaders ere they come to authority. We know how. We have done this before. When our Civil War left us four million freedmen, we set ourselves to work and prepared a well trained body of leaders for the Negro in America ere he came to responsibility. Many unthinking people looked upon the men and women who did this work, but if now their eyes are open, they can see that here was performed one of the first really strategic movements, from a spiritual standpoint; since the days that Christ and Paul sought to organize Israel for such a task in Rome. We have also done well so far in Japan, China and India. Japan has seen our western civilization first thru the missionary. Some of us have marveled at the patience and forbearance of Japan in our controversies. The Rome of Paul could not have shown this. The reason is that Japan saw us first through the missionary. If now we go on and complete the task which must be done in the next fifty years Japan and China and India will be safe, and it will not be necessary for some Oriental Vespasian and Titus to come and batter down Chicago and New York and Washington as the Romans did Jerusalem.

But we want to speak specially to our readers about the crisis confronting us in the Negroes of America. It is true, we have trained one generation in the missionary schools and this has served to give the Negroes a leadership that has made safe in this crisis. No dikes like Ireland cut up were found here. The Negroes have nobly performed every part laid on them. But we must remember the work is just begun and if it is not followed up with a much greater effort all may be lost. If the churches lose their influence we can lose all we have gained in the past fifty years. Right after the war the responsibility rested on the Christian white people of the North and South and they met it. Now it rests on the Christian white people and Negroes of America. They must work together and provide for the immediate future. The Negro's task is two-fold. (1) He must contribute as his children have not contributed before, and (2) he must go carefully through every family in church for boys and girls fourteen years old or more and get them off to school where they may prepare for the work.

(1) Large contributions. There must be a way found this fall by which all the state evangelists and pastors of the churches and C. W. B. M. organizers and Sunday school superintendents will band themselves together to reach the whole brotherhood. There has been no concerted effort. The house is on fire and there must be no idlers. This must come up at all our conventions.

(2) Children for the schools. We do not say that you must send your children to the S. C. I. or to our C. W. B. M. schools, but we do say that you must be certain that you are sending them where they will be trained for the divine task now confronting us. Not all schools can do this. The desire of many schools is culture and good-

Continued on page 2, Col.
The Camp or the Pulpit, Which?

By E. L. Timberlake

There is no phase of civilized life in America, as well as other countries, that the present European war has not affected. And one of the phases most notably affected is the religious life.

Probably in no other one country so much as in America is there such a variety of creeds of religion. All the most popular creeds of the world are represented here. And a good majority of these creeds are represented on the battle fronts in France.

More than in other great wars, religion is playing a conspicuous part in the present struggle. A group of nations, Germany, with her allies, has eventually gone wrong, and the cause is virtually the lack of right training, which only a true Christian nation can have. Suffice it to say, practically all this stressing of religious life among troops is being carried on by England and her allies.

America, being the last great power to enter on the side of the Entente Allies, can profit by this greater knowledge of the religious life, and of having the best means of carrying it on. When parsonmongers broke loose many men who professed the work of the ministry of God would do, leaving many empty pulpits. Likewise many undergraduates who had been preparing for this field of work were called into the service of their country.

There is no doubt that this war affords many great opportunities for the active minister. And it is a work that must be carried on, if millions of unsaved boys are to be led to Christ, and if the true Christian spirit is to be maintained and the morals of the fighting men is to be preserved. In fact this need can not be fully understood by us who do not cross the waters to Europe. There on the field of Flanders and Alsace are millions of men of all nationalities, from the African native to the late Cubans and other sea islanders who have only recently come into the realm of civilization. Of these millions of men vast numbers have not been touched by the Gospel message. Vast numbers of those that have will find many occasions to retract. Then the vast numbers that are being hurled into Eternity daily should, before the end comes, come in touch with the Master who blesses. These and many other reasons prevail to show that the pastors and "Y" men...
are needed in the army work at home and "over there."

Here is where we stop to consider. "As a pastor should I give my services to my country or my community? I will have ten chances of saving a soul, today, over there more than I will here. My people can do without me, and the boys need me more."

But we must remember that while many must go there, our country will need to be worked up for this work. If the work in the home is neglected and is not made ready for the boys when they return we will be in a bad plight as Germany or Mexico, or even worse. Our boys will be uncontrollable and many unchristian acts will be suffered upon when we come to our reason and in the education of our children.

In the latter.

The work of the Master's kingdom is more noble. If it were not men would not rely upon the power of religion in these battles. The French commander, Foch, would cease to pray. Lloyd George of England would cease to pray. Gen. Diaz of Italy and President Wilson of America would not seek their inner closet and appeal to our God.

Because enough zeal and earnestness has not been put in stressing of this phase of life, some nations have gone wrong, this great conflict is raging. Our country and others must be safe for the future. Religion of Christ and Christian methods and thought will make them safe.

Will you choose the camp or the church pulpit?

The Cooperation of the Home and the School.

Prof. M. D. Oman.

In these times when commercialism and society affairs appear to be the dominating elements in our civilization, I am inclined to believe, in fact know, that we are neglecting our home duties. Especially is this true in reference to the education of our children.

Many people do not realize that the most important period in the education of the child is when it is between the ages of one and nine years. I think it was Emerson who said that a child's education should commence at least one hundred years before it is born.

If these facts are true, then we know only too well that they are, it certainly behoves parents to attend to the education which their children obtain at home. Too often we think that Nature will take care of the general education of a mind, that all we are obliged to do is to feed and clothe the child and see that no physical harm comes to it, and then our duty as parents is finished. Of course when the child reaches the age of five to eight years, we acknowledge it should be placed in the school where education in one form or another is to be poured, as it were, into its brains. How disappointed we are and how bitterly we denounce the school system of our country when after a few years of this kind of procedure our children do not seem to be making the progress that they should. But when we come to our senses and think soberly in reference to the matter, can we expect anything much better?

It was only a few years ago that our leading educators believed in a so-called "faculties" psychology. According to this theory the brain was composed of a certain number of compartments, each being set apart for the holding of some certain faculty of mind such as memory, imagination, etc. The purpose of the school then was to fill up these compartments with knowledge. We could send our children to the school and this knowledge would be mated out to them in large or smaller doses and they would take it much as they would medicine, it eventually finding its way to the respective compartments in the mental organism where it be longed.

This theory has long since been exploded and found to be entirely untenable and not in harmony with the facts of science. We realize today that education can not be acquired in lump lots but that it has to be obtained by the natural unfolding of the mind in its process of development. This mind commences to develop even before the child is born. Herein lies the truth of the fact that Emerson stated.

The child in being born into this world brings a large number of things with it. Among the most prominent of these is a brain composed of a definite number of cells. These cells have the power of growth, and as the growth of these cells, lies the process which we commonly know as education. I can not so deeply into this subject at the present time but will discuss it more fully at another time. Suffice it to say that these cells begin to grow just as soon as another other cells of the body. The connections that are to have one with another, and hence the development of the mind depends largely upon the nervous stimulus that they receive from the environment in which the child is placed. This environment for the young child consists largely in the home in which it is to be reared. A little later is also consists of those influences which come into the child's life as it associates with other children in play. The impression that the little brain receives during this period of its development can never be erased.

How important it is therefore, that parents should see to it that the home influences are elevating and inspiring. No child can do its best work in school unless it has had the proper home environment. So let us not criticize the school too severely if our children do not progress as rapidly as we desire to have them, but let us set about to make our homes what they should be and then we will have no reason to complain.

Kansas

"Over the Top."

The first of January there was an indebtedness of one thousand three hundred and twenty six dollars against the property of the Second Christian Church of this city. Eight hundred and twenty six dollars were due July 1st, 1918. Five hundred dollars were due July 1st, 1919.

Then the officials of the church decided to put the whole church under the "slogan" without "clubs" or "trines," male or female, and make a drive to "Go over the Top" on July 1st, 1918. They raised in actual cash one thousand five hundred and seven dollars and eighty one cents.

On July 10th they paid all indebtedness against the property. And after wondering around in Kansas City for more than forty years, without a church home they were able on the second Sunday in July to dedicate their brick building with an appropriate and impressive program.

Rev. C. E. Craigett of Topeka, Kansas preached the sermon. It was a master-piece clean cut and well delivered. Altho all notes, special taxes and etc. were paid more than one hundred dollars were raised on the day of dedication.

Representatives of four generations were on the platform when the mortgage was burned in effigy by three small children of the Bible School and the congregation singing "Praise God from Whom all blessings flow.

Rev. G. A. Terry of Kansas City, Kansas gave the charge to the church. He told them he would charge them but they must discharge. Craigett and Terry were both trained at the Louisville Bible School and are two fine young men that are a great asset to the cause in their section.

The paying of this debt and the doubling of the membership in two years is only the beginning of some things the church hopes to do in Kansas City.

Again, Brother C. H. Dickerson (Kentucky) if any colored church have "put one over on us" the Historic Nickelsonville Church included — they have failed to tell us about it.

William Alphie.
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 way may be known upon earth, Thy saving health among all nations Through Jesus Christ our Lord. Amen

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FLORIDA.

St. Petersburg.

Dear Editor of the Gospel Plea:

Please allow me space in your valuable paper to say a few words about my church work and Lord’s day school work. I have been doing all I can for the up building of the cause of Christ but I am sorry to say that I was not able to visit my Sunday Schools this year before the Convention. I have been down sick in bed for five weeks not able to go to any place. But I can say thank God I am up again and I am going to try to meet the convention which will meet in Tampa Florida, July 26-27-28 and I am going to try and visit some of my Bible schools if I possible can. We raised from $.50 to $1.50 every Sunday also we are few in number but we are having a nice service every Sunday and we have three classes in school. We are trying to pay for our church. We need your help and prayers. We hope to have a nice time at the convention.

Yours for success.

Carrie Monroe.

—O—

HAGERSTOWN, MARYLAND.

Dear Editor:

Our work here is moving upward. The church has been opened almost every night since I’ve been here and our people are busy for Christ. We have been visiting the people in the alleys and have talked to them concerning Jesus. We hope to win them to Christ.

All the departments of the church are at work. The children have a club named “Always Busy” and they are doing their bit in helping to carry out the work of the church.

Our Teacher Training class has now enrolled nineteen, and we expect to have twenty-five enrolled soon. Every one seems to be interested in the study of the Bible. At our last prayer meeting, Bro. N. O. Williams, one of our deacons who always takes a prominent part in all of the church work, told the class how the Christian Endeavor was started in 1890, and how the people studied the New Testament. His talk was interesting and very helpful. He closed by saying, “You have a fine Bible class, study hard, learn all you can and use it for God.”

We have always believed and do now, that we have a living message for the masses. This message, if obeyed and lived will mean eternal life.

We have been enjoying all of the articles of the Plea, and have succeeded in getting some subscriptions. More are to come.

With best wishes for the work.

R. Wesley Watson.

—O—

MISSISSIPPI.

West Point.

Dear Editor:

Please allow me just a little space in this most admirable paper to note a few words about our service on Children’s Day.

We had a glorious time on July seventh. We opened with the Spirit and it continued with us throughout the service. We had a Baptist minister with us. He offered prayer for us. The choir lead song No. 116, “Oh, Sinner, Come Home! Every child seemed to be interested in the purpose of the meeting and the church was just full enough to take heed.

Our program was one of the selections sent out directly from Cincinnati, Ohio. We used the grand little birthday box presented by our smart little Alberta Beneke. We raised $8.61.

The following week we held four night meeting here at West Point, Mississippi by Elder B. C. Calvert. We were too glad to have our souls revived. Every night we had new tidings, which meant much to the hungry souls. We raised $7.50 during the week.

On the Saturday and Sunday following we held district meetings at Pilgrim Rest. And with our district evangelist the brethren and sisters of the church were much stirred and encouraged by this meeting.

So may God help us to still grow stronger in His cause only.

Yours in Christ,

Amie L. Thompson.

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From the Banks of the Old Kentucky

Unusually full of his enthusiastic and charming message Prof. P. H. Moss came to us for Sunday, July 14th. He having just till convention in Ky. I made out his route as best I could unfortunately and unintentionally missing some of our important and thriving churches. Midway and N. Middle-town and both Bro. A. W. Davis churches and all the West and the extreme end of the State were missed. These points will forgive and remember that no slight was intended. Arrangements were mixed, that’s all. We had a grand time here at “Old First.”

Saturday night he lectured in conference with the workers, Sunday morning at S. S. hour he spoke again, at 3 P. M. we used him for a brief message at Mission Band Contest and that night, as Bro. Louderback says, “He cut loose the go.” Of course he stopped at our house. He’s our brother you know. He left a ringing message. No there’s no ‘Moss on ‘em.” We helped him six dollars worth and shot him at Stafford Campbell Parish. If Bro. Moss don’t reach you been pretty far gone. I go today to Lawrenceburg to help Dr. Robinson and the old home church two or three nights to get ready for Convention. Nicksville is ready.

C. H. Dickerson.

Christian Education

Southern Christian Institute

The much needed rain arrived Thursday. Owning to the fact that a portion of the roof was off from Allison Hall it caused some damage to a few of the rooms, especially to those used as a dormitory by the girls.

About one hundred and fifty bales of straw have been packed away in the barn for use another winter.

Pres. Lehman expects to leave the first part of the week on a business trip to Kentucky, attending the State Convention in Tennessee before returning.

Okra and corn are the chief materials now being used by the canning department.

You undoubtedly appreciate the fact that you are receiving the Plea on schedule time once more. Our “Printers” are rendering very good service.

Good reports continue to be received, both from the boys in the training camps and those who are in the industrial plants for the summer. Nearly all the latter are planning to be back the first day that school opens in the fall.

The programs rendered by the summer Literary Society are proving to be very interesting as well as instructive. The general topic for the next meeting is “Books and their Makers.”
Working with the Churches.

MISSISSIPPI.

The West Point District Meeting is a very important event in the life of the church. It was held in the District for sometime. Every member seemed to have had a better spirit and their financial report was better than usual.

We went to West Point, Monday after the first Sunday in July and preached four nights respectively. This church has no pastor, but they have some good working young people. There are only a few of them, about twelve in number, and they gave us $7.00, and raised for the district $3.25. The church was much revived.

West Point District meeting was held with the Pilgrim Rest church. The meeting opened at noon on Saturday, July 13th. Quite a number rented cars and came out from West Point, about ten miles distant.

Sister Margretta Barnette and Sister Elizabeth McGee were the delegates from the West Point church. Bro. James Qua was delegate of the Pilgrim Rest church.

Convention time is drawing near. Everybody should be getting ready to make the best.

The writer is planning to attend the Tennessee Convention which will meet with the Squire church. We pray that all of our conventions may be good.

B. C. Calvert.

When The Soldiers Come Home

The Christian-Evangelists

Apparantly everybody feels capable of prophesying how it will be with the soldier and the church after the war. The general opinion is that when he returns he will do something to the church. What it will be does not seem clear to these rather gloomy prophets, but they seem to think that it will shake the church from center to circumference, and that in the shake-up the minister will fare badly. Also, the poor minister! Everything that hits the church finds in him its first shining mark.

Now, if we are allowed to express an opinion, we would say that when our soldiers come back, they are going to care more than ever for their churches, and that the change in their presence will bring will be the infusion of a new life. They will have seen the wonders of elemental passions venting themselves through engines of death more dreadful than anything we had imagined could be created. They will have realized the solemnities of life and death and felt the certainty of the Great Beyond. They will have learned in the most tremendous hours possible to men on earth, the companionship of Jesus Christ and the presence of God. They will have found out that every lesson about God, Christ, courage, virtue, truth, honor, the forgiveness of sin, and the consolation of of religions taught unfeignedly by the church, are realities. They will have experienced the discipline of obedience, the meaning of losing self in the mass and order of the group, the tightness of a great sacrifice, and the grandeur of sublime purpose, and these are the things that insure interest in the spiritual, sympathy with the practical, and cooperation with the righteous.

We shall not be afraid to see the soldier return, but shall welcome him as one who has done the greatest things for us and who will in every way make home, church and native land finer and worthier than they have ever been.

Besides we hope to sustain him so well in prayer, to keep such an assertive and practical patriotism, to hold our own spheres so sympathetically in touch with his yonder at the front and by our whole general attitude and sacrifice to form such a background for his heroism that he will feel that we, too, are an actual part of the war. We may not be his comrades in arms but we are his comrades in the war and in the way possible to us—in the way somebody must—we too shall have fought, and waited and suffered in the agony through which the world has passed. We and our sons will not be strangers to each other when they come home from the land of death and we shall still be able to kneel together at God's altar, to sit together at the Lord's table, to sing the same hymns and to build our souls into a delight and power by the same glorious gospel as in the other sweeter days before the world storm broke upon the human race.

THY KINGDOM COME.

One day a certain doctor was passing through a large hospital in France when he came upon a young lad seated upon his cot with a blanket spread across his knees. The day was warm and pleasant and the yard about the hospital was full of wounded soldiers, hobbling about for an air.ing. "What are you staying in here for?" said the doctor, gruffly but kindly. "Why don't you go for a walk with the others?"

For answer, the boy threw back the blanket and revealed the fact that both his feet were gone. "Forgive, me lad," said the doctor, much moved.

"O, that is nothing," said the young lad brightly. "I offered France my life and she only took my feet!"

Not for away lay a young man with one leg off at his hip, who had been brought in from the trenches only a few days before. "And how are you getting on, my boy?" said the doctor kindly. "Just fine sir," said the boy, though his face was pale and his hands were clenched with pain. "And, say, Doc," he went on eagerly, "don't you think I could go back to the guns when I get out of this? A fellow really doesn't need two legs to work at the guns, you know!"

When I heard about these two brave boys, I could not help wondering whether we who are Christian soldiers for the great King Jesus, are as eager to give ourselves to the building of this kingdom as these foes were to give themselves for their country. When our King brings blessing and joy and eternal life, wherever He goes, when there are going many places that know him not and many more that are not yet won for him, can we be satisfied to give him anything less than our best? He asks us money, our talents, our time, our hands and feet, our willing service, that the great and world may be won to him. Let us all be faithful in this time when He needs us so much.

O——

FOR OUR COUNTRY

To steel our souls against the lust of ease;
To bear in silence though our hearts may beat;
To spend ourselves, and never count the cost,
For others greater need;
To go our quiet ways, subdued and sane;
To hush all vulgar clamor of the street;
With level calm to face alike the strain,
Of triumph or defeat;
This be our part, for so we serve you best,
So best confirm their prowess and their pride,
Your warrior sons, to whom in this high test,
Our fortunes we confide.

Owen Seaman.

Gary, Indiana.

Why the Church School?

Those who are not familiar with the religious day school of Gary and hear of its success may be under the impression that it is an integral part of the Gary school system and that the children attend because they must. That is not the case. The children come at their play hours. They come because they want to come. They receive no public school credit for coming. Many instances of their interests are evident. That religious day instruction can be more attractive than play. Of course, the children have to be accepted first of all by the interest taken in the church schools by the home and community.

One boy in the fifth grade who had never-
been to church school, and who came under
compulsion the first week because it took his
only two play hours, now says on the morn-
ing of his church school days, "Oh! good today
is church school day." Another boy who was
to be kept at home from school because of his
cough, begged to go to church school and then
come home. A little girl wanted to take part
in a school play which was being rehearsed
at the church school hour and her teacher excused her from her rehearsal. After the
class began she was seen peeping into the win-
dow. When the teacher went to the door the
girl said, "I just can't stay from church school."

When a false impression was made that
the children could not come to church school, unless they paid, one little fellow said to his
teacher, "I have $1.65 in my bank, if I bring
it all may I keep on coming to church school?" Another little boy came to the church school
one morning sobbing as if his heart would
break, on being asked what was the matter be
said between sobes, "we are going to move a-
way and I can't come to church school any
more."

Dr. Henry F. Cone says: "Religious ed-
cation is needed more in the world at this
day than at any time before. Ultimately the
basic issues of this war will be settled for
good or ill by the success or failure in religious
education. Things never can be right until
people are right. People will not be right
until they are right at heart. Religious ed-
cation begins its work with the heart, that is
with ideals, motives, will, and habits."

The Church School offers the greatest op-
portunity to start the child in the alphabets
of his religious education. Religious educa-
tion above all helps the child to become
rather than, to know or do. Fortunately indeed
is the minister or church who puts the
emphasis upon the Church School and to bring
it up to the highest standard of efficiency.

Fortunately indeed, is that community that
has its Day Church Schools.

Gary falls into the fortunate column.
She has her Community Religious Day Schools.

There are many who testify to their
worth. The Mayor of Gary, says, "I am a
firm believer in the week day classes for
the religious instruction of children. I have
always believed that this work could best
be done on a co-operative basis and was one
of those who took the first steps towards the
co-operative plans. I am somewhat familiar
with the work of the Community Church
School and know it to be doing most ex-
cellent work and to be worthy of full con-
fidance and generous support." An author of
the Gary public school system Dr. William
Wirt, superintendent of the public schools
says, "In my opinion the week day religious
schools at Gary have had a marked in-
fluence upon the children attending them.
Even upon the religious schools, the im-
pression has been created that religion after
all is actually a vital agency at work every
day in the lives of men and not simply a
fire escape to be used in an emergency. It
seems to me that the attitude of the children
towards the church as an institution has been
changed. They now look up to the church
as one of the regular, necessary institutions
of daily life."

Mrs. G. S. Handley: "The Church School
has revolutionized my home. Since my little
girl has been going to the Church School the
Bible has become her best loved book and
Jesus is as real to her as her own Daddy. Her
belief has strengthened ours."

Marian T. Ward: "I strongly feel that
parents who have the genuine welfare of their
children at heart will agree with there is no
phase of the present day system of child train-
ing that shows real progress in matters edu-
cational as does our church schools. Personally
it is a source of great satisfaction to know
that my three boys have this regular semi-
weekly religious instruction under trained
teachers to supplement their attendance at
Church and Sunday School."

C. J. Armstrong pastor of the Congrega-
tion Church: "I have observed the work of the Church School in the class room and
in my own home. I am delighted with both the
method and the results. Get a boy or girl
to attend regularly for a while and there will be no more trouble. The Church School is building up fine mankind and
devotion for future citizenship and church
activities."

Mrs. J. D. Bowers: "I am convinced that
the Religious Day School is an important fac-
tor in the training of our children. Its
possibilities for the giving ethical instruction
as well as for the teaching of Bible literature
are only beginning to be appreciated. I am
glad to have my daughter enrolled in the class-
es and I am also glad to say that she thorou-
ghly enjoys the work."

What we have said about Gary's day
church school is given to the readers of the
Gospel to be taken for what it is worth.

W. M Simmons.

Why Does America Defend
the Rights of Man?

By Wesley S. Sims, Class of '18, S. C. L

There was a time in the history of
man-kind when the men who stood for
leader-ship had their spiritual understanding
deceived with political affairs, so that re-
ligion had lost its influence with the ma-

jority of those who were found with in
its limits.

As this lack of religious interest began
to prevail, there was found a band of devout
Christian men and women known as the
Puritans, who gave serious thought to the
spreading of the Christian religion and
how its sacred rites might be maintained.
As they argued, debated and pressed this
Holy Crusade among their fellow-men, they
failed to accomplish their desired end be-
cause of the traditions that had been plant-
ated by the so-called leaders of that time.

Nevertheless, they sought a plan of
escape and went to Holland with their
hearts burning that some day their hearts' desire might be accomplished. They thought
of another plan which brought success to
them. They obtained a charter from the
King of England to come to America and
develop these qualities in order to serve
Jehovah according to the dictates of their
own conscience.

As these Christian patriots blazed the
way for leadership in this vast American
continent, little did they know of the
great Republic they were forming and the
unique place they would fill in the world's
history.

As I come before you today, I come
to put myself on that high plane of
heroic service and loyalty gained by our
forefathers in the starting of a new na-
tion, in a time when the world's
needed Christian men and women; but to bring
your minds the real purpose these true
hearted men had in mind which caused
the building up of this country.

They wanted to give to the world the
idea of a useful life by demonstration.
Like Jesus when he was born in Bethlehem
of Judea had to seek a place of refuge in
Egypt because of the selfishness
that prevailed in his day, in like manner
these united workers had to seek a place
of refuge in vast wood-land, in the dead of
winter, without shelter, excepting what they
could make from poles and thatch. With
the sureness of this vision, they became
stronger each day as they pursued their daily
career, cleaning off forest and in order to
plant grain to supply their unceasing needs.

Many from this band became sick and
died because of the winter was to severe
for them. Nevertheless the few that remained
had the light of love and liberty still burning
in their hearts. The opening of spring
brought to these brave hearts new courage
to press on in the stupendous task, which
they had undertaken, and not to take know-
ledge of the loses they have undergone in
the bitter memories of the voyage of affliction;
but to labor devotedly until the goal was
reached.

A little later by the divine providence
a way was opened to them where they could get aid. This brought them friends and also a limited income. This enabled them to build permanent homes and obtain many other things that were necessary for the establishment of their plans. As the years went by they made greater advancement as they studied the nature of the soil more thoroughly. And later they were accompanied by some of their neighbors who heard of their progress. Aside from the Indians whom they met when they first came, the unjust taxation without representation was the first step taken to encroach upon their rights. This followed by other steps until at length they felt justified to declare themselves an independent nation.

Before a century had passed after these men had found themselves worthy to institute their own laws, President Lincoln issued the Emancipation Proclamation. This resulted in giving every individual a chance to reason out his own destination. I must ask this question, Why Does America Defend the Rights of Man? Not because she has this opportunity more than others, but because she believes that every man shall have a square deal in the pursuits of happiness regardless of poverty and ignorance.

America's way is not: "might makes right" but right makes right." The defending of Cuba in the time of her conflict with Spain is a fair proof of this. Not only Cuba has America helped, but she has spread her influence the world over in teaching men and women the better way. When America was sufficiently equipped with ships one of her learned men, Admiral Perry, by his science to Japan and made known to the knowledge of Western history. Since then the National Songs of Japan are absolutely without the war spirit. In like manner America has contributed a vast amount of knowledge and institutions of learning to China, a country with over four hundred millions of people. Time would fail me to tell you of India, Korea, Africa and the Islands of the sea. In our own country America has made it possible for others to enjoy the same rights as those of her own men and women everywhere are awakening to a wonderful display of knowledge which America has made possible for others to share. Like Solomon of old when he asked Jehovah for "knowledge and understanding in order that he might deal justly and uprightly with his people. So was it with the Pilgrims when the Mayflower landed them at Plymouth Rock.

Now the opportunity is given to America to take the foremost place in bringing the world to a state of democracy. Permit me to use these words "Conquer we must for our cause it is just." Our President Wilson's heart's desire is to give to the world not only peace that will advance man-kind materially but above all spiritually. His aim is to so unite the nations of the world that the good of one may be the good of all. We must not forget in any way some of our most distinguished men that our country has produced such as John Mott, a man who has traveled extensively through Europe and other countries, teaching man-kind the supreme lesson that Christ left with his apostles. Also Andrew Carnegie a man who devoted his time and talents for the cause of peace. My friends these things answer the question, Why does America defend the rights of man? With these remarks I may say:

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,
Land where my fathers' died,
Land of thy fathers' pride,
Colored troops in trenches
From every mountain side,
Let freedom ring.
Our fathers' God to thee,
Author of liberty,
To thee we sing,
Long may our land be bright,
With Freedom's holy light,
Protect us by thy might,
Great God, our king."

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Negro Soldiers

Formal denial of reports circulated in this country pertaining by German agents, that Negro soldiers with the American expeditionary forces are being given more dangerous work than the white troops was cabled to the War Department yesterday by General Pershing. The message said the Negroes were in high spirits and, that their only complaint was that they were given more active service.

"General Pershing said he could not "com- mend too highly the spirit shown among the colored combat troops, who exhibit fine capacity for quick training and eagerness for the most dangerous work."

"The stories, probably invented by German agents, that colored soldiers in France are always placed in most dangerous positions and sacrifice to save white soldiers, but when wounded they are left on the ground to die without medical attention, etc. are absolutely false."

FIGURES ON LOSSES

"The following are the losses reported up to June 18 in the four colored combatant regiments now in France: The 369th infantry—Died of wounds, 3; died of disease, 8; severely wounded, 2. The 370th infantry—Died of wounds, none; died of disease, 3; severely wounded none. The 371st infantry—Died of wounds, none; died of disease, 3; severely wounded, none. The 372nd infantry—Died of wounds, none; died of disease, 3; severely wounded, none. These figures show conclusively that Negro troops have not thus far occupied positions as dangerous as those occupied by white troops and that their physical conditions are excellent.

"A tour of inspection just completed among Negro troops by officers of the training section of these headquarters show the comparatively high degree of discipline and efficiency among these troops. Their training is identical with that of the other American troops serving with the French army, the effort being to lead all American troops gradually to heavy combat duty by a preliminary service in trenches in quiet sectors. "Colored troops in trenches have been particularly fortunate as one regiment had been there a month before any losses were suffered. This was almost unheard of on the western front.

"The exploits of two colored infantrymen some weeks ago in repelling a much larger German patrol, killing and wounding several Germans and winning a knapsack by their gallantry, has aroused a fine spirit of emulation throughout the colored troops, all of whom are looking forward to more active service."

"The only regret expressed by the colored troops is that they are not given more dangerous work to do. They are especially amused at the most dangerous positions, and all are desirous of having more active service than has been permitted them for far. I cannot commend too highly the spirit shown among the colored combat troops, who exhibit fine capacity for quick training and eagerness for the most dangerous work."

--THE TUSKEGEE STUDENT.

At Close of Day.

Mary A. Harper.

When I close my eyes
With the darkness,
I breathe this simple prayer:
May beautiful dreams unfold me,
'Till the morning lights appear,
And then at the door of morning,
May beautiful thoughts more fair
Like angles, footprints lead not
To the goal beyond our sphere;
And deeds of kindness scatter
Some lonely heart to cheer.

"The most valuable possession which Christianity holds for me is this conviction: that the tusk is diminished, that the conflict is still on and that it is my business to invest my life in such a way as to make true the dream of the Son of Man."
U. S. Food Administration

The American people were asked to provide - as a patriotic duty - wheat, meat, fats and sugar for our associates in the war and their dependents. The following results will show that Americans did their duty. The Negro who has a large part in the handling of food can feel a pride in what was done in the matter of saving wheat, meats, fats and sugar.

WHEAT - The amount of wheat above our normal needs for 1917-1918 was 20,000,000 bushels -- in other words, that is all we could have shipped unless our home consumption could have been reduced. If we continue to save at the present rate we shall be able to send to our soldiers and our associates in the war before the harvest of 1918 is entirely in, almost 700,000,000 bushels or, in terms of our savings, we have done without $30,000,000,000 bushels of wheat to help win the war. The wholesale price of flour at Minneapolis, Minnesota, May 18, 1917, was $16.75 per barrel. The wholesale price is now $19.18.

PORK - Meat - The number of hogs in the United States before the war was about 6,000,000 below what it ought to be. The United States then sold to foreign countries about 53,000,000 pounds of pork per month. In March, 1918, we were able to ship to our soldiers and our associates in the war over 300,000,000 pounds of pork in addition because our people answered the Government's call to grow more pork and eat less of it, and we have saved and placed in storage 1,000,000,000 pounds of pork, lard, etc.

BEEF - Before the war this country was shipping less than 2,000,000 pounds of beef each month. We sent 96,982,000 pounds of beef in May, and with the people saving in the future as they are now our boys will have plenty of beef.

SUGAR - The United States Food Administration is now asking that the people of United States reduce their consumption of sugar to three pounds per month per person for the balance of the year. This is asked in order that the people of England may have two pounds per month per person, and the people of Italy one pound per month per person. If the people of the United States live up to this requirement there is absolutely no danger of a sugar shortage.

The average price throughout the world in the past year has been about twenty cents per pound, while in the United States, because of regulation, it has been ten cents a pound less. Every one cent advance in the price of sugar means about $34,000,000 to the people of this country.

RESERVES - The present crops are above normal and as the war continues with the withdrawal of men from the farms to war work we do not expect to have such large crops again. Following the lesson of Joseph in Egypt, the United States Food Administration is collecting large stores of food at home and in Europe; thus we shall have reserves of food to overcome any future crop shortage here and enough food in Europe to tide over our soldiers and associates in the war for a time, in case the steady stream of food ships to them is at any time interrupted.

Home Kulturized

Food will win the War

Secularism MUST be saved!

A tragic mistake of man is to believe that there is a religion of tolerance. If we were to tolerate all religions, we would also tolerate the evil deeds of each of these religions done by the people in the United States - and such is as great an evil as that done in any nation of the world.
HELPFUL
To All

A Word to The Planters,

In the past possibly ninety percent of the planters have assumed that education would injure the Negro; and so they have not only done nothing to encourage their hands on their plantations to give their children a good education, but in many instances have done much to discourage them. This course was an error that might have led directly had it not been for the fact that the Negroes were used to discouragement. This was the first line of attack. Our reason for this was a desire to make them feel that not a child must escape going to school.

No people can be held permanently in ignorance without disaster. Charles the I. of England tried it and finally the roundhead was contumaciously called by the aristocrats, crushed all the King represented. The French Revolution they arose and battered down the Bastile, the great jail into which these poor people were punished for longings to advance and the King was killed and the old system swept away. For fifty years the Czars of Russia have tried to suppress the peasants. Thousands and thousands have been sent to foul prisons in Siberia, but finally the day came for reckoning and Nicholas was killed and his country was flung into fearful anarchy.

If there had been followed a policy of ruthless suppression after our Civil War in our land, the experiences of Pres. Diaz of Mexico would have been repeated in our fair Southland. We would have had a depraved white and colored population that would have been as unreasonable as the Mexican peons have been.

But this has been diverted by the work of the missionary schools which were supported by Christian people of both North and South. This work during the past fifty years has given the Negroes a leadership that has not only prevented them from being unsafe in our crisis but has made them most efficient helpers. In the recent War Saving Stamp Campaign the Negroes of Edwards were asked for $28,000. They have raised $50,000. This is an example of what has been done all along the line. Before the war German spies reported to their government that Southern politicians could be depended upon to initiate the race question and to make the wearing of the uniform by the colored man an issue and that this would result in the Negro's sulking in all war effort and this would destroy the power of the South in the war. There is no question that some of the politicians nibbled at the bait held out by these spies, but it counted for naught. Our best people had done their duty and so they were ready again to do their duty and our Southland has had a glorious record of loyalty. The Negroes have covered themselves with honor in their conduct.

This what in Charles I., Louis XVI, and Czar Nicholas had to go to a disaster, in our case came to a glorious fruition. It is the first time in the history of the world when such a victory was won by God's appointed way of teaching. It must come in a cataclysm. This is the first time in the history of the world that such a work was done without a cataclysm and we thank God for it.

Now here is a lesson. The children living on the plantation are the second generation in freedom. Unless these are carefully taught they will rapidly revert to the heathen type and the outcome of the next generation will not be as good as this one. You planters have great power in your hands and you must use it as in the fear of God. The best interests of your state and of all that you revere demands that you take an interest in the education of every child on your place. Some of you have been thoughtless along this line. Last year one compelled a widow to take her boy out one week before the winter examinations and he had to lose his grades. He told her he did not care anything for his grades and left the impression that he thought the boy would be better off if he had not gone to school at all. Had he shown this widow that he was taking a keen interest in seeing this boy fill his heart with the things that make for good citizenship this boy would have reciprocated by doing twice as much work this summer. It would be a good thing if the planter would call all his men together in the season when the crop is laid by and plan with them how they could have their work done better and get their children in school the earliest and have them kept in the nest. These tenants should be made to feel that a child must escape going to school.

But you say if you educate these people they will demand too much of you. Ah, here you have been listening to politicians. If you help your tenants to grow you will grow as fast as they do and in your new relation you will be infinitely happier than you were in the old. If you attempt to suppress them as these politicians advise you, you will not grow and the tenants will and this spells disaster for you. Your course in the past, as a class, has been wrong. Change this now from the goodness in your heart and history will record the greatest triumph of right policy here in our Southland ever found among any people. Do your duty to posterity.

GET THE FLAG WAVE!

Let the flag wave! Aye, let it wave on high, huddled and white and blue against the sky from crest and casement, broad and bright and brave.

Let the flag wave! Let the flag wave! Aye, let it wave above The hills and valleys of the land we love. And o'er the sea, to no mad tyrant slave.

Let the flag wave! Let the flag wave! Aye, let its glory shine! Let the flag wave, a symbol of a sign! To guard our honor and to shield and save.

Let the flag wave! Let the flag wave! Aye, wave in all men's sight, Its stars unsullied as the stars of night; Its stripes unblemished; only this we crave. Let the flag wave!

A War Prayer

"Oh, God of all the host of men Upon the battlefield tonight... Wilt thou not look in tender love And guard our sons who nobly fight? For they are there for thy dear sake For love of thee and home and life Wilt thou not send them victory? And end, we pray, this bitter strife."
THE GOSPEL PLEA

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Number 361

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 366, you have 4 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 3, 1918.

COLUMBIA, MISSOURI

Again, we come before our readers with a brief report of our work in Missouri. This report begins with March 17th and ends July 31st.

1. Number of places visited: 8
2. Visits made: 12
3. Sermons preached: 60
4. Additions by profession: 12
5. District meetings held: 2
6. Conference held with auxiliaries: 2
7. "Lord's Day schools organized: 1
8. Marriages: 1

The work to some extent, as far as I have seen, seems to be taking on new life. The members are ready and anxious to work, but all of them have no shepherd. Missouri has the material, but it has not been put into shape, so that it might be used to an advantage in the cause of the Master. Brethren, we must as well open our eyes to this fact now, and begin training the young minds, who must in the near future take the responsibility of leadership. The doors of the S. C. I., and our other schools as well, are standing wide to receive all who will come and train themselves for the work of the Kingdom.

The Columbia auxiliary is much elated over the visit of our National Field Worker, Miss R. V. Brown, on June 13th. As usual, he comes with a message that helps us all. All are anxious to hear her come again at the earliest date possible. While at Chamois conducting a few days meeting, a State President of the W. M. S., Mrs. Retta Mannin, of St. Louis, surprised herself by coming in on us while the battle against sin was fierce. Her visit there and at Osage seems to have encouraged the work greatly.

Since coming to the state, I have organized the little band of Christians at Columbia for the purpose of building a house in which to worship God. On July 1st to 7th, we had our first building rally which was as follows:

- Club number I, Mrs. M. E. Gregory: $62.72
- " " M. L. Mannin: $126.70
- " " A. L. Hicks: $128.00
- " " Susie Piazza: $126.05

Public collection: $37.42
Total amount raised: $362.89

The Columbia congregation is made up of the very best material; they are loyal, faithful and true to the cause of the Master. They do accept leadership. Other debts that have been standing for more than a year, have been wiped out and today, we have more than $1,100 in the building fund. We will appreciate any donation that might be given to this fund by either an individual, church, or firm. Send all donations to H. D. Griffin, 112 West Ash St., Columbia, Mo.

Now brethren, let us hasten, for the annual convention is right upon us. Think of the date Aug. 6 to 11. The convention will meet with the new London church. We are expecting delegates from every department of the church work. Let us make this convention the best ever held yet, both spiritually and financially. The churches that have not paid their state development and Evangelistic dues will please collect and bring same to this meeting. May God bless and crown our efforts with success.

Yours in His name,
H. D. Griffin, Evangelist

REPORT OF JUBILEE FUND
UP TO JULY 29, 1918

For C. W. B. M. work
Worker's Conference, Jason Cowan: $2.00
Total this year: $471.99

For Southern Christian Institute
Cincinnati, Ohio, Kongo Ave. R. H. Davis: $7.00
Franklin, Ind. E. F. Vandivier: $4.00
Jefferson City, Mo. church, J. W. Daniel: $6.10
Fort Gibson, Miss. Mrs. Sarah Blackburn: $1.00
Ardmore, Okla. F. Street Church A. L. Frost: $25.00
Total this year: $366.10

Total " year: $231.75

For Jarvis Christian Institute.
A. Friend: $200.00
Mrs. V. A. King: $50.00
W. L. Beacham: $100.00
Mrs. Thula Mayweather: $100.00
D. G. Griffin: $50.00
H. M. Montgomery: $50.00
Steve Williams: $30.00
Dr. V. B. Hurst: $60.00
Lawyer Hurst: $100.00
Dr. F. J. Green: $100.00
H. H. Watson: $50.00
Mrs. E. A. Morgan: $10.00
J. H. Wells: $10.00
John L. Smith: $25.00
Clark Crossley: $4.00

Total " year: $1,467.42

For Sunday School work
Holtville Tenn. W. P. Martin: $3.63
Jackson, Miss. Fairh Street, P. H. Moss: 1.50
Bethesda S. S. Ocone, G. J. Smith: 4.00
Savannah, Tenn. W. P. Martin: 2.17
Greenville, Texas, W. M. Knight: 1.50
Oak Grove, Ark. near Kenna, Esther Owen: 7.55
Oak Grove, near Scotts, B. H. Armstrong: 13.65

Total this year: $34.70
" " year: $329.79

For Africa
W. J. Fuller, Greenville, Texas: 3.00
Total this year: 6.10

Fund Statement
For J. C. I.: $146.74
" C. W. B. M. : $471.99
" S. S.: $389.79
" S. C. I.: $231.75
" P. C. I.: $204.80
" T. C. I.: $169.12
" A. C. I.: $403.20
" C. C. I.: $102.00
" Africa: $5.10

Total this year: 3035.17
Total in Jubilee Fund: 1483.48
Amount yet needed: $1500.42

Thus, at the beginning of the conventions we yet lack just a little over $500 to close out. We feel sure we are going to be able to do this before the year closes in a little more than four weeks.

Total in this fund: 3900.55

The war is opening up a tremendous
responsibility for us. Five hundred thousand Negro soldiers will be abroad this time next year. When these men come home they must find we have prepared a task ready for them. We must start good churches in a half dozen large cities, and we must have our schools enterprises well in hand to go forward as soon as the war permits. The Negroes must raise $800,000 this coming year and the white people must supplement it with $80,000. We must all be in on this for a better work.

Very truly,

J. B. Lehman,
Superintendent Education and Evangelistic work among the Negroes under the C. W. B. M.

Our Present Educational Responsibilities in the Light of Post-War Conditions

There has never been a time in the history of the world when the training and discipline of the youth was as important as now. The present generation of high school students will have resting upon their shoulders the tremendous responsibility of rebuilding much of the world destroyed by war, and especially of bearing the commercial and industrial burden that must be assumed by America. This applies to the Negroes in Southland as well as to other Americans. Our country of all the nations of the world, is practically the only one where the education and training of the younger generation can be carried on unchecked. All wise counsels insist that there shall be no interruption in educational progress. All political, industrial and educational authority, every since the beginning of the war, has been urging the schools and colleges to redouble their efforts in order that the youth of to-day may be equipped for the strenuous competition that is sure to come in every department of industrial life after the war. Some one has said that this war will really be settled about 1920, meaning that the nation that is to win out in this struggle for world domination, will be the one whose people have been trained to meet the enormous demands that will be made in the reorganization of the world. Even the Military authority of the country has added its weight to the others and has urged the young men of military age to remain at their studies in school and college, unless to the colors the by draft.

The opportunities for young men and young women, trained in the arts and sciences, and in all the departments of industrial and commercial life, were never so great as they will be at the close of this war. For nearly four years the great educational institutions of Germany, France and England have been practically closed. Just think what that means to all the professions and technical industries not only in Europe, but in this country as well! Think of the loss of commercial prestige that Germany will suffer as a result of this war. In South America, in Africa, in the entire world! Think of the destruction work that will have to be done, in removing cities, railroads, highways, water systems, in bringing back to fertility and productivity thousands of miles of devastated land! What an opportunity for the young men and women of today, colored as well as white! They must be trained in the next few years to fill those places in the professions. They must be prepared to enter the world of commerce with minds able to grapple with the new world conditions; they must develop the constructive ability and technical skill required for leadership in the great work of reconstruction. What a tremendous opportunity for the trained men and women of the immediate future!

To the question—where are these trained leaders to come from? There can be but one answer—America; for here our youth have the opportunity for uninterrupted preparation, with schools and colleges, and technical institutions of all sorts carrying on their work at top speed. Next to the preparation of our men for military service, our most important National duty is to prepare our youth for the strenuous industrial and commercial war that, inevitably, will follow the close of this world conflict. Nothing should be permitted to interfere with the work of the schools.

If you do not consider that the above remarks apply to the Negro race, I refer you to the Report of the United States Commissioner of Education for 1917, page 65 where he quotes from the report of a committee appointed to investigate the status of Negro education in the United States. He says in part: "The report points out the special need for agricultural and industrial training of the Negro, but it also makes clear that the Negro needs as perhaps two other elements in population needs quite so much, the wise leadership that college and professional training give.—The report further urges that professional training of the highest type should be provided so that the colored race may have medical schools that will prepare health leaders for the race; law schools that will train men whose ideals for their race are those now engaged in the practice of law; theological institutions that will supply wise and well trained leaders for a race whose emotional nature demands the highest type of spiritual guidance. Above all the report finds that there is a need for more and better trained teachers; longer school term; more complete school houses and grounds; and in general, financial provision for colored public schools that is now nearly in accord with the importance of the Negro to the welfare of the State and of the nation."

There are many institutions in the Southland today that are offering the opportunities to the Negro youth to obtain an education such as he will need to occupy one of the many responsible positions in life that is awaiting him. But the youth must make a desire to attend one of these institutions as the Southern Christian Institute, Spring Christian Institute or any one of many others. Parents should open the war, if possible, for their sons and daughters to attend one of these schools another fall.

From a practical dollar and cents point of view there has never been a time when the rewards of education were as great as they will be at the close of the war. Hardly the times are, the parents should make every sacrifice to keep their children in school not only for patriotic reasons but also for the sake of the great financial gain that will inevitably be theirs if they are ready for the great opportunities that are surely going to come to them.

The great public school systems of this country depends for its success, to an enormous extent, upon the hearty cooperation and support of the homes. We are teaching patriotism, but after all the greatest patriotic service we can render at any time, and especially now, is to get our boys and girls ready for the big work that they must do in a very few years. We must speed up this year. This year is an important in the life of your boy and girl, there must be no lost time or failure.

From the Banks

of the

Old Kentucky

The hosts of Kentucky have just returned from the Annual Convention at Millersburg. Reports far exceed any previous year. All departments of the work were fully represented. Plans were laid for a great year's work this year. Eld. M. Jackson and the whole Board were retained in office except Dr. M. F. Robinson who was appointed State Evangelist.

Miss E. H. Harden was elected Pres. of the Sunday School Convention. Mrs. H. M. Singleton retained Pres. of C. W. B. M. Millersburg led and kept one hundred and one delegates who registered and had a camp following of about three times as many. A little over twelve hundred dollars was reported from all departments. More later.

C. H. Dickerson.
MISSISSIPPI

Port Gibson.

The fifth Sunday night in June, we preached to a large audience at Lorman, Miss. They are enlarging the building. When it is completed it will be a beautiful building. I stopped at the home of Brother and Sister Henry Grays. He is a progressive farmer, Sister Gray is a splendid cook. They have no children, therefore they must render a double service to the church.

The first Sunday I preached at Christian Chapel. A real good service was the result. Tuesday night, found us with the Washington Addition church at Jackson, Miss. The congregation was small but faithful. Brother William Gulce the leading spirit is as true as we could hope for.

Wednesday night I preached at Fairview St. chapel. The pastor, Brother James Bundles was at his post of duty. I preached three nights. The 2nd Sunday we preached at McKinnie chapel in Sunflower county. There they have a splendid band of young people. A beautiful edifice when seaded will do credit to any people. We preached here day and night. The people heard us gladly. I could see the spirit division moving around. Still it will not take long for the people to see the right and move in that direction. God's people must work together.

We were billed to go from there to Holly Grove then to Indianola. We canceled the appointment and returned to Fairview St. church and preached five nights. No visible results.

Notwithstanding we did our best. The people were not yet been to hear the church in large numbers. The whole membership is as faithful as they have been. There are some that are indeed faithful. I believe if we can continue to keep Brother Bundles there the church will loom up. He is a splendid young man. Let us do our best to keep him there.

The third Sunday I preached at Christian chapel, and had a good service. The Sisters are putting forth much effort to have things looking well for the convention. Brother G. T. Faviilion was with us on Sunday night. All were glad to hear him.

The Sunday School convention at Hermansville will have closed before this article comes out.

The church convention will convene in Port Gibson on the 16th of August. We are looking forward to a good meeting. Remember this is war time. Those who expect to leave home for a good time making convenience of the convention will not be needed. Only those that are out for real business can be cared for. Those that are coming to the convention please write to the pastor, K. R. Brown

I don't know why the program is delayed. It has been put off for quite a while. May God bless and keep you,

K. R. Brown.

MISSISSIPPI.

Dear Editor: -

Please allow space in your valuable paper for me to say a few words concerning our work. The second Sunday in July found the writer with our home church at Union Hill. Elders S. M. Flowers and S. D. Ytterpreached excellent sermons. I had not been with them in the day since April. I have been very busy visiting the different auxiliary workers. We had our auxiliary meeting before services.

Sunday night, officers were elected for the next year's work as follows: Eva, Corcelia Jennings, Vice Pres. S. D. Ytter, treasurer, A. Jennings, Sec. A. G. Scudder. We want to do all we can to have this auxiliary to go on.

The president, Mrs. Jennings, is now planning to get her report for the C. W. B. M. convention. We ask each auxiliary to bring a good report.

The third Sunday I visited Fayette Christian church. We have a few faithful workers there. Mrs. Eva Bingman, the president, was sick and not able to be out with us. She has been on the sick list for two or three weeks. We were so glad to find her better. I hope she will soon be well and strong to help carry the Master's work.

The fields are indeed wide but the laborers are few. We pray that more earnest workers will come into this great mission field. Elder N. R. Trivilllon, the pastor, preached an excellent sermon. Worked to impress upon the people why they should work in this mission work. They gave to me $10.36. From there we went to Mrs. Eva Bingman's home when I enjoyed a nice dinner. From there I came to Hermansville where I found a few sister's waiting my arrival. We went from the train to the church and had a meeting with the sisters. The work at Hermansville had stopped since they lost their leader, our dear mother Flowers. The officers are: Miss Minnie Flowers Pres. Vice Pres. Mrs. J. Calloway; Mrs. Dolican Geings secretary and Mrs. Edna Brown Treasurer.

Miss Minnie Flowers, the daughter of our dear sister Judy Flowers, made an excellent talk, telling us that she would gladly take up the work and asking our prayers that she may grow strong and do the work that will cause her to meet her dear mother. She and the workers have my prayers. Be ye doers of the word and not hearers only, deceiving your own selves, James 1:22.

S. S. Blackburn.

Working with the Churches, MISSISSIPPI.

My last lines were penned at West Point, which told of the District Meeting held at Figgins Rest. During this meeting Tuesday night was appointed as Union Conference with the brotherhood of Clay County. For more than seventeen years the brethren in Clay County have been divided, and it has hindered the work there as well as in other parts of the state.

As District Evangelist of the West Point District I feel it my duty to do all in my power to consolidate the work; to have the brethren perfectly joined together in the same mind and in the same judgment. We did not pull off our shoes nor were our eyes closed on Tuesday night, July 16th, but we did not mind it since we were on business for the King.

The devil wants to keep God's people divided because he knows that in division there is weakness, and we must whip him out by using "the word of the spirit which is the word of God." Eph. 6:17. Divisions began in Saul's day and this was his instruction to the brethren, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same language among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. To set these brethren to thinking right this great Apostle pronounced this question, "Is Christ divided?" 1 Cor. 1:13. Christ prayed fervently in the 17th chapter of St. John that His followers be one. The Church's prayer can not be in vain.

After a lengthy discussion on the Association and Convention (the discussion lasted all night), the writer addressed the chairman and made this motion, "I move that we, the brotherhood of Clay County go back to the old and mark," it was carried.

Here is the minutes of that Union Conference as recorded by S. F. Green secretary of the meeting.

"House called to order, July 16th, 1915, by Elder W. C. Calvert, District Evangelist of West Point District. The Evangelist made the opening remarks.
Song "What a friend we have in Jesus." Sentence prayers, song, "Jesus lover of my soul!"

On motion that C. C. Calvert be chairman, it was carried. Motioned that S. F. Green be secretary, it was carried. Motioned the brethren of Clay County be known as Union Conference, carried. At this point Bro. L. C. Quinn in his characteristics way, stated the object of the meeting.

After a hearty discussion by Elder B. C. Calvert and others, Elder Calvert mentioned that we, the brotherhood of Clay County, go back to the old land mark, it was carried. Motioned and carried that we withdraw from Bro. Nelson Patsy as an Elder until he see his error and stand for the union of God's people in Clay County. Motioned and carried that every brother who voted for union, sign the minutes of the Union Conference and that said minutes be published in the Gospel Plea. Elder B. C. Calvert chairman, Prof. S. F. Green, secretary.

I have asked that a copy of the Plea be sent to each one that have voted to go back to "The Old Land mark".

Be it understood by those who read these lines that "going back to The Old Land mark", means going back to the convention. May the Lord bless the work in Clay County.

Three souls were added to the Clarkdale church the 3rd Sunday in July. Raised for all purposes, $26.20. Mind you this is only a mission point with a few members.

B. C. Calvert.

Christian Education

Southern Christian Institute

There have been no great happenings on the campus during the past week. Everything has seemed to progress in the usual manner.

President Lehman, owning to the large amount of work that is under way at the present time and needs careful supervision, was unable to make the trip he had planned into Kentucky and Tennessee.

Miss Alice Blackburn left for Hermannville, Miss. this morning where she is to be the delegate of our Sunday School at the State Sunday School Convention. The Misses Kate Cleota West, Berthena Omega Griffin and Hensena Aisie Gaddis also leave today to attend the same convention.

The boys are putting in long days on the farm at the present time trying to take proper care of the crops that are reported to be doing nicely.

The recent wind and rain storm that we had partially lowered one of our smoke stacks and also caused our silo to become somewhat lop-sided.

Walking Among The Churches,

KANSAS.

Kansas City.

It is a long lane that has no turns, for I am now in the midst of a tour, that I have contemplated for some two or three years.

My desire has been to visit my brethren of the several states, and the 26th of June last Topeka, Kansas faded in the distance as my train rolled on toward Lawrence, where I dropped off for a look in upon our church there. It was Wednesday night, and our disciples did not get together, so I met our white brethren, recibing us with reverence by the pastor and their ministers, Brother Sorez. On Friday night our brethren came together in their splendid home of worship, and we had a heart to heart service, looking toward a better understanding among themselves. It was my first, and long longed for visit to that historic town, and it gave me zest for the rest of my journey. On Saturday I pulled into Kansas City, Missouri, and was welcomed with Brother William Alpin my old friend who assisted me in Lincoln, Nebraska to dedicate our church there.

The 30th was a great day for the Woodland Ave. church and they were in high hopes as it closed their rally, and at their night service, one thousand five hundred seven dollars and eighty one cents grace the table as we lifted the doxology. It was a noble offering and crowned with success, the result of a hearty cooperation, of ministers and people. I spent one week with them, and tried to break to them the bread of life.

The 7th inst. found me in Lexington, Missouri where Brother Raphael Hancock Ministers at stated times, and he and his congregation gave us a welcome that would put heart in any man with rousing courage, Monday night we had a fine audience to whom we presented the "Prince of Peace". Brothers George, Tilman, McCrady and others gave us the glad hand. The next morning found us in Patsburg, where on a short notice our disciples came together, and the fellowship was delightful, and they say happy. Here we met some of the officers the Mason church some ten miles distant, and on Weds. night we were before them in a hearty responsive service. It was indeed a pleasure to find them working out their salvation. We were entertained in the home of Brother George May. Returning to Patsburg the next day we were invited to Lexington Junction; A long ride to the Missouri river, and ferry crossing, and more driving brought us to the home of the ruling elder who seemed to have little to rule relative to church, for we could not even get a prayer meeting with the brother. He is engaged in mining, and he is under the ground the most of his time, perhaps this accounts for his spiritual darkness. Some half dozen scattered disciples live in and about here but visionless.

Our next stop was in Salina, here Brother Raphael Hancock met us in the wee small hours of morning. Here we found a nice congregation, a splendid building and some loyal souls to whom Brother Hancock ministers, dividing his time. We were before them three nights and the Lord was with us. Elder Mass is employed in a flouring mill, and the Bible School Superintendent is a contractor on building lines. Henry Coe is a true disciple and has the work of the church at heart. These disciples have a good home seat and commodious, and a house for the minister, all free of debt. For the most part our churches are lining up for their convention in August the 8th I believe.

W. H. VanDerzee.

VIRGINIA.

ROANOKE.

Just out of a 12 days meeting with the Nint. Army Christian Church Roanoke, Va. where Eld. J. R. Louderback is the faithful minister.

He has the work well in hand and his good people are justly proud of he and his wife. The men stand by the work.

The officers are smooth earnest men and are close to the pastor. No one seemed to be sore for I heard no complaint.

They have a good Choir that seemed to be composed of happy Christians, and their songs still ring in our hearts.

Nine came in response to the gospel invitation made last Sunday and Roanoke rains had some effect, but as a whole we were happy to worship with them and now needs for future praying.

We were cared for in the home of Eld. Louderback, and felt much at home.

About seven months ago I spent two weeks with these people when ten were added to the one body.

Eld. Louderback will always seem like a father to me, since I made the good confession under his preaching 28 years ago. He was my pastor several years and the last hands on me in ordaining me for this ministry.

Yours in the work,

G. M. Dickerson.
GARY, Indiana.

We have before us the program of the dedication of the 2nd Christian Church of Kansas City, Kansas, also the church directory by Brother Alphin is the minister.

The directory is gotten out by the minister. It contains the names of the church officers and the officers of the church auxiliaries. Then follows a strong statement of the Pies of the disciples of Christ. Finally it concludes with a list of the names of the members and their addresses.

We consider this a commendable effort on the part of the Kansas City pastor. His example, should be followed by the pastors in all of our larger cities. We use the printer in too little. Probably we have a good thing but the word knows it not, till it from the house toy through the printed pages. By all means advertise.

We are endeavoring to plant a Christian church in Gary and if there be disciples desirous of coming North they could come to no better place than Gary. Work is plentiful the pay is good. The least they pay for common labor is four dollars per day.

We have a place of meeting in a very good neighborhood. We have called about us an encouraging bunch of bright boys and girls from four to twelve years of age. They are interested and enthused over their church school. We will entitle a graphophone next Lord's Day. An organ has been donated. All we need now is one or two good workers.

We give the morning of every Lord's Day to Gary and the evening to 35th St. Christian church in Chicago. We remain in Chicago until Thursday morning and then return to Gary to remain the remainder of the week.

At the 35th we are preparing for a fall drive for finance and souls. Chicago is a large field and there are many disciples here who are identified with no church or with the denominations, these we must bring and add to the fold of the one flock under the one shepherd.

On the 28th inst. our friend, Prof. Gibbons of the Bible College of Missouri, will preach for us. He is here on a year's leave of absence. He will spend the year here and will speak for us occasionally. We are exceedingly glad of the opportunity of this renewed fellowship.

W. M. Simmons.

KANSAS

TOPEKA

Out On The Plains.

Sunday July 14th was a high day for Eld. W. M. Alphin and his congregation at 24th & Woodland, Kansas City, Mo.

For it was on this day that the congregation assembled at 3:00 P. M. to witness the burning of the mortgage against the church.

A very beautiful program for the dedication service thereof was carried out, the writer preaching the sermon. Bro. Alphin and his wife have worked hard during their two years of service there, and the results are easily seen. They went right "over the top" in their financial drive, and raised $1,507,81 which was sufficient to pay off all indebtedness against the property, special taxes included. The last note was not due until July 1, 1919. Besides the financial success of the church, the membership has fully doubled under Bro Alphin's pastoral. Our hats off to roo Alvin and his good people. At 11 O'clock the writer preached at the 8th. St. Church, Kansas City. Rev. L. G. A. Terry has organized his people for a drive to build a new church. They are having quarterly rallies. In their first effort they raised something over $400. At night the writer was with the Third church of which Bro. J. D. Smith is pastor.

On Monday evening Bro. Terry and I were again at 24th & Woodland with Bro. J. M. West, the efficient Bible School Sup't. and eight or ten of his workers in a conference. Bro. West is one of the best informed men on Bible school work in these parts. He has fully equipped himself with the best literature on the Modern Bible School and is a constant subscriber to the Pies and the Standard. His home is indeed a retreat for the minister; for he and his wife certainly know how to make one stay pleasant. After the conference on Monday evening, Bro. West took us in his car over about thirty miles of the city's beautiful driveways which are said to be among the most beautiful and picturesque in the country.

We come to the churches in Kansas once more to remind you of the convention which convenes at Troy, Aug. 15th. Please see that all departments are represented by delegates and that the full claims are raised.

C. E. Craigrett.

Among The Bible Schools.

KENTUCKY BIBLE SCHOOL CONVENTION.

The Kentucky Bible School Convention, which held its session at Milburn's, has passed into history. Elder Jackson and good folks were plenty ready for us. Lifting up your eyes you could see men, women and children coming in from all parts of the state.

The program was one of the best that I have ever attended. The papers given by the young folks showed careful preparation, they were not too "bookish." The Annual Address given by Mrs. Smith was a most splendid production. Many of these fine papers will appear in the PLEA from time to time. When you pluck the fruit, "can it."

The morning Workers' Conferences were finely attended. This state takes the initiative in the appointment of an Elementary Superintendent. They made a fine selection in the person of Mrs. E. Taylor of Winchester, Ky. Those who know Sister Taylor know her to be a very efficient woman. We are looking forward to the new program of Kentucky Bible Schools. They have taken the forward step.

The unveiling of "The Loving Cup" was a special feature of the Tuesday night program. This as a national prize met the approval of the convention. Since the Contest will not close until Sept. 30th, many of the Kentucky Schools will raise their apportionment and send in ere the year's work is reported in the International Convention which convenes in St. Louis, Mo. Oct. 9-13. It takes ONE THOUSAND DOLLARS to put us across. No one wants to be classified with the "Slackers." Say, brother, has that school of yours reported?

Yours looking forward.

P. H. Moss

Field Sec of N B S

TENNESSEE.

Clarksville.

On What Day was Jesus Christ Crucified?

The four Evangelists agree in stating that it was on a Sunday, the day after the Jewish Sabbath, that our Lord rose from the grave, and that it was on the day preceding this Sabbath that He was crucified.

They all assign the same events to the same days of the week; the last supper on Thursday evening the crucifixion to Friday, the lying in the tomb to Saturday, the resurrection to Sunday, or the first day of the week. Matt. 26:21-23 Luke 22:21-23 John 13:21-22.

I want Bro. Murray and Jackson and all readers of the GOSPEL LEA to read the above Scriptures carefully, and remember that no ingenuity can explain away these facts. I am positive about this matter. Read Matt. 26:17-20 Luke 22:7-15 Mark 14:12-17 John 13:1. Our Lord ate the
THE GOSPEL PLEA

passover with His disciples on the evening of Thursday before His crucifixion which occurred on Friday John 19:14-31 Mark 15:42 Luke 23:54. How do we know it was Friday? The Evangelists especially stated, that it was the day of preparation before the Sabbath. Everybody knows that Friday comes before Saturday, which was the Jewish Sabbath.

I want to say just here that the Paschal Lamb was not eaten but during the night nor yet later than the middle of the night, see Exodus 12:10 and Duet. 16:4. Bro. Murray said in his article which you will find in the Gospel Pleas of March 9th, that he failed to find anything in the Bible that favors a Friday crucifixion. But he says all is in perfect harmony with a Wednesday crucifixion and death of our blessed Christ. I see that Bro. Jackson agrees with Murray. I am prepared to say that both are utterly mistaken.

Their views do not harmonize with Mark 15: 42. Luke 28:54. and John which plainly show that Jesus was crucified the day before the Sabbath, which was the day of preparation, and that day was Friday. I have the best scholarship of the world with me on this point, as well as the scriptures. Therefore I am not able in what I speak, or what I suggest, turn my left hand toward my back. In the "Harmony of the Four Gospels," but above all things, if you will study the above scriptures you can see that everything favors a Friday crucifixion. Jesus certainly rose from the dead the third day, according to the scriptures. L. Col. 15: 4. Mark says Jesus was crucified at the third hour of the day, which was nine o’clock in the morning. He expired at the exact time at the ninth hour or three o’clock P. M. Friday; buried the same day, lay in the grave all Friday, and Saturday, which was part of Saturday and Sunday one whole day and night. Then on Sunday morning, the third day He rose from the dead, as He said; “Destroy this temple and in three days I will raise it up” John 2:22.

Matt. 12:40. He was not in the grave three whole days or twenty-four hours each like we count time, as Bro. Murray and Jackson said. But according to Jewish mode of speaking, three days and nights counting each part of the day as a whole. I hope this discussion has been as helpful to you as I have been to me.

Yours for the whole truth,

J. F. Anderson.

Program
Mississippi Christian Missionary Convention, August 14-15-1918, Port Gibson, Mississippi. Thursday Morning.

10:00 A.M. Convention called to order by President Devotional services by Anthony William, Fine Grove. Scripture by father G. T. Travillian. Conversion prayer by Myra Smothers. Convention song, "Bliss be the that binds." Remarks by president, delegate and introduction of visitors, appointment of committee. Introductory sermon Elder James Randles, Jackson, collection and adjournment.

Afternoon.
3:00 P.M. Devotional services. J. Baker Shaw, Scripture by Elder J. H. Miller, Grand Gulf. Invocation by Elder D. W. Riggis, Port Gibson. Ministerial period.

Reading of records, roll call, payments of dues call for new members, ministerial financial reports, what I have done for missions, and education during the year. My offering (each ministers is requested to report at least 2.00 for missions and education.) Ministers lesson—subject Sin, What is sin? Who made sin? Who was the first sinner? Name classes of sin? Can anyone live in this world without sin? Does the ignorance of the law of God excuse one from duty? What is the remedy for sin? Can a man live a perfect life? Name one perfect life outside of Christ? Bible proof for all answers required. Quiry—Robbing God and robbing a minister. Is it right? What can be done about it? Should anything be done about it? Why? Bible proof for your answers when possible. Each minister, Elder and Deacon especially who can is urged to be present the first day of the convention, collection and adjournment.

8:30 P.M. Devotional services by Elder S. D. Yarbor, Carlisle. Welcome addresses.


Silver offering and adjournment.

FRIDAY MORNING

10:00 A. M. Sisterhood Period Song services—addresses. Reports of officers. Auxiliaries Mission Sisters, apportionment of committees, Election of state officers collection and adjournment.

AFTERNOON

3:00 P.M. Devotional services by Brother A. R. Moore, Patterson. Sermon by Eld. N. R. Travillian—"Church Finances." Church reports (all churches are urged to be ready at this time), minister, Elds and Deacons report, Financial and Spiritual, Collection and adjournment.

8:30 P.M. Devotional service by Eld. Vaughn, Clarksdale assisted by Sall. Lampkins, Mound Bayou, President’s annual address and report. Collection; payment of pledges made at last convention, New pledges for missions and Education, adjournment.

SUNDAY MORNING


AFTERNOON


NIGHT

8:30 P.M. Devotional service by Bro. Harris, J. C. Long, and Henry Grey, sermon; Elds. M. Smother and Sam Flowers; collection and adjournment.

SUNDAY MORNING

9:30 A.M. Sunday School conducted by Bro. Mose Brown, Jackson. Address by Prof. P. H. Moss, National Field Sec.

11:30 Sermon by Eld. B. C. Calvert, Jackson; collection and adjournment.

AFTERNOON


In the Light of War, Has Christianity Failed?

By Percy George Cross

The night brings out the stars. True character courts the test. Every serious situation in life is either for challenge to strength or the occasion for despair; either the triumph of faith or the suicide of hope.

A faith, a life, a religion that cannot meet the Gnostics and Gogobas of earth unflinchingly and with ardent heart-passion is false in its foundation. This is sure; one of the two things will take place in your life because of this terrible world conflict—either you will
3. I hold no brief for the defence of the  
Christianity of Jesus Christ. It could well be  
said without risk of successful challenge that  
Christianity has not failed for the self-evident  
fact that Christianity has not been tried! Let  
that trenchant fact stand up for those who are getting  
ready to slip the mooring from your ancient  
fault. Have you tried Christianity by your life  
instead of trying it by your lips?  
Instead of defending a Christianity that has  
not been tried, I am going to reduce to an  
abundance the foundationless verdict that  
Christianity has failed by submitting to the test  
of other valued agencies in the fabric of civilization.  
We will make use of the deadly parallel.  
(a) If Christianity has failed then intelligence  
has failed. History records of an era of so high  
a grade of intellect as this. There was a period  
when public schools, state schools, professional  
schools were so numerous and so  
thronged with students as the period marked by  
the advent into power of England's great  
commercial cities. Without Gladstone. All the world  
had gone to school for fifty years and shall we  
say the schools have failed; that intelligence is  
a broken reed for man's dependence, because  
of one nation's violation of intelligence for the  
lost of power and place! What a tragic absurdity!  
(b) If Christianity has failed then Socialism  
has failed. More than one researcher has affirmed  
that the ethics of Socialism are the ethics of  
Christianity. In so far as Socialism stands for  
the golden rule as opposed to the rule of gold  
the affirmation is correct.  
Sir Patrick's militant work on "War—What For?" is  
a valiant setting forth of Socialism's unanimous opposition  
to war—all of trade as well as arms. In the  
lights of the war the bonds of Socialism have  
proven to bonds of toil! The dream of  
international Socialism has become a noiseless debacle,  
rich in promise but beggar'd of results!  
[c] If Christianity has failed then international  
law has failed. For decades the master legal  
mentality of all the nations have labored  
and wrestled to build up a code of international  
law that would be the guarantee of life and property. The Hague tribunals,  
when civilization would meet in solemn concord to  
create laws and a sanction practices for the  
well-being of all the peoples on land and on high seas,  
assembled ample occasion for the firm belief that  
the arbitration of law would forever supersede  
the arbitration of war. Yet despite these solemn  
conclaves the signing of peace pacts by the high  
plenipotentiaries of the nations in the light of  
the war these peace pacts are just bits of paper  
and international law is an ignored law. Because  
of this will you make all lawyers birezzent  
swings and every man a law unto himself? God  
forbid, an absurdity!  
[d] If Christianity has failed then art has failed.  
One of the fine ideals of modern civilization is  
the fraternity of arts. Russia does not own  
Robert Schumann nor Germany Beethoven. The literature  
of Tolstoi and Goethe, of Dumas and of Cervantes,  
of Tennyson and of Longfellow belongs to the  
Fraternity of man! Fundamentally all poets  
strike the same chords in the human breast. Many  
a Teney and many a slave have laughed and  
wept over Dickens, England! The world's mind  
hath dreamed with Jules Verne and it did seem  
that we were all looking for the moring light of  
universal brotherhood to sweep forth into the  
perfect day of good will among men and nation.  
But now in the light of the war the exquisitely  
art of arts and artists are at death's grips. The chord is broken! The  
song is silent! The men have been flung aside  
for the sword and war rules! Shall we be witnessed  
of this cry "Away with art! It is a false hope  
and a baseless ideal!" What an absurdity!  
There is away out of this maze of misery  
and tragedy. Each heart, yes heart, not mind  
must in some sure sense find it.  
Look at this as the awful birth pains of a  
new era in the making of mankind. Study this  
world conflict of opposing ideas through the lens  
of God's word and see the coming of the King-  
dom of His Righteousness.  
I boldly affirm that Rom. 9:28. "For  
we know that all things work together for good  
to them that love God, to them, that are called  
according to his purpose" is true today than  
it was yesterday and that this saying will stand  
forth when the smoke and smudge of war is  
now more with every facet of truth glowing in it  
to the glory of God in the welfare of man!  
The best is yet to be; that goodness shall  
overcome evil and that peace on and good will  
among men shall reign all glorious Amen!  

U. S. Food Administration  
Food Conservation Notes.  

NEW SUGAR REGULATIONS.  
Restrictions on the use of sugar by manu-  
facturers are drawn much tighter by new  
Food Administration regulations, which became  
effective July 1. The Food Adminis-  
tration hopes through these measures to  
avoid any serious scarcity of sugar for home  
consumption. Lack of shipping, however, and  
a decrease in the amount of sugar expect-  
ed from Cuba, will make a stringency un-  
avoidable both for manufacturers and cloth  
manufacturers, the Food Administration ex-  
pects the Nation as a whole to go on a 5  
pound per capita monthly ration. Several  
commodities containing sugar have been  
taken from the list of essential foodstuffs.  
The less essential manufactured products  
since July 1 are allowed only 50 per cent  
of normal sugar requirements.  

Ice cream is no longer considered so  
essential as to justify free use of sugar in  
its manufacture. Since July 1 ice-cream manu-  
facturers have received only 75 per cent  
of the amount of sugar, used last year.  

Soda waters were cut to 50 per cent  
Ice cream made on the premises also cuts  
under 50 per cent limitation, as it is diffi-  
cult to differentiate between the sugar used  
for soft drinks and that for soft drinks. The  
Food Administration distinguishes also be-  
tween the preservation of fruits for soda  
foots and the preservation of fruits in  
the form of jam and canned goods. manu-  
facturers preserving fruits for soda foun-  
uses are governed by the 60 per cent limi-  
tation. This places all soda fountain busi-  
ess on an equitable basis.
HELPFUL
To All

A Word to Our Readers,

Friends, over twenty-four years we have published the Gospel Plea with student labor and in this time not far from a hundred young people were educated who could not have gone to school otherwise. Among these are some of our very best young people out at work now. And the good we have been able to accomplish with the Plea has been considerable, we feel.

We have seen the fruits in many ways. The church life has been modified. Many families have gotten new ideas and the children have gone out to school and a life of usefulness. Not insignificant has been the usefulness. Not insignificant has been the good we have been able to accomplish.

But now we are coming to a place where some changes must be made. The war has completely upset prices of material and labor. Our young men have all gone after the high wages, some of them getting as much as seven dollars a day. By this they can pay their way in school and so are no longer available for this work. The girls are doing nobly to help out but they cannot safely handle the machinery in the mechanical department. We are now compelled to make arrangements to hire the printing of the Plea. This will mean a better paper. One of three things we must do, (1) we must greatly increase the subscription list or (2) we must reduce the number of pages or (3) we must reduce it to a biweekly instead of a weekly. We feel sure our readers will all vote at once for the increase of subscriptions to maintain it at its present size. Our plan is to find some two or three regular contributors in addition to those we have so that each issue may be on time and a good menu. Then we will ask every convention this fall to ask every congregation to take up the matter of subscriptions. If we can get up to two thousand subscriptions we can easily publish it at its present size, unless the paper becomes un-obtainable. With this number of subscribers we can also get a desirable lot of advertising.

We would be glad to hear from our readers on this, both private advice and for publication. We are sure they will all want to do the one thing that ought to be done, make a drive for more subscriptions.

The church has on its hands a tremendous program for the fall and winter. Great things are maturing. Some of them are not far enough along yet to make a full statement possible, but we must take our readers into confidence and tell them what is in prospect.

In Richmond, Virginia, there is a growing Negro population. Vast sections of the city are owned and settled by Negroes. These are among some of the good houses of the city. Plans are made to purchase a good church from which white people are moving into other localities.

In Washington, D.C., the Negroes have joined in with the Disciples’ Union so they have the cooperation of all the white churches. They are negotiating for a thirty thousand dollar church which is being vacated by a white Lutheran congregation. The National Christian Woman’s Board of Missions will step in as a big brother, but the Negroes of Washington and of the United States will be asked to raise the thirty thousand dollars in a special drive this year. The building is a gray stone, well equipped building 150x50 feet. It will mean big things for our Nation’s Capitol.

In Baltimore negotiations are also on for the purchase of a modern, up-to-date Episcopal Church from which a white congregation is moving. This work will be largely cared for by the colored and white disciples in Baltimore, but some aid must come from the Christian Woman’s Board of Missions.

In Cincinnati, Ohio the white congregation worshipping in the Richmond Street church is moving out and negotiations are on foot to secure this for the Negro congregation worshipping in the Kenyon Ave church. This is the magnificent church in which the National Christian Woman’s Board of Missions was organized. It will certainly be a great thing if this great organization can help to secure this for the Negroes of Cincinnati.

Added to this must be our college building program, which must come even when the war ends. Brethren, God is marking out the way, we must follow His leading. To fail now will be as fatal as was the failure of the Jews when the Master teacher came to them and pointed out the way and they would not. We must stand together or stand under divine condemnation.

We urge every State Convention and the National Convention to heartily endorse the program for two thousand new subscribers and a fund of $29000.00 from the Negro churches this fall. It would be sad indeed, if now, after fifty years of work when the greatest opportunity are opening up, there should arise a spirit of envy and strife and this should be lost. The Jews worked for fourteen centuries and then when the fruits were coming in Christ they resisted and lost out. If then is a harmonious cooperation the white and colored people can easily get up to one, two and three hundred thousand dollars annually in the next two decades. But this can come only as the spirit of harmony prevails. God never gives victory to a spirit of division. A fractious spirit is a sign of worldly mindedness. The white people are learning to be patient with the Negro’s inexperience and shortcomings. This will do a world of good. We suggest that every community organize a law enforcement league. Do not wait till a crime is committed and the excitement is great. Prepare now and mark out just what is to be done in case of danger. If every man of the league knows what to do he can do it instantly when the time comes. It ought to be made plain to all men that if lynching must stop or we go to our doom. America cannot live another fifty years if burnings and hangings continue.

One result of the war is that religious tolerance has at last been achieved in Russia. All religions now stand on an equality. The people are free to worship God according to their own convictions and forms. Even the Jews have equal rights before the law, and are free from the persecutions and massacres from which they have suffered so much and for so long a time. This is something for which every Christian should be devoutly thankful.
THE GOSPEL PLEA

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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 362, you have 3 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 10, 1918.

Personal and Editorials.

The General Christian Missionary Convention meets in Nashville, Tennessee next month.

Very respectfully yours,

Preston Taylor.

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Mrs. Grace Lea of Sandy Spring, Maryland writes to tell us of the death of her husband. She says: "Our beloved Frank T. Lea was called to his heavenly reward by a severe accidental blow from a timber falling on his head while at work in a ship building yard doing his bit for his country and of humanity. His intentions were to remain at the works but one week longer, help his father with his harvesting, and be ready to come South by the 1st of September."

Many who were in school at the S. C. I. last winter and many in the communities round about will remember Mr. Frank T. Lea for the helpful talks which he gave at the time of his visits then and for the most excellent stereopticon views which he showed of African scenes and people, he having been a missionary to the Dark Continent some years ago. Mrs. Lea assisted in the work at Mt. Harmon Seminary, Clinton, Mississippi for some weeks last winter and both were to work in connection with the school at Braxton, Mississippi the coming year. In regard to this Mr. and Mrs. Lea says further: "In my weakness but with strength from the Great Source I am not only going to do my part of the joint plan, why lend together but some of his as well."

The S. C. I. family extend sympathy to Mrs. Lea in her great and sudden bereavement and pray that she may be abundantly blessed in the double task which she will seek to perform.

O

By George E. Letton former student of the S. C. I., now serving "Somewhere in France."

"Your Flag and Mine"

"When Freedom from her mountain height,

Unfurled her standard to the air,

She tore the azure robe of night

And set the Stars of Glory there.

She mingled with its gorgeous dyes

The milky baldric of the skies,

And striped it's pure celestial white

With streakings of the morning light."

If anything in the world symbolizes the realization of the dreams and aspirations of men it is surely the Stars and Stripes. It has been said that young men dream dreams and old men see visions, but never before in the whole world's history of our race had the prophetic souls of men more surely recognized the coming of a new and better age than when Old Glory was first flung to the breeze.

It is a symbol of the hopes, the aspirations, the struggles, the sufferings, the victories, the happiness, the progress; in short, the very life of more than one hundred million people.

The world has never known a banner more humble in it's origin, yet more daring in it's conception, and more eloquent in it's appeal to hearts and minds of men of all countries.

For nearly a century and a half it has flung forth a message to the liberty-loving people of all lands, bidding them welcome to a land of opportunity, a land where there are neither Kings nor Czars, where the child of to-day may be the man to-morrow, and where the very lives of more than one hundred million people have simply to bear the fight.

The following letter from one of the S. C. I. "family" was received by President Lehman a few days since. —Editor.

NITRO, WEST VIRGINIA,

President J. B. Lehman,

Dear Sir:

Your letter was received with the highest appreciation.

The three boys have left for Washington, D. C. as you directed them to do. I thought that it was very nice in you, President Lehman, for recommending those boys. The experience will mean a world of help to them. They are just crazy over it. I am expecting to hear from them very soon.

Carl Dixon will be leaving for Tennessee next week. He says he wants to see his parents before he returns to the S. C. I. Walter and Lewis are doing well. Jerome is doing fine also. In the evening we usually meet and express our views and impressions. When Burnett and Sere were here we made it our duty to encourage the younger boys and kind of keep them straight. Now that they are gone I have it to do alone.

There are many college and university students out here working just like we are. I often make it my business to get in touch with them and in so doing I can draw some conclusions just what the schools emphasize most. And every time, in spite of their Greek, Latin, Calculus, sciences, etc., the old S. C. I. has trained a "skinned country block" on morality and religious intelligence. I tell you, President Lehman, it is a thing each and every one of us ought to be proud of. I have simply to converse with a person for a few minutes and he will say "You are a Christian, are you not?" Having answered in the affirmative, he will add, "I thought you were."

I am not ditching any more. I was transferred to the housing department. Don't have to work very hard, but longer, I have about 250 beds to see every day, sweep and scrub twice a week. The quicker I get my work done the more time I have to rest until 8:00 p.m. when a rush comes in until 9:00 p.m. I get up at 5:00 a.m., put on lights and call the men to get their breakfast, and go to work at 7:00.

I have copied the rules and regulations that we go by for you. Here they are.

Rules for Occupants of all Barracks.

1. No eating or smoking in sleeping quarters. Recreation room is for this purpose.

2. Sleeping quarters are not to be used during work hours.

3. No loud or boisterous talking.

4. Lights out at 10:30 p.m.

5. Every employee abusing the privilege of this barracks, defacing or destroying property, beds or bedding, will be instantly discharged and punished.

6. Complaints will be entertained at all times. This is your home and is put here for your accommodation and convenience. Do your share and help to keep it inviting at all times.

7. No occupant will be allowed in barracks during working hours unless for very good cause.

L. Conners,

Supt. of Housing.

All who nothing is said about drinking and smoking. It is understood that the cops or U. S. guards are ready to jail such a person or persons in an instant.

Rules for Barracks Attendants.
1. Three attendants to each barrack.
2. Hours 7:30 a.m. to 8:00 p.m.
3. One hour for lunch.
4. Any attendant absent from his barrack "unless for a good cause" will forfeit 1 hour.
5. When leaving for lunch arrange that an attendant is in the barrack.
6. All barracks must be thoroughly cleaned and all beds arranged by 11:00 a.m. to "inspection hour."
7. The refuse put into the garbage cans must be burned by the attendants.
8. Place letter my "mouh water" to come back to the good old (home) S. C. I.
9. Plpa<;e lender my best wishes to Mrs. Leh· man and the children.
10. I often get very nice letters from the girls. They make my "mouh water" to come back to the good old (home) S. C. I.
11. I hope you are all well.

Dear Mr. Lehman:

I guess you begin to think too I have forgotten to write you just like papa thinks, I am almost sure he has said I don't want him to hear from me any more. No Sir, that isn't it at all.

I am feeling very fine at this writing, I presume all are getting along nicely in school and in their daily tasks. I do hope we will have a large student body this term. I do hope you can keep your boys that are there now. Oh, what a temptation it is now, but let me urge them to stay in school.

Private Lee Samuel Lewis
Co. H. 366 Inf. American E. F.
Somewhere in France.

Education and War.

Last week we considered the value that educational training would be to the youth of our land after this great world war is over. This week we will take a slightly different view of education in reference to the war, the direct relationship that exists between the two.

Education has caused this war.
Education will help win this war.
Education must end all war.

This war is the result of education, an education whose ultimate aim was to instill into the minds and hearts of a noble people the wrong ideals, ideals which lead Germany to dream of world supremacy. It is an education that teaches that world conquest is justifiable, even if the laws of humanity be ignored to attain that end; an education whose sole aim is to devise means to kill, devastate and conquer; an education that teaches that Germany, as a nation, has a God given right to impose its culture upon all the nations of the world. America is not familiar with that type of education.

The Prussianization of Germany was fostered and nurtured by the German schools. A Prussian maxim says "Whatever you would have appear in the life of a nation, you must just put into the schools." Thus arose an aggressive and ruthless policy of expansion, which has been used as a tool for world mastery. The children of the German schools were taught to cherish a dream of a world empire, of a Germany extending from the North Sea to the Persian Gulf, of a Germany glorifying Prussia and the house of Hohenzoil. The people were taught that their Fatherland was in great danger, that there must come a war of liberation. German boys were taught that "war is the noblest expression of human activity, that war is beautiful, that war is the heaven of young Germany, a heaven spoiled Hell." Thus as a result of a nation's education, Europe is plunged into a bloody conflict.

Education will help win this war. Autocracy has sent forth her challenge. America, educated in principles and ideals of democracy, has answered; and because of these cherished ideals that we hold so dear, we are sending money, food, clothing, and our boys—all that we have and all that we love—that freedom and democracy shall not perish.

The great task of the schools of to-day is to awaken America to the great problems before her. Through the schools we must teach loyalty, food conservation and economy, thereby materially strengthening the forces of democracy in their valiant fight against the demon autocracy. We must teach true patriotism—a patriotism that stirs the deepest emotions of the human heart. Not a patriotism that is mere blind emotion, but a patriotism that is created by a study of the principles of true citizenship and the cherished ideals and traditions of our country. The first strains of the Star Spangled Banner should cause you and me to rise, not because it is the conventional thing to do, but because we have a true reverence and respect for our country.

War is here. "It is staring at us thru the boy's khaki, the girl's red crosses, and through the mothers' tears." We are at war but America is only if hardly awakening to the realization of war. Now since the rull of death is beginning to reverberate across the mighty Atlantic; now since the eye, as it glances over the daily papers, meets with the black-faced type of the casualty list (summing four hundred in yesterdays paper), striking chill into the hearts of wives and mothers; and since loved ones at home are hungering for news of a boy somewhere in France, and hearts of women are slowly breaking, then it is that America is awakening to a realization of what war means.

In the hospitals, in the delirium caused by terrible wounds, our gallant boys are talking of mother, and of "My Country 's Tear. Thee, Sweet Land of Liberty," and tomen— as the last shaft of earthly light lingrs in the dying gaze of the "Yank" sacrificed on the altar of war, in that deathlike glm-
Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations. Through Jesus Christ our Lord.

Amen.

Two of our boys, James Mills who is serving our government at Washington D. C. and Isom Hicks who is at Camp Pike, have recently sent in their dues to the Missionary Society at the Southern Christian Institute. James has paid up his dues till Jan. 1919 and Isom till Oct. 1918. We are very glad that some still remember to send back their dues when they have not had the opportunity of becoming connected with a society where they are now located.

Louvenia Devine of St. Louis writes: "Let me tell you about our division at the C. W. B. M. which Miss Brown succeeded in working up while here in the spring. We have two divisions. Mrs. McCree is leader of one division and I am leader of the other. We, each, started with fifteen members that we drew from the roll. Since then each division has been adding new members and we have very enthusiastic meetings and those who at one time seemed dead are very much alive now. For our next meeting we are learning the song in the Missionary Tidings written by Mrs. A. S. Brown, "Our watchword." We are hoping our program will be good next Lord's Day."

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Shaw.

Dear Editor:

Please allow space in your paper to say something about the Christian Church at Morehead, Mississipi.

The 4th Sunday in July found the writer with the Brothers at Morehead. Here we had a rally for the church to raise $150. With the faithful few and the other faithful Brothers at Morehead we raised $127.50. This was the first time of entering in the new Church. The Brothers at Morehead are few but faithful. They have built a church there that is worth while.

I am sure we are all proud of the church at Morehead.

Yours in the work,

J. M. Baker.

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MISSISSIPPI.

Working with the Churches.

The ministers of Jesus Christ should not be bound by state lines, but should go wherever he feels he can do a work that will spread the cause of Christ. No narrow, selfish, closed listed minister can do much for the Master's kingdom.

Being interested in the work in all of the states, we crossed the state line of Mississippi and Tennessee, and attended Tennessee convention. The Tennessee convention was held with the Savannah church. Great care was taken by the Savannah people to make it pleasant and comfortable for those who attended the convention. Not a stone was left unturned. Our fare was better than it would have been had we been at home. With such good treatment the Savannah people may look for us again.

Three states were represented in this convention. Prof. J. N. Erwin and Elder H. G. Smith were representatives from Texas. Dr. J. B. Lehman, Prof. P. H. Moss and Elder B. C. Calvert were representatives from Mississippi. Elder A. W. Davis was the representative from Kentucky. He is known as the Kentucky wonder. He is a blessing to any convention.

Mrs. Omer (white) of Birmingham, Ala. took care of the C. W. B. M. work of this convention as neither Miss Rosa V. Brown nor Mrs. Taylor were present. The women of Savannah were helped greatly by Mrs. Omer's addresses and instructions.

From what I could learn we raised more money in this convention than they ever raised in any previous convention, and yet the delegation was smaller.

The convention closed on Sunday night, August 4th at a high pitch. It was the writer's privilege to preach the closing sermon.

We will go from Savannah to Holtsville, Tennessee. I will tell how the services came out in my next letter.

The weather is warm and cloudy, but we hope to carry out the services as they are arranged.

By the time this is off of the press our state convention will be in session.

Thursday night, July 25th, we spoke to the faithful few at the Jackson College Addition church. A few of the friends and well-wishers of the Christian church witnessed the service.

The church had set the night aside to make up its report for the Sunday school Convention. They made up five dollars for their report to this convention and gave the writer $1.50 to serve as a delegate for them.

Friday morning, July 26th, we took our leave for Hermanville where the Bible school convention was held.

The Bible school convention is now a thing of the past. A better spirit was shown in this convention than I have witnessed for sometime. It was shown in this convention that we are gradually forgetting ourselves and are beginning to look more for the good of the work. Brethren, let's save the cause even if the ambitions and selfishness of men perish. Whatever you do, let the Cause live.

All old officers of Bible school convention were re-elected with the exception of two. Bro. Wm. Gutsche of Jackson, Miss. and Bro. E. D. Vaughns of Clarksdale, Miss., were elected as members of the Board. May the Lord bless the officers and may they do all in their power that this work may move on by leaps and bounds.

It would have done my soul good to witness the closing of the convention, but we were compelled to take our leave on July 27th, for Shaw where we held a real good service on the fourth Sunday. I am glad to say the Shaw church is getting herself ready to make a good report at the August convention. The officers are busy with this kind of work and we look for a good report from the Shaw church. Let the churches do their very best in their reports, for we want to raise not less than $600.00. This, you know, is of a very small amount. We must raise more money to carry on the work of the Kingdom. "God loves a cheerful giver." "Give and it shall be given unto you."

B. C. Calvert.
Swiftness in Duty.

By Coraclia Effie McClodden.

There can be no doubt that as Christian people we are required to make the most possible of our life. In striving to do this a good motto to bear in mind is, "Live up to the best that is in you." To do this we must not only develop our talents to the highest power and capacity of which they are capable, but we must also use these talents to the accomplishment of the largest and best results they are capable of producing. To reach this standard, we must never lose a day, nor even an hour, and must put into every day and every hour all that is possible of useful and active service.

As a rule the majority of people do not get into their life half the achievement that was possible to them when they began to live, for the simple reason, they have lived our mission only by living always up to the best of their power and capacity of which they are capable, but was possible to them when they began. In order to reach this standard, we must always find him intent and working swiftly, and under pressure of great motives.

Life means duty, toil and work. Each hour of the day has something divinely allotted to it, and the hour we waste remains forever an unfilled blank. We can ideally fulfill our mission only by living always up to the best there is in us, and by doing every day the most that we can do.

Let us take Christ for our example. He was always self-composed, never in nervous haste, and yet moving with energy on his noble and holy errand. He lost no moments; we always find him intent on doing the will of his Father. He is painted to us as a man with a work to do which he was eager to accomplish in the shortest possible time.

Surely we will catch the spirit of our Master when we realize the needs of the world in this present crisis. There is not a moment to lose. If we get the spirit of our Master fixed in our lives we will hasten from duty to duty without idle lingering.

Swiftness or slowness in duty is very much a matter of habit. As one is trained in early life, one is quite sure to continue in after years. The habit grows as all habits do.

There are people who talk continually of being overwhelmed with work, they always have the air of men and women who scarcely have the time to eat and sleep. Yet in the end of time they accomplish but little in comparison with their great activity, because their work was done nervously and without system.

Swiftness only do we need to cultivate in our lives, but patient, selflessness, joy, love, thoughtfulness, and wise living, which is the mark of true and noble living.

There is much for us to do in these days and we must not lose a moment. Great responsibilities rest upon us and if we fail short at any point it is sin. Of course we must realize that we must take needed rest to keep our physical strength in condition for duty. But what must we think of those strong men and women who almost do nothing but rest, and do nothing for God and man? It is indeed a sad thought to think of men and women who will spend their years in idleness or pleasure and leave duty undone, especially in these days when the call for duty is so vital.

Let us learn to redeem the time from the waste of precious moments, impatience, self-indulgence and seek to crowd our days with most earnest living, by working swiftly for our Master.

Christian Education

Southern Christian Institute

President Lehman has returned from his recent trip to the Tennessee State Convention. He reports a good session.

Rev. Mr. Sniff of New Castle, Pa. was a recent visitor on the campus. He was en route to Augusta, Ga. where he is to occupy the pulpit in the First Christian Church during the four Sundays in August. His wife who is Mrs. Lehman's sister, and her youngest son have been on the campus for several months.

The Deaning department is busy once more. The pear crop is unusually good this year.

The new roof of asbestos shingles on Allison Hall is nearly completed.

Our new study hall is fast becoming a reality. A new coat of paint, and other improvements make it look quite like a schoolroom. We are in hopes to get the seats installed during the coming week.

We were glad to welcome Mrs. Hobart, our sewing teacher, back on the campus once more. She reports that it has been rather cold in the North so far this summer.

President Lehman made a business trip to Jackson on Thursday of this week.

President Erm of Jarvis Christian Institute was a caller on the campus last Sunday. He was en route from home in the Tennessee Convention.

Letters from the S.C.L boys in France state that they are seeing a large number of the scenic places in that country. They say it is a land of flowers and sunshine.

Three of our students—Sare Myers, Edmun Jaxton and Barnett Jacob—are at Howard University taking the first seven days training in Military Science provided by the Government for college students. They will have charge of the military training on the campus during the next school session.

Texas

Cedar Lake.

Dear Editor of the Plea:

Please allow space in your helpful paper for me to make mention of our District work which convened at Bay City, Texas, July, 11-14. I must say we witnessed a lovely session as well as a large crowd. Our state Organizer; Sister F. H. Johnson of Waco, also Sister W. F. Thomas of Houston, were with us.

Their services were indeed helpful to the convention. Bro. W. T. Thomas could not attend the convention, but sent his wife to represent him and I must say Sister Thomas is fully able to deliver the goods. I believe the convention will agree with me when I say that Sisters Johnson and Thomas made a great impression on the denominational world at Bay City, Texas.

I believe that the disciples of Christ are reading Christ's words more today than ever before.

The Matagorda, Christian Missionary District Convention will be glad to get in touch with all the preaching brethren of this district. Our district takes in Houston, Beaumont, and a number of other places which I have been unable to get in touch with. Brothers and sisters, please write to the Plea so we may know where you are.

Yours for Christ

J. B. Stratton.

ARKANSAS

England.

Dear Editor of Gospel Plea:

I beg space in your valuable paper to say a few words about the Convention to be held with the Holly Grove church, England, Ark, September 15th, 1918.

We welcome all to attend the convention that can. We will be glad to have as many of the Field Workers as can be with us in the meeting. We are preparing to make it as pleasant for those who come as possible. So we welcome you, come and be with us, and make the meeting a success. Remember the date Sept. 15th, 1918.

I am faithfully yours,

M. Gartrell.

THERE have been many lynchings and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America; no man who really cares for her fame and honor and character or who is truly loyal to her institutions can justify mob action while the
The Gospel Plea

Washington, D. C.

Again it is the sad duty of officers and members of Olive Branch Ameliorate Aid Society to assemble around the bier of a beloved Sister, Margaret Williams. Such tributes of respect the always serve as a pause for spiritual reflection and self-examination.

The personal question which confronts us on such occasions is: Lord where shall I spend eternity? Such a question has been answered by the beautiful life as lived by our dear sister Margaret Williams. Those of us who came in contact with her most frequently know that meekness, faithfulness, gentleness, patience and endurance were qualities which marked her life as a strong Christian character.

One of the greatest sermons given to us was given by our Saviour on the Mount in the form of beatitudes. We all know what he said about the meek, hence we feel assured that the kingdom of Heaven is here.

From the beautiful and helpful qualities as shown by such a strong Christian character; Sister Williams has demonstrated that she was a student of the Bible as well as a student of prayer. We must remember that the Bible is a Christian guide and prayer is the gateway to Heaven.

Our society has lost a valuable member, which serves our chain of fellowship whereas we shall be deprived of that cheerful, patient and loving smile. The family has lost one of its strongest characters. Be it resolved that as members of our society we shall strive to continue the exemplified life that has just preceded us into the eternal city.

Let us Pray.

By Prof. James H. Thomas

This fateful hour of stress and blood, we bow, O God our heads and hearts in prayer.

If once we were so foolish as to trust in our own strength or fall to boasting of our country's stock of men and means, we now no more, and surely thou'lt forgive. It is with chastened souls, with vision clarified, we approach thy throne of grace: O Father, spare us not; for whither shall thy children turn, alas! if not to thee—O Lord, if not to thee?

High as the heavens above the earth, so are thy thoughts above thy thoughts, thy ways above our ways. Infinite in wisdom, thou dost know if the cause for which we fight be right and just America believes it is; and believing so, we freely give, so righteousness prevail and arrogant wickedness a' last be humbled in the dust. O do thou wholly sanctify the sacrifice we make, and grant, O God of battle, be it soon or late, that victory may perch upon our banners.

We pray thy blessings on our honored rulers, that the wisdom may be theirs which cometh down from thee. That living wall of men who, at their country's urgent call, their bodies freely interpose between the helpless and this latest Deluge— we pray that thou mayest arm them with the only shield impervious to gas or gun attack, conviction of the right. And chief of all, they who in their midst lay gladly down and "sleep with death to have a man-child born from 'neath their hearts," and now sublimely trawl in midst or pangs increased a thousandfold— O Lord, thy choicest blessings on the mothers of the world.

And now, holy Father, we know not what end thou hast in mind in suffering to come to pass this universal holocaust—we know not, nor dare pretend to guess. This only do we know: "The judgments of the Lord are true and righteous altogether." If thus however, thou wouldst purge the earth of all its hated dress of complete extinction, and so make room among the nations for what should ever flourish and survive, help us to pray, "O Lord thy will be done." Only mean-while, vouchsafe all of us sufficient strength to bear with fortitude that share of world's affliction which, in thine alwise providence, thou mayest deem best to suffer fall upon us.

In the name of the Prince of Peace, Ancient of Days, who, with supreme selflessness, his own life freely bartered that nations, as individuals, might live, we ask it all.—Amen.

Education and the War.

Continued from the third page.

As a student of the Bible as well as a student of prayer. We must remember that the Bible is a Christian guide and prayer is the gateway to Heaven.
THE GOSPEL PLEA

re-echoing o'er 'no man's land' will herald the dawn of a new era. The rays of yesterday are the morning beams of a greater tomorrow."

A Christ died for a cause which is marching steadily on. Warriors are dying today for a cause, born on the blood stained fields of Europe. From the lips and hearts of humanity comes the cry "would that this were the end," and it must be the end of war. It would be pitiful indeed, if, after all this bloodshed, there shall still remain the possibility that this might have to be gone over again. To attain that end, we must prepare the citizens of today to solve the problems of tomorrow—the problems of world democracy—solved thru the foundation of all free government, the public school.

(Concluded next week)

The Negro and the War.

It is not often we make such an extended review from the daily, but this article expresses so well the tone of feeling so prevalent thru the country on this question that we take the liberty to publish it in parts—EDITOR.

I have just finished reading your editorial, "Lynchings Most Helpful to Prussians" You are right. Your statement "We have got to stop this lynching business in the United States" is entirely correct.

Again you say, "Every lynching in the United States is more hurtful to the allied cause than the loss of a brigade of soldiers." There can be no doubt but to some extent this true, and we here in counties of the size and population of Bolivar can especially appreciate the danger lurking in the Ilynching. You speak of the Osceola meeting here in and around Merigold that we have organized a war savings society among the Negroes—and you will have to admit that if Mississippi, and especially the delta, is going to raise its quota of the war savings money asked by the government, that it is going to absolutely necessary to enlist the aid of the Negro to the last man of them. These societies have not only organized, but I can substantiate the fact that every member is an active worker and buyer of the stamps. Our town there is one of the smallest in the county, the last census giving us 242 people, yet the postoffice reports show Merigold to be leading the county by a good margin in the sale of war saving stamps. I can assign as a cause for this magnificent showing nothing else than the great interest which the Negro has taken in the forwarding of every interest in this county.

Again on last Saturday we had a mass meeting here for the Negroes. At this meeting L. T. Montgomery of Mount Bayou made an excellent address to the members of his race. He was followed by a distinguished lawyer of this county, and nowhere in the talk of this lawyer was there a single reference to the loyalty of the Negro. As a result of this mass meeting over 300 Negroes that evening donated—not liberally—but practically all that they had or could raise, and promised more. Immediately after the speaking the Negroes on one of the largest and finest plantations in the South, through their white manager, asked that they be furnished with speakers for a meeting which was to be held at one of the churches in their neighborhood, and the manager made this statement at the time: "Every Negro has promised to give to the Red Cross and I want to say that in case there are any who have'n't the ready money that I will advance the money and charge it to him."

It has been my experience in this community that all on earth that the Negro is asking us to do is educate him up to just what the government expects of him as a citizen. As to the loyalty of the Negro, it is not surpassed by any other people in the whole country. He will enlist, he doesn't hesitate when called in the draft, he donates his money, he buys bonds when able and almost to a man in this community is a buyer of war savings stamps. And the only thing he asks is, "What do you want us to do?"

Now, isn't it hard for the white men in this country and throughout the South who are engaged in educating the Negro as to the war and the things that go with it, if they are to be met every day by statements in the newspapers that in Georgia, in Tennessee and in other sections of the country they have been pulling off barbarous lynchings? Can a man conscientiously speak of the law in this country, the democratic principles of this government, the gigantic fight to preserve liberty, when on the very pages that describe the heroic fighting in Europe, that this law of justice may be a lasting one, there appears a description of the lynching of some Negro?

Just as sure as the South is to do her part in this war the Negro has to be educated up to a point where he will thoroughly understand what the war is about, why he is being called upon to take up arms under the draft law, why it is necessary that he buy war savings stamps in order that the war may be financed and why it is absolutely necessary that he donate his money to the Red Cross in order that humanity may be served.

Can you put in the Negro a sense of security and lawfulness with the newspapers full of news about lynchings? We go out among them and tell them of the many acts of barbarism of the Prussians, yet our papers show that we also violate the law. Lynchings is savagery and lynching is anarchy and goes head and tail with the Hun.

Let's stop all this law violation, let's avoid doing the things that we accuse the Prussians of doing, and then when we go out among the Negroes of our community we will go with clean hands, and not be held up to the ridiculous position of preaching one thing and doing another.

—FRANK WYNNS IN COMMERCIAL APPEAL.

Ruins

By Charles Hanson Towne

They sat at supper in a shadowy room. "But you," she said, "you are an artist! You deploy this tearing down of all our dreams! You know that War is shattering the world, and beauty falls in ashes at our feet!"

He looked at her, a full-blown and glorious girl, with flaming eyes and tossed, abundant hair. "How I abhor this hour!" he softly said. "I never thought the world could come to this. Yet always through the years, the flame of war, like a long crimson serpent, has crept into the new era. The rays of yesterday are the mornin2 beams of a dawning world."

The Colosseum; and manly Romans wept. Yet it is lovelier on soft Summer nights than ever it must have been in the young years. And Rheims—it shall be doubly beautiful With a new meaning through the centuries, Hushed with its memories of this dark hour."

Her face grew grave. "You dare to tell me this!—You say a ruin is more wonderful Than the pure dream the architect once dreamed?"

"I cannot answer. But one thing I know Men rush across the seas to catch one glimpse Of fallen fames and tottering columns. Yes, they fare through desolate places that their eyes may rest at last on crumbling marble. .See! Those men and women rise—and we must rise To pay our tribute to that noble man Who has come back, a ruin from the War."

She turned. There was a soldier at the door; And one sleeve of uniform hung limp, And there were many scars upon his cheeks. "A ruin!" the artist whispered. "Yet he seems the only whole and perfect man I know!"

From THE OUTLOOK
U. S. Food Administration Food Conservation Notes.

It is, of course, generally known that the value of wheat of various grades and varieties depends upon three factors: First, the relative distance from the consuming markets, because of the differences in freight rates to the points named below. Second, the variety of the wheat and its relative value for flour production. Third, the grade of the wheat as to quality and impurities within the various varieties.

These differences have been established by years of custom and experience; and it is the function of the Food Administration, in giving effect to the law, to equably reflect these differences in value as far as physically possible.

In order to simplify accounting and to avoid "red tape," the President authorized the creation of the United States Food Administration Grain Corporation as an instrument of the Food Administration to carry out the financial details of buying and selling wheat and other cereals commodities. Therefore contract and payment are made in the name of the United States Food Administration Grain Corporation, which operates without profit, charging such differentials within the various wheats.

The "fair prices" basis is the work of the Food Administration, as the United States Food Administration Grain Corporation represented the United States Food Administration in the name of the United States Food Administration Grain Corporation as an instrument of the United States Food Administration to carry out the financial details of buying and selling wheat and other cereals commodities. Therefore contract and payment are made in the name of the United States Food Administration Grain Corporation, which operates without profit, charging such differentials within the various wheats.

Standards Act, has endeavored to establish standards of quality under which the wheat and various cereal commodities, as the wheat, can be purchased in elevators at New York $2.381, Newport News $2.381, Baltimore $2.381, Philadelphia $2.381, Duluth $2.381, St. Louis $2.381, Kansas City $2.381, Omaha $2.381, New Orleans $2.381, Galveston $2.381, Tacoma $2.381, Seattle $2.381, Portland $2.381, Astoria $2.381, San Francisco $2.381.

DONT SHOOT PIGEONS.

Pigeon may be an excellent substitute for beef, but they should not be killed indiscriminately. Hunters especially may be urged not to shoot these birds in the air, for they may be homing pigeons being trained in many parts of the country by the signal corps of the United States Army to carry messages across the battle field.

The pigeon section of the Signal Corps has mature homers having satisfactory pedigrees, breeds them and trains the young birds, as the homing instinct of the old birds is already established and cannot be changed. Only the young birds trained can be used for military communications. They are one of the surest means of conveying words across the battle fields. Persons desiring to furnish the War Department with homing pigeons should apply to the chief Signal Corps officer of the nearest cantonment.

REPEATERS MAY CAUSE FAMINE.

Retail grocers are reporting to the Missouri Division of the Food Administration that some housewives, becoming panicv over the present sugar crisis, are traveling from store to store and buying sugar that they might not find themselves without a supply if an actual famine should come. These "repeaters" are helping to create a possible famine and will upset the entire rationing plan of the Food Administration unless they buy sugar only as it is needed and limit their consumption to three pounds a month for each person in the household. F. B. Mumford, federal food administrator for Missouri, declared today.

"This three pounds a month plan, if strictly adhered to will insure an adequate supply of sugar," said Mr. Mumford. It is a generous allowance compared to that of other countries. In England only two pounds a month are allowed, one in France (when it can be obtained) and one in Italy. It is the aim of the Food Administration to distribute available supplies of sugar equitably. But this cannot be done if 'repeaters' persist in their unpatriotic attempts to buy more than their allowance and to hoard a supply against a potential famine. Missouri has been allowed a certain amount of sugar on the basis of three pounds a month for every person in the state and it can be seen that if 'repeaters' buy more than this they are going to cut down the allowance of their patriotic neighbors.

"The utmost care in the purchase and use of sugar must be exercised at this time," said Mr. Mumford. "If the conservation measures of the Food Administration are lived up to by householders there will be no actual famine. But we cannot emphasize too strongly the necessity of the housewife's limiting consumption of sugar in her household to three pounds a month a person and of buying only as it is needed. All other users of sugar are on strict rations and can obtain a supply only on certificate.

"The U. S. Food Administration appeals to the patriotism of the American people to limit their consumption of sugar to three pounds a month a person, which is a generous allowance and adequate, and to reduce this even a lower figure if possible."

THE GOSPEE PLEA

Don't sit down and wish the war were over. Start out and work to get it over. Don't be discouraged. Faith is not a sentiment, but an act of the will. Don't wish you were serving in some different line from that you are in. You are needed where you are.

Don't criticize unless your criticism is constructive, and will help. Don't listen to what ex-president Taft calls "whispering traitors."

Don't grumble at being asked to do something you have never done before. Don't stop to "mind your own business." Don't forget that we are fighting for Right, and therefore must win. Insert in your morning prayer the now immortal words, "They Shall Not Pass!"
HELPFUL
To All

Will We Meet the Crisis?

If over the land are opening up doors of opportunity that must be entered or they will close forever. The Negroes are now out of their forty years of wandering in the wilderness and their Jordan is crossed. They are now in to help America to gain for herself the place which destiny marked out for her. In most of our large cities like Baltimore, Philadelphia, Washington, Richmond, Cincinnati, Houston, Ft. Worth and Atlanta they inhabit hundreds of blocks that were once the aristocratic part of the city. A substantial business is growing up and many are building fine residences. Especially is this true since the wages have gone up out of all proportion. Large cities like Baltimore, Philadelphia, Washington, Richmond, Cincinnati, Houston, San Francisco, San Diego, Los Angeles, Denver, Chicago, St. Louis, Minneapolis, St. Paul, Kansas City, and Detroit are now blackened by Negroes.

The Negroes will soon have two hundred thousand soldiers in the training camps and in France. Nearly two thousand commissioned and non-commissioned officers will be over there. Before the year 1919 comes around the number of Negroes in the field will be five hundred thousand. They are making good in every way. They are quietly but determinedly obeying orders and executing their part. Without these Negro soldiers America could not have performed her part in the war. If in Washington there had been a tendency to raise a race issue and the white people had been taught to be intolerant and the Negroes had been made to suffer as the Irish have done, the American Army would have been powerless and the Negro of America would have been ruined and with his ruination the white people would have been ruined.

But we must remember that no race is redeemed by material development or military glory. The fact that the Negro now has what was once the aristocratic parts of Richmond and Baltimore is no evidence that he is developing. In fact it is evidence that he is not developing if the church work is not keeping pace with the material development. Material development is a menace if unaccompanied with spiritual growth. This has been demonstrated thousands of times in white people who gained sudden material prosperity and reverted to ungodly vanity.

The present success of the Negro is due to the fact that at the close of the war the missionary school came to this people and gave them a trained leadership that authority came into their hands. The forty years since the close of reconstruction were wisely employed. Had these teachers not come, the present crisis would have found the Negro playing the part of Santo Domingo or Mexico or Ireland. He could not have played his present noble and honorable part for his natural inclination has always been the other way as shown in his spots in conventions. The pauper house instinct was ever present.

But at the close of this war we will meet another and greater crisis. The streets of the hundred blocks of Cincinnati and Baltimore are full of black children these warm evenings. At the close of the Civil War it was our duty to train the masses to meet the future. If we allow things to drift as they will till the army of five hundred thousand comes home, and if we allow the most vicious white politicians go on baiting the Negro as a part of this program of getting office, then we may as well set our house in order against the day when the spirit of Mexico will take possession of us. These politicians are as dangerous as the politicians in Jerusalem on the eve of the Jew's great crisis when Christ called false deliverers with their "lo here" and "lo there" and they will as surely lead the mass of our people into the wilderness to be slaughtered.

Now what should we do? The answer is simple. Let us get on foot a mighty program and when the five hundred thousand soldiers come home they can all be put work to build up God's civilization for our future. The Negro was fortunate that he did not have to lead a rebellion for his freedom in our Civil War. It was God's will that John Brown's raid should fail in order that the future might be free from age lasting hatred. It is God's will that the Negro shall gain his rights and a man's chance by merit and development. Nothing but our obstinacy can frustrate God's plain in this.

We must get a good up-to-date church stated in Baltimore, Washington, Richmond, Cincinnati and in a number of other cities at once to challenge the energy of the men come home. Our educational program must be such as to challenge a great people when the war is over.

Now we appeal to every state convention and the coming national convention to meet this challenge. It will take $40,000 this fall and winter to start the program. The national C. W. B. M. can add twenty thousand to their already seventy thousand and the Negroes can raise twenty thousand.

But this must not be undertaken unless we mean, in a prayerful way, to carry it out. Every evangelist, every organizer, every pastor and every Sunday School superintendent must go into it heart and soul. Somebody must make out an appointment that all can know what the task is. God is passing our way now. We must meet him with a noble service.

The Christian Flag.

FANNY CROSBY.

The Christian Flag! Behold it,
And hail it with a song;
And let the voice of millions
The joyful strain prolong.

The Christian Flag! Unfurled it,
That all the world may see
The blood-stained cross of Jesus,
Who died to make us free.

The Christian Flag! Unfurled it,
And o'er and o'er again,
Oh, may it bear the message,
"Good will and peace to men."

The Christian Flag! God bless it,
Now throw it to the breeze,
And may it wave triumphant
O'er land and distant seas,
Till all the wide creation
Upon its folds shall gaze,
And all the world unite to praise
Our loving Saviour praise.
THE GOSPEL PLEA

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Number 363

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 365, you have 2 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 17, 1918.

Personal and Editorials.

—Mrs. E. F. Jackson, Dale, South Carolina, writes thus of the recent sickness and deaths in her family: "Mr. Jackson returned from the North sick, after which he was taken very ill, and died about half past four, August 6th. Death visited us first when it took away Azees who departed this life August 2nd. Her father was so sick at that time that he could not be informed of her death. Both of the other girls were also very sick but are coming back to us gradually. It is Typhoid that is raging among us and seizing whom it will."

The readers of the Plea will be very sorry to read the foregoing item. They have at least learned to know Bro. E. F. Jackson from his occasional letters and reports. He meant much to the work in his state and in his death it has suffered a very great loss. The family also have our sympathy in their great bereavement. The only son, Edwin F. Jackson Jr., is in the draft and is expecting a call into the army almost any day. At present he is at Howard University, Washington, D. C., taking the special military training that is offered there within this month and next.

Working with the Churches.

MISSISSIPPI.

My annual report of this conventional year will be made at the Portland Convention before these lines are read.

I am not ashamed of my report for I have striven to the best of my ability to have men know the divine will of the Master. It is my fond hope that the reports of the ministers and churches will all be good.

As workers together with God for the redemption of mankind, we must endeavor to make our reports better and better as the years go by.

Monday night after the first Sunday in August, we were with Holtsville Church. We certainly had a fine set of Christian people at Holtsville, Tennessee. Prof. D. C. Crowder is the recognized leader of this congregation.

Bro. Hoagland accompanied us to Holtsville. Bro. Bradley of Rodgerville had gone to Holtsville the day before, and was there awaiting our arrival. Bro. Hoagland, you will observe is the president of the Tenn. Convention.

We stopped in the beautiful home of Bro. and Sister Crowder. Their table was spread with the preacher's food. They seem to take great pleasure in making it pleasant for those who visit their home.

The writer did the preaching on Monday night, August the 6th, and Brother Hoagland and Brother Bradley made some after remarks.

Tuesday morning following Calvert Hoagland and Bradley hired an auto and came thirty five miles through the county to Corinth Mississippi. On our way we viewed the Shiloh National Park, which is eighteen miles long and seven miles wide.

Thursday and Friday nights before the 2nd. Sunday we were with Mr. Kinney Chapel Christian Church. Good services each night.

Preached at Mr. Kenney Chapel in the day, and at Holly Grove the 2nd. Sunday night. Bro. A. L. Johnson worshiped with us Sunday at Mr Kinney Chapel.

B. C. Calvert.

OUT ON THE PLAINS.

I am writing this article from Danishon where I laboured in word and in doctrine yesterday, Aug. 11th. I preached in the morning, baptizing two at 3:00 P M. and preached again at night, at which time one was reclaimed.

The Bible School which has been recently organized here is moving off in fine spirit. The young people gave a special on Saturday to raise money with which to buy song books for the school. They raised enough money to buy all the books they will need just now, and in a few days they will all be singing from some good books, the songs which put real life into a school.

Eld. D. W. Major and his good wife drove out from Atchison to be with us thru the day. Their visit to Deniphan was fully appreciated by the people here.

The farms in this section are showing the telling effect of the record breaking heat which centered over Kansas for about two weeks. In some sections, the crops have been cut off more than fifty per cent.

This, however, will be partly offset by the large acreage put in this year over last year.

I go from here Thursday to attend the convention which begins that day at Troy.

C. E. Craggott.

ALABAMA.

Oxmore.

Dear Editor:

Please allow space in your valuable paper to say a few words about our Fried Worker, Miss Rose V. Brown. She has been here with us and gone. The many good things that she told will still live in the hearts of many and grow there until she returns. We had a large number present on Wednesday night, and I feel safe to say every body was benefited by going out. One little boy went home and said to his mother, "You lost out last night by not going out, we had a good lecture last night. Miss Brown knows what to say and how and when to say it."

Friends, she has left us all something to meditate over day and night. As the words fell from her lips they went to our hearts and made our hearts burn within. We all pray that she may have success. We hope Miss Brown will not forget to stop over at Oxmore, when she comes to Alabama again. I am sure we will have a house full to hear her. Many that did not hear her are praying that she will come again.

After the lecture we raised $10.00.

Thursday morning Miss Brown left for Middlesboro, Kentucky. We wish her much success in her work.

Yours for future work,

M. V. Wright.

Education and War.

(Concluded from last issue).

The world is at war because a world did
not prepare for peace. Neither the horrors of war nor financial exhaustion can end war. Arbitration has failed because those who made its laws had not the moral integrity to uphold them. The cry has been "Preparedness for war." The cry now is "Preparedness for peace." Humanity is looking to the United States to take the lead in the abolition of war. Let us here resolve that this hope and this trust shall not be in vain. Failure on our part will not mean failure for the cause of peace, but history will record us as a nation that lost a great opportunity. Civilization must either end war or war will end civilization.

The insistent hour places before us a duty to which we must respond. Let us here declare war on war, and to ultimately attain that end, we must begin by teaching real American citizenship to the citizens of tomorrow. The citizen of today dies in war, but the citizen of tomorrow shall live in peace. The greatest remedy for war is intelligent education of the people.

The public schools should not suffer from retrenchment. War at the expense of education spells defeat international democracy. The great duty then before us is to make intelligent citizens without which there can be no true democracy. At this opportune time we must teach children the essentials of democracy and a patriotic reverence for their country and its ideals. We must teach children to recognize the individual right of others. We must teach a new Americanism, an Americanism that will maintain peace by intellectual and moral preparation. The intelligence of common man must be aroused so that he can think and act intelligently in the light of recent events. The children of the future must acquire the habit of thinking not only as citizens of their own country, but as citizens of the world.

Love for one's own country does not mean hate for all other countries. We should teach a moral education that aims at the destruction of hate and the natural instinct which man shares with the lower animals, the instinct to kill. This new education should discredit in the eyes of the World War of any kind and teach the gospel of "Peace on Earth, Good Will toward Man." Then will the citizen of tomorrow with head proudly raised say, "The world is my country and mankind my brothers." We must develop the individual in such a way that he will become a part of a unit which has for its motto, "I am my brother's keeper" the development of humanity then the individual. From the chaos and devastation of education must arise a new citizenship, based upon universal brotherhood of man. Thus will education become an antidote for war.

Teachers should feel that they are consecrated now as never before to the work of preparing future citizens, that those who fail to bend every effort to do this are "slackers" even more than those who try to evade military duty. Obedient to the command of our school master President we must act.

As Lincoln selected "man selling" as his foe, let us select "man killing" as ours. Here lies an opportunity for American teachers to promote peace and to advance the day when "Right or Might" shall reign supreme. We must annihilate the very theory that makes war. As one of our prominent educators has said, "Teachers rally to the Call! Let the world see you at your posts at the altar of freedom and know that the saved fires of Patriotism and civic righteousness shall be forever guarded. "As education in wrong standards has caused war, so education in right standards will end war."

Polygamy and slavery have been abolished through the education of the people, but the greatest blot on civilization today remains—the killing of civilized men in the settlement of international disputes. But through education even this blot may be removed. Tyranny went in 1775; slavery in 1865; lottery in 1890; alcoholism will go by 1920, and autocracy in 1918.

The call of humanity is heard. America has answered. Let us then appreciate the inheritance that is before us and resolve that the noble sacrifice now being made shall be stepping stones toward a higher civilization that is to come. And when the great Creator shall write in his record of records, a list of great and God-like nations, there will be found in that glorious assemblage, one nation whose glorious emblem is a standard consisting of forty-eight stars in a field of blue, thirteen stripes of alternate red and white—red for patriotism, white for purity, blue for peace—the Stars and Stripes—the American flag.

To such an end, let us who are teachers dedicate our services. May America, first to appeal to the justice and fairness of her sister nations, be remembered in history as "Greater than Persia; greater than Godlike nations, there will be found in that glorious assemblage, one nation whose glorious emblem is a standard consisting of forty-eight stars in a field of blue, thirteen stripes of alternate red and white—red for patriotism, white for purity, blue for peace—the Stars and Stripes—the American flag.

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We use the word Christian measure of greatness deliberately, for the ideal of greatness held by the world is quite antipodal to that given by Christ who was very conscious of this and put his own ideal over against it most implicitly—"The world says this, but I say" runs all through his words either in direct utterance or by implication. But the line is as sharply drawn after two thousand years as it was in Christ's mind. One has only to talk ten minutes with the man he meets, or read the first paper, magazine or book he chance upon or see a play, to realize how far the world's idea of greatness is from Christ's.

Thus, the great man from the world's point of view is the man who can get the most. Christ never sought anything for Himself, His life was one of self-giving. His meal and drink was to do the will of God, and that will was the giving of all He had, even His life, to the world.

The great man from the world's point of view is he who can make others serve him, who can free himself from the necessity of inconvenience and sacrifice, who can make everything minister to his pleasure. christ's ideal of the great man was he who, forgetting himself, passed his life in ministering, even at the cost of inconvenience, pain and sacrifice, to the needs of word. "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so it shall be among you; but whosoever would become great among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The world's ideal of greatness is power. Power is worshipped by the world. Ask the world who are the great men and it answers Alexander, Caesar, Napoleon, Bismarck. In Germany the great men were the war lords. In America the great men, from the world's point of view, have been our steel kings, our coal barons, our railroad magnates, our financial brokers and financiers, our successful politicians. He is great who has power. Christ never seems to have given any thought to power. Love was to Him the distinguishing mark of greatness. The gentle, meek, merciful, ministering man was His great man. "By this shall all men know that ye are my disciples (that is, share His greatness), that ye have love toward another." And Paul, who knew the mind of Christ, puts love as the final test of greatness. Likewise John, who leaned up on Christ's breast, when he comes to write upon Christian greatness has only one word, love, not power.

Another outstanding trait of greatness in Christ's mind was the possession of a great measure of the life of God in the soul. He was greatest who had most of God in him. He closes His last great prayer with the ardent supplication that His disciples may remain "in us," in the Father and Himself. So they shall be great and bear much fruit by abiding in Him and the Father. Hu-
THE GOSPEL PLEA

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 way may be known upon earth,
Thy saving health among all nations
Through Jesus Christ our Lord.

Amen

PROGRAM FOR SEPTEMBER

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

BIBLE STUDY:

Luke 24:46, 47; Phil. 2:11; Heb. 9:14, 15.

Subjects for special prayer:

Pray that the living, redeeming Christ may be fully exalted in all Latin America; that Christian women may respond to the opportunities for influencing in the spiritual life. Pray for our missionaries, individually in these fields. Pray that we may be ready to meet the possibilities in Mexico; that young men and women may be found for north Argentina and Paraguay. Pray that we may be taught how to pray.

Topics: 1 The Disciples of Christ in Latin America. a. Past Efforts and Results in Mexico, Porto Rico, Cuba, Argentina and Jamaica (as included with Latin America by geographical position.) b. New Responsibilities and Plans.

II The Place of Prayer.

Special Helps.

Leaflets: “The Disciples of Christ in Latin America,” 3 cents; “On to Paraguay” 4 cents; “Paraguay, a Challenge to the Church,” 5 cents; “Paraguay, the Heart of South America,” 6 cents; “Progress and needs of Porto Rico,” 4 cents; Cultivating the Spiritual Life,” 4 cents.


Copy of a letter from a missionary, 2 cents

to cover postage.

Map of Latin America, 50 cents. Latin America poster, pictures and facts, 10 cents.

Suggestions for the Program

Devotional period and Bible study (ten minutes).

Talk: “The Place of Prayer in Our Daily Lives” (five minutes).

Miniature on Latin America (Locate especially the field and principal station of the Disciples of Christ—five minutes).

Series of three-minute talks on Jamaica, Mexico, Porto Rico, Cuba and Argentina.

(The leaflets, “The Disciples of Christ in Latin America,” will be suggestive.)

Table or Paper: “New Responsibilities and Plans of Disciples of Christ in Argentina” (five minutes).

Talk or Paper: “Paraguay, Our New Challenge” (ten minutes).

Facts for the busy women.

Small societies may answer to roll call with these items. In larger societies some of the new members may be encouraged to speak of “facts” that most impressed them.

Report from the researchers.

(The president should determine the number in the society making special investigation of the subject of the day.)

Hidden answers.

Repetition of “Slogan and Aims for the Five-Year Campaign.”

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Among The Women’s Missionary Societies.

The 1st. three weeks of the month of June were spent among the churches in Missouri. We are glad to report that the prospects for the future of the work, there are indeed promising. A few of the churches had already responded to the Jubilee call for Evangelistic and Educational work and they were rejoicing because of the part they had taken in this movement for elevation. Those churches which had not made a response to this call gave the most earnest heed to the present emergency with which the church is now faced and in every instance they promised to send in by the 1st. of September their parata.

The offerings which were taken for the work were more liberal than ever before. These offerings go into the treasury of the C. W. B. M. through the Jubilee fund.

In the State we found ten working Women Missionary Societies one girls’ circle and one Junior Society. To this number one added. This shows a marked degree of improvement over the work of last year.

Here we give a list of the churches visited and the amount of offerings made.

<table>
<thead>
<tr>
<th>Church</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salem</td>
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</tr>
<tr>
<td>Somm Hill, Mt. Willing</td>
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</tr>
<tr>
<td>Woods Chapel, Gordonville</td>
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<tr>
<td>Union Point, Lum</td>
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<tr>
<td>Montgomery</td>
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<tr>
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<tr>
<td>Mt. Olive, Pike Road</td>
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<tr>
<td>Macedonia, Luverne</td>
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<tr>
<td>Highlandhones Lapine</td>
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<tr>
<td>OXmoore</td>
<td>$10.00</td>
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<tr>
<td>Brown</td>
<td>$10.00</td>
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</tbody>
</table>

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HUSTONVILLE, KENTUCKY

The Sunday School Superintendent’s Part in The Sunday School.

It would have been better for an older person to have bad this paper, however I have some ideas on the subject, and we can get the ideas of others, and read good books on the subject. Every one knows a Supt. should be a Christian. He is a failure if not one.

He should like a general know how to do things. He must plan before hand and have others carry out his plans. He must love his work.

We do well the things we love to do, otherwise it is a drudgery. The Supt. should never let the school think he does not love his work. He should make the school feel that he would rather teach that school than do anything else. His best results come from
Inspiring others to work and he should give every one credit for the work they do.

The Bible school teaches every work of the church. The Supt. should try and get the pupils to attend the preaching services and those who are Christians should go to the mid-week prayer services. He should be interested in all missionary work, for missions are the life of the church. He should inspire his school by holding before them the work of other schools before his school, he should be optimistic, that is hopeful. Sometimes things will go wrong but the Supt. is the last man to show he is depressed.

It is easy enough to be happy when life flows by like a song, but the man worth the white is the man who can smile when every thing goes dead wrong.

He should read Bible school books, Bible school journals, and the church paper. These helps will enlarge his vision and without a vision he can not lead. If possible, he should attend conventions and visit other schools. During the week he should attend teacher’s meeting, have an encouraging word for his pupils when he meet them during the week, watch out for new pupils and visit any one who is sick.

We should have a “right hand man” and the minister should be that man and there should be perfect harmony between them. The schools most prosperous are those whose Supt. and minister work together.

Clara G. Ripton.

Response to Welcome Address at the State Sunday School Convention of the Colored Churches of Christ of Kentucky.

By Mrs. Minnie Black of Nicholasville.

After having listened to such a hearty welcome, I deem it a pleasant privilege to respond.

Although facing the greatest crisis the world has ever known, we have been permitted to pass twelve more milestones and we thank God that we are yet alive and see each other’s face.

The world is now going through a social, moral and political regeneration, and only the fittest will survive. God is sifting out the hearts of men as never before, and we must have earnest, devoted Christians for special service in the Masters cause during these trying times to present Christ to a world that seems on the eve of self-destruction, for He said, “If I be lifted up I will draw all men unto me.”

Never before in all history was there such a responsibility placed upon the church of Christ, and we must not be slackers in the Army of the Lord.

The call of the country has thinned our ranks, severed many ties, and it is through the work of the Church and Bible schools that the gospel of the Son of God must be carried to all nations.

We have assembled here in this Sunday School Convention to discuss ways and means and devise plans by which we may assist the Church of Christ in carrying out the great Commission. We are proud indeed to be a part of this intelligent Christian body, composed of brilliant youth, sober and intelligent women and men of the highest type of Christianity. While we sojourn in this place we shall endeavor to convince you that we are here on business for our King, and hope to accomplish much good in His name, and leave such lasting impression that will cause you to ever remember the work of the 38th Annual Christian Sunday School Convention.

In the name of this convention we accept your hearty WELCOME.

Christian Education

Southern Christian Institute

Pres. Lehman is in Texas visiting the Jarvis Christian Institute and will attend the Oklahoma State Convention before returning.

Miss Cornelia McClendon is in Port Gibson attending the State Missionary State Convention, Miss Rosa Paige will also attend the Convention while visiting her mother and friends.

Prof. Robert Gooden and Mr. Wesley Sims left Monday for Cincinnati, where they have obtained remunerative employment. Both were members of the 1918 graduating class, the former from the College and the latter from the Academy.

This war is causing many discoveries to be made. Here at the S.C.I. we are finding out that many things can be accomplished by girls which previously were thought to be boys’ work. Three of our young ladies — Misses Rosa Cage, Daisy Brown and Martha Underwood — are rendering very efficient service in putting the school-desks together for our new study hall.

The crops show the want of the much needed rain. The few local showers we have had have done very little good.

Miss Cynthia J. Wright has returned from a week’s vacation spent at her home. She was accompanied by her aunt, Mrs. Littlejohn of Memphis, who is visiting her home.

Mrs. Laura Jackson is on the Campus making her daughter, Lucinda, a brief visit.

Misses Evans and Townsend were in Vicksburg one day last week.

Mr. Edward Timberlake spoke Sunday morning at the Farish St. Christian church, Jackson, Miss.

From the Banks

Old Kentucky

That Alphin Drive in Kansas, “Putting the whole church under the whole task” was a hummer, some Kentucky church might be neck and neck with him if all were told. “Old First” here at Nicklsville raised $1,425.85 in the Sunday School $102.60 and the C.W.M.M. and Mission Band and Endeavor and part of Ladies aid not counted in this. Let me come in with my “clubs and tribes, male and female and count thirteen added to the church and sixteen young men gone to the colors. I’ll hit somewhere in his neighborhood. But what will we do now? So many rest on past honors. Old First expects to do better this year. All Missionary and Education all pledges met and more of the spirit of our Blessed Savior. Come on Bro. Alphin, lets run another mile. Soon as I “ketch” my breath, I’ll tell something of Kentucky’s doings.

C. H. Dickerson.

OHIO.

Cincinnati.

Dear Editor—

Please announce the following in the next issue of the Plea.

Dear friends and co-workers— The annual Convention of the Negro Disciples of the State of Ohio will be held at the Kenyon Avenue Christian Church, Cincinnati, Ohio Aug. 21 to 26.

A very interesting program has been prepared and some of our foremost ministers from Kentucky and Indiana will be present.

The pastor and members of the Kenyon Avenue Church are making preparations for the best Convention ever held in Ohio. Come over and help us.

R. H. Davis.

ARKANSAS.

Dear Editor of the Gospel Plea—

Please allow space in your valuable paper.
THE GOSPEL PLEA

“Go ye into all the world and preach the gospel to every creature,” is the missionary slogan that has sounded through the ages, and the command is no less imperative today. There but one way to be obedient to this command and that way is “Service through gifts.” Lives must be laid on the mission-altar and offered up in the utmost parts of the world. Money must be poured from vaults and bank accounts into the coffers of the Lord that the world may be brought to a saving knowledge of the “Man of Galilee.”

“If we seek honor and influence, then follow the path of service for Him, for it leads to quick and sure promotion. In the time of this great ‘world war’ there are multiplied opportunities and needs for ‘service through gifts.” The hearts of men are being touched as never before. Never has there been a time when money has been so freely given in the hope of uniting the peace and freedom for which the “Stars and Stripes” are emblems, in all the world, and never has there been a period when the need of strong Christian character has been as great, or a time when “service through gifts” has meant so much. Shall we who are enrolled under the blood-stained Banner of the Cross, be less diligent and faithful in our effort to float the flag of King Immanuel over the nations of the world, which shall bring to them an abiding and eternal peace that passeth all understanding?

“Life” is not measured by years, or prominence of position, or importance of rank, by our “Commander-in-Chief,” but each separate life is measured by the amount of man-power and service crowded into its course.

“We live in deeds, not years; in thoughts, not in breaths.

In feelings, not in figures on a dial.”

Great battles are yet to be won. Those retiring from the field of action as veterans in service, may by their experiences as Christian soldiers become towers of strength in the new revolution which take up the work where they left it. They have brought back reports of the needs and obstacles that confront us, like those sent to spy out the land. Shall we through fidelity to duty and liberality of talent or service through diversity of gifts, be able to possess it?

Bethany, West Virginia.

Continued from the third page.

manity becomes great when infused with divinity. Men are great when they are sons of God. Human weakness become transfigured into divine greatness when God permeates it. Creatures of time become eternal, the mortal puts on immortality here and now, when God is in possession. The great man, no matter what his station, condition, rank, position, is he who is filled with God. This was what made Christ great, this, with the love and compassion which always flows out of this greatness—that He was God-filled.

—Frederick Lynch in the book, “President Wilson and the Moral Aims of the War.”

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

—O—

25 BUSHELS OF WHEAT RAISED ON ONE ACRE OF LAND IN MACON CO., ALABAMA.

The Tuskegee Institute Experiment Station decided last fall to test the yield of wheat on light, sandy, upland soil, which constitutes much of the soil of this county, as well as a large percentage of the soils of the state.

Preparation of Soil.

Much attention was given to the preparation of the soil, as wheat will not thrive in a poorly prepared seed-bed.

The wheat followed a corn crop, which was fertilized with 20 tons to the acre of a compost-made by taking two loads of leaves and manure from the woods and swamps, and mixing it with one load of barnyard manure. This compost was put in drill, and the corn planted on it. The yield of corn was 80 bushels to the acre.

On October 1st, the ground was plowed (boarded from 8 to 9 inches deep) harrowed thoroughly, re-plowed crosswise, and harrowed. No additional fertilizer of any kind was used.

Selection of Seeds.

A homestead variety was selected, probably the best. It was sown at the rate of 2½ bushels per acre, on October 16th. It came up well, grew off rapidly, stood the exceedingly cold winter without the slightest winter-chilling, and gave a yield this spring of 25 bushels of extraordinary fine, plump grains of wheat to the acre.

This wheat stood, on an average, 2½ feet high; had large full heads, with very little smut of heads or rust of blades or stems, which proves most conclusively that it will pay every farmer to sow a few acres of wheat despite the old saying that Alas. will not produce wheat.

The following four reasons contribute to the failures in wheat-growing in Alas. and the South than all the others combined:

1. Map
2. Text
3. Audio
4. Image
1. Bad preparation of soil. Wheat must have a well-prepared seed-bed to thrive. Plow, harrow, roll, and drag if necessary until the clods are all broken.

2. The ground must be rich. Wheat likes a well-rotted manure, and plenty of vegetable matter in the soil.

3. Poor selection of seed. Any variety will not do. A few years ago our Station here tested out nine varieties, and selected the following as the best:
   - Bearded Varieties: Fulcaster, Red Wonder.
   - Beardless Varieties: Blue-stem or Purple-Straw, Klondike, Pultz.
   - Golden Chief.

Preference was shown in favor of home-grown seed rather than that grown outside of the state.

4. Too early or too late sowing. Wheat should not be sown until after the first killing frost, which means in this locality (Macon County) after the middle of October. If planted earlier there will be much of it; if planted later unless the winter is mild, much of it will winter-kill.

We hope every farmer will catch the spirit and do his bit towards the greatest yield of next year that Alabama has ever known.

U. S. Food Administration

"We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory," declare the Food Controllers of the United States, France, Italy, and Great Britain in a joint resolution adopted at a conference in London. The resolution, which was cabled today to the United States Food Administration, emphasizes the necessity of building up reserves in North America as an insurance against possible crop failures here and elsewhere and the diminution of agricultural labor. The cable follows:

"Resolved, that while the increased production of the United States renders it possible to relax some of the restrictions which have borne with peculiar hardship upon all our peoples, yet it is absolutely necessary that rigid economy and elimination of waste in the consumption and handling of all foodstuffs, as well as increased production, should be maintained throughout the European Allied countries and in North America. It is only by such economy and elimination of waste that the transportability of the necessary men and supplies from North America to the European front can be accomplished and that stocks of foodstuffs can be built up in North America as an insurance against the ever-present danger of harvest failure and the possible necessity for large and emergency drafts to Europe. We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory."

Before the war, only about 10 per cent of the food deficit in the Allied countries was provided by America. Approximately 50 per cent of the Allied deficit was filled last year by the United States and Canada. And from the 1918 crops we will very probably be called upon to supply a much larger proportion of this ever-increasing European deficit.

About 1,900,000 tons of shipping could be saved if we made it possible to withdraw ships now taking to Europe food from Australia, India, and South America. Were this done, it would be possible to transport and maintain in France a much larger army of American soldiers. Many of the difficulties of convoy could be over come if the bulk of shipping plied the single lane between Europe and North America. Interpreted in terms of men on the fighting front, every ship diverted from Australia could perform an equivalent service from American ports and in the time it had taken for one round trip from Europe to Australia could make two additional trips from Europe to the United States. In other words, it could furnish Europe with the same amount of food and in the same length of time could make one trip as a troop ship and another to transport additional food.

With men leaving our farms in ever-increasing numbers to engage in direct war work, we probably see this year the height of our agricultural production. To protect ourselves and the Allies against the inevitable shortages of the future we must take advantage of this year's production to lay by reserves.

Although public eating places and housewives which voluntarily went to a no-wheat basis earlier in the year have been released from their promise to forego entirely the use of wheat, they must still practice economy. Released from their pledge, they must place them on the same basis as the rest of the American people. Probably as long as the war lasts they must use Victory bread. They must face a rigid economy in other directions. Especially is this true as present in the case of sugar. The American people as a whole are expected to demand on August 1st, a sugar ration of two pounds of sugar per person per month.

Food Conservation Notes

1. Where does America get her sugar?
   Cuba—more than one-half.

Sugar beet production in the United States—one-seventh.
Hawaii—one-eighth.
Louisiana—one-twelfth.
Porto Rico, the Philippines, miscellaneous sources—the remainder.

2. Where did the Allies formerly get sugar?
   France, Italy, and the Low Countries raised their own. England received more than one half from the Trenton Empires, imported largely from Java, and got a little from the British West Indies.

3. Where do the Allies get their sugar?
   The Central Powers as a source are cut off. Production in Italy and France is only about one-third what it was before the war. They must depend very largely now upon American sources of supply.

4. Are there no supplies of sugar in the Best Indies?
   There are quantities of sugar in Java and some in other islands; but ships can not be spared for the trips to Java while sugar can be obtained elsewhere by one-third the haul.

5. Why is there need to conserve sugar in this country?
   To meet the Allied shortage.
   To release ships formerly used in the sugar trade to carry soldiers and supplies to Europe.
   To make up the loss of better sugar lands and factories captured or destroyed by the Germans in northern France and Italy.

   Ships which would have kept up the flow of sugar have been sunk. Twenty-six thousand tons of sugar were lost recently in submerging rafts on our Atlantic coast. Fifty thousand tons of sugar carrying ships were transferred to meet the requirements of Belgian relief.

6. Is there danger of sugar famine?
   No; but there is a shortage as compared with the pre-war days when Americans used more than 50 pounds per capita per year.
   If our people will follow the directions of the Food Administration—liberal compared with the rules of England, France and Italy—we will have sufficient sugar for our needs.

7. How much sugar can each person have?
   Not more than 2 pounds per month per person for household use and a rationed supply for the necessary preservation of fruit and other foods. The Army and Navy must receive their ration.

8. How is the Food Administration handling distribution of sugar?
   Use of sugar in manufacturing anything but foodstuffs and explosives has been forbidden; manufacturers of soft drinks, candy, and sugar less essentials have been rigidly re-
stricted; the sugar of sugar to ice cream makers and bakers has been curtailed. For ordinary households not more than two pounds can be bought at one time for town and city residents, and not more than five pounds at one time for country people except at the discretion of the Federal Food Administrator for the State, or his deputies.

9. What restrictions have been placed on public eating houses in regard to sugar?

For every 90 meals served not more than two pounds of sugar may be purchased.

10. Are there other rules?

Federal Food Administrators in the various States may make rulings to suit local conditions in regard to sugar for home canning.

11. Are civilians to consider themselves on a definite sugar ration?

Yes, they are in honor bound to use not more than 2 pounds per person per month. They are directed to use sugar substitutes as much as they can. Substitutes including corn syrup, honey, maple sugar, maple syrup, sorghum, fruit, fruit juice, etc.

12. What is the ration at present in England, France, and Italy?

England—2 pounds per person per month,

France—1 pound per person per month,

Italy—1 pound per person per month.

These rations are not guaranteed. They represent the maximum under present rationing systems, if the sugar can be obtained.

13. Does 2-pound ration for householders include sugar for canning?

No; not as a general policy. A limited amount of sugar is allowed for preserving fruits at home. However, it is urged that every one eat less than 2 pounds if possible, so that throughout the country more may be available for canning.

14. How can sugar for home canning be served?

By applying to the Federal Administrator of your State, or his deputy in your vicinity. Usually certificates must be signed by persons who wish to secure sugar for canning. These certificates are to be returned to the Federal Food Administrators of the State by the dealers who sell the sugar. Thus a check is kept on canning requisitions.

CANNING

15. Why does the Food Administration at present encourage canning without sugar?

Because perishable fruits would be lost if not canned. If fruit is sterilized and air excluding all foods and drinks containing sugar.

Italy—1 pound per person per month.

These rations are not guaranteed. They represent the maximum under present rationing systems, if the sugar can be obtained.

18. Can sugar substitute be used in canning?

Yes. Corn syrup and other table syrup not made from granulated sugar can be used with sugar. In some parts of the country suitable varieties of canned syrup and sirupums are available for preserving without adding any sugar.

19. How else may fruits be saved without the use of sugar?

Some fruits may be dried; others may be stored in a cool cellar. Fruit juices may be evaporated to a paste, thus concentrating the natural fruit sugar.
HELPFUL TO ALL

The Second Battle of The Marne.

BEFORE we can know the great things that are transpiring we must see them in their true historical perspective. To understand the second battle of the Marne we must go back a thousand years.

After the Teutonic tribes had organized themselves in the social order that is called Feudalism they began to segregate themselves into two classes, the aristocrats and the serfs. The idea was borrowed from the Romans who had divided themselves into Patricians and plebeians. Their effort to build up titled classes went to extremes which became burdensome and oppressive to the lower classes. In England, France and Germany the titled classes arrogated unto themselves all kind of unjust privileges. This had the effect of making the titled classes very corrupt and the lower classes very bitter. Consequently, when the lower classes began to seek redress by reformation they naturally began by seeking a purer faith. At this time the titled classes who had the Catholic Church on their side, struck viciously. At first they succeeded in crushing them, but each time the reformers came out with more determination and succeeded in bringing over on their side intelligent leaders from the titled classes. Out of this grew Protestantism which suffered the direst of persecutions and men became martyrs unto death. In England they were called Puritans and Quakers, in France Hugenots, and in Germany Lutherans, Anabaptists, and Mennonites.

In each of these countries the persecution was so persistent and vicious that the reformers chose to come to America to build a state according to their notion of freedom. Each of these countries lost the best blood when the reformers went out. Both England and France the idea never died out and finally after some severe jolts they became liberal countries. England got a jolt in days of Cromwell and George Washington that it never forgot. France had its revolution and finally after some fifty years of fumbling won out permanently with a republic. In Germany the old titled class with all its overbearing and domineering spirit persisted to the present day. It however, cunningly modified its home methods so as to show kindness to the masses that they might be used as instruments to gain power over the world; but it was the identical thing that once oppressed England and France. All it needed was an occasion to bring it out.

When the present war broke out it was more or less a game of European politics. Russia, a thoroughly autocratic government aligned itself with the republics of England and France. This beclouded the issue, so even France and England did not comprehend it. Finally Russia came to the place where it had to become a republic or go over to Germany. It tried the former and almost came to the latter. Germany met England and France in many battles and no decision was obtained on either side. Finally Germany lost its faith in its ability to win and so decided its whole scheme by resorting to the worst of frightfulness to win out. This brought the United States into it. Germany dreaded to see her come but thought of her only as that many more soldiers and she hoped to prostrate France and England before many soldiers could cross the ocean.

But the coming of the United States was something more than numerous reinforcements. The descendants of the Puritans and Hugenots and Quakers and Anabaptists were coming back to Europe to settle the issue once and for all. Germany began to drive viciously on March 21st and five times she lurched forward with all her might and each time she made the western allies tremble. Finally she went a sixth time towards Paris and reached the Marne. She had no other thought than that she would now go on until Paris would fall. But one evening a division of American marines stood aside the road. They thought, "What can a division of Americans do with our millions?" but there was a difference in the actions of these westerners and they just naturally stopped and looked. Here, then, on the north bank of the Marne stood the spirit of England that defied Cromwell, that ordered the dragonades and St. Bartholomew in France, and on the south bank stood the spirit that led Puritan and Hugenot to America. Before our declaration of war President Wilson had not yet gotten to the place where he could name the contest, but he saw clearly that it is an irrepressible conflict that must be finished once and for all. It required the American spirit to define to England and France the character of the issue. The biggest thing Wilson did for these two countries was to help them to find the true issue.

Germany stopped a few days to look and then started again, but this time the descendant of Puritan and Hugenot flew at her throat with a dash that said, "Ah we know you through the blood of our ancestors. This is to be a finished fight." And the cohorts of Germany took to their heels and said, "He whom our ancestors drove out has come to torment us and he looks frightful. We can not stand against him." And so the battle goes on. There can be no peace now until Puritan and Hugenot triumph and make the whole world as they are.

GOD SPEED OUR SOLDIERS

They know not where the journey ends.
Our boys that march away;
They only know their country sends
Them on its work to-day.
To foreign lands 'neath alien skies,
There foeman's might to brave -
There Liberty deep wounded lies
And calls on us to save.

Ye lads that leave our homes forlorn,
As forth to war ye go,
What tho our hearts with grief are torn,
Yet would we have it so.
Could France — friend of our infancy—
Appeal to us in vain?
France, that for our liberty bled;
On Yorktown's storied plain.

God speed you, gallant gentlemen,
Columbia's chivalry!
Fare forth to field of fame again,
For faith and memory,
We know our hearts beat strong and true;
That freedom's blood will tell;
Dear lads, our hats are off to you;
God keep you all. Farewell.
--Leslie's.
THE GOSPEL PLEA

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Number 364

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 364, you have 1 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 17, 1918.

Personal and Editorials.

—P. W. Burroughs writes from Camp Sherman, Chillicothe, Ohio as follows: "I arrived here as Camp Business Secretary on the 14th inst. I am enjoying the work very much. It is a work of service and that is the kind of work that I am looking for.

There are fourteen thousand colored men in this camp.

I hope to have my wife come over later if I am able to find a good place for her. The city is very congested and rent is high."

Presley was a member of the class of 1909 and for a number of years has been in Y. M. C. A. work in Chicago.

—Bro. W. W. Scott of Kansas City, Kansas is quite severely affected with a nervous condition.

—The brethren in Missouri re-elected Bro. I. D. Griffin as state Evangelist and raised his salary. They speak very highly of his work.

—The recent Sunday school convention at Waco, Texas sent President Lehman the following telegram:

—The state Bible school and Y. P. S. C. E. convention extends to you greetings for your faithfulness to our cause of education. This was very highly appreciated.

—Our readers will all be greatly grieved to learn that our good brother E. F. Jackson of South Carolina died on August 6th. He was chosen state Evangelist of S. C. and he was a pillar in that work. He had taken a trip to New England and took sick soon after his return with typhoid fever.

—We are glad we can publish the program of the National Convention this week. We should have had this earlier but we put it in as soon as it was forwarded to us. We urge a large attendance this year. The program is a good one.

From the Banks of the Old Kentucky

The National Convention Program is loaded to the guards. If we can get on to the grounds what we have on the paper, it will be some convention. And there seems to be no good reason why it all may not be carried out.

Since program does not mention the Chautauqua Feature and manner of entertainment, suggested at the last meeting, no doubt Bro. Taylor will send out some information on that subject. This will be an epoch marking meeting. It will define some things hitherto nebulous.

To the brethren, I hope to meet you there. Kentucky expects a great evangelistic year this time.

Dr. M. F. Robinson the good old fixture in Louisville; who has stood there like a stone wall for our cause nearly half a century is our Evangelist this year.

His voice strong and nagged like that accorded to John the Baptist. His physical is all that could be asked, and his presentation, a most happy one. His laughter is worth all the sighs and moans of forty modern Jerhiah Crocodiles. It may be best to concentrate his activities to two or more strategic points. This will be a matter of State Board at next meeting. Our Evangelist hopes to report two new church houses at the next convention.

The church should not forget that we have pledges to raise and report our missionary money quarterly. We cannot wait till convention to pay Evangelist. Every church should report quarterly to Com. Secy. L. H. Moore 705 E. Hill St. Louisville, Kentucky or send it by some representative to State Board meeting.

Brethren, this is imperative. We all hear agreed to do this thing and let nobody find loophole to offset the plans to evangelize the state. Oid First here will be found reporting, and extends a good hand to every other church.

C. H. Dickerson,
Nichossville, Ky.

Program of the Second National Convention of the Colored Churches of Christ in America to be held at Greenwood Park, Nashville, Tennessee

September 9-15, 1918.

NATIONAL OFFICERS

President—Preston Taylor, Nashville, Tenn.
First Vice-President,—W. H. Dickerson, Lockland, O.
Second Vice-President—W. M. Alphin, Kansas City, Mo.
Third Vice-President—J. R. Launderback, Roanoke, Va.
Recording Secretary—R. E. Pearson, Panama, Ky.
Corresponding Secretary—H. L. Herod, Indianapolis, Ind.
Treasurer—Dr. J. E. Walker, Indiana Miss.

Monday Afternoon, September 9
School of Methods under the auspices of the Department of Bible Schools of the American Christian Missionary Society. R. M. Hopkins, Bible School Secretary. The faculty will consist of Mr. P. H. Moes, dean, Negro Bible School Superintendent; Miss Hazel A. Lewis, Elementary Superintendent; Miss Cynthia P. Maus, Secondary Superintendent, and the Rev. J. E. Stuart of the Woodlawn Street Christian Church of Nashville, Tenn., as assistant, who will give respectively courses in Efficiency, Children's Work and Missions, Young People's Work and Pedagogy and Bible Study.

PROGRAM

3:30—Devotions.
4:20-5:00—"Facing the Life Needs of Young People," Miss Mau.
5:00-5:40—"The Cradle Roll," Miss Lewis.
5:40—Recess for supper.
6:00-7:20—Devotions.
7:20-8:00—"The Teacher's Preparation," Miss Mau.
8:00-8:40—"The Missionary Committee," Miss Lewis.
8:40-9:20—"Why We Believe the Bible to Be the Word of God," Mr. Stuart.

Tuesday Morning, September 10
TUESDAY AFTERNOON
1:45-2:00—Workers' Institute under the auspices of the C. W. B. M. Miss Rosa V. Brown, National Field Secretary of Colored Work, in charge. Devotions.
2:00-2:45—Greetings from state representatives.
3:15-3:30—Address by Pres. J. B. Lehman, Superintendent of Negro Work.
3:45-4:15—Intermission.
4:30—School of Methods Devotions.
3:45-4:20—"The Adult Bible Class," Mr. Moss.
4:20-5:00—"The Secondary Division Organized and Equipped," Miss Maus.
5:00-5:40—"The Beginners' Department," Miss Lewis.
5:40—Recess for Supper.
7:00-7:20—Devotions.
7:20-8:00—"The Lesson Planned," Miss Maus.
8:00-8:40—"Missionary Lessons," Miss Lewis.
THURSDAY MORNING Sept. 12
9:00-9:20—Devotions.
9:30-10:30—Business Period.
10:30-12:30—C. W. B. M. Rally, Mrs. Hat tie Singleton, Ky., presiding. Addresses by Mrs. Ella K. Payne of the National Board and Miss Rosa V. Brown.
THURSDAY AFTERNOON
3:15-Intermission.
3:30—Devotions.
3:40-4:20—"Teaching Training," Mr. Moss.
4:20-5:00—"Activities for Young People," Miss Maus.
5:00-5:40—"The Junior Department," Miss Lewis.
5:40—Recess for Supper.
7:00-7:20—Devotions.
7:20-8:00—"Lesson and Life," Miss Maus.
8:00-8:40—"Missionary Giving," Miss Lewis.
8:40-9:20—"The Spiritual Messages of the Book," Mr. Stuart.
 SATURDAY MORNING, Sept. 14
9:00-9:30—Devotions.
9:30-10:30—Business Period.
11:30-12:30—Addresses, "Our National Ben evolences" by representatives of the Christian Benevolent Association and by W. A. Scott of Mississippi.
SATURDAY EVENING
8:00—A Cantata entitled "Ruth and the Moabites," will be presented under the auspices of the Lea Ave. Church, assisted by the Misses Seberlin, Grubbs of Ky. and Nancy V. Jennings of Miss.
SUNDAY MORNING, Sept 15
11:00—Sermon, R. T. Matlock of Arkansas; E. F. Jackson of S. Carolina, alternate, (deceased).
SUNDAY AFTERNOON
4:00—Communion Service conducted by M. Jackson of Ky. and R. B. Wells of Okla.
8:00—Sermon, R. H. Davis of Ohio; J. W. Evans of Ohio, alternate.
Miss Nancy V. Jennings of Mississippi, instructor in music at Jarvis Christian Institute, will direct the singing for the convention.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it. - Henry Van Dyke.

In the battle of life we can not hire a substitute; whatever work one volunteers to make his own, he must look upon as his ministry to the race. - Wright.
Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations Through Jesus Christ our Lord, Amen.

The Value of a Missionary Vision
Napton, Missouri

Some one has said that with all of its great discoveries the greatest discovery of the nineteenth century was woman. And that of the twentieth would be the child, the atmosphere which brings to woman her richest fruitage, is found only in the Christian life. In the study of woman, womanhood of all ages shows more truth is more evident.

The Christian Woman's Board of Missions is but an opportunity given us of God to serve more fully, and better understand the value of missionary visions. Banded together, praying and planning purposely to fulfill the will of God. In all the earth woman have been led into one of the greatest fields of service, in it they have been blessed of God, in the broadening of life, enlargement of souls, joy of a vision and service. Bishop William Taylor said, "If we ever mean to win the world for Christ, we must begin with the children."

The story has been recently told of the little invalid child whose influence led Mrs. Peare and others to organize the Christian Woman's Board of Missions, Oct. 1874.

Mrs. Peare said it was the leading of a child, that gave her a missionary vision. Therefore we must all recognize this truth, that the earlier one-ministering spirit finds a home in the heart, the more surely will life respond in an adequate measure, a measure to the call of the need of the world.

The child of today is the citizen of tomorrow. Consequently the heaven by power of the Gospel must be hid in the heart of a child.

Many parents have failed to grasp the helpfulness of a missionary training in the formative period of the child's life. They have failed to realize the beautiful understanding of the heart of a child with its ready desire to show its love in service, the sparks which quietly burn from early childhood at some appeal, some special call for help burst in a consuming flame. Perhaps this call may come from some of our mission fields, who knows? Let us extend our missionary vision to others especially the boys and girls, that when the call to service comes, they will say with us, "Here am I, send me."

Bertha Miles.

Woman and Her Mission.
By Mrs. L. E. Devine of St. Louis, Mo.

Dear Friends, Looking around and considering the welfare and conditions of today and thinking of a subject that would be of interest to you, nothing appears to me to be of more interest or timely than Woman and Her Mission. While thinking over this subject I am reminded of women in early ages and I know you will agree with me when I say they have made great advancements.

Not many years ago man could find no place in the world for her outside of kitchen, nursery and society, but since then they have out that women are needed to help the world in its great struggles. Just suppose the women of early days in America could have looked down the years with prophetic vision perhaps their lonely souls would have been amazed at the quantity and quality of the work she is doing today. She has made her way into legal professions and one by one the laws are being opened to her. Now you find her holding many of the same positions that man holds, for she has proven herself man's intellectual equal and she has also come into the business world.

The world realizes as never before the necessity of woman's help, for was it not intended from the beginning of the world. Read Genesis 2:18. Now today we find her extending her helping hand in the factories, in office work, running elevators, conductresses on street cars, chauffeurs, doctors, lawyers, teachers, and we find her at our camps administering to our soldiers, and on the battle fields of France, shedding her blood alongside that of man, while administering to wounded soldiers. It was woman who years ago organized what is known as the Red Cross or as the painter described it as "The Greater Mother." I am sure I need not go into details, telling of the great work this society has been and is doing. Yes, the rich woman as well as the poor women and the Negro women are giving their services. We find Miss Annie Morgan, the daughter of the late J. Pierpont Morgan, is in France helping the French refugees and teaching the French children who have been without schooling for three years. And now the War Department is calling for hundreds of Negro nurses to be sent to camps where 38,000 Negro troops are stationed.

My dear women, do we realize the important part we are to play in this great struggle? Let us pray that when these opportunities present themselves to us we may not accept them with notions of riches and honor, but let us try to be all that God meant for us to be in whatever place He has placed us. The world is calling as never before for brave, true-hearted women that can do honest work and who are not ashamed to work. So dear sisters, whatever our portion may be and wherever we are assigned to work let us say as the poet said: "If Jesus goes with me I'll go anywhere." God demands that every woman should be beautiful but it is the beauty of the soul He desires.

Let us go back about forty-three years ago we find a few women banded themselves together and organized an auxiliary known as the Christian Woman's Board of Missions. At first these women went about doing good among their own people here in the home land but it was not long before they saw the great need of missionaries to be sent to foreign fields, for did not this same Christ whom they loved and for whom they were laboring say, "Go ye into all the world and preach the gospel to every creature," and in obedience to his words they sent missionaries to Jamaica, India, Mexico, Porto Rico, South America, China, Africa, for the Mountain people of the South and the Negro. Let us mention some of these Negro schools. The Southern Christian Institute, Jarvis Christian Institute, Piedmont Christian Institute, Alabama Christian Institute and the Tennessee Christian Institute. It is through this body of women that the poorest of persons can get an education. These schools are yearly sending out students into the world to take their places. They are scattered throughout the world and I am sure I can say unhesitatingly that these students that have been molded in these great institutions of learning are lifting up the banner of Christ wherever they are and wherever you meet these you may know them, for have not they His seal upon their foreheads? Sometime you may find one or two that have fallen by the wayside but they are soon revived. for that teaching has been so instilled into their hearts that they can not get away from it. Time will not let me further describe the wonderful work these women are doing. But let us take for example Miss Rose V. Brown, National C. W. B. M. Field Worker. Surely she has been the cause of the awakening of so many of our church auxiliaries. She has sacrificed her home and loved ones and gone out into the world with a heart full of love to organize women into mission study classes. Of course we all can't go out into the field, but there is work to do in our own churches and we women should band ourselves together and help make our churches what they should be, the beautiful churches of Christ. For the sake of His dear love Mary was willing to lay aside for a time all ordinary earthly cares. More than nineteen hundred years have passed since Mary made that wise choice but from her shoulders the mantle has fallen on women choosing that good part that few can be taken away. May our hearts be touched with service for good. May we not be slackers to God's kingdom, but work for so good be it ever so lowly labor, for all labor is noble and holy, let their great deeds be...
their prayers to their God.

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or noble pen.
Nay, not with eloquent words or thoughts,
From the mouths of wonderful men.

But deep in the walled up woman's heart
Of women that would not yield,
But bravely, silently bore her part.
Lo! there is that battle field.

Oh, spotless woman in the world of shame!
With splendid and silent scorn.
Go back to God as white as you came,
The kindliest warrior born!"

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Christian Education

Southern Christian Institute

Pres. Lehman returned the first of the week from his trip to Jarvis Inst. and the Oklahoma state convention.

Miss Cornelia McClendon is again at the school after attending the Mississippi State Convention and paying a visit to her home at Port Gibson, Miss.

Prof. Oman and some of the boys and girls are busy installing the seats, blackboards etc. in the new academic room.

While it is not necessary for them to do some of the work which many of the French women do, the S. C. I. girls are never the less patriotic, and in various ways give evidence of this patrioticism.

Recent rains have benefited the crops and we hope, have saved some of the trees and about the campus which showed signs of dying.

The Excelsior Literary Society has held its last bi-weekly meeting for the summer. A special program will be rendered after the opening of school. The solos given by Prof. Oman on the flute were a pleasing and enjoyable feature of the program Monday night.

What was once the "Y. M. C. A. room" is being restored to its original size and a chimney added. It will be used as a class room by the teacher of vocal music, the former quarters for the chorus class having proved to be altogether too small.

Working with the Churches.

MISSISSIPPI.

The Port Gibson Convention is now history. It was the best that has been held since I have been in the work. I prayed that this Convention would be a great one, and surely the Lord answered my prayer. Not only I, but others have been praying. The true Christians all over the State prayed that peace and harmony might prevail.

The Convention convened on Thursday morning August the 15th with Elder W. A. Scott in the chair. The writer was called upon to pray the Convention prayer. Our prayer was that all selfishness might be put away, and that spirit of Christ might rule in the hearts of men.

Prof. L. C. Williams was at his post of duty as secretary. He has served in this capacity for a number of years, and all the brethren seem to be perfectly satisfied with his services. He was re-elected.

Dr. J. E. Walker, our State Treasurer, a real business man, was present at the first sitting to make us feel good with his cheering report of the amount of money we have on hand. The brotherhood of Mississippi is proud of Dr. Walker.

Too much cannot be said in praise of our worthy State Evangelist, Elder K. R. Brown, who, with the cooperation of his members entertained the Convention.

All the delegates have spoken in high terms of the very kind hospitality of the good people of Port Gibson. Eld. Brown and his good people did not leave a stone unturned in making it pleasant and comfortable for the delegates. The Evangelist's report was the best yet. He touched the hearts of all who listen to him.

Hon. N. S. Taylor of Greenville, Miss., put in his presence at the convention. Judge Taylor rendered great service at the convention. In an organization he is master of himself. That is a lesson we all need to learn. Soloman said, "He that controlleth his own spirit is mightier than he that taketh a city."

On Sunday the public collection was $65.03. Between seven and eight hundred dollars were raised. Something over a thousand dollars were raised during the conventional year.

The next convention will be held with the Indianaol church.

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Among The Bible Schools.

SCHOOL OF METHODS

Arrangements have been made with the National Team to hold us a Five Days School of Methods at Nashville, Tenn. Convention.

Miss Hazel Lewis, the supt. of the Elementary Department will have a message for all who work with the child in his first twelve years of life. Miss C. P. Maus, Supt. of the Secondary Dept., will give instruction on the Teen-age boy and girl. There will be special instruction given on the Adult Dept.

Those finishing this five days course will be granted a Diploma. The first session begins Monday after noon at three thirty o'clock, September 9th. To receive a Diploma one must take all of the Lectures. Let every Bible School send one or more workers. It is hoped that a number of the Ministers attending the convention will take this course. Leave home in time to arrive in Nashville by Monday noon, giving yourself time to be ready for the first Lecture.

Yours in Him,

P. H. Moss.

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Co. "L" 367 Inf.

America Expeditionary Forces

Via New York:

Miss Adaline E. Hunt,

Edwards, Miss.

Dear Teacher:

Your letter was received last week, was very glad and surprised to hear from you. Your letter was dated June 14th and at that I was on the water coming over here. I haven't yet been able to figure out how you got my address and at that time I did not know where I would be. However your letter was very gladly received. If you received the card I wrote you about four weeks ago you knew era that I had crossed over safely. We had a pleasant trip.

"How was the picnic at the S. C. I. on the fourth? I thought all the S. C. I. folks that day, in fact I think of all most all the time.

Did you receive the money I sent you for the Junior C. E. society when I was at Camp Upton?" How are Shirley, Peter, Jerome, Jacobs, Hunter and the other boys? Send me their addresses.

I haven't heard from little bird since I left there. Hope all of the old students will get back this fall. I have not seen George or Lee since I have been over here but am not very far from Lee if he is here. Probably I could locate John and George if I knew what regiment they were in.

It is now just a little more than two months until school will start there. I know you are all looking forward to that day.

You must excuse my short letter. It is a little puzzling for me to know what to
write any one from over here. Altho I will try to find more to tell you the next time. Remember me to all of the teachers and students.

Hope to hear from you soon, From your student, Wyman Ritter.

O

ARKANSAS.

England.

Dear Editor:—

Please allow me space in your paper to notify the brethren of the State of Arkansas that our State Convention will convene with the Mount Beulah Christian Church at England, Arkansas Lonoke County, September, 18th to the 19th.

I want to call the attention of all the churches to the recommendations of our last Convention especially the report of the committee of ways and means. Each male member is requested to pay 50 cent per quarter total $2.00 per year for State work. Each female member 40 cent per quarter $1.60 per year. All this is for State work for representing in the Convention. Each pastor $2.00, each local preacher, elder, and deacons $1.00. Delegates $1.00, each member 10 cent. I ask each pastor with the official board to work up a full representation fee and if you have not paid all your State money please send it to England in time of the Convention or send it by delegations.

I know everything is high and I know wages are good so brethren please don’t find an excuse because we have an able man in the field who is doing a good work and needs our support.

Hoping to meet a large delegation at England September 18th 1918.

I am yours truly,

George M. Thomas.

President of State Convention.

MISSOURI.

Kansas City.

The Missouri Convention.

The Convention was held in New London, Aug. 6-11. The delegation was large. More men were in attendance than previous years. The New London Church furnished homes and board for a very reasonable price. The delegates and visitors were well cared for.

In most part the delegation was a business like one. Some few came late but we needed that reinforcement. The reports of the state officers for all departments showed improvement over last year. Our financial aim for state missions this Missionary year was five hundred dollars.

The reports of the churches to the state treasurer before the convention and in the convention showed eight hundred twelve dollars and fifteen cents ($812.15) raised by all departments of the convention for state missions and education during the Missionary year.

Also the reports showed much improvement done in some of the local churches.

Not many changes in the plans of the state work for another year. All officers were re-elected and one added to the State Executive Committee. A delegate was elected to attend the General Convention at Nashville, Tenn. All the treasurers reported a small balance in the treasury at their setting of the convention. The large expense for rail-road fare for all state officers was “cut out.”

That it was Missouri’s best convention was unanimous.

Secretary P. H. Moss was the only national worker with us, but he was perfectly adjustable, and took good care of the work of all the national workers expected to be there. He worked hard and held some very helpful conferences each morning with the Bible School and church workers.

Evangelist H. D. Griffin and wife added much to the sober working force of the convention.

The 1919 convention will be in Kansas City, Mo.

H. L. Parson, Madison; Secretary William Alphin, Kansas City, President.

Co-operative Work in Agriculture and Home Economics.

By Prof. G. W. Carver, Director Department of Research and Experiment Station, Tuskegee Institute, Tuskegee, Alabama.

Save Farm and Garden Seeds now for next year.

A careful study of the seed situation emphasizes the apparent fact that nearly all of farm and garden seeds will not only be scarce, but high in price.

In the early history of this country a man by the name of Johnson who saved the seed of every fine apple he could get, even to picking up the cores where other people had thrown them away. It seemed so ludicrous that he was dubbed “Johnny Apple Seed.” Now a monument has been raised to his far-sighted wisdom.

The careful experimenter and keen observer knows that well-selected, home-grown seed almost uniformly give the best results. This section of the South seems especially adapted to the production of seed of a high quality.

In the selection of seed, one must constantly bear in mind that the same laws which produce fine animals must be observed in the production of fine plants. Remember that “like has a tendency to produce like,” so, therefore, do not save seed from—

(a) Diseased plants of any kind.
(b) Small, inferior or poorly-fruiting plants.
(c) Plants that show undesirable mixtures.
(d) Plants that produce products of poor quality.
(e) Plants that do not adapt themselves well to your soil or locality.

Corn.—The average farmer is so well acquainted with the up-to-date methods of seed corn selection that a discussion of it here is deemed unnecessary.

Cotton.—The single stalk method begets the best result. Choose only the stalk with the largest number of healthy bolls, earliest maturing, and the nearest to an ideal stalk in every particular. Save seeds from only the bottom and middle crops.

Go through the field; pick as much as desired for seed separately; have it ginned separately; store away with the other farm and garden seed.

Watermelons, Cantaloupes, Squash, Cucumbers, Pumpkins, Gherkins, Cushaw, Citron, Etc.—Save seed from only the finest and best specimens. Wash them free from the pulp; spread out thinly on wire screening or boards; dry in the open air, probably out of direct sunlight.

Tomatoes and Egg Plant.—Let the pulp get over-ripe until the seed can be squeezed out easily, wash and dry in the usual way.

Beans and Peas—All kinds may be shelled and put away in bags.

Peppers—Allow both the sweet and hot peppers to ripen on the plant; cut open and remove the seed; dry and put away in bags.

Beets, Turnips, Rutabagas, Collards, Cabbage, Parsnips, Carrots, Parley, Onion, Etc.—Save the largest and best developed roots and plants from the fall garden. They will seed freely next spring.

Mustard, Lettuce, Spinach, and Radish—will seed from the early spring planting.

Okra.—Save only the bottom and mid-
A National Campaign for College Student Enlistment.

One of the most important announcements issued by the War Department has to do with the Students’ Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates in this newly created corps of the United States Army. They take along with their educational training as the War Department stipulates.

This military training will be given by competent officers and non-commissioned officers appointed by War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to conduct of a war of such magnitude as the present one. Trained engineers, electricians, transportation experts, doctors, surgeons, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialist whose work is just as important, also has to be trained. Their training takes longer; but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department’s announcements of July 10, 1918, very clearly express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, physicists, geologists, doctors and specialists in many other lines. Scientific training is indispensable.

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the War Department earnestly requests the colleges, Councils of Defense, and other patriotic societies to cooperate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success."

1. It offers to the young citizen an acceptable outlet for his patriotic zeal.

2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation’s needs.

The Commission on Students’ War Service of the American Council on Education is conducting a vigorous “It’s patriotic to go to college” publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and The National Educational Association and its several departments.

Dr. Robert L. Kelley, Executive Secretary of the Association of American Colleges has been appointed Campaign Director of the Commission and is now in Washington vigorously pushing the campaign. State Directors, in every case being a leading State educator, have been appointed to supervise the various State activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interest of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency both as to work done and to attendance. This again emphasizes the attitude of the Administration and the importance which it attaches to the campaign for the continuance and im-
of the Army must have the advice of the college president and the proper military authority.

Regular uniforms, including hats, shoes, and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C., is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college trained men.

Our allies, owing to war exigency, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Rumania—yes, and Italy, France, and Britain, also, will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task and the S. A. T. C. is the best way thru which the young men can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results thru the maintenance of and increase in the number of men trained for leadership, both for war demands and peace needs.
HELPFUL To All

The Awakening of a Nation.

The great war on Europe has served to awaken our Nation in many things, not least important of which is the necessity to educate all our people for the responsibility of citizenship. When the war crept upon us, prominent English and French came here and gave us the benefit of their experience. France foresaw the German menace and conscripted its entire citizenship and trained it so it could put it in the field in fighting shape in two weeks. England, on the other hand, depended on the volunteer system, and when the war broke out she best and most chivalrous sons volunteered and were slaughtered before the laggards could be awakened. Therefore, when French and English statesmen came here they advised Pres. Wilson to call for a conscript law at the beginning. In this way an army could be built up that would make it safe for the first that would go. The President urged it upon Congress and Congress adopted it and we got our Conscription law.

While the President and congress were actuated by the thought of the safety of the nation in their action, then were other feathers, sort of by-products, that proved to be of more importance than the consideration of safety.

1. It put the nation on perfect equality of its neglect of duty in not preparing its citizenship for efficient service. Tens of thousands of poor white and colored boys were called to camp who could not read and write. They could not read the manual of arms, nor the rules necessary for, health and morality. To send these boys over in this way was to send them to a slaughter pen. Consequently when they came into camp they were sorted out and put to school to learn to read and write. So many came into Camp Sheridan near Montgomery, Ala. that outside help had to be sought to teach them. Consequently a great many educated ladies in Montgomery volunteered and every day these illiterates were sent in trucks to the school houses.

Now to meet this new condition the public is called upon to take up this problem in earnest. It is suggested that every church in the land appoint a decision day, early in September, say the second or third Sunday at which dinner will be served on the grounds. At this meeting "a go to school" crusade will be started. Every parent will be urged to see that their children go to school. If there are any parents too indolent to take part they can be visited by a committee and told of the importance of doing their duty.

The first must be of the public school. If the school house is not large enough or the teachers not qualified, send them any way and fill the house to the brim and then send for the county superintendent. Be sure to have all out when he comes and say to him "Behold and see." All under the seventh or eighth grades should be urged to remain in the public school.

The next thought must be of the college that is equipped to train leaders. It should be the ambition of every congregation to have one or more of its membership away training for service. No church should be organized as having done its duty unless it has at least one of its members away preparing for the ministry, for some education of work or for a missionary.

Congress has passed a new law drafting all between the ages of 18 and 45 for service. This may mislead many parents and frighten them into keeping all boys over 18 at home. This will be a mistake. The government is now training men for every college to come this winter to train all who come to school. The secretary of war telegraphed to the S. C. I. and we sent three who are now in Washington training. When school opens they will come home and take up their studies and train all boys over eighteen, who too will be taking their course. In this way your son will get a good schooling and at the same time he will be getting his training. Let the slogan be this fall "Every boy in school." Our government has drafted rich and poor, black and white and they must face the same way and support each other in assault and care for each other in hospital. This will mean that they must hold like responsibility in citizenship and this they can do only as they prepare for it. A great day is dawning for America. At the close of the war the whole world will trust us and we will be asked to become the school teachers for all of them. But this we can do only as we bring out the efficiency of all. The state has no business to let any of its citizens grow up scrawny and ignorant. It is its business to prepare the means for their development. But parent, the greatest responsibility rests upon you to start this work off. The whole nation under twenty-one must go to school this winter. If the school houses are too small let half of them come in forenoon and half of them in the afternoon. There must be an educational awakening this winter.

Our Charge.

Every man who seeks to do his duty is given a charge to keep. It is his task and if he fails a disaster follows. If the task becomes a national enterprise and the nation fails, the disaster becomes a catastrophe of great propositions. Jesus labored hard for three years to organize his mission for the great task confronting it. While he himself confined his work to the Jews and he ordered his disciples to confine their efforts to their own people, he had in mind all the time the Romans as the real task when the church would be set up. He knew that his work would bring his nation face to face with the Romans a few decades and, therefore, he sought to organize them in a compact body as "a herd gathered under her wings," for the task, but they would not and so the nation had to go to a disaster.

The conduct of the ruling Jews on this occasion was one of the greatest tragedies in...
THE GOSPEL PLEA

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

SATURDAY, AUGUST 31, 1918.

Personal and Editorials.

The Chautauqua Feathers will be carried out at the second National Convention, to be held in Greenwood Park, Nashville, Tenn. Sept. 9-15. All delegates will be housed and boarded at Greenwood Park free of charge. Come without money and price. All things are yours, and we are Chris.

Fraternally,

Your brother,

Preston Taylor.

A Great Missionary Conference

in Belgian Congo.

The seventh and largest Conference of Protestant Missionaries in Belgian Congo was held at Inebo February 21 to March 3, 1918. It was remembered that the last Conference of this kind was held at Bolenge in 1911. It is therefore nearly seven years since the missionaries had an opportunity to gather together to discuss their work. The war has been the cause of this long delay.

Inebo is situated in the Kasai District on the Iulna river. It is a mission station of the Southern Presbyterian Church. Three mission steamers took part of the visiting missionaries in the Conference. These missionaries coming from the lower or upper Congo had the pleasure of going on either the steamship Lapsley of the Presbyterian Mission or the steamship Livingstone of the Congo Balolo Mission or the steamship Oregon of the Foreign Christian Missionary Society. These boats met at Kwamounth on February 9 and started up the Kasai the next morning.

There were seventy-three missionaries present at the Conference. These came from nineteen of the fourteen societies working in Belgian Congo. Five missionaries of the Disciples of Christ Congo Mission were present. They were Mr. and Mrs. Edwards and baby Donald and Mr. and Mrs. Hennessey and Mr. and Mrs. Herbert Smith. The following nations were represented: Swedes, Norwegians, Belgians, English and American. It was a great sight to see so many missionaries together, but a greater sight was to see the fifteen white babies also present. Some of these had come back from furlough with their parents. Even in Congo civilized conditions are becoming possible, and it is most earnestly hoped that the tropics will become more and more healthful for white people, and especially for the white children.

The size and power of the Inebo work was a surprise to everyone. More than two thousand natives met us at the beach. One of our natives described that crowd as so many that they wiped out the earth entirely. That is, we could not see the ground for natives. There are twenty-two missionaries located at Inebo itself and thirty more at the other stations of the Presbyterian Mission. The streets of the Inebo village would reach for thirty-five miles if they were made into one straight line. The mission runs a large farm and in this time of need they grow nearly all their food. They conduct a large industrial department, which not only trains men and boys to useful employment, but is also a very material help to the mission itself in the necessary building program. In this department they teach brickmaking, carpentry, tailoring, tailoring, ivory carving, and running of a steam sawmill. A large hospital tries to do for the natives as much as a similar institution does in Europe or America. There is a large Bible School with two hundred and fifty students, and a day school with seven hundred and fifty in attendance. The Inebo church itself has eight thousand eight hundred members, and in the churches of the mission there are seventeen thousand Christians, and besides this another seventeen thousand are emigrants. The church life abounds in the spirit of evangelism, many Christians preaching without pay, but a great regular staff of evangelists are employed by the mission in order to make sure of the proper occupation of the field. It was most refreshing to spend twelve days in the atmosphere of so vigorous and successful missionary activities.

Mr. A. F. Hessey, the retiring president, opened the Conference and introduced the new president, Dr. Morrison of the Presbyterian Mission. The meeting started off on a high level, and even with three meetings a day the interest was maintained until the very end. These Conferences, of course, are held for their inspirational and educational value. It was a liberal missionary education to be there. Methods of work things which make for success, problems common to us all, were discussed each day.

The program dwelt with such subjects as these: "The Native Church at Work," "Civil Law and Social Uplift," "The Relation Between Roman Catholic and Protestant Missions, and the Contrasts Between Their Methods," "The Complete Occupation of the Field," "The Proposed Training College for Upper Congo." Bolenge was suggested as a suitable place for such a school if it is ever started. All these subjects had many subdivisions and very much information was given in the debates. The medical men had a session and gave many helpful suggestions. One of the very greatest needs presented was along the industrial line. One of the missionaries aptly remarked that fifty men who are trained to use their hands in the various trades can support both their preacher and their school teacher, but two hundred and fifty Christians who have no trade would have great difficulty in supporting a preacher and could not help at all with a school teacher.

One of the very best things about the Conference was the fellowship afforded by this gathering. The prayer meetings and the preaching services were most beneficial. The social time is a precious thing which will have a happy memory to all. The Presbyterian Mission most generously entertained the Conference free of charge. With the number present and the length of the visit this was bounty very much appreciated.

The next Conference is to be held at Brazzaville, on Stanley Pool, but in French Congo, in November, 1921. It is hoped that Dr. Most will be present, both to speak at the Conference and to visit the missions of Congo. Our own secretaries of the Foreign Christian Missionary Society and Christian Woman's Board of Missions ought to do their best to be present at such a gathering.

-herbert smith in missionary tidings.

O human history! Had they permitted themselves to be organized for the task, a generation of Roman leaders could have been prepared ere the authority of the church came to them and all the follies of Roman Catholicism could have been averted. And had that been averted, the Roman nation might have been trained a generation of leaders for the Anglo-Saxon era's authority came to them and so the folly of denominationalism if one day might have been averted.

Now this must be a lesson for us. Are we sufficiently educated and careful to allow ourselves to be organized for the task before us which is fought with as great danger as any that confronted any previous civilization.

There is another incisive danger which is more threatening than our political debates. We refer to the speculation and dogmatic tendencies of great religious bodies and especially our own Disciples of Christ. One section is going about discussing speculative and mooted questions. Another section gives itself up to a dogmatic discussion of a most literal interpretation of this same speculative question in a lofty manner which says, we have
reached the ultimate knowledge of these, questions and let him be anathema who does not agree with us. Both of these sections seem to be casting on their ice in which are many airs-holes and they do not seem to be aware that they are casting on ice. Surely if we must look to our politicians and to our theological speculators and dogmatic debaters, we are lost. We might as well begin to set our house in order against the day that will come ere 1975 when the untaught Chinese, Japanese, Hindus, Russians and Africans will take charge and our "house will be left desolate."

But there is a vast body of people in all these denominations which has not been defiled with our corrupt politics or our speculations and dogmatism. They are virgins standing on Mt. Zion singing the new song, "The World for Christmas." So long as they are going forth with power to give the remaining nations a trained leadership, the storm breaks forth our faith is firm that we will meet the task and save the world from another dark age. We have already met such a task under tremendous difficulties in a reasonably acceptable way. The Negro question arose itself into our political life from the days of the adoption of the Constitution to the present day. It was the politics of it that made the task so difficult. If it had not been that we had a set of men in both North and South that could rise above that, we would have been lost. They went to work and paid no attention to the drivellings of the politicians and prepared a trained leadership the time when these people would gain more authority. Now the German autocrats have forced the issue. We had to take our stand or democracy for all the people. The Negro is to have a new place after the war. Thank God, it did not come until we had time to give a reasonably well trained leadership to him. While he is certain to commit great follies yet, we may feel reasonably safe now and those people who sneered at this work during all these fifty years will soon see the day when they will thank God that he "winked at their ignorance."

All the remaining nations of the East are hovering on one horizon. In a few years authority in the church will come to them. If we do, then we are about to enter upon one of the world's greatest ages. If we do not, we are about to enter upon the world's darkest ages.

Now we ask, will we do this? Frankly, we do not know. We show tendencies but weeps. When we look at our bad side we see enough to be discouraged. Some of our political leaders have made a very, discouraging move. One of these announced that he would start a paper that would settle race issues. All knew that if he would attempt to be would do it in the spirit of the slave driver. The paper was started and for some six weeks then was a disputation discussion of the race issue, then it became magnified that the real issue to be considered was his election to the United States Senate. When this was consummated he loaned the paper to another who made his election to the governorship the issue. When this was consummated the paper was again taken back and judging by the articles in it, all other issues have given away to the question, is this man loyal to his country or a traitor to it? A more humiliating come down from a lofty announcement could scarcely be imagined. And to think of the vast number of people he deceived with his "to her," and to then to be led into such a wilderness of humiliation. Surely these men can be no help to meet the world crisis that now confronts us.

CARLISLE, KENTUCKY
The Negro's Part In The War.

The Negro's claim to Americanism dates back to the landing of the first slaves at James-town. From that day in 1619, he has been an important factor in the development of this country; and also, since that day he has shown to the world his loyalty and ability both in war and in time of peace.

The first time that the Negro had the opportunity of showing his qualifications as a soldier, was at the beginning of the Revolutionary War. When American colonists were being lorded over by a tyrannical mother country a Negro, Chic-IPus Attacks, lighted the fiery flame of liberty and fought for a freedom which was not his when won. After the Revolution the people of Boston erected a monument to the memory of this brave Negro and his companions on which may be read these words:

"Long as in Freedoms' cause the wise contend, dear to your country shall your love extend; While to the world this lettered stone shall tell where Caldwell, Atchuck, Gary and Maverick fell!"

During the Civil War the Negro soldier fought and died for the preservation of the Union, as much as he did for his freedom. And in this war he gave proof that the flag of this country is safe in his keeping.

Thirty years after the Civil War the Negro soldier faced the Spanish gun and again proved to the world his courage and willingness to lay down his life for his country. In the battle of San Juan Hill, the Negro won a victory which has without doubt been read of throughout the world. They fought with such great skill and bravery that Pres-ident Roosevelt composed a book describing their actions while in battle; how they went through hedges, over barbed wire fences, and charged up the hill under the storm of the Spanish machine gun. And on that very day saved his life.

And again for the last time I am to say that when the United States entered this war the loyalty of the Negro was questioned by some, although in all the previous wars of America he had fought so gallantly.

The United States Government, however, soon indicated its faith in these dusky-skinned Americans. After the passing of the Selective Draft-Law, it established a training camp for Negro officers. In four months he had so well shown his capacity for leadership, that Uncle Sam accepted six hundred commissioned officers.

The Negro is to-day standing on the battle lines in France fighting the Germans with unwavering courage, and trusting to the Almighty God to deliver from the great peril which now overshadows the Nation.

If this war is won by America, it will be one of the greatest victories ever won, and she will stand out, not as one of the "Powers," but as the "World Power."

I for one, am willing to do anything within my power for my country, to go out on the battle-field, bleed and die. But when this war is over, shall we see the names of any of our Negro "Nobles" in American History? Shall we see them holding offices far above the menial ones which they now hold? Shall we see them, out on the plains of civilization, standing shoulder to shoulder with the white man, doing something for the uplift of humanity, and for the furthering of God's Kingdom?

When this war is over, I do hope that there will be no more of the prejudices, malice, and hatred which have been the characteristics of this Nation from its birth, and have kept the two main races from cooperating their thoughts and actions, thus becoming a stronger Nation. We pray that the Negro by having laid on the altar of Sacrifice his Noble sons, shall enjoy "Peace, peace, Universal Peace."

Willis Allen, Jr.
Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth, Thy saving health among all nations Through Jesus Christ our Lord, Amen.

Dear Readers:

Our Convention is now over and we are glad to say it was the best we have had in the History of our work. We feel so proud over this. Money raised for M. C. M. $746.09. The same officers were elected for the next year. Money raised for C. W. B. M. $70.60.

Officer's names follow:

Mrs. J. M. Brown, President.
Mrs. Jane Chambers, Vice.
Mrs. W. A. Scott, Secretary.
Mrs. Cora Rowan, Treasurer.
Mrs. Josie Brown, Cor. Secretary.
Mr. S. F. Blackburn, State Organizer.

Now we hope to do better than ever before. We are now sending the five cent dues for 115 members we hope to double this. These are the auxiliaries:

Christian Chapel $4.50
Grand Gulf 2.25
Center Church 0.90
St. Luke 0.45
Union Hill 1.20
Shaw 0.75
Pine Grove 1.00
Hermanville 0.45
Indiana 0.65
Forest Grove 0.75
Mound Zion 1.00
Washington 0.25
Providence 1.00
Rose Hill 0.25
Fair St. 1.20
Total $17.25

Some of the auxiliaries have sent their own dues.

There will be a C. W. B. M. meeting at Pine Grove the Saturday before the fifth Sunday in September also Sunday, two days meeting, we hope to have all the auxiliary workers there.

Come so each one can express himself on the work, as the Convention was so full. May the Lord bless us all. Yours for his cause.

S. S. Blackburn
State Organizer.

Working with the Churches.

CHIEF WOMAN'S BOARD OF MISSIONS

MISSISSIPPI.

The next battle of right against wrong will be fought at Pine Grove Church. Just what the results will be remains to be told.

Working with the Churches.

THE GOSPEL PLEA

Yours for his cause.

S. S. Blackburn
State Organizer.

We are going into this battle in full assurance of faith having our hearts set on doing our best and leave the result with God.

Dear Editor:

It has been quite a while since I have written to the Gospel Plea. I hardly have the time to write and I feel that the printer has time to publish our matter so I try to make myself satisfied by reading.
THE GOSPEL PLEA

after the other fellow that writes something every week.

Our church work is just fine and is still improving. Some time ago we tried to secure the service of Elder A. W. Davis of Lexington, Kentucky to hold a meeting for us but failed. Later we tried to get Elder C. H. Dickerson but failed also. I then preached for twenty-four days and have nothing to regret.

We are now preparing for a two weeks' meeting beginning the week after the 1st Sunday in September. Elder H. G. Smith, our State Evangelist will conduct this meeting. We ask the prayers of the brotherhood that much good be done.

We organized the "Refuge Mission Church" over two years ago. Since that time it has grown in all departments. Should any one that is a reader of the PLEA come to Beaumont and wish to be in a real Lord's Day service, come to the Refuge Mission and you will find the place you are looking for. Otherwise you will miss your expectation. We preach from the Bible, sing from the song books, have the individual communion service, have an instrument, good choir, owe no debts and have a few dollars saved up.

Now here are some of the things that have taken place since I wrote last. On the 12th of July, the Lord saw fit to call Brother N. H. Walker from labor to reward. He was a fine man and good Christian gentleman. He was Superintendent of our Sunday School and an officer of the church. He came to us more than three years ago from the large and up-to-date Antioch Baptist Church of this city. Not a better man did we have in the Christian Church anywhere. He leaves a mother, sister, wife and baby.

"O what joy it will be when His face I behold, Living gems at His feet to lay down; It would sweeten my bliss in the city of gold Should there be any stars in my crown."

On June 15th Mr. Edward Thomas and Miss Lilian Brown, on July 29th Mr. Jack Paul and Miss Melrose Burrell and on August 3rd Mr. Saul Williams and Miss May Henry were united in the Holy bonds of marriage by the writer.

Sam Younger, Secretary.
George Twigs, Elder.
T. J. Green, Pastor.

Christian Education

Southern Christian Institute

President and Mrs. Lehman, Mrs. Sniff and the Misses Evans and Lehman were in

Jackson last Saturday.

Wesley Sniff, '18 is night secretary of the Cincinnati, Ohio Y. M. C. A. "Chief" reports that he likes his work "just fine."

We were so unfortunate as to have a fine yearling calf from our herd killed by the train one day last week.

The recent rains have greatly improved the looks of our crops.

Miss Ruth Mossendor who was to have taught in the Eight Grade next year, has asked to be released in order that she may take charge of the Music Department in the Franklin, Indiana public schools.

The Misses Cynthia James Wright, Betty Lou Jordan and Linda Alfredra Miller spent the week end with Miss Mary Lewis of Jackson. Miss Lewis was a number of the 1918 graduating class from the Academy. She is to teach at Lumb, Alabama next year.

The Misses Mary Belle Hutchins and Hersina Gaddis recently made a short visit to their respective homes in Bolton, Miss.

We learn that Prof. G. F. Clark, our former agriculturist, will leave for camp the latter part of this month.

Rev. Sniff of Newcastle, Penn. is making a short visit on the Campus.

"The Cottage" is being largely re-plastered.

Work has been begun on the new music room. The music department has outgrown its old quarters.

Four weeks from next Tuesday marks the opening of the 1918-1919 session of school. All students are urged to be present on the first day. Those entering later than Oct. 15 will be obliged to take special examinations on Dec. 5th and 7th in order to make up the work that they have missed.

From the Banks

of the

Old Kentucky

Every department of church life seems to have taken a forward step, according to our convention reports and declarations.

Some splendid preaching was done at the convention this year. Elder C. H. Johnson, the old bed rock at Aaron's Run, and Ed. M. Crittenden of the 5th St. church, Lexington, were among those preachers not so widely known among the brethren who lifted us during convention week with soul-stirring sermons. Millesburg treated all convention goers just as I knew it would, giving best possible attention and service. It was grand. Jerking and jokers were discouraged in church work. So many of our churches have so little apostolic life in them that they have adapted the rally method for everything. Get way behind, then work up a big rally (yes, I'm guilty, but that doesn't make it right) to raise church monies. The ordained way of raising church money is weekly, not monthly nor quarterly. Members are let alone 2 or 3 months, then asked to rally to catch up. It is not God's way. Whoever reads the New Testament knows that contributions and communion, (Lord's Supper) are weekly observances, and to fail here makes a lame church. To avert this difficulty the Kentucky churches will pay close attention to "attendance," this year, and will so report at Midway next July.

Nicholasville church attendance last week (Sunday and Wednesday night) was eighty-five. This week eighty one so far. Nineteen at prayer meeting Wednesday night will give us one hundred this week. We hope to report one hundred in attendance each week. Get the attendance and the "yuther" will come around alright. When you catch a fish never fail to string. (Not skaking him, but string him). This report need not be guessed at. Our secretary gets to a vantage ground sometimes before church closes and counts the number present. When he reads the day's report at night, he reads: Collection $15.00, attendance 95, etc. This a matter of record and can be easily gotten at close of church year. Try it. I tell you we have too many folks who attend church by "fits and starts." Some of those rally members will not be back till next rally. They lose all communion and fellowship and teaching of the church and think they can give five or ten dollars in a rally and catch up. Poor silly things! Like to see them try their eating or breathing on that plan. Try eating once per month then "eat a heap" to catch up and see how soon the neighbors will be saying, "He looks natural." "I always liked him."

This jerking business just won't do in church life nor any other life. Old Kentucky is going to try the "attendance," the average attendance method as a way to restore New Testament teaching and religion to the people.

G. H. Dickerson.

TEXAS.

Hawkins.

To the Churches of Texas:—

It is about 7 weeks before we are in the midst of the State Church Convention.

Every church should see to her delegates getting to the Convention. Get up the delegates' expense and start him to the convention in plenty of time to get there for the first service.

You should send men and women.
THE GOSPEL PLEA

who are coming to do business for God, not simply to have a good time as is so often the case.

We want to have a great congregation. We want to raise one thousand dollars at Cedar Lake. We have some obligations to be met and we want to meet them.

I hope there will not be a single church in the State that will come up with a report of less than 15 to 50 dollars. Brethren we are doing too little for Jesus. This is an inexcusable neglect of a duty heartily to support any measure that in its wisdom may be found necessary.

But all boys, old and young, should so on with their education until actually called to join the army. The many great changes that will come after the war, not only in other parts of the world but in our own country, will call for men of brains and trained minds. We have many good schools at which there will be military training, under the supervision of our government, and it may be that boys can get their military training and still continue their studies.

After the Civil War many men found that their education had been seriously hindered, and in many cases boys who went into the army did not have a chance for schooling after the war was over.

In this war there is no need for a boy to stop his studies until he is called.

Boys, do not let your opportunities for training your minds go by. Try to get all the education you can, it will make you a better soldier, a better man and a better citizen.

When the war is ended you will want to take your part in shaping the future of your country, your state and your nation, and to do this don't neglect any chance you may have for school or college this fall.

The Commercial Appeal.

Is the World "Getting Religion"?

It is gratifying to note that in a very large and steadily increasing number of our churches, the outlook for a world wide fusion of Christian organizations is now being taken up as a topic of overshadowing interest. Many pastors are sanguine that such a fusion is on the way. Others discuss it tentatively, but hopefully. Only a few among those ministers who represent the progressive religious spirit of the times, are reluctant to recognize the change.

One point is especially noticeable in almost all the deliverances on the subject. All are agreed that a new and nobler vision of service has come to the nations in these four years. They are getting nearer to God. They have a clearer conception of His presence and a larger thought of the Omnipotence that is mightier than all of earth's armies, and which can humble or exalt the nations at will. Their spiritual eyes are opened, and, like the servant of prophet of old, they feel the presence of the mighty forces that stand ready to execute the divine purposes on the earth, and to bring victorious reinforcement to those who are humble, obedient and faithful.

But the recognition of change in the minds of men, on the reality of which so many ministers are laying particular emphasis at the present time, would be valueless unless it included a perception of our own imperfections and revealed to us how far we have fallen short of that obedience which it is our duty to render. When we know our own shortcomings and seek earnestly to have them forgiven and remedied, we are on the way to "get religion." Yet it is only the beginning.

One of the leading Philadelphia pastors, Rev. David M. Steele, of the Church of St. Luke and the Epiphany, has this pertinent passage in a recent sermon: "The Church is many, as the waves; religion is one, as the sea. If that is the case, all profitable study of this subject must begin by utterly ignoring such distinctions as that between creeds and cults and sects, those manifold denominational divisions—both minor and major. Either all may stand or all will fall. Either we shall be plunged into materialism, or we are about to recognize ourselves anew as, all together, bound with golden chains about the feet of God." Dr. Steele with many others holds that the years of war have tended to the strengthening of all that makes religion real. Not only is religion not dead, but he sees it vibrant with new life and resonant with the words of the Master.

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Mississippi.

Fayette.

Dear Editor:

Please find enclosed two dollars for my post and present subscription to the Gospel Pen. We are anxious to keep the paper circulating so that we may know what the deöoiples in and out of the state are doing. I believe that there is as much in the system of doing work as there is in the man that is doing it, and in as much as we are not doing our part in spreading the work of the church, we are failing to do what God would have us to do. Let us follow the example of the disciples by changing our system. Let us give our Evangelist six hundred dollars or more a year, and keep him continually on the field. No man can pastor churches and do his duty as an Evangelist. If we unite our forces for good, the Lord will bless us. Let us all be of one accord, one mind and have all things common. We must keep our Evangelist continually on the field by giving him a mileage book and a salary of six hundred dollars or more a year.

We can do this by letting him take an account of all the money collected by him on the field and letting the churches take note of it. Some of this money could go on his salary. He should report quarterly and
THE GOSPEL PLEA

U. S. Food Administration
Food Conservation Notes.

SAVE FOOD—BUILD UP RESERVES.

"We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to
ensuire absolute victory," declare the Food Controllers of the United States, France, Italy, and Great Britain in a joint resolution adopted at
their conference in London. The resolution, which was cabled to the United States Food Administration, emphasizes the necessity of
building up reserves in North America as an insurance against possible crop failures here and elsewhere and the diminution of agricul-
tural labor. The resolution follows:

"Resolved, That while the increased production of the United States rendered it possible to relax some of the restrictions which have
borne with peculiar hardships upon all our peoples, yet it is absolutely necessary that rigid economy and elimination of waste in
the consumption and handling of all foodstuffs, as well as increased production, should be maintained throughout the European allied
countries and in North America. It is only by such economy and elimination of waste that the transportation of the necessary men
and supplies from North America to the European front can be accomplished and that stocks of foodstuffs can be built up in North America
as an insurance against the ever present danger of harvest failure and the possible necessity for large and emergency drafts to Europe.
We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to
ensuire absolute victory."

THEY COME FIRST, REMEMBER.

The first draft on the sugar bank comes from the trenches and the fighting lines. In this time of shortage it is well to remember
that the ration not only of the American troops in the field but that of the allied nations as well must be maintained to the fullest. The
soldiers' requirements are very high—far above any level of normal consumption. Sugar is a fuel for the body. From it can be obtained
the quickest reactions in heat and energy. Therefore, when the weather is severe in the trenches the consumption of sugar by the troops
necessary becomes very high. Sugar has some-what the immediate stimulative effect of alcohol, without, however, the injurious con-
sequences.

Supplies of candy being manufactured for the troops will not suffer depletion. This ration will be maintained to its fullest extent. The
Young Men's Christian Association, Red Cross, Knights of Columbus, Salvation Army, and similar organizations in France will be pro-
vided with sweets for their distribution. It is only fair that the people at home should conserve for the men in the field.

MOVING BAKERY IN BRITISH ARMY.

One of the mechanical wonders of the war is the moving bakery used by the British. This is a portable machine capable of mixing the
floor into dough, molding the dough and dividing it into predetermined weights, which can be regulated by the simple movement of a
handwheel. The machine is mounted on a specially constructed motor truck so that it follows the troops. With a crew of five men
it will make 6,000 loaves of any size, shape or weight in one hour. This is the same amount of work which formerly required 112
army bakers mixing bread in the field by hand.

CONSERVATION OF ICE.

Because of the shortage of ammonia the manufacture of artificial ice has been somewhat curtailed, but there are many household
economies which, if practiced, will insure plenty of ice for all.

The refrigerator should be kept clean, doors tightly closed, and the drip trap in place. The doors should never be opened except when
necessary, and then for the shortest possible time. No hot foods should be placed in the refrigerator. Cracked ice should not be put
into glasses to cool drinking water and other beverages. A bottle of water kept in the refrigerator for a good crop. Cracked ice should not be put
into glasses to cool drinking water and other beverages. A bottle of water kept in the refrigerator will furnish a sufficiently cool drink. Crush-
ed ice should not be served in fruits, sea food, salads, radishes, celery, tomatoes, etc. These foods will be found quite palatable
when chilled to the temperature of the refrigerator. These little economies practiced in the home will be material aid in solving the
difficult problem presented by an inadequate supply of ice.

HOUSEWIVES RELEASED
FROM WHEATLESS PLEDGE.

Housewives throng the country who patriotically put their homes on a wheatless basis last spring have been released from their
pledges to the Food Administration to go absolutely without wheat. This release was merely from the voluntary pledge to go entirely
without wheat until the new harvest. Housewives will continue to purchase the required amount of wheat substitute with
their wheat flour. Bakers are still obliged to make Victory bread, which must contain at least 25 per cent wheat substitute.

Coming in of the new wheat crop has made it possible for the Nation to go back partially to its old habits of eating. But the uncertainties of war and the necessity for building up a food reserve are incentives to caution, even in the face of a good crop.

The response of the American house- wife last spring, when the country's wheat reserves were exhausted and only the wheat
saved by abstinence could be sent abroad in response to the life-and-death appeals of the allies, is regarded by the Food Administra-
tion as one of the finest manifestations of patriotic spirit since America entered the war. Hundreds of thousands of homes went
partly or wholly on a wheatless basis.

THE WORLD MISSION OF THE CHURCH.

J. G. McGavran.

The world mission of the church is, after all, its only mission. God has little use for any part of his church which has no share in the world conquest which Jesus began.

The mission of the church is a very simple thing. It is as old as the will of God. Patriarchs, prophets and psalmists of the old times partly understood it. Jesus manifested God to the world in such a way that anyone could see and understand and accept Him. Then he said: "Go ye into all the world and preach this gospel to every creature." Since that day the church has never lost sight of the fact that her mission was to all men everywhere. There has never been a break in the thin gray line of torch-bearers who have made up the true apostolic succession in the church and have kept her mission before her eyes to this day.

This world mission has not always been clear to the multitude in the church. The real purpose of the church has been clouded and in her progress she has been too often sidetracked. If we are to make any great advance today we must know what things are not her mission, as well as what is—and avoid the things that do not count.

In the first place, then, the church has no call to civilize the world. We are not so sure as we used to be that our civilization is the best, anyhow. Many of us—possibly most of us judge the success of the gospel in any land by the rapidity with which the people put on clothes,
use folks to eat with, bore holes with
saws and buy foreign goods. Generally
speaking, the more they do these things
the less they know of Christianity. Other
demands that change of heart which transforms
people and they may curse them. In any
mission is a part of the church.

It is inconceivable that Jesus cared a
thing for Jesus; they may receive what is
whit about knives and forks, hats, customs,
for the victory he has sent us and for the
wedding ceremonies or who was king;
for he exalted his church to Judae,
American; anywhere.

His interest was directed solely toward
these things are likely to follow in the
wake of which is level our
 undermining the influence over those to whom art now
heretofore.

What is far more important just now
is the fact that if real prophets with
real vision, a real gospel and a real sal-
vation are not sent forth with to
every nook and cranny of the world, other
men with no gospel and no help will
arise in the wake of the great war
and will give the people stones for bread—as
heretofore.

In view, then, of the world's open-
mindedness, of God's great purpose, is it
not time that the church arise in her
strength, face the task, get under the
whole world's lead, collect the money,
send forth the messengers and fulfill her
mission?

All great transformations come slowly.

The broadening view, which is to level our
religious distinctions and bring us nearer
to the ideal Christian world-family, will
grow as time passes. Meanwhile, we can
take heart of grace and give thanks to God
for the victory he has sent us and for the
still greater victory that is coming—not only
victory on the battlefields against those who
would tyrannize the world, but in the hearts
of men everywhere. God's program for the
redemption of the race and the elevation of
humanity, however hindered or delayed, can
not be side-tracked or defeated. Its trium-
phant completion is assured, and Christians
both in and out of the Church, by their confi-
dent and hearty cooperation can hasten the
triumph.

His Promise.

"Verily, verily I say unto you, whatso-
ever ye ask the Father in my name, he will
give it you." God and his word are one;
therefore the throne of God rests upon the
eternal rock foundations of such promises.
What words of hope to a bankrupt sinner!
Whatever he asks, in Jesus' name
and for his sake, the Father will give
him! Can it be that all God's riches are
at my command? Will he supply all my needs?
Shall I never fear or tremble in the face of
any danger again? Is it in the Saviour's last
will and testament that all he has is mine?
Yes, blessed Father of our Lord Jesus Christ.
I come to thee that I may receive what is
according to thy will and according to thy
will, you will give me cordial for my
pain, cleansing for my sin, comfort for my
sorrow love, joy, and peace for my rejoicing.
Shall nothing ever separate me from thee?
Neither death nor life, nor angles, nor prin-
cipalities, nor powers? Wit thou hold me
safe forever? We know that thou canst not
change nor die nor lose thine infinite wealth.

What thou hast been to me in all past, thou
art now to me. Is a thousand years to thee
but as a day? Art thou the God of Abraham
and my God? The refuge of Jacob
and my refuge? Does thy mercy endure for-
ever and for all? Art thou everywhere present
to supply every need? O blessed, infinite
Father, what wondrous bliss to know that
thou, God, seest me, loveth me, blesseth me!
If I ascend into heaven, thou art there; if I
sit upon the earth, thou wilt never leave me.
Therefore my home is everywhere, and
all things are mine because I am Christ's
and Christ is God's.

E. W. C.

SONG OF GLADNESS.

Sing away your trouble and uneasiness;
Suie away your sorrows, your heart-sighs
and your tears;
Let the sunshine follow you thru all the

coming years—
Sing a song of gladness forever.

Look above the trials that abound on every
hand;
Keep a stock of courage at command.

Some time in the future you will under-
stand—
Sing a song of gladness forever.

When the day is gloomy, songs will make
it bright;
When the burden's heavy, smiles will
make it light;

Sunshine follow in the trail of darkest
night—
Sing a song of gladness forever.

Just a song of sunshine—let it flood the
the heart,
And the bars of sorrow it will rend apart;
Whisper words that courage in some soul
will start—

Sing a song of gladness forever.

---Selected.

BEAT GERMANY

Support EVERY FLAG
that oppresses Prussiaism
Eat less of the food fighters need
DEMY you'red work something
WASTE NOTHING

HOME
Kulturized

Food will win the War

---Selected.

BEAT GERMANY

Support EVERY FLAG
that oppresses Prussiaism
Eat less of the food fighters need
DEMY you'red work something
WASTE NOTHING

THE GOSPEL PLEA

E. W. C.
of Jesus the time was almost at hand for the Romans to come in on the Jews. Had the Jews allowed themselves to be organized for the task the children of the Romans could have been taught and the destruction of Jerusalem averted. But they debated about how many inches they should put on their phylacteries until the doom came. The other time was about 800 A. D. when we had about nine thousand Christian Churches in Northern Africa, but they fell to debating about unwritten questions and so when Mohammedanism came along it swept away by one stroke and now all Northern Africa is Mohammedan. We are now facing the whole world and at best the storm can be with held only a half century, perhaps not more than a decade. If we do our full missionary duty we can easily do a work that will have a world influence for good, but these disputers about old wives’ fables are seeing no vision and are doing no constructive work but doing all in their power to prevent others from doing anything. These must either be circumvented or we must begin to set our house in order for the hour of desolation.

Brethren, we plead with you to strike out like brave, courageous men to do what needs to be done in our crisis.

1. We must enter all strategic fields. There is a tremendous reshifting of the Negro population of our land. In centers like, Richmond, Washington, Baltimore, Cincinnati, Memphis, Atlanta and Chicago something must be done now or it can never be done.

2. The one strategic move that must count for more than all others must be to educated our army of boys and girls to lead in the forward movement of the immediate future. It ought to be the ambition of every church to have at least one of its bodies away to prepare for service.

Now that many are called to the army and wages are high the temptation is great to stay out and let the schools go. Nothing could be more fatal than this. It would insure the day of doom for the demands of leadership is such that only well prepared leaders can save the day.

3. It is very important that there be a full cooperation between the Christian white people and Christian Negroes. Segregation, whether desired by prejudicial white people or by designing Negroes who think they can fool their own people and benevolently incline white people will lead to evil results. In this great work there can be a complete union in purpose and cooperation and then when the new day comes we will not find a high partition wall to be torn down.

Now in each state are a few men who have been like dogs in the manger. They could not eat hay and they would not let the horses eat. These must be taught that they cannot hold back time and tide. We once knew a man who was queer. He compelled his family to live in a house that was about to rot over their heads. He had money but no argument could persuade him to build. Finally his sons went to the woods and cut down trees. He asked them what it meant and they said a new house. He said “no we will not build.” They went on and cut more. Finally when the carpenters came the house was on fire as they had felt as proud of it as anyone and showed folks “our” house in kindness and in firmness these sons had their father that the world moves.

—O—

Teacher Training Sunday

All the resources of America are pledged to help win the war. The Sunday-school is one of those resources. But to do its part all Sunday-school workers must fully understand what that part is, and how they can help most.

In order to promote this understanding and secure needed action in our churches, the Protestant bodies are uniting in a Teacher Training Drive, to be made about September 15 to October 15. The first Sunday of the drive will be observed as Teacher training Sunday.

For the observance of that day the following program is proposed:

1. Each minister preach at the morning hour on some subject stressing Teacher Training as a national necessity. A suggestive outline for this sermon is to be found in the leadet, “Teacher Training a National Necessity.”

2. In the afternoon hold a Union Sunday-school Workers’ Conference. For plan see this leadet, Part II.

3. In the evening hold a Union Mass Meeting. For program and notes see this leaflet, Part III.

(Continued on page 2, 3rd Col.)
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Number 366
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 300, you have 7 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 7, 1918.

Personal and Editorials.
The church at Shaw, Mississippi is erecting a new building this month.

[Continued from page 1.]

Each pastor will receive from the Bible-society Department of the American Christian Missionary Society an announcement about the Teacher training Drive.

Every pastor should relate with the other pastors in the community and arrange for some concerted action, here is a min-isters' association, that organization can handle the matter. If no such association exists then personal initiative will have to bring the preachers together. Don't wait for the other fellow to call you up. Do it first.

The ministers should appoint committees to arrange for the Afternoon Conference and Mass Meeting. It would be well to have a joint meeting of ministers and Sunday-school superintendents to arrange for the observance of the day.

Each pastor and Sunday-school superinten- dent can secure further information about Teacher training Sunday by writing the Bible-society Department of the American Christian Missionary Society, 108 Carew Building, Cincinnati, Ohio, or Dr. George T. Webb, 512 Boyd Building, Winnipeg, Manitoba, Canada.

It will cost you nothing to put on this program. It will pay you to do so.

PART II Interdenominational Conference of Sunday-School Workers

THE AFTERNOON OF TEACHER-TRAINING SUNDAY

Subject
How can we best proceed to strengthen the Sunday-schools of this community to meet the present crisis? (Or, America's Greatest Need—How Can We Meet It?)

Purpose of the Conference
To bring together all the Sunday-school workers of the community for a candid and thorough consideration of the local Sunday-school situation, and to determine what should be done at once to strengthen the schools for both their immediate and future work.

It will be an emergence conference. The Sunday-schools are affected by the war. The workers should convene to study the matter and take some steps to meet the need.

The burden of making the Sunday-school effective rests on the teachers and officers. They must, therefore, be adequately prepared for their work. That leads us straight to the most important item of Sunday-school work today—Teacher Training. How can Teacher Training be done in the local churches and community? Will it be done, and thus the local Sunday-schools strengthened to help win the war? The conference should answer those questions.

Advertising the Conference
Every Sunday-school worker in the community should be present at this conference.

To get them there means advertising—good, yes, the best kind of advertising. The ordinary pulpits or platform announcement will not be enough. Neither will one letter or post card suffice.

Set out to get every Sunday-school worker of every church. Organize and advertise for that result, using all available means in the effort.

Get the free literature from your state or district Bible-school superintendent, and use it. Leaflet 3 should be used extensively. How many do you want?

Get good, spicy announcements in the local papers. If you lack time to write them yourself use the "copy," adapting them to meet local conditions.

Personal work is invaluable. Pledge the workers to be present.

Finally, put up good arguments. There are plenty of them. Loyalty to a good cause will persuade some. But hard and fast reasons that show the practical worth of this conference will persuade more.

OUTLINE FOR CONFERENCE
Step I—What is the Sunday-school's Part in the war? Aim here to make clear the following: (1) The Sunday-school is one the resources of America, and is therefore pledged to help win the war; (2) the Sunday-school is the one institution dealing with children that is in position to build its program on religion—the other institutions can go no farther than morality; (3) the fruits of this war must be conserved by the generation now in the Sunday-school—the children of today will rebuild the world, and not the adults who are now destroying it; (4) the best we have inherited from the past must be preserved by these same children—we are in danger of losing that inheritance because of distractions of war.

Some questions that will help develop these points:

What did the President mean when he pledged all our resources to win the war? Name some of the resources of America. Do the Sunday-school and the public school come this list? Why?

Whereas is the Sunday-school different from the day school, Boy Scout, etc? What is the aim of the Sunday-school—what does it set out to do? If the Sunday-school fails to realize that aim, what insipiration can?

Does war really change the ideals of a people? If not, what does? How long does it usually take a people to recover from war? How long was America recovering from the Civil War? Did the generation that fought in the Civil War really unite the country? Who did?

Is the war throwing into discard all the good we have inherited from the past? How must that good be preserved? Wherein is its preservation endangered?

Why The Teacher Training Drive
"Making the world safe for democracy," "Win the war, win the world!" These are great slogans, but we need not deceive ourselves. To accomplish these aims will require the utmost sacrifice in blood and treasure. Adequate supplies in food and ammunition, together with efficient strategy, are necessary.

The moral resources of the allies are equally vital. Time and again we have heard from our leaders that neither side will be overcome until the morale of the army and the people gives way.

The Sunday-school's task is to build up the nation's moral resources. Intellectually we assent to the need for such an agency; actually we give relatively little time to making it efficient. The Sunday-school is desperately needed in the present to keep boys and girls pure and strong. In every country at war juvenile crime has increased alarmingly since the beginning of the conflict. Home guards have no more important work to do, if they will accept the responsibility, than to guard our homes and schools so that childhood and youth may be built up and not weakened. When the
war is won, the liberties of the world will be in the hands of the coming generation. That generation is now being trained.

If the world is to be made Christian, the church school of religion must achieve a success almost undreamed of in the past. To do this trained officers and teachers are not optional but necessary. Until the Protestant church actually prepares these workers, we deceive ourselves with optimism, and delay civilization by our negligence. This is “war work” of the most fundamental sort.

But in the face of this situation the fact is that the Protestant church is letting slip its hold on childhood at this particular hour. Not intentionally but actually, because, the strain of these war days has made us neglect the institution which always appears so promising even when neglected. Every church this year is either losing in enrollment or else succeeding by desperate effort.

The Teacher-training Drive aims to unite all the forces of Protestantism in an effort to demote the church out of its complacency over religious training, and to stimulate everywhere a firm resolve and actual plans to train the leadership needed for effective work. It will not take money out of any church, nor directly contribute any money into it, but can give to the church what is most needed—a competent, consecrated corps of workers.

The local church is the place for the first effort. Here we have Sunday after Sunday the young people who must soon be the teachers and officers of the church. The young men have gone to the front, and are now getting training in other fields, but the young women are here, together with a few promising young men, eager to learn how to play a big part in the world’s affairs. The Drive aims to start a Teacher-training class at every Sunday-school in every Sunday-school.

This may be done by giving in a proved Leadership Training Course as the regular lesson to classes which are already organized, or by forming a new select class. Both methods have proved successful, though the former offers fewer difficulties than the latter.

Secondly, the Drive aims to secure a monthly Workers’ Conference in every Sunday-school, meeting at least ten months out of the year.

Other objectives are a Mid-week Training Class in every Sunday-school for workers already in service, a Community Training School of Religious Education for every community where practicable and desired, and a definite effort to secure a wider use of the best current literature and books upon the subject of religious education.

Our churches have never yet in any large way tried to stir the nation as to the importance of trained teachers of religion. If we go at each one alone, our voices will be drowned in the multitude of stirring cries for help. United we can arouse Christian people to see and feel that effective teaching of the Christian religion must underlie all true progress. By training the workers in this field, we can contribute immeasurably toward achieving the ideals which America holds so dear.

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Report of Jubilee Fund to August 31, 1918.

FOR GENERAL C. W. C. M. WORK.

Chamois, Missouri, W. M. S. .......... $10.00
Lexington, Ky. R. E. Hathaway ..... 10.00
Oklahoma Convention, Boley .......... 10.00
Sent in by M. Knight, from Y. P. S. C. E. Convention. .......... 6.55
From Sunday School Convention ... 16.16
Total this time. .................. 52.71

FOR SOUTHERN CHRISTIAN INST.

Jefferson City, Mo., J. W. Daniel ... 2.60
Total this year .................. 253.71

FOR JARVIS CHRISTIAN INST.

Sent in by M. Knight, from Y. P. S. C. E. Convention .......... 7.25
From S. S. Convention .............. 20.00
From Southern District Con. .......... 4.30
Total this time. .................. 31.55
Total this year .................. 1498.97

FOR SUNDAY SCHOOL

Clearkview, Oklahoma, W. M. Tucker .... 2.50
Muskogee, Okla. S. B. Walllick ....... 4.00
Pine Bluff, Ark., Geo. W. Ivy .......... 1.25
Total this time. .................. 7.75
Total this year .................. 397.54

FUND STATEMENT

For J. C. 1 .................. 1438.97
For C. W. B. M. .............. 624.70
For Sunday School .......... 397.54
For S. C. I .................. 233.71
For P. C. I .................. 204.80
For T. C. I .................. 169.12
For A. C. I .................. 103.20
For C. G. I .................. 10.00
For Africa .................. 5.10
Total this year .................. 3147.14
Total in Jubilee Fund ............. 14933.55
Amount yet needed .............. 5566.45

As soon as the figures can be secured we will add to this fund what has been received by the American Society direct and through Brother Moss, and what has come to the C. W. B. M. direct and through Sister Brown. We hope this will put us over this year and we will then have made good our pledge of raising $20,000 as a special Jubilee offering. We hope we can get this into next issue of Plea.

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Out On The Plain.

It was well said by Brother Moss in our convention, that the close of the convention, or rather the end, is the beginning of the effort.

Brethren, we did a great deal of talking and a little deal of planning. As I am on a number of the Finance and Auditing I am in position to know that whatever work was offered for the future was carefully that on and felt to be in reach of the departments.

I am sure that all aims for the year 1919 can be easily met, if we will to do. But let us not become dormant, and remain so until about two weeks of the next convention and expect to carry out those aims.

One of the chief aims for the Church is the Life Extension Campaign in which every Church is to some very strong efforts toward soul-saving. Let us not get busy raising money with which to build and beautify church-houses that we will forget the primary purpose of the Church in the world or neglect to press her claims in the world.

I think a statement was made by one of our representatives that they were so tied up that they could not spend any money for one year in evangelism for that church. I am sure that such is not as it should be. The church that fails to put forth efforts to evangelize is but a hollow mockery, merely playing at the game of life and not playing it at all.

It is not always necessary to have a minister from afar to hold revival meetings. The church can be lined up for a home force meeting which if properly worked will bring good results.

I believe at present with our untrained congregations, the best results will come thru a special man in the pulpit at seasonal times. But whether it be thru a special evangelist or thru the home force, the note of evangelism should be made to ring clear in every congregation.

The ideal time of the year is now upon us. Let us not let it go by without making some effort at soul-saving. Let us keep in mind one of the mothers that hung on the wall in the convention. “If we work we will win.”

C. E. Craggett.

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

All these are the beginning of sorrows. Matt. 24:6-8.
God be merciful unto us, and bless us;  
And cause His face to shine upon us; 
That thy way may be known upon earth, 
Thy saving health among all nations. 
Through Jesus Christ our Lord. Amen

MISSISSIPPI.

Dear Reader:

I am now in the Delta visiting different places on leaving home Saturday 24th. I spent the night with my friend Mrs. C. B. Robinson of Vicksburg. My stay was made very pleasant. She is planning to send her niece out to the S. C. I next month. I told her last fall how anxious I was for her to go to Beulah. I hope Miss Lomax will do well. She is anxious to go to school. I had planned to be with the work at Shaw Sunday, but was too late to get a train. On Monday I left for Cleveland where I stayed until Tuesday with my brother and sister. Tuesday I left for Md. Bayou where sister Roxie C. Sneed and I enjoyed so much talking over the work.

I met Mrs. Hannah Williams Hampton at her store. She is one of our old friends and school mates. I was so glad to see her. She arranged to have me visit her in Greenwood of which you will hear more.

On Wednesday 2:30 P.M. we met the Auxiliary at Md. Bayou. On account of catching the train I had to rush, but I am glad to say that Md. Bayou has one of the best auxiliaries in the state. We would be so glad if all the Auxiliaries would have their regular programs each month, send off their dues, and report their work to the Plea quarterly. I made a short stay. They gave the writer $4.01. Came to Clarksdale and went to Mrs. Susan Jones as usual. Mrs. Jones feels so much like mother to a missionary, one could not help feel at home. Mr. and Mrs. Vaughns came by to take us out to church. This being Wed. night their regular mid-week prayer service found the faithful ones at their post of duty. It would have done any Christian good to listen to those brothers and sisters sing and pray.

Bro. Willie Yarber introduced the writer, I talked to them out of my heart on the work of the church. Bro. Vaughn and others made helpful talks. We succeeded to start them off to the work we hope. They elected officers as follows: Miss Kattie Jackson, Pres.; Mrs. M. A. Vaughn, Vice Pres.; Mrs. Florence Vaughn, Sec., Mrs. Hannah Heat, Treasurer. Mrs. Florence Vaughn is also Mission Sister of the Clarksdale church.

Now we see no reason why this work should not go on. I am sure the President knows about the Christian Woman’s Board of Missions. She is a graduate of the S. C. I. She told me she was willing to do all she could. They gave the writer $1.25.

The following day Mrs. Hannah Heat came for me to spend a while with her. I found Mr. and Mrs. Heat fine people, who love to make it pleasant for others.

We had hoped to visit the church in the country. They had written to that end but I was given the wrong address. Therefore they did not get their mail. We tried to ring Eid. Berry but the wire was down, therefore we could not get there. I am so anxious to get the mission work in all the churches. I am now in route to Rena Laura. We hope to visit as many points as possible. I am on my way to the National Convention. May the Lord bless our effort.

Yours in His cause,
Sarah S. Blackburn  
State Organizer.

Mississippi.
PORT GIBSON.

Dear Brothers:

The convention is now history.

The convention opened Thursday Aug. 15th, at ten o’clock A. M. called to order by the Pres. W. A. Scott. After a few brief but timely remarks the program was adopted. Introductory sermon by Eid. James I. Rundles, pastor of Farish Street Church Jackson, Miss. The sermon was a splendid production. Evening service, ministerial service, a real good session.

Thursday night, welcome address on the part of the citizens and churches by Hon. Thos. Richardson a resident of this city now in the employment of the government. The address was a master piece, full of thought, somewhat a prophecy.

Friday, Bro. N. R. Trevillian preached a splendid sermon. Also, Bro. Jno. Lomax preached a timely sermon. Saturday the sisters closed a delightful session. Bro. N. S. Taylor arrived in time to render a much needed service. The sisters will remember him for many years. They are already saying by all means Bro. Taylor must be with us next year.

The election of officers went off so smoothly some could hardly realize that the work was done.


The choir rendered most excellent music. At three o’clock Hon. N. S. Taylor preached an able sermon, one of the best I have ever heard. It suited the occasion in every sense of the word. We are indeed proud of Bro. Taylor. We cannot see how he can allow himself to stay out of touch of the church. The Lord has great need of him. We hope he will meet each District Meeting in the Mound Bayou District. He must not fail to meet the convention at Indianola 1919. Delegates to National Convention: W. A. Scott, Dr. J. E. Walker, B. C. Calvert, N. S. Taylor, K. R. Brown.

Report of Future Work Committee, Women’s Session, Mississippi Christian Missionary Convention, Port Gibson, Miss.

We your committee on future work recommend that the C. W. B. M. Auxiliary to the International Christian Woman’s Board of Missions and the Mississippi Christian Missionary Convention be districted according to the plans of the Brotherhood.

We requested the brothers to allow us time in each District meeting for the carrying on of our work.

We recommend that a key woman will be elected in each District to superintend the work of the District.

We recommend that each Missionary society will send at the close of each quarter ten cents per member National dues to the headquarters at Indianapolis Ind. for National Development.

We recommend that the 5cts. State Development money as required by the constitution will be sent to the state Secretary who in return will send it into the proper place.

We recommend that each Missionary society will report a minimum of $2.00 to the quarterly District meeting, and that each society will report in the annual convention as follows: Those with a membership of from 1 to 10, $5.00 from 10 to 20 members $10.00 from 20 to 30 members $15.00.

That we may be in perfect harmony with the National work we urge the observance of C. W. B. M. day and the Easter week of prayer for the furtherance of the work.

That we must be in perfect harmony with the M. C. M. C. we recommend that the 3rd Sunday in October be set aside as an Annual Rally Day for the futherance of the work of the M. C. M. C. We urge that each Women’s Missionary Society observe this day.

We recommend that a copy of the reso-
My Dear Brother:

One of the greatest problems confronting you continually is the securing of trained teachers for your Bible-school. This letter is written in the hope we may help you solve this problem.

Two things are essential to secure an adequate supply of trained teachers—a proper training course and people willing to take that course. This is common to all churches.

The general dissatisfaction with former training courses has led to the construction of the new Standard Teacher-Training Course. It is interdenominational in its writing and use, and I am confident is the best training course ever offered to our Bible-schools.

The leaders of all communions are uniting in a simultaneous Teacher-Training Drive during September-October of this year to secure the formation of training classes in every church and Bible-school in North America. The literature enclosed tells the whole story.

We are sending at great expense a personal letter to every preacher in our communion. May we ask four things of you?

1. Read the leaflets enclosed and enlist your school in the Teacher-Training Drive which all America is making this fall.

2. Preach a Teacher-Training sermon on the Drive Sunday in your church and community, probably September 22 or 29. This sermon outline (page 15) will be suggestive.

3. See that your Bible-school superintendent uses well the literature which our office sent him about a week ago. There were a poster and special leaflets and instructions.

4. Fill out carefully and mail promptly this self-addressed Enlistment Card. It will enroll your school with the proper office.

Thank you.

Your brother,
Robt. M. Hopkins.
Bible-School Secretary.

Teacher Training

A National Necessity

Text: "For it is not a vain thing for you; because it is your life."—Duet. 32:47

I Introduction

A. According to the dramatic narrative, Moses is giving a final charge to the children of Israel. Knowing as a father their weaknesses as well as their virtues, he insists that their life as a people depends upon their teaching effectively God's deeds and law to their children. (See also Deut. 6:3-9)

B. Character is not an accident but the result of careful nurture. (Do men gather grapes of thorns, or figs of thistles? Matt. 7:16)

C. National character is the result of generations of training.

1. France once sowed the wind and reaped the whirlwind. Today she is sowing virtue, courage, sacrifice; she will reap victory, exalted character, immortality.

2. Germany has sowed in the hearts of old and young the seeds of absolute selfishness, contempt for the rights of all non-Germans, disloyalty to any deity that is not tribal. She is reaping restlessness and havoc of all that was noble in her citizens.

3. America has sowed an ideal of freedom, imperfectly followed but nevertheless cherished, faith in the Fatherhood of God and the brotherhood of man. Today she is reaping heroism, higher ideals, and a new era of social and moral progress.

II Religious Education a National Necessity

A. The intellectual nations are not always the most virtuous.

1. Germany conscious intellectually, but education has made her more diabolic, not more Christian.

2. America before the war had a low percentage of illiteracy, but led most of the civilized nations of the world in the number of per capita of divorces, homicides, lynchings, and other crimes.

3. Excellent public schools and poor Sunday schools of religion do not augur well for the future.

Does your boy stand a better chance to know his arithmetic than his Bible? If so, which will be respect most?

B. Making the world safe for democracy requires the development of a race that is not merely impulsively fair and Christian, but habitually so.

III Trained Teachers Necessary to Effective Religious Education

A. Teachers of religion in point of efficiency are very much as public school teachers were one or two generations ago.

1. Give instances from your own experience of reading.

B. Jesus did not try to win the world without trained teachers.

C. The Christian church has trained its preachers a few others, but must now train enough teachers to reach the last boy and girl in every community.

IV. Trained Teachers and Other Christian Workers Can Be Produced

A. Methods.

1. The Sunday-school hour class for prospective workers.

2. The week-night class for workers in service.

3. The monthly worker's conference.

4. The community school of religion.

5. The religious press.

B. How others do it.

1. See the leaflet ("Others Succeed, Why Not You?").

C. Progress in the teacher training of our own church. (Write to your state or district Bible-school superintendent for information.)

V. Conclusion

A. We can do if we will.

1. See leaflets.

B. This is war work of the utmost importance.

1. Chaplain Jessie S. Danney, from France, sends back the following message to Sunday-school workers:

"Everyone at home is full of an eager passion to do something for the nation. With all respect to the fine work of Red Cross, of the Y. M. C. A., and of similar organizations, let me say solemnly that none of them offers the opportunity to serve one's country that the Sunday-school offers. You can train a soldier to fight in a year, but it takes all his preceding life to train him morally and spiritually to the sort of manhood that makes the sort of soldier upon which his superiors and his country can safely reply. It is manhood that counts out here, and that comes only through the Christian home and the Christian church."

Christian Education

Southern Christian Institute

Rev. W. W. Smiff has returned to his home in New Castle, Penn.

Miss Rosa V. Brown is on the campus.

Miss Ella Martin has returned from Jonesboro, Tenn. where she has been visiting her mother for a short time. Miss Annie Belle Greenlee, returned with Miss Martin. She if entering the Institute as a work student.

Prof. Bebout was in Jackson last Saturday.

Our new physics and biology apparatus has finally arrived. The prospects are that we will have strong courses in these two subjects the coming year.

Miss Velma Holt is proving to be a very efficient herdsman.
We have been reading quite a bit in the papers during the last two or three years in reference to women going into the fields and plowing. Three of our young ladies, (names censored) are proving that they can compete very favorably with their English and French sisters when it comes to plowing.

We are in hopes to have as large (or larger) enrollment in the Day School this year as we had last year. The boys and girls should heed the opinion of our greatest educational authorities of today and be in school this year if there is any way possible to do so. It is a patriotic duty that you owe to your county. School opens here at the Institute three weeks from next Tuesday morning (October 1st.) D, not forget the date, but most of all do not forget to come.

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From the Banks
of the

Old Kentucky

Crab orchard, Lincoln County, here
Tumbler Baker built the church. Dr. Robinson ate the butter beans, Huffman started "out for the west," Richards and Nelson and Graham held the revivals, P. H. Moss picked the blackberries and got his clean shirts dirty. Miss Rosa Brown picked the Crab apple tree and Prof. J. J. Moss the blackberries and got his clean shirts dirty. Mrs Rosa Brown had the Crab orchard. Linclln County. Here

J. A. Wright.

Out On The Plans.

Presto! And another convention of the Alabama churches goes on the annals of history with a record of being the best held in the state. It was held at Troy, August 16-18. We were greeted with almost ideal weather for the occasion, a goodly rain having taken the night before, which settled the dust and mitigated the very warm atmosphere.

Only one church failed to represent thru the church and hands. We hope to have a report from that church at the minutes go to press.

The spirit of the convention seems to have been the spirit identical with that of the Master. Every one seemed to feel that he was there on business for the King and act-

ed accordingly.

The report of the churches showed marks of progress in different departments for the local work while the offerings for state and outside work climbed up a notch.

I shall not go into details about the convention, as the matter of giving a detailed report thru the Plea rests upon the shoulders of one Wm. Martin, our State Secretary, elect.

We trust to have a full account of the doings of the convention thru him. However, I shall take pleasure in writing that P. H. Moss, the Bible School man and Mrs. Wm. Averbach, a Missionary woman were both there and we all know quite well that they were there with all their heart with all their mind and with all their soul.

C. E. Craggett.

KENTUCKY.

Danville.

Sunday School Literature.

By Mrs. Lizzie Smith.

Of all the many things that help to make a useful and well developed life, none can take precedence of good litera-

ture. It has often been said "If you tell me with whom you associate you tell who you are" hence we are in a position to say if we know what you read we can tell what you are, because reading is getting thoughts from the printed pages and it is a well-known fact that "what a man thinketh so he is in his heart." Therefore the litera-
ture that is placed in our Sunday Schools should be selected prayerfully and intellec-
tively not alone to entertain but to instruct and build a symmetrical Character for our church and our race.

All the lessons that are placed in hands of our pulpits whether children or adults should have a direct bearing on the teachings of our church teaching why we are, what we are, and Biblical authority for the same.

We should endeavor to begin in the Cradle roll and first grade by means of simple stories and pictures literature to impress upon the tender minds the beauty of our faith leading on from the cradle roll to the pulpit.

Every family of the Christian Church should see to it that their children read only the best books and periodicals that are nice and wholesome or all the Sunday School does for the child will be undone in the home, also the library of each Sunday School should be inspected in a business like manner and each book or paper discarded that does not stand for a
THE GOSPEL PLEA

pure gospel and a square deal.
Our Sunday School literature teaches more children than any other institution because the parents are oftimes too busy or more often too indifferent to give their children such literature as will develop them spiritually. Hence it remains for those in charge of the Sunday School to be extremely careful in placing such reading matter in the Sunday School as they would have their pupils read stories of such lives as they would have them emulate.

What we read is of supreme importance, for in literature we have the best thoughts of the best men of all ages and the greatest men of earth not only become our associates but our servants.

The T. C. I. and Its Workers,
"A Little Leaven,"

A new commandment give I unto you, that ye love one another as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34-35.

As I left the S. C. I. on July 5th for the summer's work in West Virginia, I came via of the long heard of Jonesboro, Tenn., which was once noted as one of our Christian forts.

At my arrival on July 6th I found much hospitality and many welcoming friends who tho they were strangers, were brothers and sisters in Christ. I had planned to stop for an hour or two to get a more glance at the city and its inhabitants but learned prior to my arrival that I didn't have my registration card and was subject to jail, so I chose rather to accept a very cordial invitation, until the arrival of my card, at the home of Brothers W. P. Martins.

Here I found Mrs. Martin earnestly engaged in house duties. Her brother, Mr. Thomas, was busy as well as the baby son Thomas. Never the less they always found time to offer a helping hand and speak an encouraging word and to acquaint with new facts and ideas as well as friends.

On Sunday, July the 9th, I attended the funeral of their pater, Miss Cora Dixon. I learned that she was a former student of the T. C. I., until circumstances announced that it should be closed. She while attending the school was identified with Christ. She was nothing more than a youth and a brilliant prospect for the best of woman hood seemingly. That is as far as observation would allow me to determine and from what I could learn, as a fellow student of a Christian Institute was under obligation of duty to ex-

press myself in few words of the song "Face to Face." I could not refrain for I know the T. C. I. would not have been silent if it were present. So I being from the Mother School S. C. I. could not hold my peace.

Bro. Sam Russel, who is doing the pastoral work, preached a very worthy and acceptable sermon to the living.

After assisting in the funeral services, I was privileged to visit several homes and to my surprise found all persons with whom I was made acquainted inquiring about the school, its workers, the Jonesboro students attending the S. C. I. and concluding by making very pointed but emphatic remarks about T. C. I. and its workers. Among those persons whom I met was Prof. Taylor, who was formerly a schoolmate of Prof. J. N. Ervin now Pres. of Jarvis Christian Int. It was quite an honor for me to meet him and learn of his work, its nature, etc. He invited me to spend Monday with him at Johnson City where he is conducting a Normal in the same building over which Prof. Ervin held principalship for some years. I felt this quite an honor but had to ask leave on account of circumstances.

Sunday night was spent in trying to assist Bro. Russel, who was at that time conducting services in a Baptist church. At the close of the service an appointment was made for me to speak Monday night, I gladly accepted but was somewhat hindered by storms.

The kindness shown me by the white and colored, Baptists and Methodists as well as Chris tians, during my stay, certainly convinced me beyond any doubt that there is Christianity in Jonesboro.

There is "a little leaven" somewhere in the city. What is it? I think it is the Tennessee Christian Institute and its co-workers. Such as Bro. Griffin, Bro. Martin, Bro. Coleman and many other faithful and dutiful persons that are that of but not named.

I was also in the city visiting recently. On my return I found the family circle just about complete. Bro. Martin had just returned from the state convention in Savannah. His daughter came with him. A few hours later his son, who is expecting a call to the services at any time, came home from Washington with his wife.

The friends and the historical town have meant much to me.

Since I've been in W. Va. I've had opportunity to visit only the Baptist churches but find it easy to do my Christian duty in whatever possible way. This is due largely to the inspiration I've gotten from the "true vines" in Jonesboro. I learned the one great lesson in ministerial work. That of prompting Christian unity "not by might or power, but by the word of God."

I think that the love which induced our Savior to bear such suffering for us all called forth the prayer which He prayed for us on Calvary should teach us to love Him more and more each day, thus enabling us to discharge freely and willingly our Christian duty.

P. A. Gray, Jr.

Working with the Churches,
MISSISSIPPI.

From McKinney Chapel we went to Pine Grove where a most successful revival was held. The writer made his arrival at Pine Grove Tuesday night after the forth Sunday, got right in the trenches and began to fire away with the old Jerusalem Gospel. The word of God has not lost any of its power.

Twenty-nine souls were added from Tuesday night up to Friday night. Eleven were baptized and eighteen reclaimed. Three were gained before I got there which made a total of 32.

Elder J. H. Lomax is the worthy pastor. The church seemed to have been very much revived.

At Indianapolis the first Sunday, services were both good day and night.

Just as we were about to begin the morning service at Indianapolis the sad news that Miss Minnie McDaniel, daughter of Bro. John McDaniel, passed away, and that the family requested to come and attend the funeral at 4 o'clock.

Sister Minnie McDaniel was a noble young woman. She will be missed in the church as well as in the home. She was always numbered with the faithful. It did not get too dusty or too muddy, or too hot for this young woman to attend church. She was indeed a Christian. Our loss is heavens gain. The bereaved family have our sympathy. They should not sorrow as those who have no hope. For if we live as this young woman lived, and are faithful as she was, we shall not be ashamed.

A large crowd witnessed the funeral service.

At the conclusion of the morning service at Indianapolis we rented an auto and made this five mile drive, and attended the funeral and were back to town for service the 1st Sunday night. Four souls came cut from the world and confessed that, they believed with all their hearts that Jesus is the Christ the son of the living God, and today, Tuesday, 3rd, three young men and the young women who made the good confession will be buried in baptism. This makes the Indianapolis Church four stronger than it was one month ago.

While at the revival at Pine Grove we assistant-
ed in attending the funeral of Brother George Trevillian. People came from far and near to witness the funeral service. Brother Trevillian was well known and many good things were said of him by Elders Brown, Lomax, Trevillian, Suarez and the writer.

We are now in the midst of our revival at Holly Grove.

I will leave for Nashville Sunday night.

B. C. Caivert.

RELEASED WEDNESDAY Aug. 28, 1918 INTERESTING WAR TALK BY EMMET J SCOTT AT MME. C. J. WALKER'S HOME "VILLA LEWARO" IRVINGTON-ON-THE-HUDSON

In response to the invitation of Mme. C. J. Walker, nearly 100 white and colored men and women, leaders in their respective races, assembled on Sunday, the 25th inst., in her charming residence, "Villa Lewaro," situated in Irvington-on-the-Hudson, to meet the Honorable Emmet J. Scott, Special Assistant to the Secretary of War.

Mme Walker must have been inspired by some kind and thoughtful desire to give pleasure to her guests in calling them together in this delightful place, enriched by Nature and ornamented by the skilful hands of men. From the back of the Villa one overlooks a Lake in an Italian garden, beyond which stretches a most pleasing diversified rural scene, containing the Hudson River, flowing with majestic serenity, and the wooded Heights of New Jersey in the far distance—a scene which, in many of its features, rivals the view from Richmond Hill, looking towards Twickenham, England.

After an appetizing luncheon had been served on the Villa's exquisite veranda, the guests adjourned to the charmingly furnished and decorated great Saloon and listened to music made by several well-known artists; J. Rosamond Johnson, Professor Joseph Douglass, Mrs. Maria Johnson, Melvil Charlton, Proctor W.H. Butler and his clever children, Willie and Cecelia.

Following the concert, J. Rosamond Johnson introduced Attorney F. B. Ransom, of Indianapolis, who introduced the hostess, Mme Walker, to the guests.

Mme. Walker, in outlining the purpose of the meeting, explained that she had invited these present not only to meet Mr. Emmitt J. Scott, but to confer with him, and with each other, regarding the part American Negroes were playing in the war. Among other things said by Mme. Walker was, that this was the time when members of the race should forget all their indifference; stand together for the higher principles involved in this war; and that she hoped the present conference would tend to bring about these results. Moreover, Mme. Walker made a plea to those present to continue loyal to the Country, also to the soldiers fighting for Democracy.

After Mme. Walker finished and had been applauded, Mr. Ransom introduced Mr. Scott.

Mr. Scott arose amidst much applause. He paid high tribute to Mme. Walker, then reviewing his work while in office, told of some of the excellent things accomplished. Furthermore, he informed his hearers how Local Boards had been removed because they had treated Negro Draftees unfairly; and how whenever unkind reflections had been cast upon the colored soldiers, the matter had been investigated and set right.

Mr. Scott, announced that the War Department had consented to reconsider the case of Col. Charles Young, who, in all probability, would be restored to actual service; nor did his statement that colored women would be sent overseas, as Red Cross Nurses, dispense. Mr. Scott and many other things exceeding pleasing to his hearers, for instance, how much war work has been organized throughout the country; how a Board of health is to be established to study sanitary conditions affecting colored soldiers; how, very possibly a Negro War Correspondent would be sent to Europe to report the activities and achievements of the colored soldiers. He hoped soon to announce the name of the man to be selected to do this work.

Other speakers following Mr. Scott were: Col. Wm. Jay Schiefflin, the well-known Philanthropist; William H. Lewis, ex-assistant U. S. Attorney-General; J. C. Napier, ex-Registrar of the Navy; E. W. Taft, President of Willliams College; Franklin H. Moore, Editor of "The New York Age;" Mrs. Mary Taber, of Buffalo; James A. Colby, of Washkington; Thos. F. Taylor, Secretary of the Y. M. C. A. New York Branch; John H. Shinsky, Secretary of the National Association for the Advancement of Colored People, and Mrs. Jessie D. Robinson, of St. Louis.

Other prominent guests were: Mrs. Marthia B. Anderson, of St. Louis; William Lewis, Editor of "The Indianapolis Freeman;" J. C. Ginner, Charleston, W. Va., Emmet J. Scott, Jr.; Rev. Dr. William H. Brooks, D. D., Pastor of the St. Mark's M. E. Church; Mrs Carrie M. Thompson and Mrs. Hattie Williams, of Greenville, S. C.; Miss Mary White Ovington, Brooklyn; Henry Allen Boyd, Nashville, Tenn.; Rev. J. W. Rankin, D. D., Secretary of Foreign Missions, A. M. E. Church; Hon. James C. Overton, Contributor of "The New York Age;" Mrs. Lelia Walters; Gerchila Stewart; George W. Harris, Editor of "The New York News;" Miss Elizabeth Carter, New Bedford, Mass.; W. P. Burwell, Orange, N. Jersey; Lester A. Walton, of "The New Age;" Rev. R. B. Clagett, Pastor of the First Emmett Institution, New York; W. R. Valentine, T. W. Hayes; W. Frederick Trotman; Mrs. M. C. Lawson; Mrs. E. M. Levy and Miss Blanche Levy; Mrs. Marie Young, Miss, and Mrs. H. S. Kielan, of Ridgefield, N. J.; Mrs. Emmett J. Scott; Mrs. Marie Peck Johnson, Chicago, Ill.; Mrs. Charlotte Hawkins Brown, Sedalia, N. C.; Mrs. Carrie Francis Willis; Mrs. Louis Thompson, New York City; Mr. and Mrs. Louis W. George, New York City; Mr. and Mrs. Theodore Robinson, St. Louis, Mo.; Mrs. Martha B. Anderson, Chicago, III.; Cleaveland G. Allen, New York City; Mrs. Warwick Spencer, Jr., Lynchburg, Va.; William Wool, N. Y. City; Hon. Henry Downing, New York City; Dr. Hubert W. Ross, Boston; Andrew F. Sturges, Philadelphia; Mrs. Rich Bradley Sanford, Kansas City; Mrs. J. Alice Stewart, Brooklyn, N. Y.; Mrs. Carrie Thompson and Mrs. H. E. Williams, Greenville, S. C.; W. T. Andrews, Baltimore; Mrs. G. W. Harris, New York City; Mrs. Cecilia Holmblad, Caracas, Secretary; Y. W. C. A., New York City; George E. Whipple, Brooklyn, N. W.; Dr. Wm. Sinclair, Philadelphia; Atty. and Mrs. G. E. Edward Dekker, Philadelphia, Phil.; and Mrs. Wat Tyler, Brooklyn; Mass.; M. D. Webb, New Bedford, Mass.; Geo. Frederick-Walker, Chicago, Ill.; Blt. William, Suffolk, Va., Harry L. Dyer, Bronx, N. Y.; D. P. Stewarts, Youngstown, Ohio; Ge. W. Lattimore, Brooklyn, N. Y.; Miss Pamela A. J. Johnson, Clifton; B. Johnson's daughter; G. Franklin, Jr., Chattanooga, Tenn.; Chas. H. Anderson, Jacksonville, Fl., and others.

Col. Charles Young

Whom we hope is soon to be re-stored to his place in U. S. Army.

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We have a new machine, and it is very good. We will give every customer a good deal.
HELPFUL
To All

The Supreme Test.

SOMER or later a man will reveal his true character. He may be able to appear what he is not for some time but sooner or later the occasion will come that will reveal his true character.

The first of these tests that usually come is adversity. If a man's faith is small and he is selfish in nature he usually goes down by the test of adversity. He becomes discouraged and feels that there is no use. Everything is against him. He fails to see that adversity is a true friend to him to arouse what is in him to place where it can be used for the good of mankind. It was this kind of opposition that made Christianity so powerful in the first century. It is the one influence that has made a sturdy and robust character of many a timid boy. Gladstone learned the lesson of persistance from splitting a knotty log. He was determined that he should not be made to give up because it was knotty and difficult. By hard work and persistance he split it and so fitted his character to persist in knotty problems of state until they yielded to him.

But many people come out victorious from adversity who fail utterly when prosperity comes. It is a much more severe test of a man's true character to know what to do with opportunities than to know how to stand against adversity. Many a man stands up against adversity bravely who goes down in inlorious defeat when the full opportunities come and he is asked to make proper use of it. If he is selfish in his character he looks upon his newly acquired opportunity as a means of self gratification and soon he loses all his powers to do and he becomes a wreck. Suppose a father dies and leave a big estate to his son. What an opportunity it is for him to live comfortably and at the same time do big service to mankind. But he must be a good man indeed if he uses it aright. The temptation will be great to sit down and enjoy it and so lose all power of doing and the great majority of young men who find themselves heirs of great estates go to their ruin atter.

Now this lesson is important to our readers just now. The Negroes took their first step towards civilization in the severest adversity. They were taken captive by their own tribes and sold to slave traders who herded them in ships like cattle and brought them to America. In this process fully eighty percent died before they were installed on a plantation as a slave. Most native people would have succumbed to this. The North American Indians could not endure it when the Spaniards tried to enslave them, though the process was not nearly as severe as what the native African had to endure. Possibly the Negroes could not have endured it if many foreign people had captured them, but being first captured by their own tribes made the process more endurable.

The next great trial came when the slaves had made sufficient progress to begin to realize their cramped condition as slaves. This period covers from say 1808 to 1865. Good men like Jefferson, Madison and Monroe have talked much of the evils of slavery and had started a colonization scheme in Africa by which the slaves were to be deported. Liberia, Africa was the result. This was the Southern man's effort at abolition and it failed because they had no power to coerce the selfish planter. The next step was taken by Northern men in about 1840 who were called abolitionists and agitated until they attracted the attention of the whole country and it finally resulted in the Civil War and Emancipation. During all this time the slaves were looking on and listening and getting ideas, and their progress was far more rapid than any one could comprehend. During the few years preceding the Civil War and during the Civil War the temptation side must have been great but it was never yielded to. He proved himself loyal and safe through all that time and so no jealousies, hatreds and feuds were started that might continue through out our Anglo-Saxon civilization.

After freedom came there was a kind of wandering in the wilderness for fifty years in which many unlovely things were done by both white and colored people. It was during this time that the missionary school had its opportunity for work and right well did it employ the time. If Moses had been able to conduct a school for all the children in the forty years of wandering in the wilderness, Israel could have made a different record when it entered Canaan. The fifty years allotted to the missionary school will prove to have been far more strategic than we knew. It permitted the missionary school to prepare a trained leadership for the coming day.

When the great World War broke out it was the beginning of a new world era. The nations of the earth will from that date come into a great federation of nations into a family of nations and the relations of all nations will be changed. The younger peoples will come to far greater responsibility. The Negro of the United States will find himself in much greater task. A new world will open to him as well as to the other peoples. Now the question to be asked and answered is, will he use the new liberty and responsibility as wisely as he was brave and showed fortitude in the ages of adversity? If he does, his place among the best people of the earth is fixed. If he does not but uses the new opportunities selfishly and arrogantly he will make shipwreck at the end of a long and useful journey.

The new period after the war will be one with mighty tasks, a few of which can be named below.

1. The day of the missionary school is not over but is just entering upon its day of greatest service. During the past fifty years the task was to prepare a generation. Now it will be training the masses of children. When it took thousands of dollars before it will now take hundreds of thousands of dollars. Then it could be done largely by the white Christian people going ahead, now it must be done by cooperation. It will be much harder task for the Negro to worthily fit into this larger task than it was for him to endure the hardships of the former tasks. Success can come here only by earnest and fervent prayer and great patience and perseverance.

2. After our army of four million men comes home from Europe we will have many national problems to work out. The solution will depend on all the citizens. We will have things to reconstruct at home as well as in Europe. Some of our people have been blind to this. They have tes...
THE GOSPEL PLEA

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SATURDAY, SEPTEMBER 14, 1918.

THE SUPREME TEST.
[Continued from page 1.]

that the various classes could be neglected. The poor white people they called "red necks," "hill billies" and "cattle," but when these "red necks" began to strike by electing men to office they began to awake and now a real effort is being made to educate and help the poor white counties of Mississippi. They scorned the effort to educate the Negro but now they are beginning to see how greatly in error they were. And in the next ten years they will see this far more clearly than they see it now.

3 After this war the missionary problems of the world will grow large. The next fifty years in foreign missions will be tremendously large. What we did for the Negro with the missionary school during the past fifty years we must do for the remaining nations of the earth. This can be done only by the cooperation of all our people. An arrogant and selfish attitude of the Negro of America could almost, if not entirely, hinder the work. His real test of worthiness, as God measures worthiness, is now coming. Let our earnest prayer be that he may come off conqueror as He has in the past.

MISsouri.
COLUMBIA.

Again we come before the readers of THE GOSPEL PLEA with a brief report of the Evangelistic work in the state of Missouri. On July 22nd, we left Columbia for St. Louis, arriving there the same day. We were met at the station by Rev. Moses Powell, pastor, or in charge of Centennial Christian Church, who took us to our stopping place. We entered the fight against sin the same night of our arrival and for one week denounced sin in all its forms. The meeting closed with three confessions and one reclamation. Had splendid gatherings each night. The meeting was growing in interest all the while.

We have in the St. Louis Church some faithful workers who are doing much to make the work a success. Quite a number of the S. C. I. folks are there and most all of them are active workers. They have a good C. W. B. M. work, a C. E. Society and a splendid Bible School. I don't see why we can't have one of the leading Churches of the state in this city. I will say more about the work there later.

Aug. 4th, found us again with the Columbia congregation. We had splendid services both morning and night, with one confession, who was baptized on the morning of the 5th. The Columbia Church, I must say, is doing nicely. They are yet adding to their building fund. They have about decided to raise part of the money before building their new house. We hope in the near future to see a large congregation here and a splendid house in which to worship God.

On Aug. 6th, we boarded the train for New London Mo., to attend the State Convention. The meeting opened on the evening of the 6th, with a sermon by Prof. H. Parson, who said many good and helpful things. Principally all delegates to this Convention came for the opening and remained until the close. Quite a few of the churches did not send any delegates at all and some did not send their representation fees. We are hoping and working that this will not be so any more. Prof. F. H. Moss, National Bible School worker; was with us and added much to the interest of and success of the meeting. We feel that the American Missionary Society did not make a mistake when they chose Prof. Moss for the work of the field. All eyes were open for Miss Rosa V. Brown, National Field Worker of W. M. Societies and Pres. J. B. Lehman, Supt of Negro Educational and Evangelistic Work but were disappointed by not either of them showing up. A letter read by Prof. Moss from Pres. Lehman eased our consciences somewhat, rested our eyes and enlarged our vision by calling our attention to some necessary work.

The Bible School department opened Wednesday morning with Pres. Miller in the chair. This was a very interesting session. The school reports came very nicely. Some noble addresses were listened to during this period. We feel that Bro. Miller did his best to bring this department up to the standard. He deserves much credit for the way and manner in which he conducted the business of the Bible School work.

On the evening of the 7th, the writer preached the opening sermon for the C. W. B. M. On the morning of the 8th, the President of this department, Mrs. Reeta Manpin, took her place in the chair and called the house to order for business. This was indeed a grand session. The President's address was to the point. The auxiliaries came up nicely with their reports. A strong appeal was made to the delegates from churches that have no auxiliary, to organize at once. I believe all were made to feel the necessity of the mission work in the church.

The nations must have the gospel preached to them, it is the business of the church to send men who will preach the gospel of Christ and save mankind. The C. W. B. M. is a great factor in the world salvation.

The Christian Endeavor Society held its session on the evening of the 8th, conducted by Rev. Raphael Hancock, the President. This was also an interesting session. It is our purpose to have more C. E. in the churches throughout the State by the Convention. Bro. Hancock is very anxious to make this one of the strongest departments of the church.

On the morning of the ninth all assembled for the general business of the. Rev. W. M. Alpin, State President, was in the chair and the business proceeded. At 11:30 o'clock all listened to a sermon by Rev' John Newby. The church reports came in very nicely, however there were a few that did not report. We are yet expecting to hear from those churches. On the evening of the ninth we were again favored with a soul stirring sermon by Rev. Gibbs. On the morning of the tenth all met in a conference with Prof. Moss. This conference as usual was one of much inspiration.

On Lord's day morning the eleven Bible School conducted by Prof. Moss in which all delegates took part. Rev. Alphin State President preached a noble sermon at 11:00 o'clock many visitors as well as delegate listened to this gospel discourse. At the close of this service the ordination of Rev. Hayes took place. Bro. Hayes came to us from the Baptist Church. He was recommended to the convention by the Christian congregation at Huntsville where he has been laboring for six months. During the time he has done some needed repairs on the church house and added some souls to the church. This ordination service was held after fasting and prayer. The charge was given by Rev. Alphin. Our prayers go up that Bro. Hayes may grow strong and be faithful and loyal.
to the cause of Christ. The afternoon sermon was preached by Rev. Gibbs and the evening sermon by the writer. These services were largely attended and we feel that much good was done. The meeting closed with brotherly feelings one toward the other, and an earnest desire that the work of the Master may grow and prosper as never before. The officers of each department were re-elected with the exception of a few.

The new London church has been without a minister for quite a while however, they wish the assistance of Rev. W. M. Hancock cared for the convention nicely. We highly appreciate the way and manner we were received and treated while there. In this convention we raised nearly $350.00.

Now, since we have started out for a new drive we do hope that every member of the church of Christ will play well his or her part. The world is facing a crisis such as never before. The war lords seem to have taken their seats in the heart of the nations and are dragging humanity down to the dust. The church must rid the world of this evil foe. Men everywhere must recognize the fatherhood of God and the brotherhood of man. Brother are you doing your bit?

Evangelist report beginning November 1st 1918 to August 1st 1918

Number of places visited 11
Number of visits made 22
Number of sermons preached 127
Number of letters written 94
Number of cards written 21
Number of additions by confession 15
Number of addition reclaimed 2
Number of auxiliaries reorganized 1
Number of C. W. B. M. meetings attended 8
Number of acres added to C. W. B. M. 21
Number of Bible schools reorganized 1
Number of conferences with churches 6
Number of district meeting attended 2
Number of couples married 1

Total amount of money raised $511.70
Total amount raised and applied on salary $338.37

Total amount received from district meetings and applied on salary $20.00
Total received from State Treasurer and the field $313.78
Total expenses on the field $60.29
Paid out for stationary $4.23
Grand total expense $64.72
Total amount received on expense $12.41
Total amount deficit on expense $13.78
This applied to deficit gives a total of $1.37

Received otherwise $3.27, this plus $1.37 gives a total of $4.64 plus salary as paid by the State.

Money raised on the field and applied on the local church and district $98.51
Money received from the National $B. M. $22.00

Grand total received from the field, State Treasure, and C. W. B. M. $529.64

Yours in Christ,

H. D. Griffin.

Evangelist.

Johnstown, Pennsylvania.

"And I heard a voice from heaven saying unto me, blessed are the dead which die in the Lord from henceforth: yea saith the Spirit that they may rest from their labours; and their works do follow them."

Whenever I read this scripture I often wonder why did this voice from heaven command John to write. John could have gone forth from Patmos Island simply telling the things which he had seen and heard, but man is mortal and prone to forget therefore, the Heavenly Speaker said, "write, display the power of pen, inscribe it on the rock, engrave it on your heart, imprint it on the immortal sands of time, hand it down to your children's children, so all mankind and generations yet unborn may know that the dead in Christ are blessed."

A few years ago while serving in South Carolina I had the privilege and pleasure of meeting Elder E. F. Jackson. Today I read in my latest issue of the Plea that he is dead. An estimable Christian gentleman, highly respected in his community, zealously and wholeheartedly devoted to the interest of the Church of Christ everywhere. I wonder if such a man should ever die.

It is said that so strong was the belief of Socrates in the immortality of the soul, that when nearing the end of his earthly existence he called together his disciples and friends; then addressing them he said, "you will soon be weeping and mourning, you will be saying Socrates is dead! but Socrates will not be dead. Ah! so it is, we may be weeping and mourning, we may be and saving E. F. Jackson is dead, but E. F. Jackson will not be dead, E. F. Jackson can never die. "Whosoever liveth and believeth in me shall never die." What then has happened? It is only a transition. The evening sun simmers golden rays and tinted clouds in majestic grandeur sets behind the western hills at the closing of the day. Is he dead? Not! In yonder distant fields, over on the other shore even if unseen by mortal eyes He is just rising again in all the beauties and splendors of glorious day. The weary body rests from its labours the undaunted spirit soars aloft upon the wings of love, borne beyond the things of time, and enters the port's of eternity. No longer will he be in Bostor City, no, but he will be in that city not made with hands eternal in the heavens. No longer will he live in this house, at Keans Neck, no, he is now a resident of those mansions which Jesus is gone to prepare. No longer will he lay his head upon the pillow, but he will lay it on Jesus arms. No longer will he walk the streets of earth; he will now walk on the golden streets of heaven shaking hands with Peter, James, and John and the other saints of God who have gone before. No longer shall we hear his voice singing the hymns of Zion, but he will join in cheerful songs with angels around the thorne. Ten thousand are their tongues, but all their joys are one. He will no longer be in the conferences and conventions of the church. He has taken a step upward, from the church militant to the church triumphant where their congregations never break up and Sabbaths never end. From the trials, cares and anxieties of a sinful world he is forever free where the wicked cease from troubling, and the weary are at rest.

After the darkness of the night, comes the glorious light of morning. After the rigors of winter, comes the beauties of spring. After sorrow comes joy. After cross comes crown. After labor comes rest. "There remaineth therefore a rest for the people of God", where the trials of the world can never come.

Shall we pine for his return? Should we build tabernacles here for him again to dwell? Would he exchange the raptures of heaven for the sordiness of earth? Undoubtedly the language of his heart would be "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

South Carolina has sustained a loss in his departure.

To the churches and to the breaved family we tender our sincere condolence and commit them to the kind care of that friend who sticketh closer than a brother, who is a father to the fatherless and a husband to the widows.

He has fought a good fight, he has finished his course, he has kept the faith.

Servant of God, well done:
Rest from thy loved employ.
The battle fought, victory won,
Enter thy Master's joy.

W. E. Cephas,
Principal of R sedale school.

A singer sang a song of cheer,
And the great world listened and smiled.
For he sang of the love of a father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along their way.

-F. Miller
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 way may be known upon earth, Saving health among all nations Through Jesus Christ our Lord, Amen.

Prayer.

By Myrtle Axell

Is God to us a person who feels and thinks and talks and loves and rules? Do you know we have never prayed up to God's promises? Praying people of God, "God is in advance of us, God is in advance of the grandest hopes and the highest ideals and the largest and most enthusiastic prayers of the most daring of humanity." The most real things in the life of Christ were his prayers. Without them there would be no Jesus Christ. Jesus prayed and prayer made Him. If I am to be like Him, I, too, must pray. John Knox believed in prayer and Queen Mary said she feared the prayers of John Knox more than she feared all the armies of her enemies. Are we ever too busy to pray? We are never too busy to eat. We are never too busy to do anything we really want to do. Christ was never too busy to pray. He entered the Messiah's Ministry through the gate way of prayer. What work did He ever do apart from prayer? He looked up to Heaven when He had finished the miraculous meal. He looked up to Heaven when He stood beside the grave of Lazarus which He was about to unlock, and when He pleased to Calvary? Gethsea- me is that answer. "Thy will be done." He met the Cross first in Gethsemane and afterwards in Calvary. He prayed not only for Himself. He prayed for His disciples, "Sanctify them in the truth; thy word is truth. As Thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent me."

As Jesus made prayer the working power of His life, so God is bidding us make prayer the working power of our lives. Do we pray as we should for the things which are so vital to us? Do we, my people, take time to pray as we should? Dwigha L. Moody said, "I would rather pray like Daniel than to preach like the arch-angel Gabriel. It was prayer that was the power in the apostolic age. It was prayer that made the fishermen's sermon a power in the day of Pentecost. That one sermon converted three thousand souls—today it takes thousands and sermons to convert one soul." Do you believe in prayer? Do you believe that there is any gain from prayer? By prayer we can tell them causes and cries to God, we leave them with Him, and He takes them up, works them out and relieves us of responsibility and anxiety. How often we have prayed for the coming of Thy kingdom, yet when it has sought to come through us we have sometimes barred the way.

We have wanted it with others, we have wanted it in others, but we have not brought hearts. "Wait thou upon the Lord and He shall give thee the desire of thine heart. Wait, I say, upon the Lord." "Ask and it shall be given thee." You believe all this and it is only as we hold to God that God holds us with the fulness of His strength and grace. "Prayer brings power—prayer is power." Are you using your prayers of the morning hour, that time that you have set aside to pray, for the things asked of you? Suppose every woman in the Christian Woman's Missionary Society should pray this month for these things. Pray because you know the Father will answer your prayers. He will answer them. But suppose each would pray this month for the things asked of us, willing to have God use us in the answering of those prayers, are we willing to be used? Are we willing to be led? Oh, we are willing—and so I "know not by what methods rare, But this I know, God answers prayer. I know that He has given His word, Which tells me prayer is always heard, And will be answered soon or late, And so I pray and calmly wait. I know not if the blessed songs Will come in just the way I thought, But leave my prayers with Him alone, Whose will is wiser than my own, Assured that He will grant my quest, Or send some answer far more blest."

An Urgent Call.

Special calls by the government or by the Church are special these days because they are urgent rather than because they are unusual. This, however, does not lessen responsibility. The enthusiasm of openness may now be lacking in the financial drives of the government, but there is deeper appreciation of the needs and stronger determination to succeed. We are grasping the fact that without a stable government and safe relationships in the world, nothing we do can be effective without danger. What then, could be the profit to withhold any call to answer the calls of our country in its righteous governments and at the same time, send some answer far more blest."

Missouri.

Kansas City.

The State Convention of Missouri met at New London, Mo. August 6-11 in our 44th annual meeting.

We found Ed. William Hancock present for the entertainment of the delegation. Everything was arranged by Brother Hancock and his splendid members, so as to make our stay a profitable one.

The convention opened Friday evening with the Bible School Period. We are not surprised that this was one of the best periods of the convention. Prof. Miller, the president of the Bible School Department had been a live wire all year. His letters had touched the Superintendent and every claim of the convention was brought before them.

Brother P. H. Moss, the great Bible School worker was with us. As usual his messages were full of enthusiasm and inspiration. When one has heard Brother Moss we feel how much there is to be done and the great need of efficient workers in the Bible School.

Brother Miller gave a banner to the school that sent the most money to the convention for State Missionary work. There was a tie between Lathrop and New Haven. The delegates untying the tie, so that New Haven received the banner.

The 2nd prize was peanuts for the graded schools. Kansas City won this prize.

We feel assured another year the superintendent will see that their mission money is there for the last quarter.
The C. W. B. M. Period opened Wednesday with the President, Mrs. Kietta Morns presiding. This was a splendid session with good papers from Mrs. Devine of St. Louis and Miss Myles of Naption. The President's message urged us to stand on higher ground of missionary efforts.

The future work committee recommended that a worker be placed on the field. Mrs. Devine was named. Mrs. Devine was trained at the S. C. I. and with her enthusiasm we believe she will encourage us to greater efforts.

The writer was programed for an address. We brought before the convention, our schools. We were glad of this opportunity as our Western churches have felt that the schools were for the South. We felt that our message to them last year had brought them nearer to them as the Mo. churches, Bible Schools, Y. P. S. C. E. and C. W. B. M. had sent more than $50.00 for J. C. I. and will send a neat sum this year to J. C. I. Another year we have planned to stand on elevated ground raising money for our schools.

The Y. P. S. C. E. Period opened for the first time in the Mo. convention. Elder E. Hancock, the President elect planned another year to awaken the young people in Y. P. S. C. E work. Here seems to be our weakest spot as a church people. These young people who are to be the future workers in the church should have the training in the young people's society so as to prepare them for leadership.

On Friday morning the Church Period opened with a large delegation of men, woman and young people. The President, Elder William Alphin opened the meeting by praising the men who had quit their work to attend to business for the Lord. It's not enough for our men to feel they can stay home and let the preachers and sisters run the convention. We are glad to see the awakening of the layman of the church. The great movement of the Men and Millions Movement shows what consecrated men may do.

Last year the getting out of the constitution and By Laws of the Mo. Convention gave them a better plan of work than the old constitution. The future work committee report by which the churches had a working basis giving the Mo. churches something to do.

One who was with us that had seen a few other conventions said, it was the best convention he had been in. There was something doing all the time. He reports of the churches were the best on the map of the convention.

When we heard Brother H. D. Griffin's our State Evangelist's, report we heard of some of the needs of the churches visited. Then when there were a few churches from which no reports came we all saw the field and the need of pushing the Evangelist to these needy fields. Then when we heard of the Jew churches built in new fields where there were a few Disciples we could see the need of a larger vision and a greater effort to do missionary work in Mo. We believe the churches will catch the vision from the enthusiastic delegates who shall carry the inspiration of the meeting home.

The cause of this splendid meeting was not by chance but having an enthusiastic leader. The President of the convention was not just President of the convention but during the whole year. It's not enough to preside over a meeting but every president should have plans of work and these should be given to the churches thru our co-secretaries.

The convention went on record as endorsing Brother Lehman's letter to us to raise more money than ever before so a church may be planted in Washington D. C. and other cities mentioned in letters. Our only regret was that New York, was not mentioned. We have many disciples here but no place of worship. Many of the disciples are moving East and find no church home. The awakening is coming to us and when we shall have a great national meeting and the needs are brought squarely before us, we will begin to plant churches in all our large cities.

Elder William, Alphin the President of the convention, was named as a delegate to the Nashville meeting.

We adjourned to meet next in Kansas City.

I am yours for service,

Mrs. William Alphin,

ARKANSAS.

Dear Editor:

It is again that I write concerning the work in this state. Our Sunday school convention was a success both spiritually and financially. We had the largest offering of the organization raising about $90.00. Our program was very good and Prof. Moss was a source of pleasure to have with us.

The Bible Schools have taken more zeal to do more than heretofore. We would be glad to have him in our state every month.

The same officers were retained for the Convention. The convention closed with a great sermon by Eld. W. T. Yark. He is indeed a prepared man. We had one addition Sunday night at the closing.

The meeting of Pearsidge was quite a success, 6 additions. We had a gathering every night, Mr. Bostick did the preaching. At the close of this meeting Bro. Holden of the deacons asked the church to help him raise enough money to buy a good watch to present to Mr. Bostick, they all readily fell in and the watch was soon gotten; a beautiful gold watch and we are very thankful for it. Bro. Holden did not speak of the object until that night. May God bless these dear people.

We both have been out in South Pittsburg, Tenn. five weeks for our health and I am thankful to my heavenly Father that I am now improving. This is a very high mountain resort with splendid spring water. One of the most needful places that I ever saw for the gospel of my missionary visits on the fields. I tried to make four address. All seemed to have enjoyed the message.

I am not really well yet. I am planning to go by Nashville, to spend a few days at the convention and shall go on home to our State meeting Sept. 15th.

Our June report for Arkansas did fairly well considering all things:

- Argenta state fund ........................................ $ 0.75
- Argenta gen. fund .......................................... 3.00
- Little Rock state fund .................................. 0.55
- Sherrel state fund ........................................ 0.10
- Gen. fund ................................................... 1.00
- Pine Bluff state fund .................................. 0.50
- Gen. fund ................................................... 1.00
- Russellville state fund ................................ 0.70
- Plumerville state fund ................................ 1.41
- Gen. fund ................................................... 2.80
- Pearidge state fund ........................................ 1.35
- Gen. fund ................................................... 2.25
- England state fund ........................................ 1.25
- Gen. fund ................................................... 2.50

Cobb will soon report. Washington has money in the treasury but has failed to send it in to me as yet.

We are looking for their report before the convention and a good representation from them.

Yours Sarah L. Bostick.

Christian Education

Southern Christian Institute

The government is urging every boy and girl to attend school this year. It is a patriotic duty that they owe to their country. Boys that are within the draft age should remain in school till they are called to camp. The chances are that they will not be called until another spring. We will have military training here at the Institute another year. Three of our boys are now in training at Howard University in order that they may
THE GOSPEL PLEA

Among The Bible Schools

"Missouri Convention"

To use a War-day-Slogan, "The Missouri Missionary Convention went "over the top". The writer did not reach the station in time to be in the opening session of the Bible school period but we were there in time to see and hear and take some little part in the ensuing session. The state Supt. Prof. P. W. Miller has a vision of big things, give him a chance and he will link that vision with a task and bring glory to the cause. He has a way of keeping a new picture on the screen; the only way to succeed in these busy days.

Missouri Bible schools are making an attempt to more than raise their apportionment ere Sept. 30th at which time the Lov- ing Cup must come that way first.

This was the first convention I have attended this year that had so many men present who remained throughout the session.

The women held a fine session they had a way of collecting an enrollment fee from all persons present whether they allowed the men to vote or not. Mrs. Retta Manpin was in the chair and played her part well. I think the Sisters in Missouri, with the help of their field worker, possibly better say State Worker and the help of their big Sister "Mrs. Alphin, who has spent much time in missionary work; and advice of their young, yet faithful President, Mr. Alphin, will set a pace for many of their sisters for real missionary work.

The church period was in many ways the best I have ever attended in the state of Missouri. Eder Wm Alphin, the Pres. of the state, by his dexterous rule gave evidence that it was not the first time he had ver presided over a religious body. It was a fine thing to see the ex Pres. there to co-operate in whatever way he could to help make this convention a success.

To my mind the one thing that helped to make this one of the best conventions in the history of its organization, was that the President had a goal to reach and this goal was kept before his people, by way of pen and ink. Brethren the greater work of the Pres. is done during the adjourned session of the convention. The convention is the pace where we come to report the labor of the year and to plan our work for the next year.

The state Evangelist's report showed that he had been busy on the job. Bro. Griffin seems to be loved by all of the people. They have a well planned program of work for the ensuring year.

I believe it was confessed by some of the older members of the convention that this was the first time they ever had a report to show that the Field man was paid up, with a nice little sum left in Treasury. Ed R. Handcock, Pres. Y. P. S. of C. E held the first session of its kind which was enjoyed by all. Bro. Handcock has fine plans for the future work. The good people of New London took delight in making it pleasant for all delegates and visitors, under the leadership of Ed. Wm. Handcock.

The Bible school and church gave an offering to the amount of $29.00, on traveling expenses of the writer.

Will tell about other convention next time.

Yours, the last call for the one thousand dollars,

F. H. Misc.

From the Banks of the Old Kentucky

September entered without knocking but...
THE GOSPEL PLEA

she has the breath of frost in her nostrils. Some brethren got their meeting covering date of National Convention. Elder George Tidley held a successful basket meeting August the 26th. Elder R A. Theeman will move the church house at Mt. Vernon to a more convenient location, their rally on September 1st was for that purpose. Elder J. H. Moore is ever busy Evangelizing around his regular places of preaching. He has just closed good meeting at Moreland, with nine baptized. He also looks after the work at Liberty, Casey County. Elder W. H. Brown of Mt. Sterling is now in meeting for Bro. Moore at Hustonville. They expect a great meeting. Sister Louvies Devine of St. Louis Mo. formerly an S. C. I. student and one who speaks in highest terms of Seullah has just returned from a visit to her husbands people here in Nickolasville. She is the newly elected State Organizer of Mo. She delivered a strong address to our C. W. B. Sunday afternoon, asking a lot of questions that made our women sweat and swell. I tell you, you can't run these auxiliaries unless you read their literature and keep posted. The Tidings which is soon'to be named something else is the code of C. W. B. M. Sunday, They will be felt in the brotherhood. Neither Elder Jackson nor Parson found it possible to accept a call to Lexington church, we think we see some good things in store for that church. Sunday was unusually good church day with us, attendance 140 Ky. churches are striving this year to increase their attendance a good slogan would be no vacant pew. This is a preacher's task's but is also the congregation's task. If all hands will "jine in" this "vacant pew" business can be overcome.

Hoping to see the boys at Nashville and talk it over. C. H. Dickerson.

A National Campaign for College Student Enlistment

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates it this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and non-commissioned officers appointed by the War Department. By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians' transportation experts, doctors, surgeons, accountants the—list could be extended indefinitely are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialist whose work is just as important, also has to be trained. Their training takes longer; but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918 very clearly express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important need of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need can not be too strongly emphasized."

"This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicians, geologists, doctors and specialists in many other lines. Scientific training is indispensable."

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency."

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the War Department earnestly requests the colleges, Councils of Defense, and other patriotic societies to cooperate in bringing it to the attention of the young men of the country and urging them to do their part to make it a success."

1 It offers to the young citizen an acceptable outlet for his patriotic zeal.

2 It checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "Its patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope such as the Association of American Colleges and The National Educational Association and its several departments.

Dr. Robert L. Kelly, Executive Secretary of the Association of American Colleges, has been appointed Campaign Director of the Commission and is now in Washington vigorously pushing the Campaign. State Directors, in every case being a leading State educator, have been appointed to supervise the various state activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency both as to work and as to attendance. This again emphasizes the attitude of the Administration and the importance which it attaches to the campaign for the continuance and improvement of education during the war.

Active cooperation of the Councils of Defense and Chambers of Commerce and such like organization is assured.

The Federal Council of Churches is keenly interested in the campaign and giving it their whole-hearted support.

The National Catholic War Council is equally interested and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live...
The Gospell Plea

happy, useful lives of service to the world of humanity at large.

The average young man asks, quite casually, "What do I get out of the S. A. T. C.? and do I help the nation in the best possible way by joining it?

In a word here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of United States. In a national emergency the President may call him at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory classroom is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is technically on inactive duty. The Draft Board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and vice versa, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service at the same time he acquires the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Romania—yes, and Italy, France and Britain, also, will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be maintained. Winning the war is our first great task and the S. A. T. C. is the best through which the young man can help, it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results through the maintenance of increase in the number of men trained for leadership, both for war demands and peace needs.

My Dear President—

With pleasure I address you, at this time. I feel like this training that I am getting here in Washington, is one of the greatest things which was ever begun for my people, tho we all are blind to the future, or of what this not come may be. Day after day as I go about my military duties I feel a great responsibility resting upon me. Then I double my determination to go forward and fight for Old Glory, which we all love so well.

You have given us many good things which will follow us through life wherever we go, and we are giving up to them. We will continue to let our light shine among men. Another thing impresses me each day as I go along my narrow path; that is this, I can say with pleasure that you don't find the spirit in other people as you find it at the S. C. I. Again as I traveled through West Va. and meeting thousands of young men that are drifting who need our attention. When I see also do not understand the beauty in Christianity, then I feel like fighting harder in that field of service.

We come in contact with many problems which seem to us at this present time a great difficulty far away. But I do know we are traveling toward them. We do not know what the answer will be, but I will say to one and all, prepare for it, for it will surely come.

We do not know the nature or out-come of this course which we are getting here, but we are told, and also we read it in papers every day that the government will take over a great number of schools and will finish the boys while in school.

Since I have been in the city I have spent two Sundays with James Miles, George Gray and Jessie Graham. Othella Brown was here Sunday and the whole little flock went out to the church (our church.) And on the fourth Sunday we went to the men's Bible class and we certainly did enjoy it.

This leaves me sick but not in bed, Edwin and Burnett are well.

Love to all,
Your son,
Sara Stacy Myers.

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ENTHUSIASM
By Bill Stinger.

What makes a man or nation win—

Enthusiasm.

What is a power and always has been—

Enthusiasm.

What makes a fellow go on with the fight—

Wh-a all his friends say his chances are slight—

What keeps his spirit all cheery and bright—

Enthusiasm.

What makes great Edison work night and day—

Enthusiasm.

What makes him stand like a light by the way—

Enthusiasm.

What made the soul of the pioneer great—

What paved the way for our splendid state—

What turns aside the sharp arrows of Fate—

Enthusiasm.

What will win out "Over There" in France—

Enthusiasm.

What conquers every hard circumstance—

Enthusiasm.

What do the kaisers and junkers most fear—

What may be inspired in great measure here—

What will cost the enemy dear—

What are they trying to kill in all our land—

What will smoke out the pro-German band—

Enthusiasm.

What will make us united and strong—

What will nerve our aTius against wrong—

What will give us the victor's song—

Enthusiasm.

$1.00 PANTS

Not $1.00; not even 99 cents, not one cent cost to you under our easy conditions. No extra charge for fancy stars, bead loops, gold buttons, pearl buttons, all FREE. Before you buy a suit or pants, before you take another order, get our free samples and new offer.

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Orders for other tailoring houses please write us. We ask every man to answer this every day in his pants, every man, everywhere. No matter where you live or what you do, whether you are a rich or a poor man, this is the one great new deal of pants without a new deal. Costs nothing. Write today.

KNICKERBOCKER TAILORING CO
Sept 30 Chicago, Ill.
HELPFUL
To All

The Final Test

Paul found the church at Corinth in a debate among themselves as to the value of spiritual gifts and as to the strength of their faith. He proceeded in the 12th chapter of First Corinthians to explain to them that the question of gifts is of but little importance in comparison to some other things and finally in the 13th chapter he shows what the most important thing is. He begins by saying,

"If I speak with the tongues of men and angels, but have not love, I become a sounding brass, or a clanging cymbal.

"And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have faith as to remove mountains, but have not love, I am nothing."

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

Every life has two periods, a period of preparation and a period of making use of the preparation. The preparatory period is of the most vital importance, for without it no man can accomplish anything. The real test of a man's worth comes only when he goes to use it. The thing that Paul calls love is the spiritual motive that directs the proper use of man's preparedness. Without it no man can use properly any preparation. With it; a life must be useful; without it, it must be a failure.

Paul in the three statements above refers to three phases of preparation, (1) good natural ability, (2) good education or culture, and (3) good experience.

I. A good natural ability. One of the most important things in the foundation of a life is good natural abilities such as eloquence, but in almost every instance its importance is overrated. Many a man who is a brilliant speaker thinks he should be greatly honored for it, when in reality he deserves no credit, for it was a gift in which special favoritism was shown to him. If anything he owes special apology to his more unfortunate fellow. His measure will be taken when he goes to use it.

II. A good education or culture. In every life there must be a period of preparation in which there must be put forth strenuous effort to develop the mind powers and to store it with useful facts. If the education has been of a religious character as it should be, the young life has developed the knowledge of prophecy and of the mysteries of life and a faith has been developed so as to remove mountains, but the real test comes when he goes to make use of these things. Upon this he will stand or fall. Then will be revealed the true motive that actuates the life.

III. A good experience. Many a young life comes up thru all kinds of tribulations and hardships in which he deserves our sympathy and commendations, but his real test comes when he goes to use his life. Has he learned from his experiences a lesson that will enable him to be truly useful to his fellows? If he has, then he has love and he is worthy of all human and divine approval and praise. If he has not, then his experiences and sufferings all count for naught.

Many a movement begins in persecution and hardships and thru a long struggle it has finally gained recognition, but the test comes when it gains a place where it is free for independent action. What will it do with it? Upon this it must stand or fall. All its long suffering will count for naught if a proper use is not made of its opportunities.

Now, we can apply these principles to some concrete movements of our day.

The current reformation started by the Campbells, Stones and Scotts was a protest against the narrow sectarianism of their day. During the first seven-five years of the movement they suffered much persecution and mild religious ostracism from the other religious bodies. Most of their energy was expended in teaching first principles and fighting for recognition of the simple scriptural principles of union. But at the end of that time they had gained their end and they began in earnest to take up the duties at hand. The test did not come to them in three years of preparation, no matter how much they endured; but now when the movement has gained an independent place, the test is coming. What is it making of it? It seems to us that no movement can more clearly show a divine call than this. Coming to its birth just a few years after our nation had begun to put in practice the Declaration of Independence, and growing up with the development of our free country, and gaining its full and independent place just at the time when the World War has brought all nations and kindreds and tongues and peoples into a family of nations, our Heavenly Father must have had a tremendously important purpose in calling it. But do we see this? Are we making proper use of the day of our visitation? We do not presume to stand as judges here to say what the outcome will be, but when we look at the more serious faults of our people, we tremble for the outcome. When we look at the weakness shown, we fear a failure. We wonder whether God has not made a mistake in calling us. But when we look at the strength we have shown in our noble endeavors, we take courage and thank God that he has called us. Perhaps it will not be amiss to point out some of the more serious faults.

We called for union on the principle of (1) Bible names for Bible things. (2) No creed but Christ and (3) in matters of opinion there must be the freest liberty. But to this we have not been able to hold some have made the use of musical instruments and the mode of doing missionary work a test of fellowship and this in spite of the fact that the Bible is wholly silent on these matters. Others have developed personal differences over question of leadership and have fallen to calling each other hard names such as "Huns," "Propagandists" "inquirers" etc. Perhaps we can more clearly see how reprehensible this is by assuming that we could open the old files of the Millennial Harbinger and there read how Alexander Campbell referred to those who differed from him as Huns, etc. Or suppose we should find a manuscript of Paul's written to one of the churches of his day in which there would be a perfect translation of some of the things we see in our journals now. How we would be pained beyond words to describe. Brethren, there is no greater tragedy in history than our coming through a hundred years of tribulation to a period, marking one of the greatest epochs in history, with a movement perfectly suited for (Continued on page 2, 1st Col.)
THE GOSPEL PLEA

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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 370, you have 2 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 21, 1918.

Personal and Editorials.

—The State Department of Education of Mississippi now grants certificates to the graduates of the Southern Christian Institute without examinations. Those who are contemplating to teach in Mississippi should come here.

THE FINAL TEST.

[Continued from page 1.]

the day and then failing to personal bicker- ing and jealousies.

And there is yet one other instance we want to refer to. In 1619 a Dutch ship unloaded a cargo of Negro slaves at James- town, Virginia. Thence afterwards a steady stream of slaves came and they multiplied rapidly so that by 1660 four millions were here.

During this time their experiences were sometimes up and sometimes down, but mostly down. In 1860 a great political eruption destroyed slavery and a period of preparation began. The past fifty years can truly be said to have been an age of wandering in the wilderness.

But now everything points to the coming of a day when the Negro will gain his larger freedom and a larger place of action. How will he use it? All the past suffering, all the past commendable things done will count for nothing. The way the Negro uses his larger freedom will determine the motive, the presence or absence of divine love and it will show

whether he shall stand or fall. Will he help America fulfill her destiny now that our problems have become world problems? If so God will make him great. If he uses his larger freedom to gain selfish ends, all his great history, his long list of great lives, will count for nothing.

Walking Among the Churches.

The close of the Civil War, or late unpleasantness found us wrestling with the problem of specie payment; how to resume it, and a wag wrote, the way to resume was to resume; and since I must resume my walk among the churches, the way formed to resume, is to resume.

In my last item to the Gospel Plea I was enjoying the fraternal spirit of our brethren at Silebury, Mo. and on the 17th of July I returned, and dropped off at Moberly, where I found a young physician, Dr. Longdon formerly of Lincoln, Nebraska, my home. One night was spent with this "knight of the pill." The event in Moberly was the fellowship I had with our white brethren of the 1st Church in their mid-week service. I was met at the door by their minister, Brother B. L. Smith who made me welcome, and presented me to his congregation.

At the close of my message Brother Smith and his elder led out by giving me a hearty hand shake, and this was followed by the congregation, one of those hand shakes one feels the weight of; was a complete fellowship. On the 18th I passed in Hungary, and to their credit and vitality, we had a meeting that very night.

Elder Fred Walker and his family entertained me royally. The next day found me in the home of Mr. and Mrs. H. D. Griffins in Columbia. On the Lord's Day of the 21st we delivered a message to the people of Columbia church, and here we met our old friend Brother Boone, the blind pianist, who is a member of the congregation. Our church there is forcing on to the front under the leadership of Elder Griffin, and they have a good nest egg in their building fund. At three o'clock we had fellowship with our A. M. E. brethren in their quarterly meeting. On the 23rd Prof. Daniel and his wife gave me a welcome in the capital city, and I was driven over the city, and out to the Lincoln Institute where the Prof. teachers. He also ministers to the needs of our congregation at that point and a personal call that afternoon brought our good audience that night. The same quick response was had in Osage City and Chamo, is, indicating vitality.

The 28th Lord's Day was spent in New Haven, where we had a good service.

On the 22nd Brother Moses Powell met me near the station in Kirkwood, and I domiciled under his roof. On the 24th I met the St. Louis disciples in the Centennial church on a midweek night, a good sized audience being present. I was glad to meet these brethren of whom I had heard so long. I also had a short visit in the offices of the Christian Publishing Company where found old friends. On the 25th I dropped off at Hanibal, and that night I was in a patriotic meeting with our boys who were soon to leave for the front. The next day Brother Hancock preached the funeral sermon of one of the charter members, a lady of remarkable strength and loyalty for the church.

I preached for our brethren there one night. This is my last point in the great state of Missouri, a great state because here are great people in it to develop it and in this development, we have born out our part having contributed to her wealth, the world's unrequited suit of Ante Bellum days and this must come back to us with interest and will if we are true to God and humanity, remaining loyal to the church for which Christ gave his life.

I am especially pleased with points visited, and the ready response for a service on very short notice in these busy times; this is indeed commendable. It is, however, as it should be, our soldier boys must be ready at the tap of the drum, or bugle call, to arms, and brethren why not we as soldiers of Christ, in the greatest cause on earth.

W. H. VanDerzee.

The Kansas Convention.

Kansas has reached another milestone in Missionary work among the Disciples of Christ. The convention held at Troy, Kansas, Aug. 15-18, 1918, with the Second Christian church was a success both spiritually and financially.

The good people of Troy, with Mrs. Gaskin in the lead, spared no pains in doing all their hands found to do to make it pleasant for the delegates and visitors.

The convention opened Thursday afternoon at 2:30, with Elder G. A. Terry of Kansas City, (then Vice President) in the chair. After opening with an enthusiastic praise service, the enrollment of the delegates began. Mr. E. E. Johnson, President of the Bible school in the chair, and Elmer R. Terry took charge. Prof. P. H. Moss, Field secretary of Bible school work being present, appeared on program full of Bible school fire and a blaze which lasted through the whole convention.

There is not any use of denying the fact that
It was seen from the good report that we had the the right woman in the right place, right now. Her report won for her the re-election to the same office. Mrs. Sharp made an appeal for a greater cooperation on the part of women of the state in lining up the young people in the great work of missions. She urged that we make a greater sacrifice of our money in giving to the cause of missions and to keep in mind the great program of the C.W. B.M. She also urged that reports be made of our monthly readings, and that we do more reading of our church papers. Mrs. Sharp reported two Triangle Clubs organized, as follows: Kansas City, Topeka.

Mrs. Wm. Alphin spoke of the many ways to work up interest and to raise money. Her address as a whole was to prove possibilities that it is ours to do a greater work in the Mission Field. She spoke of her experience in Texas, and how she labored with the women of that state. She impressed upon us the fact that we have not learned to give.

Following the address by Mrs. Alphin was the annual address of the President, Mrs. Tryna Frye. It was short but full of thoughts and appeals.

The following recommendations were brought in by the Future Work Committee. We recommend that there be a State Board, and that this Board pay the State Organizer.

At this board pay the State Organizer's railroad fare, and that each church take up and give her a free-will offering.

That each auxiliary pay one dollar representation fee, and each delegate pay the sum of twenty-five cents enrollment fee at the conventions.

There were some more recommendations that may be classed as minor ones which space will not allow me to write.

The C. W. B. M. period closed with high hopes for the future and a better understanding of the work.

FRIDAY AFTER-NOON

C. W. B. M. Period.

President, Mrs. Tryna Frye in the chair, the session opened with fire from a stirring devotional service conducted by Mrs. Davis of Maple Hill. The period meant a great deal to the inspirational need of the women of Kansas. The work throughout showed increase. The following churches reported: Akin, Kansas City 8th, St. Maple Hill, Parsons and Topeka.

Prof. P. H. Moss spoke briefly on the missionary work and the need of cooperation.

The report made by Mrs. J. W. Sharp, state organizer, was very inspiring, and showed that she had not been asleep on the job.
Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations
Through Jesus Christ our Lord.

Amen

MISSISSIPPI.

Dear Editor:

I am glad to say that we few members here are yet alive both spiritually and financially. We have our regular mid-week prayer meeting. Mrs. S. S. Blackburn, State Organizer came to us again with glad tidings on Wednesday night the twenty-eighth of August. We are always glad to hear Sister Blackburn. She spoke to us so earnestly respecting the work. From her explanation we have made another start now I am sure we are encouraged to move up. You shall hear from us.

On last third Lord's day we baptized one who had made the good confession. Since our pastor could not be here, Eld. Berry, Bro. Heath, and Yarter carried on the baptismal service it was a nice service. Berry did the preaching. The first Sunday in September Eld. Berry sent his Auto in for us to come to Quitman County to his church. They are a fine set of people and held nice service. The second Sunday in September Bro. Andrew Coleman Jr. one from among our band here departed this life. He has been on the sick list for nearly eight months. His seat is vacant unfilled but we hope our loss is heaven's gain. He contended for the faith that was once delivered to the saints.

He remembered his Creator in the days of his youth, before the evil days came. He had no pleasure in sin. Eld. D. R. Richard of Md. Bayou attended the funeral. Ekl. W. H. Higgins. pastor of the First Baptist church let us carry out the funeral service in his church. The choir rendered music which we appreciated.

We had an opportunity to become better known. We have been greatly misrepresented. Some say we are Sanctified Saints, some say we are Do Rights, some say we are Christian Scientists, but we say we are Christians only. Let us therefore draw near with boldness unto the throne of grace that we may receive mercy and find Grace to help us in time of need. Heb. 4:16 in a place like this and especially while we are only a little mission band, we must have the best material.

THE GOSPEL PLEA

CHRISTIAN WOMAN'S BOARD OF MISSIONS

We regret so much that our pastor could not stay but had to return to Sunflower City on a special matter. Eld. K. R. Brown of state Evangelist stopped by Sunday night Sept. 8, enroute to Nashville, Tenn. He broke to us the bread of life. We are glad to be encouraged along the lines of Christian duty. We are planning for grand services on the third Sunday, day and night.

Let us give according as the Lord has prospered us, so let's remember the words of the Lord. He said "It is more blessed to give than to receive." Act 20:35

May the Lord bless us in every good effort. We desire the prayers of the entire brotherhood.

Your sister in Christ,
Florence A. Vaughn

The Elementary Department of the Bible School.

By Mrs. Ida Smith. Paducah, Kentucky.

In these terrible days, and as something the last days of our creation, when all the world seems mad, and the greatest issues of the day are those of battles, preparation for battle and destruction, it seems strange that bodies should be meeting in conventions, or gatherings where the great war is not to be discussed or planned for. But on second that it seems most fitting that we should be here, at this convention to discuss the things that govern our religious life, for to some ministers will tell us that the world is nearing its end and we must remember that it was Christ himself who said, "To know neither the day nor the hour when the Son of Man cometh." I believe there will be a time when the fields now strewn with dead bodies will be yielding rich harvests of grain and the cities destroyed by war's ruthless hand will again be inhabited by peaceful people. For that time as well as for the present struggle we must be preparing. So I think it is most appropriate that we should meet here to discuss our Sunday School work. For who will be the men and women of that future? The answer is plain. The children about us now, so small that they cannot understand what war means will be the men and women of that future day and it is our duty to see that they are ready to carry on the great work. We must continually keep the peace which Christ hoped to established and see that instead of war and blood-shed, men the world over would brothers be.

How shall we do this? How shall we train them to be strong, Christian citizens if not in our Sunday Schools? We know that Religious instruction is not permitted in the public schools. It is only in a few homes that any attempt is made to give systematic training needed by growing children. Many parents do not know what to teach the children and many are too busy to give them the needed attention. So to the Sunday School alone can we look for and expect this training.

Just as no building is safer than its foundation, so no Sunday School is stronger than it's Elementary Department. If it is weak, the whole Sunday School is weak: if it is strong then you may know your secondary and Adult departments are also strong and in good working order. Therefore the children should have the very best equipment and the very best room in your church. If you have only one room in which your Sunday School meets, do not put them in a dark unattractive corner but give them the best place in the room. Just as tender plants need more light and air than the sturdy flowers, so the children need better care attention than those already grown. Let them have some simple attractive pictures in their corner and teach them to feel that it is their place in the house of God, and a place where they cannot only study but feel at home. For as we train a child in the way he should go, we know that when he grows old he will not depart from it, and if he does not learn to love God's house in childhood when he is grown it will be a difficult matter to get him to attend church.

We should be very careful as to the type of teachers we have working with the children. The teacher must not only love but must understand children. Anyone might be able to teach a lesson but if that person does not love her pupils and understand them in a manner which will win their trust and confidence she will never become a successful teacher. Then too the teacher must study the pupil as much as the lesson. There are many lessons in the Bible that a child cannot understand. The teacher must know the pupil well enough to know what their minds can grasp and what had best be left for them to learn when they are older. The teacher should always endeavor to make the lesson as interesting as any story the child has ever heard. She should use pictures as much as possible for a child learns more by what he sees than by what he hears. It is not best to use question method in teaching children. The story method is very much better as it holds the attention of every child; in the class and the question holding spirit only a few. In practice the child always have children the same age in the same classes. It is better to have the girls and boys in separate classes for some lessons appeal to boys while the girls would have to be taught the same lesson in an entirely different manner. For example in the lesson of the boyhood of Jesus. The girls would like to hear the
Christian Education

Southern Christian Institute

Mrs. Hobart, Miss A. E. Higa, and Miss Willie Heath spent Wednesday in Vicksburg.

Karl and Paul Lehman and Leslie Stiff started to the public school in Edwards Monday. The boys will be missed as they have been a great help with the farm work this summer.

School will open Tuesday Oct. 1st, just a little over one week and indications are that attendance will be very large.

Mr. and Mrs. Geo. Johnson of Hethany, West Va., are expected to be on the campus today. They are to be among the new workers this year.

Miss Mary Lewis of Jackson spent Sunday on the campus. She was a member of the 1919 graduating class and a welcome visitor.

Katherine Shirley writes that he is now in Council Bluffs, Iowa and has very pleasant work. He expects to come to the S. C. I. some time soon.

Dr. Taylor and his good people together with the other Christian of Nash-
you that the people of every country over-run by Germany and her allies have been subjected to great cruelty, privation and suffering. Famine has stalked rampant in Lithuania, Russia, Poland and Galicia and the Jews in those countries have been subjected to every indignity, outrage and persecution. They have been permitted to starve, to go insufficiently clad and have been ground between the upper and neither millstone of both friend and foe. No words can adequately describe the oppression to which they have been subjected. Jerusalem, the Holy City has been taken from the Turk after centuries of occupation and restored to civilization. The Jew has been a wanderer on the face of the earth, yet no race born of the century has been more law-abiding, liberty-loving or patriotic. He has fought for freedom and liberty under every flag.

A State-wide campaign is planned for the purpose of raising funds to aid the thousands of suffering and starving Jews in Russia, Poland, Galicia and Lithuania. So commendable is this and so deserving of our enthusiastic support that I, Theo, G. Bibo, Governor of Mississippi am issuing this my

Proclamation

Setting aside Monday, September twenty-third 1918 as JEWISH RELIEF DAY.

I call upon our people to organize in each city, town, village and rural district so that an aggressive and vigorous campaign can be conducted on that day and Miss. confrute of her means for the relief of the suffering, starving and deserving Jews in those sections where they have been the innocent victims of a ruthless war. The Jews have contributed liberally to every drive for Liberty Bonds, War Saving Stamps, Red Cross, Y. M. C. A. and other War Funds and it is most fitting and proper that each and every one of us should give of his means to aid the suffering and dying of this great race.

In Testimony Whereof I have hereunto set my hand and caused the Great Seal of the State of Mississippi to be affixed this the 7th day of September, A. D. 1918.

Theo. G. Bibo.

By the Governor,
Joseph W. Power,
Secretary of State.

In This The Darkest Tragedy Of

Our Race

AN APPEAL BY JACOB H. SCHIFF

I wish to sound for you the most terrible cry, the most urgent call for aid that Jewish ears have heard in the three thousand year! I wish to have you hear the final cry before the death of a whole Jewish People—ABOUT TO DIE! I wish to ask you to look with me at a scene of absolute misery and starvation that Jewish Martyrdom in all its history has never equalled.

I wish to ask you to look with me upon a whole Jewish People—actually ABOUT TO DIE!

I cannot possibly paint this terrible picture for you. And yet, I must ask your help, and try to get you to see the awful tragedy in which unknown thousands of your brethren are starving.

Today, in Poland, in Galicia, in Lithuania, in Russia, in Palestine and Turkey, old men are dying, mothers are wandering homeless with babies in their arms. Thousands, yes, thousands of little suffering children, whose feet and arms and little faces are swolled, are dying from disease, and Oh! God from awful hunger!

In this blackest tragedy of our race, I ask your aid. You may have already given. We all have given. We all must give again.

We have not yet sent enough to keep them alive. Even doing out but barley steeped in warm water to our brethren, we have actually failed to send enough for all. And daily, from the long lines, hundreds are actually turned away to starve with their families through another day, because there is no more, because, even of this poor food, you and I do not send enough.

And it is not even promised that we may save these people—if the war is to last. But we can at least prove ourselves Jews, prove ourselves their brothers and postpone the end. We need not, we must not let them die.

I say "we". But the duty is ours individually. And for every Jew who does not meet this call, we feel it quickly andgenerously. Someone of our brethren dies! No one can give your share. The duty and obligation is individually ours.

Will you not join me in this effort to save the lives of the Jews now in such imminent danger?

The American Jewish Relief Committee for Sufferers from the War, Louis Marshall, Chairman,

Arthur Lehman, Treasurer,
Jacobs Billikopf, Director.

Co-operative Work in Agriculture and Home Economics

By G. W. Cirven, Department Research and Experiment Station, Tuskegee Institute.

An interested Farmer asks a number of questions about the sowing of wheat that I thought other Farmers would like to hear the answers to. He said what interested me was your yield of 85 Bushels of corn to the acre, the planting of wheat.

Ques. 1 Will you tell me when you made your compact of muck and leaves?

Ans: Begin your compost heap now; do not delay, let every spare moment be put 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 afterwards, or if you cannot get barnyard manure—at all the leaves and muck will pay you many times in the increased yield of crops.

Ques. 2 How did you make compost?

Ans: Two loads of leaves and muck are taken, and spread in a pen. One load of barnyard manure is spread over this. The pen is filled in this way. It is either rounded 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. Then put in bits of lime, old plaster, wood ashes, paper, rags and in fact anything that will give ready.

Ques. How big was your pen?

Ans: A large pen can be had or any number of smaller ones, bearing in mind that you are going to use at least twenty tons of compost to the acre. A very satisfactory method is to have two pens with narrow drive way between, while pen number one is being prepared, pen number two shall be filling so that well rotten compost can be had at all times.

Ques. How long did it stand in the pens before putting it on land?

Ans: Mine lay in the pen for seven months, was put thickly in the drill for corn which was planted early in April, the ground was prepared in fall and the wheat planted without any additional fertilizer.

The Thorn in the Flesh

By Edgar Dewitt Jones, D. D.

TEXT—II Cor. 12:7, R. V. "There was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch."

Whoever can read the twelfth chapter of Second Corinthians, from the flat verse to the thirteenth, without a tag at the depths of his affection has a heart of stone. The apostle begins by aver-
ing that if any man has a right to glory in in-

...male and wondrous revelations of God he is

...that man. In proof of this he recites his expe-

...which is of an unusual character. He says

...of all the Syrian army, honored by his king,

...sorrows and the sufferings of his apostles.

....so as to make them that Paul was a strong-

...it, grace to withstand it, power to overcome it.

...day, and the Lord bends his heaven's ear.

...is a word we meet constantly in the New Test-

...to the present moment if we only believe it.

...be a thorn rather than a thorn piercing the flesh; it resembled more a strong and terrible stake, sharp-pointed, and driven into the quivering flesh and left there to torture the poor victim for hours and days.

...suffering of this thorn, in the flesh might be removed. This incident is a flashught upon the great subject of prayer. In his agony and dilemma, this great soul commended with his Lord: told him of the thorn in the flesh and the suffering it entailed, and prayed that it might be removed. It is worthy of remark that Paul directs his prayer for the thorn's removal to Jesus Christ himself. Telling Christ what is in our hearts is a noble example of prayer life. God seems so awful, so

...Christian. He prays: "If this be the thorn, let it be removed."

...is a wondrous cure for sorrow.

...in the flesh, whatever it was, had to remain.

...hand, the third petition. Therefore he forgot the thorn in contempt of God's grace. And out of his meditation on the grace of God, he labored early and late for the salvation of the world. Paul's labors for the sal-

...where chivalry were afflicted with this disease. Julius Caesar was, likewise Petrac., Peter the Great,

...from the earth, and the Lord hears him. Paul's prayer was answered, and thorn disappeared.

...of Paul in Galatia.

...of Paul uses in another portion of the Galatian letter, "Ye see in what large letters I write to you with my own hand." This seems to be the only letter he wrote himself; others he dictated to an amanuensis. So this one letter, written by his own hands, he made the letters large; indeed inad to make them that way because of his poor eyesight. Still again, Farrar explains Paul's indignant answer to the high priest and his apology that he had not spoken with this high priest. "Because his vision was "blurred," he did not see the white-robed figure; hence his indig-

...he dictated to an amanuensis. So in this argument. For instance, in Galatians Paul refers to an infirmity of the flesh and bears the Gal-

...is, "My grace is sufficient for thee." "Grace" here

...is a woman's prayer for patience, and the Lord sends her a green crew. That is, we pray for a thing and God gives us a chance.

...professor, Episcopalian, Eastern European (as Dr. Gerould's text shows), who works in behalf of young people he has always helped by sending them to school and college. A young girl became a Christian and was driven away from home. Dr. Gerould sent her to Bethany College, West Virginia. He built a home in Hiram, Ohio, for young women who were unable to pay their way through college. He had in his heart to do still larger things, and he was the better for it. Dr. Gerould's labors in behalf of young people kept him young, ennobled his life, and filled him with unspeakable joy.
The above church building now being erected at Fort Worth, Texas is a further proof of the working and leading efficiency of S. C. I. students and of Rev. Arby W. Jacobs in this particular instance.

TEXAS.

Ft. Worth

Dear Editor and Readers of the Plea:

The gladiators of ancient Rome in that dusty past many times walked out on the bloody sand before the thronging populace of that classic city and turned their eyes to the seat of the mighty Caesars and uttered the expression, "Morti r Salutemus." We, about to dis salute you.

The East Annie Street Christian Church wishes to borrow that phrase from those stern warriors of that ancient day who have long since gone to their wintry rest.

Instead of saying, "We, about to die," we wish to say, About to live better, salute you.

Since the appearance of our last annual report 1917, we have had full assurance that God's presence was felt by the entire body, there seems to be that pride in the breast of every Christian that is necessary to push us over the lip in useful endeavor.

A poet at one time said that there were many gems of purest ray scene that lay buried in the unattainable depth of the ocean and there were many flowers that were born to blush unseen and to waste their sweetness in the desart air. There is no that is more distressing than that of a flower cut tender in the barren waste where the foot of man has never trod and yet that flower is throwing off into the desert air fragrance that is as great as that which comes from the king's garden, but no one there beholds it and it is left to float out to become absorbed in the great reservoir of the universe. There are many deeds accomplished by the members of the East Annie St. Christian Church that are inherently great, and I sometimes think, "What a blessing that Rev. Alphos began this work." And then I think of other cities of this great country of ours where the True

Sons of the Cross are needed that we might know the sweetness of some lives there thro' the pages of the Gospel Plea.

We began this year with the heavy work of completing our new building, and the only work not completed was the ceiling of the main auditorium and the basement. We are using the basement at present for all services.

Admissions since last report, 24
Deaths 0
Marriages 2
Number gone to serve Our Country 5
Number Registered Sept. 12 19
Money raised $226.00

We are sorry to state here that our place in missionary giving has not been filled. This has been because we have been every effort to complete our church building. Trusting that we shall soon be able to report in all department.

Yours for better churches,

Arby Jacobs.
Facing the Logic of the Future.

When we let our reason have full play we can clearly see that certain things should be and most likely will be, but when we go to acting we are most likely to be influenced by the promptings of the instincts within us which were developed during a long period of experiences in our environment in which self interest asserted itself more or less. It is this inner conflict that Paul referred to when he said, “For we know that the law is spiritual but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practice; but what I hate that I do. But if what I would, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing.”

Thus we see that every instinct begotten in a contest of selfishness prompts us to do that which we ought not to do, while our reason enlightened by the word of God prompts us to take an entirely different course. So when we are making speeches and delivering proclamations we are speaking from our reasoning enlightened by teaching of a higher good, but when we are called upon to act we very often heed the promptings of the instincts in the “flesh.”

Illustrations of this are abundant a few of which will make clear to us the meaning and aid us to guard ourselves.

1. In 1776 Thomas Jefferson penned the Declaration of Independence in which he said, “We hold these truths to be self evident, that all men are created free and equal.” Here the higher reason was speaking. When they met in the Constitutional Convention to frame the Constitution they went so far as to say that Congress should have no power to prohibit the importation of slaves before the year 1808. Here the promptings of two centuries of slavery were speaking. Had our fathers been able to act when making the Constitution as they spoke when making the Declaration of Independence, American history would have been another thing.

2. In the decades before the Civil War the Abolitionists spoke from the higher reason and the Quakers acted from it. The orator spoke of the principles of freedom and the Quaker concealed and freed the slaves. When the war was over a small percent of the Northern people proceeded to act on the principles of the Emancipation Proclamation and created an educational system which would take care of the future and a smaller percent of the Southern people cooperated with them. When the nation proclaimed the slave free it acted from higher reason, when it proceeded to give a christian education it also acted from higher reason, but the great mass could not follow them. They heeded the call of the instincts of the flesh.

3. President Wilson in writing his notes to the Imperial German government spoke from the highest reason of our day. He spoke of “rights of smaller peoples” and “international justice” and “the reign of law,” and many other things that placed our nation in the very foremost files of enlightened reason. But when the nation began to act the test came. There is every evidence that President Wilson and his advisers mean to act as they have spoken. They organized the army as nearly as possible on the principles of justice. But this had to be or there could have been no army and the German menace could not have been met. Will they continue to act so after the war? Many will try to heed the promptings from within, but we confidently expect the government to remain true to the suggestion of higher reason, for they must do it or fail. One of the great problems coming up will be the question of Chinese and Japanese emigration. A few years ago all kinds of exclusion laws were passed which were contrary to the noble principles set forth by President Wilson. But when the crisis in Europe became acute France and England imported hundreds of thousands of Chinese to do labor in fields and behind the lines. The Pacific coast states are calling for Chinese laborers to help out. When this war is over the Chinese republic and Japan will demand “international justice” and we will have to grant it.

4. In 1809 Thomas Campbell issued his “Declaration and Principles” which was really the beginning of the “Current Reformation.” During the first century we made many noble deliverances on Christian union and against sectarian narrowness all of which were dictated by enlightened reason, but when we began to act we heeded the promptings from the “flesh” and so fell to arguing about method and the use of martial instruments and even many personal jealousies came up which sadly compromised the high claims of the noble deliverances.

5. In facing the future of our race adjustment problems we are making some noble declarations dictated by the highest reason enlightened by the spirit of Christianity. But when we act we readily hear the call of the instincts of the flesh. At the recent Nashville Convention one said, “we must have no more U-boats, they must all become we-boats.” Another spoke in the most commendable way of the time that has come in which the Negro can claim as his own the great history of the Stones and Campbells. It made us all feel that the great day had come when we could adjust ourselves for the mighty task that is coming. But a few hours later when the resolutions were brought forward, the U-boats were all brought out, rigged up and pushed out into the water until the lake was full of them and the we-boats were all brought in for storage. God means for America to demonstrate to the world that Christianity is bigger than race and class, and we believe we do not mistake his purposes when we say that he has given a special call to the Disciples of Christ to take a leading part in the work of making the demonstration. They are in a position to do it. They have never divided into north and south and there is not an organic division between white and Negro. But when we set ourselves to the task we will hear all kinds of promptings from the instincts begotten in the old environment. This will be seen clearly on the part of both the white people and the Negroes. And it will be about as manifest on one side as on the other. It will be hard for the white Christian people to do exact justice in all matters and it will be exceedingly hard for the Negro to cease demanding all kinds of special measures because he is a Negro and to feel all kinds of jealousies when he can...
THE GOSPEL PLEA

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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 370, you have 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, SEPTEMBER 28, 1918.

Facing The Logic of The Future

[Continued from page 1.]

not have what he wants. The Negro has it far more in his power to give us a proper solution than any one else. If he can now step in line and do a man's work in a man's place and take a man's disappointments, the great day is not far off. But, if every time he can not have what he wants when he wants it in the way he wants it, he will threaten to secede, then the road to higher things will be long, crooked and rocky and full of mud holes. Brethren, this is a time when we can succeed only by prayer. Jesus went out into the mountain and prayed all night before one of his greatest undertakings. Let us proceed by prayer. If we do nothing but pray earnestly for a year we will make haste to our end. Before every offering we should hold a prayer-meeting or two. We are undertaking a great thing in God's kingdom and we must pray more.

O

Jonesboro, Tennessee

From August 1917 to August 1918.
Some report as read and adopted in the State Convention, which convened in Savannah, Tennessee, July 20—August 4, 1918.

My evangelistic work has been and is directed by the State and National Boards and owing to the fact that the State Board was unable to supply the Savannah and Holtsville churches with active pastors I was advised to remain with those churches and take care of them until a suitable man could be had. Four years have passed since the origin of these two churches. Since then, up to the time I left them August 7, 1918, I have enjoyed the fellowship of these two congregations.

In March, 1918 the Savannah church organized an Industrial Club. This club chose the Evangelist as its president. We began at once to plan how to raise money to pay off our first note on our church building. The note is due in October. We rented and cultivated five acres of land in cotton. The church is now busy picking and hauling the cotton to the gin. From last reports it seems that the church will reap great results from their labours.

My report is as follows:

Churches visited and revisited .......... 8
Revival meetings, .......................... 2
Sermons, .................................... 112
Confessions, .................................. 8
Miles traveled, ............................... 4,081
Letters written, .............................. 381
Am't pd. Evangelist, Holtsville ch. .  $102.58
" " Savannah ............................... 201.13
Am't pd. Evangelist by other churches,
Amount given to charity, .................... 15.77
" " left in church treasury where I visited. 7.85
" " paid on church debt at Savannah 50.00
" " " " " " " equipment and expenses, Savannah, 40.00
" " " " " " " " Holtsville 3.00
" " " educational and missionary work, Holtsville, 20.03
" " " " " " " " Savannah .................. 14.95
Paid A. W. Davis for holding meeting at Savannah, 61.66
Paid A. W. Davis for holding meeting at Holtsville, 15.00
Students sent to S. C. I. ..................... 2
Tuition paid by students ................... 30.00
Money raised on industrial work ........ 23.40
Grand total money raised for all purposes, 690.40
Paid railroad and boat fare, ............... 60.31
Total amount paid Evangelist, .. 318.71
" " " " " " " " education, .................. 49.93
Yours for the advancement of the kingdom of Jesus Christ,
W. P. Martin, Evangelist.

To the Readers of the GOSPEL PLEA:
I take this method to make known to the brotherhood that I closed my four years of evangelistic work in Hardin County, and with the Holtsville and Savannah churches August 7, 1918. Every effort is now being made to supply these churches with a number one good Christian minister. We feel that we will be able to do this soon.

Under the directions of the Board and congregation I will take charge of the Gay St. church, Nashville, Tennessee. We have one the best and finest plants in the state, a cultured congregation, spiritually and financially strong. With this church our motto for the next twelve months is SUCCESS. My address is:

W. P. Martin,
Col. Y. M. C. A. Bldg.,
Fourth Ave. N.,
Nashville,
Tennessee.

TENNESSEE.

Hawkins.

Beginning October 17th 1917 to September 1st 1918.

The spiritual condition of the churches shown marked progress. The financial condition of the church is much better than the preceding year. We are hoping to have better results the coming year as our work is being better organized.

Sermons preached .................. 210
Miles traveled .................. 13000
Members from Baptist Church .......... 7
Reclaimed .................................... 10
For baptism ................................. 43
Subscription to the Plea .................. 5
Districts organized ....................... 1
Homes visited .............................. 1000
Home prayer services ................... 600
Ladies' Aid Society ....................... 1
Farmer's Institute organized .......... 4
Lectures on Sunday Schools ............ 35


General education ................ $9.25
Special work .............................. 21.25
Total ..................................... 21.50
J. C. I. .................................... 80.23
State work ................................ 321.26
Special work building ................. 276.36
Bible School Fund ....................... 10.28

Yours truly,
H. G. Smith.

OHIO.

Cincinnati.

President and Mrs. J. B. Lehman:
It gives me great pleasure to write to...
you at this time. Today will make one month and six days I have been in the city of Cincinnati, and I have enjoyed every day. I have had no trouble whatever. I often think of you and the other good people of the S. C. I. care not where I go I will always consider the S. C. I. as home.

As to my work here I am enjoying it fine. I am still dealing with folks, boys and men some of the best class and some of the other class. As a whole I am handling them pretty well. This Y. M. C. A. Dormitory has many rooms. I am the only one in charge most of the time. I am sure why it is so easy for me to do this work is because I got my training at the dear old S. C. I.

Some of the leading men of the Board told me that things are going better now than ever before, and that if I will stay with them the work of the Institution would make rapid progress. They asked me hadn't I had quite a bit of experience with folks. I told them a little. Not only is this true here at the Y. M. C. A. but whereever I meet people on the streets they are always anxious to know about the work I am doing and the school I attended. It is certainly a pleasure for me to tell them the Southern Christian Institute.

Not many days ago Rev. J. H. Jaxon, one of the leading men of Columbus, Ohio visited our Y. M. C. A. I had a talk with him. He said that they were building a fine Y. M. C. A. and that he would like to have me as one of their officers. He said it would be against his will to rob Mr. Dunbar of me but if I would accept, he would give me a place in their Y. M. C. A. Mr. Dunbar had told him that he would not give me up by any means.

As to church and Sunday School work there is a plenty to be done here. I do not attend the meetings as often as I did at the S. C. I. because of the nature of my work. However I attend as often as I can. Wednesday night is my off night so I attend prayer meeting. I am to speak Wednesday night in Rev R. H. Davis' church.

We are kept very busy in the churches here, especially Mr. Gooden. I only feel that this is a beginning. I hope to see the time come when I can enter into the work fully. I feel that it is my duty to preach the Gospel of Jesus Christ and if I do not I will have failed to do my duty. I pray that the Father will enable me to do my duty.

Mr. Gooden and I visited one of the churches in the city last Sunday. Both of us were given the opportunity to speak.

President Lehman, I am still planning on taking some church work when the opportunity presents itself.

Yours in Christ,

Wes

THE GOSPEL PLEA

Co "H" 366 Inf.
A. P. O. 766 A. E. F.
Southern Christian Institute, Edwards, Miss.
Mr. J. H. Lehman:

It has been a long time since I have heard from home and it has been quite a while since I've written home to the S. C. I. I guess you know by this time why I haven't written. I have been some what busy for the past month or two and didn't have time to write as I desired. However I am yet thinking about my people at home hoping I will return back to them soon.

"By the way" two days ago I was some what surprised when I looked up the street and saw Johnnie Martin proud were we to meet and talk about old Mr. Beulah and its people. Both are expecting to return to them soon if possible for you to keep all of the boys and girls until we return.

I am very sorry I can't write you a long letter or one for the Plea but my time is limited, therefore I must stop here. Remember us in your prayers. Good luck to all. From your boy, Lee S. Lewis.

KENTUCKY.
Carlisle

Dear Editor:

Please allow space in your valuable paper to say a few words about the Christian Church at Fairview, Kentucky. I must say that I have Gideon's army here in the Eastern part of Kentucky, and every soldier is at his post.

Last Sunday Sept. 8th we had a little rally for our new church. We raised $378.27. Each of our members are live wires and did their best. Dr. Hughes of Winston, Ky., one of the big guns of the C. M. E. Church, filled the stand. He delivered three excellent sermons. Dr. Hughes is a deep thinker. The people were deeply impressed after hearing each grand sermon. After reading the 17-18 verses of the 116 Psalm, where David said, "I will offer to thee the sacrifice of thanksgiving," "I will pay my vows unto the Lord now in the presence of all is people," he drove the truth home to the hearts of the people by asking, what had we offered God? Had we paid our vows? After the sermon one young man came and paid his vow. He paid $102.00 on the table, others came with 89, 50, 26, 15 and 10 dollars and our Methodist friends gave their checks for $5.00 of which we were thankful. The good people of Fairview will never forget Dr. Hughes and his excellent sermons.

This is the second time I have been called to pastor the church at Fairview, Ky. The first time they had no church building. We built a new church. After six years absence they called me again. I went doubting nothing and with Christ we now have another new church.

Elder M. Critenden of Lexington will hold our two weeks meeting for us, beginning on the 1st Sunday in October and closing on the 3rd Sunday.

I am expecting every soldier to be at his post.

Yours in the Master's cause,
H. T. Wilson.

Food Conservaton Notes.

AN OPEN LETTER TO CLERKS.

When your customer was peevish to-day because she could not buy more sugar than two pounds per person, per month, what did you say to her?

Did you shrug your shoulders and make some slighting remarks about the Food Administration and the impossibility of understanding its regulations, or did you have the facts at your tongue's ends?

It is important that you remember what you said, because upon your answer to her criticism may largely depend that woman's attitude toward the war in general.

Suppose you had said to her that she was being asked to restrict her use of sugar because the ships which were formerly used to transport sugar to this country were now taking our soldiers to France in such numbers that they have definitely staggered the German line. Suppose you had explained to her that the allied countries of Europe have been holding that line for years on a lower sugar ration than we now ask to observe and that it is the fear of a vital shortage of all other supplies. Suppose you had taken a few minutes to show her how understanding sugar for quick energy and how much greater our exports must be now that we have more than a million men over there to be fed, in addition to the 120,000 000 allies, all of whom look to us as the last food resource of the civilized world.

Women are sympathetic and loyal by nature. Any woman would give her last pound of sugar to her sister in France and she would deny herself anything to serve her country. This woman merely did not understand.

Clerks dealing with the public in these times should make it a question of personal honor to keep informed upon all questions connected with the war. War should be our business, first, last and all the time. We should never "lose sight of the ball."

Our daily conversation in these times must be guarded. We are either siding with our Government or we are aiding the Germans. Which side are you on?
Benediction of Societies.

God be merciful unto us, and bless us; And cause His face to shine upon us; That thy way may be known upon earth; Thy saving health among all nations Through Jesus Christ our Lord.

—O—

MISSOURI.

COLUMBIA.

Dear Readers:—

The mission work here is doing nicely. On Sept. 8th, we had a good C. W. B. M. meeting. Many interesting talks were made by the members. The think off-rings were greatly encouraged. At the roll call each member responded with a Bible verse and their own进出 dues. The Pres. Mrs. M. L. Maupin, divided the membership into two divisions, headed by Mrs. A. L. Hicks and Mrs. Lula Mason. By this method we look for greater results.

On the fourth Lord’s Day in August, the writer organized an Endeavor Society with twelve members, since that time two more have united with us which makes fourteen. The officers of this society are as follows: President Miss Ermer Washington, treasurer Miss Meta Thomas, vice president Mrs. Susa Pazaar, secretary Miss Besie Crosswhite. These young people made a great start in their first meeting. We predicted for them a great future if they will only live up to their motto, “Each one bring on.”

The Junior Society and little Light Bearers are doing good work. They were organized in March and some of them have not missed a meeting yet. They have sent in $1.70 for their quarter’s report which closes their apportionment with some over. They also sent a delegate and a report to the State Convention. We feel that we have one of the leading societies in the state. From this organization, four have been added to the church. The president of the little Light Bearers, Mallory E. Griffin, is bringing in new members very often; every Lord’s Day, she is busy asking mothers for their children for the society. We must make mention of Hazel Hicks, who also, is quite a worker, always present and ready for any duties that might be asked of her. There are others in some respect, are as faithful. A program is rendered each Lord’s Day, by either the Juniors or Light Bearers.

Let us who have enlisted to fight the sins of the world consecrate our lives to Christ and fight as good soldiers.

Yours in the work,

Mrs. H. D. Griffin.

Mississippi.

Mound Bayou.

Dear Editor of the Gospel Plea:—

Please allow space in your pleasing paper for me to speak a few words. We are yet alive at Mound Bayou Christian church. We are beginning a revival meeting hoping good success expecting our pastor to preach for us on his return from Nashville, Tenn. convention. He stopped with us Sunday on his way to the convention. We were delighted to have him with us on our C. W. B. M. day. He is wide awake and opened some of our eyes. We showed our delightfulness by giving to our pastor $33.00, on his trip to the convention. The collection was taken by our sister P. R. McCarty who started the collection with $5.00 God bless the cheerful giver. It is more blessed to give than to receive. I guess sister P. R. McCarty keeps these passages in her mind. I was glad of having our good sister Mikeal of Shaw with us on last Lord’s day she give $1.50 to help our pastor. Then the dollars came straight to our pastor. Are always glad to have her with us.

Come again.

I went to visit sister A. E. West, one of our sick sisters who has become helpless but remember the song “God Will also care of you.”

Brother B. A. Johnson and brother S. L. Llampkin, gave her the bread of life today. They sang and prayed with her. Oh I see her earthy building giving away but I pray she may have a building not made with hands. In conclusion let me say that I hope and pray that the Lord will send in the needed laborers so that every thing may be in readiness for our revival meeting. Remember the Golden Text—of today’s lesson. Go ye into all the world and preach the Gospel to every creature” Mark 16:15.

I will continue to wait upon the Lord for the blessing of life.

Your sister in Christ,

S. A. Llampkins.

—O—

WASHINGTON, D. C.

To the Plea:

The R. St. Christian Church of this city, has launched a financial drive for $100.00 which will make $100.00 to pay on our new church.

The leaders in our drive are:

Sisters Eliza Murphy, Hannah Odesso, Rosa Williams. The Secretaries to these Sisters are: Brothers Eugene Williams, William Bowie, and N. W. Magowan.

We will appreciate a donation from any individual or congregation to aid us in this drive. We are doing all that we can to have

$1000.00 to pay on our new church.

—O—

Mississippi.

Jackson.

Professors B. L. Jacobs and S. Myers of the Southern Christian Institute were here attending the Howard Training School, while here they visited our church.

Brothers and Sisters don’t forget our church in this city, and any friend that you know in this city or who is coming to this city send in their names and addresses. Pray and work for the permanent establishment of a colored Christian Church in this city and it will surely come to pass.

Your brother,

N. W. Magowan.

Martinville, Virginia

Despite the universal stress and turmoil of times, Providence, we feel, has again blessed this little work far beyond our deserts. Our enrollment, the size of the graduating class, and the number of additions to the church, all broke the highest of our previous records. Moreover, in the midst of the regular crowded daily routine, the school has found time always to work with and for the local Red Cross Chapter and participate in the Thrift Stamp campaigns. Our Service Flag, when completed and raised, will contain fourteen, and probably seventeen, stars. One of our boys is a volunteer member of the Medical Corps, with the rank of Lieutenant, two are members of the Navy, and one is with the world famous Ninth Cavalry “somewhere in France.”

In the way of gifts during the year, Brother W. H. Dickerson sent us the entire library formerly owned by the Louisville Bible School, the Missouri State Convention (Colored), remembered us with an appropriation of $14.00 so we, at least, are reliably informed, though we have not yet received it, and the Teen-Age Club, a group of little white girls of Hutchison Kansas, sent us an exquisitely beautiful as well as serviceable quilt of their own making. Such marks of loving remembrances are truly inspiring; and though the immediate future, in some respects, may seem rather forbidding, we face it full of hope. Pray for us.

James H. Thomas.

Mississippi.

Jackson.

On February tenth I was called to the pastorate by the Parish St. Christian church of Jackson. I found it in one of the most choicest localities, at a central point of the Negro population here, a splendid little church. It has been properly constructed and well furnished. Approximately, it will measure 37
x40, and can seat three or four hundred. It is furnished with pews, pulpit, chairs, electric light, an organ for the choir, song-books, Bible for class work, water works, a pool, etc.

Looking on this splendid modern church I wondered of its working capacity. Examining its record I found the names of a few scattered flock, twelve of whom were yet in the city. The church was unorganized. There was not a single officer. The Sunday school had no superintendent. Service was held here once per month by Elder Travillian of Port Gibson.

This was a dead church and had to be resurrected. Every experienced minister knows the problem. I saw the condition and plunged into the work whole-hearted. For three long months I worked faithfully instilling new life into the few that I found about the city, and organizing. Now I have succeeded in organizing every branch of the church and Sunday school.

Bro. Moses Brown and Prof. C. R. Chambis have been set apart as deacons of the church. Prof. Chambis is secretary and sister Bula Charles treasurer. We have not yet set apart an elder in the church.

Instead of one service per month we have four services, per month and also mid-week prayer meeting.

We have Sunday school at 10 A.M., preaching at 11, o'clock A.M. Endeavor at 7, 30 P.M. and preaching, 8 o'clock P.M.

Brethren, we have business in our religion and religion in our business. We conduct service on time; not five minutes late or five minutes early, but on time.

Our Sunday school has organized Cradle-Roll department. Sister Moses Brown has the work in charge.

Brethren Arreens Scott, a young man full of enthusiasm, superintends the Sunday school and presides over the Endeavor society.

We have organized our membership into club A and B. Club A is under the supervision of Sister Mary Chaney and sister Janie Miller is captain of B.

Sister Chaney has resided here for fourteen years. She comes from a Christian family and was identified with us three Sundays ago.

Sister Miller is a faithful worker. She comes from the Christian church at Port Gibson and took membership with us about five weeks ago.

We have added six to our membership and now enroll twenty.

Our work in Jackson is only a mission point and demands much of my time.

Brethren while considering the work in Cincinnati, Washington, Baltimore and other places let us not forget Jackson, Miss. It is just as important that Jackson should be taken for Christ as any other central point.

We have spent much time in taking small steps. It is high noon in Christian civilization and we must go up and take the cities, the centers of civilization.

If the white and the Colored brethren will continue to stand by us in Jackson, at a great sacrifice God will give us the victory.

Yours in His service,
James I. Rundles.

Christian Education

Southern Christian Institute

Mr. Burnett Jacobs, after completing a short course of military training at Howard University, Washington D.C., is again at the Institute. He wears the uniform and is willing to be assigned to the duties for which his training has fitted him.

Mr. Essex Bethany is also upon the campus again. He comes with Questionnaire.

The engine arrived yesterday and now the filling of the silo is the special task for the men and boys.

Mr. and Mrs. Alfred Jennings announce the marriage of their daughter, Nancy V., to C. A. Berry of the school at Martinsville, Va., Sept. 15th. The marriage ceremony, with Elder K. R Brown, uncle of the bride, officiating, took place in the home of Elder and Mrs. Preston Taylor at Nashville, Tenn. and furnished a unique closing for the national convention which had been held in their park the preceding week. The S. C. I., family extend most hearty congratulations, both Mr. and Mrs. Berry being, numbered among her graduates.

Besides Mr. and Mrs. Berry, Miss Seberie Grubbs, another graduate of the S. C. I., will also teach at Martinsville, Va. the coming year.

Miss Rosa V. Brown visited at the Institute for a short time on her return from the convention at Nashville, Tenn.

Several new work girls have already entered upon their year of service. Almost as many different states are represented by them as there are girls.

Before this issue of The Plea is mailed the majority at least of the teachers and many more students will have arrived.

Little Ruth Elizabeth Omans, who a week ago not only made her advent upon the campus but into the world is growing and thriving. Born Sept. 18 to Prof. and Mrs. Omans.

Prof. and Mrs. G. C. Johnson of Bethany, West Virginia reached the Institute, Sept. 18th and have entered upon their duties as members of the faculty.

Miss Lois Lehman, who has spent the summer vacation here, started on the return trip to Hiram College this morning. Like many other schools Hiram College is later than usual in opening this fall because of the military training that is to be inaugurated there.

Working with the Churches

MISSISSIPPI.

In a very short time we will send in our Annual Report. I am very sorry the program of our State Convention was so crowd-ed we could not make it during that sitting. This ought not so to be. Conventions are held to report the conventional year, and to plan our future work. The report of all the workers in the field ought to be heard. I long to see the day come when the men of my race will realize that conventions are not held to satisfy their selfish ambitions. If men would lose sight of themselves and begin to lift up Christ they would soon find themselves in the larger service of the kingdom and would get positions and honor they never dreamed of. The man God wants he lifts up, and the one He does not want is put down. "He that humbleth himself shall be exalted," and he that exalts himself shall be abused," said the blessed Master. Will you listen to Him. obey Him, follow Him and trust Him for guidance.

May the time speedily come when the ministers of the Gospel, the people's spiritual advisers, will practice what we know to be right. We all know it is wrong to bring politics, wire-working, cliques, schemes and tricks into our conventions. When will the church be clean of such things? Brethren, we ought to remember that our Heavenly Father watches over us in our Annual Conventions as well as in our daily life, and some day we must account to Him for our doings here.

It is a real pleasure to me to work with the churches for our "labor is not in vain in the Lord." Let us work for the night is coming.

We were with the Clarksdale Church Wednesday night after 3rd Sunday. We had a soul-stirring prayer meeting and attended to some business for the church. The writer gave the Sisters some timely remarks on C. W. B. M. work.

Our fall revival will begin at Clarksdale
Monday night after the 1st Sunday in October. Pray for our success.

The 4th Sunday services at Shaw were good. We put on a rally for the 4th Sunday in October.

B. C. Calvert

Roanoke, Virginia

My report during the year is as follows:

<table>
<thead>
<tr>
<th>Places visited</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meetings conducted</td>
<td>4</td>
</tr>
<tr>
<td>Sermons preached on the field</td>
<td>51</td>
</tr>
<tr>
<td>Additions on the field</td>
<td>46</td>
</tr>
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<td>Amount of money received on the field</td>
<td>$118</td>
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<tr>
<td>Received from C. W. B. M.</td>
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<tr>
<td>Number of sermons with home church</td>
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</tr>
<tr>
<td>Number of additions to home church</td>
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<tr>
<td>Grand total, number of additions</td>
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</tr>
<tr>
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With this report I am glad to say that our work in the Piedmont district is taking a forward step. More and better work was reported at our convention this year. Our plans were being made for a greater drive than ever before but the war has cut us so heavy in man power until I don't know how we are going to come out but we are going to trust God, and do our best. Yours in the service of the Master.

J. R. Louderback

Co-operative Work in Agriculture and Home Economics.

By G. W. Carver, Department Research and Experiment Station, Tuskegee Institute.

Science is Nothing But the Truth.

I believe I am safe in prediction that America is on the eve of the greatest Scientific development it has ever known, and destined to become a leader rather than a follower along many lines of practical endeavor, heretofore unnoticed.

The Chemist will no longer be satisfied to become a mere analyst doing the same thing over and over again, many times day after day.

I do not wish to minimize in the least, the great value attached to the analysis of raw material as well as intermediate and finished products.

The ideal Chemist of the future will be an investigator, one who dares to think independently, and unfolds before your very eyes a veritable mystic maze of new and useful products from material almost or quite beneath our feet.

This is the work of a research Chemist and it is to this group of scientific workers that we must look for our greatest development.

Every section of the country will be benefited by such investigation. The South will probably come in as the greatest beneficiary as it has such a vast and varied storehouse of undeveloped riches along many lines.

It is most fitting here to call attention to the remarkable clay deposits which are scattered with considerable freedom all over the South. From these deposits beautiful and durable paints in several shades can be made.

Creosote stains in every shade of Burgundy brown to green. Every shade of Kalsomine, (cold water paint). Thirty or thirty-five choice wood stains for furniture and interior wood work. Seven shades of superior toilet powder. Fifteen or twenty tints for making pastel crayons for portraits, flowers, landscapes, and all kinds of art work, also many shades of blue pigments.

Our deposits of sand, gravel and small boulders gives a range of eighty useful products for builders', sand, dressers', sand, glass sand, roofing sand, sand paper sand, sparkle sand, to be used whenever diamond dust was formerly used, also a very fine quality of sand for making pastel board.

Medical Plants

With the Yucca, cotton fibre, okra fibre and several members of the Abution family, we can have cloth ranging from the coarsest buggling to the finest linen.

Several of these plants are now growing wild, all thrive under cultivation and could be made a great crop, the same as flax or hemp.

Vegetable Dye Stuffs

It is astonishing how we have neglected the 160 or more beautiful woods, barks, flowers, herbs etc.

Science has already begun to turn its attention to this important necessity and we are expecting much good to result from it.

Graphite, Mica, Marble, and Bauxite

All of these are separate deposits, some apparently in inexhaustible in quantity and superior in quality. The richest deposits of these at present seem to be in Alabama.

Cement, China and Procelain Clays

These two are frequent and of good quality, and have lain there for centuries awaiting the magic wand of the scientist to call them into activity and make them serve man in the almost innumerable ways in which they are capable.

Mineral Waters

Alabama and other sections of the south abound in mineral waters, of no man competition. Some are already recognized as having decided curative properties. They need much more study to bring out their wide range of usefulness.

Food Stuffs

From the Banks of the Old Kentucky

The Banks of Old Kentucky have been down in Tennessee to the National Convention and I was good enough for me. Never before has such a host of men and women brought to bear such influence upon the brethren. This National with all its features brought the dawn of a new and better day to our great and holy cause. The little friction which occurred was not a drop in the bucket, when compared with the mighty forward surge of the whole movement. God will bless us all if we are faithful and worthy 'So mote it be'!

Our hearts filled with emotion, to hear the great men and women from various States thrilled with the same old story of the cross. The whole thing from start to finish has done more to push our cause forward than any other single gathering since we began. We hope next to begin to write of individuals, and things that had place in the Convention. Stopping at Camp Taylor in Louisville we met some twenty boys whom we had previously known, many from my home town here. Again I'm uneasy, in my last article, found in Plea of September 7th, I called one of our good men "Barnabas" imagine my surprise and fear when I opened the Gospel Plea and found it printed "Barrabas." Changed my good man who offers the land to that robber whom the people demanded instead of Jesus. Now fix this lest this man who lives next town from me come and smite my house with a curse. Hope that Convention found are at home and killed with zeal according to knowledge too important to those who could not attend.

I am ever,

C. H. Dickerson

THE GOSPEL PLEA
THE GOSPEL PLEA

Since the war we have made tremendous strides in many directions, but we have hardly touched the subject.

Nature has been so lavish in its wealth of native foods for both man and beast that we could not only live but thrive if all of our cultivated plants were destroyed.

Here is an unlimited field of useful for the research worker, he will develop from the wild trees, shrubs, roots and herbs, types and forms suited to the locality in which they are to grow, instead of depending upon imperfections we will breed up varieties such as we wish within a few years. I am sure a variety of wheat will be bred up which will just suit on particular soil climate conditions.

Many of our so called old farm gardens and dooryard weeds are very high in food properties and should be utilized. The lambs quarter (Chenopodium album) is being made much of in England as a fodder substitute, and is quite as satisfactory as a human foodstuff.

The tender plants, when cooked the same as spinach or turnip greens is pronounced by nearly every one to be superior to either. Here it is regarded as one of our worst weeds.

The thought scientific worker will consider his work only half finished, when he has completed the technical analytical data but will continue his investigation until many or all of the practical uses have been developed, and placed along side of the crude material, so that manufacturers and others interested can see their possibilities at a glance.

If this was done, within a few years, State House collections, great and even school collections would become centers of instruction, to the country as a whole, and that section in particular, and instead of a heterogenous, unintelligable mass as many now are, each specimen would speak louder than words, plead its own use and become a powerful booster for its own locality.

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U. S. Food Administration

Grading Ungradable Potatoes.

Farmers in New Jersey who grow the Ameistan Giant potato were relieved recently by the Food Administration of the necessity of grading this variety as No. 1 and No. 2, as great difficulty was anticipated because of the peculiar shape of this potato. They were permitted to mix the two grades and label them "U. S. Grades No. 1 and No. 2 Mixed." However, since the marketing of this variety has commenced the producers have found that it is practicable to separate the grades, and nearly all growers are now doing so.

Reports from a number of the principal potato sections in New Jersey show that practically all potatoes shipped have been graded separately as No. 1 and No. 2. The chief of the New Jersey Bureau of Markets in a letter to the Food Administration says that the Monmouth County Farmers' exchange in shipping 25 cars or so a day has so far shipped nothing but U. S. Grade No. 2 in separate cars.

This experience with the potato grading rules is not surprising, however. The sudden demand for a new method of handling a commodity to take the place of a practice of long standing has often met with the statement that it cannot be done. Since the war we have been driven to adopt many new things that looked impossible at first. Now one of our regular jobs is doing the impossible things, such as grading ungradable potatoes.

FOOD FISH FROM THE GULF FOR MISSISSIPPI VALLEY CONSUMERS.

Two hundred thousand pounds of fine fish have been supplied to housewives in Nashville, Louisville, and Indianapolis through the cooperation of the United States Department of Agriculture, the United States Bureau of Fisheries, and the United States Food Administration. Regular weekly shipments of carload lots are being made to three inland cities from points on the Gulf of Mexico in order to encourage the use of less meat by an increased consumption of fish. An agent of the Department of Agriculture is working with the Railroad Administration in handling the transportation, and the distribution is under the direction of State and city food administrators in cooperation with the Bureau of Fisheries.

Ten carload lots aggregating more than 200,000 pounds have already been distributed in this way. Each dealer notifies the local food administrator how many pounds he will need for his trade and he is supplied with his share immediately upon the arrival of a car. Circulars are distributed calling the housewives' attention to the fish, and telling how best to cook them. Sea mullet, sea catfish, sheepshead, trout, and hardtail are some of the varieties that have found favor with the women. Plans are now being completed to ship fish from North Carolina coast to Pittsburgh.

OIL FROM BONES.

The business of extracting oils and fats from bones has had an extraordinary expansion of late all over Germany. Great number of private and of municipal plants are thus engaged, according to the Leipzig Volkswelt, and have reaped enormous profits. While the use of the autoclave process has been increasingly extended, a more recent process in which an important part is played by benzene now threatens to outpass the former, since it permits of a more complete recovery of the fats, though the final product is less agreeable in taste.

The Scheidemantel group, which uses the benzene extraction processes, is said to have distribute 300 percent of dividends. It now looks to a monopoly of this industry in Germany and is strongly supported by the war committee on fats and oils, which have decided to close at a certain date the 85 autoclave plants. The proprietors of the latter naturally are making vigorous efforts to have this order rescinded.

HOW GERMANY UTILIZED ENGLAND'S TIN PLATE SCRAP.

The extent to which Germany absorbed old tin cans and tin plate from England before the war and some of the process by which the tin is removable from such material is doubly interesting at present, when we are urged to employ every means possible to save by-products and scrap of all kinds, and when tin itself has reached the highest price in its history.

Before the war a German firm established in several parts of Great Britain large works for cleaning tin cans, recovering the tin and solder, and pressing the clean steel into bales. In this way they shipped a large quantity of good steel to Germany. Ultimately they stopped detinning in England and merely desoldered the scrap and shipped it baled to Germany. Detinning by the chloride process was cheaper on the Continent, yielding, in addition to the sheet, tin tetrachloride, a valuable product of silk manufacture. Tinmed steel plate to the amount of 150,000 tons, some of which is believed to have been detinned, was exported from England for many years before the war, and thus Germany obtained at small cost a large tonnage of steel and other metals that could have been worked up into marketable products.

100 PANTS

Not $1.00, not even 50 cents, not one cent cost to you under our easy conditions. No extra charges for fancy styles, belt loops, pocket flaps, etc. Before you detelwe buy a new pair or pants, before you take another order, see our free samples and trial wear.

We Have a New Deal That Will Open Your Eyes

Amount of other styles, please write today. Not a set every man can order. We will not send every man who writes to answer this every order. Many, everyone, order today. If you live or what you do, write a letter of order and send for this wonderful half doz. Men's Tailors. We will supply exactly what you want. Write today. Address.

KNICKERBOCKER TAILORING CO.

220 S. Michigan Ave., Chicago, Ill.
Cost to the Consumer of a Pound Loaf of Bread
(Explanatory of Chart)

Since 1913 farmers have been receiving for their wheat a gradually increasing proportion of the price paid by the consumer for bread. The amount received by the wheat grower for his contribution to an average pound has increased from less than 1½ cents per loaf in 1913 to more than 3½ cents early this year. The proportion to the whole price is shown by the relative length of the black columns of the chart.

The middle portion of each column shows what the miller received for his milling costs and profit. This has been a somewhat variable factor, but is now at the minimum 6 per cent. In this 6 per cent, however, is included the cost of the containers (bags, sacks, etc.) shown as dotted area which has increased very nearly in proportion to the price of bread itself. Bags now cost about 50 per cent more than in 1913 and 1914.

The shaded portion of the column represents the expense of distributing the flour, making it into bread and getting the loaf to the consumer.

The chart shows that the farmer is now receiving a much larger share of the final price for his product than in the past, and that a considerable amount of “spread” has taken out of other expenses.

---

**COST TO THE CONSUMER OF A POUND LOAF OF BREAD**

- What was paid to the grower, based on the consumer's share.
- What the miller added to the cost (dotted portion, includes cost of container).
- What the consumer paid the miller.

<table>
<thead>
<tr>
<th>Year</th>
<th>1913</th>
<th>1914</th>
<th>1915</th>
<th>1916</th>
<th>1917 (FIRST)</th>
<th>1917 (LAST)</th>
<th>1918 (FIRST)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Price</td>
<td>62c</td>
<td>66c</td>
<td>69c</td>
<td>71c</td>
<td>73c</td>
<td>75c</td>
<td>77c</td>
</tr>
</tbody>
</table>

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**Save Sugar, Children!**

'Good-bye till after the war'

For the Children of Belgium and France.

A Penny here means a Bun 'Over there.'
At the recent National Convention at Nashville a resolution was adopted endorsing the raising of $20,000 for the Washington Church. Now we must take into account that it will take more than a resolution to perform this task. If we go on just as we have been going we will raise about $3,000 for our schools and that will be all that will come of it. But if we decide to become a full part of the every member canvass we can do it easily.

Perhaps we can make this clear by showing what we are doing in our white churches. Take Mississippi for example. The following procedure was gone through:

**General Budget**  
<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>T. C. M. S.</td>
<td>$508,702.00</td>
</tr>
<tr>
<td>A. C. M. S.</td>
<td>$276,835.00</td>
</tr>
<tr>
<td>C. W. B. M.</td>
<td>$457,800.00</td>
</tr>
<tr>
<td>N. B. A.</td>
<td>$192,410.00</td>
</tr>
<tr>
<td>Church Extension</td>
<td>$54,057.00</td>
</tr>
<tr>
<td>Ministerial Relief</td>
<td>$162,177.00</td>
</tr>
<tr>
<td>Temperance</td>
<td>$9,408.00</td>
</tr>
<tr>
<td>Christian Union</td>
<td>$15,251.00</td>
</tr>
<tr>
<td>Education</td>
<td>$250,000.00</td>
</tr>
<tr>
<td>State S.</td>
<td>$300,000.00</td>
</tr>
</tbody>
</table>

**Mississippi’s Part**  
<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tbody>
<tr>
<td></td>
<td>$455.00</td>
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<td></td>
<td>$425.00</td>
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<td>$3,000.00</td>
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<td>$522.00</td>
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<td></td>
<td>$138.00</td>
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<td>$20.00</td>
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<tr>
<td></td>
<td>$250.00</td>
</tr>
<tr>
<td></td>
<td>$5,000.00</td>
</tr>
</tbody>
</table>

**Totals**  
- $2,250,000.00  
- $10,000.00

Mississippi proposes to raise its $10,000 as follows:

- Northeast District, $4,250.00; Northwest District, $4,800.00; Southern District, $3,050.00. Now, to raise the amount for each district; it itself is divided into smaller districts which are as small as county when enough churches are in a county. A local committee is appointed to raise the amount assigned to the small district, and it in turn assigns the amount to the churches and the churches in turn canvass the whole membership and in this way every member is in on the task. For example, the Vicksburg unit in the Southern District consists of Vicksburg, Harworth, Oak Ridge, Fayette, Church Hill and McNair. It is to raise $350.00. This will probably mean that the Vicksburg Church must raise $250 and when this is assigned to the membership it will mean from $5.00 to $50.00 per member.

Now, in order that the negro churches shall be able to raise the $20,000 and still not neglect the schools and the State work, they must do something similar. Let us take Mississippi for example. How much of this $20,000 should it raise? Let us assume that this should be $2,000.00. Mississippi is already divided into districts. We presume there are about six of these. How much shall each of these raise of the $2,000.00? Well, let us assume that District No. 1 shall raise $1,000.00 of this. There are say six churches in this, so they would have to raise from $50 to $300 each. Now, let us suppose Forest Grove undertakes to raise $500. Every member must be canvassed and then this will be easy.

In a few days the committee appointed by the National Convention will meet a committee of the C. W. B. M., and it is to be hoped that something like this will be worked out.

The negro Disciples ought to realize that it will be as hard for them to quit thinking in terms of what they want as it is for others to quit thinking in terms of discrimination against them. In other words, it will be as hard for the Negroes to quit segregating themselves as it is for others to quit segregating them. If every time the Negro wants something he threatens to secede if he cannot have it, he will make co-operation impossible. There is great necessity that much earnest prayer on the part of all concerned be had. God is working out great things in our day and we must now prepare to let Him use us for the accomplishment of it.
THE GOSPEL PLEA

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

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Number 370

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 370, you have six 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 5, 1918.

PERSONALS

The Texas Convention will convene with the Cedar Lake Church Oct. 26-27.

Rev. Preston Taylor is spending a few weeks at West Baden, Indiana, for his health.

Prof. Moss and wife and boy are spending their vacation at Martinsville and Winston-Salem, N. C.

All our readers will welcome Prof. Jas. H. Thomas among the regular scribes of the Plea. Write us how you like this issue.

The committee representing the National Convention will meet a committee of the C. W. B. M. at Indianapolis October 15.

The International Convention of Disciples of Christ will convene at St. Louis, Missouri, Oct. 9, and will continue over Sunday.

Elder K. R. Brown is in a meeting with Pilgrim Rest near Cedar Bluff, with five additions to date.

Elder K. R. Brown is planning the biggest year's work in Mississippi he has ever done. Every church should cooperate with him to accomplish it.

The annual report of J. B. Lehman, Superintendent of Work for Negroes, shows that $80,000.00 was expended for work in the South the past year. The Negroes raised not far from $5,000 of this.

THE GOSPEL PLEA.

Mrs. Sarah L. Bostick reports that the Convention at England was the best ever held. She says Mrs. Omar did good work for the women.

The recent National Convention voted to make the Washington Church a special effort this year. When the committee meets, ways and means will be devised to do this.

Prof. C. W. Smith, on his way home, stopped off at Shelbyville, Tennessee, and looked over the new ground. He writes that Bro. Shelborne took him out to the grounds and then introduced him to some business men. He writes that it is an ideal location for a school and that he feels sure the entire brotherhood will most heartily approve when they see what a prospect there is there.

"TWO MISSIONARIES UNITED."

Dedicated to Professor C. A. Berry and Mrs. N. V. Jannings. (Berry this.)

I.

Yes, they have entered the missionary ship for life,
May they safely travel over the loveable sea.
Forever united may they be,
Berry and Jannings, happy pair.

II.

Laboring under the great commission—"Go ye."
We wish them well as readers of the Gospel Plea.
CLARENCE JULIUS CRADDOCK,
Greenville, Texas.
Student of J. C. I., Hawkins, Texas.

PATRIOTISM AND PROSPERITY.

Sumter, S. C., Sept. 28.—Sumter county's increasing prosperity is well into its second year. It began with the determination of the county council of defense, as a war measure, to make efficient producers and conservers of the whole population, black as well as white. Leading white men, all last year, helped colored preachers and teachers educate the mass of negro farmers. This resulted in bumper crops, a big clearance of mortgages on negro farms and hundreds of new bank accounts opened by negroes, who also bought Liberty bonds freely, and gave generously to war philanthropies. This year the same policy has been intensively pursued. In every township, white and colored speak of the gain. The Negroes have given the negroes practical instruction and advice, which they have followed. Their bank deposits have greatly increased. One man, though only a small farmer, put $800.00 into Liberty Bonds, and negroes in the county took over $114,000.00 worth of thrift stamps. They are getting better homes, churches and schools; sanitation is greatly improved; and they are grading up in every way. Prohibition, and the co-operation which has grown up between the best elements of both races through war needs, are jointly responsible for the change.

CHRISTIAN WOMAN'S BOARD OF MISIONS.

Sept. 28, 1918.

Dear Editor: Please allow me space to make mention of our auxiliary to the C. W. B. M. work. We are now on the map. We had our regular monthly meeting Sunday. We have nine members. All pay their dues promptly. The house was called to order by the president, Sengers, Scripture lesson, 3rd John 14:15-16, prayer by the writer; house ready for business. Topic for discussion, Missions, led by the president, followed by others. Some good things were mentioned. Elder J. H. Gills, Bro. Ed. Vaughn, A. Brady, W. G. Yorke and Bro. J. M. Baker gave talks that gave much strength to the women. They encouraged us to go on and they said they would hold up our arms. Collection, $2.50, which we put in our treasury.

We are quite sure we will move on, having such a leader as Miss Kate B. Jackson, a student from the S. C. I. Now, we will do all we can to keep the work alive here. We have splendid Sunday School. Also, we have our regular mid-week prayer meeting, which means much to the growth of the church at this place. Our daily prayer is that we may be led by our Lord.

Yours in Christ,

FLORENCE A. VAUGHN.
Clarksdale, Miss.

AMONG THE BIBLE SCHOOLS.

The first School of Methods conducted for Negro Disciples was held in Nashville, Tenn., September 9-13, 1918. We are glad to say that it was a success almost beyond our expectations.

Most of us have had our experiences in "first-time things," and know the anxiety that goes with it. I am glad to say that fears of failure were removed at our first enrollment.

The faculty was composed of Miss Hazel A. Lewis, elementary superintendent; Miss Cynthia P. Mans, secondary superintendent; Mrs. Stuart a city minister who gave Bible studies, and the writer.

Ministers .......................... 10
Superintendents .................... 3
Department Superintendent .... 1
Other Officers ...................... 6
Teachers ............................ 12
Pupils ............................. 6
Grand total of graduates ........ 38

(Representing 21 congregations.)

There was no enrollment fee this year, but an offering was taken for the A. C. M. S. as an appreciation of this team, to the amount of $66.75. We hope to say more about the Class of 1918 at another time. May the Heavenly Father's blessings rest upon these workers as they return to their field to share the blessings with others.

Yours in His service,

P. H. MOSS.
Field Secretary of N. B. S.
A PLATE OF BRUNSWICK STEW.

By James H. Thomas.

This is to be our page, good Reader; yours and mine, now, herefore and—not forever, to be sure, but so long as we care to use it, we understand.

Liberty Without License.

We are to have each week perfect freedom to discuss, from this little 9 by 11-inch platform, whatsoever may appeal to us in the "Passing Show" as worth having our respect paid to it—anything and everything, from funerals to circuses, from pulpits to parapets, from dogs and ditching to dynasties; and so forth, ad infinitum. We are to bound by no other restriction than the circle of our vision; to be limited only by our capacity to serve. Surely, we ought not to use such liberty "for an occasion to the flesh, but by love serve one another." And through the grace given unto us, so we will. "Liberty without license," then, is to be the slogan of this page. And yet, lest we in a moment of heat or of other weakness should inadvertently be guilty of abusing our privilege, we should perhaps add that the writer alone is to be held responsible for what appears here; and no blame whatever attached to the editor and proprietor of the Plea.

The Reader's Privilege.

It is said that Samuel Taylor Coleridge, the great English man of letters, was a prodigious talker of the self-starter type. He was fond of holding up an acquaintance wherever chance might bring them together, and, having exchanged hasty greetings, of plunging straightway into a discussion then uppermost in his versatile mind, and with eyes closed tight like a bull-dog when certain of a death-grip on his victim, rattling on interminably, never once allowing the acquaintance the chance of a single word in reply. Charles Lamb used to relate, that, meeting Coleridge on a London street one day, the latter caught him by a button of his coat, draping the passenger or passer-by, and, with eyes closed and still clinging to that button, proceeded to deluge his friend with one of those endless harangues. Being rather in a hurry, and knowing the futility of any attempt to reason with that interlocutory highwayman, Lamb said quietly and gently cut off the button, went on about his business, and, returning by that way several hours later, found Coleridge still holding that button and, with eyes closed, still rattling on as if he'd just begun and his auditor had never left.

Our point is this: Some time, on coming to this page, the reader may experience a sensation of bottom falling out; a moment of impatience; of desire for the cessation of the preacher; or he may feel inclined to talk back, and even to break into the conversation at any point a thought may occur to you. Approve, reprobate, confute, criticize, suggest, or question, just as the spirit may move you. We promise to sit up and take due notice of all you have to say, and get out your writing material while the thought is still warm, express yourself as freely as you please, but as just outside your own door, you will find it necessary to put a 3-cent stamp on the upper right-hand corner of the envelope and address it to Box 186, Martinsville, Va. You may thus not only ‘convert a sinner from the error of his ways,’ but also, if just out of the fund your Uncle Sam will need to help him whip the Kaiser, and so “kill two birds with one stone.” You should understand, however, that while we may not seriously object to being classed among the “birds,” we would kick like a Texas sticer on being pronounced “one of a feather” with Emperor Bill. That worthy, himself alone, constitutes in the world today the entire genus and all the species of his tribe. May the Allies hasten his extinction, and peace to his victims! Amen.

Paying as We Go.

Speaking of our Uncle Sam and his war revenue, reminds us to say that we ought to awaken to a personal responsibility in the matter. We of this generation are still in the infancy of the debt incurred in the prosecution of both the Civil and Spanish-American War. Perhaps the fathers could have paid the principal and perhaps not. Be that as it may, they didn't, and we are both the heirs of their debts and the makers ourselves of perhaps the biggest debt of the kind in all the history of civilization. Is it fair to unburden generations to have this all heaped upon them, when, as the richest nation and with the highest wage scale on the face of the earth, we might pay it ourselves with but little appreciable inconvenience? The writer is in favor of paying for this war as we go. Direct taxation, to be sure, is the only way of doing this; and while our lawmakers, let us hope, are bestirring themselves to figure out some way of equitably distributing the burden so as to bring it to pass, let us meanwhile go on industriously with our letter-writing and the like, just as if these events instead of three. A letter or card or capita each day for the hundred millions of our population would mean a million dollars a day in the War Chest—$450 million dollars a year! Of course, we must buy Liberty Bonds and War Savings Stamps in order to help make immediately available the funds necessary for the prosecution of the war; but remember that when these securities mature they must be paid, and in the interval the interest.

It is up to our generation to say whether it shall be done by direct taxation or with money raised from the issue of new securities. The latter course would mean the handing of the debt down to our children's children, which we don't want to do. So again, let us resolve to keep the mail-bag full until we are given larger things to do.

Meaning of Title.

No doubt the reader, long before this, has wondered why we have chosen to give this page such a caption—"A Plate of Brunswick stew." These are the words of Elder R. E. Pearson, Secretary, gets and the indications are that we shall feel called upon to serve the reader's mental palate just such a dish on this page. You are not to be surprised to find us singing, praying, preaching, and even playing the fool, all at one sitting, in what may be served you here. In other words, expect a Brunswick stew.

So much, then, by way of making our bow and introducing what may be expected to follow in the weeks that are to come.

FROM THE BANKS OF THE OLD KENUCKY.

"Attare Kenvenchen." Those not attending the National Convention last week depend upon us to tell them what happened. They'll never know. It cannot be told. But we must hint at it from time to time. First, it was at Nashville, Greenwood Park, that great representative gathering which Bro. Preston Taylor has made the Eden of the Greeks, all wreathed in smiles of welcome. Here had come together Disciples from many states of the Union. The various Boards representing organized work in the church (white) sent representatives who thrilled us with their ready messages. Other white benefactors were there with words of cheer and assured fellowship. Smooth sessions, just enough friction to furnish the thrills. The auto has its hum, the airship has its whirr, the locomotive its shackle. So a great representative gathering must have an escape valve.

The School of Methods graciously took possession of us bodily and mightily. Upon arrival Monday night I found the folks into it up to the eyes. Miss Maus and Miss Lewis, or Miss Lewis and Miss Maus, along with Dean P. H. Moss, kept the air full of methods till Friday night, when thirty-eight graduates, including ten preachers and representatives of twenty-one states, received our diplomas—and three-fourths of us call them diplomas.

Now for the laying aside of the notes taken and forgetting the illustrations, catchwords and keythoughts, and a loss of all that we strived so hard for that busy, busy week.

Now that we have the methods and the great lectures of Eld. J. E. Stewart, etc., etc., we look to other features for next year. No, I never forget the great speeches and papers by our own tall brethren. I expected that. They all "measured up." Every one of them was the Best. Just one unfortunate feature. There were many other jaws of canned thunder stacked up there who had traveled hundreds of miles no doubt, just as able and certainly just as willing, but we could find no time nor place nor game for these guns. Well, next time provision must be made for all such. We want to hear all the brethren. Then we want to know how all the rest of us stand on the plea made by our fathers and all that, you know. Give all our boys a wheel at it next time. Miss Jennings and Miss Grubbs, with Sister Bowen at the box, kept the music in our ears. The ladies organized a National C. W. B. M., with Mrs. Singleton, of Louisville, president. The minutes will give the many items of new work. Elder R. E. Pearson, Secretary, gets
Christian Education

NOTES FROM THE SOUTHERN CHRISTIAN INSTITUTE

The force of teachers so far on the grounds are: Mrs. J. B. Lehman, Mr. and Mrs. M. D. Omans, Mr. and Mrs. G. C. Johnson, D. R. Bebout, Jessie Pohotsky, Mary M. Foote, Rebecca V. Mih, Alice L. Nullikin, Beulah Tpeele, Minnie Buchner, Adaline E. Hunt, Mrs. Ella Hobart, and Myrtle Evans. Mr. and Mrs. C. V. Bebout and the instrumental teacher are to come yet.

Last week was a rush week on the farm. The time has arrived and a car of coal had to be unloaded.

So far the following states are represented in the new enrollment: Mississippi, Alabama, Louisiana, Texas, Arkansas, Tennessee, Oklahoma, Jamaica, Illinois, Kentucky and South Carolina. In a few more days eight or ten more states will be represented.

Rev. Frank H. Coleman, of Dallas, Texas, passed through on his way to take charge of the churches as Savannah and Hallsville, Tennessee. He spoke in the S. C. I. Chapel Sunday.

Prof. H. A. Miller, of Minter City, Mississippi, came to bring one of his pupils to school. He is now preaching the gospel. Elder E. E. Brown should get in touch with him and use him. He spoke Sunday morning in the chapel.

Mr. James Mills, in the mail service in Washington, D. C., writes that the three young men form the S. C. I. in the student training camp is the young men from the universities and they came out among the first. Many others were dropped out for want of maternal or character or want of physical strength.

Students who are over eighteen and had to register for the army should come right on to school as they are not registered. The government is anxious that they shall be fitted for life and it will not bother them unless it must be. Come right on to school.

OUT ON THE PLAINS.

In our last article we touched upon the note of evangelism in the church. The future work committee recommended that all churches in Kansas enter into a soul-saving campaign this year. Brethren, let us not forget that recommendation, as it is certainly in keeping with the New Testament Church.

We endeavor in our convention the efforts of the C. W. B. M. to buy property in Washington, D. C., for our church there. An appeal goes out to the colored brethren for at least twenty thousand dollars to help purchase said property. Therefore it will be necessary for us to take a long leap over and above what we have ever done before if we would reach such an aim. Let the churches in Kansas look well to this matter, and begin new to plan for a big offering in November.

Brethren, let us not present this matter to the churches in a half-apologetic way, but let us not scold the note for this big offering as we would the note of faith, repentance, conversion and baptism.

Let the Bible Schools also fall in line with a much bigger offering than ever before on Educational Rally Day.

We are looking forward to bigger and better things—better schools, better churches, better evangelists, better pastors and teachers, a better paper to bear the news of our work, better consideration from the boards for our work—and this is as it should be; but if we really want bigger and better things, let us be willing to pay the price for the same.

C. E. CRAGGETT.

Death of Brother Anderson Calvert

Dear Editor of the Gospel Plea: Allow me to use your space in your valuable paper to say a few things concerning the death of Brother A. Calvert. He is a brother of Elder B. C. Calvert and S. C. Calvert. He died September 5th. He was a faithful member of Johnson Chapel church for several years. He said to his mother Thursday morning, just a few minutes before he died, "Bring me some things to eat." By the time she got it prepared and carried it to him and called his attention, his eyes set towards heaven, and he said, "I am watching all this flying above me." Deceased left a mother, three brothers and one sister and many relatives and friends to mourn their loss.

S. C. CALVERT.

R. F. D. 2, Box 47.

Dear Editor of the Gospel Plea: Please allow me space in your valuable paper to report the death of Sister Bettie Johnson, who died Sept. 21. She was the wife of E. D. Johnson. She was one of the oldest members of Johnson Chapel Christian Church and was respected by all who knew her. She left one daughter, eight grandchildren and many beloved friends to mourn their loss.

S. C. CALVERT.

To the readers of the Gospel Plea, I take this method to make known to the brotherhood that I closed my four years of evangelistic work in Hardin County, and with the Holtsville and Savannah churches, August 7, 1918. Every effort is being made now to supply these churches with a number one good, Christian minister, which we feel we will be able to do soon.

Under the directions of the Board and congregation, I will take charge of the Gay Street Church, Nashville, Tenn. We have one of the best and finest plants in the state, a cultured congregation, spiritually and financially strong. With this church our motto for the next twelve months is "Success!"

Sunday School Lesson

OCTOBER 6.


(Read Luke 15:11-32 for Contrast.)

E. Timberlee.

The call of Abram marks an epoch in world history, and the beginning of the national life of the Jews. Every cause, whether great or small, has had a meager beginning. We see how a great nation sprung up from little acorns grow.

Abraham left his home in Ur of Chaldeu, with his old father, his brother Lot, and their possessions. Abraham had a desire, an intense desire and yearning to seek new pastures for his flocks, which were continually increasing. But this yearning will prove to be ridiculous. It is the call of God that Abraham had so faithfully answered. Being of a quiet, peaceful and obedient temperament, it came as a matter of course for him to be prepared, to be in a frame of mind to hear God's call, and obey.

Abraham was not an old man at the time of the sojourn. Men in those days lived to be a great deal older than he was at this time. Abram sojourned in the new land, receiving God's blessing in the form of increase in substance and family until this abundance necessitated a division of pasture lands. Lot chose the beautiful valley of the Jordan, which soon proved a curse. Moral: Lovely things often deceive. "Without they are full of dead men's bones."

Abraham said, "Let there be a division between us." Lot was deceived into taking the rich land of the Jordan. Abram accepted the poorer lot, for God had promised that the land of Canaan would be his, even though it was barren.

Lot is an example of warning. Many Sodomites and Gomorrahites made for themselves a goodly store of goods, for the day ofevil. "No profit, things of a selfish nature, were not allowed to be brought up. Anything that had a tendency to separate in spirit, deed or action was ruled out. The different boards, and missioniy societies of the church were represented fully by a speaker who went into the details of each department. One could easily see that the boards and societies were organized on a broad and unselisb basis. The real principle is to help the whole family of God, and keep us."

The convention has decided to see that we have a building that is in keeping with the place. Therefore each congregation in the states represented in the convention is requested to urge upon each member to pay one dollar. May we heed the call.

From the convention the writer came to Mound Bayou and held a few nights meeting. I closed out on Sunday, September 22. Baptized two, three took membership, total five. Total collection, $50.25. A splendid service was given. The day before I arrived there I went to Pilgrim's Rest, near West Point, where we will hold a week's meeting before we leave this part of the state. Will visit West Point congregation. God bless and keep us.

K. R. BROWN.

Dear Editor of Gospel Plea: Please find enclosed one dollar for this paper, a new subscriber, and allow me to say I left home on the 16th for Parsons, Kan., to visit the Second Christian Church, and I made my arrival there on the 17th, on Wednesday night, which was their regular prayer meeting, and I preached from the 16th chapter, 16th verse of Matthew. After preaching some inquiry was made of me as to whether I could stay there with the congregation or not. To this request I could not give a direct answer. And I propose to hold a two-weeks meeting with them, and after they found out I could not stay there they decided not to have any meeting. Hence I had to leave there for one week only. Preached three sermons—one Wednesday night and Sunday and Sunday night. I am glad to say the sisters are very anxious about getting a preacher at that place and I may go back. I am not positive yet.

On the 14th I left Parsons for N. Little Rock, Ark., where I stopped a few days with my brother-in-law. I had not been in Arkansas or Kansas before, but I was very much delighted to stop in each state.

I am planning to preach here one night this week with the congregation and go back to Alabama.

J. A. WRIGHT.

Oxmoor, Ala.

THE GOSPEL PLEA.

Aaron's Run, Ky.

Editor Gospel Plea: Please allow space in your paper for the following article, a successful rally by a great Lord's Day school, a school which is perhaps, one of our greatest Lord's Day schools in our state. They have for their motto: Acceptable service to God, gathering in of many souls, strong support of Home, State, American and Foreign Missions, and a better building for prayer and praise, unmolested by the storms or floods.

Inh music, in the winter and spring months they have been greatly hindered by the swelling of the stream that flows between their homes and their place of worship. They therefore sold all they had on the farther side of the swelling stream and purchased where the floods do not come, and bought lumber and are in the set of building. August 4th the Lord's Day School rally totaled $145. These and other things make this school one of the greatest Lord's Day schools.

I remain a yokefellow of all who labor for our Lord.

ISAIAH A. MOORE.
State Secretary.

Thoughts of the Day:

"Seek first the kingdom of God, and all these things shall be added unto you."—Matthew 6:33.

"I remain a yokefellow of all who labor for our Lord."—Philippians 4:3.

DEAR FRIENDS:

In this issue of The Gospel Plea we feature an important article by Bro. Richard Moss and Misses Mau and Paulette. Their report of the successful rally they conducted at Aaron's Run, Ky., is a wonderful example of dedication and loyalty to the Lord's call.

The story of the school's struggle to overcome the challenges presented by the swelling stream is both inspiring and instructive. It serves as a reminder of the power of prayer and the importance of being steadfast in our commitment to the service of God.

In the article, Bro. Moss and Misses Mau and Paulette describe the school's push to build a new building that would be free from the threat of flooding. The school's dedication to this cause was evident in their determination to carry out this task despite the many obstacles they faced.

We are encouraged by the school's commitment to improve its facilities and provide a better environment for its members. The story of Aaron's Run, Ky., is a testament to the power of faith and the importance of working together to achieve our goals.

May we all be inspired by Bro. Moss and Misses Mau and Paulette's example and continue to serve the Lord with dedication and enthusiasm.

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K. R. BROWN

State Secretary.

GET THIS CANNER

It works same just as the others, when wood or coal and may be operated by direct or intermittent means. It gives one piece of $5.75. Free catalogue and descriptive matter of all sizes of canners.

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Dept. E. L.

Monticello, N.Y.
MAKING THE WORLD SAFE FOR DEMOCRACY.

R. H. Davis, Cincinnati, Ohio.
A new day has dawned upon the world. This greatest of world wars is stirring the peoples of the earth as never before, and there is a process of evolution and revolution taking place today among the races and nations which is without parallel or precedent in the annals of history. Men are thinking as never before and we shall have a great number of new words and phrases in the literature of the twentieth century at the close of this mighty conflict.

One of these outstanding phrases that has become permanently a part of the vocabulary of the intelligent citizens of all the allied nations whose forces are fighting earnestly to become permanently a part of the vocabulary of this mighty conflict. They must send the gospel of Jesus Christ—which is the power of God unto salvation—to give freedom to the teeming millions outside of their domain who are without God and hope in the world.

A thousand missionaries must be trained, equipped and supported where there are ten today.

There must be a definite program outlined by means of which black, red, yellow and white races can have the same chance to become intelligent citizens of their various governments so that they may become a part and parcel of that government.

Then when all men shall have learned to know God, to believe that He is the Father of all and that the whole world is kin, the world will be made safe for Christ and democracy and the nations will beat their swords into plowshares and their spears into pruning hooks and they shall learn of war no more.

WALKING AMONG THE CHURCHES.

Some of the readers of the Gospel Plea may recall "The Heathen Chinee," by Bill Nye, in which he says: "It was August the 3rd and quite mild was the skies. And it might be inferred that Ah Sin was likewise," but he wasn't. On that same date I left Hannibal Mo., for Keokuk, Iowa, via Quincy, Ill.

I never knew Chief Keokuk, after whom the city was named, but I did get acquainted with a most estimable widow there some four years ago, during my own widowhood or widowhood, who smilingly consented to be the partner in my joys and sorrows, and to wear my name, and she still wears it. Her daughter lives in Keokuk and conducts a mission. During the summer months, she has been conducting a vacation Bible school with an enrollment of 45 children, to whom I told the story of Joseph in a way to interest the child mind. This they were to retell the next day in their own language.

On the fourth Lord's Day my speech was in the First Christian Church, where Wallace Bacon ministers. Brother Bacon will soon go to the College of Missions to prepare to do the good work in India.

The world's greatest power dam is located 45 miles up the river, I spent Lord's day, with his little band at the Alamo; how Farragut uttered those famous curse words at Mobile.

You know the funny vibrations that chase up your backbone at their very mention. And now, in the present crisis, perhaps you cannot aid in the good old-fashioned way of shouldering a gun as did your forebears.

But you can be just as useful and patriotic by purchasing Liberty Bonds.

Wearing flags on the lapel and rising when "America" is played is a favorite sign, but it won't give "Bulldozer Bill" the K. O.

Remember that money talks just as loud as the "Buffy Hortas" in this new way of playing the war game, so.

Buy Your Liberty Bond

$1.00 PANTS

We have a New Deal that Will Open Your Eyes

It is now possible to obtain trousers, pleated with line, at very reasonable prices. If you are in the habit of buying trousers from our city, you will be surprised at the prices offered. It is now possible for you to buy a suit of pants, before this, you could not do it. Now, you can buy a suit of pants at the price of a plain suit. Please write for our price list.

We have a New Deal that Will Open Your Eyes

For fancy styles, belt loops, and buttons, please write us. We write every man, every woman, and every child in this country, who can not get them.

We have a New Deal that Will Open Your Eyes

Wearing flags on the lapel and rising when "America" is played is a favorite sign, but it won't give "Bulldozer Bill" the K. O. Remember that money talks just as loud as the "Buffy Hortas" in this new way of playing the war game, so. Buy Your Liberty Bond

PATRIOTISM WITH A PUNCH

It's mighty fine thing to read how "our boys" stood at Concord bridge and faced superior numbers; how Davy Crockett died with his little band at the Alamo; how Farragut uttered those famous curse words at Mobile.

You know the funny vibrations that chase up your backbone at their very mention. And now, in the present crisis, perhaps you cannot aid in the good old-fashioned way of shouldering a gun as did your forebears.

But you can be just as useful and patriotic by purchasing Liberty Bonds.

Wearing flags on the lapel and rising when "America" is played is a favorite sign, but it won't give "Bulldozer Bill" the K. O. Remember that money talks just as loud as the "Buffy Hortas" in this new way of playing the war game, so.
BOMBS, BULLETS AND BATTLE SHIPS.

Uncle Sam's Catalog of Destruction Which Shows Many of the Reasons Why the Great War Is Costing Us One Million Dollars Every Thirty Minutes.

We know that we can depend upon our boys over there; they have never failed to reach the furthest point in their ordered advance. We know that when they were told to take certain positions from the Huns during their first actual duty on the firing line several regiments went so far beyond the designated point that it was necessary to send one of Uncle Sam's aeroplanes after them to call them back.

They Don't Know the Meaning of the Word "Retreat."

No halfway measures about them—t they are giving their hearts and blood that we may be saved from possible invasion and slavery, while we are expected to invest our savings with the United States Government under conditions which offer absolute security at a good rate of interest.

The purpose of this booklet is to explain the use and show the cost of the principal weapons of destruction which our boys must have in order to carry on the gallant advance which has thrilled the whole world and brought fame and glory to the Stars and Stripes.

Probably you have a son or a brother over there—possibly your across the Rhine.

Ask Yourself If You Have Done Your Full Share.

How many guns and rifles are your acres furnishing? Your farm land is not worth more than the crops you harvest—it grows actual dollars which represent Battleships, High Explosives, Bombs and Bullets, food and clothing—everything that your loved ones in the Service need to drive the brutal Hun across the Rhine.

A Liberty Bond is nothing more or less than a loan to protect you, your home, your farm, and your wife and children. All that you prize most highly, and all that you expect gives life worth living will be held safe by our American boys on the fields of France. They are giving all for you and yours and they need your help.

Buy Liberty Bonds today—any bank will explain the details.

The Aeroplane.

Its engine has been put to the severest tests known to destructive engineers. Hundreds of feet of cured spruce have been used in making its propeller. Hundreds of yards of cloth have been discarded to every one used in its wings. Every rod of wire and bolt which its structure has been tested by fire.

For the aeroplane is the most important machine in the modern army. Hovering over the enemy's treasuries, it reports troop and artillery movements with an accuracy that enables us to checkmate the Hun's every move. It

Silver output of the whole world for the entire year.

Sixty-two Million Dollars a day is the present average War Toll, and our government doesn't ask you to give one cent towards it. Uncle Sam does expect us all to lend him every dollar that we can spare through the purchase of Liberty Bonds. This is a real privilege and not a hardship as some have told us.

The Board of Directors have authorized the original publication of the above, and we are proud of the cooperation of Nuxated Iron, one of the most widely used iron strengtheners and colorers in the world, that the public may become acquainted with the uses and benefits of Nuxated Iron.

It is of the most expansive iron known, and especially recommended to build up the nerve force and blood of the body. It is, of course, a very valuable addition to the aches and pains of a person, especially to those who are subject to rheumatism, arthritic and other nervous complaints.

As will be seen from the above, two important factors in the present issue of Nuxated Iron (Iron Phosphates and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, in very great and the public is barely urged to be careful and not every bottle is in reality, what it is represented as. The Board of Directors are determined to do all in their power to prevent the public from being swindled.

To regard the value of Nuxated Iron, we Clover to the City of Chicago, the City of New York, the City of Philadelphia, Chicago, New York, and Los Angeles, and in the case of the United States Court Commissioner J. D. Bell, of the United States Supreme Court, late Polk Surgeon of the City of Columbia, they all are invited to test the samples of Nuxated Iron which we have sent them, and we are confident that not one of them will consider it inferior to any other iron.

THE BOARD OF DIRECTORS HAVE AUTHORIZED THE FOLLOWING STATEMENT TO BE MADE:

The purpose of this booklet is to inform the public that Nuxated Iron is one of the most expensive iron known, and especially recommended to build up the nerve force and blood of the body, which is also a very valuable addition to the aches and pains of a person, especially to those who are subject to rheumatism, arthritic and other nervous complaints.

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finds the range of strafing batteries and helps to put them out of commission. It directs barrages or lobs the Hun will have to go under, and so goes out of range and waits, like a giant hawk on the watch. So that the submarine would rather run into a dozen destroyers than this meddlesome and dangerous opponent.

Many of the trading vessels and coast line ships that have been sunk by German submarines during the past six months might, very probably, have been saved if we had owned a larger fleet of dirigible balloons.

It takes from 25 to 50 $1,000 Liberty Bonds to build and equip a dirigible—and with our long sea coast, we need hundreds of them.

The Dreadnaught.

It is over 500 feet long, 90 feet wide, and carries more than 1,000 officers and men in its crew. It carries ten 15-inch naval guns, mounted on revolving turrets so that all can be fired in a single broadside, twenty-five-inch rapid-firing guns, and two anti-aircraft guns and four 21-inch torpedo tubes. It uses oil for fuel and has a speed of 29 and 25 knots—between 24 and 30 miles an hour.

Ships of this type are the ones that batters their way into the Dardanelles. They can stay out of sight beyond the horizon and wreck ships and fortresses with their 15 and 16-inch shells without ever getting into danger.

Thus far only one dreadnought—the British dreadnought Audacious—has been sunk. They are all trained carefully in some convenient port, or in places unknown on the high seas, with all strength in the British, French and American navies waiting for the Germans and the Germans waiting presumably to the Crown Prince captures Paris.

Some day, when the Kaiser finds that he cannot win the war on land, he is going to send his fleet out in one last and desperate chance to win it on the sea. And then all the cruisers and battle cruisers, the pre-dreadnoughts and dreadnoughts that have been held in leash so long are to emerge from their hiding places and just settle with Germany once and for all.

It takes $23,075,000 worth of Liberty Bonds to provide a first-class dreadnought.

Save Sugar, Children!

Goodbye till after the war.

A Penny here means a Burn Over there

Don't Send a Penny

Those Len-Morton work and outdoor shoes are such wonderful values that we gladly send them, no money down. You will find them so well made and so stylish and such a big money saving as the modern fashions. Send and save yourself what they are. Built to endure the wear and tear of outdoor work, these durable and practical shoes provide the foot with all the comfort and protection it needs, and at an economy price. Send today and wear tomorrow. Written guarantee of quality and value.

Great Shoe Offer

We can't tell you enough about these shoes here. This shoe is built to meet the demand of an outdoor city workman's shoe as well as for the modern farmer. Send and save yourself what they are. Built to endure the wear and tear of outdoor work, these shoes provide the foot with all the comfort and protection it needs, and at an economy price. Send today and wear tomorrow. Written guarantee of quality and value.

Send the coupon today while the special offer lasts.

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c. 3
c.2
c. 4
Free 8c. if 2
c. 8c. 10c.

Boots
MISSISSIPPI HAS REGAINED HERSELF.

In a democracy groups of men must stand or fall on the record of what they do when they are free to do as they wish. The law is rigid and there is no escape from its mandates. Often men have thought they could defy it but they were held strictly to it until they made preparation for it.

A glance at the history of America will illustrate this. In the Revolutionary War Pennsylvania, though being honored by having the capital, furnished a great body of Tories who obstructed the war program. During the winter at Valley Forge Pennsylvania could easily have supplied every need and avoided the suffering that almost annihilated Washington's army. As a consequence Pennsylvania was put on the suspension list. No President came from that state for seventy-two years and that one added no luster to the state.

During the War of 1812 New England showed a strong sympathy for England and finally called a secret convention at Hartford for seventy-two years and that one added no luster to the state.

After the war was over and the folly of the Southern States succeeded in 1861 and went to the extreme of defying the authority of the Federal government they pierced the heart of the rest of the country. After the war was over and the folly of carpet bag rule was demonstrated a real effort was made at reconstruction. President Hay's ordered orders that allowed the South to work out her own salvation and in which was the real spirit of forgetting and forgetting. But nevertheless the country did not regain its confidence sufficiently to allow these states to furnish a man of great responsibility, such as President or Vice-President or ambassador to some first-rate power. Somehow Mississippi and South Carolina were held more responsible than the rest and it seemed for awhile that they themselves too shared in the suspicion of themselves and so did rash things. Such men as Tillman and Blease in South Carolina, and Vardaman and Bilbo in Mississippi, indicated that those states entertained no hopes of gaining ascendency. But suddenly the world war came upon us and then the real manhood of Mississippi asserted itself. No state has surpassed her in performing every war task. Finally she decisively overthrew the men who impersonated in their lives the idea that Mississippi did not care for herself. Her school system was re-const and an honest effort was made to give every child a fair chance, whether white or black. In short, Mississippi has squared herself for the new day that is coming. It takes no prophet to say that if we now go one and complete the work of reconstructing ourselves, the day when the counsel of Mississippi will be sought again.

But we must remember that we can not defy the laws of justice and hold our places. Mississippi must be able to say to the rest of the country that she has been entirely just and fair to all her citizens. She must be able to show by her works that she genuinely cares for every child, be it the poor white man's child or the negro's child. She must never again think that she can justify herself on the principle that she can resort to the law of necessity to preserve herself. Germany thought she could appeal to this error but now she is going to her doom. Nations as well as individuals must lose themselves in order to find their highest good.

The negro has an important lesson to learn in this. When the war came the nation had to face the new conditions. The life of the nation was a stake. Old conventionalities had to be abandoned. The negro boy was taken into the draft as an American citizen and trained in the regular cantonments and sent to the common battle line. The work behind the lines became a heavy tax on us. Twenty-five billions of dollars had to be loaned to the government. Millions had to be donated to the Red Cross and the Y. M. C. A. Great tasks came to all the women to make garments for the men. In all this the negroes were asked to take their part and nobly did they respond. The record they have thus far made will be written in history in large letters. All this will give the negro influence and power as he never had before. As he enters the future with all its wonderful possibilities he will be free to act according to the dictates of his desires. Upon what it does now will depend his career for the next eighty years. If like Pennsylvania he does the Tory act, or like New England the grouch act, or like the South the secession act, or like Pennsylvania he does the Tory act, or like New England the grouch act, or like the South the secession act, then his children's children will have to pay off the debt. But if he emulates his own record when the slaves remained faithful during the Civil War, then his children's children will have to pay off the debt. But if he emulates his own record when the slaves remained faithful during the Civil War, or his own record in war work of today, or his own record in war work of today, then there is no fear as to what the future holds in store.

In the work of the church will come the supreme test. The missionary schools gave him the best leadership any nation ever had and if he uses this right all will be good and well. But he will hear the call of ambition tremendously during these years and this will take the form of segregating himself in thought and action.

But Providence has a way of aiding men over difficult places. When they get to what seems impossible a crisis helps them over, and it is not at all unlikely that in the educational and missionary crisis that we must meet China, Japan, India, Turkey, Latin America and Africa in the next twenty-five years we will find our talents and money and the counsel amalgamated in a way we little suspect. Let us all pray with child-like fervency that our Heavenly Father will lead us safely with His larger service.

THE NATIONAL CONVENTION.

Not in the history of the work has there been a national coming together of my people when so much was done to advance the work of the kingdom. It was a meeting of information and inspiration to all who attended.

Elder H. L. Herod's address was a masterpiece and he was at his best eloquence as he have the message.

Every one present was lifted higher as they listened to that most wonderful sermon delivered by Elder Campbell of Chicago.

We were again lifted out of our selves when we could line away up above the ordinary tings of this life while we liste to the great message of life from the lips of Elder R. H. Davis.

These are just a few of the great messages brought to the Nashville Convention.

Brother P. H. Moss brought to us a great team of Bible School workers. It just seem ed that each time they came before the class that they had been wound up and it just took getting Miss, Miss Mann and Miss Lewis on the stage to get them turned on. My, they were just like a talking machine started.

Our school of methods was something great. I just tell you that little fellow Moss is doing things.

Oh, there were so many good things and great hearted men and women there in the convention until I would not dare to try to tell you about all of them.

I may just say this, come and see next year. It is a fine thing to just see and shake hands with Rev. Preston Taylor. He is a great man and is doing a great work for the kingdom.

Let us not forget the thanksgiving rally.

In His cause,

H. G. SMITH.

Eld. W. M. Tucker of Oklahoms, visited our pastor when he labored for a short while twenty-two months ago and he found the work alive. He is holding a meeting with twenty additions to date. A Christian Endeavor and C. W. B. M. are organized.

The Texas Convention will convene Octo ber 22-27 at Cedar Lake.
OUT ON THE PLAINS.

We notice that at times the term Doctor is used in connection with some of the brethren who preach the word. I wonder if it is more scriptural to use the term Doctor than it is to use the term Reverend, which term we as disciples of Christ have always deemed unscriptural. So far as I have seen, I have not been able to discover the scriptural usage of the term Doctor as applied to any minister of the gospel, not to the apostles themselves. Then if it be not scriptural, are we justified in using the term? And again, if we are going to use the term at all, should we use it indiscriminately? If it is to be used in regard to some who labor in word and doctrine, should it not be used in regards to all who labor likewise? (Be it understood that I do not care for the term Doctor).

Let us thrust from us these terms that have been handed down by the Roman Catholic Church, and let's be satisfied to use only the terms that are set forth in the New Testament. I realize that many of the brethren have made themselves conspicuous by their ardent zeal and labors of love in the kingdom of Christ, but for all of that should we deviate from the scriptures to pay them tribute?

It seems to me that the terms God has conferred upon us ought to be good enough and big enough for all of us. If I am wrong please correct me.

C. E. Craggett.

WORKING WITH THE CHURCHES—MISSISSIPPI.

Though I would have been ready to send in my annual report for this week's issue, but as yet I have not got it together as I desire, therefore I'll send it in later.

In working with the churches I find that many of the members need to be straightened out on the doctrine of the Church. Very often you hear the expression: "All you got to do is to repent, believe the Gospel and be baptized." Wrong there, brother and sister. It is just as impossible to repent before believing as it is to jump from the earth to the sun. Before a man repents he is dead in the trespasses and sins. Eph. 2:1. A dead man is lifeless and powerless. He is moveable, but cannot be moved until some power is applied to him. The engine of a locomotive is in a moveable condition, but the engine will not be moved until power is applied to it. Hence the fireman gets up steam, the engineer turns on a current of steam and the engines moves off. The power that will move the sinner is the Gospel of Jesus Christ. "For I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

When the sinner hears and believes the Word of God, it comes by hearing the Word of God, Rom. 10:17. When the sinner hears and believes the Word of God, he has the power that will enable him to repent, for "this is the victory that overcometh the world, even our faith."—John 5:40.

One of the brethren, a graduate of Chicago, a graduate of the S. C. I., has taken out naturalization papers and expects to become an American citizen soon. He spoke for the church to which he belonged. Before this is read the great International Convention will have been held and plans will have been made to raise the two and a quarter millions.

Rev. R. E. Latouch of Chicago, has taken out naturalization papers and expects to become an American citizen. He will probably re-enter the ministry soon. He spoke for the church to which Rev. Campbell ministers and two were added.

Miss Rosa V. Brown spoke Sunday at Paducah, Ky., and on Monday at Maysville. This week she is spending at the International Paducah, Ky., and on Monday at Maysville. 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 370, you have 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 12, 1918.

PERSONALS

Give us a word on how you like the Plea as it now comes. Shall we rush in the subscriptions or shall it go to four pages instead of eight?

Before this is read the great International Convention will have been held and plans will have been made to raise the two and a quarter millions.

C. E. Craggett.

Camp Travis, San Antonio, Texas, Oct. 9, 1918

To the National Convention of the Disciples of Christ:

Dear Brethren,

I fully intend to be present at the convention which is now in session in the great city of Nashville. I had gotten as far as Kerrs, Ark., when the call came for me to take up religious work in the army camp at Camp Travis, San Antonio, Texas.

Since I cannot be present in person, I take this method in sending you a most hearty greeting. I assure you that I shall not cease to pour out my soul in prayer to our Heavenly Father who is the giver of every good and perfect gift. I know you are there with one mind, one prayer, one purpose that of extending the kingdom of God and its principles in the hearts of men.

I am sure that you and all Christian people are earnestly praying to God through Jesus Christ to speedily hasten the time when there will be universal peace and that the kingdom of this world become the kingdom of our Lord and Saviour Jesus Christ. May the Lord help us to see the vision of service, that we must help Him bring such a benediction to the world.

I assure you that you may depend upon me, to hold up the blood stained banner of the cross of Christ. I am here with the soldiers boys, doing my bit for Christ and His Kingdom. I am sure you will manifest some interest in encouraging some of our ministers to enter into this broad field of labor. It is certainly a splendid opportunity, to plan the true principles of Christianity.

Yours for Christ and His Kingdom,

M. FREDERICK MITCHELL,
Religious Director,
Camp Travis, San Antonio, Texas.

P. S.—I sincerely thank the brethren who were so kind as to endorse my appointment.

M. F. M.
A PLATE OF BRUNSWICK STEW.

By James H. Thomas.

THE GOSPEL PLEA.

I remember being much perplexed once as a child, to determine what and where the thing which ever referred to itself as “me,” and that I finally decided that my voice was “me,” which “me” dwelt inside, somewhere between my waist and the top of my head. Was I very far wrong? And if so, may the reader, who may have read the windows, not the voice be styled the mirror of the soul, in which the latter ever reflects itself in outline more or less distinct? But let us not pursue this thought further. For, judged by this token, I fear that most of us would prove, by turns, both angel and miserable imp.

A GIRL WITH A FLOWER.

We should now, perhaps, “get down to brass tacks” and talk about something more practical or tangible—tangible, if you please, and not “imaginary,” as we heard an avowedly educated man repeatedly say in a speech not long since. But speaking of one freak of memory has awakened in us another, which will not down except we “got it down” on paper. So here goes.

I was dreaming. Of what, I may not say—not now at least. And yet, to me too furious a ferment, and society is composed of too many so-called “dodgers.” Perhaps the reader is not ignorant of what usually happens to dregs in case of fermentation. At any rate I was dreaming. Despite the fact that numerous tasks were clamoring to be done and that the morning had spent itself by more than half, there I sat. To be sure, I was dimly conscious now and then of a catbird on the fence beneath my window; she was so noisy in her frantic efforts to encourage her brood to venture from her nest in a nearby tree and try the world. It may, indeed, have been the bird that set me dreaming in the first place. You see, I have children of my own—four little flecklings. Yes, it could have been the bird. But be that as it may, there I sat, gazing through the open window, and yet (save during briefest intervals when the bird literally thrust itself into my consciousness) blind to all the splendors of that perfect June day; to its myriad musical sounds, completely deaf.

Then something happened. And it did what more of the rest of the glories and charms of the season at the moment could do; it jerked me back into the present, dissipated my dreams, and fixed itself in my memory as did no other incident of that crowded day.

About twenty years away, along the short stretch of road within view from where I sat, there strode a solitary girl with a withered flower in her hand—a red rose. That was all.

“Bah; that was nothing,” you say; and when I add that it was an unkempt, half-grown negro girl, some will be tempted, perhaps, to reply, “Nigger for red as a dog for bread,” and so dismiss the matter as settled. But if red had been the chief attraction, would not the girl have plucked the flower at a point close up to the elbows? Instead, she had left it some 8 or 10 inches long. And then, why had she not pinned—plunged, I mean? Why, indeed, but that she felt restrained by a native sense of the incongruous? The rose could not have looked its best against that faded, dirty waist she wore. And so she carried it in her hand.

But that which impressed me most was the way she carried it. Not carelessly, as something lightly plucked up by the way and soon to be as lightly cast aside; but fondly, even tenderly, in her hand, both worthy and capably of love. Nay, the flower seemed to possess her as truly as she possessed it, and to add something of dignity and grace to her whole bearing. My last glimpse showed her, with head a-tilt, holding her treasure at arm’s length, while it in turn seemed shyly to droop before her admiring gaze.

A very simple incident after all—yes; and yet I would not, if I could, forget that nameless girl with her red rose.

Christian Education

CHRISTIAN WOMAN’S BOARD OF MISSIONS.
The Negro disciples of Christ held their second National Convention at Greenwood Park, Nashville, Tenn., September 1st, 10th, and 12th, and the need of missions was discussed both in a general and a special way, and an inclusive program of work was adopted. It was indeed the greatest meeting ever held in connection with the church. It was generally commented upon by those who frequented convention halls as the greatest meeting ever held in Nashville.
The program committee planned in the making of the program to present to the representatives of state and local a vision of the whole church in on the whole program of the church. Never did a plan work more beautifully. The American Society, the oldest, of the American Christian Missionary Society and our hearts were so touched that a new resolve with a strong determination was made regarding American Missions.
The Foreign Christian Missionary Society was represented by Mr. Stephen J. Corey, a man who has visited the foreign fields and who knows the conditions and needs of the people over there. To listen to his earnest appeal in behalf of those who do so much need to know of a Savior, quickened our souls and filled us with an ambition to answer every call for Foreign Missions.
The work of the Christian Woman’s Board of Missions was presented by Mrs. Ella K. Payne. It was after listening to the beautiful, unselfish sacrificing work of this board by this unusually talented woman that in our hearts we said (and now abhor the American Christian Missionary Society) the Foreign Christian Missionary Society, the Foreign Woman’s Board of Missions, three, but the greatest of these is the Christian Woman’s Board of Missions. We compare this one as greater simply because she saw not only America’s needs—not only the needs of the Foreign Field, but the needs of the whole world. And so must every church have a vision so broad that they will plan their programs to meet the world’s needs.
The church extension was represented by
Mr. Booth. The church extension board is furnishing us a much needed avenue for the extension of His cause. Through the facts and figures presented by this representative we saw clearly that Christians have a high regard for the meeting of responsibilities. He said that only a few thousand dollars in the handling of twelve million dollars have been lost; and we all appreciated the statement made by him in which he said not a single dollar had been lost through loans made to Negroes.

The work of the Benevolent Society presented by Mr. Muckley, was indeed interesting. His story brought tears to our eyes, as he told of the babies in their destitution, of their need for love and care.

Aside from the rallies conducted for the giving of information concerning our various boards, we were farover with a team from the American Missionary Society to conduct a school of methods. Thirty lessons were given. Each member of the class was supplied with a note book and pencil and at the end of the course these books were graded. Those making a creditable marking were permitted to graduate. On Friday night a graduation class numbering 35 stood on the platform and received their certificates with a blessing.

The Christian Woman's Board of Missions conducted a worker's conference through which we feel we have as states been drawn closer together. There were represented in this conference ten states. Eight organized states and two strong missionary societies, one of Chicago, Ill., the other Indianapolis.

In next week's issue of the Gospel Plea we shall tell more of this organization.

ROSA V. BROWN.

COLLEGE ITEMS.

School opened Tuesday, October 1st, with a large enrollment in the Academy. There are many more in that department this year than there were at the opening of school last year, but we have a smaller enrollment in the grammar grades. This can undoubtedly be accounted for, however, by the fact that many have not been able to get their cotton ginned and hence are unable to place their children in school at the opening of the session. We are looking for several more students to enter next week.

The girls' dormitory is filled to its full capacity. We may be obliged to turn several girls away this year because we are unable to furnish accommodations for them.

There is a large enrollment for the opening of school in the Community School this year. Miss Minnie Buchner of Newark, N. Y., has come to assist Miss Anderson in this work. The community is coming to realize the great service that this school is rendering and hence many parents are anxious to have their children have the training which is offered.

The faculty is composed of the following members: M. D. Omans, New York, principal; Miss Besse Polisky, Ohio, assistant in Academy and College department; Geo. Johnson, Ohio, assistant in Academy and College Department; Mrs. W. W. Sniff, Pennsylvania, librarian; Miss Ella Hobart, Iowa, sewing; Miss Rebecca Meek, Kentucky, music; Miss Benaiah Tople, Ohio, eighth grade; Miss Mary Foote, Iowa, seventh grade; Miss Alice L. Mulhikin, Indiana, sixth grade; Miss Anna Anderson, Indiana, principal of Community school; Miss Minnie Buchner, New Jersey, assistant in Community School.

Several new "work" boys and girls have arrived on the campus during the last week. Several states are represented.

As in previous years, we find that many students come back to school in rather poor health. At the present time our hospital rooms are all occupied. None are seriously sick, however, although the doctor's services have been necessary for several.

One of things that is most on the campus at the present time is the fine spirit in which the students and faculty are entering upon their work. Every indication is that the school session 1918-1919 will be the most successful in the history of the Institution.

George Pray and wife, former students at the S. C. L., paid their old friends on the campus a brief call one day this week. Mr. Pray was on his way to Camp Pike where he is to become a commissioned officer. Mrs. Pray is to teach at Laun, Ala., during the coming school session.

Rev. Frank Coleman, who is leaving a pastorate at Dallas, Texas, to become pastor of the churches at Savannah and Holtsville, Tenn., stopped over at his Alma Mater and delivered a very interesting and inspiring sermon for us last Sunday. The best wishes of his many friends at the S. C. L. go with him to his new work in Tennessee.

Rev. H. D. Miller, who graduated from the college department in 1909, also spoke to us on Sunday, Sept. 29.

The Agriculture Department is finding a ready market for several tons of fine lespedeza hay—$35 per ton is the price received.

From the Banks of the Old Kentucky.

SOME FEW THINGS.

But I have some few things against thee.—Rev. 2:14.

What Kentucky church is it that does not contend for the Old New Salem gospel in word and doctrine? On this we could mark you one hundred per cent. Her fearless ministry, careful hair-splitting, dissecting and analyzing make her a positive power for primitive Christianity. So far so good. But the middle of this sandwich is soggy. What Kentucky church has ever or will ever come up to the self-elected and agreed requirements of mission money? This is the letter that the State Secretary should write. But "Martha is troubled about many things." God bless her. Now listen: Every year state convention votes that each church must raise its missionary money Quarterly and send same to the State Board meeting quarterly or to send it to corresponding secretary, who at present is Eld. I. H. Moore, 706 S. Hill St., Louisville, Ky. I dare say that not a copper has been sent him and not three churches will send a dollar to the State Board meeting at Little Acre, October 18th.

The very members of the State Board ministers don't bring up their. They all wait till state convention next July, and the evangelist on the field must all winter long "root pig or die," and he usually dies. Last year I traveled in 42 counties of Old Kentucky among the churches. I raised much of my salary. I did not leave the field for want of support. But had I depended upon the churches doing as they unanimously swore they would do, at the past convention (send missionary money to/boards meeting or to corresponding-secretary quarterly) I would have starved or froze to death. Now that Dr. M. C. Robinson is our state evangelist, what will we do? Shall we freeze him out?

Shame on old Kentucky. Yes, I know you'll bring it up to Midway next July to convention. But think a minute! Suppose your pay is held back till next July! You'll be mad enough, preacher as you are, to whip the Kaiser by yourself. This condition is the knife at the throat of our Kentucky work. Brethren, I'm going to lead out of this wilderness of sin. Old First, here at Nicholasville, will pay missionary money quarterly. Forty other churches should do the same. The amount is rather hard to collect, but if a church only gives one dollar per year it should give twenty-five cents of that dollar every three months. I call for this enforcement or a cutting out of the board meetings quarterly, which "cost more than they come to.

"Don't tell me what is, but tell me what it does," said the old man to the young man who boasted of his religion.

These pergamumities if Nicholatans come dangerously near "the sword of my mouth." But they have a chance to "over come," receive the hidden manna, white stone and the New Name written down in Glory.

C. H. DICKERSON,
Nicholasville, Ky.

Alvin Berkley Co. St., Holly Hill Church,
September 23, 1918.

Dear Editor: You will please allow me space in your valuable paper to say that on the North Sunday in September Bro. G. W. Shaw called for the state salary and he paid as follows:

G. W. Shaw .30; R. P. Atkinson .30; Hipsey Shaw .30; Rebecca Hamilton .30; Vistore Brown .32; J. D. Atkinson .30; Grace R. Branch .30; David A. Goodman .30; B. J. Goodman .30; Maget Brown .30; B. B. Brown .30; Mary Brown .30; E. N. Brown .30; Sallie Brown .30; M. T. Atkinson .30. G. W. Shaw collected on the 2nd of September $4.98 and we paid to state sal ary 38 and paid on union claim 50 cents, leaving a balance on hand of $1.48.

R. P. ATKINSON,
Secy. of Alvin Holly Hill Church.
Sunday School Lesson

October 13th, 1918.

The hungry heart and the hungry stomach.
—Gen. 13:5-11; 14:14-16.

Last week we left Abraham and Lot getting their bearings after the division of their grazing grounds. After the return from Egypt, whither they had gone because of famine in Canaan, it was found that the pasture was not sufficient for the large herds they possessed. Abraham proved his generosity by allowing Lot his choice, though the land had been given to Abraham directly, and allowing Lot to take the best.

These lessons on the call and life work of Abraham and the association with his nephew Lot, so very different, bring out several good morals for every day life. Abraham represents the hungry heart. A person hungry at heart is represented as one who disdains to have a life merely for the pleasures it holds. One who refuses to be a get-rich quick money grabber. He is rather one who daily lives close to the Master, who has his heart full of love, charity toward all, who loves parental duties, the pride of which he gets humility, and whose motto is "Others." Lot represents the hungry stomach. One whose motto is "Self" and who seeks only life's joys and pleasures and spurns the pains and sorrows. The lollards who in riches gain treasures, who in health hoard up treasures here, where moths corrupt and thieves break through and steal. Our Heavenly Father is rich in things more than abundant for our needs. Man can not express his heart-throbs, his God love in words. He can only live and act it. But we do get heart-hungry for souls. Our solds cry for "others" but our hands are slack; our feet do not move.

Lot loved carnality and this world. His people persuaded him to reside in Sodom, but happiness could come. We believe that in his heart Lot trusted God. For afterward he obeyed the angel and did not look back when fleing the city. He was a creature of circumstances and allowed something to come between his true self and God.

Heart-hunger for souls is what we need and zeal to win them to God. True faith, love, trust, the whole armour of God must be worn each day.

E. TIMBERLIC.

Dear Editor: It is again I write you concerning of the work in District No. 1. I want this to appear in the next issue of the paper. Our district meeting will be at Providence Christian Church on the second Saturday and Sunday in November, the 9th and 10th. Come brethren let us raise in this meeting not less than $125.00. We can raise it easy. Come and attend this meeting and make it one of the best. Remember the sisters have a half day in the district meeting. This shows that we can not stay at home until 12 o'clock and then do the work that is on. Elders and ministers and pastors, come to the meeting. If not you shall be called a slacker in the work. On the first Sunday I will be at St. Luke and at night I shall be at Payette, Miss. On the second Sunday I will be at Forest Grove and at night at Red Lick. On the third Sunday I will be at Pine Grove and at night at Arlis Church. On the fourth Sunday I shall be at Rose Hill and at night at Cherry Grove Baptist church at Russian, Miss.

S. L. WATTS,
District Evangelist.

Brethren we need more good matter for the Plea now that it is larger. Send up re--ports.
GOD'S SCHOOL.

(Heary Alfred Porter.)

"I will instruct thee and teach thee in the way which thou shalt go."—Psalm 32:8.

John Stuart Mill, in a famous statement, after referring to the exterminations upon the trees, to the blight of the lemon, to the devastations of storms, to all sickness and ill-health, said, "If I were making a world I would make a better job of it."

Well, this is not the best possible world, but it is the conceivable world for discipline, for schooling, for development of Christian manhood and womanhood.

This world was not intended for a playground; it is the moment that we forget that God meant this life to be a school, life becomes a puzzle and a conundrum. Life is not a vacation; it is an education.

There is just one condition for entrance into God's school, and that is faith. On the threshold is this question, "Doth thou believe on the only begotten Son of God?" And passing over that threshold we enter into God's school; we enter as little children, for "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

God is the Great Head of this school. But He has many teachers. He keeps school everywhere and His teachers are very numerous. And I want to impress upon some of you that God has lessons for a little while this morning. I will have time to speak of but three teachers whom God has, but your experience will supply the names of others.

God sends to man the storm-faced teacher, Difficulty. More and more I am brought to thank God that our way through this world is not smooth and even at all times, that it has its hardships and difficulties. We would never have the silhouettes of strength, we would never be girded with power, we would never become strong in Christian likeness.

The children of Israel had a lesson to thank God for, when He "led them not by the way of the land of the Philistines, although that was near, but by the way of the wilderness." They murmured and complained about their hard lot, but they met God out there in the desert, and they were trained and equipped to conquer and possess the promised land to which they were going. How often it is true that "the longest way round is the shortest route!"

I remember that as a child I was fascinated by the excrescences upon the trees, to the stumps, to the broken branches, to the denudation of the trees, to the desolation. And in God's school, oftentimes, we are sent to make a world; we are made to build a world. And the lesson is this: "As an eagle stirreth up her nest, so the Lord did lead Israel!"

The lesson was done—"Dear teacher, I want a new leaf," he said, "I've spoiled this one."

"In place of the leaf so stained and blasted I gave him a new one all unpotted. And into his sad eyes smiled—"Do better now, my child!"

"I went to the throne with a quivering soul—The old year was done—"Dear Father, hast Thou a new leaf for me? I have spoiled this one."

In place of the leaf so stained and blasted He gave me a new one, all unpotted. And into my sad heart smiled—"Do better not, My child."

You and I will go to God's school together, till school days are over. And after awhile, please die, you and I will graduate into the university of life. And it is a school of sorrow. You know the graduation exercises of today we call Commencement, and it is well to call them so. To me the graduation powder will be for the commencement of the time when I shall begin to live and learn.

Well, school days here will soon be over; they are flying swiftly to the close. As Doctor Babcock so sweetly sings:

"Some day the bell will sound; Some day my heart will bound As with a shout.

That school is out, And lessons done I homework run."

When the time comes that school is done, and the door closes behind me, and I stand before Him, will I pass? Will I pass with honor? Will you?

THE GOSPEL PEA.

Kathleen R. Wheeler sings this touching song for us for the beginning of a new year, but it is applicable to any time:—"He cam eto my desk with a quivering lip—The lesson was done—"Dear teacher, I want a new leaf; he said, 'I've spoiled this one.'"

"In place of the leaf so stained and blasted I gave him a new one all unpotted. And into his sad eyes smiled—"Do better now, my child!"

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Atlanta, Ga.
Renew Your Health
At Nature's Fountain
Without the Expense and Loss of Time
Necessary for a Visit to the Spring

THE CRISIS
There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them more harm than good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which nature has provided?

Indigestion

Savannah, Ga.

I have been suffering with indigestion and liver disorders and all its train of evils for twenty years, and for nearly all of that time have resorted to the use of pills, salts, etc., without relief. Whenever I have felt indisposed, my doctor would prescribe some variety of pills and I would take them, usually without enjoyment. The result was that whatever I had taken would be reheated and returned to me with a list of observation to my doctors, and I was told that the medicine had not suited me. I began to entertain doubts of the efficacy of medicine. I was advised by a physician that I would do well to try the water, but I was not sure that I would gain much benefit. I decided to try the water for a short time. I began drinking the water, taking about a quart a day, and I soon noticed improvement. My appetite improved, I felt stronger and am able to do more work.

A. E. AVANT, M.D.

New York, N. Y.

I feel so much more comfortable as to make public announcement of the benefits I have received from the Shivar Mineral Spring Water. I am a patient suffering from indigestion and dyspepsia. After using about a quart of Shivar Water, I experienced improvement, and after drinking it for four weeks I felt better than I have for many years. I feel better and stronger than I have in many years. I was advised by my physician to try the water, and I am glad that I did. I believe in the Shivar Mineral Water, and I would recommend it to anyone suffering fromindigestion and dyspepsia.

C. V. THAYT,
President of the 11th Mills.

New York, N. Y.

I wish to add my testimony to the wonderful curative power of the Shivar Mineral Spring Water. My mother, about forty years of age, has suffered from indigestion and nervous disorders for many years. She has tried many remedies and a good many waters, but none have been of much benefit. We have been using the Shivar Water for about six months, and the results have been most satisfactory. We are now able to keep up our business without interruption, and we are much improved in health.

H. C. BAILEY,
Editor Johnstone's Register.

Dyspepsia

Kinsey, S. C.

I have suffered for many years from gastroenteritis and dyspepsia, and have tried many remedies and a good many waters, but none have been of much benefit. We have been using the Shivar Mineral Spring Water for about six months, and the results have been most satisfactory. We are now able to keep up our business without interruption, and we are much improved in health.

W. D. HELBERG.

Baltimore, Md., April 5th.

For many years I suffered from dyspepsia and nervous disorders. I was advised by my physician to try the Shivar Mineral Spring Water, and I have been using the water for the past year. I have found it to be of great benefit, and I would recommend it to anyone suffering from similar complaints.

B. W. BRIGHT.

Rheumatism

Lancaster, S. C.

I have had a long history of rheumatism and have tried many remedies. I was advised by my physician to try the Shivar Mineral Spring Water, and I have been using it for the past year. I have found it to be of great benefit, and I would recommend it to anyone suffering from similar complaints.

C. G. CROSBY, M. D.

Rheumatism

I have had for eight years with kidney stones and indurations of the bladder to the extent that I would have been obliged to have to the use of drugs from six months. After using this water for two months, I can say that I had no further trouble and have no more trouble than I should have with the Shivar Water.

Mrs. Carter has had enlarged prostate glands caused by chronic obstruction of the bladder which she has continued to this date with much improvement in her health.

Mrs. CARTER.


I am anxious to get more of the Water. It has done me more good than anything I have ever used for this condition.

Mrs. H. C. EDWARDS.

Renal and Cystic

Columbus, S. C.

I have had for many years suffering with kidney stones and indurations of the bladder to the extent that I would have been obliged to have to the use of drugs from six months. After using this water for two months, I can say that I had no further trouble and have no more trouble than I should have with the Shivar Water.

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Mrs. H. C. EDWARDS.

Gallstones

Shivar Spring Water saved the life of my wife in 1874. I must say that I have not recommended it to any suffering from any of these conditions, but have recommended it to all sick people of any nature.

Mrs. THEO. REPP.

Winston-Salem, N. C., Nov. 14, 1913.

It is doing my stomach so much good. My limbs are beginning to feel more supple.

Mrs. JAMES. C. BAILEY.

Biliousness


For over two years, suffering with indigestion, gas, and flatulence, I was advised by my physician to try the Shivar Water, and I have been using it for the past year. I have found it to be of great benefit, and I would recommend it to anyone suffering from similar complaints.

A. R. PITTS.

Co-President Southern Section.

Liver and Kidney

Savannah, Ga.

I feel that it is better, and I should do it again. I can testify to the benefits I have received from the Shivar Mineral Spring Water. I have suffered from difficulties of the liver and kidney for many years, and I was advised by my physician to try the water. I have been using it for about three years, and I find that it has improved my health and has kept me in good condition.

REV. E. H. BOW.

I am writing to tell you that your Water is a blessing to me. I have suffered much from indigestion, gas, and flatulence, and I have been using the Water for the past year. I have found it to be of great benefit, and I would recommend it to anyone suffering from similar complaints.

REV. E. H. BOW.

I was unable to do my war work because of indigestion, and I was advised by my physician to try the Shivar Water. I have been using it for about five years, and I find that it has improved my health and has kept me in good condition.

A. R. PITTS.

Co-President Southern Section.

It is a great pleasure to tell you that your Water is doing me so much good. I have been suffering from indigestion, gas, and flatulence for many years, and I was advised by my physician to try the water. I have been using it for about three years, and I find that it has improved my health and has kept me in good condition.

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A. R. PITTS.

Co-President Southern Section.

Uric Acid and Diabetes

Chancellorsville, Ala.

I have had for many years suffering from gout, kidney stone, and diabetes, caused by drug treatment. The Shivar Water has been of great benefit to me, and I would recommend it to all suffering from similar complaints.

W. J. L. THOMAS.

Lebanon, Va.

I am recommending your Shivar Water to all my friends, and I am sure that they will be greatly benefited by its use.

Rev. J. M. MILLER,

Indianola, Calif.

I have used the Shivar Mineral Water for many years, and I can say that it has done me more good than anything else I have ever tried.

Rev. J. M. MILLER.

Indianola, Calif.
THE BRAVE AT HOME.

The maid who bloes her warrior's mask
With smile that well her pain dissemble,
The white beneath her drooping lashes
One stony teardrop hangs and trembles,
Though heaven alone records the tear.
And time shall never know her story,
Her heart has shed a drop as deep.
As e'er beloved the field of glory!

The wife who gives her husband's sword
"Mid little ones who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder,
Deemed nightly in her dreams to hear
The lute of death around him sjngle,
Hath shed as sacred blood as ever
Was poured upon the field of battle.

The mother who conceals her grief
While to her breast her son she press
Then breathes a few brave words and brief,
Kindest to the patriot brave she blossoms
With no one but her secret God
To know the pain that weights upon her
Sheds holy blood as o'er the sod
Received on Freedom's field of honor!—Philadelphia Record.

NEEDED—MEN AND WOMEN OF PRAYER.

We are constantly on a stretch,
If not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The church is looking for better workers for God who has not too much of real playing; we cannot do too little of the family. We must learn anew the worth of prayer, enter anew the school of prayer.

THE MISSIONARY CENTENARY—WHAT IS THAT IN THINE HAND?

Property is the gateway to religion that himself hath made it so. Men will neglect their holy books, and they will forever forget to pray, but they will never forget to count their money nor to measure their wheat. It is more than upon the earth and ever shall be. Therefore before prayer, before almsgiving, before the reading of any sacred book, comes this simple yet searching question of the Lord:

"What is that in thine hand?" As I answer that question I shall know the road upon which I am traveling, whether it be the glorious highway of the living God or the dim pathway that loses itself in mists and shadows.

-Culkins.
'IF THOU HADST KNOWN'

Upon one occasion Jesus said, with all the pathos possible for him to show, "For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass the round, and keep thee in on every side, and shall dash thee to the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The "hour of visitation" was the supreme opportunity of the Jewish nation. For fourteen centuries they were in preparation for the day when their great prophet would come and lead them in a spiritual conquest of the world. But when this supreme moment came they acted as dumb as children and resisted him. For this they were to blame or Jesus could not have condemned them. If they had been true to the spirit of the prophets they could easily have discerned the opportunity of their day as well as Peter and Paul discerned it. But they would not follow the leading of the Spirit of God and so they blundered and, sure enough, an enemy did come and throw up against them and dash their children to the ground, and not one stone was left upon another.

This experience of the Jews should be a lesson for us. We, too, have been in preparation for four centuries. During medieval times many reform movements sprang up. Generally these were put down by the heavy hand of persecution; but by and by the new world opened up and thither the reformers fled and a new state with a government was definitely divided into classes. But the draft law said in spirit, "America is made up of martyrs and as such America shall go into this." So when we began to build an army, all classes and races were put in. The millionaire's son had to sleep and eat with the laboring man's son the son of the proud Californian fruit grower had to go in with the yellow-skinned Japanese, the fine-hoofed Southerner had to go into the cantonment with the negro. This war is to be the melting pot to fit America for the great task that lies just beyond the day of peace. President Wilson talks much of a "league of nations," but he does not know what a task such a league will put upon us. God means that we shall become the schoolmaster for the world. This will be our hour of visitation, our day of supreme opportunity. If we are led by the Spirit of God we will see it and meekly prepare for it. If we are proud, haughty, selfish, pleasure loving, we will fail to see the time of our visitation and a bank will be thrown up against us and our children will be dashed to the ground. The history of the Jews threw the world into a thousand years of dark ages; our failure must cause the world untold misery. But it seems to us we are not going to fail. We have met all the world demands on us with reasonable energy and devotion, and we feel certain that we will meet the tremendously great world demands after this war with equal energy and devotion, if the cause is made clear to us. If our prophets make it clear to us where our duty lies.

The first step in preparation for the coming day is to prepare an army of young men and women for the task. At present we are short of prepared laborers. No matter how many millions we should raise, we would not have the men and women prepared to wisely expend it. Many of the schools had in mind that a culture of the intellect would enable the pupils to get high wages, gain a place in high society or gain high office. They did not know that they should prepare their pupils for this world task of sacrifice. Some of the graduates of the schools are worthless in this hour of crisis. Every parent should say, "This one thing I do", and then set about to get the children to school to prepare for the tremendous task.

The next step is to go at the task of raising missionary money with a zeal that will show that we know that the day is coming. We dare not make excuses. Gannibal could not say, "The Apostles are not sound in doctrine." The Ethiopian eunuch could not say that his race could not work in a congenial way with the Jews. Jesus had only one demand, viz: that they should know the hour of visitation. The negro disciples of our Lord must join in in this world problem and waive all selfish desires to show what Negroes can do. The white Christian people must be made to know that the happiness of the world is holding its breath to see what they will do. If they fail, then in forty years we may look for the Villas and Huertas and the anarchy of Mexico. If they fail not, then we may look for the day, not forty years off, when our sons and daughters must go in armies of hundreds of thousands to the peoples who will be saying to us, "You talk of free people and justice to the weaker peoples, and the reign of law, come and teach us that we too may enjoy this." The only reason Providence did not send out our army of teachers before is that he was waiting to see if we are good enough to do such a thing.

We voted to raise $50,000.00 this year. To do this we will have to find a way to bring every member in on this task. There must be no slackers this fall. Every church must plan an every-member canvass. Each one must give something. Every pastor must make it clear that there are to be no exceptions here. Exceedingly poor people can give one cent, reasonably poor people can give five cents, every ordinary person can give one dollar, every one who can work must give five dollars and men of some means must give twenty-five, fifty or a hundred dollars. Some to whom God has given much of this world's goods must give one, two, three, or ten thousand. Brethren, if you can be made to feel that the crisis is as serious as was the one the Jews met, you will do it.

And if you can be made to feel that it is far more serious you will do it with enthusiasm.

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, OCTOBER 19, 1918. SERIAL No. 372

A SURVEY

By Wm. G. Carver, International Student Worker. The Kings Mountain Student Conference of Young Men's Christian Association workers which closed its sessions during the early days of late June, was in point of numbers, representation and spirit the most impressive conference that the International Committee has ever conducted for colored men.

All the seaboard states from Maryland to Florida were represented. Every state south of the Ohio, east of the Mississippi and bordering on the Gulf, except Kentucky and Louisiana, sent large delegations. Nearly one hundred schools and colleges answered the roll-call at the first session. Beyond the Mississippi, Texas was the only state that joined in the conference.

Some of the important leaders were: Dr. J. E. Moorland, Senior Secretary International Committee; H. S. Elliot, International Bible Specialist; C. H. Tobias, International Student Secretary; Richard Morse, General Secretary Thirtysix, Y. M. C. A.; Max Yergan, National War Worker of India and Africa; Prof. E. Albert Cook, Howard University; W. C. Craver, International Student Worker; J. D. Stevenson, Student Secretary, Tuskegee; Prof. J. W. Barco, Union University; Dr. R. R. Moton, President, Tuskegee; Laurence Fenninger, Hampton Institute; Dr. L. M. Dunton, President Caflin University; M. W. Johnson, Charleston, West Virginia, and several others.

The three outstanding features of the conference were: (1) Ten days of conference and systematic instruction; (2) Ten days of...
fellowship in discussion, counsel and prayer with student leaders from representative color today. Money raised during the meeting, twenty-eight dollars. More would have been collected had the rains not hindered the plans. The young people sing well. Several choirs came together. Bro. Henry Doss led the Pilgrim Rest choir. I hope to be able to conduct the District Meeting that we there in November. When out there I hope to be able to visit some of the sister churches.

The members of Johnson Chapel and Pilgrim Rest have the spirit of union and if we could once get the disciples of Christ in that part of the state, with financial conditions as they are, it would not be long before a great missionary work could be done there. Elder Chris Calvert was very sick, but was improving and I hope that by this time he is able to get about. We encouraged the members to visit him and at the same to lend a helping hand. Not long ago Brother Calvert lost all of his household goods by fire. We made our home with Bro. L. C. Quim, spending one night with Bro. H. R. Doss and another with Bro. James Quin. Each made it pleasant for us.

We next went to West Point. No public meeting allowed. From there we came to Jackson. Found Brother Yarb and in a meeting in Washington Addition. Stopped over one night, then came on to Pont Gibson. Was sick for several days.

The first Sunday in October found us at Christian Chapel. Had splendid service day and night. Collection the best for some time. The Junior Society met at 4 p.m. and had a good real meeting. Miss Rosa V. Brown was present and rendered marked benefit. Oh, if we could for once get our people fully interested in the children. Better then would be conditions.

We are now making another effort to raise money for the Jackson Washington Church. We have requested that each congregation select a sister to solicit aid. We hope to have reports from them before Christmas.

Dear brother, there is one thing I want to call your attention. That is the Gospel Plea, a splendid little paper. The first page is worth double the subscription price. Let us wake up and subscribe for the Gospel Plea, for it should be in the home of every disciple. It will put you in touch with the work of the brethren in other states.

Now, the time for Educational Rally is drawing near. Are you getting ready, Brother minister, to make the hardest pull you have ever made? The Sunday before Thanksgiving Day. My prayer to God is that each congregation of the brotherhood, especially those of this state, will heed the call. Let us go forward and over the top. Dear Minister, don’t be a slacker. There is no place in God’s church for such. I shall call your attention to it from now until the rally has passed. If you fail to respond I expect to continue until you heed the call.

I have tried several times to render help to the Moorehead congregation, but it seems to be out of the question. It does seem to me that since they have a church building it would be an easy matter to have a service any Lord’s Day. In fact, the congregation will lost be what it should be until the doors are open each Lord’s Day.

I am in hopes to visit each church in the state this winter and spring.

God bless you.

K. E. BROWN.

Hagerstown, Md., Sept. 19th, 1918.

It was a sad time to us when we read in the Plea of the death of our friend and brother, Elder E. F. Jackson. It was Brother Jackson who pointed the writer to the Louisiana Christian Bible School and to New Testament Christianity. He made talks in all the churches around Dale, trying to get young men to go to school to prepare themselves to preach the unsearchable riches of God. I accepted his school and am glad to say I did.

Brother Jackson was the honored pastor of the Christian Church of Dale, S. C., and was later made evangelist of the state, which position he filled as a true minister of Christ. He enjoyed the confidence of all the people of Dale and many souls did he bring to Christ.

It was our pleasure to be in his home on more than one occasion, and he and his good wife did all they could to make our stay pleasant.

Brother Jackson was a dear brother, a true friend, a kind and loving father, a devoted husband, and a Gospel preacher. He will be missed by the brotherhood of South Carolina. To them I say, preach the word and live for the cause for which Brother Jackson died.

We mourn his loss, but not without hope. The family have our most profound sympathy. We commend them to God, who keeps watch over his own.

“Go to the grave; at noon from labor cease; Rest on thy sheaves, thy harvest work is done—
Come from the heat of battle, and in peace, Soldier, go home, with thee the fight is won.”

R. WESLEY WATSON.

Shaw, Miss., Oct. 6, 1918.

Dear Readers of the Gospel Plea:

The convention is of the past and was the best yet held. K. R. Brown and Brother Pelph made things pleasant for the delegates and we are looking forward for the next convention. The churches reported good. We can do better in the next convention. Each church should double its regular subscription and make it $14.00. Each pastor and officer commence today to tell the members what we want before the next convention.

The election of officers went off so easy I did not know it. I was out of doors. Had I been in the house I would have done the same. I am well pleased with the election of state officers. Some think some changes ought to have been made, but Elder B. C. Calvert prayed in his convention prayer that God would have His way with us, and I believe He did have His way with us. Some desire to be president or evangelist, but God is not ready for them yet. A man must control himself before he can control others.
Moses was born to be Israel's deliverer, but did not receive his commission until he was eighty years old. How many of the ambitious ones of today could patiently spend half that time in preparation? When God appeared to Moses he found him employed. He was keeping a flock of sheep. After he had killed the Egyptian and had had to flee on account of it, God kept him at school for forty years. Sometimes we feel that we are ready to lead God's people when He knows that we are not. So we must wait on the Lord.

Our church is in the contractor's hands and the building will soon commence. It will cost us eighteen hundred and fifty dollars. So you all see what we have to do. Will you please help us out. We have a rally on hand for the fourth Sunday in October. Yours for Christ.

G. T. NELMS.

The need of a very able minister at the Eleventh Street Christian Church, Little Rock, Ark., and Mt. Sinai Christian Church, North Little Rock.

These two churches stand united in the effort to secure and support a pastor and the invitation goes through the Plea for any member of good moral character who is well qualified to hold the position.

We live among the best and most refined people of our race here at Little Rock, with membership comparatively small but earnest. In many of the departments of church work we are among those who "Go over the top." We need a man who knows how and will do things. If married, the wife should be a partner in the service. Good pay, with good future. Write at once to officers, G. D. Jones and G. E. White.

G. D. JONES, Sec.

1405 W. 14th St., Little Rock, Ark.

Notes From Southern Christian Institute.

Last week, the first of the new session, both new and old students came in rapidly and by Saturday the girls' dormitory especially was well filled.

Then, as if to remind us that we are "of the earth, earthly," and much like other people, a very unpleasant surprise was sprung upon us. It came by way of the Spanish influenza, which is giving trouble in so many schools throughout the entire country this fall. We are glad to be able to report, however, that at this writing all the young people who are sick with it are doing nicely and some of them will soon be able to go about their work again.

The sick ones having all needed care. So far, only two of the boys are sick. These are of course cared for at their own building, while Miss Hunt, matron of Smith Hall, assisted by Mrs. Hobart and some most faithful girls, are caring for the many who are sick there.

A heavy rain has cooled the atmosphere and it is hoped that those who have expressed the belief that cooler weather will stop the spread of the epidemic will be found to be vorrect in this. Then those who are waiting to come into school can be admitted.

Elizabeth Burt, of Shaw, Miss., arrived upon the campus Monday afternoon, but because neither she nor her teachers desired that she all fuel to the little flame that had been kindled by the "fu," she returned home without having entered the dormitory.

She will come again a little later, when she will be most heartily welcomed.

As far as the circumstances will allow, the work of the school is carried on about as usual and those who are well go about their daily tasks cheerfully.

A news report is one of the interesting features of the chapel period. This is given by Mrs. Snuff, by the use of a map, shows the progress of the war.

President Lehman is in attendance at the International Missionary Convention, which is in session at St. Louis, Mo., this week.


When Jesus was here up on earth He expected some men to oppose Him. In the seventh chapter of Mark we find that He took the disciples apart in the way as they were going up to Jerusalem, and told them that He would be delivered into the hands of sinless men and that they would crucify Him, mock Him, scourge Him, condemn Him, mock Him, and that one of their own little hand should betray Him. But this did not cause Him to deviate from the work He came to accomplish. Jesus knew what men would have to undergo in doing the work of the kingdom, hence He says to all men: "Follow me." Let us hear in mind that "The servant is not greater than his Lord," and if men opposed our Saviour they will oppose us.

In doing the work of the kingdom we must not expect our path to be always smooth. We will come to places along the King's Highway that will be rough and rocky, but instead of faltering we should endeavor to get a firmer grip on Him who has all power and authority in heaven and on earth. Through years of experience the Apostle Paul learned that Jesus had all power in His hands, for he said: "I can do all things through Jesus Christ that strengtheneth me." Jesus is our strength and a very present help in time of trouble. He has promised to be with those who obey and work for Him. Moreover, He has promised a crown to the faithful.

As for me, I have striven to the best of my ability to extend the kingdom of Christ among the children of men. If I have failed it is not because I did not put forth every effort to have men know His will. But I will tell facts and figures tell what I have done during the past twelve months. My report is as follows:

No. of revivals held, 8; No. sermons preached, 208; No. of funeral sermons, 4; No. of souls gained as pastor at Indiana Church, 3 (one from the Baptists, 1 reclaimed).

No. of souls gained as pastor of Clarksdale Church, 10; 5 baptisms and 5 reclaimed.

No. of souls gained as pastor of Shaw Church, 26; 8 confessions, 14 reclaimed and 4 from the Baptists.

No. of souls gained as pastor of Pilgrim Rest, 5; 4 from the Baptists, 1 baptism.

No. of souls gained in the field as follows:

One confession and 3 reclaimed at Mound Bayou.

Six confessions and 1 reclaimed at McKinney Chapel.

One confession at Papaw.

Two at Hermannville; 1 reclaimed and 1 confession.

Total No. of souls gained by me as pastor and District Evangelist, 58.

No. of conferences held with churches, 8; No. of marriages, 1; No. of board meetings attended, 2; No. of C. W. B. M. quarterly meetings attended, 2.

No. of rallies held at Shaw, 3; raised $231.32.

No. of rallies held at Indianola, 1; raised $107.00.

No. of rallies at Holly Grove, 2; raised $30.00.

No. of rallies at Clarksdale, 2; raised $60.00.

No. of District meetings held, 2.

No. of Bible School addresses delivered, 10.

No. of public school addresses delivered, 10.

Attended the Workers' Conference at the S. C. L. Edwards, Miss.

Attended the Tennessee Convention, which was held with the Savannah Church.

Attended the National Convention at Nashville, Tenn.

Assisted Elder K. R. Brown in holding a rally for the Washington Addition Church. Raised in this rally $175.40. The balance now due on this church is $810. plus the interest.

No. of deacons ordained, 3.

No. of cards written, 82.

No. of letters written 59.

Money received of churches as pastor as follows:

Indiana Church ................... $191.12
Shaw Church .................. 155.46
Clarksdale Church .......... 70.00
Holly Grove Church ........... 119.77

Money received as District Worker and on the field:

St. James, Methodist ........ $ 2.52
McKinney Chapel .......... 19.91
Christian Chapel ............ 65
Papaw Church ............... 75

Grand Gulf .................. 11.61
Fayette Church ............. 18.30
Benton, Ark. .................. 4.05
Pine Grove .................. 3.15
Union Hill .................. 2.48

Grand total ................. $590.58

Grand total for rallies ....... 704.74

Road rail expenses .......... 197.34

Hack fare ...................... 10.50
Boat fare ...................... 1.50

Money raised for ministers and missionaries, $26,67.

Money sent to State Treasurer from West Point District, $8.83. Amount sent in from Mound Bayou District, $28.36.

Money raised for the sick, $10.15.

No. of visits to sick, 37.

No. of miles traveled, 7,668.

Yours, trying to do better.

B. C. CALVERT.
THE GOSPEL PLEA

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Number 372

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 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.

REPORT OF MISSISSIPPI FUNDS.

For General C. W. B. M. Work.
Sent in by Miss Rosa V. Brown.
Wood's Chapel, Gordonville, Ala. $1.00
Union Point, Lun, Ala. 2.30
Rossville, Montgomery, Ala. 11.50
Mt. Pleasant, Matthews, Ala. 5.00
Mt. Olive, Pike Read, Ala. 3.20
Clays H.I., Matthews, Ala. 3.00
Macedonia, Mouverse, Ala. 3.00
Highland Home, Lappin, Ala. 7.50
Stratha, Ala. 5.50
Oxmoore, Ala. 10.00
Money, Lumbarda, Miss. 5.00
Miss. State Convention 10.00
Sent in by M. Summers for self, Joiner, Georgia 5.00

Total this time $70.00

For Jarvis Christian Institute.
Sent in by Elder M. Knight.
Eastern District Convention, Church $23.05
Eastern District Convention, S. S. 7.60
Eastern District Convention, C. W. B. M. 6.00

Total this time $36.65

For Alabama Christian Institute.
Sent in by Prof. J. C. Franklin $1.00

For Piedmont Christian Institute.
Sent in by Prof. James H. Thomas.
Virginia State Convention, Church $150.00
Virginia State Convention, S. S. 12.00
Mrs. Lucile Fearn 5.00

Total this time $167.00

For Sunday School Work.
Sent in by Mrs. Sarah L. Bostick.
Mt. Sinai, Argenta $5.00

THE GOSPEL PLEA.

Fund Statement.

For P. C. L. $867.00
For General C. W. B. M. Work. 70.00
For J. C. I. 36.65
For S. S. 5.00
For A. C. I. 1.00

Total in this fund $879.65

With the close of September first we counted the special Jubilee finished. In 1913 we started out to raise $20,000 as a special offering to commemorate the fiftieth anniversary of emancipation. We intended to raise that in the years from emancipation to the surrender at Apomatox. We have been at it for five years, and the last report showed a deficit of $8,066.45. But we said last year that we would add to this fund what was raised by Brother Moss and Sister Brown on the field, what had been paid directly to headquarters by auxiliaries and what has been raised in the special fund by friends of the work. This will account for the remaining five thousand. As you know we are to close the Jubilee Fund and begin a new fund. Whether we are to raise $20,000 in addition to what we raise for the schools and for Sunday school work will be determined at the coming committee meeting. The ways and means will also be determined upon. One thing is certain, if we are to do a work commensurate with our opportunities, we must now organize for a bigger work.

From Friends of the Work.

C. W. Talbot, Pomona, California $3.00
Mrs. P. B. Burgett, Deep River, Ina. 25.00
Mrs. C. H. Smith, Greensboro, Ala. 12.00
"M. S. B. M. Board. 10.00
Respectfully submitted,
J. B. LEHMAN, Superintendent Educational and Evangelistic Work for Negroes under C. W. B. M.


Dear Editor of the Gospel Plea: It is a pleasure to say a few things about our national convention which convened last month (September) at Nashville, Tenn., which was excellently entertained by Elder Taylor and wife, with the assistance of the Second Christian Church. It is a sure thing that Elder Taylor is a broad-hearted man. This was indeed a great national convention, well supplied with well prepared workers, white and colored. When I think of this great national movement that was organized by our dear brother and sister workers, I feel that there is something ahead of this worth while. I think of our Professor Moss and his team of workers. The inspiration and information that every visitor received from this Bible school help meant of course a broader vision of doing things for the King.

Then I came to our State convention, which was held at England, Ark., the garden spot of Arkansas. It was there I was cordially entertained by Elder Taylor and his team of workers. The inspiration and information that every visitor received from this Bible school help meant of course a broader vision of doing things for the King.

The Test.

Then comes the supreme test. God tells Abraham to take Isaac and go to a mountain in Moriah, a three-days journey, and there offer him as a sacrifice. That alone is disheartening. They traveled together for three days, the son questioning the father as to the purpose and destination. All the greater the test. Our actions before our children should be explainable, as were the actions of Abraham: "God will provide." The Test.

Verse 7. — "My father, behold the fire and the wood; but where is the lamb for a burnt offering?"

This is a childish question, but one of a trustful child anxious to know the mind of the father. Our actions before our children should be explainable, as were the actions of Abraham: "God will provide." Verse 8. — "God will provide a lamb." God has indeed provided a Lamb. His sacrifice was precious. He was "Proud of a son or daughter who makes good."

Sunday School Lesson


E. Timberlake.

Golden Text: And Abraham said. My son, God will provide himself a lamb for a burnt offering.—22:8.

1. And God Commanded. God is a just God, but often tries us to see how sincere we are. Abraham loved Isaac as only a father can love his only child. He held him as one step in the fulfillment of God's promise to him. He was proud of Isaac. He watched him every day, thinking what a fine man he would be some day. His life was wrapped up in his son. His will was made out to him. All his sheep, cattle, goats and camels, were to be his some day when he was old enough to find a wife and claim inheritance. He was the pride and joy of his father's life. You who are fathers know what this means— to be proud of a son or daughter who makes good.

The Test.

Then comes the supreme test. God tells Abraham to take Isaac and go to a mountain in Moriah, a three-days journey, and there offer him as a sacrifice. That alone is disheartening. They traveled together for three days, the son questioning the father as to the purpose and destination. All the greater the test. Our actions before our children should be explainable, as were the actions of Abraham: "God will provide."
who can doubt but that tears welled up in the old man's eyes and that his heart was well nigh breaking with anguish. Typical is this of the anguish of Christ in facing the cross. The three days of Abraham's most miserable journey may be typical in a measure, of Christ's three days of entombment. But God will provide a lamb, son. My father is a dear father to me, and I can not know the anguish it would occasion him to sacrifice his son to death, yet God would and will provide. Nothing but trust in the Rock of Ages can produce a life like that of Abraham.

**SAVE FOOD—BUILD UP RESERVES.**

"We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory," declare the Food Controllers of the United States, France, Italy and Great Britain in a joint resolution adopted at their conference in London. The resolution, which was cabled to the United States Food Administration, emphasizes the necessity of building up reserves in North America as an insurance against possible crop failures here and elsewhere and the diminution of agricultural labor. The resolution follows:

"Resolved, That while the increased production of the United States renders it possible to relax some of the restrictions which have borne with peculiar hardship upon all our peoples, yet it is absolutely necessary that rigid economy and elimination of waste in the consumption and handling of all foodstuffs, as well as increased production, should be maintained throughout the European allied countries and in North America. It is only by such economy and elimination of waste that the transportation of the necessary men and supplies from North America to the European front can be accomplished and that stocks of foodstuffs can be built up in North America as an insurance against the ever-present danger of harvest failure and the possible necessity for large and emergency drafts to Europe. We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory."

**ADDITIONAL SUGAR FOR FOREIGN DEMANDS.**

After a careful survey of the sugar situation, the Food Administration in June stated that if the requirements outlined for the civil population were adhered to there would be no sugar famine. Since this statement was made new foreign demands have been received, but there were met by dropping our ration, August 1, from 3 to 2 pounds per month per person for home use. Public eating places may therefore serve only 2 pounds for every 90 meals. This includes sugar used in preparation of food, as well as that served at table.

**NORWEGIAN GOVERNMENT GOES WHALING.**

The Norwegian Government whaling vessels have caught over 100 whales since the prohibition against whaling was raised a short time ago. Ninety-four of them were taken to a whaling station near Bergen, which has been working for three months. It is calculated that the whaling will continue for six months and that with five ships and 17 ships it should be possible to catch 500 whales every year. One whale yields an average of 20 barrels of whale oil, or from 5 to 5½ tons of fat. The fat is used to a great extent in making margarine.

**MOVING BAKERY IN BRITISH ARMY.**

One of the mechanical wonders of the war is the moving bakery used by the British. This is a portable machine capable of mixing the flour into dough, molding the dough and dividing it into predetermined weights, which can be regulated by the simple movement of a handwheel. The machine is mounted on a specially constructed motor truck so that it can follow the troops. With a crew of five men it will make 6,000 loaves of any size, shape or weight in one hour. This is the same amount of work which formerly required 12 army bakers mixing bread in the field by hand.

**ARGENTINE GOVERNMENT MAKES SEED LOANS.**

The Argentine Government, through its two distributing commissions, one situated in Buenos Aires and the other at Rosario, has loaned farmers $15,860,000 worth of seed. The Central Argentine Railway will repeat last year's experiment of diffusing information through the communities bordering its lines, with a view of stimulating the production of wheat. For this purpose it has distributed widely a booklet containing instructions as to the best methods of cultivating the land.

**THEY COME FIRST, REMEMBER.**

The first draft on the sugar bank comes from the trenches and the fighting lines. In this time of shortage it is well to remember that the ration not only of the American troops in the field but that of the allied nations as well must be maintained to the fullest. The soldiers' requirements are very high—far above the level of normal consumption. Sugar is a fuel for the body. From it can be obtained the quickest reactions in heat and energy. Therefore, when the weather is severe in the trenches the consumption of sugar by the troops necessarily becomes very high. Sugar has somewhat the immediate stimulating effect of alcohol, without, however, the injurious consequences.

Supplies of candy being manufactured for the troops will not suffer depletion. This ration will be maintained to its fullest extent. The Young Men's Christian Association, Red Cross, Knights of Columbus, Salvation Army and similar organizations in France will be provided with sweets for their distribution. It is only fair that the people at home should conserve for the men in the field.
Money Back Guarantee

If you are dissatisfied with the results of using this product, you can have your money back.

The Beauty of a Home

MANY PRESCRIPTIONS

In order to compete the best course of treatment, and to secure the best results, should read as follows:

P. Hood, L. C. 11 oz.

Sag: One teaspoonful Hood's Sarcaparilla before meals.

Two Sarcaparilla after meals.

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

Strong, Forceful Men

Strong, Forceful Men

With Plenty of Iron

In Their Blood

These Are the Ones with the Power and Energy to Win

"Many a capable man or woman falls just short of winning because they don't back up their mental powers with the physical strength and energy which come from having plenty of iron in their blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Out- door Dept.), New York, and the Westchester County Hospital. "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of women, run-down people in two weeks' time."

Nuxated Iron is now being used by over thirty million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee Charles A. Towne; General John L. Clem (Retired), the drummer boy who was awarded a pension by the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims at Washington and others.

Nuxated Iron

For Red Blood, Strength and Endurance

Nuxated Iron

Nuxated Iron

For Red Blood, Strength and Endurance

A N IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

SOLD FOR SO YEARS.

For Malaria, Chills and Fever.

ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.
FROM ARKANSAS.

(L. R. Russell.)

The sixty-sixth annual session of the Mount Zion Baptist Association was held with the Wallace Baptist Church, Wallace, Ark. This association embraces five (5) counties in the northeast part of Arkansas, plus one half of two other counties each. The territory is bounded on the north by Missouri, on the east by the Mississippi river, on the south and west by parts of Arkansas. The population of these counties is more than a quarter million of people, mostly white. There are more than sixty Baptist churches in the Mt. Zion Association.

Within the same boundaries the Johnson County Association, which is known as Land Mark Baptists is composed of about 35 churches. These do not cooperate with the S. B. Con. The marked difference between the two associations is in methods, names and amount of means expended.

Did mission work the last year on a basis of $7,000.00. The reports rendered of labor done and results were so satisfactory and encouraging that the basis is moved up to $16,000.00 for the new year. This calls for more missionaries who will "deny self and take up the cross and do labors for the kingdom of God." Why not a missionary to this great tract? Please cooperate with the S. B. Con. The need is our mission is a vast one.

The sixty-sixth annual session of this association are the Mount Zion Baptist Association, held at the Wallace Baptist Church.

J. W. MURPHY.

Moody Hill, P. O.

BOO NO MORE TROUBLE.

Mr. C. B. Brooks, Marshall, Mich.

Dear Mr. Brooks:

Assuming your letter, will say we want no more appliances, as we now have been completely cured by wearing the Brooks appliance.

We greatly appreciate the appliances, and the doctor said for outing was entirely closed and it was not necessary to wear them longer.

Thanking you for the kind letter.

Yours very truly,

JAMES A. GARVIN.

PENNSYLVANIA MAN THANKFUL.

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Yours very truly,

JAMES A. GARVIN.
Renew Your Health
At Nature's Fountain
Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration so necessary to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for it is my own Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose names I have never seen. Yet I count them my friends for the Shivar Spring Water has brought them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement to use your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water,

INDigestion

Savannah, Georgia.

I have suffered with Indigestion for years - so much so that I was losing weight and was in a low strait until I found Shivar Spring Water. After six months use of the spring I feel better and stronger in appearance. I can now eat a good deal more than I could before. I send you this testimonial as a direct result of your Spring Water. I will never use any medicine for this trouble, and I have recommended it to my patients.

C. J. RILEY

Editor Johnson's Almanac.

DIspEAsIA

I have suffered for many years from pain in the head and heart and from indigestion. I have tried many remedies and have given up some. But in Shivar Spring Water I have found a cure for all. I have been able to get on my feet again.

G. B. D.

 vice-President Citizens' Health Society.

RHEUMATISM

Champaign, Ill.

I have been suffering with Rheumatism for years and tried all known remedies. It was a real relief to find a spring that could give rise to such results. I will be grateful for any testimonial as it will encourage others to try your water.

C. A. CROSBY, M. D.

Your knowledge of these matters is of the utmost importance. I am satisfied that Shivar Spring Water has no equal on earth as a cure for Rheumatism.

C. F. BARING

Mr. Carter has had the best results upon his rheumatism by mineral springs. Shivar Spring Water removed every trace of the aliment in a short time.

Roper, N. C.

I order ten gallons of your mineral water for Rheumatism, gout and kidney trouble, and I have had great success with it. I have recommended it to many others and I have also recommended it to the health officers of the town.

C. A. CASTNER

I am satisfied to give up my medicine for Rheumatism, using Shivar Spring Water to the best of my knowledge.

C. A. CASTNER

I am an ardent believer in Shivar Spring Water for Rheumatism. It has done me more good than anything I have ever used for this complaint.

A. L. B. AVANT, M. D.

In Grinnell, Ia., Nov. 10, 1914.

I feel that my physician and my friends have made me to get rid of my Rheumatism. I feel better and better every day. I have no pain in my arms or legs. I have had no pain for a year and a half. I feel as strong as a man. Shivar Spring Water has done me more good than anything I have ever used. It has made me so strong that I can do all the work I can do without pain. I have had no trouble with my stomach for a year and a half. I feel as strong as a man. Shivar Spring Water has done me more good than anything I have ever used. It has made me so strong that I can do all the work I can do without pain.

MRS. H. C. EDWARDS.

GallSTTheNS


Over many years I suffered from Gastric trouble. I have tried many remedies and a good many waters. The last thing I have tried was Shivar Spring Water. I have used it for a year and a half. It has done me more good than anything I have ever used for this trouble. I can now enjoy all the food I like without any trouble. I have no stomach trouble now. Shivar Spring Water has done me more good than anything I have ever used for this trouble.

J. H. RECTOR.

Mr. Carter has had the best results upon his indigestion by mineral springs. Shivar Spring Water removed every trace of the indigestion. I am satisfied to give up my medicine for indigestion, using Shivar Spring Water to the best of my knowledge.

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MRS. H. C. EDWARDS.
A NEW SURVEY

THE GOSPEL PLEA

PREAD THE WORD

VOL. XXIII.

EDWARDS, MISSISSIPPI, SATURDAY, OCTOBER 26, 1918.

SERIAL No. 373.

A NEW BIRTH OF LIBERTY.

The Romans gave us the adage, "Whom the gods would destroy they first make mad." They thus got hold of the first threads of a great principle which we see very clearly in the affairs of men. Every time man has made a great stride forward it came after they were violently opposed by the evil principle that reigned in the world. It was for this reason that the crucifixion of Christ was necessary to the world's redemption. When the Jews cried "Cruelty Him, Crucify Him," evil had its full inning and it went to the doom. When the ruling Jews said "Let his blood be upon us and our children," they mortgaged the happiness of their descendants for 20 centuries.

It has been ever thus. Coming down the ages we find the same principle at work. When the idea of human advancement came into the hearts of a few men of the Middle Ages the power of autocracy was thrown against them violently. For hundreds of years it was a story of martyrdom. The days and the right of St. Bartholomew were only two of thousands of vicious assaults. Had the masters then known what the few knew, modern liberty would have been born there, but they were too dense and so it had to wait. The reformers had to migrate to America and form a state where the masses could be trained in liberty.

By and by, the old vicious form of government called autocracy, conceived the idea of subjugating the colonies founded by the martyrs and they knew no way to proceed but by making vicious assaults on their liberty. So one by one their liberties were taken away. This alarmed the colonists and they revolted and formed a new nation conceived in liberty. King George III and his advisers did their worst and failed. But the time for world liberty had not yet come. The new nation had to mature and win victories over self first. One of these victories was won over slavery. From 1840 to 1860 the slave power attempted all kinds of encroachments. It attempted to grasp all territory west of the Mississippi River, and had it succeeded, all foreign immigration to the west would have been cut off and now one-half of the American population would be Negro, and these could be untaught and a menace to themselves and to the nation and to the world. It was this threat of the slave holding aristocracy that alarmed the North and gave birth to the abolishment movement, and secession led to the Civil War and emancipation.

Our Civil War should be looked upon as a providential preparatory movement against the coming of our present day. Had slavery continued down to our day with all the power it longed for and one-half of our population were Negro, Germany could easily have accomplished all it set out to accomplish in a few weeks' time and the same vicious autocracy that put out the eyes of Gretillo and burned John Hass would have extended its sway over the world in spite of the fact that America was founded by the martyrs for liberty in Europe.

Thus when the final contest came on we were ready for the fight to a finish. Germany was actuated by the same spirit that ordered the execution of Hass and so it knew no weapon but frightfulness. No measure that human ingenuity could devise was overlooked. In Belgium and France plunder and rob and poisoning of wells were resorted to. The Zeppelins were invented as an instrument to daze the mind of civil England. In all countries assassination and massacre were freely used. Attempts were made to introduce deadly diseases for the destruction of man and beast. This procedure shocked us greatly, but it should not have done so. If it was democracy against autocracy we should have known that autocracy would do its worst before it would give up. We should even thank God that it should seek to gather into its troop every evil under the sun. It greatly clarified the contest for us.

We had always known that the liquor traffic was evil, but we hardly expected that it would come to the rescue of German frightfulness at so late a day as the time when that frightfulness was thoroughly exposed. But this very thing the liquor traffic did. It financed the German propaganda early in the war and finally financed the purchase of a leading paper in Washington. We are about to have another demonstration of the principle enunciated by Christ, "What ye have spoken in the ear in the inner chamber shall be proclaimed upon the house tops." The principle of the liquor traffic and white slavery and stock gambling and crooked politics were vicious, but we hardly thought they would come out in open defense of the vicious cause of frightfulness, but this they did, and now they all go to their doom together. All of them will go into the bottomless pit together. The liquor traffic is destroyed forever. White slavery is about finished. The day is here when every woman who has become a priestess at the altar of Ashereth will be interned till she is restored to civilization from paganism again. The fixing of the price of wheat and cotton will destroy stock speculation and it will remain destroyed. All opposition to price fixing is in the interests of the gamblers. And crooked politics is also going to its doom. We should pity the poor men who were trapped by our great war. The Stones, Reeds, LaPolletts, Vardamans and Hardwicks all grew up for mockery under the crookedest of crooked politicians. Poor men! They knew nothing but this and so when the chance came in the German bait, they bit at the hook. We must train up a new set of men.

And it is beating the depression that set our house in order. If a world-wide democracy is coming we surely must be the teachers, God prepared us for it when He settled America with the martyrs from Europe. We must know that a mighty task is awaiting us. We must read Lincoln's Gettysburg speech in the light of the present day and we must pray anew.

A REMEDY.

The day authorities ordered churches closed; our four deacons and two elders met and arranged to canvass the town for regular weekly offerings. Two deacons chose one half of town and two of the others the other half. Saturday and Sunday they were on that job. Two ideas were advanced in every home. First, home service while church is closed. This will revive the family altar you know. Second, weekly contributions. This is apostolic, you know. Sunday night at 8 o'clock we met (just we 11) and the deacons reported a little larger offering than usual on Sunday. They carefully wrote every name and amount given. We'll repeat it. "Go thou and do likewise."

C. H. DICKERSON,
Nicholasville, Ky.

Knoxville, Tenn., Sept. 9, 1918.

Dear Editor:

Will you kindly publish this report in your next issue?

We held a ten days' meeting at Holtsville and Savannah. Three persons made the good confession and were baptized. I found them to be a splendid people. I see no reason why a good man might not do well there.

I preached every night and taught a Bible class every afternoon at 3 o'clock. It was right in the midst of their cotton gathering and pea gathering. Quite a good number would come from their work to attend the class and then would return to their work and then come out again at the night service. I found them to be a very liberal people.

Besides paying me for my services, they gave me a donation. The box contained meat, dried fruit, canned goods and chickens. I found Prof. Crowther and Brother Tolt carrying the work on splendidly.

ELD. GEO. HOAGLAND.
Sunday School Lesson


1. Seeking a companion.

After Isaac had received God's blessings he grew into young manhood. Manhood that is true and pure calls for a companion who is capable of holding the highest ideals. Isaac desired a wife and his proud old father had been planning for this time and how to answer the request. In helping his son seek a companion for life he was mindful of God's promise that his seed should be as the sands of the sea, and of preserving the true blood of Israel.

True, there were fair women among the heathen, as fair as those of Israel, but they were not virtuous to the standard Abraham wished for his son. They were heathen maidens and worshipped at the altar of Baal. The companion of Isaac was to be of royal as well as of Jewish blood, pure, virtuous and chaste, a virgin of good family and lineage.

The best place he knew to find such a one was in his own family; hence the journey of the servant and the finding of the lovely maidens, Rebekah, of the house of Nahor, Abraham's brother.

Another question of vital importance is, was Isaac ready and fit for such a wife? Possibly one of the saddest mistakes made today is made in the realm of matrimony. It is not revered as if blessed of God, but has become polluted. We are apt to say it all because of the dissolute life of the young man, put a careful study of all phases will condemn both sides. Isaac must have been an ideal young husband, as Rebekah was undoubtedly an ideal young wife. Isaac took Rebekah to be his wife.

Verse 67.

A Typical Christian Some.

A typical Christian home is not only a mere shelter where people find shelter and lodging and food, but is a place representative of all the Christian and moral virtues. Where Christ is the head of the house. A place where the Bible is the principle reading literature on the sitting room table, and where the family altar is established and prayer is want to be made. Where the father speaks kindly but firmly and where the gentle, virtuous wife and mother makes home a heaven, and where her soft touch and tender voice speak love and comfort. Such was the home of Isaac and Rebekah, else God could not have blessed it with peace and plenty and posterity.

What Does Marriage Mean?

Does it mean the highest blessings for man on earth, a home? or does it mean a curse? In a heathen land it might mean a curse, like child-marriage in Indian. In a civilized country it may mean more than a curse, a greater sin, according to the evil or good that culminates in the union. There are several evils civilized peoples have in the matrimonial world which are worse than the heathen practices. The greatest is irreverence. We do not hold marriage to be so holy an institution ordained and blessed of God as the manner we should. Other things to be loved is largely the cause. The love of wealth and riches is one cause, while sensual pleasures is another.

We are to work out the plans of God. His plans seem to more to produce a state in which He will be perfect. Each generation tends that way. Each family helps or hinders this cause in its family life. It is highly essential that these family ties be held sacred and then will they be the outgrowth of better unions and better generations and greater perfection. Refractory unions are a curse as well as unequal ones. Much crime and disease result from these unequal and corrupt unions which debase society and detract from the sacredness of this order.

Our memory - text shall be Matt. 19:6. What, therefore, God hath joined together, let no man put asunder.

Youth vs. Mature Years.

The young people pattern much after the elders. The things the elders pass on to the youth crop out in the actions of the child. The common tendency in youth is to while away useful time when their minds should be on studies and higher things, not on foolish love-making. The time for this is not ripe. The child that gives most of his thought over to these foolish ideas will fail to lead in his or her studies, sports and accomplishments. A true social ideal must be instilled that will lead up to the time of courtship and marriage that will make it a success and a blessing and not a failure and a curse. Mature years teach these boys and girls that they were wrong in their childish conception of things and that a step once taken can never be retraced and life is too short to outlive the sad blot that is too often made. What we need is society on a plane that will insure our youth a safe trip on the voyage of marriage and family life.

Am I Worthy of This Blessed and Holy Privilege?

Am I worthy of this blessed and holy privilege is a question to be asked and answered. No one may answer it so good as oneself. But often we get an idea fixed and fail to give the subject right treatment. Young men should be clean and pure in all their habits and especially sexual and moral habits. The most infectious diseases have resulted from bad ringemoral habits of a young husband before marriage. Our war examinations have proven this true in fifty out of a hundred cases. This is an evil to be combated and should not be overlooked. Our home life cannot be ideal with these existing conditions. The elimination of our segregated districts has helped but that is not all. We must have much to do to plant true Christian homes over this beautiful land God has blessed. The Bible school has an all-important part to perform in this play.

E. TIMBERLIC.
A PLATE OF BRUNSWICK STEW.

(By James H. Thomas.)

History.

"History repeats itself." The man who was first responsible for that remark may have had it suggested to him by the contemplation of big things, like the motion of the sun in his orbit, with the consequent templation of big things, like the motion of France and Belgium, nor means to be turned aside until the job has been completed in the most approved and latest fashion.

If, however, by "human" is meant a creature compounded of equal parts of asinity, luggishness and monkey, for whom the best that can be done is to cover the exterior with a thin veneer called civilization, we find ourselves, in part at least, disposed to agree. That mankind would naturally betray at times the characteristics of the brute, seems in harmony both with reason and with revelation, and even with evolution. But it seems, on the other hand, at variance with all three to suppose that he must always continue to do so. The best that can be done is to cover the exterior with some kind of veneer. The logician would then be made illogically to conclude that something is the best that can be done simply because that something happens to the best has been done; the Darwinian would be practically admitting that evolution has ceased to evolve; while the Christian would have to agree that his religion is a farce.

Now whatever may be true of the first two, the Christian, let us hope, is not willing to abandon faith in the efficacy of the religion he professes. He believes that man was created in the image of God and that later he fell from that high estate. He believes, that in view of the manifest tendency of man to sink farther from the divine and lower into the "human," God finally sent His Son into the world to awaken in us new hopes and aspirations, to inspire us with a truer conception of life, with new and better motives for living. He believes that in Christ old things pass away, and that to be born of the Spirit is to become a new creature—not venereal; he believes that through Christ God would call the race, not around a circle, but with "a high calling," up, ever up, along a straight and narrow way. And he looks not alone for new heavens, but for a new earth as well, "wherein dwelleth righteousness." While admitting, therefore, that history has ever repeated itself in the past and that it will continue to do so as long as the race, self-centered, insists on travelling an ellipse, the Christian stoutly maintains that such need not be the case, and to this end, he ever prays that it may not be long after the Great War has ended until every staff or pole from which flutters a national emblem may be surrounded by a cross, and the kingdoms of this world become the kingdoms of our Lord and of His Christ.

The Epidemic.

Our section, in common with every section of the country, is groaning in the grip of the terrible Spanish Influenza, or, as one of our neighbors calls it, "De Spanish Hen-lay-in." Bad as it is, however, we believe that fully as many deaths are due to fear as to the disease itself. Other things being equal, it takes resolution to overcome illness as truly as to do anything else worth doing—resolution unalloyed and serene. To paraphrase the favorite maxims of a celebrated American hero, our advice would be "Trust in God and keep your colon clean." Eating onions and wearing little asafetida bags about our necks can result in nothing better than to make of us a stench in the nostrils of our friends.

FROM THE BANKS OF OLD KENTUCKY.

Old Kentucky in the grip of the Spanish "Flu." The ban is on in our town and county. Places of amusement, schools and churches are ordered closed. A few cases in town and many in the country. We had splendid service Sunday, October 6th. A. M. E. annual conference with Bishop L. J. Coppin and some five dozen Methodist preachers made the chickens roost higher.

Three times as many Methodist preachers filled out pulpits Sunday. The fellowship was inspiring. Each brought a good message and expressed again an ardent desire for the union of all of the children of God. Some very plain things were said. Nobody misunderstood. All roads are leading toward Jerusalem and the good old way. Sunday night all massed at the court house to hear the final sermon and see preachers get their "dis-appointment" for the ensuing year. Most of them were sent back; few changes and few demurred. There were many anxious hearts as the Bishop called place and named his minister. I learn that men have some say in appointments now and its not all a one man affair as many believe.

Dean Woodson of Payne Theological Seminary, Wilberforce, Ohio, and Dr. Purseley of Columbus, Ohio, tented under my roof during conference. Delightful gentlemen, both.

Our State Board meets at Little Rock with Bro. Hathaway's church tomorrow (10th.) I sent ten dollars for Nicholasville church. Hope every Kentucky church will follow suit. We also observed church extension day and sent money to S. W. Muckley.

President Lehman was to pass through Kentucky yesterday and view the "promised land" at McKimney. Crippled since my fall at Nashville, I was unable to meet him there, but Prof. Bowls was to pilot him around. Owing to still wearing crutches I cannot meet advisory committee at Indianapolis on the 15th of this month. That Nashville fall came near getting my goat.

Don't know how long authorities will keep churches closed. Don't know how we'll manage. But here's hoping for the best one added Sunday.

Yours looking ahead,

C. HADDICK.
THE GOSPEL PLEA
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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 178, 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.

PERSONALS.
Rev. Frank Gambrel who finished our Bible course is taking a special course in Moody Institute of Chicago.

Miss Deetsie Blackburn is now teaching at Martinsville, Va. She went from Dallas when she was visiting her sister.

Rev. Frank Coleman started his work at Savannah and Holtsville, Tenn. He is now sick with the influenza.

Mr. Peter C. Dunson who finished our course last year, is now in Howard University taking an elective course.

Private Eugene W. Lewis is now in Camp Grant, Illinois. The officers report that boys who do not smoke cigarettes seldom get much sick of the influenza.

The following taken from the Wamego, Kansas, Reporter, will be of great interest to our readers and especially to the Kentucky brethren:

Mrs. A. J. Thompson.

Mrs. A. J. Thompson, whose maiden name was Aldula Gertrude Price, died at her home in Wamego, Tuesday, Sept. 24. She lived in Wamego not quite five years. Those years, on account of her physical condition, were largely years of suffering.

She was one of a family of eleven children, six sons and five daughters. Of all of these only one survive her, a brother, now in his 84th year, living in Los Angeles, Calif. Born in Letimbreville, Ohio, April 24, 1840, with her father's family she removed to Illinois at about the age of 9 years. That state was her home till 1883.

She was united to A. J. Thomson in marriage in Abingdon, Ill., Jan. 1, 1860. Abingdon, Ill., Hiram, Ohio, Manhattan, Kansas, and Louisville, Ky., have been the principal fields of their labors during the almost three score years in which they have trodden the path of life together.

To them were born two sons and two daughters, only one of whom, O. G. Thomson, a resident of Wamego for nearly thirty years, survive the mother.

During all the years of their married life, at least fifty of which have been pronounced fruitful years of service in teaching and preaching, Mrs. Thomson has been an able, faithful, efficient companion of her husband. Whenever she has lived and labored long, she has left her impress for good.

For the past forty days of her suffering she hoped for each day that it would be her last in this life. Though her suffering had been long and often intense, when the end came she calmly, quietly, peacefully, apparently without pain or struggle, crossed the Jordan and the expression upon her face was as if she were rejoicing that her prayer: “Let me go. My soul is weary of the chain which binds it here,” had been answered to her heart’s delight.

“God is our refuge and strength, a very present help in trouble.” FRIEND.

West Baden, Ind., Oct. 1, 1918.

Special to the Gospel Plea:

Our custom has been whenever and where ever we stop over in a city to inquire and attend the Christian Church and if we find no church the next thing is to make a fine tooth search for a church to be scattered brethren. In this city we have been greatly rewarded in finding a family of the “Blue Hen’s Brood” who have stood alone in this city for years, and have not denied the name and have continued earnestly for the faith once delivered to the Saints.” The head of this family is Sister Azalea Canter. Fifty years ago when I joined the Hancock St. Christian church of Louisville, Ky., I found her there as one of the beakings lights of that congregation. Her daughter, Sister Besise J. Pollard, deaconess, has acquired a national reputation both as a writer and lecturer, and well sustains her reputation here among all the people. Their family now consists of nine members, representing four generations. Four of the ladies out of this number are devout members of the Church of Christ.

Last Lord’s Day in their home there were likely candidates for membership. There are three younger children for the Bible School, Louvenia Pollard, William Brooks Pollard and Isabel Pollard. We want to put in their possession such literature as will enable them to have the best material with which to conduct the services. We are asking our brethren to carry this family to a throne of grace in their daily prayers. And write to Mrs. Besise C. Jones, box 63 West Baden, Ind., and show your interest in them. Send them such material as will be of use to them. Let our women and the ministry make a journey to them occasionally and administer unto them the things necessary for their growth. Let us all take this band as our individual work and from this example many more come to the light and instead of our scattered brethren being lost to primitive Christianity, let us save them in like manner. And may these words be sounded abroad for “unto whom shall we go for thou hast the words of eternal life.”

Your Brother in Christ,
PRESTON TAYLOR.

WORKING WITH THE CHURCHES IN MISSISSIPPI.

By saying that the Gospel Plea has put on its “beautiful garments,” I feel sure I am expressing the sentiment of all its readers. I like its new dress just fine, don’t you? At the National Convention we asked for a larger paper. Neither the G. W. B. nor President Lehman were under no obligation to give us a larger paper, but out of the bigness of their hearts they have enlarged the Gospel Plea. Brethren you know it is expensive to run a paper, especially during these war times. We have not been asked to pay a cent toward the enlarging of the Plea, and since we have a larger paper just for the aspign why don’t we get busy and double its subscription list. So many of our people do not read religious papers at all. Every member of the church ought to be a reader of the Gospel Plea for it is our paper. Not only has the Plea been enlarged, but each issue is brimful of good things. The first page, you know, is a masterpiece. When the first issue of the enlarged Plea came out with the heading “A Survey,” I would not have known what paper it was had I not seen “The Gospel Plea” in large letters at the top. There has been a mighty change all around in this Gospel Plea business.

That new contributor, in the person of Prof. James A. Thomas, beats himself, “A
Preparedness is the watch word of the Twentieth Century. Yes, preparation is the by-word of the nation. Our nation to run the war has spent no time in thinking of the cost of training our army. But on the other hand the soldier is given the right of way, in orders, that the “Yanks” may meet the Huns as well qualified as they.

The same key word must ring out through the leadership of our churches, schools. Our churches must be the best with capable leadership. Our schools must stand shoulder to shoulder with the best schools of the land.

We entered the Kansas convention when the Y. P. C. E. period was in session. Miss Johnson, the president, was an enthusiastic one and each of young people appearing on the program had a splendid message.

Their aim was to furnish a room at J. C. I. and as I remember this aim was met after the convention gave the Troy Y. P. S. C. E. offering of a few dollars.

The Christian Woman's Board of Mission period followed. Mrs. Tiny Fry, the president, is full of enthusiasm. Her opening message seemed to have started a stream of spiritual uplift that ran through the whole convention. Then came her message full of good things, with recommendations for better methods of work. With an enthusiastic president and an equally enthusiastic state organizer Kansas women were on the map.

Mrs. Sharp, the state organizer, with her splendid report and with banners on the wall showing the Christian Woman's Board of Missions for this year put full stress on each banner asking if the Negro women were doing their part in helping to reach the aim.

She had had the fullest co-operation of Miss Moore the white secretary, and although new in the field, Kansas women had done well their bit.

They raised a neat sum for J. C. I. They have a girl at J. C. I. training for a missionary. With Junior Societies, Triangle Clubs Little Light Bands and new societies Kansas women were doing their part in helping to reach the aim.

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They raised a neat sum for J. C. I. They have a girl at J. C. I. training for a missionary. With Junior Societies, Triangle Clubs Little Light Bands and new societies Kansas women left the convention determined to do more in world-wide missions.

I am sure you will not be surprised when I say that my message to them no “Our Schools and Child Training” was well received. They saw missions as they had never seen it before. Many of them were men. They were eager to have my help on committees and board meeting. They wanted new plans and methods of doing the work better and raising more money. Just watch Kansas women next year when they report.

Then came the church period. I am sure I have never enjoyed an evangelist report any more. The spirit in which he gave it and the careful way in which he brought the needs of the fields before the convention were fine. He had been to all the churches and knew their needs. In making his report he asked the churches to lose sight of Craggett as evangelist and raise money to develop the field. If there was a place he could not do the work he urged them to send for the man who could do it no matter where he lived.

I saw this young man as I had not seen him before, with a burning desire to develop the field. Then followed his report of every dollar raised, spent and etc., and there was his recommendations for the betterment of the work.

Well, when he sat down, do you think a single man arose to commend that report. Not one. Wall I forget I was a visitor and came near breaking up the meeting. No, not by fussing, but just reviewing some of the report and pleading for encouragement for our young men.

Kansas has three splendid young ministers, Bro. Terry, Kansas City; Bro. Martin, Emporia, and Bro. Craggett at Topeka.

Let the old men quit complaining, but help these young men to grow. Don't I know you? Know when you all complain about Moss but now he is a big man, you say Kansas made him.

But did you not kick when Moss was made evangelist? Quit brothers and help these young men.

Not only in Kansas but I have found this every where too much so. Nobody knows the Negro as well as a Negro. And we are helped by having our faults narrowed and then we can quit them.

The future work committee report will put Kansas on higher ground. They will give more money another year if Kansas ministers give the convention claims to the churches. The church that reports something at every place on report blanks is the church that's up and doing.

Bro. Moss also was at the convention—a live wire as he always has been.

Sister Alice Mayo, Elds. J. D. Smith and B. C. Duke and Hal Mack all of whom were with Kansas when we went South twelve years ago. Kansas gave more than two hundred dollars during the convention. This was a step forward. This is my own coinage so permit me to say it as I have said in Kansas, Texas and Missouri—The Disciples of Christ, colored have been too much of a single crowd. Our preachers have been too much on this order. "I'll take whatever you give me." And we have seen fit to give him nickles until he went back to plowing and a man to do his full duty must have time to study and pray, and can not do that.

Every phase of our church work must be pushed by all our churches. All our conventions must go down as raising money for our schools. Our conventions must all do as Missouri and Kansas have done, name and send delegates to our National Conventions.

Have you been praying for a National Convention? Yes, I have. Have never met a Christian man but I asked why can't we have a National Convention. Well we have it now. Let us make it a work for good. This is a work that we must do and none other can do.

Praying that God may keep watch over us and keep our hearts humble as we strive
to be useful in His kingdom. I am yours for service.

MRS. WILLIAM ALPHIN.
2624 Woodland Ave, Kansas City, Mo.

IN MEMORIUM.

"Johnnie."

Miss John Calvin Ervin departed this life Tuesday, October 15th, at the Southern Christian Institute.

It affords the writer much sorrow to be called on to write the eulogy of one so dear to him, and yet, since it is the last chance to speak highly of so beautiful a life and so beloved a personage, the sorrow gives place to obligation. Time would fail me to tell of the favor and esteem in which Miss Ervin was held by all who knew her, both by teachers and students. She came to us a year ago this fall and had been with us through the long summer days and to the opening day of school, October 1st. From the time she first arrived on the campus till the day of her quiet and sudden exit she grew in favor and sweet esteem. She was known to all by some alias or added name. To some she was "Johnnie," to some "grand-daughter," etc.

Miss Ervin was an apt scholar and helpful and willing in the night school society programs. Her favorite phase of the work was soloist. She always did the name honor. She also won the love and esteem of the many teachers that knew her and she was always in demand as one well thought of and loved.

She was no less esteemed and held in favor by the boys and girls and all vied in winning her friendship. Each felt it a privilege worth having and owning.

She also won the love and esteem of the many teachers that knew her and she was always in demand as one well thought of and loved.

She was found willing to serve in the capacity of assistant during the time the epidemic was on us and was herself a victim to it. Though our hearts are rent with deepest sorrow the heart of a kind and loving mother is pierced deepest of all. This was life of her life, and hers will be less sweet we think of her. The faculty and students of the Southern Christian Institute extend their deepest sympathies and join her in mourn- ing. God will care for His lamb safely and surely.

The congregation there is small and new members, lessons, offerings, stay in this contest and that, the men and boys led off from the beginning and are yet in the lead. Now then, what do you think of that? With nearly all the men gone to war and yet we can musted up enough men and boys to beat the women and girls! That's funny, isn't it?

C. E. CRAGGETT.

OUT ON THE PLAINS.

Our first effort on the field as state evangelist for the year 1918-19 was at Law-

rene. We stopped over on our way from the National Convention to see what could be done. The congregation there is small and somewhat divided, therefore the problem is a difficult one.

They have practically a new building in which to worship, but they are discouraged because of the lack of leadership and the large debt hanging over them. Their pastor has not been with them for quite a long season and their only service is that of the Bible School.

We should have a strong congregation in Lawrence as it is one of the great educational centers of the state, but just at the present the outlook is not very prosperous. If their pastor does not resume the work, we will do what we can to help in this most needy field.

Our work moves on nicely here in Topeka, but there is much room for improvement. Just now the endeavor Society is in a contest waged between the women and girls on one side and the men and boys on the other. The contest is styled the "Liberty Drive for Efficiency." with a number of points given on the following: Present, on time, new members, lessons, offerings, stay for church. The unusual thing is happen- ing in this contest and that is, the men and boys led off from the beginning and are yet in the lead. Now then, what do you think of that? With nearly all the men gone to war and yet we can musted up enough men and boys to beat the women and girls! That's funny, isn't it?

C. E. CRAGGETT.

NOTES FROM THE SOUTHERN CHRISTIAN INSTITUTE.

By order of the State Board of Health we have been closed for ten days. How soon we can open we do not know, but we hope soon.

A great many of the boys and girls have had the Spanish Influenza, but only a few were desperately sick. Miss Calvin Ervin, who came to us in the fall of 1917, from East Tennessee, became seriously sick and died on the morning of the 15th. The rest are all about well. So far only one of the teachers has had it.

Rev. W. P. Martin has spent a week near the campus. It was thought his daughter, Ella, needed to go to the hospital but this was not necessary. He is now pastor of the Gay Street Church in Nashville, Tenn.

The new batteries for the light stand are here and the electric lights will soon be in use again.

Prof. C. V. Bebout and wife and daughter arrived this week to take up work at the Southern Christian Institute. He is a prac- tical printer and the effects will soon be seen on the Plea.

Brethren, we are depending on you in this crisis to help us out on the Plea. Paper and printing costs twice as much as it did last year and we have enlarged it. We can continue this only if you come to our rescue.

Every church should be canvassed for new subscribers.

THE WORLD NEEDS CHRISTIANITY.

It is commonly reported that at the end of all war times the people are better than at any other time. I do not question the truthfulness of this statement, because after a nation has been immersed in a period of great suffering and calamity its subjects will be inclined to be more generous and benevo- lent one toward another. But how long will this last? It will last until the nations that suffered can raise up two or three genera-

C. E. CRAGGETT.
tians that teach men that it does not make any difference how much we are divided religiously, that there is nothing in a name, and boast of their denominational name more than they do of the name of Christ. Yes, until they will head and obey that gospel that brings peace and good will to all men and that will move out all strife and hatred from among men, and that will bring us all into one body and so make peace, there can be no peace. That gospel that was poured out on the day of Pentecost and that knew no division nor recognized no name excepting the name of Christ who is the head of His church, that gospel and spirit that moved the Apostles to preach to and baptize a Gentile as quick as a Jew and that Gentile a black man, that gospel that teaches that there is no respect of persons with God but in all nations he that feareth him and worketh in righteousness is accepted with him alone can save until men recognize the fact that we are all brothers; that God of one blood made all nations to dwell upon the face of the earth, Act 17:26, and that God through His Son has called all men into one body or church, until these images that are cast down are broken down and the world is filled with the true teaching and preaching of God's word there will always be wars and destruction among us as a people. There is but one way to assure a lasting peace and that is to get the word of God into the hearts of men by faith and practice. Especially must this be in men who stand at the head of the nations. Until the nations decide to take the word of God and live by it the debt of hatred and enmity will be paid in blood. While the nations are being reduced to a point where they will give consideration to this, let us hold up the light of God in word and in practice that the world may see and glory in God. The Lord has given us a rule that will raise us up above any commonwealth that a civil government can produce. The prophet Isaiah said in the second chapter of his prophecy: "For as a little seed among the grass will they grow up." And it shall be said, in the latter days that the mountains of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it and many peoples shall go and say come ye and let us go up to the mountain of the Lord to the house of the God of Jacob, and he will teach us his ways and we will walk in His paths for out of Zion shall go forth the law and the word of the Lord from Jerusalem." The word mountain or hill in this passage meant government, and strictly refers to the day of Pentecost when the government of the Lord was established above the commonwealth of Israel and the civil government of the world. Som eone may ask the question, In what respect is the government of the Lord, above the civil governments of the world? Man has an animal passion or instinct and each nation will be passed. That whenever men choose to be governed by their passions and instincts, you may look for any and every kind of evil work, but in the government of the Lord that was established on the day of Pentecost it is not so. The apostles were commanded to go into all the world and preach the gospel to all nations. He that believes and is baptized shall be saved. Thus the spirit makes laws and prepares armies and navies to protect them. Thus the German left years ago, like he that beholds to move as soon as he got as he thought, prepared to protect himself he proceeded to try to satisfied his animal passion. This is the reason that in the borders of our own land and country lynching and many other unlawful crimes are committed. Is because men who indulge the feeling the government of God to kill or crucify that old animal passion and make it possible for all men to live together in one body or church. There was not any carnal weapon nor any worldly means to protect their animal passions because by reason of their belief in Christ and turning from the world they had crucified it, and they were buried and had risen to walk in a new life.

News From The Field

Washington, D. C. Our 7th Street Christian. My dear Christian brothers and sisters throughout the U. S. of A.: We have just read and re-read the actions of the National Convention with reference to the Washington church. Words fail us when we undertake to express our gratitude to the members of the convention and especially to Prof. Lehman, for the suggestion that we feel confident will lead to the establishment of a permanent church in this city. When this fond hope will have matured into a bright realization—a good church house—then it will be every Christian's church throughout the country. When you come to this city and find fifty Baptist churches ranging in value from $1,000 to $100,000 and over forty Methodist churches ranging about the same way in value; four Seventh Day Adventists; four Congregational churches, each ranging in value from $500 to $50,000 and then find one little room and the only one, 18x20 feet on the corner of an alley bearing the name "Christian Church," if you have any heart at all you'll be deeply concerned along this line. The members of our church are not discouraged in the least. But we are working and praying for a REAL church in this city. There are numbers of members of our church from the states who do not attend our services because of the size of our place of meeting. In other words they are really ashamed to own that they belong to the Christian Church. But when we get our NEW church that will compare favorably with the other churches in this city; they'll come home. We long for the time when we can have all of the preachers throughout the country of the Christian Church to meet here in conventions. Now my dear brothers let me assure you that we who are here are so firmly rooted in the New Testament idea of worship and in the Plea of the Christian Church, that nothing but death will move us. Our lines of defense is so firmly fixed, and our plea is faultless. So you need not fear. Come whenever you get ready, you'll find us observing the customs of the Apostles of Jesus Christ. Assembling ourselves together on the first day of the week to break bread and drink wine, in remembrance of Him who died for us. Let us labor on both in season and out of season and great will be our reward. A $30,000 church and a membership of 400 within the next 12 months. Yours for the Cause, both to work and pray.

N. W. MAGOWAN.

Summerfield, Fla., Oct. 8, 1918.

Editor Gospel Plea:

Please find space in your valuable paper for Florida report. Being in a rush to get my annual report in at the time, asked for I found that there was several things omitted and so am making a clean report from Sept. 1, 1917 to Oct. 8, 1918.

The spiritual condition show marked progress. The financial condition of the church is much better than the preceding year. We are hoping to have better results the coming year as our work is being better organized.

Sermons preached 105; miles traveled 1,150; members from the Baptist church; 2; members from the Methodist Church, 3; re-claimed 5; for baptism 6; subscription to the Plea 7; homes visited 156; home prayer service 20; C. U. B. M. societies organized 4; lectures to C. U. B. M. societies 7; lectures to Sunday School 10; letters written 481; amount given to charity $15; amount paid evangelist $80; amount paid Salem Church, Tampa, $158; amount paid on Mt. Zion church, St. Petersburg $80; amount paid sick minister $3.10; amount paid on educational C. I. $13.07, money raised for other purpose $35; paid railroad and boat fare $110. Total amount paid evangelist, $210.

Yours for the advancement of the Kingdom of Jesus Christ.

C. J. BOLLING, Evangelist.

Summerfield, Fla.

Editor of The Plea:

Please announce the following in your next issue of the Plea:

Dear friends and co-workers: The annual convention of the Negro Disciples of the State of Florida will be held at the Mt. Zion Christian Church, St. Petersburg Fla., October 24, 25, 26, 27, 1915. A very interesting program has been prepared and some of our foremost white ministers of Florida will be present.

The pastor, Eld. W. B. Monroe and members of Mt. Zion church are making preparations for the best convention ever held in Florida. Come over and help us.

C. J. BOLLING, Evangelist.
It happened in the German capital a few months after war had been declared on the Allies. Two middle-aged German business men were standing talking on the street and one, becoming excited, exclaimed:

"I tell you what, that idiot of an Emperor —"

His discourse was cut short by the dropping of a heavy hand on his shoulder. Turning quickly, he was confronted by a German policeman, who informed him he was under arrest.

"What for?" asked the captive, beginning to weaken.

"For uttering treason against your Emperor."

"Oh, but you didn’t let me finish. I was going to say that idiot of an Emperor of Japan."

"No, you don’t," replied the policeman. "There’s only one idiot of an Emperor. Come along with me."

The gimlet-eyed man, given to propounding conundrums, sprang a new one on a friend the other day.

"What," he asked, "is three-seventh of chicken, two-thirds of cat, and one-half of goat?"

It was, of course, given up.

"Well," said the gimlet-eyed man triumphantly, "the answer’s Chicago. ‘Chi’ is three-sevenths of chicken; ‘ca’ is two-thirds of cat, and ‘go’ is one-half of goat."

Whereupon they threw him out of the place.

Can’t Be Done—“A man betrays himself by braggin,’ said Uncle Eben.

"When I hear a man tellin’ about how easy he kin drive a mule, I know he ain’t no reg’lar mule-driver.” —Washington Star.

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You get so much more flavor, so much more tenderness in meat cooked in Pyrex that you can really enjoy the cheaper cuts—cuts that you never thought of buying before.

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In Who’s Cup?

The lid’s down!

In Who’s Cup?...

Cost to the Consumer of a Pound of Bread
THE COMING MISSIONARY OFFERING.

Most of the State Conventions and the National Convention at Nashville, voted to attempt to raise $20,000.00 this fall to put the Washington, D. C. Church on a working basis. Now if this is to be more than a paper proposition, we must go to work in earnest to meet our aim.

The coming of the epidemic of influenza and its attendant quarantine is sure to prove a great hindrance, if we go at it just as we always went at it before, but it occurs to us that if we intend to plan carefully for this task, that possibly the quarantine will prove a help rather than a hindrance. All meetings are stopped and the evangelists and pastors are at home. This will give them ample time to make plans for the campaign and excite them. For example, suppose Brother Griffin sits down in his home in Columbia and makes a list of every church in Missouri. Then suppose he says Missouri can raise $500 this year to this fund. Now how much shall each church raise? Suppose Pulaski is asked for $75.00. Then in consultation with Bro. Bowen it can be apportioned to the members. This can be gone through with every church in the State. Not one should be asked for less than $10.00.

Then Brother Griffin can take his pencil again and make a list of the well-to-do men and women in the State who should be asked for a personal gift. Brother Griffin can then call upon such men and women in the State as he feels can help him to go and see these individuals. In this way Missouri can easily raise $500. Now what is true of Missouri is true of all the other States. If the work is left to drift only a thousand or two can be raised for the Washington, D. C. Church, and we will be in the attitude of the man of whom Jesus spoke who set out to build a tower, and when the foundation was laid his money gave up, and all who saw it made sport of him. Are we going to face such a situation this fall? It would be a serious handicap to the prestige of the people who claim to have the Bible if such a thing should happen.

One of the greatest menaces to every missionary enterprise is the spirit of contention. Almost always when the plans are made to do a really great work the Lord, some cause of contention springs up. It is as though an enemy saved tares while men slept. Evil can in no way more effectually hinder a great cause than to throw its promoters into confusion over questions of leadership. This seems to be the fate of our great brotherhood. Now, at a time when the world war has thrown the whole world at our feet, when the opportunity of the ages has come to us to give the nations the truths the Bible, a part of our people have shown a tendency to flirt with German rationalism and another part is contending against them in the same old denominational spirit of derogation that so badly divided God's people in the past. We are thus reminded that the machinery for grinding out denominations is yet in running order. Surely this is a time when we ought to pray earnestly that God's Spirit will lead us safely through our difficulty that we be not humiliated before the world as were many of the other religious bodies. The times have brought on conditions that are nothing short of a visitation for us. If we do not work while the opportunity is great we will do the world a greater injury than the Jews did by not co-operating with Christ when he was upon the earth. Had they done this their full duty, they would have been prepared to the Gentile world for Christianity; but they refused to heed the invitation to the feast and so men were called from the hedges and byways, even though this threw the world into a thousand years of dark ages. We can imagine no greater tragedy in history than the one that would have resulted if we, who were building up a Restoration Movement, the supreme moment when the opportunity to lead practically all the pagan nations into the kingdom would come, and we could be found contending among ourselves as to who should be the greatest in the kingdom. Especially great would be the condemnation of the Negroes if they should do this. For fifty years the missionary school has been at work to prepare a leadership. During this time more than three billions of dollars have been spent to do this work. Never before in the history of the world has such a great work been done for a people as has been done here. They are now just coming to the place where they are beginning to give service to the world. This service must show efficiency and fortitude and perseverance. In short, it must show that the work of the missionary school was effective.

The opportunity to buy a valuable church in Washington, D. C., is now ours, but it may not be here in six months from now. The Christian Woman's Board of Missions is ready to stand behind this enterprise just as soon as they know the Negro churches are in earnest in their effort to do this special work. It was hoped that at the committee meeting at Indianapolis, Indiana, on October 15th, full plans could be carried out, but the meeting of health authorities forbade the meeting. It is to be hoped that this meeting can be held in November. But the various state evangelists and pastors should go on and plan just as they have always done, only more efficiently. We notice some pastors have again appointed church rallies for the Sunday before Thanksgiving, or for some Sunday near that time.

Brothers, this is thoughtless or antagonistic to the great enterprise of the church. Let the whole church be in on the whole task. None must hang back or hinder the work. All must help in this work.

Do not forget to canvass the whole membership. A committee of the church should personally see every member and insist that he be something for the fund. What a tablet we could put into the cornerstone of the white stone church in Washington if we could say that every member of every church of the Negro Disciples of Christ had given to it.

Dear Readers: After a sleepless night with a mind wandering in faraway Europe, I am pondering over the horrors of this the greatest of all wars, a heart bent down in prayer to God that He in some way may bring about a speedy peace for humanity's sake. This morning I think I see the end not far away. The prayers of the righteous and the blood of innocent women and children have, in my humble judgment, gone up to God in an effective way. I call upon the church to pray that we may have peace, everlasting peace. In keeping with President Wilson's saying, may the world be made fit for democracy, not an artificial democracy, but a real one that will make the world safe to live in. Small nations must be protected, having equal rights and justice everywhere, regardless of race or color, to be treated as human beings. However black the crime may be, the criminal must be brought into court and given a fair and impartial trial. Mob violence in any form is unjust to mankind and wrong in the sight of God. Any government that will allow its subjects to be lynched, burned at the stake, without using every means to bring the guilty parties to account, cannot claim to stand for real democracy, however much they may preach it. President Wilson spoke out in thunderous terms against mob violence. May his words have such telling effect upon this nation, yes, upon the whole world, that never again will it be necessary for the head of any government to speak out against the evil. However much the world may have suffered from the brutality of Germany, the world has been taught that there is power in centralizing upon one leader. It was not until the Allies had learned this lesson and put in general command that model leader, General Foch, that they won. When his plans had been fully put into operation the great Allied army, moving under one command, under one enemy, vanquishing German army could stand. Thus they commenced to retreat until a call has been heard for peace. To stop the outrages of a victorious army under the leadership of General Foch, the great hero.

Now, may the church of Christ take warning and learn well this one lesson, we must take Jesus Christ as our leader, realizing the
THE GOSPEL PLEA.

Magnitude of his great commission, "Go into all the world and teach all nations." May we never longer think in terms of this race or that race, but in terms of the human family. Let us lift up Christ, a never before, that the world in its confused, worn and unsettled condition may see Jesus; for he has said, "If I be lifted up I will draw all men unto me."

The call has already gone out that on the Sunday before Thanksgiving Day each congregation of the church of Christ will take a collection. Education Rally Day, may every minister heed this call and lead the way. Preacher, you give liberally, and the people will do likewise. You will hear from me later.

God bless and keep you, Your,
K. R. BROWN.

News From The Field

SPECIAL TO THE GOSPEL PLEA.

History repeats itself in time. Our city is in the midst of an epidemic caused by the Spanish influenza. Like Egypt, it is a common thing to wake of mornings and find your neighbor that you met last night or yesterday a corpse by your side, and for that reason the Health Department of our city closed all churches last Lord's Day. A sight was never before. Our churches. Sometimes our rulers do things to let you know how much authority they have. But fortunately no one can close up individual or even two or three services. The family Altar you have always.

"Last Lord's Day" the piano never sounded so sweetly, the songs more melodious and the eleventh chapter of the First Corinthians seemed brand new as we read aloud. The prayers seemed to have gone right out of our hearts into our Heavenly Father's presence, and we administered the Lord's Supper to three only. Behold, we felt the Savior was in our midst and His Spirit bore witness with our spirits that we were His children. It is a good thing to have us tested out sometimes to see if our works will bear our faith. Paul and Silas and Peter were locked out from their places of meeting but their services were held and they found a place where their lots were cast.

One of the Red Cross speakers was in our city in the interest of the blind soldiers. Just before making the appeals for the helpless he said, "Let every one close their eyes for ten minutes—now open them. He said, "Only when closed we miss most.

So with our churches—when closed we miss that reason, make good use of them while they are open.

PRESTON TAYLOR.

INDIANOLA, MISS.

Dear Editor: Please allow space in this humble paper to say a few words of our first Lord's Day meeting.

Prayer meeting; song by A. L. Brown; Scripture read by J. A. Lee, and then song by the choir, after which preaching began.

Rev. B. C. Calvert preached a helpful sermon. The day was bright and the house was crowded. Elder B. C. Calvert is a God-sent man. I have been sitting under the sound of his voice for some time and I know nothing but Elder B. C. Calvert. God bless him, and I pray that God may speed him for more work, for he is my pastor and I love him, for he gives me just what is in the Bible and nothing else. Collection, day and night, $22.23; we also raised $2.30 for Holy Groove, and $2.20 for Clarksdale. Total amount, $26.83.

The Indiana Christian Church rally is the first Sunday in November.

Yours in His cause,
J. A. LEE.

CARLISLE, KY.

Dear Editor: Please allow me to say a few words through your valuable paper. We have just closed our meeting here last Sunday night. We did not have any additions, but a splendid meeting. Our collection was $175.00. Elder M. Jackson, of Millerstown, Kentucky, was with us five days, and he did fine preaching. His sermons were plain and simple and will do great good. Both the attendance and interest were good. The seed of the kingdom was sown in many hearts. The church was very much encouraged and strengthened by soul-stirring sermons. The world is losing sight of the Church of Christ and is looking after the war. The first service star that was hung out was seen in the East, and it is still shining and will shine until God says enough.

F. T. FLOYD.

DONIPHAN, KANSAS.

Dear Gospel Plea Editor, Please publish this if possible:

Have you done your full share! You should ask yourself this question. We have but one business these days, that is of winning the war. And it is the largest and most desperate and costly business that the world has ever undertaken. We are called to sow for the harvest. The seed of the kingdom was sown in many hearts. The church was very much encouraged and strengthened by soul-stirring sermons. The world is losing sight of the Church of Christ and is looking after the war. The first service star that was hung out was seen in the East, and it is still shining and will shine until God says enough.

LUCILE MILLER.

DONIPHAN, KANSAS.

CLEARVIEW, OKLAHOMA.

Please allow me space in your paper to say that in spite of all the unpleasant conditions that we have to contend with in Oklahoma, the work seems to go on. We had a very pleasant convention in August, and the churches at Bolzy and Rusk did their whole duty. We have not been entertained at any previous time. We raised more money than we ever raised before. This makes me feel that we are awakening to the larger things of life. We were able to perfect a state organization of the Women's Missionary Societies and they are doing good work. The State Convention gave the every 5th Sunday and they are sharing a part of the expenses in supporting the evangelist.

Since August 22nd I have been busy. I assisted W. T. York, of Arkansas, in a meeting at Clearview. There were no additions, but the work was revived. On September 5th I began a meeting at Holdenville, assisted by Brother York. One addition was the result. Elder York left for Arkansas and I began a meeting on the 19th at Porter. Thirty-two made the good confession. We organized a splendid Y. P. S. C. E. and gave the women some encouragement in their organization. We will send two of our young people to the J. C. C. S. soon. Our next meeting will be at Luther.

W. M. TUCKER, Evangelist.

FROM THE LONE STAR STATE.

Hawkins, Texas, Oct. 16, 1918.

On the first Lord's Day in this month we made an attempt to bring to life the Northern District. We had written the District Church asking them to meet us at Paris, Friday and Saturday and the first Lord's Day.

They did not meet, for what reason I do not know, except that the pastors of the churches or the parties written to failed to agree to go to the meeting.

This district has been asleep possibly for some five or six years.

We had a nice meeting and elected the following officers: G. W. Rodger, president; A. W. Jacobs, vice-president; Mrs. M. O. Nelson, secretary; B. B. Hamdon, district evangelist. J. A. Biddle, treasurer. A meeting of Dallas, A. C. Chism, L. H. Crawford and H. G. Smith, members of the official board.

These brethren were not all present, but we hope they are ready to set things in motion. The next meeting will be in Greenville in December.

Since this meeting there seems to be some brother who does not feel just as good as he might. I understand another meeting is being called, though I hope it is not true.

If there is anyone not satisfied at the way things went there should not be the calling of another meeting, but just wait until the December meeting and let each church have its delegates present and any matter which is not satisfactory can be set right. Let us not be children but men. Do things as would men. This is no time for splitting hairs.

Let us all pray that all dissatisfaction will be held over until December, and I am sure we will all be willing to stay by the thing that is right. If the district reconsiders and changes everything, what about it, just so everything is adjusted and each one puts himself to his task?

If the entire set of officers who served some five years ago are desired by the district and can be had, I shall be quite pleased. It will be quite possible after five years of rest each might go. If you want, for this is no time for children to play.

Let us pray mightily to the Father of love that he be not tempted by Satan. A kingdom divided against itself cannot stand.

Let us pray mightily to the Father of love that he be not tempted by Satan. A kingdom divided against itself cannot stand.

May we be led by the Holy Spirit.

Let us not forget the Educational Rally Day. A word about it next time.

In the cause,
H. G. SMITH, Evangelist.
ETHIOPIA SHALL RISE.

By Peter C. Dunson.

Inglorious has thy service seemed, O Mother Race to Men.
But where'er thy children's deeds are known
They've played the parts of men;
Canst thou continue so to be?
No history true, however, great, can fail to
elude thy name.
From the list of martyrs who have died for
Right and not for fame;
Thy deeds are shining before thee.
Slow is thy pace and slow thy steps along
The world has keenly noted signs of progress
She has seen thy offerings on the sacrificial
Altar of love and faith;
War with all its pains and mis'ry is polluting
That to all God's people, white and black,
Thou shalt be victorious in the fray; thy
Name shall live forever.
And shall carve the names of martyrs on her
Monument of honor and glory.
When Justice shall to all the world the hidden
Truths that have been held secret, is made plain,
We hope the readers from the Golden Gate
Will find in this number, a new and
Interesting matter.

PERSONAL.

Mr. Burgess, who for a number of years
was connected with the Gospel Plea in one way or another, writes: "The Plea comes to us in its "brand new" dress. What a splendid appearance it makes! How new and bright! We hope the readers from the Golden Gate to the broad Atlantic will 'sholl the woods' with subscriptions, so as to keep it at eight pages instead of letting it go to four. We congratulate the management, as this religious weekly appears to have no era of greater prosperity and usefulness."

Eld. M. F. Robinson, state evangelist of Kentucky, writes: "Dear Brother Lehman, I was thinking as in days gone by, I wanted to talk with you again. I am well and expect to begin my work as the servant of the churches. Send me any word you desire to say."

The influenza at the Southern Christian Institute created quite a situation. Not far from ninety cases came at once, and it was hard to find enough nurses to care for them. Fortunately, only one of the teachers took
it, and not many cases were severe. One death only, Miss Callie Ervin of Jonesboro, Tennessee, was our loss.

Mrs. Luke Smith, Mrs. Howard, Prof. Smith and Leland Ervin were very sick, but are convalescent now. Prof. Ervin, his mother and Miss Blackburn were the only nurses.

We want to urge the pastors and evangelists to make the best of the present closing of the churches. This is an excellent time to lay plans for the work when it opens. A committee of the church should visit every home to see how they do and to collect the regular dues so the church work will not suffer.

All of the conventions are postponed on account of the quarantine regulations.

P. C. Dunson, who finished his course, is now pursuing an electrical engineering course at Howard University.

Edwards precinct went over the top in the Liberty Loan. They were assessed $132,000 and the Negroes raised one-fourth of it. No one can ever say that our faithful Negroes did not understand the meaning of the war and were not patriotic in doing their part.

Prof. and Mrs. Moss have arrived home from their vacation in Virginia.

Eld. W. P. Martin was at the J. C. I. to see his sick children and so was able to accompany the remains of Callie Ervin home to Jonesboro, Tenn.

Helpful to All is changed to A Survey. How do you like the change? Would you rather we would go back to Helpful to All for the same material?

COLLEGE ITEMS.

Two new workers arrived on the campus last week. These were Mr. and Mrs. C. W. Bebout and daughter, Ruth, of Illinois. Mr. Bebout will have charge of the printing office and also assist his brother, Prof. D. R. Bebout, in other industrial work about the college. Miss Bebout's work has not been clearly defined as yet.

Miss Bessie Pehotsky, instructor in English and Bible in the College, has been confined to her room for the past few days, suffering with an attack of laryngitis. She is much better at the present time and will soon be able to resume her duties.

The College reopened for school work on
October 21st, having been closed since the
8th on account of the "epidemic." Nearly
all of those who have had the disease are now
able to be back at their usual work once more. Those who are still confined to their rooms are doing nicely and will be able to be out in
a day or so.

Miss John Calvin Ervin, of Jonesboro, Tenn., was the only person in our midst to whom the disease proved fatal. Miss Ervin
was one of our most promising students. She had a pleasing personality and in the year she had ben with us had come to be respected by both her teachers and her fellow students. She was taken to her home in Jonesboro for burial.

Masters Paul Lehman and Leslie Sniff have nearly recovered from an attack of the "flu."

Several students who otherwise would have been back on the campus long before this, have been delayed because of the prevalence of the epidemic. We are in hope to have a full enrollment in a few days.

Several pieces of the apparatus for our new electric lighting system have arrived and we are expecting the remainder of the outfit soon.

The Community School will continue closed until October 29, owing to the prevalence of the epidemic in the surrounding community.

Our summer Literary Society program, which was to have been given on the 12th of this month, has been indefinitely postponed.

OUT ON THE PLAINS.

Perhaps we are reading and that with interest, the controversy that is now going on among our white brethren. Just how far-reaching it is I do not know, but I trust that it will be of a flurry and will soon pass over.

I can see, and will result in a rupture in the church of Christ. And if there comes about a rupture among the white brethren, it will affect us even as it will them, because the white boards will be very largely affected, perhaps almost disorganized, and the missionary machinery brought to a standstill. But let us pray that such will not be the case.

I am glad of one thing, however, and that is that none of us as yet have education sufficient to really permit us to run after those who have adopted higher criticism and the open door methods as means of bringing about unity. I have not seen but one brother among us who was in any way inclined to go in that direction, and so far as I know, he has not made any progress at all in converting any of the brethren.

If higher education is going to be the means of separating us from the Book as it is doing some of our white brethren, then let us now thank God for the institutions we have had in the past and seek not to be separated from them.

C. E. CRAGGETT.

YOUR FACE?

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THE GOSPEL PLEA

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Number 374

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 374, you have two weeks when your subscription is due. If your subscription 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.

IN MEMORY OF LIEUT. Wm. E. NASH.

In the stillness of the evening of September 13, 1918, the grim reaper Death visited and claimed for his own Lieut. William E. Nash. Lieutenant Nash was born at Clover Bend, Lawrence County, Ark., Jan. 13, 1890. His first military training was at Camp Pike, Ark. Then to Camp Merritt, New Jersey. From there he crossed over to France, landing there early in July. There he was a gallant American till on September 13 he met his untimely death accidentally, being killed by the explosion of a French mortar. He leaves a loving wife, Mrs. Lucy Nash, mother and father, Mr. and Mrs. D. E. Nash, three brothers, Mr. J. A., J. R. and Prof. T. R. Nash; five sisters, Mrs. Eva A. Pettis, Mrs. Lena S. Young, Misses Hattie J. and Ossie V. Nash and Mrs. Rachel Moore, and a host of other relatives and friends, to mourn his untimely death. He was loved by all who knew him and his death came as a shock to his many friends and well wishes.

But alas! we can but lament and say, God's will be done.

Up in heaven thou art living Where the holy angels dwell; For the pearly gates have opened And the Lord has called thee home.

Yes, dear William, we shall miss you In this tedious hour of pain; But in heaven we hope to meet thee, Where we'll never part again.

Mother, father, sisters, brothers, Still in this land to wait; But some day they'll know each other, Just in the pearly gates.

"The pains of death are passed, Labor and sorrows cease; And life's long warfare closed at last, His soul is found in peace.

Soldier of Christ, well done! Praise be thy new employ! And while eternal ages run, Rest in thy Saviour's joy."

A place is vacant in the home, But William is at rest; The narrow way they'll forever roam, And join him in the best.

Rest for the toiling hand, Rest for the anxious brow, Rest for the weary, wayworn feet, Rest from all labor now.

Sleep on, William, in the land of France, Where many a body lies; We'll meet you in heaven with a noble chance To say no more goodbye, A LOVED ONE.

Dear Brother Lehman: Enclosed you will find 50¢ in stamps. Please send to me the wonderful paper, the Gospel Plea. It is great. I can truthfully say I have received my growth in the Master's kingdom from it. I have been able to get a larger vision and inspiration from reading this great paper. My number was received one year ago, and I have been trying to think to renew, but had so many things to think of, sickness and the home-going of my dear husband, although every now and then some good-hearted person would think of me and send me a copy, I know not who, but God knows and will bless them.

My aim was to give you my subscription while in Nashville, but you left before I could think. I notice the discussion concerning another paper. As for myself, give me the Gospel Plea. I have just received one of the late copies of the plea. I just think it is so fine. My husband enjoyed the paper every week. He would come in to lunch, if the postman had brought the Plea, he would always read it before he ate a mouthful, he loved it so.

I am so glad I was able to meet Mrs. Lehman, whom I had longed to see. Please send me the Gospel Plea every week.

Yours to know more about Christ.

Mrs. CHAS. M. HARRIS.

219 E. Vine Ave., Knoxville, Tenn.

KEEPING OFF THE ENEMY.

Bernice A. Blackburn.

The American government is pleading to its people to "Buy Liberty Bonds" to help keep the enemy off, and it has gone home to the hearts of every true citizen, and they have given as God has prospered them.

This is indeed commendable to our American people, because we are not at peace, but we have enemies that are making the world suffer because of our sins. Jesus Christ has made men free by his precious blood. We are no longer children of men, but the children of God, bought and paid for by the blood of His only Son.

How can we give over to such an unjust policy as the Germans are trying to force over the world? Every Christian must get busy and see that the gates of ignorance are closed, and true religion reigns supreme. This is not a day's work, neither can it be done in a year, but it will take time, money and true-hearted Christians to enter into the trenches of Christianity and pierce the hearts of the lost ones with the sword of Christianity and the love of God.

There is work for every one of us to do. We can not go idle, but we must be up and doing; we must buy bonds to support our Christian work and we should rally to it with open hearts. Every one is saying, "Make the world safe for democracy," but it is time to make it safe for Christianity.

Ignorance has led our people long enough. We must wake up to the fact that everybody is busy, striving to save themselves from the destiny of war. We must strive as Christians to save our people from sin and darkness.

There surely is a brighter and better day coming. We are praying for it, we are expecting it, we can hasten it if we only lend ourselves to the service of others and lift them up to the place where they can enjoy life in its fullness. We surely must organize ourselves in one great army and keep back that black enemy of sin, the enemy that is depriving many lives of the precious blood. Weare no longer children of darkness, but we are left out entirely. I also hope we can get more of our people to subscribe for and read this great journal, which brings us face to face each week with our own work and workers. A larger number of subscriptions is a good way to make it a greater paper.

CLARKSVILLE, TENN.

Dear Editor of the Gospel Plea: I like the new improvement made in the Plea. It looks better. The type is much better than ever. But I hope the Helpful to All Page will not be left out entirely. I am sure we can get more of our people to subscribe for and read this great journal, which brings us face to face each week with our own work and workers.

J. E. ANDERSON.

229 Main St.

At the Jarvis Christian Institute they also suffered severely. Practically the whole school, teachers and students, went down at once.
The objector surely can not mean that Peter alone of the group was guilty of backsliding? He did try to defend his Master there in the Garden and, with a word of encouragement, no doubt would have gone on fighting down to death, as he said; but what of the others? They raised not a hand. Peter did follow to the house of Caiaphas, though from afar, in the shadows, we admit; but the others immediately forsook the Lord and fled, and so denied him in deeds before Peter did so in words. In the light of this truth, the question as between Peter and the rest can not be a matter of who backslid and who didn't, but it is a question of who slid back the fastest. No; we do Peter wrong, and we do violence to every canon of logic, to argue that his behavior on the night of the betrayal, with perhaps the single exception of that of John the Beloved, was one whit more disloyal than that of any of his associates—Judas, of course, not being considered. On the contrary, the injunction Strengthen thy brethren would seem to imply that they all needed the same thing. And the remark was addressed to Peter directly because, as we believe, Jesus knew the power, the magnetism, of Peter's personality and his incomparable capacity for leadership. "I go a-fishing," said he a few days later; and like a gang of school-boys ripe for any prank if only a leader appear, his companions immediately answered as with one voice, "We go with thee." Now, as to whether the thing he needed (and his associates along with him) was conversion or re-conversion, we can not here pause to argue. Indeed, it does not matter. The fact stands out that there was a serious deficiency somewhere—a fly still in the ointment, so to speak—a spot in the lump yet untouched by the heaven of Christ's teaching. Whatever it was, it would determine the character of the man's service and the strength of his loyalty. And the object of this discussion is to find that thing, in the hope that it may be pointed out. Let us proceed, then, by examining closely the basis of Peter's attachment to Christ. In this we think we shall find what we seek.

In the first place, Peter was a Galilean, and so was Jesus—bond number one. Next, the Roman yoke, hateful in the extreme to Israel as a whole, was most galling of all to the Galileans, accounted from ancient times the most zealous of Jewish patriots. Peter would suppose the yoke equally and in the same sense galling to Jesus—which would be bond number two. Can't you imagine how Peter must have thrilled when Jesus 'cried to the multitude, "I am unworthy to die in the same attitude as my Master."'

And now it is Chenopodium Amaranth. From the famous Vilmorin—Andrus & Co., Paris, France, comes this new importation, through the United States Department of Agriculture.

Now, in plain English, this name means a new landbeartecult of high food and medicinal value, almost or quite equal to the universally popular spinach and beets of the same great family.

While we welcome this new importation to our list of vegetables, we cannot do without a feeling of considerable regret that we have here in America scattered uniformly all over the temperate and many of the tropical and subtropical sections of our country, chenopodium album (landbeartecult) which grows freely, makes an immense amount of green stuff, tender, crisp, cooks easily, and is perfectly delicious when boiled with bacon or prepared.
THE GOSPEL PLEA.

While this is not a grass nor even a clover, as its name implies, it makes a good quality of hay. It grows very freely in cultivated fields, spreads out almost vine-like on the ground and bears tufts or branches of white, star-shaped flowers.

Sweet Potato Vine.—In harvesting sweet potatoes, the vines under no circumstances should be thrown away, or allowed to spoil, but be cured much the same as peavine hay, which it closely resembles in palatability and food elements.

Much good stock food can yet be saved if vigorous efforts are put forth to save it now. G. W. CARVER

Dir. Dept. of Research and Exp. Station.

FOOD CONSERVATION BY COLORED PEOPLE

The United States Food Administration has established a section on Negro Activities for the purpose of bringing about a stronger organization and more effective work for food conservation by colored people. Ernest T. Atwell, head of the Business Department of Tuskegee Institute, has been appointed director of this section with his office at the Washington headquarters of the Food Administration.

Following the Food Administration policy of decentralizing all its work as far as possible into the individual states, Negro State Directors are being appointed by the Federal Food Administration of States with considerable negro populations. Mr. Atwell, who has for some time been a special representative of the Food Administration, has recently visited seventeen of these States, helping to organize the negro activities for food conservation, and will now devote his efforts to directing the organized forces of his people who are contributing their services to the government under the Food Administration program.

He believes that the establishment of this section, which has long been hoped for by Negro leaders throughout the country, will stimulate the already valuable work accomplished in food conservation in many states by loyal men and women of his race.

With the decentralization of the Negro work into States, the Negro Press Section, which has heretofore sent material to Negro papers and conducted other similar activities from Washington, will be discontinued and A. U. Craig has given up his work with the Food Administration as the director of that work. The Food Administration through its Educational Division, will send information to the Negro Press as it does to other journals.

THE LITTLE WHITE CHURCH.

Just to the right of my desk hangs a large framed picture; in the upper left-hand corner of this large picture is a postcard picture of a little white church. The name of this little church is Kean Neck Christian Church; its location is Dale, South Carolina.

It was the good pleasure of the writer to pass this little town a visit some two or three years ago. I can never forget that fine set of young people I met there.

This beautiful little white building tells a story of love and sacrifice. The man of God who laid its foundation felt a keen responsibility for the Zion of that part of the vineyard of our Lord and Master. His congregation was mostly made up of children and young people. He gave himself up to the task of training them in every activity of the church.

This little church and Bible school answered every call of missions.

Brother Jackson’s place can never be filled in South Carolina. In my mind he is ever a man more earnest than this splendid man; to know him was to love him. I shall never forget how careful he was in finding us comfortable homes and seeing that we were well taken care of on each of our visits to the State.

A little more than a year ago the Bible school took it upon themselves to put a new roof upon the little white church building. They sent out some little envelopes to friends to help them in this worthy effort. One of these envelopes reached my desk. I was to be counted worthy to have fellowship with this little band in the undertaking. One day there came among other mail a postcard. On the corresponding side, written in red ink, were the following remarkable words:

‘An advance step made possible by your co-operation.

Standing by the work, “Sincerely,”

E. W. JACKSON.

The picture on the opposite card of the card showed that the little white church had a new roof. I felt that the hearts of that good pastor and children were happy, for my own felt the thrill.

Since I saw the account of the home-going of this late pastor, I have wondered who would keep the work going on at Dale, S. C. He expressed to me his desire that this church might have its own pastor.

Oh, that this father’s mantle of love and service may fall upon this only son, is my prayer.

P. H. MOSS,

Field Sec. N. B. S.

THE PLEA AS IT COMES NOW.

Many of us are acquainted with the Plea in more ways than writing an article now and then to brighten our dull intellects or to send in with a few lines on the various work of the battles fought and victories won in our own particular field of Christian endeavor.

Some of us have seen it and handled it, set type for it, read it, imposed and printed it. We have watched it carefully and interestingly from one period to another during its growth and development and very often we wondered whether the life within the cocoon was ever going to appear on the wing a beautiful butterfly.

One writer tells us that “Perseverance will gain its mean, and patience will win the race.”

The Plea as it comes to us now is no more an agreeable sight of printers’ ink with here and there a few words and paragraphs visible, but it comes now as a thing of beauty,
THE GOSPEL PLEA.

By J. E. Anderson.

This is a very important question. I wish to present a few passages of Holy Writ to show beyond the possibility of doubt or quibble, just how person are made believers in Christ.

"Many other signs therefore did Jesus, in the presence of his disciples, which are not written in this book, but these are written, that ye might believe. This shows the Lord's plan of making believers.

(1) What are these things written for? In that ye might believe. (Acts 15:8-10.)

(2) What must he believe? That Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:30, 31.)

It will be observed that these grand questions are here answered, namely:

(1) What are these things written for? In that ye might believe. (Acts 15:8-10.)

(2) What must be believed? That Jesus is the Christ, the Son of God.

(3) What is the purpose in our believing that Jesus is the Son of God?

That we may have life in His name. This is the privilege of our faith, or to give us the privilege of life through his name (John 1:12,13). We cannot get a single spiritual thought from the mind of God.—Christ, or the Holy Spirit, about heaven or hell, save as we get it from the Bible. If a man is a sinner, without God, or hope in the world, in order to be saved he must believe on the Son of God. The Holy Spirit must enter the sinner's heart, nor operate on his mind, except as he believes the word of truth.

Men, of course, cannot believe without the truth to be believed. This truth cannot be believed by man unless revealed to him with the testimony required to make it credible. Hence Paul says, "How can they call on Him in whom they have not believed?" (Rom. 10:14-17).

Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned (Mark 16:15-16).

The Gospel is God's power to save those who believe it. It is the Gospel that produces faith in Christ (1 Cor. 4:15). "I have begotten you through the Gospel." Question, How were the Corinthians begotten? "Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). By this method they were born again.

Again, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (that is, the word of the Apostles. John 17:20). Brethren, ye know that a good while ago God made choice among you that the Gentiles by my mouth should hear the word of the Gospel and believe. (Acts 10:7-9.) It was not his choice that they should believe without the word. The seed is the Word of God. (Luke 8:11.) It is just as much impossible to have faith in the spiritual kingdom without the Word, to produce faith, as it would be to have pumpkins in the vegetable kingdom without the seed ordained of God to produce pumpkins.

Every seed produces fruit after its kind. Listen! There never was and never will be a believer made in Christ Jesus where the divine intelligence of the Gospel was not in some way conveyed to the new repentant heart. Read the Scriptures and you will see that I am right. Let God be true, but every man a liar. (Rom. 3:4.) "And I brethren, came not with eloquence of speech. That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1,4,5.) Inasmuch as it is the Word of God, and the Word of God alone, that produces faith, let all Christians read the Word of God more as the days come and go, that they may have stronger and greater faith in Christ, the Saviour of souls. The man who believes that Jesus is the Son of God, repeats his sins and is baptized into Him (Gal. 3:27) (Acts 2:38) is a saved man. He is born of water and the Spirit (John 3:5). Without obedience he has no promise of salvation.

FROM THE BANKS OF THE OLD KENTUCKY.

"Let George do it," and he did.

Casting about for one to preach the national convention sermon (which, by the way, was the only colored sermon we had till Sunday), the committee fell upon the happy idea, "Let George do it." And so the long, tall, brown-skinned, heavy-voiced, keen-eyed, affable and sunny George Calvin Campbell, of Chisago, preached the convention sermon.

For a quarter of a century this brother has played leapfrog with the northern colleges, spending the last quarter in the great metropolitan windy city—Chicago, pastor of Armour (Federal) Avenue Christian Church there. Since from "Shi!" come so many cults and creeds and especially from our colleges just now, some of us were anxious to know just what he thought of the "old Gospel of Jesus Christ," so nobody "slept on him." How proud we were to know that scholarship and bookology had not turned his head from the simple faith once delivered to the saints. His text was Jule, third verse, "Earnestly contend for the faith," etc.

He says that the plea of the church of Christ meets all social conditions of human life; that the plea will work; while we may have failed, the plea has not failed. "We have the Bible, but has the Bible got us?" Campbell asks. He further claims that the church will meet scientific and commercial problems. Turning on the monkey matter and training his guns on Mr. Darwin, he asks, "If man came from a monkey, why don't some more monkeys turn to men?" If all Chicago believes the Book like he preaches it, the country up there is safe. Again I say, "Let George do it."

Our Kentucky minutes are just from the press. Splendid in most respects. Kentuckians will note these two errors:

In table of statistics, page 23, the churches get a "raw deal" under "Paid Evangelist." This table shows only five churches. The error comes because churches at the convention failed to state such amount on their various reports. At resignation I made my report to State Board and reported all, but that report does not appear in this minute. So let the churches know that they got credit for all they "Paid Evangelist."

Again, page 30, Women's Statistic Table shows Nicholasville Church sent nothing for "State Development," while we sent $2.60 and so reported and our Mission Band sent $21.00, as I see reported in Missionary Tidings.

Some other mistakes I see, but Prof. Moss says, "Let every man rule out his own dog." Yesterday, with all churches closed, we felt like John on the Isle of Patmos, lonely and wishful, till one Godly old Sister—my power house—and her husband knocked at our door and said, "Let us go over the Sunday school lesson about Abram and Lot," we did. Glorious time. Just these two, my wife, and I, "Them four and no more.—Amen."

Thank you for some more "Brunswick Stew."

C. H. DICKEBSON.

Nicholasville, Ky.
REPORT OF RECEIPTS 1917-1918.

Receipts from Negro Missionary Societies in Texas for State Development, first quarter ending December, 1917:

Jarvis Christian Inst. W. M. S. ........ 1.40
Dallas (Cent. Col.) W. M. S. .......... 0.75
Greenville W. M. S. ................. 1.10
Vine Grove (Bay City) W. M. S. ...... 1.00
Lyons (St. James) W. M. S. .......... 0.75
Bay City W. M. S. ................... 2.60
Cedar Lake W. M. S. ................ 1.35

Total first quarter ..................... $8.35

Second quarter, ending March, 1918:

Cason W. M. S. ....................... 1.95
Taylor W. M. S. ...................... 1.20
Jarvis C. I. W. M. S. ............... 5.75

Total second quarter .................. $9.65

Third quarter, ending June, 1918:

Cason W. M. S. ....................... 2.75
Lyons W. M. S. ....................... 8.25
Cedar Lake W. M. S. ................ 4.50
Jarvis C. Inst. W. M. S. .......... 1.80

Total third quarter .................... $9.45

Fourth quarter, ending Sept. 30, 1918. Received October, 1918, and now in bank:

Greenville W. M. S. ................ 1.75
Taylor W. M. S. ..................... 1.20
Lyons (St. James) W. M. S. ........ 0.75
Cason W. M. S. ...................... 2.45
Omaha W. M. S. ..................... 1.75
Cedar Lake W. M. S. ................. 2.10

Total fourth quarter ................... $10.45

Total received from State Development Fund from Oct. 1, 1917, to Sept. 30, 1918 $27.45

Bal. on hand .......................... 1.81

Total .................................. $29.26

Amount sent to Fannie Johnson to apply on expense of Field Work:

Total sent to Fannie Hay Johnson for expenses of Field Work:

September, 1917 .......... $10.35
November, 1917 .......... 7.85
December, 1917 .......... 8.35
September, 1918 .......... 8.87

Total .................................. $37.82

Amount received from Negro Societies applied on this Expense A cct. .......... 29.26

Bal. appropriated from Int. C. W. B. M. for Field Expense.

Balance in State Treasurer’s A cct. to be used for Field Work, $10.45.

Societies reporting through the year to State Treasurer, and by her reported to Mrs. Terry King, General Secretary, T. C. D., Fort Worth, Texas:

Bay City (Vine Grove).
Jarvis Christian Inst.
Cason.
Cedar Lake.
Dallas.
Greenville.

Total, 9.

The Lid’s Down!

Obey Orders!

Cost to the Consumer of a Pound Loaf of Bread
THE GOSPEL PLEA
REACH THE WORD
VOL. XXIII.
EDWARDS, MISSISSIPPI, SATURDAY, NOVEMBER 9, 1918.
SERIAL NO. 375.

A SURVEY
THE ROOT OF DENOMINATIONALISM.

The ministers of the Restoration Movement have delivered many an eloquent sermon against denominationalism and many sarcastic references have been made against "the sects." We clearly saw the sin of sectarianism and preached against it as we did against other sins.

But it is becoming clear that we did not understand what the underlying sin of making denominations is, and our conduct is more and more revealing that we are capable of doing what others have done. If ever a people need to pray that they may be rescued from the sin they have condemned in others, we do.

Let us see, then, how denominations are made. The history of mankind reveals that the mind of man is growing. A thousand years ago all Europe was busily rescuing the Holy Sepulchre from the Turks. Now nobody could be induced to engage in such a crusade. We have recently captured Jerusalem and we have hardly taken time to think of the Holy Sepulchre. What one generation thinks is generally right for the day, but the next generation sees it in a larger light and sees its bearing more clearly. Now nobody could be induced to engage in such a crusade. We have recently captured Jerusalem and we have hardly taken time to think of the Holy Sepulchre. What one generation thinks is generally right for the day, but the next generation sees it in a larger light and sees its bearing more clearly.

A new element is staticism. It grows and it thinks it has all the truth and is ready with anathemas to condemn those who are growing. Another element is conceit, and wants to invent something new and become erratic. In short, it takes advantage of the growing process to gain notoriety. A third element is growing genuinely and is giving the world real good things.

When a movement is new the body of adherents is composed entirely of growers and so there is harmony. But time goes on and the growing process pushes them on to new truth the same thing happens that happened before and a new denomination is made.

Practically all the denominations of the past have sought to regulate this thing by a creed, but this did not work. The creed assumes that it has the ultimate truth and there is no more growing. But this is a mistake. The same growing process is going on and no creed can stop it.

Our fathers, the Campbells, Stones, Scotts an Erreets, foresaw this and determined not to make a creed but to let the growing go on and trust to the majority of the brethren to regulate it by choosing such men to lead in the missionary enterprises as had a clear vision of the work to be done and who could leave the doctrines to take care of themselves.

But it seems the Disciples of Christ are coming to a place where they must go back to the creed again. Some do not feel that they can trust the plan of the fathers which was the plan of Christ as represented in the 17th chapter of John, and the plan of Jesus that things be believed as they believe them or they are going to do what twenty-nine Methodist factions, eight Baptist factions, six Presbyterian factions and six Lutheran factions did, viz: make a new denomination.

Let us analyze our situation. We are growing. We have the static element that thinks things must be exactly as they were sixty years ago. We also have the erratic element that is anxious to put something new or to be in style with those who have put out something new.

The fight is a fight between the static and the erratic, and the growers are the innocent bystanders who are going to get many stray bullets. In all the contests of the past that made new denominations, no sweetest if you please, there was much more of the personal than the doctrinal in the fight. It was a weakness of men that did the mischief. It is so with us. We also have the erratic element that is anxious to put something new or to be in style with those who have put out something new.

The fight is a fight between the static and the erratic, and the growers are the innocent bystanders who are going to get many stray bullets. In all the contests of the past that made new denominations, no sweeter if you please, there was much more of the personal than the doctrinal in the fight. It was a weakness of men that did the mischief. It is so with us.

Now, we want to say a word to the Negro Disciples of Christ. So far as we know, not a creed, but this did not work. The creed as a whole did not work. The creed as a whole did not work.

Some few are going so far as to commence to doubt the great work.

Oh, yes; how easy to say that and how little we know. The ministers of the Restoration Movement factions, eight Baptist factions, six Presbyterian factions and six Lutheran factions did, viz: make a new denomination.

The habit once formed, the effect is felt. His will power weakened and beyond his control until as the finished product, the legitimate fruit of the American saloon lies a helpless corpse.

Let us urge again that the Negro Disciples of Christ are growing. Another element is conceit, and wants to invent something new and become erratic.

The scene before us is sad beyond all power of description.

Let us imagine a man ruined by drink, one who has spent his life and lost it for that one ever-absorbing desire, drink.

Social life in America is such that the man with a weakness for alcohol has a tremendous battle to fight and in most instances he is the loser in the battle. At some time, I know not when, this man tasted the poison and later found the Scripture true which tells us "At last it biteth like a serpent and stingeth like an adder." The habit once formed, the effect is felt. His will power weakened and beyond his control until as the finished product, the legitimate fruit of the American saloon lies a helpless corpse.

Thousands of women have been made widows, numerous children made orphans, all because the liquor traffic pays revenue, and some men will sell liquor regardless of the widow's cry or the orphan's wail.

Some one is saying he ought to have let it alone when he saw he could not control it.

Oh, yes; how easy to say that and how little it means.

That strong man who boasts that he can drink or he can let it alone, usually drinks and sooner or later becomes a hopeless wreck himself. Another says, "Let whiskey alone and it will let you alone." This is another assertion as false as Satan himself. Many innocent children let it alone and yet it made them orphans. Either directly or indirectly, this horrible monster, the Liquor Traffic, has its satanic clutches around the throat of every man, woman or child in our fair land.

I want to illustrate here a brave struggle...
one man made to resist the temptation, to free himself from the nanacles which bound him hand and foot.

When he would go to work in hope that he was to be a victor over appetite that day, his nostrils were greeted with the stench of the foal poison, old companions waiting ready to lure him into forgetfulness of his good resolutions by taunts and sneers. Men were ready to take his last nickel in exchange for a drink, regardless of the protests of his innocent wife. Every fiber of his being called out for alcohol.

He fell time and again, just to get up and make a briefer struggle and then fell again, until a hopeless, helpless wanderer, without home or friends, the tired body lay down to sleep the dreamless sleep.

Such is the word picture of the tragedy of one human life. But there are made in our own country 100,000 such drunkard's graves every year, 277 made each day.

The grog shop with its always open door is sufficient power to overcome and out-balance all influence for good and thus all effort to save such wanderers is lost. If a poor drunkard wishes to free himself from his slavish chains, he may go from Maine to California, from the Gulf to the Great Lakes, yet on every foot of his progress by which Old Glory waves his proud folds, he is bounded and hunted by the monster, Alcohol, until he lies down to sleep the sleep that knows no waking. Somebody is to blame. Just think, this is a land of churches, boasting of 100,000 pastors. Such a thing is as this in a land of colleges and churches.

The swelling tears of the deferred hopes, the strained aspirations of these poor women ought to lead every man of you to lay the axe of absolute prohibition to the root of our licensor system, and not to rest until the whole tree, with root and branches is burned in the fires of a holy and righteous indignation:

As you behold the wound, will you not bring the healing balm? As you witness the bondage, will you not seize the hammer and strike to your heart's content? Through the voice of the pulpit? Lincoln said, "This nation cannot live half slave and half free."

FROM EIN EVERY TIME OF STRESS

and difficulty for over ninety years The YOUTH'S COMPANION has stood by the family. It has cheereed and encouraged and entertained—delighting all, informing all, and making home life and loyal sentiment the ideal of all. For 1919 the publishers intend to make the paper worth more to family life than ever be fore.

The splendid Serials alone are events in next year's reading in the family life. Hundreds of Special Articles by great contributors, and a steady stream of helpfulness in everything from the solid and serious to the happy humor for which The Companion is famed. In these days the whole family needs The Companion, and it is still only $2.00 a year for 52 splendid issues.

Don't miss Grace Richmond's great serial, Anne Exeter, 10 chapters, beginning December 12.

The following special offer is made to new subscribers:

1. The Youth's Companion—52 issues of 1919.
2. All the remaining weekly issues of 1918.
3. The Companion Home Calendar for 1919
All the above for only $2.00, or you may include
4. McCall's Magazine—12 fashion numbers. All for only $2.50. The two magazines may be sent to separate addresses if desired.

THE YOUTH'S COMPANION,
Commonwealth Avenue, St. Paul St., Boston, Mass.

No Subscriptions Received at this Office.

CONSERVATION SUNDAY.

The colored people very generally are planning through the Negro State Administrators, Negro State Directors, county representatives, organizations and churches, to secure promptly the New Home Card to be distributed the week of December 2nd throughout the nation. Conservation Sunday on the 1st of December, is to be celebrated at one of the church services of every denomination. Every fraternal, educational and religious society, lodge, women's club and war workers' organization will unite in the effort to reach their membership with the new message of food thrift to be given out during conservation week beginning Monday, December 2nd.

The Director of the Negro section of the U. S. Food Administration, Ernest T. At well, with headquarters at Washington, in discussing the special appeal to his people to assist in the campaign, said: "Every Negro in this country,—and they are all American—must feel that this great world strife is over that he has contributed his full share in all the efforts looking toward the winning of the war since the United States has entered the conflict. No racial group will benefit more if the ideals for which we are fighting are achieved; therefore, we ought not to let any other people do more in any direction in proportion to our means and opportunities. The program of the United States Food Administration with its doctrine of food economies, saving, production, conservation, offers our race a larger opportunity to contribute in real service toward helping to secure victory for the great cause which includes the ideals of world democracy, of freedom and liberty than in any other direction or activity.

FROM THE BANKS OF THE OLD KENTUCKY.

No sign appears indicative of lifting the ban for services. Several of our people here have died. Two from our church are dead now, awaiting burial. Sister Kate Burns died suddenly last night (Oct. 22nd). She had been well and hearty all day, but dropped dead about 8 o'clock last night. She was a member of our church and will be seriously missed. I like the new dress of the Gospel Plea. I did not compliment it at first, fearing it might be a bonnet dress, so, since it seems to be its own, I congratulate it.

I have looked for items from Carlisle on the death of Brother Clay. Brother Floyd should tell us of this grand old hero, pioneer as he was. Elder Moore has said nothing of his Hustonville meeting. Elder Brown started his starting meeting and had to close after a week.

President Lehman has visited our project at McKinney. Did not hear his report.

HAD the "fit" not stopped our meeting I think we would have known where we "were at" by now.

C. H. DICKERSON.
Nicholasville, Ky.
THE GOSPEL PLEA.

A PLATE OF BRUNSWICK STEW.
By James H. Thomas.

GOLD AND THE EPIDEMIC.

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GOLD AND THE EPIDEMIC.
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 POSTOFFICE AT EDWARDS, MISSISSIPPI.

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NUMBER 375

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 370, you have 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.

PERSONALS.

The six or eight branches of the Lutheran churches are making an effort to merge all their forces in a convention in New York, November 12-14. When these people divided they thought they had the most vital reasons. But now, as we look over it, we can see it was selfishness that caused it. The questions that caused the divisions are all forgotten now.

The death of Mrs. Elizabeth Francis, which occurred at her home in Edwards, Miss., on Sunday, October 13, 1918, marked the passing of one who deserved and held the confidence and esteem of all who knew her. She is survived by one daughter, Mrs. Jennie Williams, of Edwards, Miss., and two sons, Albert Francis, of Powell, Miss., and John Francis, of Newulton, La.; all of whom was vouchsafed the melancholy privilege of being present at her interment at Edwards.

Her husband, Albert Francis, Sr., a Federal veteran of the Civil War, died about twenty years ago, and a number of her widowed friends were marked by unwavering devotion to their children, and ever-readiness to sacrifice for their welfare. Although her sphere in life was humble, yet by her manner of living she exalted it. So, having lived in this world four years beyond the allotted "three-score and ten," and doubtless with the comfort-consciousness of having done the right as God gave her to see the right, passed to the Great Beyond; and we may well believe that she is of those of whom it is written, "Her children shall rise up and call her blessed."

A WHITE FRIEND.

Edward, Miss., Oct. 22, 1918.

WORKING WITH THE MISSISSIPPI CHURCHES.

The influenza epidemic has churches and public schools in its grip, especially in this State. It is indeed lonesome to the real church-goer to not have church. Strange things are certainly happening. In all my life I have never heard of things being of such a nature that churches had to be closed.

During these critical times—times when the war and influenza epidemic have the attention of the nation. The people ought to be free to assemble to serve God (if they have one) for if there is ever a time we need the help of Almighty God now. He has power to give us victory over all the nations of the world and heal all diseases. He is the Great Physician. The earthily doctors' extremity is His opportunity. He effects a cure where all other physicians fail.

The child of God when he cannot attend church and have his spiritual strength renewed, is like a fish out of the water. It is indeed hard for those who "hunger and thirst after righteousness" to refrain from church service. When David, as all the Israelites, was cut off from Jerusalem,—especially the Temple service, he said, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet standing within thy gates." O Jerusalem, Jerusalem that are builded as a city that compact together: whither the tribes go up, even the tribes of the Lord, for a testimony of Israel, to give thanks unto the name of the Lord." Ps. 122:1-4.

It is for the spiritual strength of man glory of God that we assemble at the house of the Lord to praise Him for His goodness. How short-sight men to be in thinking of God's business. The church should never be treated as a human institution. Men ought to have special regard for God's house. Of all institutions it should be the last to be interfered with.

PERSONALS.

The six or eight branches of the Lutheran churches are making an effort to merge all their forces in a convention in New York, November 12-14. When these people divided they thought they had the most vital reasons. But now, as we look over it, we can see it was selfishness that caused it. The questions that caused the divisions are all forgotten now.

If every man who seeks to divide God's people would stop to consider that his faction caused the divisions are all forgotten now.

If every man who seeks to divide God's people would stop to consider that his faction causing the divisions are all forgotten now.

OUT ON THE PLAINS.

Last week I called attention to Educational Rally, which is just on the hill and will soon be upon us. The project of the C. W. B. M. to purchase a building in Washington, D. C., for our church there was highly endorsed in our State Convention and was also endorsed at the National Convention. We need our support in this and let us not forget this pledge, but let us seek to make it a living reality by whooping it up in our churches everywhere.

And again, we would remind the churches in Kansas of their part in State Missions. Kansas really needs to be evangelized and that to the core; but it cannot be done without the necessary means with which to do the work. We are not yet as done anything like our best in giving to State missions. Let us seek to make this the banner year for our State missions. Some of us waited until the very close of the last year before attempting to raise one penny of the money for the State. Why not make the giving for outside work as systematic as the giving for the local church? I am sure none of us would think of taking just one offering a year, and that one at the close of the year for the local needs, so why not think in the same terms of the outside work? We should begin to think of the budget system in which the whole financial obligation of the church both for herself and others, will be summed up, that there may be systematic giving for all the work. I am afraid that we too often speak of the offerings for benevolence, education, missionary work, etc., in too much of an apologetic way before general congregations (I have reference to the ministers).

The members of a congregation are not going to give when the appeal is made in an apologetic way. But when it is given in a business-like way, the needs of the same having been thoroughly explained, the response will be much freer and larger.

C. E. CRAGGETT.
REPORT FROM OUR NATIONAL CONTEST.

One year ago we entered a financial campaign. As our challenge, we accepted one thousand dollars to be raised by Negro Bible Schools. If we have succeeded, it is because we scorned that contemptible word, "clack-er."

If we failed, it is because some state or school did not get in on the task.

As an incentive, a National Loving Cup was offered by The American Christian Missionary Society. This cup is to be awarded to the state that raises the highest per cent above its apportionment, and the school in that state that raises the highest per cent above its apportionment will hold the cup one year, or until it is defeated by some other school or state.

From the following statement taken from our office file, you will not that the State of Arkansas has raised the highest per cent above its apportionment, and Little Rock, (Eleventh Street) has raised the highest per cent. Therefore the cup goes to the State of Arkansas, to be held by the Little Rock (Eleventh Street Bible School). Arkansas was apportioned $51.50, and raised $107.15. Hence it raised 110.51 per cent above its apportionment.

The Little Rock School, (Eleventh Street) was apportioned $2.00; it raised $26.00. Thus it raised 1,200 per cent above its apportionment.

In the near future, with the Executive Board of the Bible School Convention present, a special meeting will be held by the Little Rock (Eleventh Street) School, this cup will be awarded.

Our next letter will tell about our next Rally Day, which begin Thanksgiving Sunday.

Yours for the forward step.

P. H. M.

COLORED BIBLE SCHOOL OFFERINGS


From District Convention. $6.00
Edward Point. 4.90
Brantley. 2.00
Lum Alabama C. L. 1.00
Union Point. 4.00
Clay Hill. 1.00

$18.00

Number of schools reported, six.

Arkansas.

Antioch. $16.00
Pine Bluff. 1.25
Oak Grove (Keris). 10.50
Oak Grove (Scout). 15.85
*Argenta (Mt. Sinai). 20.75
Little Rock (11th St.). 26.00

$107.15

*Received Oct. 7, 1918.

Schools reported, seven.

THE GOSPEL PLEA.

CALIFORNIA.

Calexico. $5.00

DISTRICT OF COLUMBIA.

Washington (Mass. Ave.). $1.50

FLORIDA.

Crystal River. $0.50

Dearborn. 2.00

Summerville. 1.00

$3.50

Schools reported, three.

GEORGIA.

Bever. $1.50

Cochran. 5.00

Good Hope. 2.00

Superton. 5.00

Oconee. 4.00

$17.50

Schools reported, five.

ILLINOIS.

Chicago (Armour Ave.). $7.00

Indiannapolis (Second). $25.00

KANSAS.

Tipton (Second). $2.70

Wathen. 3.00

Kansas City (Eighth St.). 15.00

$20.70

Schools reported, three.

KENTUCKY.

Aaron's Run. 5.00

Carlisle. 5.00

Danville (Green St.). 7.00

German town (Second). 7.50

Hopkinsville. 2.00

Hustonville. 5.00

Lexington (Constitution). 5.00

Louisville (Central). 3.67

Mount Sterling (High St.). 12.00

Nicholasville. 5.50

Paducah (Trimble St.). 1.00

Stanton. 3.00

Winchester. 5.10

$72.59

Number of schools reported, fourteen.

MISSISSIPPI.

Christian Chapel. $8.00

Edwards. 14.00

Indiana. 5.00

Jackson (Parish St.). 1.50

Jarvis C. L. 5.00

Mound Bayou. 5.00

So. Christian Institute. 25.00

Union Hill. 2.00

$63.50

Schools reported, eight.

MISSOURI.

Fulton. $5.50

Salisbury. 6.00

Lathrop. 10.00

Osage City. 1.75

New Haven. 3.00

Kansas City. 15.00

Hamill. 5.00

Madison. 7.56

Frankfort. 3.30

Willing Workers (Napton). 8.00

St. Louis (Central). 3.00

$68.11

Schools reported, eleven.

NEBRASKA.

*Lincoln (Third). $1.25

*Received Oct. 7, 1918.

North Carolina.

Little Bethlehem. $3.00

Winston-Salem (High Maple St.). 18.00

Total for North Carolina. $19.00

OHIO.

Lockland. $2.50

Cincinnati (Kenyon Ave.). 5.00

Cincinnati (Walnut Hills). 4.00

Springfield. 3.00

$14.50

Schools reported, four.

OKLAHOMA.

Armdale. $3.00

Chickasha (Second). 4.00

Gun Creek. 4.00

Cleburne. 3.00

$18.00

Schools reported, four.

SOUTH CAROLINA.

Holly Hill. $1.00

Kearn's Neck. 5.00

$6.00

Schools reported, six.

TENNESSEE.

Chattanooga (Loc Ave.). $35.00

Huntsville. 3.53

Savannah. 2.11

Knoxville (Payne Ave.). 10.00

Clarkeville. 2.00

Johnson City. 1.00

$53.80

Schools reported, one.

TEXAS.

J. N. Ervin Fund. $15.00

Belville. 3.50

Mt. Vernon. 2.00

Greenville. 3.90

True Vine (Beaumont). 1.00

True Vine (Paris). 3.00

Waco (Chaw St.). 3.00

Beechmont. 5.00

New Mountain. 3.00

Omaha. 2.00

Shady Grove. 5.00

Spring Hill. 3.00

Cirieville. 1.15

Taylor (Murphy St.). 5.00

Jarvis C. I. 1.00

$59.14

Schools reported, sixteen.

VIRGINIA.

Floyd. $5.00

Willis. 2.60

Martinsville (Fayette St.). 17.00

Chatham. 7.00

Mt. Olive. 2.00

$33.60

Grand total (95 schools) $614.84

All conventions are put off until account of the influenza. Announcements will be made later.
"THESE ARE MY JEWELS."

A. D. Cooper.

In answer to the question, "What do you value most in the world?" it was the mother of the Graecchi who, in the presence of others, brought forth her children and said: "These are my jewels." What lofty sentiments and truths! Children are precious gifts loved by their parents for a season or term. The greatest responsibility placed upon human beings is the care of the rearing, the training of children. With it comes the joy, the real joy, that sacrifice brings. There is no genuine joy that savors of selfishness. These individuals are happiest and most joyful who give themselves for others. And true mothers and fathers are the happiest of people in the world. The celebration of Christmas exemplifies in picturesque style this thought of sacrifices. God sacrificed His only Son that millions and millions of others might be saved. And this is the spirit prominent in the celebration of His birth. Children are the joy of their parents because the children are happy. No amount of space is ample to record the great sacrifice that millions of parents make, making because themselves happy and the children. Because there are our jewels. Nearly all the great men, truly great, had great mothers, who impressed greatness upon their children's hearts and minds, and in many instances acknowledged that these children belong to God, and gave them to Him. Mention the name of Moses, speak of the wonderful events of his infant life; narrate the great achievements performed by him in after life as leader, as lawgiver and prophet, and the thought comes that his happiness and early upbringing did much to make a man that was his heart. He exemplified, and the grandeur of his life presents, the greatness and goodness of mother. Hannah and Samuel are synonymous for great mother and great son. And, too, remember that history fails to record in blazing letters the names of many mothers whose influence upon the lives of their children, many who died almost unwept, unhonored and unlauded, the un- crowned queens of a noble life. Give us good fathers and good mothers and we'll take our chances with the children.

"Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." A commandment with a glorious promise, and one that appeals with force to the children. Do they keep it? Are there many who are certain of a long life? We give no answer, but our observation is that many boys and girls of today have reversed the commandment to read thus: Honor thy son and thy daughter that they may be long, etc. It is a truth that our young people are becoming too prone to display a near disrespect for our aged parents and guardians. No longer does the wrinkled brow and silvered locks repel the young hothead in his effort to show off and seen to be merely in the presence of his fellows. And, too, the girls are drifting in the same channel. Too bad! Our only hope is that these are more individual cases in point than they are general. The old man, the old lady—ever hear this expression? Ever use it? We hear it quite frequently. Our respect for him runs down almost below zero when we hear a boy or girl refer to his or her parents as the old man or the old lady. There is no honor shown in this ungodly practice. There is no excuse, either. There is no substitute, no name, no term than can take the place of this word mother or this word father. Not even the stylishly used latter-day term daddy can have our recommendation. For us it always has, for in the discipline of my father, my mother. There is no substitute. There is no good fortune for the boy or girl who has not good manners enough to accord his superiors in age and experience the courtesy due them. That boy who finds it hard to respect his parents, and who is allowed to do so, goes forth into life's battle without armor, as it were, awry with one vulnerable spot that sooner or later will receive the javelin of the world's attacks. She is a poor specimen of girlhood, a hopeless case of womanhood, who flaunts her disrespect in the fact of old age. And this class of boys and girls is larger now than in times past and there is danger that a great generation reaction from our age will show our old age. The Fifth Commandment rings true now as it did centuries ago. And it is to this commandment that we refer our young folks. Honor thy father and thy mother. We wonder sometimes if the parents are not largely responsible for the disrespect of our young crowd. Haven't they been hard on us and too careless in regard to their children? Are the children of today being reared or raised? A little difference in these terms, you know. Where are the mothers and fathers who used to bring the boy or girl to church and seat them by their side during services? They are hard to find, and hard to find, though, are those parents who send off the children to Sunday school with the command to hurry back here. I'm going to church. Where are the parents who used to keep their children in the yard by day and in bed at night? Few are these in number compared to those who supervise the boys and girls and in so many words say, "Go, and listen to the lessons when you get ready," And yet, "These are my jewels."

The Sunday school alone cannot save these children. The parents must do their part. Let us appeal to the parents for help in the salvation of these children. They ought to bring them to the school; they ought to carry them to church. No school with all of its teachers is able to do for a child what its parents can do if they will. If they will—that's it. Our task is to persuade them to will. Great is the work before us. Greater will be the victory if we faint not.

THE BEST TIME TO STUDY SUNDAY SCHOOL LESSON.

The subject assigned me, "The Best Time for Teachers to Study. This is an important and serious subject to consider. For next to the home, the most important educational institution of religion is faith and life is the Sunday school, its main object has been to direct its pupils to Christ, and that they may have a better understanding of the Bible. In order to do this, we must have consecrated men and women as teachers, those who are willing to study their lesson before going to Sunday school, so they may present the lesson to the pupil in a pleasing and effective way; that the pupil may grasp and assimilate it so that it will become a part of them. For it matters not how much knowledge teachers may have of the Bible, unless they study so they can put it before their pupils in the right manner, it will mean nothing to pupil or teacher."

But in order to know the lesson, take the best opportunity for study. There can be no better time than on Sunday evening for studying the next Sunday's lesson, because the lesson of today is on your mind, and you can connect the two lessons and so get more from the lesson to present to your pupils. By beginning your study early you can study while doing your house work or while in pursuit of other vocation. It gives the teacher a better time than on Sunday evening to study parallel passages and kindred subjects to the lesson. The most trouble we have in our schools is to secure competent teachers, who are willing to study their lesson before Saturday night or Sunday morning. No teacher can successfully teach even the little juniors without carefully studying the lesson. The efficiency of our cause in the future depends upon the lesson. That's it. Our task is to persuade them to study their lesson before Saturday night or Sunday morning. Great is the work before us. Greater will be the victory if we faint not. If teachers would study their lessons at home so they can stand before their pupils with the Bible and not a quarter of it, the pupils would get more out of the lesson and they should be used at home by the teacher and not before her pupils. If the teachers do not study the lesson and watch their quarterly constantly while trying to teach a class the pupils will soon say, "The teacher doesn't know more than we do, for she reads her questions and answers off, and I can do the same." So it behooves each and every teacher to study her lesson at home.

Since I am asked the question, "When is the best time to study the Sunday school lesson?" my answer is to begin on Sunday evening and have the rest of the week to read in connection with the lesson. And if this is done the pupils will carry the work of God to a glorious conclusion.

BIRDELL FISHER.

Mt. Sterling, Ky.

Cor. John M. Martin, Private Lee S. Lewis of Private Tony Jones have each written from France this week. They are all well and in hard fighting. Lee S. Lewis says he is praying daily that he may be spared to do service for mankind through the church. He says his religious training has helped him over many temptations.
PERMANENT ORGANIZATION.

At the National Convention, which met in Nashville, Tennessee, there were nine organized States of the Christian Woman's Board of Missions represented. These women, coming from their respective fields, full of enthusiasm, and with a burning zeal for the forwarding of the cause of Christ, expressed a desire for an organization through which effective work could be done. A full meeting was held and at this meeting a temporary organization was formed, electing Rosa V. Brown, president; Mrs. H. L. Herrod, secretary, and Mrs. P. H. Moss, as treasurer. From time to time such business meetings were held as were necessary to form a permanent organization. The officers of this permanent organization are as follows: Mrs. H. A. M. Singleton, Louisville, Ky., president; Mrs. M. J. Brown, Port Gibson, Miss., first vice-president; Mrs. Wm. Alphin, Kansas City, Mo., second vice-president; Mrs. Ida M. Taylor, Nashville, Tenn., third vice-president; Mrs. H. L. Herrod, Indianapolis, Ind., secretary; Mrs. L. H. Bowen, Millersburg, Ky., assistant secretary; Mrs. Hattie Mallory, Chicago, Ill., corresponding secretary; Mrs. Sarah L. Bostie, Argenta, Ark., treasurer.

The aim and purpose of this organization is to make possible a more hearty co-operation and closer affiliation between the state organizations and the International Board, and to cultivate a missionary spirit, disseminate missionary intelligence and collect systematic offerings for general missionary work in the local churches.

We hope that the step which we have taken is in accord with the mind of the women of the church in a very general way and we humbly beg their hearty co-operation that this movement may accomplish its aim.

Rosa V. Brown.

NORTH LITTLE ROCK, ARK.

Bro. L. J. Pfeifer, who has served us one year as pastor of the churches at Mt. Sinai and Little Rock, has resigned and we are to look for a new pastor.

It would be an injustice for any one to say other of Brother Pfeifer than that he was a worthy Christian, both in teaching and in example.

Brother Pfeifer came to us so well recommended by President Lehman of S. C. L., and our dear Brother Moss and others, that I feel we owe the brother credit for having sent us such splendid Christian characters to be our friend and pastor for the last year. Sister Pfeifer is a modest, gentle, Christian woman and is much loved by all who know her.

Brother Pfeifer and wife have expressed as their ambition a desire to attend one of our mission schools, where they can have a high literary training to fit them for a greater work in the Master’s cause.

Our love and our prayers follow them in their going from our fold.

MRS. C. B. MATTACK.

THE FUTURE CHURCH OF THE NEGRO DISCIPLES OF JESUS CHRIST.

R. H. Davis.

The church of Jesus Christ stands out prominently as the greatest institution in Christendom for the highest development of any individual race or nation. Because of this fact we feel confident that men will come to learn and understand more clearly the truthfulness of Christ’s statement when he said: “I will build my church and the gates of hades will not prevail against it.”

THE OUTLOOK.

If we are to have a truly great church the Negro Disciples of Christ impartially, we must see it through the lenses of the optimized and the pessimist. Looking at it from the optimistic point of view, we feel much encouraged at the wonderful strides made among our people morally, spiritually and intellectually during the past quarter century.

The Negro Disciples have come to a better appreciation of an educated ministry. We have also made wonderful progress in our slow but dogged determination to have a moral ministry and we are also learning what religion is and what it is not. With our development in this new field comes a greater desire for thing beautiful and artistic and thus we are erecting more respectable church buildings and where it is not possible to erect new ones, we are buying them.

Again, as a people we are learning the lesson slowly but surely that that which is worth while comes at a cost. We must learn as never before that we must give dollars instead of dimes and when we pray, “Thy kingdom come,” we must dedicate all our strength in a practical way to help God fulfill that prayer.

But there is another angle from which we must see this important question, and that is from the practical point of view. I do not use the word pessimistic in a radical sense, but simply to show the contrast between the past and the present church of Christ among the Negro Disciples. There is today a very urgent demand for intelligent and consecrated ministers among the Negro Disciples of Christ.

We are all aware of the fact that the demand is far greater than the supply. There are many reasons for this lack of intelligent Christian men to fill the important vocation of the ministry. I shall not attempt to enumerate many, for our days in the ministry have been few, but I shall mention two. First, every individual who has spent from four to six years in acquiring an education knows just what it means either to father, mother, guardian or himself. When the young man with high hopes and aspirations burning within his soul receives his diploma, goes out from one of our schools, he goes out to be a leader in the community. To be a real leader today is not an easy task, and the first thing that discourages him is a poor salary. Some elder, deacon or even pious ay member will tell you: “Brother, if God has called you to preach, you can’t turn back,” and very often there is much truth in the statement—but one fact remains, and that is the average minister among the Negro Disciples is underpaid.

We listened to a splendid address by one of our white brothers not long ago at our National Convention in Nashville, in which he said among other things, “that many a man has spent his best years serving as a minister of the gospel and for lack of financial remuneration many of these men have spent their last days in some charitable institution. Does the young men who is attending college now in our church desire to face such a situation? If the church of Christ if the greatest institution among men and if it needs the best men these men should receive financial compensation equivalent to the service they rendering humanity. Secondly, this means of the average minister among the Negro Disciples is far below par. There was a time when any man who could read fairly well so that he was able to memorize all the passages dealing with faith, repentance and baptism, could be a strong gospel preacher—and God bless some of those true-hearted pioneer men—Christian men who did their best day by day, but that day is past. Jesus Christ himself left us an example worthy of emulation. When he called his disciples—the men who were to be the first heralds of his gospel which we now preach, the men who were the first to “Go into all the world and disciple the nations”—he was as well as giving in giving them training under the best teacher in the best college with the best text books that any set of trained leaders ever had in all the history of the world. How I feel my littleness, my inefficiency, my unworthiness to preach the gospel on the Son of God. Whatever we may think of the church of Christ among the Negro Disciples will depend largely upon a better educated ministry. These two leading thoughts have drawn out another, which is:

The Spirit of Co-operation.

For the past three weeks we have been reading carefully the messages under the “Survey.” There is one note that seems to ring true to us and that is the need now of a right spirit of cooperation between the white and colored brethren.

Every man or woman who is acquainted with the history of the Church of Christ among the Negro Disciples know that we owe our white brethren, especially the Christian Woman's Board of Missions, much credit for the progress we have made in the last twenty-five years. This organization has been working through its Christian men and women of both races to shape the destiny of our future church. We do not believe in partisanship, we rather believe in principle. Therefore it is our privilege and opportunity to prove our Christian growth during these years by supporting the right principles regardless of what the cost may be.

The C. W. B. M. has come to many a weak church with its splendid financial aid so that we have ministers at certain strategic points where they never would have been if it were not for this Board. It left to the church and its way states with its aid financially and gives them worth-while evangelists. It has come to the Negro youths of Jamaica, Africa and the United States, who are affiliated with the Church of Christ and has thrown ajar the doors of learning and opportunity which nothing, we hope, will ever close. If this mutual
and helpful relationship and this unique spirit of co-operation which now exist between the Negro and white disciples shall continue to enlarge as the new age dawns upon us we believe it will insure for the future church among the Negro Disciples the brightest days of all its history and the achievement of its highest aims in helping to bring about the new and lasting freedom that is to come not only to us but to all peoples.

UNCLE SAM'S BIG FIST.
By Peter C. Dunson.
Kaiser Wilhelm thought that Uncle Sam would never fight,
So naturally Bill started to intruding on "Sam's" rights;
But when one of the Yanks was wounded by a U-boat gun,
Uncle Sammy he got angry and said, "Dog-on that Hun."

So I'm ready for him, and we'll fight him
Hey, there, Woodrow, you and Baker, send
John over into France,
Send him well protected, don't you take the slightest chance,
Bill has done his dirt in killing, and it's just too much to stand,
So I'm ready for him, and we'll fight him hand to hand.

Send along a troop of Negroes, they'll go at him with a will;
Teddy can tell of their valor as they climbed San Juan Hill.
All you got to do, now, fellers, is to arm them with the stuff,
And I guarantee they'll tend to Billy and they'll do it pretty rough.

Take the boys all through Paris, on the way up to the front;
Let that Kaiser William see that I'm not a measly runt.
Tell the Johnnies to show the Kaiser that of him we're not afraid,
And that if he "mucks" too much with me, we will lay him in the shade.

NATIONAL CHRISTIAN CONVENTION.
2106 N. 13th Street,
Paducah, Ky., Oct. 17, 1918.
Dear Friend: We shall not be able to get out the National Minutes this year until all the money is in hand.
War conditions make print-paper higher. So, in order to hold the delegates' assessment at the same figures as last year, we shall get out less number of minutes. So your part of the cost is $3.
You will please send your three dollars at once, by next mail, as we hope to give minutes to printer within the next few days, upon receipt of cost price.
We shall distribute minutes as we did last year, among the delegates.
We shall hope to read at the next convention the names of the delegates who paid and their degree of promptitude. Also publish in the Gospel Plea soon.
Done by order of the President.
R. E. PEARSON,
Recording Secretary.

THE GOSPEL PLEA.

DON'T DRINK SHIPS!

Are you shocked to see the lady drinking ships?
You drink ships every time you use sugar unnecessarily, in a beverage.
Seventy-five per cent. of the sugar used in this country has to be brought here in ships. Every possible ship is needed for the transportation of troops and supplies to the other side.
Eliminate sugar as a luxury, and you release many ships for war purposes.

DON'T DRINK SHIPS.

THE LID'S DOWN!

OBEY ORDER!
A SURVEY

THE NEXT STEP.

(By J. B. Lehman)

As these lines are being written, it comes that Germany has accepted the terms of peace that President Wilson will impose. Before this word came, Bulgaria had surrendered, Turkey had practically abandoned the alliance and Austria had accepted the division of her empire, and Germany had asked for an armistice. President Wilson had asked for explanation of their meaning in the note for an armistice and the present surrender is in compliance with that. While the majority of our people are confident that the President will handle the situation wisely, some are clamoring for a more drastic course.

This then brings us face to face with a new condition that will be a more severe test of our worth than the battle fields in Europe were. While we must all agree that the German nation had to be brought under arrest in the same sense as a lawbreaker is brought into subjection by the police, we must never lose sight of the fact that the responsibility for the World War, in its final analysis, was due to the failure of the Church to so train up a generation of men and women that they could establish a social order that would be immune to such an upheaval. Of course we are not seeking to excuse the Kaiser for plotting to bring on the war; we are just trying to show that the world was living in a social order that was a powder magazine, and the Kaiser was the willful boy that insisted on throwing lighted matches around to blow up the other boys. The human family must be brought out of that powder magazine and all those bad boys must be put to work.

The Church is the only power that can give the world a better social order. Jesus understood his words when He said, "Apart from Me ye can do nothing," and Peter gave the world a succinct statement of it when he said, "And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." He was not mistaken when he said, "For neither is there any other name given among men, wherein we must be saved."

But someone says, "Germany flouted the Church and we were powerless to stop her." To this we must say yes and no. Directly we had no power to stop her, but indirectly we had great power and did not use it. If we had left undone what we should have left undone, and had done energetically what we should have done, Germany would never have fallen into the error of her world-conquering delusion. Let us recount some of our errors and then show what we should have done, and by this we can equip our minds and hearts to face the future.

Our Evil Deeds.

1. We directly licensed the iniquitous liquor traffic and indirectly prostitution. The licensing of the liquor traffic was the reincarnation of the selling of indulgences which so severely condemned in Tertullian four hundred years ago, and our crime was greater than his, for we did ours after a period of reformation and good Sunday School opportunities whereas he did his at a time when the Bible was denied to the people. We camelotized our deed by letting the state do the selling of indulgence, but it was really the identical thing. We said to men, for a price you may go on and indulge in a vice which we condemn. America, England, France, Germany and Russia, ten years ago were so besotted that many men in high legislative positions could not have been trusted to run a common little engine. We all had neighbors who were drunkards whom we did not trust. How it would have pleased God if these men had suddenly been transferred to the chancelleries of the nations in which the destiny of mankind would have been put into their hands. And yet the men in charge were often no whit better than those drunken neighbors of ours. And as to prostitution which was segregated into a portion of our cities, what shall we say? It was the remainder of the worship of Asherah, and yet we set apart a section of our cities for it just as Abah did in the days of Israel. We were fast getting to the place where we needed to read the 24th chapter of Deuteronomy as much as Israel ever did. The only reason that we have not been crushed instead of crushing Germany is that we repeated early. Before we organized our army we drove Tertullian from our camps and cut down the groves and overthrew the altars in the high places. We had Josiahs for the secretariats of the Army and Navy instead of Ahabs.

2. We allowed our church work to degenerate until it was decidedly the most inefficient thing in our midst. Take for example Mississippi. Our year book gives 123 churches for which we have on the list the names of 49 ministers. Of these 49 ministers, at least 17 are not preaching anywhere. Of the other 32 about 25 are preaching reasonably regularly and about 20 are giving all their time to the ministry. And in the list of 123 churches are many that do not meet at all. Among these may be mentioned, McComb City, Pocahontas, Fayette and Ackerman. Now we are the people that claimed to have the truth, and we have shown an inclination to want to prove that none other's can be saved. Yet we are allowing hundreds of children to grow up in the communities in which we were responsible for their training without any training at all. The owls and bats have taken possession of the churches. Unless the other religious bodies, of whose fellowship we are so afraid, train these children for us, they will revert to the heathen type as certainly as the thoroughbred pig will revert to the razorback if turned into the woods. If we do not awaken to our responsibilities soon, God will raise Him up witnesses from among the stones under our feet. He will bring Japanese, or Hindoo missionaries back to take possession of the kingdom for Him and these who could in debate show that they are first will be last.

What We Must Do.

Our first step must be to bring out the efficiency of our churches. Every one that shows a sign of life must be put to keep- ing house for the Lord. Suppose an inventory of the children at Pocahontas and McComb be taken to see if there is not a great neglect there. If so, the Sunday School can be started at once. If they do not want to have a church organization at once, that can be deferred.

The next step must be to bring out the efficiency of the membership of the churches that call themselves keeping house for the Lord. As it was, about 20 per cent of the church membership supported the worship and finances. The 80 per cent seemed to have no shame in the fact that they were slackers. In fact, I do not know that they were much to blame, for they were converted under a preaching that left the impression that men must join the church to get a chance to go to heaven when they die and so the support of worship and finances was purely incidental. We must now take steps to bring out the efficiency of every member of all the churches.

Last week no paper was issued. The printers had the influenza and all got behind and it will be hard to catch up. And besides this we are running behind in finances. Paper is very high, and labor is still higher. Unless all our subscribers pitch in and get new subscribers so as to double our subscription list we will soon be forced to reduce it to four pages. Let the motto be Each One Get One. But since some will not do it, some will have to make up for them. So go at it and get five, ten, twenty or fifty. We feel sure we can depend upon you.

THE GOSPEL PLEA.
OUT ON THE PLAINS.

We have just received our first copy of the Plea in its new dress and I tell you we really admire it very, very much.

I am quite sure that all the readers will be able to appreciate fully the change in the style and looks of the Plea. A thing or business will not be patronized or appreciated merely because it belongs to, or is conducted by a club, class, race or church of which one is a part, but inasmuch as the thing or business challenges the admiration of one from the standpoint of efficiency and attraction, will it be appreciated and patronized.

Very often we find that one of the race will establish a little two or four place of business in some dingy building and really feel that he should be patronized by those of his race for the sake of the race, when his place is neither attractive or efficient in any way. Some time ago here in Topeka, a large number of Negro establishments had to go out of business. An alarm was spread, speakers were sent to all the Negro churches in the city to awaken our people to the danger confronting us. But all the speeches of a Booker Washington and a Roscoe C. Simmons will not suffice to keep open doors of places of business when there is nothing, but a little of that behind those doors to serve the public. This is an age of competition and he who cannot compete will certainly find himself lagging behind. Now that the Plea has leaped forward in that it is better printed and more attractive, it thus commands a wider circulation and better appreciation and cooperation. Let our able men turn loose some of their talent towards the columns of the Plea, in order that the Plea may be helped and the people who read it blessed thereby.

We thank you Prof. Thomas for your plate of Brunswick Stew. It was indeed palatable, salted and peppered just right. Please give us just another plate and if the people who read it blessed thereby.

I am yours for my part,

M. KNIGHT.

EMERGENCY PLEDGES PAST DUE.

On the 4th of July we called a Workers' Council to meet in Dallas, Texas. In this council our state mission work was carefully considered. In considering this work we found that we was in debt. Without a dollar in the treasury to pay any of our indebtedness. Owing Elder Wn. Alphin our ex-evangelist $185.41 and some of the board members from $5.00 to $10.00 each. With out money to print the minutes, to say nothing about the expense of calling the board together. We found ourselves unable to do business for the King. Seeing that our apportionment plan of one dollar per member for State Missions had failed, is especially so when only a small percent of the membership paid their dollar. We were therefore compelled to take steps to free the state of its indebtedness that the work might successfully go on. We therefore planned to raise one thousand ($1,000.00) dollars emergency fund to meet all indebtedness, and to have some money to begin a new year's work.

The writer was instructed to give this information to the churches, thinking they would be glad to take fellowship in an effort to save the state from the shame and disgrace of indebtedness. Most all of the churches have been visited by the writer and given this information. We had to discontinue our visits on account of the influenza epidemic.

Others have been reached by the campaign committee by mail. Some have heroically subscribed and paid to this fund. Others claim the notice was so short that they could not raise their pledge by convention time. We are now writing to say that the State Missionary Convention has been postponed indefinitely on account of influenza epidemic. You will now have plenty of time to raise all of your convention claims. Raise them. Be ready when the convention is called.

In the trial of Jesus Pilate asked "What shall I do then with Jesus which is called Christ?" I now ask you what shall we do with our State Work? Will we let it go down; will we fail Him in this hour of crisis when so much depends upon us? Let us be men.

I am yours for my part.

M. KNIGHT.

IN MEMORY OF BRO. JOHN B. NASH.

Again the death angel has visited the family of Mr. and Mrs. D. B. Nash and broke its rank and claimed for its own, Bro. John B. Nash. He was born at Clover Bend, Ark., August 7, 1888, at the age of (15) fifteen he was added to Vernon Chapel Christian Church. Under the preaching of Elder J. C. Guydon, There (at Clover Bend) he lived a consistent Christian and an obdient boy till August the 26th, 1908. Then he was married to Miss Hettie Robinson and to this happy couple was born five children, Augusta May, Richard Ezra, Edward Russell, Laconia and Elva Uash. During the year of 1912 the family moved from Clover Bend, Ark., to Welden, Ark., where they lived in harmony till at the dawn of the morning Sunday, October 20, 1918, when the death angel came to carry John B. Nash to a better life. He leaves, beside his wife and five children, Augusta May, Richard Ezra, Ed- ward Russell, Laconia and Elva Uash. In his last words he said to the family, which stood around his bedside; "Get in and let's go."

He leaves, beside his wife and five children a mother and father, five sisters, Misses Hattie J., and Osie V. Nash, Mrs. Eva A. Pettis, Mrs. Lena S. Young and Mrs. Rachel Moore, also two brothers, Jas. A. and Prof. T. R. Nash.

John was sick only six days, suffering from pneumonia. He was a devoted husband, a loving father and a consistent Christian.

True he has gone to return no more. One morning at the dawn of day, When friends had done their best. The angels took our friend away, And now he is at rest.

Yes, our lives and hearts are sad, To be in a sorrowing state But some sweet day we'll be glad, Whether it be soon or late.

O, that bright and cheerful smile And those words so sweet and dear, Will be with us all the while As we journey onward here.

Up on heaven thou art dwelling, Where the holy angels dwell, For the pearly gates have opened, And the Lord has called thee home.

Thou hast bid this world farewell, Our son, husband, brother and friend, But some day we'll meet you, In a world which has no end.

Yes, dear John, we shall miss you, But our loss is heaven's gain And some sweet day we'll meet in heaven, Where we'll never part again.

Sleep on John and take thy rest, Angels took your home They thought it best.

WELDON CHRISTIAN CHURCH.

NOTES FROM THE SOUTHERN CHRISTIAN INSTITUTE.

Essay Bethany received a telegram on Sunday night which ordered him to appear for physical examination the next day. He was obliged to leave for home immediately.

Several of our students are expecting to leave for camp soon. They have already received their classification cards and some have had their physical examination.

A modified form of military drill will be commenced in our school on Tuesday, Nov. 5. Burnette Jacobs will be the commanding officer with Sere Myers acting as his assistant. Both of these young men took a course in military training at Howard University during the past summer.

Several new students have arrived on the campus during the past week. Among these are Miss Florence Young of Arkansas and Booker Myers of the same state.

From all appearances the "flu" has departed from our midst. We were obliged to close school for only about ten days for the boarding students. Day pupils were permitted to return on November 5th. We are expecting a much larger enrolment in the grades now that nearly all of the crops are harvested.
A PLATE OF BRUNSWICK STEW.

By James H. Thomas.

Idiots.

"Every man," says Emerson, "is a god playing the fool." We dare not go quite so far as that. And yet it can not be denied that there are idiots and idiots.

Some are born idiots, some achieve idiocy, and others have idiocy thrust upon them. For the last named class, we have the public murder less of the blame. It was one of these, no doubt, whom Shakespeare had in mind when he wrote:

"Drest in a little brief authority, Most ignorant of what he's most assured.
His glassy essence, like an angry ape, (He) plays such fantastic tricks before high heaven As makes the angels weep."

Quite often, however, these may be cured —and are.

They who achieve idiocy have only them- selves to blame. The writer wonders sometimes if he himself may not properly belong in this group. It was they who prompted him to remark:

"A little learning is a dangerous thing: Drink deep, or taste not the Pierian spring: There shallow draughts intoxicate the brain."

Still, these also may be cured if only they can be persuaded to drink more deeply at Learning's font.

But the born idiot in incurable, his con- dition permanent and irrecoverable. Be- sides, he never ceases to be the butt of ridicule (and worse) for the other two species of his genius. Moreover, when it comes to accounting for his unfortunate plight, some talk as if the poor creature him- self were to blame, while others, still more absurdly, seem willing to attach the blame to God. A word, therefore, in the born idiot's defense.

"So nigh is grandeur to our dust,
So near is God to man."

I find this law at work in whatever direc- tion I turn—in matters most trivial or in- significant as well as those most sublime; in the world of matter as in the world of spirit; in the building of an ant-hill as in the growth of Christian character. Truly, all have sinned and so come short of the glory of God; still, if we must blame someone for the born idiot's pitiable condition, let us place the blame where it belongs—on his ancestry.

"But it seems so unfair that a child should be made the innocent sufferer for the faults of another."

It is unfair. But, we repeat, let us attach the blame where it properly belongs. If a bucket of stone being hoisted from a well should break loose because of the care- less-ness of a man below, and, falling to the bot- tom again, should crush the life out of his son down there with him, the man at the windless should be the last to be held ac- countable. To be, sure, God might work a miracle in behalf of all the idiots and so make them normal. But since having done so much for the idiots, he must also miracu- losely feed the third and then cure all the diseases, and then (why not?) cause a money tree to spring up in your back- yard overnight so as to enable you to pay off the mortgage that fully due on your home tomorrow? Yes, God is love; but he is also law. Shall the Author of Law, him- self be lawless? And if he becomes lawless, what then becomes of our "pattern"?

Shall he sit in judgment on me who him- self has been guilty of that with which he charges me? Water must drown him who should escape, let us keep the law.

"A man's work is his life, and only as I work; through me the function of fire is to burn; and whether he be your neglected bread in the oven, or your pestling babe who in all innocence reaches out to touch the glowing coal— it must burn. And shall the law of matter be immutable, invariable, and that of morals fluctuating. Should not every transgression and disobedience receive a just recompence of reward?" The law here is, to visit "the iniquities of the fathers upon the children unto the third and the fourth generations of them that hate me." And though we may be sure that it grieves God infinitely more than it grieves us to inflict the deserved penalty, he has no alternative but to inflict it. If we would escape, we must keep the law— and teach it henceforth to our children— and bid them teach it to our children's children.

—And Knaves.

A knave is one who considers the world a lemon and himself the squeezer. He is a spider, who believes his proper function is to spin a web in an unsuspected corner, then hide him time until some idiotic fly stumbles in. He is the true and only origi- nal "pussy-foot," provoking about for prey. He is the human chameleon, capable of re- reflecting without effort the color of any en- vironment. He is the wingless vulture, and, like the feather kind is said to do, never begins his feast without first making sure that the eyes of his prey are past seeing.

No rank or condition in life but produces its quota of knaves, no class but every day furnishes victims. They are with us in peace and in war, in famine and in prosper- ity, in health as in time of pestilence. They may be found wearing the over-alls of com- mon labor, the evening dress of the society leader, the long hair of the popular author, the wig of the judge, the gown of the scholar, the purple of royalty, the surplice of the priest of Jehovah.

They are Dr. Jekyll and Mr. Hydes by turns, are the knives. They are saint or brute as their purpose for the moment may require. I know those who, in the presence of a proselyt of one race, are fiery personal- ist, before one of another race, invariably the quintessence of irreverence and profan- ity. In public, he is for making the world safe for democracy, in private, for making it safe for exploitation. I know one of these who, careful not to commit herself as to wage beforehand, employed an imbecile woman to scrub the room and wash the linen of one who had recently died of a highly con- tagious disease, then for a whole day of such work offered in payment—a dime! We should add, however, that for once in her life at least, the imbecile behaved very naturally: she flung the dime at that party's head and marched out with genuine haughty pride. On the other hand, I know those whom none so industrious while the employer is looking on, and none can drop so quickly into idleness the moment his back is turned.

After sunrise, the knave may be found preaching race purity with a fervor that would do credit to a Savonarola; after sun- set, say the crickets beside certain hearths, "He is the wingless vulture, and, like the feather kind is said to do, never begins his feast without first making sure that the eyes of his prey are past seeing.

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THE GOSPEL PLEA

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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 377, you have 8 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.

American soldiers during one week in September sent back to the United States $467,748 through the Y. The doughboy like snapshots from home even better than they like “smokes,” chocolates and candy, says a newspaper correspondent with the American troops. They don’t mind the delay in getting packages but they kick when they don’t get pictures.

Miss Cecil Fublee of Paris, Illinois, who once taught at the Southern Christian Institute, died at her home, October 22nd, of heart trouble. She is remembered as a devoted and earnest worker.

Now the churches are open again and the weather is nice. Make the best of the services.

NEGROES ORGANIZING IN INDIANA AND KENTUCKY TO SAVE FOOD.

Washington, D. C.—The colored people of Kentucky are enlisting in large numbers in the food conservation movement under the leadership of the Negro State Director, Phil H. Brown, United States Food Administration. The organization has now enrolled more than 2,300 active colored workers covering more than 69 counties, and their persistent propaganda has actually resulted in saving considerable food. Many farmers have been reached through county fairs and meetings in the rural districts with beneficial results.

The cities and towns have placed the food saving message before the urban Negro population through churches and patriotic mass meetings, one of which had an attendance of over 5,000, with “standing room only,” in the mammoth Phoenix Hill concert garden at Louisville. The feature of that meeting was the address of the State Food Administrator, Mr. Fred M. Sackett, and the director of the Negro Section, Mr. Ernest T. Atwell, from the national headquarters. This meeting is said to rank as the high-water mark of patriotic endeavor in that section.

Indiana Busy.

As a result of the visit to Indiana of the National Director of Negro Activities, and in order that the population may be reached more completely with the conservation message, the United States Food Administration for that state has established a department of the Food Club Division to work with the colored people of the state.

F. B. Ransom, an attorney of Indianapolis, is State Director of these Colored Food Clubs. He is appointing leaders in each of the colored communities of the state who in turn will be charged with the responsibility of organizing the colored people. Mr. Ransom’s first appointment was Mrs. Emma Duvall as city president of Colored Food Clubs for Indianapolis.

The organization and supervision of these clubs will be entirely in the hands of colored leaders. Several counties have already organized, including Terre Haute, Marion, and Anderson, and other clubs will be organized to enlist the interest and assistance of all other colored residents of Indiana.

Work in Alabama.

One of the model county organizations in the South in spreading the conservation gospel among the colored people is located in Jefferson county, Alabama. The county chairman, W. B. Driver, is a young business man who represents as business manager one of the largest Negro insurance companies charted in the state.

The “Hoover” kitchen in Birmingham operates closely with the county chairman in this work. Recently a class of some 20 odd colored women “graduated” from the kitchen, completing the required course of study and attendance. As a graduating feature this class prepared and served a “Home Products Dinner” for 350 laboring men from various industries of the county, with the Food Administration Colored County Chairman in charge.

In view of the calls made upon individuals in the Food Administration Negro organization for other volunteer work in the several war activities, campaigns and drives, it is remarkable how well the conservation program has been presented to the colored people and with equally notable results.

The response to the appeal for food saving has been widespread, wherever the Negro leaders have been charged with the responsibility of securing the enlistment of the people in the home “divisions” fighting with food to secure victory for America and the Allies.

WORKING WITH THE CHURCHES IN MISSISSIPPI.

The thoughts that naturally arise in the hearts of every true child of God, every lover of the cause of Christ are these: “What are the things that are wanting in our work?” “What hinders?” Let every hindering cause, and every real want, which it is possible for us to meet, be clearly and frankly presented, that our efficiency may be increased, and greater prosperity attend our labor. In examining this, let everything which affects our cause be carefully scrutinized, our methods of work, our churches, our officers, our preachers—in short, every element of weakness and strength and then let practical remedies be suggested. To do this well, there must be extensive observation, clear insight and a well-balanced judgment.

The lack of a sufficient number of well trained ministers hinders the work greatly. There will be a greater demand for a trained ministry after the war than now. Special effort should be made to put every boy we can in some Christian school to be trained for the great task that awaits them. They will not be able to do the work by simply saying God has called them and set them to preach the gospel. They must be trained for the ministry. Uncle Sam will not allow any of his soldiers to get on the firing line until they have been trained in the
ars and tactics of war. Preaching the gospel is a greater task than being on the Western front and men should not be allowed to preach the unsearchable riches of God’s word without training first.

Many of our deacons and elders are a hinderance to the Cause because they will not do themselves, and are always showing the members where they should not do. Such officers must be converted or put out of office, just as for examples for the flock, they are not needed as officers of Christ’s Church. Whenever you find a church whose members refuse to give to all the departments of church work, the officers and some times the preacher, need conversion. When they are converted up to the point of giving, they will convert the members. Would to God we had more officers who really believed in giving themselves.

The indications are that the embargo on churches, schools and places of amusement will lift in a few days, so we are looking forward to the holding of the Mound Bayou District Meeting which will be held with the Methodist Church.

As district evangelist, I am requesting Mound Bayou Christian Church to report twenty dollars. Indiana Church ten dollars; Shaw Church ten dollars; McKinney Church $19; Holly Grove $8; Clarksdale Church $6; Har Grove $8; Papaw Church, $3.00.

District meeting will be held third Saturday and Sunday in November.

Each minister in the district is requested to be represented in this meeting with one dollar whether he be present or absent. If he does not come he must send the dollar.

B. C. CALVERT.

FROM THE BANKS OF OLD KENTUCKY.

Reading the Word.

“Give attention to reading,” said an old veteran preacher to one whom he called “My Son.” Such advice has not been out of place today, not only wars, but the often quoted “Rumors of war” have well nigh caught the attention of the reading world. The daily papers occupy the center of the stage now. On his way to the pulpit the man of God carries his favorite newspaper, lays it aside till his brief exegetical homily is over, and then back to his pursuit of wars and rumors of wars. In the sermons is Bodahistik and Kaiser-phatis and precious little Jesus. A man will talk about what he read. Nobody expects daily papers—necessary as they are—should be unread. But brother, you must read the Bible if you have to read; it at midnight. Give attention to reading. What is reading? Perhaps Prof. Thomas will hand us a workable definition in his “Plate of Brunswick Stew” or that man Alphin who has brain to his finger tips. Either of these solons can help us out. Old Kentucky is closed. AIDS were coming till this epidemic is over. Lord help us to be patient as well as faithful.

In the meantime, “Give attention to reading.”

C. H. DICKERSON.
Nicholsonville.

Dear Readers:

It has been some time since I have been heard from in the Plea. I have not been idle. My trip through the Delta and to Nashville, Tenn., to the Convention was indeed a pleasant one. The Convention was good from start to finish. I certainly appreciate the aid from my Christian friends in helping me to go. I have never enjoyed a convention like I did that one. Our stay at the Convention was pleasant by Ben and Simon Taylor and other Christian friends. It was such a treat to meet with such great-minded men and women. The School of Methods was fine. We can not help being thankful to our Christian white friends for what they do for us, and of our own Bro. Moss we feel so proud.

The fifth Saturday and Sunday we had planned a big meeting for all the auxiliaries in the state but being away to the Convention it was not worked up. This we regret very much. We hope to have good meeting with the brethren at Providence. I was with the home church that day. I told them about our trip to Nashville.

First Sunday in October I visited St. Elmo, Elder Key’s church. I was made to feel welcome and was invited back. Bro. Key seemed to be anxious for the uniting of the churches. We are so glad to see him that way and pray when the committees meet that they may unite. In Union there is strength.

On the second Sunday I was with the Mt. Zion Christian Church and stopped by to see Mrs. Josie Brown and her little new daughter. Mr. and Mrs. Brown are so proud of their daughter.

Miss Eva Bridges and the writer went from there to church. Elder Brown, the pastor was at his post of duty; I told of my tour through he Delta and the trip to Nashville Convention and tried to impress them of the great work we wanted to do in our state and four counties. They gave $21.00.

We are now at work with church at home. Union Hill, since so many of the churches are not allowed to meet on account of the influenza. We had Sunday School and prayer service. Sunday afternoon meet with the Christian Endeavor. There are many young people at this church. They have decided to meet every Sunday evening. They seem to be anxious about the work. We hope to get the work started up in all the churches.

Yours for larger service,
SARAH S. BLACKBURN,
State Organizer.

THE MOOREHEAD RALLY.

Dear Editor:

Please allow me space in this blessed paper to say a few words about our fourth Lord’s Day meeting in September at the Christian Church in Moorehead.

The paper service was led by J. A. Lee and A. Shepherd. A scripture lesson was read by Rev. Douglas, who also preached a very earnest sermon.

The day was very warm, but the house was crowded. After preaching the rally took place. One dollar and two dollar offerings were called for and the good sisters and brothers rallied to the front. We raised $21.60.

The sisters had prepared a splendid dinner of chicken, turkey, oaks and pies and everything nice which was much enjoyed. We then extended the right hand of welcome. We received one for baptism, Bro. Alphord Walker, who will be baptised the fourth Lord’s day in October.

Yours for the Master.

J. A. LEE,
Indiana, Miss.

Y. M. C. A. CALL FOR SERVICE.

Atlanta, Ga.—Not only is the wave of ‘peace talk’ hampering the war program of the government to a certain extent, but it is slowing up the recruiting of men for overseas service with the Y. M. C. A., and in order to correct a false impression in the mind of the general public, Dr. W. W. Alexander, in charge of the recruiting service for the Southeastern Department, has sent out a special message in which he points out the fallacy of the theory that the dawn of peace will put an end to the need of workers in the ‘Y’ service.

“While we are talking of the prospects of peace our boys are dying on the battle-front,” said Dr. Alexander.

“While we grow enthusiastic over the chances for ending the war by the immediate surrender of the Huns, our soldiers are battling in France and their needs must be met by the war work organizations. The troops must fight on and the Y. M. C. A. as well as the other Y. M. C. A. agencies, must carry its work forward.

“It is worse than foolish to imagine that the Germans are beginning to whine because the fighting is all over, and there is nothing to do but congratulate ourselves over this outcome. There is fighting a plenty to be done yet, and while the soldiers in the trenches are beating the Kaiser to his knees, the Y. M. C. A. will go right ahead looking after their welfare and providing all things that make life over there bearable.

“And even though the war were to end tomorrow there could be no let up in the work of the Red Triangle. As long as there is an American soldier on foreign soil we must continue our work and there can not be the slightest indication down in the great machine that has and is doing such wonderful work for our boys in khaki. It will take two years to get our soldiers back home after the Huns have been hammered to the pulp.

“We need and need them badly. We want business men—men who realize what the boys over there need most. We want them in ever increasing numbers and if they do not volunteer, the work of the organization will suffer immeasurably.”

“Tell the boys of the Red Triangle and the new slogan adopted by the Red Triangle and every phase of the war work program will be carried forward without cessation until
THE GOSPEL PLEA.

A CENTURY SCHOOL.

A Century School is a school which gives as much as $100 in a given year for Home Missions. The record shows that there were among the white schools, one hundred and twenty such schools last year. So far none of the colored schools have been listed among the Century givers. We had several schools last year to give $20 or more to American Missions. Nashville, Tenn., Thomasville, Ga., East Nashville, Tenn., made an offering of $25; Little Rock, Ark., 11th St., $26; Edwards, Miss., S. C. I. Bible School $25; Indianapolis, Ind., See-ond Church $25; Argenta, Ark., Mt. Zion Bible School $20.75; Hawkins, Texas, J. C. I. Bible School and Ervin Fund, gave $20.

Instead of having six schools thus contributing, we should have at least 5. It should be remembered that several of our schools gave $10 and more.

There should be co-operation between pastor and superintendent in the raising of this Bible School offering. Give the superintendent a chance to do his very best. Let him apportion his school as a whole. Then give the teachers a chance to do their best. Give each teacher apportion his or her class. Give the class a chance to do its very best by each member giving an offering that represents sacrifice.

Let every school have fellowship in the raising of the $100 this year. Do not put off the day. Try to be among the first to report your offering.

I want a list of thirty schools to report to the Front Rank paper and the Gospel Plea the first week in December. Will your school be one of the thirty?

Send your offering to Robt. M. Hopkins, 108 Carew building, Cincinnati, Ohio, or to Prof. J. B. Lehman, Edwards, Miss.

Send the report of your offering to the field secretary, postoffice Box 182, Edwards, Miss.

Yours with all good wishes,

P. H. MOSS,
Field Secretary of N. B. S.

FROM THE LONE STAR STATE.

Last week we talked about the Thanksgiving giving. This week we want to look at one of the best institutions in all the Southland. This institution does not say a great deal about what it is doing. But just the same, it is doing the work of the Kingdom. It is making men and women who are in most cases modest in habit, and who in many cases have gone back to their homes and made whole communities better.

It is very often said of the students of this school, that they are unprepared to do much. But, after all, if you look around carefully, you will find that they are doing the greater part of the work. What is to be said about Jacob Kenoly, the foreign missionary hero of Liberia, Africa? What about P. H. Moss, our national field worker for the Sunday schools? What about Miss Rosa L. Brown, our national field worker among the women? What about Calvert and K. R. Brown of Mississippi? What about Gordon Hay and C. A. Berry, Mrs. V. M. Berry, Franklin of Lum, Ala., Miss Doctay Blackburn, Prof. and Mrs. J. H. Howard and George Gray? Oh, so many others I might have mentioned, who are not wasting time, but who are making the communities where they live feel their worth! Not only communities, but the country, state, and the whole world; yes, the world know they are doing the real work of the Kingdom.

There are higher institutions which are sending out men and women who are doing well, but after all, what are a few better phrases, or great phrases, against the man or woman who is doing the work. I have met a good many phrase and word-educated fools who went about saying beautiful sentences and big words. This is not work. I stand for higher education, but we must not forget the fact that a body must sit alone before it crawls or walks. Let us praise the bridge that landed us safely across.

The Southern Christian Institute is one of the best in America.

H. G. SMITH, Evangelist.

NOTICE.

Dear Editor: Please allow me space in the Gospel Plea to say a few words respecting our district meeting. The date is close at hand. We don't think it possible to hold this meeting, so I am asking each church in the district to take notice, and if we cannot meet, please send me your church report and send your offering to the secretary. Please attend to these soon.

ELDER S. L. WATTS, District Evangelist.

ARKANSAS.

Dear Editor of the Gospel Plea: Please find space in your valuable paper to report the death of Sister Belle Brock, who died Oct. 22, 1918. She united with the Christian Church several years ago. She attended church services very regularly. She fell a victim to influenza, which caused her death. She died in the bloom of life. She leaves one child, a mother and two sisters, and many friends to lament her death. Our pastor, Elder M. M. Bostick, made a good talk at the grave. She was laid to rest in the Pea Ridge cemetery.

J. BOSTICK.
THE FEEDING VALUE OF ACORNS.

I am very glad indeed to welcome so many inquiries about the feeding value of acorns. The use of acorns as a food for both man and beast, dates back to primitive man. The American Indian made much of it as a foodstuff, for himself and family.

In the early settlement of America the sturdy colonists hailed with delight a large acorn crop (mast, as it was called). They knew that the meat of the wild hog would be sweetest and fattest by reason of the large supply of acorns.

Our fertile soils, large crop yields, and the great desire to try out new things, has caused us to almost wholly neglect many of God’s richest gifts to man, the acorn is one of them and I am glad to say that its value as a stock food is being revived, and I trust the time is near when we will save every bushel of this splendid food stuff, and turn it into the choicest of animal products.

The following table shows the fattening value as compared with corn:

<table>
<thead>
<tr>
<th></th>
<th>Acorns with shell</th>
<th>Corn</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>% protein</td>
<td>% fat</td>
</tr>
<tr>
<td>Shell</td>
<td>3.2</td>
<td>2.0</td>
</tr>
<tr>
<td>Fresh</td>
<td>3.2</td>
<td>2.0</td>
</tr>
<tr>
<td>Corn</td>
<td>88.9</td>
<td>10.5</td>
</tr>
</tbody>
</table>

Difference in favor corn = 39.6 lbs per ton 8.3 per cent 2.8 per cent 35.5 per cent

It takes but a glance to show how favorably acorns compare with corn as a fattening foodstuff.

In the fall of 1898, the Tuskegee Institute Experiment Station purchased nearly 1,000 bushels of acorns and fed them to both hogs and milch cows, with positively good results to the fattening hogs and no noticeably ill effects to the milch cows.

In feeding the hogs, we made the acorns take the place of grain. This was supplemented with kitchen slops. An excellent quality of pork was produced. We did not feed any corn, and the meat and lard, therefore, were soft. This could have been harden by feeding corn two or three weeks before butchering.

Within recent years much attention has been given at home and abroad to the feeding of acorns, and in so far as the experiments have been brought to my attention, no bad effects have followed the rational feeding of acorns, but with positively good results.

The International Institute of Agriculture, Rome, Italy, after a series of very careful experiments, has this to say concerning the quantity of acorns which may be beneficially fed daily to animals, as indicated below:

<table>
<thead>
<tr>
<th></th>
<th>Horses</th>
<th>Dairy Cows</th>
<th>Beef or Draught Oxen</th>
<th>Hogs</th>
<th>Sheep and Goats</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st w</td>
<td>9.3</td>
<td>5.9</td>
<td>5.9</td>
<td>9.3</td>
<td>4.4</td>
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<tr>
<td>2nd w</td>
<td>5.9</td>
<td>5.9</td>
<td>5.9</td>
<td>5.9</td>
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<td>4th w</td>
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<td>5.9</td>
<td>5.9</td>
<td>5.9</td>
<td>2.1</td>
</tr>
</tbody>
</table>

It would appear from this record that the acorns are one of the richest blessings that nature provides for us free of charge; and we hope that wherever one is favored with this splendid crop, it will be harvested, and turned into pork, eggs and other useful products.

In Rome, Italy, after a series of very careful experiments made at this station a few years ago, it is an interesting fact that when the birds were fed acorns in large quantities, plenty of laxative food should be given, each bird, thus receiving two or three ounces of acorn kernels per day.

The birds were watched very carefully for any adverse effects, but none appeared. The egg record was as follows:

<table>
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<tr>
<th></th>
<th>1st w</th>
<th>2nd w</th>
<th>3rd w</th>
<th>4th w</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. birds in lay</td>
<td>73</td>
<td>71</td>
<td>73</td>
<td>72</td>
</tr>
<tr>
<td>No. eggs per bird per week</td>
<td>4.53</td>
<td>4.59</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


His report is as follows:

Seventeen birds in full lay were selected—twelve pullets and five two-year-old birds.

Before commencing the acorn feeding the birds were receiving the following ration per bird per day:

**Soft Food**—One ounce of fish meal, one ounce of shorts (wheat middlings), cooked vegetables.

**Hard Food**—One and one-half ounces of wheat screenings, oats and maize.

In the first week of the experiment, the grain was reduced to one ounce, and one-half ounce of hulled and crushed acorns were given, each bird, thus receiving two ounces of acorn kernels per day.

The birds were watched very carefully for any adverse effects, but none appeared. The egg record was as follows:

<table>
<thead>
<tr>
<th></th>
<th>1st week</th>
<th>2nd week</th>
<th>3rd week</th>
<th>4th week</th>
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<td>4.59</td>
<td></td>
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</tbody>
</table>

**Acorn Feeding**

The following table shows the fattening effect acorns have upon the production, and although one cannot draw too hasty conclusions from this brief experiment, yet it is quite certain that if this food had possessed unsuitable properties of a very low feeding value, the egg production would have suffered.

This experiment interested me very much, because in many respects it was in accord with a series of experiments made at this station a few years ago. It is an interesting fact that when the birds were fed acorns in large quantities, the yolks of the eggs were colored a sort of dark greenish color, becoming more pronounced when cooked. Many were the inquiries made as to what was the matter with these eggs, and some of our customers returned the mass unfit for use.

Owing to the bitter element, quercite (acorn sugar) and tannic acid, both of which are capable of producing gastric troubles, particularly constipation, if fed continuously in large quantities, plenty of laxative food should form a part of the daily ration.

While it is true that there is yet much to be learned about the true feeding value of acorns, it is equally true that enough experimental work has been done to convince us that the acorn is one of the richest blessings that nature provides for us free of charge; and we hope that wherever one is favored with this splendid crop, it will be harvested, and turned into pork, eggs and other useful products.

![Image](https://via.placeholder.com/150)

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Catalog and Special Designs—Gratist

F. J. COOLEGE & SONS, Inc.

ATLAN7A, G.
TOKYO, THE CAPITAL OF JAPAN.

With what does Japan first impress one upon his first visit to her shores? Speaking for myself I would say, Picturesqueness, Politeness and Babies. The natural scenes, the quaint costume and charming to the eyes of the Westerner. The people reflect nature. The gardens which they keep, the dressess which they wear, especially the girls and babies, the stores and shops even down to the fruit stands present a picturesque scene of beauty and in harmony with nature. There is charm and fascination on every hand. For politeness the Japanese are unrivaled among the nations of the world. The graciousness and graceful bows of the women and the politeness of the men, on the street and in the home, is the despair of the Westerner, who, though he may try in vain to imitate it, is flapp’d by the very sight, it is a source of unbroken interest. And the babies, God bless them! The streets are full of them. Surely there was never a more contented or happy and on every hand exhibited more and prettier babies. An ugly Japanese baby or little girl is almost unknown. The Japanese mothers I know how to adorn what nature made so comely. Such quaint and gay little dresses as the mothers make for their babies were never seen out of Japan. The rich and poor women because every mother seems to have the instinct of the artist and she exercises it upon her baby. It is with effort that one refrains from frightened the little one by pulling them to his arms at every turn, although babies here are not, I should say, familiar with such fondling even from their mothers. The youngest of them appear on the streets tied to the backs of their little mothers or their fathers or brothers. Even tiny little babies in America would be in the arms of their mothers seen carrying their tiny brothers and sisters. These babies are often asleep with their limbs and heads dangling in limp relaxation, as if they would fall off. It is the rarest thing that you hear a baby cry in Japan. These gaily attired babies and little girls sat in the street’s beauty make Japan a fairyland. We are told that Japan increases her population 1,000,000 a year and we accept this as the true now that we have seen the baby processions on the streets of Tokyo.

Before we left our ship the missionaries were in communication with us by letter and wireless telegraph and Dr. G. W. Bouldin was on the way to meet us and gave us a most cordial welcome. Nothing could have been more beautiful than the thoughtful kindness of the friends and nothing could have been more appreciated by our party. Since our landing we have been in the hands of our hostess beauty and the accurate knowledge of Northern Japan. At the wharf we were introduced to the jinriksha. This “pull along” helped by a Buddhist missionary in the city of Yokohama more than fifty years ago, although it is now being replaced by an electric car. We were carried through the narrow and crowded streets to one of the hotels of the city at which we did not linger. Hotel prices here as in America reflect the inflation of the war. Great numbers of wealthy Russian refugees are in Yokohama and Tokyo and their free use and surplus wealth has helped raise the price of hotel accommodations as well as many of the commodities in the stores.

Yokohama is but 18 miles from Tokyo and after a few hours in Yokohama we took the electric car for the latter city and engaged quarters in a Japanese hotel where prices were reasonable and we have found shelter at night while making a study of mission conditions in the capital city of the Empire. We have tried Japanese dinner and ordered their customs. The Jiriksha man, I found, could talk English while I was helpless in the use of his language. His superior attain-
THE GOSPEL PLEA
REACH THE WORLD

VOL. XXIII.
EDWARDS, MISSISSIPPI, SATURDAY,
NOVEMBER 30, 1918.
SERIAL No. 378.

A SURVEY

PULLING BACK ON THE WAGON.

Once upon a time a man was hauling a heavy load up a hill. His team had all they could pull. They were straining every muscle to make it to the top, when suddenly a group of five insane men sprang out and caught hold of the wagon and pulled back with all their might. The driver was helpless. He did not dare shoot the men. In fact, he saw they were in earnest and he pitied them rather than hated them. So he found a chunk and put it under the hind wheel so as to hold the wagon while the horses rested, and he could pull off half of his load. When this was done he started his team with a sharp command and they pulled the wagon and insane men all to the top of the hill and the load went on to the market. But when he got there he found that some very important part of the load was gone and he could not sell what was left at a good advantage, but he sold it the best he could, saying, "If only we could have overcome those insane men at the hill."!

Now, this parable is a good statement of what has taken place at every period when mankind was advancing. We can find space for only a few illustrations.

When Christ came to Israel he clearly saw that a tremendous change was coming over the world. He knew it would take all the strength Israel could muster to do its work right. He labored earnestly with his people for three years and at the end, when he saw he could not get the ruling Jews, he said: "O Jerusalem, Jerusalem, that killeth the prophets and stonest them that are sent unto her! how often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Thus at the world's greatest crisis, when a united and organized Israel could have done wonders, they came out and pulled back and only a part of the load could be taken up. And what was taken up was very inadequate for the new work. Thirty years later, when Paul was doing his best to give the Romans a right start, if he had had the full co-operation of his own race, he could have trained one generation of leaders who would have been able to give the next thousand years a different character, but they pulled back all they could, and so the thousand years of dark ages had to come. They thought that Paul was doing wrong and they must hold him back.

When Martin Luther got into his contest with Tetzel over the selling of indulgences, he saw clearly that the masses need the Bible in their own tongue and so he set about to translate it and he labored hard to make them simply Christians, but some of his fellow reformers feared he would violate some doctrine and so they held him back and four hundred years of denominationism was the result.

Seventy years ago when the fathers of the current reformation began to organize for missionary work ran out and caught the wagon. What they finally got up the hill was private missionary societies made up of annual and life members. They had no authority in it. When, during the last fifteen years the evil effects of this began to show and an effort was made to put the authority back to the churches where it belonged, by letting every church have a representation by delegates, men again rushed out and caught the wagon, and it got up with only part of its load.

The evil effects of this will not be seen until the great world problem of this generation is itself more. We are now facing the whole world in a larger sense than Paul faced it when he went into Rome. Unless we train a generation of leaders from the children of the newer peoples now coming in, we may confidently look for a world middle for the next five hundred years. All middle Europe is going to attempt to construct republican forms of government. What pity that we could not have had a Frank Garret of a McOy there during the past twenty years to advise them. The Czecho-Slovens and the Poles and Russians all should have had a Garret there to give them a vision of freedom. Now that Italy and France will start new and most likely along Protestant lines, they must have John Wesleys and Alexander Campbells to give them a new vision. China has the Frank Garretes to advise them and now they must have a hundred thousand good Christian American school teachers to train one generation to live in freedom. India also has the advisors and must have the army of school teachers.

And in Latin America scarcely a beginning has been made, but the Mexican cry can already be heard in our spiritual ears. An army of our best young men and women must go there ere they can be safe factors in a league of nations.

And what shall we say of our home land? Can we meet this world crisis while we have the corruption in politics at home that we have? Surely we need a new teaching force to prepare a new generation of men. We can not meet the world with such political bickerings as we have in public life.

Surely our opportunity is great and our task tremendous. We need a vision to tell us not to hold our peace but to go right on.

But again at this crisis we have those who would rush out and hold the wagon for fear something will be done that should not be done. Rome was influenced too much by the Roman politics and Roman Catholicism was a replica of Imperial Rome. We are influenced too much by American politics and our denominaionalism is a replica of our partisan politics. Verily, we have those who think they should hate their brethren for the love of God." Oh, what pitiful reading some of our denominational bickerings would make for our children of a hundred years from now who will look up to see how we met our tremendous crisis.

The Anglo-Saxon will not quit his denominaional making until he is stopped by some of the newer peoples coming into the kingdom, like the Negroes, Japanese and Hindoes. But the Negroes are not as well equipped to help stop the mill from grinding out more denominations, for they, too, have the fractional instinct to a marked degree, so that almost every state convention is divided into factions and sometimes into separate conventions. When we once learn that God does not want us to divide every time we differ in opinion, we will quit this sin of denomination making. But it will probably take the Chinese to stop us from our folly. They never can have any patience with us in making denominations over the definition of a verb or the meaning of a preposition.

OVER THE TOP.

Indiana Christian Church goes over the top by raising over $400.00 the First Lord's Day in November. The sisters reported as follows:

Sister Leila Walker ... $3.60
Sister Roxie R. Crawford ... 3.45
Sister Ella Wade ... 2.85
Sister Dora Capshaw ... 25.00
Sister Annie Capshaw ... 23.74
Sister Mary Raspberry ... 23.36
Sister Ella Palmer ... 20.48
Sister Sophronia Holmes ... 5.50
Sister Lizzie Williams ... 12.25
Sister Aileen Shields ... 5.01
Sister Rhoda Burns ... 6.05
Sister Theresa Williams ... 5.15
Sister Sadie Smith ... 5.00
Sister Mattie Johnson ... 5.00
Sister Rosa Dancy ... 4.45
Sister Lebina Williams ... 2.00
Sister Mary Estes ... 2.05
Sister R. L. Holiday ... 1.50
Sister Nancy Jones ... 1.44

The brothers reported enough to go over the $400 mark. Misses Annie and Dora Capshaw are officers of the Baptist Church, but they are staunch friends of the Christian Church and generally assist us in our rallies.

Yours truely,
J. E. WALKER, M. D.
EDUCATIONAL PROGRAM OF THE
COLORED DISCIPLES.

The Negro will never be satisfied with any program or system of education, however good it may be, when it is offered to him as being the best for him as a racial group. It is against his psychology to do so. Fortunately, however, the very kind of education that he needs is now rapidly taking birth of the modern mind. Eventually this will change his psychology. Then will be with gladness, take hold of the type of education that will save to the utmost all men.

In the past, we have heard much of industrial vocational and liberal education. It has been debated as to which is best for the color. It is true that vocational education, industrial, vocational and liberal education. It was gratifying to note the large place given to this matter on the program of the second colored education. The Tuskegee Institute held in Nashville, Tenn., last September.

It should be repeated every year until an educational conscience is awakened in every church. Why not read religious education into our Plea, or, make it a means to foster the Christ ideals, and stress the Jesus way of living, and awaken within the individual an ambition to realize those ideals and live that kind of a life, is the kind of education all masses, regardless of the racial or social group to which they belong.

The only kind of education worth having in these days of reconstruction and readjustment, is a religious education. This education should be defined in terms of human relations and social adjustments. The Church and missionary of the Disciples are going to contribute their quota to the sum total of the religious education of America. This should be the first item on the immediate program of the colored education. It is fundamental, to note the large place given to this matter on the program of the second National Convention held in Nashville, Tenn., last September.

The Disciples, by all means, should lead the religious group of colored people into the "way" more perfectly. Into those noble and divine ideals that are taking possession of our modern world. We should not be blind to the great opportunity and only hope that confronts us.

The world is illuminated with great ideals. They shine as the stars in the firmaments. Look up, O fellow worker of our Lord, and hitch your wagon there!

This is a great time in which to live. The future calls us. The very stars in their courses fight for us.

W. M. SIMMONS.

OPt OF INTEREST TO FARMERS.

Twenty-One and a Half Pounds of Sweet Potatoes to the Hill.

The above caption is a true statement of the output of one hill of sweet potatoes grown this year on the Tuskegee Institute Experimental Station.

The sweet potatoes are Porto Rican in variety. Slips were grown in a window box in the house and transplanted in the field, March 23rd.

Soil and Its Preparation.

The soil is a light gray sandy upland loam, nearly 53 per cent sand, which was broadcasted to a depth of ten inches, and harrowed repeatedly until thoroughly loose, mellow and well pulverized.

Fertilizers Used.

A compost fertilizer only was used, indeed no commercial fertilizer had been put upon this plot for fourteen years.

This compost was made early in September by gathering leaves and rich earth from the woods and swamps, mixing thus: for every two loads of leaves, manure, etc., one load of barn-yard manure was used. This process was continued until the pen was full, it was rounded over on the top like a potato hill to shed the bulk of water, so as to prevent injurious leaching.

Setting the Plants.

A medium size planter was used and a deep furrow run, this furrow was nearly filled with the compost, which was pretty well rotted by this time. Two light furrows were thrown upon it so as to form a ridge nearly eight inches high, a board drag was used, and the top of the ridge knocked off, leaving it between four and six inches high. The slips were set, and a made a good stand and grew off rapidly.

Cultivation.

This consisted of two plowings and one veeding with the hoe, the vines grew so fast that further work was impossible as well as unnecessary.

Eight Significant Facts.

1st. That sweet potatoes respond readily and make their best yield when given plenty of organic fertilizers.

2nd. That the cost of the production of large crops of sweet potatoes, can be greatly reduced by the use of home made fertilizers in the form of the compost just described.

3rd. That the soil upon which this compost is used are not only producing profitable crops at the minimum cost, but said soils are growing richer and more productive each year.

4th. That this compost is a great conservator (saver) of moisture and crops fertilized with compost in the way described above, will not suffer for moisture like the same crop fertilized as it is ordinarily done.

5th. That we as farmers have been very wasteful, and for the most part, have greatly underestimated the value of home-made compost (fertilizer.)

6th. That the woods, swamps, farm yards, so mulls, lime kilns, and special wood consuming industrial plants, together with stoves, fire places, etc., will if properly saved and returned to the soil, furnish enough, superior fertilizing constituents to bring back to almost, if not quite virgin fertility to every worn out farm or garden in the United States, within less than a decade.

7th. That we can get along not only just as well, without the use of so much commercial fertilizer, but really better, in the end, as our soils will not be simply stimulate into productivity, but actually built up in nature's way, and is therefore lasting.

8th. That commercial fertilizer rarely ever improve the physical condition of the soil, while the chief office of compost fertilizers is to improve and maintain the correct physical condition of the soil, as well as to a reveiver and conserver of plant food.

Let us resolve this year as never before to see to it that as far as we are concerned, none of this valuable material shall go to waste. Begin now and put in every spare bit of time from now till spring, making compost heaps.

It is not enough for us to stop with the mere making of just enough compost for our own needs, we should go a step further and encourage and help our neighbors to supply their needs.

Let us hope that the time is not far distant when a law will be made or substantially become so strong that a land owner or tenant farmer will be tabooed and considered a slacker who allows these valuable fertilizers to go to waste as we are now doing.

G. W. CARNER.

Director Dept. of Research and Experiment Station.
THE GOSPEL PLEA.

TENNESSEE.

The ban was lifted and the church doors were ordered opened Nov. 3rd, by the board of health. Sunday, Nov. 3rd, was a high day with the church-going people in the city of Nashville. Churches all over the city were filled to an over flow, and there was much enthusiasm. Gay St. Christian church was at her high water mark. Union, spirituality and fellowship prevailed. The great epidemic influenza has taken several hundred people from this city, but happily it has caused the church people to have a more sincere realization of the church, and the value of service and worship. I feel that our people here are willing to accept the opportunity and double their energies in church work and soon gain more than they lost during the time the church was closed.

I never stood before a more appreciative audience to preach in all my life. Our Bible School opened with a better and larger enrollment than we have had since I have been here. Everything is pointing towards the goal set and I believe that we will reach it. At 11:00 a. m. I preached from this text: Timothy 3rd chapter, 16 verse. "And without controversy great is the mystery of Godliness." To my surprise at the close of the service one man who had served on the elder board for over 30 years came to me and said, "I understand that passage of Scripture read before; I always wondered what Paul meant by it, but I see it clear, he meant to leave off the controversy and go on to perfection." Our people here have gone to work; our women seem to be over-anxious for the organization of the C. W. B. M. I believe that they are ready for this work as never before, and will make it a great success. We have great faith for this work for missionary work, and they are willing to go into it.

We have quite an indebtedness on the church, and we are now planning a rally to raise money to meet this church debt. We are also planning to take our missionary offering in this month. So many churches feel that if they are in debt, all missionary offerings and other financial obligations are set aside till they pay their church debt. That is where we make a mistake, there is nothing of importance that we should drop out. We have been dropping more links than we have been picking up. Let us take hold of everything that makes for progress, and then we will have prosperity at home. The church must carry its whole mission or it will die.

We must awake with a larger vision and heart for the work and feel that the work can not be accomplished until we, as a church, do our best. Then we can look for results, and not before. We can demand great things to be done, and they will be done, because we are worthy. Follow no false guide, yield to no foolish fancy, strive for no uncertain end, but let the heavens declare at all times the glory of God to your watchful vision. Pray that ye may know the will of God and fulfill it.

YWAM, In His cause.

W. P. MARTIN,
Evangelist.

NOTES FROM MISSOURI.

Gospel Plea:
Edwards, Miss.

The work in Missouri, as well as in other states, has been suspended on account of the epidemic Spanish influenza, that has been sweeping the country. We had great things in mind for the month of October; had just begun a rally with the Chamois Church to do some much needed repair work on the house of God there, when the closing ban was put on. From Chamois I was to go to St. Louis to hold another rally. The St. Louis rally was planned for the purpose of raising money to pay off the last note on the church property in St. Louis.

The time has come when the Disciples of Christ in Missouri must look well to their houses of worship. We are proud that our congregation whose houses of worship are not in good condition, are making efforts to fix them up, "May God bless and crown your efforts with success."

While the closing ban is on, we trust that not one worker will forget the great task of the church, and as soon as the ban is lifted, will direct all of his energies to the accomplishment of that task. Every person has a part in the service of the Master; but the trouble is, so many have not, as yet, found their place. Mr. Grote said, on one occasion, "Man is not born to solve the problems of the Universe, but to find out what he has to do, and to restrain himself within his power of comprehension." Brethren, we must find out what we have to do, and then do that. If we can, or will find our places, and work therein, the work will rapidly move on.

We hope that the Brethren of the First District will notice that the district meeting will be held at Blackwater, beginning Thursday, Nov. 21st. Let us make this meeting a success.

Yours in Christ,
H. D. GRIFFIN.

RALLY DAY REPORT.

Indiana, Miss., Nov. 3, 1918.

Dear Editor:

Please allow me space to tell a few words of our rally day:

The scripture lesson was read by Elder B. C. Calvert and Bro. J. E. Walker, M. D., led the prayer service. The songs were real rally day music. It was an ideal fall day and a good crowd was in attendance. Some of our regular members were ill with the influenza and were much missed.

The collection for the pastor was $29, and that for the rally was $378.74. The rally is to be extended until the first Sunday in December. By this time we expect to have raised $150.00, or perhaps $100. Sister Lela Walker led in the mounte raised by the sisters. She raised $53.60.

The good sisters all did fine. Rally right on sisters into the front ranks. God bless these good sisters. We men did all we could but the sisters left us way behind in the race for rally day money.

Yours for the Master,

J. A. LEE.
THE GOSPEL PLEA

Published every Saturday from the Press of the Southern Christian Institute.

Number 378

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 370, you have 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.

COLLEGE ITEMS.

On November 9th we received the word that Eustace Shirley had died in a hospital at Council Bluff, Iowa. The details of his death were not given, but we imagine that he had the influenza. Mr. Shirley was a former student of this institution. He was a native of Jamaica, coming to this country several years ago in order that he might obtain an education and thus serve the people of his own hand-work more efficiently. He had graduated from our academic department and was working this year to earn enough money to enable him to return to the S. C. I. and complete our College course. Eustace will be missed by all who knew him, as a pleasing disposition and was an earnest, Christian young man.

Prof. Zack Howard of the J. C. I. is on the campus. Several years ago he had charge of the sawmill here at the S. C. I. He is now back with us for a short time to take up the work at the mill once more. On account of present conditions, we have been unable to spare the boys from other work to do the sawing.

The Misses Evans and Townsend were in Jackson one day last week.

President Lehman was to have gone to Claybourne County to assist in church work last Sunday, but received word at the last moment that a heavy rain storm they had had, which would make it impossible for many to get out to listen to his address.

Samuel Holt was called to his home in Holtsville, Tenn., one day last week in order that he might be prepared to leave for camp between the 11th and 15th of this month. If the reports are true, it may be possible that several of our young men will be back in school soon if they are not obliged to enter the training camps this month.

We were the last host of people who celebrated last Wednesday night the victory of the Allied armies, only to learn the next morning that the report was false. We are glad to know, however, that our celebration was not in vain, but that we were only three or four days ahead of the game.

The interest in the school work is rapidly increasing. The students are entering into their several duties with an enthusiasm that is sure to produce success in the end.

Another earload of coal has been distributed to the several buildings on the campus. Judging from the size of the coal piles, it does not appear that we will be obliged to suffer from the cold this winter, even if the season is as severe as it was last year.

THE GOSPEL PLEA.

The changed form and new features of the Gospel Plea add attractiveness and power to what was already a useful paper. I have been a constant reader of the Plea since 1904, and, from personal experience, am able to testify to its real worth. "The Helpful to All" department has always been of special interest and value to me. Under the new title, however, it will be more useful. To my knowledge, with but a single exception, the Plea is the only paper that has ever been published that has, in its policy, taken into consideration the national interest of the Colored Disciples.

W. M. SIMMONS.

November 6, 1918.

Mr. P. H. Moss, Edwards, Miss.

My dear Brother Moss: I am delighted to get this statement of rules for the awarding of the Loving Cup. You have done a fine piece of work in this regard.

I am also delighted with the letter you have sent out under date of November 1. They will help mightily. I congratulate Arkansas upon having won the cup this year.

You are doing mighty good work, Brother Moss. Just keep it up.

Yours truly,

ROBT. M. HOPKINS,
Bible School Secretary.

AMONG THE BIBLE SCHOOLS.

The LOVING CUP.

Since Sept. 30th is now past, I am sure that all are anxious to know the state and school that will have first honor in holding the beautiful loving cup. We shall be delighted to give this information just as soon as I can get the record of the office file in Cincinnati. Remember that the account of every school in every state is kept on a card file in Bro. Hopkins' office.

When this report is sent to me I shall at once make my report through the Gospel Plea.

I am just as anxious to know who is who, as any one. It is hard to wait. But you know the books close Sept. 30, 1918, so reports for international convention is made up at once; until this is over it is hard to find time for anything else. No doubt the next issue of the Plea will give the information.

Yours for a New Drive,

P. H. MOSS,
Field Secretary of N. B. S.

ANNUAL REPORT OF NEGRO WORK.

Many have been the changes since last I reported. No department of the Church of Christ has felt more keenly the pressure of the world's crisis than that of the Bible-schools, and, when possible, organizing new cents and teachers have been called into the service of our country. Many of the large Men's Bible classes have almost been depleted. The Y. M. C. A., Red Cross and all that goes to make up our war-task program have claimed their share from the Bible-school ranks. We may not be able to see God's purpose in permitting this great world catastrophe, yet we must acknowledge that "The judgments of the Lord are true and righteous altogether."

Those of us upon the field have felt that if we can keep the wheels of progress from turning backward, our efforts at least will not have been in vain. We have been busy needing our row; while we can not boast of any marked degree of progress, we can truthfully say however that when this year's work is contrasted with last year's work it will be noticeable that the work has moved forward.

This year we have followed the usual program of field work, holding conferences and institutes, attending district and state conventions, ever endeavoring to standardize old schools, and, when possible, organizing new schools.

Since the supreme need among nearly all our schools is trained leadership, we are endeavoring to organize the teacher-training class whenever it is possible. I am encouraging the workers to specialize along the line of work they can do best.

It has been my privilege this year to do some special work in the states of Texas and Oklahoma. Heretofore Texas has had little or no fellowship in offerings for American missions. After spending several weeks in the state, many of the schools made handsome offerings to American missions. In my first visit to the state of Oklahoma, a little more than two years ago, there was no place given on the convention program for the Bible-school. It was my pleasure to help organize the Bible-schools of Oklahoma for state work. They are now granted a place on the program and are doing splendid work.

Mississippi, my own native state, is beginning to have more fellowship in the larger things. Missouri is awakening, with Kansas City leading the state both in efficiency and offerings to American missions. Kentucky has taken the initiative in that she has appointed the first elementary superintendent for state work.

For some time there has been a desire among my people to have Cradle Roll supplies that contained pictures of children of our own race. I realized that the getting out of such material would mean an additional expense to the Board, therefore I hesitated to make such request, but it grew more evident that if we expected to do the follow-up
work essential to such a department, this special material was necessary. After a little more than a year's importing and a face to face conference with the manager of supplies, this special material was granted and is now being used by many of our Bible-schooIs. We are truly grateful to the Christian Board of Publication for such consideration.

The first School of Methods for colored Disciples was conducted by the National Team September 9-15, at Greenwood Park, Nashville, Tennessee. This School of Methods was a special feature of the Second National Convention held by Negro Disciples.

We desire to express our gratitude to the American Christian Missionary Society for the granting of this School of Methods. I am sure that the results will be lasting and far reaching.

We are glad to note that our work is beginning to influence our people to build better church buildings. I have emphasized the fact that the house will fail to serve in its best capacity unless it is conducive both to teaching and worship. The Fort Worth, Texas, new building when finished, will have about twelve Bible-school rooms; Paris, Texas, is planning to have about six rooms; Clearview, Oklahoma, will have six rooms; Madison, Missouri, will soon begin a new building with a Bible-school department; Shaw, Mississippi, will soon begin its new building, remembering the Bible-school work.

While we have not reached our intended goal, offerings to American missions have surpassed any previous year. I think the record will show that many schools that have never given an offering for home missions have been brought into fellowship this year.

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A few comments of the leaders of the church, we have every reason to expect greater results as the years go by. In all of our state conventions the future work committee has planned a splendid program for the ensuing year. The state presidents and district superintendents are requesting the workers to follow the standard of efficiency as laid down.

While many of our brave superintendents, teachers and men of the adult organized classes have accepted the challenge to fight and die to make the world safe for democracy, is it not the whole duty of the church to live and work to make democracy safe for the world?

UNITED WAR WORK CAMPAIGN.

Atlanta, Ga., Oct. 23.—The date of November 11-18, originally decided upon for the United War Work Campaign, will be adhered to, inasmuch as country wide reports indicate that the "Flu" is waning. This announcement was made by Mr. R. H. King, Director of the United War Work Campaign in the Southeastern Department, after he had conferred with Dr. John R. Mott, Director of the World Work Campaign Drive. This decision was reached after careful consideration and consultation, and after a personal conference with President Wilson, and members of the War Department.

The disadvantages of postponing outweighed any apparent advantages which might come from such a delay, Dr. Mott stated.

Mr. King pointed out that although health regulations might in some instances perhaps prevent the holding of large mass meetings, to local leaders throughout the Southeastern Department may be depended upon to exercise their careful, and best judgment, and ingenuity in adopting plans to suit the changed conditions.

The Fourth Liberty Loan was carried through with stupendous success even in the midst of an epidemic, and certainly the United War Work Campaign Drive can raise $37,500,000 for the seven war work agencies, and will not be adversely effected by the unfortunate conditions prevailing. Mr. King gave as his opinion.

Dr. Mott impressed upon Mr. King that the lack of large mass meetings to push the Campaignd will leave the people more time to read, think and decide. Both Dr. Mott and Mr. King have stated that the press will be called upon and will no doubt voluntarily lend even greater assistance than they have already given, and have planned to do, for a wider use must be made of the printed page.

The Fort Worth, Texas, big meetings in carrying the campaign through to a successful finish.

FROM THE BANKS OF THE OLD KENTUCKY.

"It must be genuine, workable, teachable and all-inclusive," said the speaker on "Making democracy safe for the world." This sounds good to me. It makes the wounded spirit whole, and calms the troubled breast; Tis manna to the hungry soul, and to the weary, rest.

This thing will help to clarify the atmosphere for my good brother Craggett, who shoves the trenchant pan "Out on the Plains." I think that "Old Dominion" bird flopped his wings in the right direction when he thus spake of the democracy that would be safe for the world. Let I spoil this settin', I had better let it be. But the saying is true as ever.

I am over here by myself, "An I can't hear nobody pray."

"All is dim and still around." There are dozens of cases of influenza and pneumonia. Last Sunday we buried two; one at two o'clock and another at three o'clock. We have a number sick in bed now, and every day brings new sadness. But this is life. We are doing our best to relieve the distressed, "Counting our lives not dear unto ourselves."

"There's no hiding place down here." It is in the very air.

"But the star of hope shines brightly on, and we look up and sing as we used to do, "It is better farther on."

I would like the addressed of the following: That painted veteran—our old teacher—Prof. A. J. Thompson (when last heard from he was at Wanneg, Kan.) I had no response from my last letter. Also the address of C. E. Craggett and that of W. P. Martin.

When the ban is lifted, and we are ready to work again, all workers must double-quick their efforts to make up for lost time. And, now for a strong pull all together for Educational Day the Sunday before Thanksgiving, Nov. 24.

Come on, go over the top with me. Let every Kentucky church be heard from on that day and date. Yours for its success, C. H. Dickerson, Nicholasville, Ky.

REPORT OF MISSIONARY FUNDS RECEIVED UP TO NOVEMBER 7, 1918.

For C. W. B. M. Work:
Hiram Blair, Rantoul, Kansas... $ 5.00
Total for this year ................................ 75.00
For Jarvis Christian Institute: Sent in by President J. N. Ervin:
From Omaha, Texas:  
Carl Jenkins ........................................ 8.00
J. F. Lyons ........................................ 10.00
L. E. Lewis ....................................... 25.00
A. B. Lewis ........................................ 5.00
A. L. White ....................................... 2.50
Walter Lawson .................................... 10.00
Frank Lawson ..................................... 10.00
Melvin Lawson .................................. 5.00
Mrs. Eriek Jenkins ................................ 4.00
Mrs. W. B. Lewis ................................ 5.00
Miss S. D. Lewis ................................ 2.50
Miss N. L. Lyon .................................. 1.00
Mrs. Gloria Lawson ............................... 4.00
Mrs. Silar Lawson ................................ 5.00
Miss Frances Woods .............................. 2.00
Total from Omaha $194.00

From Dallas:  
Mr. and Mrs. Pink Grant ...................... $ 6.00
From Jefferson:
Rev. J. L. Rand ................................ 10.00
Mrs. Lonnie Rand ................................. 8.00
Total from Jefferson ............................. $18.00

From Hawkins:
General collection ............................... $ 6.00

From Casco:
George Williams ................................ $10.00
C. A. Walker ..................................... 15.00
A. C. Smith ...................................... 5.00
Mollie Williams ................................ 5.00
Rev. G. W. Rodgers .............................. 7.35
Turner H. Hall .................................. 10.00
Mrs. Lizzie Hall ................................ 5.00
Total from Casco ................................ $57.25

From Daingerfield:
Rev. Leon Herndon .............................. $10.00

From Dixon:
W. J. Fuller ..................................... $10.00
W. S. McShee .................................... 10.00
Mrs. W. J. Fuller ...................... 5.00
W. J. Fuller, Jr. ................................. 2.00
Total from Dixon $27.00

From Greenville:
D. W. Fuller ...................................... $2.00
Mrs. Thula Mayweather ...................... 10.00
Mrs. Ella Hardin ................................ 5.00
Loyal Sons Bible Class ....................... 2.35
Willie C. Ward ................................ 25.00
Total from Greenville $44.35

From Hallville:
J. C. L. Thomas ................................ $ 5.00

Sent in by E. D. M. Knight:
Taylor Y. P. C. E. ............................... $ 10.00
Total this time .................................. $286.00

Fund Statement:  
For C. W. B. M. ................................ $ 75.00
WORKING WITH THE CHURCHES.

In last week's issue we quoted a few verses from the 122nd Psalm, in which David said he was glad when he was invited to attend the service at the Lord's house. It is the will of God that we should worship Him in concert; that many should join together to worship him in spirit and in truth. We should worship God in our own houses, but that is not enough; we must go into the house of the Lord, to pay our homage to Him there, and not forsake the assembling of ourselves together.

This week we want to quote a few verses from the same Psalm which David instructed his brethren to pray for Jerusalem; 'Pray for the peace of Jerusalem: they shall prosper that love thee; Peace be within thy walls and prosperity within the palaces, For my brethren and companions' sake, I will now say, peace be within thee. Because of the house of the Lord our God will I seek thy good. Psalms 122.6, 8.'

First, we write to David calls upon others to wish Jerusalem well, verses 6, 7, 'Pray for the peace of Jerusalem,' for the welfare of it, for all good to it. Particularly for the uniting of the inhabitants among themselves and their preservation from the incursions of enemies.

If there ever was a time the American people should pray it is now. The enemy is right at our doors. The authorities of this commonwealth will act the part of wisdom to lift the ban, let the doors of God's house swing wide and people of God there assemble and pray to deliver us from the Huns and influenza epidemic. There is mighty power in prayer. When all of God's people get together and unanimously ask for the same thing, their prayer going up as one man's prayer, great changes will take place.

The house of the Lord was within the walls of Jerusalem is why David was so concerned and prayed so earnestly for its welfare. We, as individuals and a nation, should have such profound reverence and love for God's house that we would not allow its doors to be closed under any circumstances. Let the worship of God go on whatever betide.

Awaiting a re-opening of the Churches. B. C. CALVERT.

EXPRESSES HIS APPROVAL.

You are saying in the columns of the Plea what I have been saying in my tour among the churches. I am making no apologies for such restlessness, for I am doing what I can, wherever I can to strengthen the grace of our Lord Jesus Christ is all-sufficient for both races, and both need it, and must have it, if they are to remain. I like your facing the logic of the future in the issue preceding the last. To be able to measure up to our reasoning powers, gives evidence of our having been with Jesus, and learned of him. Your Survey in the recent issue is to the point, and emphasizes system and aggressive work. For resolutions of themselves will not make good paving material.

May Heaven continue to smile upon you and yours, walk ever in His presence, and His illuminating power.

Thanks for the courtesies extended me in "Walking Among the Churches." Sincerely,

WM. H. VAN DERZEE.

A MESSAGE TO THE GOSPEL PLEA.

We reported our church work in the minutes of our last church convention held at Millersburg.

We raised $75.80 to cover our church debt and burned the mortgage on the 3rd Sunday in May. Much credit must be given to Sister Kathryn Johnson and her co-workers of Midway Christian Church for their work in raising the money toward this debt.

We tried so hard to lift this debt during the life of our dear departed Brother Milford Graves, who died last December. Bro. Graves was one of the best men I ever knew, and was loved by all. He was an ideal Elder of the church for more than forty years. He met with us for the last time in Danville, Ky. Leaving our work here, we took the train for Savannah, Tcn., where we met the brethren both of Tennessee, Mississippi and Texas. The church was under the leadership of Bro. W. P. Martin. I had a great time, and returned to old Kentucky and began my work. Paid the debt on North Middletown Christian church. We paid $1800 and will burn the mortgage as soon as the ban is lifted or the influenza is over. Now we have the privilege of being missionaries to us at Midway. The Lord has blessed our work here.

Yours for the great cause.

A. W. DAVIS.

AMERICANS BUILD HUGE REFRIGERATING PLANT IN FRANCE.

A recent issue of Le Matin, the Parisian newspaper, gives an interesting example of characteristic American energy and speed. In a certain spot in central France, where last December stood a thick forest there has sprung up under the hands of American enterprise a huge meat-refrigerating plant. The encumbrance, which has for its special object the provisioning of American soldiers in France, covers a space of 10,000 acres. The refrigerating plant holds 10,400,000 pounds of meat, which is equivalent to 15,000 cattle weighing on the average 700 pounds. It is located on a hilly spot, and watered by a stream running through it. Its grass per day in excess of that used at the plant, which is used in the transportation of meat in the refrigerator cars and also for the conservation of other perishable foodstuffs, especially margarin.
FROM FRANCE.

(By W. H. Morgan, Chaplain.)

The ground over which we passed to get here is a series of evidences of the German trench lines, indescribably horrible. 

Fire entanglements, trenches blown up, dug outs, ruined villages, utterly wiped off the face of the ground, or a few jagged corners of walls left. Not a single building I was barely able to discover where the right was located. Trenches and guns. German war material, blankets, mess kits, bayonets, clothing, medical supplies, etc. Also dead soldiers of the German, French and American armies. Everywhere there were evidences of the awful havoc of ruin. I also should have said that fallen aeroplanes were passed, brocken trucks, wounded soldiers and long lines of prisoners.

You have read in the papers I am sure the glowing accounts of the action. It was eminently successful that in papers they follow their usual precedents, which are then taken to display the headlines. I wish I could write you where we are and what is being done. I have imagined in our former action on the other front that the cannonading was terrible, but in this instance the guns were numerous and the action so sustained for hours, that the ear soon became more sensitive to silence than to sound. The barrage literally covered the ground foot by foot for miles. The wonder to me is that any single living thing could come out of even the edge of it alive. I have barred only the German soldiers who were left dead in the immediate area of our position. It is a strange area, as the artillery in numbers our guns are kept close together. One of the Germans was evidently well to do. His effects indicated it. He also had a picture of himself and his young wife and baby in his pocket. He had the badge of the War Cross in his upraised new, evidently just received, also a beautiful silver watch and plenty of money. The address thing was that he had his official permit in his pocket for a furlough to begin Sept. 4 and to continue into October. He didn't want to go. Wasn't it awful? He lived only a short distance from here, as his mail and identification tags showed. The others had been found by some one else and what they had been taken off. I found this one myself. I wanted very much to keep some of the things I took off him as souvenirs, but of course couldn't do it, as I am required to send in all such effects.

There is a man in the German officers dugout. You should see it. The Germans with their usual thoroughness had fixed the whole section up for comfort. This is only one of an interminable series. The system of trench communication is complicated and complete. For miles you can walk without showing your head and pass into dugouts fitted up as complete as homes. These are covered ten or twelve feet of earth laid on steel beams and concrete slabs, locks on doors, glass windows opening into inclined sky lights. I heard of much more complete places than this. The Germans had made here two beautiful cemeteries, one for officers and one for men. Quite a number of marble tomb stones, have been used to mark the graves of those of their number who died or were killed while here.

I rode yesterday and the day before over the old front line trenches and over the old no-man's-land. I don't see how anybody could get through, even one man going without opposition, not to speak of companies of men advancing against well concealed defenders. Only the effective artillery fire preceding the advance of the infantry can explain it. Sections after sections of barbed wire entanglements were there, some broken, long canes 56 feet wide and 10 to 15 feet deep, filled at the bottom with sharpened iron stakes supporting barbed wire. How anything got across is a mystery to me. But our infantry went across, and kept on going, until the record of it and what was accomplished will be among the things our children will read in future years and thrill with pride at the thought of the fortitude, resolution and persistent purpose of our American boys.

I have also been thrilled at the sight of the intense aeroplane activity. This afternoon there were more than fifty machines up over us. A squad of German planes came over for observation under the protection of some of their fighting planes. They came in sight a bunch of ours went up to meet and run them back. They turned tail and ran away. I thought we were to have a many planed battle, but it didn't come off. I have seen some Germans do some daring work though lie bringing down some of our observation balloons and standing up under the fire to which they were subjected. This one was disguised as a French plane and really pulled off a treacherous trick. Put it was bold. Things look more hopeful as we keep the Hun watching and dodging at several places at the same time and overwhelm him in the air. I don't know how long it will take us to do the job, but I am absolutely sure we will put the Hun out of business in time. Let's hope and pray it will not be long.

A MISSISSIPPIAN OF THE RIGHT KIND.

An event of much more than ordinary interest is the recent entry of ex-Governor A. H. Longino of this State into war work as a Y. M. C. A. man. The Y. M. C. A. men are looked to by President Wilson to care for the morals of "our boys over there," to be with them, to counsel with them, to encourage them, to advise them, to strengthen them in purpose and in clean living. This work has been largely turned over to the Y. M. C. A., and our country depending on it to see that our boys come back to us pure morally and clean physically. The fathers and mothers of the boys are pinning their faith to the Y. M. C. A., that this will be done. It has been an exceedingly diffi-
It was tightening of the American belt that made this bit possible. The game is won if we keep it up.

Why I Believe

in Nuxated Iron

As a Tonic, Strength and Blood Builder.

By

DR. KENNETH K. McALPINE

A Prominent New York Surgeon, Member New York State Medical Society and Former Adjunct Professor, New York Post Graduate Medical School and Hospital.

"The great strain of the present times should make the public generally realize the necessity of fortifying the blood and nerve cells with a strengthening, upbuilding tonic. If people would only realize that it is just as indispensable to the blood as it is to the lungs and skin, in a period of national crisis, they would be more careful to administer an iron compound which is equal to the task. If we would apprise people of the fact that iron is not only indispensable to the blood but is also an indispensable element in the strength of the nervous system, every parent, every person of affairs and of property, every man, woman and child, would feel the necessity of having iron administered to their children and to themselves. This is evident that to him the idea or the practice of an iron tonic is just as indispensable as the use of some strengthening, nutritious tonic to the lungs and skin.

"You will find, when this idea begins to spread, that every one, parent, child, man, woman and child, will be more careful to administer iron to themselves and to their children. This is true of the children, but it is also true of the adults. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron. The children are the ones who are most in need of iron.

"When you see children with贫血 in the blood, and you see the children who are not growing, and you see the children who are not developing, you will understand the necessity of iron. When you see children with贫血 in the blood, and you see the children who are not growing, and you see the children who are not developing, you will understand the necessity of iron. When you see children with贫血 in the blood, and you see the children who are not growing, and you see the children who are not developing, you will understand the necessity of iron. When you see children with贫血 in the blood, and you see the children who are not growing, and you see the children who are not developing, you will understand the necessity of iron. When you see children with贫血 in the blood, and you see the children who are not growing, and you see the children who are not developing, you will understand the necessity of iron.

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A SURVEY

THE WAR IS OFF, TEACHING IS ON.

Tremendously important things have been crowding themselves upon us so fast that we are dazed and can hardly realize what they mean. More has occurred in the past four years than usually occurs in a whole century. With the abdication of the Kaiser the last of the kings has gone, or at least the last of the autocrats have disappeared. All Europe is now looking to President Wilson to lead them in forming democracies.

The normal method of Providence for human advancement is teaching. Jesus bade his disciples to go and teach all nations, and Paul talked of preaching as being looked upon as foolishness by the learned of his day. But when men fall Providence by overlooking his normal method, he throws them into a catastrophe and they make the progress he designed for them at a fearful cost.

There were three reasons why we failed to do our duty as teachers during the past fifty years:

1. We were not useful enough. We were too much bent on money making. Some people felt they were living in a Utopia and they were bent on getting as much out of it as they could.

2. Our learned men tried to give us the idea that we should let each nation follow its own bent of mind and that we should not disturb them.

3. We were too busy with politics in public office and in church to think much of our duty to the nations. Politics manifests itself in public office and in church, for denominationalism is nothing more nor less than politics in church. The contests in most instances, over some doctrine are not sincere. Our deep interest is not for the doctrine. It is the carnal minded contesting for leadership. They are seeking for a commission. We pretended to be deeply interested for some doctrine but in reality we were only deeply interested in the success of our faction or division.

Now we are given a new trial. Our President has told us much of justice and the rights of small nations and they are all taking him at his word and are trying to form governments in accordance with his ideas. If the President means that every race and kindred of the earth should be allowed to segregated into a class following the bent of its inclination, he is dead wrong. This will not bring happiness but will make confusion confounded. They are speaking of this being the last war. If now the Christian people do not go out and teach the principles of Christianity to all those nations, we may as well get ready for the next catastrophe and this may be far more disastrous than this one; for if by some chance the alignment comes in such a way as to be more evenly divided it may easily be more disastrous. Even our learned men do not know the importance of Christianity. Originally all men were barbarians and had passions like anger, lust, etc. The only power that can overcome these is Christianity. It alone can build the Christian virtues of love, kindness, goodness, long suffering, etc. Some very hard things are said of the Kaiser just now, but in reality he is only a victim of his wrong philosophy. Peter told the exact truth when he said there is no name given under heaven that can save men but the name of Jesus. Christ put it in an aphorism when he said, "Apart from me ye can do nothing."

The teaching enterprise must now include all at home and abroad. Not a single group at home dare now be neglected. Take for example the negroes. Twenty years ago a class of politicians attempted to teach the dangerous doctrine that it would be best to keep the negroes ignorant. If this had been allowed to go on to full fruition, it could have ended in some terrible catastrophe, just as the Kaiser's course ended in one that has ruined the world. But it was not allowed to go on. Good men and women contended earnestly for the truth and now the educational department of every state in the union is doing everything possible to further the work. It was only two years ago that some of the states debated the question of making the teaching of this people a crime. Yet if we consider present sentiment it seems such a thing must have been in the ages gone by. Such a thing was many thoughts ago. If Germany makes as many strides in the next two years in gaining new thoughts, as our state has made in the last two years, it will be a new Germany. It is now the settled policy of our nation to give an education to every child. If only we could get the idea that it must be a religious education to be effective, we could easily avert the next disaster.

The present war has opened all nations for the missionary teacher. They are prostrate and need help. At first they will appeal to President Wilson for bread and counsel, in forming their new governments and then the missionary teacher must come or all is lost. It is a national way what happens on mission fields. First they come to the medical missionary for healing and then they will listen to the message. The nations must now be given the message of the gospel. But our greatest problem is to equip ourselves to do the work. Take the negro for instance. His one supreme work is training himself to know how to restore the soil and develop the industries. Religious instruction must give them a vision of the task. All work now must look towards mobilizing workers for the coming world task.

UNCLE SAM IN THE GREAT WORLD WAR.

The nation was grossly insulted;
Our rights at sea were denied;
Our ships were sunk without warning;
And women and children died.

Our protests were all unheeded,
Our hopes had an awful shock;
We spoke to the Hun with kindness,
He answered us back with a knock.

The call from the east came loudly:
"Arise in humanity's name
And halt the Hun in his madness,
And save 'Old Glory' from shame."

So we sent an ultimatum,
If you just will give us war,
We'll meet on the field of battle
And settle the trouble there.

The Hun, he grew more reckless,
Not heeding the whole world's frown,
And answered with his Dogs of War,
And other ships went down.

So we carefully considered,
As oft we had done before,
But Duty and Honor commanded
And we launched into the war.

Then a mighty call was sounded
To the men of our Uncle Sam
Come "Lily White," come "Country Tan,"
Come, Sable Sons of Ham.

They came from the crowded cities;
From valley and plain and hill,
From mine and road, and factory,
The ranks of the army to fill.

And some we sent into the navy,
And some did the hard work,
And some put up the money—
None but the slacker did shirk.

Then a fire of hell was opened
On the ruthless fiend Hun,
And the gallant Sons of Freedom,
Put the monster on the run.

The conflict now is raging,
Put the monster on the run.

Then the call went to the east
"We're glad to get the chance.
We'll hunt the "Wild Beast" in his lair,
They're glad to get the chance."
The Gospel Plea.

Doing the Larger Work of the Kingdom.

The gospel alone is the liberator of men. We are reminded by the Apostle Paul, that, be it not ashamed of the gospel of Christ, for it is the power of God, unto salvation, to every one, that believeth, to the Jew first and to the Gentile also.

Through the gospel we have been called to a larger service in the kingdom. Brethren, we have answered this call so far as the word is concerned, but can we stop here? A thousand times, No!

A call last year was made for the Washington Church, but there were few who responded to that call. Again, through our national convention we are sending out another appeal to the brotherhood, asking each member for one dollar, that we may have a fitter line for our brethren in Washington, D. C., the capital of the nation.

Will every brother and sister send in the dollar? Do you love the cause a dollar's worth? Have you one dollar's worth of interest in the work on that great city?

Surely we will not fail God and the faithful few in Washington. Let us ever be mindful that God is watching us and the recording angel of glory is keeping tab.

Some day our greater brotherhood will awaken to a larger sense of its duty toward our work. It has long been a question in my mind as to what our greater brotherhood thinks of our work. It is still a question. Because some of us are not all we ought to be, is no evidence that we are all bad. Because you have helped some fellow, who perhaps was never anything, do not think every body is like that fellow.

It is alright to say you will help us when we do something, or help ourselves, but what are you going to do with a man who is sick and helpless. In this great cooperation, those who are willing to pull up their wheels, and who are pulling them up pretty well are not just getting the consideration they ought to get. Not that they care so much, so far as they are concerned, but what about the others.

Paul said "If eating meat would cause his brother to stumble, he would eat no meat." When a man can help himself he does not need help.

It may be said that we are helping, indeed you are, and I want you to know that we appreciate beyond measure your help. But there are those that need to be tightened, and we are as helpless to tighten them as we were those which you have helped to straighten out. I am thinking of a certain little city in this state where there is a strong church of our greater brotherhood, a church well able to take care of a mission point, but there being no room or need for a mission point of our greater brotherhood, their eyes are closed to their colored brothers' need of help in that city.

There is no question in my mind but that of this faithful few were helped to take care of a competent pastor for two or three years, it would mean for the departments at least a hundred dollars per year and even more as time moves on. This is a small sum, but the opportunity to create large and cultured souls for God is inestimable.

I would like to know if there is any difference in humanity, except as they are cultured or uncultured, bad or good. There are churches of our greater brotherhood which have not done any more than some of ours, and deserve to have a strong co-operative work.

The colored Christian minister must measure arms with other ministers who are being cared for by their churches and conferences.

The M. E. Conference looks after its colored wing throughout this country and also Africa. They have both colored and white workers in Africa and all are being cared for. When colored chaplains were needed in the U. S. Army, they pushed their colored ministers to the front, thus getting a hold of the men in the uniform. The result of this work will mean this, when the boys some one of ours. Christ drew no color lines nor party lines.

There will be no segregation there, no putting a strait-jacket upon the man or the woman. There will be no fear of your brother or sister. Thank God for that day when the people of God will lay aside all of their nonsense and each set about his or her task.

According to our vision let us serve.

If your vision is a world vision, let nothing lessen it. If God has called you to that service by laying that service on your heart as a burden, set yourself to the task and let the world say anything it may.

Each man must do his own task, should he fail he will be guilty before God.

I trust our greater brotherhood will call us in and let us share in the planning for this greater service of God and humanity.

Confusion of Terms.

Johnnie Jump-up is quite an original little fellow and hardly fails to find a way of his own to do whatever he undertakes, even in the matter of verbal expression. Naturally, he must make some ridiculous blunders.

"Pa," said he one day, "a man out-doors says do you want to buy some twins?"

"Twins!" the father exclaimed, uncertain whether to smile or frown. "What do I want with twin?"

"To eat," Johnnie promptly replied.

"Tell the man that we understand that the food situation is critical, but nobody in this house has turned cannibal as yet, we hope," said the father.

Just as Johnnie turned to go, the man himself, a farmer, appeared unbidden in the doorway.

"I jes stepped in ter show yer a sample uv 'em," he said. "Ain't they daisies?"

They were pears.

A Letter of Thanks.

I am taking this method to thank the following churches for their aid in paying my fare to the national convention. These churches are the leading churches in the state, sharing willing the burdens of the church:

Greenville, Texas $7.00
Cason, Texas 3.75
Jarvis, Hawkins, Texas 1.80
Pt. Worth, Texas 1.56
Lyons Texas 1.50

I wish to thank these churches and workers for their liberality; also the pastors who asked for the collections.

Thanking you again, I am, your sister in Christ,

FANNIE HAY JOHNSON.
A PLATE OF BRUNSWICK STEW.

By James H. Thomas.

THE GREAT DEMOCRAT.

Several men of history, in different countries and in different epochs, have acquired a title identical with, or analogous to that which heads this article. Of Englishmen, there were Washington, Jefferson, Lincoln, the incomparable Fred Douglass; and today there was Cromwell and Gladstone; and today there were a dozen who are the equals of John for his baptism, and when it came to his turn and the lowly preachers objects, this Democrat of democrats beseeches him in these words: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." The Captain of our salvation would issue no orders which he himself had not first learned to obey; Democracy was the keynote of his service. He raised from the dead the daughter of Jairus, a synagogue ruler; and healed the daughter of a despised Syro-Phenician woman. He would do no more for his beloved friends Mary and Martha than for the nameless woman at the well; he would do no more for the ten home-made lepers as for the ten lepers; he would do no more for the woman at the well as for the learned Nicodemus; for Mary Magdalene as for the wife of Cana. At his miracles of feeding the multitudes, I suppose no exclusives were present—at least, we hear of no tables being reserved for such. Who would eat, must receive his plate of the common source and eat it in the presence of those who happened to be his fellows. Moreover, tips to the waiter were unheard-of in the grass-carpeted, sky-roofed hotel of the world's Great Democrat. Yet, "they all ate and were filled." Again, you may call it humility if you will—that washing the feet of the disciples' feet; but I call it a supreme exemplification of the spirit of true democracy.

The utterances of Jesus were appropriately democratic—"If ye love them which love you, what reward have ye?"—"If ye salute your brethren only, what do ye more than others?"—"Judge not, that ye be not judged."—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—"Study the parable of the Prodigal again and see if there isn't more in it than we usually scrape from the surface. What is the parable of the Good Samaritan if not a sublime lesson in democracy? And I could seek out others. The greatest pronunciamento of all history was not drafted by the barons at Runnymede, nor by Jefferson at Philadelphia; it was uttered in a breath by the Great Democrat somewhere in far-off Palestine and is known for all time as the Golden Rule.

Democracy in his life, he most needs be no less so in his death. There were a dozen routes by which he might have been pushed into the grave. Once, with this in view, they led him to the brow of the hill upon which his native Nazareth stood, "But he, passing through the midst of them, went his way." Here is the formula to confound the wise. And his very death is a matter of speculation, his body is not yet discovered, his tomb is not yet opened. And in that trying hour turned their vaunted glory into shame. In the mode of his death, he chooses once more the base things of the world to bring to nought things that are; in accepting that son of Han to help him bear his cross, he takes again the weak to confound the mighty; in the thief, he avails himself of the foolish to confound the wise. And through it all, his democracy shines brighter than ever, and will shine with ever-growing splendor and beauty until heaven itself grows old.

What would be known in these revolutionary times as a democrat? He must learn what it is to be a Christian. Who, in fact rather than name, would be a Christian? He must first be a genuine democrat.

TRAINING SCHOOL FOR CHAPLAINS
AND APPROVED CHAPLAINS.

Camp Taylor, Co., "C" Louisville, Ky., Nov. 18, 1918

Dear Bro. Lehman:

Just a line to let you know that I am taking this course. There are about 250 enrolled. 25 colored mostly Methodist and Baptist. 12 Catholics, one Hebrew, rest Protestant.

I wish to thank you for your interest in me and your very good letter. The War Department will not issue any more commissions but will give a "Certificate of graduation," and place you on list, subject to call in Reserve Corps.

After completion of this course I will return to my work in Hagerstown, Md.

I have been enjoying the Plea, especially "Survey." I must say the writings are very helpful.

With best wishes, your brother in Christ,

R. WESLEY WATSON

WHAT IS A BIRD ANYHOW?

Breakfast was served, and little Sadie, two years old, sat in her high chair at her mother's elbow. Company was present, and in the midst of a lively conversation, Sadie broke in excitedly with, "Bird—mama, bird!" All eyes turned in her direction to see her chubby finger pointing down into the tumbler at her plate. A fly had dropped into her milk,
just hand them their daily bread from heaven. "Now does he mean that God would question as to how he does such a work. Does and for Thessalonians. Hence it is plain that the Lord would sanctify them wholly. This means that does not use that power. To reach the means, the power, through which sanctification is to read and study the word of God and live out its teachings every day; crucify- of sanctification. This is the only sanctification provided for in the word of God. Yours for the whole truth on the subject of sanctification. H. L. HILDRETH, Woodlawn, Tenn. R. F. D. No. 1 Box 153.

FROM THE BANKS OF THE OLD KENTUCKY.

Waiting for the "Lifting of the ban," attending the sick where we were allowed, burying the dead and keeping the saints in the Faith are among the things the ministers find to do during these perilous times. I think that we'll all be better people when again "we stand within thy gates, O-Jerusalem!" Last night I stood by the bed, while our oldest member, Bro. Neil Washington, passed from this life. He had passed his three score and ten. He was always the first man at S. S. Sunday mornings, always polite and kind. He was objectively and subjectively faithful.

The whistles, bells, gongs, chimes and every other noisy device drove loose this morning, the 11th, and made us think of judgment day. If it comes thus sudden, it will find us in many shapes. One old lady, who has a boy "over there," when she heard that the war was over, said, "Ketch at chicken, I 'tend to have 'im for Tom's breakfast in no mornin'!" But there'll be many mornings before we'll see Tom farther on. Our church officers are rising to the occasion, and really making good at their work.

We wonder how Bro. Pearson is getting on with the National Convention minutes! Would like to see, about now, just what we did—or promised to do—at Nashville. I re-member, we went on record to assist in church buying in Washington, D. C. We came "pert near" endorsing the unification of some half dozen boards, among the "Uvver Brevvwn." Then, we promised to get subscribers to the Plea, and students for our schools. If we've been negligent, will we blame it on the war, the influenza or what? Let us hope that no subterfuge will be needed.

Eld. Stafford Campbell has been called to the church at Lexington. Dr. Robinson is holding his breath till the ban is lifted, when he will go yet into all Kentucky and help to "lift up the hands that hang down and strengthen the feeble knees." I bespeak for our old friend and mighty worker, Eld. R. L. Peters, who used to do things in such a large way at Winston-Salem, North Carolina?

Ever faithful,

C. H. DICKERSON,
Nicholausville, Ky.

MY SIXTIETH BIRTHDAY.

On November 7th, 1849 in the city of Shreveport, La., on the Mississippi River, there was born to Bettie Taylor, a son and it being the day on which R. L. Peters was elected president of the United States, they named him "Preston," an abbreviation for Rip Van Winkle, be allowed to draw the current. They never will, never can be sanctified, unless they continue to obey the word. Hence, God only sanctifies people through the truth, and that is done as they obey the truth. Getting sanctification, therefore, in a moment of time, is a delusion. No one ever gets it that way. The sanctification of the New Testament is to read and study the word of God and live out its teachings every day; crucify- the flesh with its affections and lust, and leading a pure and holy life. This is the only sanctification provided for in the word of God.
"Yes Sir," I replied. He handed me a small New Testament and said, "What chapter and verse do you find Methodist mentioned?" Did I try to find the place? Yes, every leaf was turned. So sure was I that it was in his little book, I carried it to the pastor of my mother’s church and asked his help. But alas, how disappointed was I when he said, "The word Methodist is not in the Bible. We worship by method and hence they call us Methodists."

My new made friend, Frances A. Boyd, came around after giving me sufficient time to find Methodist in the New Testament. He urged me to read the book through for myself, and while the reading was going on, every Lord’s day I was attracted to a little room where he both preached and taught a band of earnest Disciples. Very soon my duty was made clear and I began the work of both a Christian and minister. The confession, baptism, and my first sermon were all the same day.

The greatest legacy I have realized during these sixty-nine years is the forty-nine years I have spent in the Church of Christ. The last Lord’s Day in July next—1919—will be my fiftieth anniversary in the Kingdom of Christ. It is that day that I prize above all others.

PRESTON TAYLOR.

OUT ON THE PLAINS.

Some time ago I received a letter from a brother in the ministry, in which he wrote that a brother minister was quietly sowing the seed of discord among the members of his (the brother who writes) congregation.

The minister who is sowing the seed of discord wants the congregation and sees no better way than to undermine and thus destroy the power of a good man to obtain his selfish desires.

What a shame! With the vast field of labor lying untouched because of the lack of ministers, and yet we find them crowding up on each other’s territory to the hurt of themselves and the work.

A wrong minister will allow himself to be influenced by a class of what might be called "chronic kickers" in a congregation. In nearly every congregation such a class can be found. They usually reach the new minister first, that they may influence him with their pet notions, and if he fails to line up with them of course they become at one with his opponents. And every preacher who chances to pass that way is hailed by them that his influence may be used against the minister in charge.

It behooves every minister to be very careful about reaching any definite conclusion, as regards to another minister, via the petty bickerings of a few members.

However, we are driving after the minister who seeks to dethrone a minister that he might occupy the throne, merely out of selfish desires.

We recall an instance in which a minister who had worked hard to establish a congregation sent a brother minister to preach there in his absence. The visiting minister looked upon the field with a covetous eye, and set about to obtain it at the expense of the man who had built up the congregation. At the close of the evening service, he took what he thought to be the opportunity to talk to his brother. He said: "You folks all seem to like brother — so much. So much that some of you are trying to get to Heaven by helling to his coat, and other his neck-tie. But I can tell you one thing and that is, he does not care anything about you. All he wants is just what money he can get out of you."

Of course it ended as it should have ended. That man did not get to preach for the congregation again. Brethren, let us by love serve one another.

C. E. CRAGGETT.

FOOD CONSERVATION FOR WORLD RELIEF.

The plans for food conservation for world relief to be emphasized in the campaign to be carried out the first week in December, incident to the presentation in the schools, lodges, clubs, societies and churches, of Mr. Hoover’s message on the program of conservation for the immediate future is developing with great satisfaction to the workers in the organized forces of the United States Food Administration. The initial reading of the message will occur on Conservation Sunday, December 1st, in the churches and other religious organizations which then assemble.

The bishops of the colored churches are requesting all pastors in their jurisdictions to present the food message to their congregations on that day. The National and State leaders of fraternal orders, clubs and societies and the educational organizations, are all co-operating to do effective work in having the message reach all classes, and secure the largest possible audience among the negro people during the week December 1-7.

The message includes the special appeal and reason for individual participation in the new conservation program of voluntary control, in order to meet the international food needs. To stop saving now would be like aiding an enemy of humanity. For some time yet we shall have neutrals, allies and our own soldiers to supply with food through the result of saving of the American people, and in addition we may share even with our conquered foe.

In no other way can social order be restored in German territory and elsewhere in Europe.

Every meeting held by colored people during the first week in December is arranging to feature the conservation idea.

The organization of the colored people under the auspices of the Food Administration has developed satisfactorily and received the support of all the leaders in every part of the country. Special interest is centered in the affairs of the nations is difficult the works of the Lord, that we may help to lift the banner of Jesus Christ everywhere.

We are not doing our full duty. We are Christians, then let us press toward the mark of the high calling in Christ. We must love our brethren more, pray more, work more, and have more of a missionary spirit. When we have done these things we will have seen more of the missionary duty and be ready to do it.

Let us stop our chokin’ the young preach-ers and allow them the chance to work. Let us bid them God-speed on the way and may they make a better record than we have done. We have done well, but we could have done so much more. Let us lift up Jesus, that the world may come after him. John 12:32.

"And I, if I be lifted up from the earth, will draw all men unto me." This is our full duty.

We must lift up Jesus with a clean heart and with clean hands. Today’s church should have a young minister in the S. C. L.

Let us not be too stingly to do our full duty by these boys who are waiting and willing to go. I pray to God that we may go on and upward in Jesus’ name.

Yours in His name.

Pattison, Miss.

A. D. BROWN.
Christian Woman’s Board of Missions

A TRIBUTE TO CALLIE.

Dear Readers:

I have been quite ill, but am able to be out again. Though our church doors are closed, this being the sixth Sunday, yet we have been keeping up with our Sunday School lessons and also our junior lessons at home and hope the church will soon be opened.

On October the sixteenth our hearts were made sad, when the news came that Callie Erwin had departed this life at the S. C. I. It was quite a shock to me, for I had great plans in mind of mission work for her in the future, when she should return to her home state.

When I entered the work at Jonesboro, Tenn., at the T. C. I. in October, 1911, Callie was among the first to meet me in the school room. She was very small, but so anxious to learn, and always met me with a smile. So after I saw how anxious she was to learn, I told her of the great mission work the little fellows in the city were doing and she was anxious to go right to work. In March, 1912, I organized the Junior Society, and she became a member. Afterward she was appointed on the lookout committee, where she worked well and brought in many new members. Soon after this she joined the church, and was then appointed president of the junior. There she did her work so well she was appointed president and she filled the position most creditably.

She was also a good church worker. It was never too hot or too cold for her to attend Sunday School and church on the Lord’s day. Often she came in white with snow, and her mother would say, “I just had to come to bring Callie to the service.” She took part in the prayer-meeting every Wednesday night. The larger girls were often appointed to lead these meetings, and Callie asked to lead. Her wish was granted and one night when she was the leader Dr. Hankel, of Knoxville, was present. After she had called on the members to take part in the meeting, she gave the visitors an opportunity to speak. Dr. Hankel spoke most encouragingly of her efforts and her work. He gave her money with which to buy a Bible, that she might learn more about Christ.

Callie had great things in mind when she left home for the S. C. I., but the young life, with all its hopes and aspiration has ended.

She left a dear mother, one brother and an aged grandfather, and many friends to mourn their loss. Our loss is Heaven’s gain.

Sleep on, dear Callie, your work is done. Your battle is fought, your victory won. Your day’s were short but hard you fought, and what a glorious work you wrought.

MRS. H. D. GRIMM.

NOTICE OF DISTRICT MEETING.

Through the column of the Gospel Plea please allow me to notify our brethren of our district meeting, which will be held at Pine Bluff, Ark., on Saturday before the second Sunday in December, (December 7th.)

Now brethren, we wish to have a good meeting and, to do so, we must put much energy and thought in getting ready for it.

We are expecting each church to send in the quarterly dues by a delegate. All are invited.

Yours,

E. L. TURNER,
Supt. of District.

Tonicka, Kan., Nov. 4th.
1217 Buchanan Street.

Editor of The Gospel Plea:

Dear Bro. Lehman: I am a reader of the Gospel Plea and I find much of interest in its pages. I would like to say a few words to the mothers of our soldier boys who are going forth so bravely to help win this world war.

I am a mother and have a son in the draft who may be called at any time. So I am interested in this war problem, and it is a serious one. So many boys so young going to the fight. And yet we do not hear a complaining word from our noble boys. They are ready to help win the war and conquer the Kaiser. When we as mothers, realize that our boys are being selected by heredity and perhaps there must be a battle in their veins, an inheritance wrought by the grandfathers of the late civil war, who stood the burden and heat of the day, who trod the winepress, who worked in the Southern cotton fields, under cruel lash and burdens of chains, and bondage. Some of our boys have heard of those perilous times of long ago. But they have not experienced those trials, and thank God they will not for the God of Justice still reigns. Let us send our dear boys out with our prayers, and cheer them on to victory in God’s name.

MRS. M. VAN DERSEE.

Argenta, Ark., Nov. 8, 1918.

Dear Editor of the Gospel Plea:

Again I come to you to ask through your paper to the various auxiliaries of this State that we hope to raise the largest offering on C. W. M. day that we have ever raised. I am asking each president and her officers to plan well for that day’s work. Ask your pastor to preach a special sermon on C. W. M. work.

We want a total sum of forty dollars ($40) raised that day, from the auxiliaries and twenty (20) subscribers to the Gospel Plea on that day. We also want fifteen subscribers to The Missionary Tidings and ten to the King’s Builders.

I know you will do this. Some will take one of these papers and some another in each congregation. By these workers, you have realized that you are paying more for what you get and yet you are still eating heartily.

Arkansas, our State, has received the banner for prompt reporting in the largest offering. We had no idea of receiving anything in return for the little work we have done.

Dear workers, have you read that passage of scripture that says, “The love of Christ constraineth us,” and do you really understand it?

If you do not have preaching on the regular C. W. M. day, have it on the next convenient Sunday. I do wish it was so I could be with each auxiliary on that day, but it is impossible. I am planning on being with the Pine Bluff church at 11 o’clock service, and England the next.

The assistant organizer, Mrs. Sarah A. Richardson, will visit two other auxiliaries on that day.

The past four weeks has been a serious one to me. To think that Christ’s churches have been closed and many have allowed something to take the place else. Our public worship has been a sorrow to me. I cannot close this letter without mentioning that great article that came from our dear Bro. Brown, which appeared in the Plea a few weeks ago. I am pleased to say amen to Bro. Brown. We want the “peace of pure democracy,” as God would have it.

Yours in His work.

MRS. SARAH L. BOSTWICK.

LETTER FROM SARAH S. BLACKBURN.

Dear Readers:

We are having a great deal of sickness in our community at the present time. The influenza is spreading. It was so sad to see Sister Eula Brown brought to her home dead. Mrs. Brown had gone to see her son in the Delta before he left for the training camp and was taken ill while there, with the influenza and died on the 13th. She was the wife of Robert Brown, one of our elders and a young Christian minister. Sister Brown was a faithfull member of the Hermanville Christian Church, and served the auxiliary as treasurer for several years. She was such a helper in all departments of church work, that she will be greatly missed. Our hearts go out in sympathy to the family in their great grief.

She left a husband, six children, two sisters, and a host of friends to mourn her death. We want to be faithful until death, that we may meet this good sister where partings will be no more.

Sunday was the regular monthly preaching day at Union Hill and Elder S. D. Yarber was with us and preached a most excellent sermon on the subject, “What Christ came into the world for,” Elder R. B. Brown led the prayer service.

Our Christian Endeavor is getting along fine. These young people are so anxious about this work and have their meetings every Sunday. The writer spoke concerning Mission Work and Thanksgiving Day. We hope to have a good program on Thanksgiving Day and to raise a large offering. We hope each church will take their offering for the Education Work. “Be ye doers of the word, and not hearers only.” (James 2:22.)

SARAH S. BLACKBURN,

State Organizer.
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FOCH THE CHRISTIAN

An American boy—Evans by name—followed the famous Gen. Foch at close
range in France.

Evans had gone into an old church to have a look at it, and as he stood
there, his eyes received the rays of the sun, and a great man, standing
outside, saluted him. The boy was curious to see what the old church
would be like, and as he stood there in the church, prayer.

The minutes passed until full three-quarters of an hour had gone by.

Millions of armed men crouched in trenches or rushed across blood-
drenched terrains at his command. Generals and Field Marshals, until
the German, engineers, tanks, fought
and wrought across the map of Europe
absolutely as he commanded them
to do, and in no other manner, as he
went into the little church to pray.

For was it an unusual thing for
Gen. Foch to do. There is no day
that he does not do the same thing if there
be a church that he can reach. He
ever fails to spend an hour on his
knees every morning that he awakes
and every night. He has done it his whole life long.

Moreover, it is not a new thing with
him. He has done it his whole life long.

If young Evans could have followed
the General to Headquarters, where
reports were awaiting him and news
of victory upon victory was piled high
before him, he would doubtless have
seen a great gladdness on the General's
face, but he would have seen no look
of surprise there.

Men who do that which Foch does
have no doubts. When Premier Clem-
enceau, the First Tiger of France, stood
on the battlefield with all his fears,
he returned to Paris with the hope of
sure and certain victory. The great
agnostic statesman, disabled, but the
Gray Man of Christ, did not doubt.

The facts, then, in the case are
that who the freedom of the world
hung in the balance the world turned
to Foch as the one great genius who
could save it against the Germans
and that Foch, who is perhaps the
greatest soldier the world has pro-
duced in, first of all, a Christian.

What is the use of listening to
Foch's utterances of the Kaiser in vain to
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A SURVEY

SHALL THE RACE ISSUE BECOME INTERNATIONAL?

A press dispatch last week stated that the Japanese government contemplates asking at the coming peace conference that an article shall be incorporated in the peace treaty that shall forbid the passage of any law in any land that shall discriminate against any race. In other words, they are demanding that there shall be no more race legislation.

The attitude of the American nation in the past has been one of arrogance and humility. The arrogance was shown in that while we did not teach that we were supermen, we acted it. Our attitude was arrogant to the extreme in some instances. The humility was shown in that we confessed by our conduct that we did not believe that we could maintain race integrity without holding in inferior position the other races. In this we were mistaken, for a race held down by power is always a menace to the superior people in the same sense that the inferior women of the harem of Sargon were a menace to the men of his government. When the harem was abolished and women were given their proper place in the home the menace was removed.

The attitude of the United States on the race issue has been based on wrong principles and must be righted by degrees as fast as it can be changed. We can take two courses in this problem, viz.: (1) We can go on pressing the race segregation idea and thus bring on an irrepressible conflict that will speedily draw into sympathy with the Negroes of America, the Japanese, the Chinese, Hindoo, Turks, Southern Europeans and Latin Americans who will in this century force the issue to our great humiliation, or (2) we can shape our attitude as rapidly as the mind of man can move towards the Christian principle of kindness and helpfulness and equality of right that President Wilson has adopted, and thus allay the suspicions of the other peoples and gain their helpful co-operation in bringing about a better organization of society.

When our war broke out at least one politician thought an opportunity was afforded to raise an issue on the Negro entering the war in the uniform, but President Wilson and the head of the army took exactly the opposite attitude. They determined to bring the Negro into the army as nearly as possible like all other Americans. The same hospital service, the same Y. M. C. A., helpfulness, the same Red Cross money, the same rations and the same training, were given to him. This was the only thing to do. Suppose the other attitude would have been taken, the Negro could not have been a useful soldier. He could not have been left at home without injury, for if the war had cost us as it cost England, we would have lost most of our white boys and the white race in Mississippi would have become extinct.

This then suggests the attitude for the future. The race issue must be met on all lines just as President Wilson met it in our war crisis. The next presidential election will either see government ownership of railroads and telephones and telegraph lines the supreme issue or this thing will come without opposition. Now with government ownership will come the same problem that came with the making of a great army. There can be no separation of the races. And there should not be. The two races go into stores and in ninety percent of the other places together. The reason it is objected to in the railroad is because we white people are afraid of ourselves. We are afraid of the conduct of the unregenerate elements of our white men. There is no danger whatever from the Christian element. In Washington, Baltimore and Philadelphia, there is no segregation of the races on trains any more than there is in the department stores of Jackson, Miss., and there is no more trouble either. But one says this is the only way to prevent amalgamation of the races.

There is no danger of amalgamation whatever except from the unregenerate white man and the Negro woman and that has its ideal opportunity in the kind of segregation advocated by the arrogant, vicious politicians. In Texas and Georgia attempted to raise the age of consent from ten years to fifteen and these very men opposed it for fear white boys would get in trouble with Negro girls. Thanks be to God, the Christian element of Texas and Georgia rose up and raised the age of consent to fourteen and sixteen respectively.

When the first draft of Negro boys was called out from the finest colleges and schools of the country, it was in the light of friendly relations and a spirit of brotherhood; but when the German boys were called out, the draft was taken with the idea of spoiling the nation.

During the great world problem and bringing about a tremendous struggle we can either go on and let this race issue mature into a great world problem and bring a tremendous crisis on our children. It is much wiser to do the former. Under government ownership there are no second and third class tickets. Third class should admit one to smoking cars; second class to ordinary day coaches, and first-class to Pullmans.

Dear reader, the war is now over and the leaders of the world will soon be in a peace conference trying to arrange terms for everlasting peace. If this conference is entered into with a selfish spirit the object will not be accomplished and the end will be utter destruction. A League of Nations seems to be taking hold of the minds of the leaders. It must be a League of Races also. Such a movement will carry with it the spirit, "Do unto others as you would have them do unto you." Before we can have perfect peace the Christ life must be held up by nations, races and individuals. May God lead and direct the way.

The district meetings are over, save the West Point District. The result of the meetings was fairly good when we consider the conditions caused by the influenza, that spread so rapidly over the country. Educational rally day was set back. We are now making an appeal to all congregations that did not take the collection. Don't give up, fix a day and take the collection. Let the minister preach a sermon, then lead with a good donation. The people will follow.

In District No. 1, we made an appeal to the ministers, officers, Sunday School superintendents and members. All of the ministers promised to lead out. Officers and superintendents and members promised to follow suit. The same thing was done in District No. 2. Bro. J. B. Lehman was with us on Sunday and brought us a great message which he laid it on our hearts. Nearly, ever preacher present promised to lead out with five dollars for educational rally. Eld. Sam Flowers paid in advance five dollars and in addition one dollar for his daughter, 50 cents for his mother-in-law. Nearly, ever preacher present promised to lead out with five dollars for educational rally. Eld. Sam Flowers paid in advance five dollars and in addition one dollar for his daughter, 50 cents for his mother-in-law. Nearly, ever preacher present promised to lead out with five dollars for educational rally.

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When we call for money, we must take the right attitude. All our leaders are not doctors, but through the power of God they can give us light and help us to do the right thing. They must be righted by degrees as fast as it can be changed. We can take two courses in this problem, viz.: (1) We can go on pressing the race segregation idea and thus bring on an irrepressible conflict that will speedily draw into sympathy with the Negroes of America, the Japanese, the Chinese, Hindoo, Turks, Southern Europeans and Latin Americans who will in this century force the issue to our great humiliation, or (2) we can shape our attitude as rapidly as the mind of man can move towards the Christian principle of kindness and helpfulness and equality of right that President Wilson has adopted, and thus allay the suspicions of the other peoples and gain their helpful co-operation in bringing about a better organization of society.

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During the great world problem and bringing about a tremendous struggle we can either go on and let this race issue mature into a great world problem and bring a tremendous crisis on our children. It is much wiser to do the former. Under government ownership there are no second and third class tickets. Third class should admit one to smoking cars; second class to ordinary day coaches, and first-class to Pullmans.
The Negro Disciples have been asked to raise $29,000 this year in order that some much needed work might be done. If this amount is raised, it means that we must give sacrificially. I feel sure that Missouri is going to do her part by raising $500. New brethren, let us get busy and come before the altar of God with a good offering.

On hearing that the ban had been lifted in Salisbury I boarded the train for that point and spent three nights with those, reasoning out of the word of God and explaining to them their obligations. Elder Ralph Hancoek, the minister of this congregation, is wise and pushing things to the front. While I was there Bro. Henry Gooch subscribed for the Plea. So let us labor and pray that this will be a crowning year of our labors in the Master's service.

H. D. GRIFFIN, Evangelist.

Eustace A. Shirley.

At 4 o'clock on the beautiful Sabbath afternoon of Nov. 10, a little group of friends gathered about an open grave in Walnut Hill Cemetery at Council Bluffs, Iowa, to pay the last tribute of respect to Eustace Shirley, whose soul had passed to the Heavenly Home on Friday night, Nov. 8, from the Henderson Hospital, after an illness of only three or four days, with the dreaded influenza. The funeral was conducted by Rev. Mr. Blanchard, pastor of the First Congregational Church of Council Bluffs, who spoke of their desire to pay tribute to a subject of another nation, one of another color and kind, and how little anything would matter "when we see Him again, except that he was one of God's noblemen."

Mr. McMillan, the head of the railroad office at the Union Pacific transfer, in which Eustace had been employed since about the middle of August, had acted as one of the ballbearers, and related the death of the gentleman, telling of how Eustace had endeared himself to his employer, as well as to his fellow workmen by his good and kind spirit, that he was the most polite and courteous emporer he had ever known with a natural aversion to hearing the name of God taken in vain, he did not hesitate to ask those indulging in such, in his presence "If they could not leave that part out." At the request of a friend from the Southern Christian Institute, Mr. Wm. J. Leverett, acted as his executor, and had charge of the funeral arrangements. Just at sunset the little company came down from the grave, which lies on a west Linda hill slope, as one expressed it, "Feeling grateful that we had been given the opportunity of laying him away," after one of the most beautiful and impressive services she had ever attended, which had seemed "just perfect."

Eustace Alexander Shirley was born at Swift River, Jamaica, March 22, 1890, one of a belligerent taste or nature he wished in any way to avoid what might seem his duty in the present strife, and reported to the boys at once on arriving at Corning, and abed at Council Bluffs, but had not yet been called.

He identified himself with The Disciples of Christ at an early age and by a consistent life of patient faith and trust, was a witness to many. While in school his ability and spirit of kind helpfulness and desire to "know his duty, that me might do it," won the affection of all who know him. "A young man of unusual refinement and sweet, humble Christian spirit" was the testimony of a teacher who knew him well.

"He must have been quite a Bible student," was the testimony of the man in whose home he last roomed, "judging from the papers about his room."

While his early "Home going" seems unkindly to the friends who had looked forward to years of usefulness for the service of the Master whom he loved, he showed that life is not measured by the number of years, but by how well those years have been lived, and not forget to be grateful for "the beautiful life lived among us" during these years and heed a little more closely the injunction "Be ye also ready, for an hour when ye think not, the Son of Man cometh."

PERSONALS.

The father of Mrs. Cordelia Gray died last week. She is teaching in Alabama.

Miss Josie A. Brown in sending in one dollar for Mr. S. Shields and her own renewal, adds: "Having been a constant reader of the Plea for such a long time, I do not see any way to avoid what might seem his duty in the present strife, and reported to the boys at once on arriving at Corning, and abed at Council Bluffs, but had not yet been called.

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I call home has never yet fallen to such a depth of ignominy; but, watching the spirit manifested at the burning of the Kaiser's effigy (for certainly that was all it was), I wondered what more, if any, would need to be added to bring that spirit to the pitch whereby the people could find an equal or greater delight in so torturing the fellow-creature. And wondering, I trembled.

In the second place, I felt that somehow the occasion didn't mean just the same to the rest of the crowd as to me. I feared that they thought solely of persons while I was thinking only of principles; that they merely celebrated the downfall of an individual while I the triumph for the moment of a doctrine; that they were gathered to attend the funeral of the Kaiser, while I had come to witness the obsequies of Prussianism.

And there is a world of difference between those two states of mind; such a difference that we can not say truly which side has won the war until it has been definitely determined which state of mind prevails. The one state is level with Kaiserism itself, the other, as exalted as righteousness. If the former prevail, Prussianism is still the victor, though the princes of Berlin become the home of owls and bats; if the latter, the unspeakable sacrifices of France and Belgium will not have been in vain.

The one state begins and ends in the conviction that principles may be settled by the sword; the other, that the best the sword can do is to make opportunity for their settlement by other means; that, just as the surgeon's knife, though often necessary, cuts nothing, but simply restores to nature a chance to establish of itself the healthy, so the sword merely secures to human society the opportunity, the freedom, to work out its salvation by the educative process—an opportunity that must be diligently improved, as the surgical operation, so to speak, soon becomes necessary again.

We may burn the Kaiser's effigy, then, as often as we please—we may even succeed in catching and executing the Kaiser himself—but our triumph will not be a victory until all who have contributed aught to the efficiency of Allied arms are certain that no faintest taint of Kaiserism has infected or remains in them.

PRIDE OF RACE.

Among the many notions I find broken from their moorings and adrift in my mind as a result of the recent world shake-up, that of race pride is by no means the most insignificant. Seeing it was the spirit of the age, I used to cultivate it in myself and encourage it in others. But now I am compelled to do so in view of the manifestly prejudiced attitude of others toward those whom I was always taught to regard as mine. In the geographies that I must use in my class room, the pictures given of all other races are of the last word of men; those of mine are of the least. Still I am compelled to admit that I found myself unable to enter heartily into the affair, and that for two reasons:

In the first place, it reminded me too vividly of the barbarous burnings of real human beings—those burnings so common of recent years as a pastime in certain sections of our country. Fortunately, the community that stone as charms against German bullets and guarantees of safe return from the battlefields of France, etc., etc." Highly educated! Never highly educated until, having been apprehended for some crime, it is found that we can read a little bit. So, I repeat, such things seemed formerly to drive me to develop and to preach pride of race. It never occurred to me that to do so might be antagonistic to this higher adornment: "Look not every man on his own things, but every man also on the things of others."

But of late I am not so sure. Pride of race, you know, was at the bottom of Germany's aim at world dominion. It had been the ruin of others before her, and may become the ruin of others hereafter. It is the secret of Ireland's inescapable restlessness—nay, has it not invented every so-called Race Problem since first the race of man began to talk? I shall probably be reminded that "Birds of a feather flock together;" but I remember that not only the sociologist, but the criminologist as well, is fond of repeating that proverb.

COLLEGE ITEMS.

Plans have been made for an appropriate Thanksgiving program to be held in the college chapel. In many ways this service will be unique to what it has been in previous years. Instead of having a main address or Thanksgiving sermon, we will have several short talks on related subjects that are of vital importance to the true spirit of the day.

The following academic and college people are on the honor roll for the second school month:

- Cynthia Wright, 90.95
- Cornelia McLeod, 83.58
- Evelyn Sargs, 89.39
- Rose Cooper, 81.53
- Vance Smith, 87.33
- Ruby Lee Johnson, 86.98
- Elizabeth Burt, 86.57
- Prince Gray, 85.81
- Viola Brown, 89.58
- Evelyn Spears, 89.19

The names of those on the honor roll for the first quarter, ending Nov. 23rd, will be published next week.

President and Mrs. Lehman, and Professor Belbot were in Jackson a portion of last week attending the State convention. Each had a prominent part on the program.

President Wood of the Northwestern Christian College, Auburn, Ga., is on the campus. He attended and spoke at the State convention. He gave a very interesting and helpful chapel talk last Saturday. We were pleased to have the opportunity to hear him again on Sunday morning. His address was enjoyed by all.

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THE GOSPEL PLEA

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

IN MEMORY OF HENRY CLAY.

"There is a reaper whose name is Death, And with his sickle he slays. He reapeth the bearded grain at a breath, And the flowers that grow between."

Again the Grim Reaper has visited Carlisle Women's Missionary Society. This time to reap the bearded grain, Brother Henry Clay, who was blessèd with health and strength enough to do whatever he could for the cause of missions.

Brother Clay was one of the pioneers among the Disciples in Kentucky, carrying the message of "Where the Bible speaks, we speak, and where the Bible is silent, we are silent," when those who believed that plea were the fanatics or insane, but like Paul, he was steadfast in the faith, and was permitted to see some of the fruits of his labors.

It was indeed a service of love for the W. M. S. to see to it that Brother Clay was always represented at the State convention, and kept financially in the local society when he became unable to do so himself. Carlisle church has lost its father and founder, the State convention a true and tried veteran, the W. M. S. a counselor and friend. Henry Clay Lodge, W. B. F., its founder and the community an esteemed and patriotic citizen. But we know that our loss is his eternal gain in the presence, and the entire service showed much enthusiasm. Elder Preston Taylor, and his congregation joined heartily in the services, which counted much both spiritually and financially.

The choir of the Gay St. Church rendered most excellent music; their charming voices lifted the entire congregation to that degree that could more fully enjoy the spiritual blessing that came to them through the service.

The finance was under the leadership of four captains who had quietly been working some days to make this day a success. They made their report as follows:

- Mrs. Mary Massie: $52.00
- Mr. S. S. More: $37.60
- Mrs. Lila Keeble: $32.15
- Mr. Ed Lawery: $21.60

Total: $143.35

These four captains put their life into the work and they worked as a duty enjoined upon them, and not for honors and the God of Heaven, who does all things well, crowned their labor.

The church felt its duty to thank our Heavenly Father for the workers.

Gay Street Church is taking forward steps in every department to do an ideal work, a work that will give God the Glory. Elder W. P. Martin, Minister; S. J. Chandler, See of meeting.

CRESSKILL, NEW JERSEY.

Camp Merritt, N. J., Nov. 26, 1918.

Dear Editor:

Allow me to mention something of my four months' experience in military training camps. During the various periods we are just passing through, many were called to the training camps. Many were sent "over there," in defense of their country who will never return.

One of the influential speakers of today said, "The soldier who is killed on the battlefield has made the supreme sacrifice." Therefore I hope this will arouse more interest than the space it occupies.

I was in the "big town" of Chicago a short while before I was drafted. From there I was sent to Camp Grant in Illinois. It is one of the largest military training camps in the United States and is located 90 miles northwest of Chicago on the Rockford River. Its dimensions is said to be eight miles square and will accompany 60,000 recruits and officers. A large portion of the expeditionary forces who have gone "over there" were trained at this camp.

Every movement, whether great or small, has a beginning. On the 18th of July marked the beginning of my life which has been different from previous experiences. Upon the arrival of each new "bunch" in camp they are placed in a division generally known as the depot brigade; then they are examined and inoculated to keep down the spread of disease, which might be brought into camp and transmitted to others. This is not all yet. After they (the new boys) have passed in quarantines from two to three weeks, then they are transferred to a permanent company, probably a quartermaster company, infantry or artillery.

After the expiration of two weeks in the schooling of a soldier, I was among the number to be transferred from the depot brigade to the 803rd Regiment, a regiment that is composed of colored men. While many were found to be unfit for military service and were sent back to their local board or to the detention barracks where they are cared for. If they show signs of improvement in a short while they are kept, if not they are sent back.

It was said by the physicians that most of the disease prevailed among those from the Southern States. I being an extreme Southerner, I wondered how many were rejected from Mississippi.

Owing to a mistake of the First Sergeant (a misfortune for me) I didn't go to the 803rd Regiment on the appointed date. Later I was transferred to a quartermaster company that looked after the welfare of a section of the camp. Each member of the company was put on a duty of some kind every day of eight hours. These duties consisted of keeping the barracks clean, the yards and streets "policed," while others collected the garbage from the cars, wagons or trucks and hauled off. Many are kept busy in the supply rooms as the rations must be checked when it reaches the station and must be checked again before it is hauled to the various mess halls, where it is prepared (not with much style) and consumed by "us." Likewise the clothing boxes when the soldiers are checked in and out. Therefore, there is a tremendous amount of work of all kinds carried on in the various cantonments.

As to one's getting on depends on his ability to understand, to obey, to punctual and to control himself in general. In the army the rules are so fixed that all orders must be obeyed in case of a mistake the correcting comes afterwards and a great many who had not before had this sort of training are beginning to learn a lesson that can be carried anywhere—punctuality and obedience.

On October 20th I was transferred from the quartermaster corps to the 812th Regiment, where I began regular drill daily, practicing how to use the gas mask, rifle and bayonet under the command of French officers. As in any other training to become a trained soldier, requires concentration of the mind, much drill and practice to become active, alert and to endure the long hikes we are frequently given, with other drills and instruction in wrestling and boxing is given as that has been found necessary in protection of one's life in battle or in what is known as "No Man's Land."

October 30th ended my stay at Camp Grant and November 1st found the 812th Regiment in one great muster, loading trucks, rolling jacks and making ready to load on cars that were placed at Grant Station the night before. At 3:30 p.m. we were aboard and ready to leave Camp Grant. From Camp Grant in Illinois is quite a long ride, passing out of Illinois into the level State of Indiana, through Ohio, Pennsylvania and New York, with its rolling hills, where many little villages are seen. The ride was long but the members of the Red Cross at four stopping places did what they could to make in pleasant for "we" boys in kayai uniforms by serving coffee, cookies, apples, candy, etc. First we were
served in Cleveland, Ohio; second in Elmira, N. Y.; third in Binghamton, N. Y., and last in Scranton, Penn. Besides this the Red Cross Society is doing a great deal more for the soldiers at home and abroad.

On the 3rd of November, 3:30 a. m., we made our arrival here. This camp is not near as large as Camp Grant. Its capacity served in Cleveland, Ohio; second in Elmira, N. Y., third in Binghamton, N. Y., and last in Scranton, Penn. Besides this the Red Cross Society is doing a great deal more for the soldiers at home and abroad.

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**Christian Woman’s Board of Missions**

**FILLING VACANCIES CAUSED BY THE CALL TO COLORS.**

While we are facing the greatest crisis the world has ever known, and many are being called to the colors and are leaving us for service in the U.S. army, as soldiers of the cross must keep the home fires burning, and fill the many vacancies left in the army of the Lord.

As we view the present situation we are compelled to say the harvest is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that he may send forth more laborers into the vineyard.

We realize that the great world war is being waged in order to make the world safe for democracy. And sacrifice is a supreme expression of devotion on the part of its followers the active exertion of their divine powers in promoting the welfare of man.

Many are the ways by which Christians may promote the glory of God and the eternal interest of their fellow mortals. The great world war, which seems a curse to us, has opened up opportunities for the Church of Christ which ought not and must not be neglected. The church work and work of all its auxiliaries must be kept at its best. Increased power of the Church of Christ to give love and sacrifice is a supreme expression of devotion to Christ and will save the world from self destruction which seems unpreventable at this time. Uncle Sam has many training camps for his soldiers. The Bible School is the training camp for soldiers who are to serve in the army of the Lord.

Let us draft men and women, boys and girls in the Sunday School. When the men and women sent out by the American Christian Missionary Society in interest of the Bible Schools, advocated the training of teachers and officers in modern efficient methods and of bringing all Bible Schools up to the standard of efficiency, many thought they had requested too much, others thought it a little premature movement and that we were not prepared. But there is no vision, the people perish. These men and women must have seen a vision and felt that the time was near at hand when an opportunity of leadership would face the Disciples of Christ and for which they should be prepared.

These men were advocating preparedness. Our own Prof. Moss brought to us the message that he was filling vacancies caused by the call to colors. The active workers in the church and Bible schools are the most important part of the grand moral machine by which God is diffusing the Gospel of His Son. We must work while it is day for the night cometh when no man worketh. Then as Christian soldiers in the army of the Lord, let us unite our efforts to love, serve and sacrifice for the cause of Christ, realizing the fight is on, the race is not to the swift, neither is the battle to the strong, but to him that holdeth out to the end.

Then let us thank God and take courage for we can help fill the vacancies caused by the call to colors. We can do with our might what our hands find to do, and spare no pains in bringing our Bible schools up to the standard of efficiency that they may train men and women and boys and girls for service, and they will willingly fill the places of those who have been called from us.

Read at Sunday School Convention by Miss C. A. Elmore, Nicholasville, Ky.

**FROM THE LONE STAR STATE.**

The Thanksgiving will soon be here, and every church in the State should rally on the Sunday before or after Thanksgiving Day as never before, for our general education fund. Brethren we should not be satisfied with just 50c or 1$, but we should give as God has prospered us. Our best for God.

In Texas last year they were many churches that did not give anything to the Thanksgiving collection. But then, God is watching you; He sees all you do and knows all you do.

I appeal earnestly to every church in the State of Texas to do your best this year. Let not any church fall in this supreme task for God.

It is now time that we sit up and take notice of what we are doing as a church, and what the other churches are doing for the advancement of the Kingdom.

We are talking the whole truth and larger work, but are failing to work the whole truth and do the larger work. The other fellow who has the whole truth divided and the half he has, he is working and is doing more with the half than we are doing with the whole.

At Paul Quinn College, in Waco, last June at the commencement, the A. M. E. people raised $15,000 dollars cash for their school. They did not make any big noise about it, but just got busy and raised the money. They realized their responsibility to humanity and God.

Brethren I just wonder if these people love the cause of humanity more than we. “By their fruits ye shall know them.” What about us? Perhaps so, but I do not see it.

We are close fistled with loaded pocket books.

It seems, that to us was given the one talent and we have hidden it instead of putting it to the exchanges.

Friends, are we the poorest of all churches people? Are we to depend upon the white brotherhood for everything? Why, for heaven’s sake, no! If you want to bring about big results, set yourself a task and turn up something for God and humanity.

When we ask for some larger thing which we feel and know all need, they say no. Why, simply because we have done nothing to merit it.

Now is the time to settle the question once and for all by raising $50,000 as a Thanksgiving offering for general education.

On top of that let us raise the $20,000 for the Washington church. This would be only $45,000, or about $1.12 per member from our 40,000 members throughout the country. Oh! how small amount this is to give to the Kingdom of God.

I do not see how any Christian man or woman could shrink back from giving at least $2.00 per year to the great cause of Christ. If this were done we would raise seven or eight times which in a large church would take care of our present wing of the work which the C. W. B. M. is now taking care of.

This of course marks the beginning of larger things for us, and each year would find us doing larger service for the Master.

In the course of three years we ought to be raising a hundred thousand dollars for our general education, and evangelistic work. The C. W. B. M. would, then be just chipping in and with us to help stop the little leaks here and there. Not only should we raise a hundred thousand for general work, but in addition to this just a side collection of 25c from each member of the church that year would make us do the larger work and save the states would give us an additional ten thousand dollars, with which we could open and carry on a work in the dark lands of the earth without question of fear.

I just wonder, is it a fact that we can’t raise an average of $2.50 per member from our people annually if the matter was properly planned.

I believe if the proper plans were laid and well advertised, I could go on the field and raise $40,000 in the next twelve months. Any man can do it who has the push and the vision.
BIRCH STREET CHRISTIAN CHURCH.
F. C. Cochran, Pastor.

The ban placed upon the public by health authorities to prevent spread of Spanish influenza, was spontaneously lifted Monday, Nov. 11th, when news of peace and American victory came. Fear of that much dreaded epidemic which came to the heart of every American, Los Angeles, suspended business and congregated in congested masses upon the streets, and by various means of demonstration, gave vent to their feelings, which were overwhelmed with joy.

The peace announced by angels more than nineteen centuries ago, although incomparable, was not received with the same hearty welcome, applause and public demonstration, as was the declaration of peace received Monday. The news of peace which the angels came at a time when the world was not adequately prepared to receive it, notwithstanding the fact that the “gates of the Temple of James at Rome, were shut. Let us hope that we, in this our day and generation, are adequately prepared for this peace, over which we are now so jubilant.

While we rejoice much in the presence of this peace, we rejoice more in the presence of that commencement day of world-reconstruction, when righteousness, justice and fair-dealing shall be the slogan of the world and tests of American democracy and Christian civilization. Not until the questions of social, political and industrial rights are settled, shall democracy be made safe, and we shall enjoy the blessings of liberty.

Our social, political and economical troubles are due to our failure in observing the standard of equity and fair dealing set for us by our Lord, in Matt. 7:12. When Christ, our Lord, exalted to his rightful place in the affairs of the nations, Col. 1:16, 17, 18, then will come the end of all national conflicts.

In the new world, whose day is now dawning, may we apply the fundamentals, and test our answers to the world-embracing problems by the elemental standards of righteousness and fair-dealing, that do not change with the vicissitudes of human evolution.

The Christian ministry must diligently lead in the forces of world-reconstruction.

UNITED STATES FOOD ADMINISTRATION.

Washington, Nov. 20—Just before Mr. Hoover boarded his ship for Europe on his present trip he made the following statement:

“There is a great problem in the situation of the enemy people—about 90,000,000,000. This problem is not one of going to their relief. It is the problem of relaxing the war-time blockade, which continues through the armistice, sufficiently so that they may secure for themselves the bare necessities that will give stable government. Under such circumstances the nations there will be able to make peace with, and, in order to pay the bill to France and Belgium for the fearful destruction that has been done.

“I would certainly approach this problem with mixed feelings, having been long a witness to the robbery of food from women and children, and the destruction of millions of tons of food at sea and to the misery under which the millions amongst the big and little Allies have suffered under the German yoke. Justice requires that government be established through spread of anarchy. Famine is the mother of anarchy.

“I am going to Europe to discuss the further food measures that must be organized as a result of the essential conditions. The food problem in Europe today is one of extreme complexity. Of their 420,000,000, practically only three areas—South Russia, Hungary, and Denmark—comprising about 40,000,000—have sufficient food supplies to last until next harvest. Some must have immediate relief.

“We have a surplus of some 16,000,000 to 20,000,000 tons of food if we are economical, so that the situation can be handled if this and the other smaller surpluses in the world can be transported.

“All continental Europe has reduced herds and is consequently short of meats and especially fats. These countries have their last harvest and under existing governments this would furnish breadstuffs and vegetables for various periods from two months upward, depending upon the ratio of industrial populations. Something over 200,000,000 of people are now in social disorder.

“In these cases, with transportation and financial decentralization, the tendency is for peasants to cease marketing even their surplus and thus vast difficulties are projected into the cities even when resources are available in the country. The peasant and villager of Europe always provides for himself, for the whole year in any event. The problem thus narrows itself to the support of the cities and large towns pending restoration of order and the establishment of confidence in future supplies—and the cities are the centres of anarchistic infection.

“Arrangements have long since been completed by which the big Allies—that is, France, England and Italy—will be provided. This covers 125,000,000 people.

“Our first and deepest concern must be for the little Allies who were under the German yoke—they are the Belgians, Serbians, Rumanians, Greeks, Czechs, Jugoslavs and others. There are some 75,000,000 people in those groups, and they must be systematically helped, and at once. We have already doubled the stream of food flowing toward Belgium.

“Our next concern must be to relax blockade measures as far as possible in order that the neutral states in Europe, which are now all on short rations, should be able to take care of their people and prevent the growth of anarchy. This is another group of about 40,000,000.

“Another problem lies in the 50,000,000 people in North Russia, a large part of whom are inaccessible owing to the breakdown of transportation and through sheer anarchy. Millions of these are beyond help this winter. These groups are the ones that must enlist the sympathy of the American people and for whom we are prepared to make any necessary sacrifice.”

THE GOSPEL PLEA.

THE BEAUTY OF A HOME.

The Beauty of a Home.

The walls largely on the life added to the surroundings by the presence of flowers, shrubbery, palms, trees, etc.

You will greatly improve your home inside and out if you will place them appropriately.

Order our Royal Collection of SHRUBS AND PALMS

For only $20.00 we will send an excellent selection, including four flowering shrubs, two each of palms, shade trees, foliage plants, fruit trees—12 extra size specimens, all assorted. Or better, if your home and lawn are large, write us, giving details, and we shall gladly make suggestions free of charge, both as to quantity, variety and arrangement.

The largest growers of subtropical plants in the South. Nothing but vigorous, flourishing plants shipped. Write for our catalogue. It will help you immensely.

REASONER BROS., ROYAL PALM NURSERIES
315 Benedict Ave., ONECO, FLA.
OBEY ORDERS!
DON'T DRINK SHIPS!

Are you shocked to see the lady drinking ships? You drink ships every time you use sugar unnecessarily. In a barren country, seventy-five per cent of the sugar used in this country has to be brought here in ships. Every possible ship is needed for the transportation of troops and supplies to the battlefield. Eliminate sugar as a luxury, and you release many ships for war purposes.

Teach your youngsters to remember this—DON'T DRINK!

The Pinch Hitter

It was tightening of the American belt that made this hit possible. The game is won if we keep it up.

SOMA Sugar, Children!

Good bye till after the war

A Penny here means a Bullet Over there

I solemnly swear that I won't eat no more ice cream what's mad with sugar nor no more candy what's mad with sugar. Honest an' truly. Cross my heart. Amen!"

AN HEROIC SACRIFICE.

In Who's Cup?
THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, DECEMBER 28, 1918.

SERIAL No. 382.

A SURVEY

CHOOSING THE IMPORTANT THINGS.

It is safe to say that most men do what they think should be done under the circumstances. The exceptions to the rule are cases where men act from impulse without any thought at all. The troubles in mistaking what should be done. And the mistake is usually due to a wrong training. If all men could be set right in their judgment of what are important things, we would have the ideal age at once.

For example, it was a long time till men learned that it pays immensely to be honest and that it is very expensive to be dishonest. It was a long time till nations learned to deal justly with other nations, but now they are soon to learn that it pays to do so. It was a long struggle to teach governments that it pays to educate their citizens but they are learning it and from now on we may expect to see a united effort to give every child an education and then we may expect to see the greatest progress and prosperity.

Every calamity that has ever come upon mankind was due to a mistake that men made and did not discover until they ran it to the place where it bore its evil fruit. An infinite number of examples of this could be given but a few will suffice. The French rulers of the eighteenth century followed a policy of suppression until the common people were so demoralized that they could not even raise the taxes. In the dragonades they literally mobbed their best people. When disaster began to threaten them they said, "After us the deluge." They thought the deluge would be no more than financial bankruptcy. They were not looking for an upheaval of blood such as came in the French Revolution. Another example is the case of Russia. Nicholas and his crowd arrested intelligent young men for having in their possession a copy of Emerson's Essays, "The Life of Lincoln," or "The Life of Booker T. Washington" and sent them to Siberian prisons. This state of affairs went on until it bore its fruit, Bolshevism, and all we cherish will be trampled in the dust. But we feel hopeful that we have not passed the turning point and that the church is to win a glorious victory. Wonderful changes in methods are coming out. We frequent hear men say, "What will the Negro soldier do when he comes home from France? Will he make unreasonable demands and thus make trouble?" To this we answer that it depends wholly on what the Christian white people do. If they meet these returning Negro soldiers with justice and the spirit of helpfulness, we will need no fear. But if they become suspicious and try the Nicholas method of suppression, the race question will instantly become international and no one can tell what the fruit will be. It is now wholly in the hands of the Christian white people of America to determine what the outcome will be.

Our missionary organizations must see that the schools are ample to train an army of leaders. They must see that the leaders already trained are put to work to organize every Negro church into a good missionary church. The force of Sunday School experts must be increased so as to make it possible for every Sunday School to become an efficient one.

And now let us appeal to Christian Negroes to join in and help, with might and main, to carry out this program. You see the difficulty the white people labor under. If disaster comes you will suffer along with the rest. In a Bolshevism you would suffer untold things. If you have to endure until the end is attained, do so. Unjust discrimination hurts the white man's conscience much more than it does your feelings. Count yourselves happy that you have the privilege to endure for the cause of the nation's uplift. It is sinful to whine at hardships that some one must endure for the sake of this uplift. The world will never forget to relate that the Negro slave remained loyal to the family of the Confederate soldier while he was away fighting to keep him in slavery. If now the Negro intelligently aids in saving Christian civilization even though he suffers discrimination he will add a still brighter chapter to his history.

FROM THE BANKS OF THE OLD KY.

Kentucky is shot through with hysterical influenza. State Board has left the situation to discretion of local health boards, which in many instances is justified. But the situation puzzles them. Difficult to get accurate returns from physicians. Homes resent being plundered. Quarantine won't stay put. Churches are unwisely grouped with schools, etc. All this will hit hard Kentucky Educational Day. Ban is still on. When lifted many will fear to attend church lest they touch somebody, who has touched somebody, who has touched somebody else who had the Flu. True there has been and is much Flu, but not half as much as reported. Much pneumonia, superinfluenza by influenza and consequently many deaths. But all illness and deaths are attributed to influenza which thing should not be.

We had conference with health board yesterday. Think we reached bottom of some things and hope to have church Sunday, Dec. 8.

Old First here is not a whit behind in local expenses but I am waiting ban lifting to stress Educational Day, etc. One thing is certain, we must not charge up all our failures to the Flu. This offering must be taken, if it "takes all summer." Unfortunately, men who direct health boards, etc., are not always men of God. Hence only commercial things have their attention.

The faith of the religious world comes near breaking down in cases like this. I'm no off-shoot of Divine Healerism—so-called, nor of any of its concomitant brood. But I believe that the church of Jesus Christ could better attend to the people just now than many other agencies are doing or can do. Give us a chance and we'll come across alright. Thanksgiving ever puts us at the door of Christmas, which will present opportunities to the thoughtful leader to show his church lever several notches forward.

Yours fighting the good fight of faith.

C. E. DUTCHESON,
Nickelsville, Ky.
Christian Woman's Board of Missions

Indianola, Miss.

Dear Editor:

Please allow space to say a few words about the Fourth Lord's day meeting at Morehead. It opened with a prayer service. Song by A. Shepherd; Mark 13:1-13 read by J. A. Lee. "As he went out of the temple one of his disciples saith unto him, Master, see what manner of stones and what build- ing are here," song and prayer by J. E. Walker; scripture reading by B. C. Calvert; after which Eld. J. H. Gill preached a soul-stirring sermon.

The weather was cool but we had a good gathering. Elders Gill and Calvert preached God's eternal word. May He bless them. They know the Lord and tell how they heard from the Scriptures, how they are living for Him.

Our offerings were larger than the offering last Sunday. The amount raised during the meeting was $28.30. We could have easily raised $50.00 had not the churches been closed so long because of the epidemic.

The nominating committee recommended Wm. Martin as district president with the authority of appointing the secretary. Parsons certainly entertained the Convention without any criticism. The good people of Parsons are struggling to make preparation for their new pastor, Eld. Righton, of Alabama. We pray God's blessings upon them and their efforts.

On Lord's Day we had an interesting Bible School rally led by Mrs. Trana Frye of Kansas City, Kans.

At 11 o'clock Eld. C. E. Craggert, evangelist, preached a noble sermon on "The Bible, the Book." At 3 o'clock the services were in the hands of the C. W. B. M. Aux. Mrs. Trana Frye presiding. Mrs. W. J. Sharpe of Topeka, state organizer, delivered an excellent address. Mrs. Frye also brought a great message.

The last session was ended at 8:00 with a sermon by Eld. G. A. Terry of Kansas City, Kans., state president. Let all work for a greater meeting and a larger program and a bigger collection.

Yours for a successful district work in the cause of Christ.

WM. MARTIN, President.

Emporia, Kan.

Second District.

The district meeting of No. 2, was held at Hermanville, Miss., Nov. 10. President J. B. Leham of the S. C. I., was present and spoke to us with power. Many helpful things were delivered to us, after which Rev. K. R. Brown took pledges for the Thanksgiving Educational offering. Many took pleasure in it.

The churches reported well. After all we missed one who will never come again, Sister India Brown. Sister Brown was a dear woman, one of the best, and a great worker in the Master's cause. Her home was free to all. She loved her pastors and did all she could to help their work along and constrained others to do so. Her going away is our loss and heaven's gain.

She was loved by both white and colored. She had her trials but has out run them all. Her husband did all he could to make her happy as did many other friends, who with him now mourn her loss. God grant that the church at Hermanville may bring out one more as she, now she is gone to come to us no more. May we all live the life of Christ as Sister Brown lived it that when we close our eyes in the last sleep we shall have hope in God and may rest from our labors with good works to follow us.

Yours in Christ,

J. H. MILLER.

Fourth Lord's day, November the 24th.

Dear Editor:

I should be pleased to have space to publish this report of the Second Convention held in Parsons, Kans., Nov. 22-24, 1918. The meeting was a success. No one is looking for reports of any kind of meetings since the Flu has been raging and so much more closing than there has been opening. The reports brought and sent in showed progress in the district work.

The following churches sent in reports: Emporia, Topeka, Lawrence and Maple Hill.

The following Bible School reports: Emporia and Topeka.

The only Endeavor Society reported was Topeka.

The following C. W. B. M. Auxiliaries reported: Emporia, Topeka and Parsons.

We are hoping that all the departments of each church will report in our next district meeting. District meetings will be reported in the minutes of next State Convention.

The Future Work Committee recommended that the proceedings of each district meeting be published in the Convention Minutes. Also that each department represent in district meeting with $1.

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Yours in Christ,

J. H. MILLER.

"Why stand ye here all day idle?" In the parable of Jesus on the laborers in the vineyard, the above question was asked those fellows who were just standing around doing nothing, while there was work aplenty for all. We cannot conceive the idea that those fellows were shirkers, they seemed to be willing to work, but were only too anxious to be hired. They surely must have been a good service after they had been employed, for "when ever was come, the lord of the vineyard said unto his steward, call the laborers and give them their hire, beginning from the last unto the first."

It might be said that there are two classes of idle people in the world today. Some men work at a certain trade or profession, and so long as they find work along that line they will work, but if they fail to find employment in this particular business, they will stand around and idle their time away, looking at those who are working. We cannot call them lazy for they are not. Where there is a chance to work and they will work as earnestly and as long as anyone. On the other hand, there are some idle simply because they don't want to work. They will shirk and lay around and allow their house rent to go unpaid, and finally will have to move to other quarters where their grocery bill will accumulate, and they will make no effort to pay it. So the grocery-man will have to cut off their supply and the family suffers greatly, and finally will go to pieces.

"By nature's laws immutable and just, Enjoyment stops where indolence begins; and purposeless, tomorrow borrowing sloth, Too heavy to be borne."

The most active cause of all evil in the world today is idleness. The old Turkish proverb says, "The Devil tempts all other men, but idle men tempt the Devil." Evil thoughts are sure to infest the idle man's employed mind, as worms are generated in a stagnant pool. What kind of a world would this be, if it were in the hands of idle men, men who are pleasure-seekers? There would be no place of comfort or safety. Riot, disease, want, theft and crimes of all kinds would hover over the world as a dark
myst, and the sunlight of prosperity would forever be hidden from our sight.

When the world needed a saviour, God sent his only son Jesus. This same Jesus saw that men needed to be spiritually employed, therefore He promised to build His church and said that “the gates of hell shall not prevail against it.” Matt. 16:18.

All who are invited to come into this church by believing in the church shall be saved. Mark 16:15-16. If we are to be saved, we cannot stop here, for Peter says “and beside this,” this is faith and obedience, “giving all diligence, add to your faith virtue and to virtue knowledge, and to knowledge temperance and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, that he was purged from his old sins.” 2 Peter 1:5-9.

If we possess the above qualities we are then full of ambition and energy and will see that the work of the church goes on unhindered. We will stand up under any oppression, meet any obligation and ward off any adversaries. We can then say as did the apostle Paul, none of these things shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” But, on the other hand, if we lack all or some of these qualities, our eyes are dim, our vision narrow, and the evil which is in us kinders our onward march for the cause of humanity and the church of the Jesus Christ. At this writing, quite a number of churches as well as other places of public gatherings, especially in Missouri, have been reclosed on account of the Spanish influenza. The closing of the churches is certainly testing the blood of everyone who professes to be a Christian. Some may think that since the church is closed and the regular services cannot be held, our support of the ministry will cease. The Educational Rally offering, our C. W. B. M. dues, and all other obligations must go unpaid. Know ye not that the work of the church must go on in spite of all that can be said or done? Brother officers, much depends upon you! Organize your membership, make house-to-house canvasses and collect these dues. Don’t let the work lag.

In the Church of Christ, no one can stand in the market place idle and say no one has hired me. for as we have said, sin is the cause of all spiritualidences. Rest assured, if we fall now, “Sin lieth at the door.” We may idle away our best days so far as worldly gain is concerned and get by, but in the church we must work out our own salvation. Brethren, let us work and pray that this may be a year of great harvest for the Church of Christ.

H. D. GRIFFIN, Evangelist.

The following items are taken from the Missionary Intelligence, the organ of our Foreign Christian Missionary Society: After these things I saw, and beheld, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the lamb, clothed in white robes, and palm branches in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb, (Rev. 7, 9, 10.) “It’s great to be out where the fight is strong and to be where the heaviest troops belong. And to fight the man and God.”

The First Baptist Church of Dallas, Texas, is reported to have given in the year $118,610 for all purposes, of which nearly $100,000 was for causes outside itself. That church is making a world-wide name for itself on account of its handsome giving.

Our missionaries in Africa are strongly urging that the church organized there undertake a larger program on industrial work for the natives. They wish to teach them aside from Christianity better methods of work and also to give them trades. It is also urged that they be given better principles of agriculture.

There was a time when the Province of Hunan, China, was famous for hostility to the foreigner and to Christianity. Today that province makes regular semi-annual payments of twenty-five thousand dollars to the Yale Mission in Changsha. This is an indication of the changed attitude in China.

Matthew Arnold, who said, made this remark, “I believe in Christianity because I do not know of a single acre of ground which is not a better acre of ground the moment Christianity touches it.” Ex-President Taft believes in Foreign Missions because where missions go, there goes civilization.

A letter appeared in the New York Nation addressed “To the Moderately Rich,” written by “One of Them.” After the writer had spoken of the suffering in Belgium and Serbia, he spoke of how meager the gifts of the well-to-do had been. Then he asks, “Do you want to know the reason why?” His answer was, “Because we are all hogs.”

Lyndell F. Lascell of Springfield, Mo., has entered the life that is life indeed. At the same time there never has been so bright a day for the church as the present hour. He states that our opportunities are unparalleled and we must press our advantage and go forward with our work even at the cost of great sacrifice.

Dr. Raymond Calkins maintains that the deepest appeal of our own day rests upon two absolutely uncontrollable propositions. The first is, that the religion of Jesus Christ is absolutely indispensable for the salvation of mankind. The second is, that that being true, everybody who calls himself a Christian must be willing to share the sufferings and sacrifices that are necessary until the religion of Jesus Christ is possessed by all mankind.

THE GOSPEL PLEA

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For Baby's
Itchy Skin

All Symptoms Eased in
24 Hours
Regular Use
Effectual

H. D. GRIFFIN, Evangelist.
THE GOSPEL PLEA

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

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COLLEGE ITEMS.

Those obtaining the highest general average in the grades in all subjects for the quarter ending November 23rd are: Eighth grade—Bertha Holt 92; Alma Rose McCarty 85; Susanna Daniels 85; Octavia Clark 85. Seventh grade—Lafayette Daniels 77; Johnie B. Hall 74; Ethel Crow 73. Sixth grade—Leota Christmas, 92.5; Ophelia Christmas 86.5; Clara Belle Bradley 84.

A very interesting and instructive program was given in the college chapel on December 7th. The government had asked that the schools and colleges celebrate December 6th as Food Conservation Day. Since only a portion of our school was in attendance on that day, we held our exercises on that Thursday.

Prof. Johnson occupied the pulpit on Sunday and delivered an excellent, inspirational sermon which was enjoyed by all present. His general topic was "Obedience."

President Lehman was at Oak Ridge on the second Lord's day in December. The church at that place had invited him to speak to them and confer with them in regard to some of their plans for the future.

Mr. Charles Pritchard and niece, Miss Mary Townsend of Franklin, Ind., are visiting the latter's sister, Miss Lula Townsend of the faculty. The three have just returned from a sight-seeing trip to Vicksburg, the National Military Park and cemetery at that place always affording considerable attraction to parties from a distance.

Mrs. Swift recently received a cablegram from her son in France, letting her know that the last shot fired in the great war left him still unharmed. All rejoice with her in this.

Oletha Brown, a former student of the S. C. L., writes that she has been in Washington City, working in a factory where uniforms for soldiers were made. She will now leave to seek other employment. She, P. C. Dawson and other S. C. L. students have been helpful in the church work there.

PERSONALS.

A letter from Lieutenant A. R. Williams states that he is supply officer for division headquarters. By the papers we learn that his division, the 32nd, is ordered home at once.

The address delivered at Nashville, Tenn., by Prof. J. H. Thomas has been published in the Christian Evangelist in the first issue of December.

Prof. P. H. Moss writes: "The last three articles contained some errors that I must correct. The Jarvis Christian Institute offering was listed under Mississippi. This of course, all know should have been Texas." Mrs. Fannie Crockett Hawkins never forgets to send her dollar to the S. C. I. for educational work.

Edith B. Jackson of Dale, S. C. and Eula Bell of Bolton, Miss., also sent each, a dollar this year. Both were received in time to be added to the Thanksgiving Day offering.

TENNESSEE.

Gay Street Christian Church, Nashville, Tenn.
The interest in our church is growing fast. We are having a fine attendance, about 95 per cent. of our members attending the services regularly and several people from other churches and friends. The members are continually pledging their support, both in attendance and financially.

In each service our members are more enthusiastically and earnestly contending for the development of the church spiritually and socially. The spirit of oneness seems to prevail throughout the church.

We have organizations in our church, the Christian Woman's Board of Missions, the Christian Endeavor Society and the Willing Workers' Club of the young girls. We intend to bring into effect two more organizations soon.

Number of members in the following organizations are as follows: C. W. M. 21; Christian Endeavor 18 members; Willing Workers' Club 15 members. The Willing Workers' Club has already started a bank account. The C. W. M. and the Christian Endeavor are working fast to that end.

Our Bible School has grown three times this month was our pastor's last day for the church circles. We are going to do at Gay St. Christian Church, but we are simply going to do things, by the help of God who does all things well. We are numbered with that class who know no defeat. You may count on us to bend every energy for the promulgation of the word of God and the support of the great brotherhood of Christ.

Lord's day, the 15th, at the close of the 11 o'clock service the congregation will assemble in the basement of the church and there we will perform the ordinance of baptism.

We are going to be a little late in getting our missionary offering in but we will report some time in this month.

We have a few cases of influenza. Bro. White, Sister Lucy White and Sister Moore are on the sick list. The church bowes in submission to Almighty God, in prayer, for their speedy recovery.

Yours in His service,
W. P. MARTIN, Evangelist.

Plumerville, Ark., Dec. 1, 1918.
Dear Editor Gospel Plea:

Please allow me space in your valuable paper to say a few words about our program on C. W. B. M. Day, which was short but full of enthusiasm. It was as follows: 

Scripture lesson led by the president, Sister Leatha Wallace.

Invocation, Bro. Garfield Harvey.

Song, "Over the hills." Opening address, Sister Mattie Hervey.


Response, Bro. J. L. Hervey.

Song, "Go, and be salt for 1918-1921, Sister Ida Hervey.

Closing address, Sister Sarah Strickland.


The writer took five subscriptions to the Missionary Tidings and two renewed their subscriptions to the Gospel Plea.

I wish to say that the first Lord's day in this month was our pastor's last day for this year's work. He preached two helpful sermons, one at 11 o'clock and the other at 7:30. He made things warm about the building when he was through and I must say that during the last three years that Bro. Bostick has served us he has served us faithfully and willingly. We love our pastor and hope to have him with us another year. May God ever bless Bro. and Sister Bostick for they are faithful servants in the Master's vineyard.

Yours in Christ,
WILLIE HERVEY.
SPECIAL CONFERENCE OF FOOD ADMINISTRATORS.

Address by Mr. Hoover.

At a special conference of Federal Food Administrators, held November 12th, the following address was made by the United States Food Administrator:

We have now to consider a new world situation in food. We have to frankly survey Europe. A Europe of which a large part is either in ruins or in social conflagration; a Europe with degenerated soils and depleted herds; a Europe with the whole of its population on rations varying from degrees of privation and large numbers who have been under the German heel actually starving. The group of gamblers in human life who have done this thing are now in cowardly flight, leaving anarchy and famine to millions of helpless people. We have also to survey the situation in the exporting nations of the world, to see what can be done to redeem this mass of humanity back to health and to social order. Up to the collapse of the Germans the world that is allied against Germany has depend- ed upon the North American continent for the staples of food. We have to maintain their strength against the common enemy. The loss of shipping and the increased demands for transportation of our ever growing army had isolated the stores of food in the Southern Hemisphere and the Far East. Within thirty or sixty days the world will not be able to release cargo ships from military duty and send them. Further afield for food and before the next harvest arrives the entire world's food supply should be accessible. On the other hand, the cessation of hostilities will create an enormous increased demand for food and we must be deeply concerned that the starving millions then liberated. The German yoke shall have such supplies as will enable them to return to health and prosperity. The war has been brought to an end in no small measure by starvation itself and it cannot be our business to maintain starvation after peace.

All these considerations must change our domestic food policies and this opens to us as a nation an obligation and an opportunity of service.

We must now take an account of the whole food resources of the world and we must take an account of the total demands. We must consider carefully how this situation reacts upon our people. We must consider our national duty in the matter and we must make such changes in our policies as are fiting to the new situation. We have thus a new orientation of the whole food problem and it is an orientation that affects every one of the great groups of commodities in a different manner.

It was a part of the duty of the Food Administration to keep informed as to the situation in world supplies. I will not trouble you with the details, country by country, nor commodity by commodity. The matter of prime interest to us is how much of each commodity the exporting countries can furnish between now and next harvest and how much is necessary to the importing countries in which we have a vital interest, in order to maintain health and public order in the world.

We have computed the export countries' supplies on the basis of the avoidance of waste and we have assumed for the importing countries stringent war consumption with additions such as we consider will preserve health and order. In these circumstances we make the world's balance sheet in the different great groups of commodities approximately as follows until next harvest:

Wheat and Rye—Sufficient supplies with economy in consumption.
High Protein Feeds (for dairy animals)—A shortage of about 3,000,000 tons.
Other Feeds—Sufficient supplies with economy in consumption.
Beans, Peas and Rice—Sufficient supplies with economy in consumption.
Pork Products, Dairy Products, Vegetable Oils—A shortage of about three billion pounds.

We must consider carefully how this situation extends to the United States and, in our case, is due largely to the necessary diversion of cotton seed meal to use as fertilizers and, to some degree, to our shortage in wheat mill feeds, due to our hitherto reduced use of wheat flour. This latter will be somewhat corrected by the elimination of substitutes in our bread. Thus the change in world conditions should somewhat ameliorate our dairy feed situation.

The shortage in protein feeds directly contributes to the world's shortage in the supply of fats. If we examine the position of the dairy products, the pork products and the vegetable oils, we find that the item there is a shortage in the needed supplies for the whole world, although we are estimating with economy the export possibilities of the United States in all these products at over four billion pounds, of which from three to three and one-half billion come from pork products and the vegetable oils. The world's fat shortage is due primarily to the fact that Europe has been steadily under-feeding its dairy herd, has made steady inroads into its herd of hogs during the war and to the fact that there has been a great degeneration in the production of vegetable oils in certain regions, owing to the inability to secure shipping.

Our export possibilities in fats, the largest item is pork products. Here again we have a right to congratulate ourselves as to the policies pursued in the administration of food supplies in the United States by the Department of Agriculture and the Food Administration. It is only to be wondered that we have reasonable promise of ability through increased production and conservation to export seven times as much products as our pre-war average and if you consider the vital importance of this extra contribution in fats in this new war against famine, we are justified today contrary to any act in the stimulation of production of this commodity. While we cannot supply the world's full deficiency we have ameliorated it enormously.

As you will recollect, eighteen months ago when we had to define our food policies, we stated that the only hope of a sufficient production of fats and meat for the world, either in peace or war, lay in the stimulation of production of the American hog. In that direction we could obtain results in twelve months, whereas, in any other direction, years would be required for expansion of production. The American farmer has responded to a remarkable degree. In order to assure this change in agricultural courses we promised the farmer a fair re-
turn on his hogs, so far as our control of export orders gave us the power. It is our duty to make this undertaking good.

Yet, with all our supplies, the world will be far deficient in its normal supply of fats for two or three years at least. Our internal policy with regard to this group of commodities must therefore be one towards intensified economy in consumption, if we are to carry out our high purpose of furnishing a rational food supply for all the world. Policies of conservation require great care and guidance. For instance, the shortage in our supply of dairy products is today so acute that we are compelled to now limit the export of this product. Dairy products are so vital to the protection of child life throughout the world that we should immediately reduce our unnecessarily large consumption of butter and condensed milk.

In the matter of beef, the world's supplies are limited to the capacity of the available refrigerating ships. The supplies of beef in Australia, the Argentine, and the United States are sufficient to load these ships. There will be a shortage in the importing countries, but we cannot expand exports materially for the next months, in view of the bottle neck in transportation. It is very difficult to forecast with any degree of accuracy the position in sugar. At the present moment all Europe and North America are living on much restricted allowance. Our assured supplies under the purchases we have made are the largest per capita in the world. This is not greediness, for we have throughout the war asked our allies to supply themselves first and we would do with the remainder. They have sacrificed sugar to provide ships for other purposes. I assume that Europe will continue on present rations then the world supplies, now enlarged by rendering Java sugar available are sufficient to provide our entire normal consumption. If Europe raises its ration very considerably there will be a shortage.

The Food Administration has protected the fundamental supply to the American people by purchasing, in conjunction with the Allies, the next Cuban sugar crop. We have made such arrangements with the various refiners and producers in the United States and with other producers as will assure a price of nine cents a pound wholesale for household sugar, the next five months. This price compares with from 12 to 20 cents a pound in the other sugar-importing countries.

As the result of these arrangements and the fact that eastern sugars will be available, we will need little or perhaps no restraints on sugar consumption after the new Cuban crop is available, unless, as I have said, the other governments in the world decide to considerably increase their present rations. I do not think our people would want us to maintain an extravagant and luxurious use of sugar in soft drinks and confectionery when there was an actual hardship for the necessary sustenance of each in other countries. With the present world outlook, we are taking steps to relax the restrictions which it was necessary for us to impose on consumption when we based the outlook for the whole of Allied supplies directly on North American sugar alone. Here again we must be guided from time to time by the world situation, but we have no desire for conservation strictly for conservation's sake.

Another prime necessity in the United States is that of coffee. Our computation of the world's coffee supplies indicate to us that there is more than a sufficiency to carry the world during the next twelve months on any basis of likely demand and sooner or later the speculation which has been in process in some foreign countries over coffee on the theory that there would be a world shortage on peace will, in our view, receive a rude shock.

This being the new world situation in food, created by the collapse of the war, the prime changes in our policies on today's outlook can be summed up in the following:

That we may now advantageously abandon the use of substitutes in our wheat bread; that we will still require economy and elimination of waste in its consumption; that for the present we need conservation in butter and condensed milk; that ultimately we must extend this to all the fats. We can contemplate, at the most, maintaining fully three pounds per month of sugar per person of household sugar and on the present outlook, we can by the availability of Java sugars to Europe begin at once to relax more restraints on sugar pending some change in European policies.

There are special features of changes in policy, but the principle of conservation from one commodity to another is the whole policy. There is one policy which cannot change, and that is the vital necessity to simple living, to economy in all consumption for commodities more or less substitute for each other. We must realize that the spectacle of famine abroad now haunts the abundance of our table at home.

There are conditions of famine in Europe that will be beyond our power to remedy. There are 40,000,000 people in North Russia to whom I fear but little access with food can be obtained this winter. Their transportation is demoralized in complete anarchy and shortly many of their ports will be frozen over and all transportation could be realized. I expect the most dreadful results of starvation beyond all human power to allay.

I now come to the question of the future of the Food Administration as an administration. This administration was founded by the President to—

(a) Administer portions of the provisions of the Lever Act and this has been accomplished, to a considerable degree, in co-operation with the many trades of the country.
(b) Control of foreign distribution of food.
(c) Enter into such voluntary arrangements with producers, refiners and others as would stabilize commerce, stimulate production and to carry out the government assurances to these ends.
(d) Cooperate with the Department of Agriculture in food productive policies to world purposes.
(e) Cooperate in the domestic and overseas transportation and distribution of food-stuffs with the Railway Administration and Shipping Board.
(f) To control and arrange for our necessary food imports.
(g) Co-ordinate all import and export and Army and Navy buying of food so as to prevent chaotic marketing conditions.
(h) Cooperate with the American people in conservation of consumption.

That portion of our work under the Lever Act revolves largely around the curtailment of speculation and profiteering. This Act expires at the signing of peace with Germany and as it represents only justified under war conditions, I do not expect to see its renewal. It has proved of vital importance under the economic currents and psychology of war. I do not consider it as of such usefulness in the economic currents and psychology of peace. Furthermore, it is my belief that the tendency of all such legislation except in war is to an over degree to strike at the roots of individual initiative. We have secured its execution during the war as to the willing co-operation of 98 per cent. of the trades of the country, but under peace conditions it would degenerate into a harrassing blue law.

The law has well justified itself under war conditions. The investigations of our economic division clearly demonstrate that during the first year of the Food Administration farm prices steadily increased by 15 to 20 per cent. on various computations, while wholesale prices decreased from 3 to 10 per cent. according to the basis of calculation. Thus middlemen's costs and profits were greatly reduced. This was due to the large suppression of profiteering and speculation and to the more orderly trade practices introduced under the law.

At this moment Germany has not alone sucked the food and animals from all those masses of people she has dominated and left them starving, but she has left behind her a total wreckage of social institutions and this mass of people is now confronted with engulfment in absolute anarchy. If we value our own safety and the social organization of the world, if we value the preservation of civilization itself, we cannot sit idly by and see the growth of this cancer in the world's vitals. Famine is the mother of anarchy. From the inability of governments to secure food for their people, grows revolution and chaos. From an inability to give the people a sense of certainty about government and the defeat of anarchy. Did we put it on no higher plane than our interests in the protection of our institutions.
THE GOSPEL PLEA.

we must bestray ourselves in solution of this problem. There are millions of people now liberated from the German yoke for whose interests we have a work of the last eighteen months. We dare not neglect any measure which enables them to return to health, to self-support and to their national life. This is the broad outlook of some kind of Food Administration during the next twelve months. As to what the detailed structure of our organization may be to effect these ends, or even its actual name, can be developed from time to time to suit necessity. It will be months until formal peace, in the meantime the organization must remain intact if we are to serve the high purposes that I have outlined. And after that we can decide our courses upon the basis of our national duty.

SPELLED, "No, but I am the father of one big one," and in an incredible short time he went out and returned with as fine a lunch as I could have bought anywhere, including trimmings. I know not what I might have had, could I have given him the grip. Brethren then I thought, does our great fraternity stand for anything this side of heaven as disciples of Christ we are pleading for Unity and Christian Fellowship. Have we that thing ourselves? Our Lord and Master has given us an example of fraternality, for which I am pleading in the "One Blood" the "One Lord," the "One Faith" and the "One Baptism." If one member suffers, we all suffer, without this there is no fellowship, only a sounding brass and a clanging symbol.

Our Father, breathe upon us thine own fervent spirit. WM. H. VAN DERZEE.

A SERMON TO THE RICH.

(Preached by Theo. Whitfield, First Church, McComb.)

My friends, it would be of no profit for me to spin before you a lot of human theories about the wealth of the world to be rich. I don't mean to respond to you God's word upon the matter, and so in the sixth chapter of 1 Timothy there is the following paragraph which tells us preachers what to say to rich members: "Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertain riches which are with vanity, but have wealth and contentment. But they that commit their souls unto the Lord shall be in peace; his grace shall abundantly provide for you in the day of our visitation." The very first charge that I bring to you then is that you do Not High-Minded. There is a tendency in the rich to cut the acquaintance of the poor, to feel above them and even to despise them. There is a danger in the very church of God that we say to the man with the gold ring and the fine clothes, 'Sit thou here in a good place,' whilst we say to the poor man, 'Stand thou there or sit under my shadow,' thus making distinctions says the apostle and becoming judges with evil thoughts. The holy argument continues, "Did God count them that are poor as to the world to be rich in faith and heirs of the kingdom which He promised to them that love Him?" So that God, through infinitely rich himself, yet shows as much regard for the poor as the wealthy, and so should we. The next thing the text says is for you not to have your hope set on the UNCERTAINTY OF RICHES. It has been a characteristic of wealth in all the ages to be uncertain in its tenure. They certainly make to themselves wings like an eagle that flies toward heaven. So just remember in no matter into which your acquisitions are nor how carefully invested, yet there are a hundred ways in which you can lose them. I was riding with an ex-Governor of this state and as we passed an ordinary-looking cottage he pointed to the same and told me that the man therein had to pay out $26,000.00 to save his boy. Some months ago I was riding on our cleaning road but very godly minister who was up in the seventies, and he told me that several years ago he had in accumulations for old age, some $16,000.00, but that it was all spent out of it—save $1,000.00. This he invested in the "Birmingham bond," and lost all of that, save $390.09. This last he deposited in a bank near here which you all know failed. Then, said the brother, he and his wife knelt down to pray and said to the Lord, "If You, Lord, are not willing to let us have as much as when we started in life together. But Lord, away back yonder, when we started out to preach the gospel, thou didst promise to support us, and now we have failed thee to the point where the brother, "we have just the nicest church and the sweetest and the kindest people, and with our trust in our Lord we have no worries for the future."

Did you ever know why the Lord led the children of Israel out through the wilderness, where was no food and no water? It was a very strange thing to do and so the Bible tells us why. It was to show them that they were not dependent on grain from nations or on water from rivers by the way, but that at the mouth of the Lord they would have every need supplied. So now we should regard your wealth as a side matter and put your trust in God, saying to hoarded riches, "I am in no wise dependent on you, but am dependent only upon God." Another thing I call to your attention in the instructions is that God gives us ALL THINGS TO ENJOY. That means that your Creator intends for you to get a lot of pleasure out of other things than your poor. Only a fraction of that satisfaction is to come from riches. That is where there are a lot of disappointed rich people. When striving for wealth they thought that God had made all regalities. But you ever thought how that happiness were bound up in money all the millionaires would shew? But you ween earn and spend, and then they even singling down and then. Poor fellows, they are doing it because they thought that happiness was wrapped up in three boxes, but God has not fixed it that way, or else a lot of us folks would be miserable. But listen. Nineteen out of twenty of the happiness of life is where than from riches. When I was a young man trying to get through the seminary as little as possible. I once lived a month on BREAD AND WATER.

I would buy rolls or lightbread and eat them three times a day with water. At the month's end I found that I had weakened myself. Now the Lord does not mean for us to live on lightbread alone. We are to eat also meat and beans, and vegetables, and pie once in a while, boys. Just so I tell you, if you try to keep your soul joyous, and yet hate bread and water, your soul will grow thin and weak. God means for you to get lots of pleasure out of helping others and from and from the church and Sunday School and the life and the love for God has put some of the richest nourishment of the soul in these things. Now then, did you feel that you have three things not to do—namely not to be high-minded, not to put your trust in riches and not to overlook the other things God gives to enjoy. The rest of the text tells three things to do. The first is to "be ready to distribute." If there is a lady who has the gift of a beautiful voice, we all say that she should use it to sing to help people and to glorify God. Any that have pedagogical gifts should use them in imparting learning and training. These are the three last of the text that says, "be ready to distribute."
people in the church who seem dead—practically dead to all the spiritual and the higher and the holy life? Do you remember the scene when dead to all the spiritual and the higher and the plank and jump overboard and swim for your hear the captain say to one man, "Take this plank and jump overboard and swim for your life." Then to another, "Take this spar and swim by," and another had said that he did not like a spar to swim by! However they did not talk that way. Each took that which they were allowed to have, and all came safely to shore. Now the word says to you rich brother, it says that the way for you to prepare for your time to come is to distribute and communicate now. That lays the foundation. New instead of laying a foundation, Dives put, all of his wealth on his back and it sunk him to the future, into new barns, and then had to leave all of his wealth on his back and it sunk him. Now instead of laying a foundation, Dives put all of his profits, careless of these earthly things fail, will receive us into righteousness, to make to us friends who, when righteous members. White-headed, sweet-faced, loved by the children, blessed by all—having lived the life that was life, indeed. But there came to the Master, one day, another that was rich, a young man. He turned, cast away, for he was of great possessions, and we never hear of him again, and I fear he went down with the ship.

Matt. 19:16-23

THE GOSPEL PEA.

A TESTAMENT FOR EVERY MEMBER OF THE FAMILY

DR. SANDERSON, Editor of the Christian Herald, says—"It makes the Gospels clear as the noon day sun and sheds a new flood of light on the Epistles."