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Southern Christian Institute

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A SURVEY

RACE ADJUSTMENT FROM THE TOP

(J. B. Lehman)

From the very earliest times it was predicted that Christianity should bring under its power all the nations of the earth and at the very beginning of Christ's ministry he taught his disciples to pray, "Our Father who art in heaven." Christianity anticipated the brotherhood of man, as no ideal society can exist without the spirit of helpfulness among all people.

But a state of universal helpfulness has been slow in coming because we have depended on political methods instead of upon spiritual methods. We did not take sufficiently into account the carnal mindedness of American politicians. He who trains himself for a life's work in politics is entirely too selfish for any altruistic decision. American history has been full of examples of the failure of politics. For nearly twenty years mighty campaigns were fought over the question whether the state or the federal government should make internal improvements. In the end no improvements were made. Finally when the issue was worn threadbare, politics dropped the issue and improvements began to be made. When the crisis of the Civil War was on there was reasonable harmony in the federal government, but when the Confederacy was crushed politics was called into session and "reconstruction" began. Fortunately for Lincoln he was killed before the session began and a fool came in as president, as a kind of shock trooper for the assault of the politicians. After the politicians, north and south, had exhausted themselves the missionary schools and other Christian agencies began to take hold and great progress has been made. During our war with Germany when the supreme crisis came we were sufficiently united that every senator voted to ask President Wilson to appoint a day of prayer and America prayed as never before, but when Germany was crushed politics was again called into session and, unfortunately for Wilson, he could not step aside and let another become the shock trooper for the assault of this "light brigades." It was necessary for him to become the sacrifice himself, or at least to test whether he was worthy of making such a sacrifice. The class of senators who have made the malicious fight were no more capable of taking a great forward step than were Annas and Caiaphas two thousand years ago when Christ suggested the world's greatest forward step. If it was a mistake to propose the League of Nations then it was so because it was a mistake to assume that our politicians could do for us what our church folk have not been able to affect. We feel sure that if the league at Washington fails then God will demand of his church folk a league of nations that will be effective.

This then brings us back again to what we started with. The politician can never adjust the race issue. The work must be done from the top. The Christian people must call into fellowship all the races of the earth for the solution of some of the great problems confronting us. The common mass of both races is not ready or fit for any emancipation from exclusiveness. They could not abandon it without disaster to both. At any rate, if the Anglo-Saxon and the Chinaman and the Japanese and the Negro are capable of working together let the foremost Christian people demonstrate its possibility and its desirability. It is folly to assume that he politicians can give us relief. If they should create a new order it would be as evil as the old.

When we went to war with Germany it was seen by our government that the Negro troops must be brought in just like all other troops or defeat was certain. There was no debate and no objection from any source but from a few dozen men who had no power of foresight. The division on this question was the one thing Germany stalked her hope on and when this failed she surrendered.

In the world crisis we will find a similar condition. The youth of our land must be mobilized for the missionary task without regard to race or color. If Christian America attempts to face the world now with its old caste ideas it will fail disasterously as Joshua's forces failed in front of Ai. The task before us is one for Christian America. The bigger the task. The bigger the tasks of Negro preachers the better. The bigger the brigade of Negro preachers and teachers the better. The bigger the brigade of American Chinese and Japanese the better. The Hindenburg line of pagan religious and agnosticism must now be assaulted and broken at its strongest point. Only the most far seeing can appreciate what lies before us.

In the coming student volunteer convention at Des Moines, Iowa, almost every missionary school of the South will have its representatives. They will be as ready to stand shoulder to shoulder in this new assault as the ninety-second was in the old. Their song will be: "God Lord, show me the way."

This new assault will require sacrifice equal or above the sacrifice in the old. Every brigade in the new battle must serve where the commander orders. If the way is not yet open for the Negro to go to China, it is abundantly open to train the masses of black youth of the land. Every one must serve where he is best fitted for or where he can immediately begin his task.

Next summer, when the state conventions are held, each state should choose one man and one woman to go to the next International convention. Our Negro Conventions need the inspiration of these conventions and the white people the power of the influence of their attendance. We do not yet know where the convention will be held, but all the conventions should begin to think of this now.

Lastly we wish to mention something that perhaps our Negro readers have not thought of. The Negro has as much to leave in finding the new way as the white man. Let him be true to his prayer: "God Lord, show me the way."

He has tremendous task to perform in this new work and the results of his work are vital to the outcome. It will not be any easy matter for the Negro to cease segregating himself in thought and action. It will not be easy for him to make himself a worthy factor in this new world crusade. If he should act in this new role as he has often acted in his own conventions and missionary work, he will have to accelerate it.

"God Lord, Good Lord, show me the way."

UPHOLDING LAW IN TENNESSEE

Edwards, Miss., Sat., Jan. 3, 1920

Number 435

Nashville, Tenn.—Tennessee wants law and order, and proposes to get what it wants. People usually do in the long run—if they want it hard enough: and it looks like getting down to business here.

First came a conference in the capitol building—the governor, heads of all state departments, citizens from 50-odd towns, delegations from the big Associations—Bar, Merchants, Bankers—and from Chambers of Commerce, Rotary Clubs, and the like; mayors, preachers, editors of the daily papers, heads of all the state's leading schools and colleges, and a good-sized group of colored men. They plan to put the state at the head of the column in law-enforcement; and they individually pledged themselves "to the point of life, if necessary" to make the plans good.

The experiment of state police at the governor's call is succeeding; and certain mayors have adapted the idea to local needs by forming local volunteer police reserves for use in emergency. This plan was endorsed for general use. The sheriffs of two counties—Knox and Shelby—have by courage and resourcefulness prevented mob violence; and courts of these counties have given prompt trial to those accused of grave crimes. To spread this spirit and to educate the youth of the state the governor, as requested by the conference, has appointed a Law and Order Week for the middle of November. The program includes proclamations by mayors, a law and order program in every public and private school in the state, meetings of Cham-
THE GOSPEL PLEA

By Ray H. Everett

She had just returned from a government sale of army material and was excitedly relating to her husband a story of the "wonderful bargains" which she had purchased. "From bacon to blankets she was enthusiastic in her praise of the quality of goods supplied for the men and boys in service. Here were tangible evidences of the care which the government had taken in providing for them physically."

This is a great cause. Let us not lag on the job. Send in your $5.00's and $25.00's at once and let us go over the top by Christmas.

Yours truly,
J. E. WALKER, M. D.

COLORED STAFF FOR THE U. S. PUBLIC HEALTH SERVICE

The United States Public Health Service, in cooperation with the state boards of health, is romoting a nation-wide campaign to educate all the people of the country on the dangers of the venereal diseases and the necessity for proper sex education; and to more effectually reach the colored population, a staff of colored workers has been appointed to secure the cooperation of colored individuals, institutions, organizations, and publications.

The campaign includes medical, educational, law-enforcement, and social service activities. Two physicians, members of the staff will be continuously in the field, and an assistant educational and registration director and a secretary will be on duty at the Bureau. The success of the campaign depends upon the interest and help of every citizen and organized group, and the Bureau is asking the citizens in every community to assist in this important work.

KENTUCKY

Georgetown, Dec. 9, 1918.
Editor Gospel Plea,
Edwards, Miss.

Dear Sir: Please allow me space to say a few words in regard to the church at Georgetown, Ky.

The work has, seemingly, taken on a new lease of life under the pastoral guidance of Rev. W. S. Sims and his Better seven-eights.

Since Bro. Sims has taken charge, three have been added to the church and a splendid church lot bought and paid for, at a cost of $840. We must acknowledge, however, that we were forced to appeal to the Rev. W. S. Sims and his Better seven-eights.

We embrace this opportunity to thank these churches and their "good shepherds" for coming to our rescue at such a critical time.

We must not forget our good brother and ex-pastor, Rev. Gabriel Gatewood, who started the ball rolling at Lexington, by himself and the Bureau is asking the citizens in every community to assist in this important work.

The earlier efforts for venereal disease control were the immediate response to the demand for war measures to conserve the health necessary to efficient man-power. But the results of the examination of the men gave the important information that the venereal disease danger was in largest measure a problem of the communities from which the men came, everywhere in the United States. Five-sixths of the men in the camps who had the diseases were infected before entering military service.

Special efforts will be made to secure proper treatment for infected persons and to make it known that the venereal diseases are dangerous, and, if neglected, or not treated well enough and long enough to be cured, will do even greater harm in later life. And, in order that the lack of proper knowledge of sex matters as a cause of these diseases may be removed, special lectures will be given and literature for boys and young men, girls and young women, parents, educators and the general public will be supplied through the State Boards of Health and the U. S. Public Health Service.

THE AMERICAN PLAN

(By Ray H. Everett)

She had just returned from a government sale of army material and was excitedly relating to her husband a story of the "wonderful bargains" which she had purchased. From bacon to blankets she was enthusiastic in her praise of the quality of goods supplied for the men and boys in service. Here were tangible evidences of the care which the government had taken in providing for them physically.

"There is another provision made for their use—a provision which should be made for every community even though it can not be dealt with in the same apse. It is the wonderful and comprehensive program called the American plan, by which this country protected its armed forces, here and overseas, from the menace of venereal diseases.

If every city and town could purchase a package of law-enforcement, a few pairs of medical measures, several poinds of recreation and a barrel of rational education, and use them as the army authorities did, a great step would be taken toward coping with "the greatest health problem confronting our nation at the present time."

Each of the four features enumerated above had its place in the program. Law enforcement will, if competently applied, put an end to commercial prostitution—the source of most venereal infections. Agregate medical measures such as public clinics, quarantine hospitals and a uniform system of reporting venereal cases will go a long way toward curing present cases and preventing future ones. Wholesome and accessible recreational facilities will give to the young people of both sexes amusements which build rather than destroy—which provide healthy outlets for excess energy rather than the type which stimulate sex indulgence. Genuine, red-blooded education will give to the rank and file of citizens a true picture of the prevalence and effects of these anti-social diseases and explain how they must be fought.

Plagues which exact an inestimable toll in health and efficiency, which blind thousands of innocent babies every year and consign an untold number of more to invalid's beds—which are responsible for an important percentage of insanity and all cases of locomotor tetany and paresis—these are the plagues which were fought by the army and must continue to be fought by all citizens of the world.

The government is still in the fight and through the United States Public Health Service is cooperating with state boards of health and local organizations in waging the campaign. Many of the nation's greatest industries are cooperating by establishing plant clinics, providing recreation fields, and distributing educational literature.

It took centuries of existence before the peoples of the globe became sufficiently civilized to answer in the affirmative that question, "Am I my brother's keeper?"

In this nation-wide campaign against prostitution and the venereal diseases, that answer should be affirmed by all, as public opinion in each community is what will determine that community's action. If you wish to learn more concerning this great fight, and to help in winning the ultimate victory write to the American Social Hygiene Association, 106 West 40th Street, New York City, for more facts. This association is working directly with the United States Public Health Service and the U. S. Public Health Service and the United States Departmental Social Hygiene Board and will furnish full information as to how your help may be made most effective.

Near East Relief, 1 Madison Avenue, New York has taken over the work of saving 800,000 starving Christian people in Armenia, Syria, and other parts of Western Asia. The Red Cross has announced its withdrawal from this field, leaving Near East Relief alone. Many of the former Red Cross workers remain in Turkey to continue their work with the new organization.
Dear Readers: Thanksgiving day is now history. We held union service with the A. M. E. church. The sermon was preached by the new pastor, Rev. H. J. Brown. We all enjoyed the service. The sermon was a good one.

Sunday before Thanksgiving the writer preached at Mound Bayou, also carried out Educational Rally day. Total amount raised $176.00. That included a few that had sent in their pledges before the 23rd. The fifth Lord’s Day Educational Rally was carried out at Christian Chapel. We raised $100.00 with more to follow.

Dr. A. H. Attaway, president of Campbell College and Mr. J. W. Wilson of Jackson pledged $25.00 for the Emergency Drive.

Our membership is quite small but each present tried to meet pledge.

 Yours in His name,

B. T. TONEY.

TENNESSEE

Indianola, Dec. 7, 1919.

After an interesting series of devotional services at our first Lord’s day morning meeting Elder B. C. Calvert preached us a wonderful sermon on Peter and John asleep in Gethsemane, St. Mark 14:32-54, subject: Sleeping on Duty. The heart was made to feel glad. The weather was not so pleasant and our friends will be highly appreciated.

To the Delegates of the National Colored Convention:

The enrollment committee failed to give the addresses of the delegates and you will have to send your address so I can send you the minutes. Send address to R. E. Pearson, Paducah, Ky., 2106 N. 13th Street. The minutes are ready to go out.

R. E. PEARSON

MISSISSIPPI

To the Gospel Plea,

Edwards, Miss.

The colored Christian Church at Frankford, Mo., made a strenuous effort towards the Emergency Drive in November.

We were favored with a visit from Mrs. L. A. Devine in October and through her lecture and the combined efforts of our pastor, Bro. J. R. Gibb, we succeeded in raising $67.85. Bro. Gibb preached us a soul-stirring sermon in the afternoon from Mark 16:15.

BRO. and SISTER CHARLIE FERRY

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BRO. and SISTER CHARLIE FERRY
THE GOSPEL PLEA

Issued every Saturday from the Press of the
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Address all communications to the Gospel
Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will
put a subscription blank in the paper where
the subscription is due. We kindly ask that
you get a money order for $1.00 and send
it to us. Where it is possible get a neighbor
or two to subscribe also and thus extend the
power of the Plea for good. The postoffice
department requires us to drop those who are
much past due. We do not want to drop any
one and urge all to keep up.

S. C. I NOTES

The bazaar held last Saturday night was
a great success. About $40.00 was cleared.
Hand work, arm bands and pennants
one hundred sandwiches and twenty
pies were sold.

The following are average grades for the
first two months of school for the academy
students above 85 per cent: Jason Cowan and
Vanee Smith 94, Rosa Paige 92, Cynthia
Wright 91, Rosa Jackson 90, Eavily Spears
90, Edna Mae James 88, Cornelia McClidden,
Ruby Lee Johnson, Theresa Jordan, Dzixie
Peyton, Edward Timberic, Lula Williams
each 87, Ada Gray 86. Twenty-four others
were between 84 and 80.

The following are the general averages of the
grade students above 85: Albert Todd
92, Irene Caldwell 91, Willie Brown 89, Leota
Christmas and John Reid 87, Cisero John-
son, U. S. Manns and Lucy German each 86,
Otelia Gordon, Clifton Sherrar and Ophelia
Christmas each 85.

The following wedding invitation has been
received:
Mr and Mrs. Jacob Jackson
Request your presence at the marriage of
their daughter
Olivia Cleo Hicks

To
Mr. Fletcher Myatt
Tuesday evening, December 23, 1919
7:30 o'clock
Friendship Baptist Church
Edwards, Miss.

The bride is a member of the class of 1917.
She has been a successful teacher at Cros-
sett, Arkansas since her graduation.

The following young people are in attend-
ance at the Interchurch World Move-
ment in Jackson this week: Misses Cornelia
McClidden and Rosa Paige, Messrs. Edward
Timberlic, Jason Cowan, John Martin and
Carry Hunter.

INTERCHURCH WORLD MOVEMENT
PLANS NATION-WIDE SURVEY OF
CONDITIONS AMONG NEGROES

New York, Dec. 1.—The Interchurch
World Movement is undertaking a study of
Conditions of the Negro churches and Negro
communities of the United States, both city
and country, as a part of its plan of a com-
plete survey of the church and community
needs of the entire nation and of other coun-
tries throughout the world. Church and com-

munity needs will be studied.

Already schedules for rural conditions
have been prepared and are being sent to
state representatives in all the states where
Negroes reside. These schedules will be used
by trained and competent Negro leaders and
investigators who will visit their own
churches and communities for gathering the
facts. The churches will be studied along the
lines of physical equipment, extent of the
parish, financial resources, the minister and
the relation of the church to recreational
and other activities of the community. The
community will be studied from the point of
view of land ownership, occupations, com-

munity organizations, roads and other means
of travel, etc. In addition to the rural survey
there will be special studies of Negro occu-
pations, educational institutions and of-city
life.

The survey will be so organized that in
every state where there is a considerable
Negro population there will be a Negro asso-
ciate supervisor to work with the white
supervisor, the associate supervisor carrying
out the plans for the Negro survey. There
will be competent leaders in every county to
visit the Negro churches and communities
gatherings facts.

A most important and unique feature of
this program will be inter-racial councils, or
committees, as the policy of this movement
is to have councils of church representatives
which shall be inter-racial. The representa-
tives of the colored churches will meet in
council with representatives of the white
churches to talk over and make out plans for
reaching both parts of the community.

Dr. George E. Haynes, of the United
States Department of Labor, has been called
and arrangements made with him for super-
vising the survey among colored people with-
out serving his connection as Director of
Negro Economics for the Labor Department.

The Interchurch Movement is a coopera-
tive organization of Protestant denomina-
tions through their mission boards, home
and foreign agencies and churches for the
purpose of effecting a newly demand for
the new day. To plan the Movement call for
careful study of the conditions and equip-
ment of each church and the needs of
each community surrounding each church.
Following such a study representatives of
the churches will meet together and make
a practical program of work based upon
facts which have been found. This practical
program will aim to meet discovered needs
both of the church and community.

But the making of a program is effective
only when the means are provided for carry-
ing it out. Therefore, the next step will be
a plan to carry out an educational campaign
through conventions, conferences, newspa-
per publicity, etc., to inform the people
throughout the United States of the church
and community needs and of the program to
meet them. When the people are thus fully
informed, the cooperating denominations that
have been planning these forward move-
ments will unite in making an appeal to their
constituencies for the money and the lead-
ership necessary to put the program into ef-
fective operation to meet the needs.

This movement will not interfere in any
way with the regular organization of any
church or denomination. The work from be-
ginning to end will be done by representa-
tives of the various denominations. The reg-
ular church and denominational organizations
will be used as a means through which the
work will be done. One of the most hopeful
features of the movement is that it does not
aim at federation or union of denominations
nor does it try to deal with administration of
any denominational activity. It is only at-
tempting to carry plans through which each
denomination may cooperate with all other
denominations in meeting the religious and
life needs of the people, while at the same
time preserving denominational indepen-
dence.

TENNESSEE

Jellico, Dec. 5, 1919.

Mr. Editor:

Dear Sir: Please publish in the Gospel
Plea that Bro. Newton Bush departed this
life December 1st, at Louisville, Ky. His re-
 mains were brought to Jellico, Thursday a.
m., December 4th. The funeral services were
held at 2 o'clock p.m. the same day, R. C.
Maloy officiating. The deceased leaves a fa-
mother, five brothers and three sisters. He has
been a member of the Christian church ever
since he was fifteen years of age.

MR. WHITTT IKNCAID, See'y.
ELD. R. C. MALOY, Pastor.

ALL LIGHT THERE

By Rev. Thomas P. Gregory in N. Y. World.

What a hopeless, God-forsaken place this
world would be if not for the children,
the little children who are as yet unspoiled
by the virus of the years!

Well does Emerson declare that the little
ones come to us like so many Messiahs to keep
us from drifting away upon the starless
ocean of pessimism and despair.

Not long ago a young wife and mother lay
upon her deathbed. It was all very sudden
and when the family physician was called in
they were told that there was no hope.

Then the question arose, "Who shall tell
her the sorrowful tidings?"

Not the doctor—it would be cruel to let
the man of science go to their dear one on
such an errand.

But the aged mother—who was soon to
be left childless and alone.

Not the young husband, who was walking
the floor with knitted brow and rebellions
heart.

But there was only one other—and just
then the little daughter of the dying woman looked up from the picture-book with which she had been engaged and very solemnly asked, "Is my mamma goin to die?"

Then, without waiting for an answer from anybody, the dear little one sped from the room and upstairs as fast as her feet could carry her. Parents and neighbors that were watch- ing by the bedside, and they wonderfully noticed the child climb up on the bed and lay her curly head upon her mother’s pillow.

"Mamma," she asked in tones as soft and sweet as the gentlest music, "are you afraid to die?"

The mother looked at her as though she had anticipated the question, and asked, "Who told you my darling?"

"Doctor, and papa, and gran’mama—they all told me. But, mamma, dear mamma, you won’t be afraid to die, will you?"

"No, my dear," replied the mother; "no, mamma won’t be afraid."

"Just shut your eyes in the dark, mamma, and keep hold of my hand, and when you open ‘em, mamma, it’ll be ALL LIGHT THERE."

When the family gathered, awe-stricken and broken-hearted at the bedside, the baby held up her little hand. "Hush! My mamma’s gone to sleep. She won’t wake up here any more."

"Then didn’t hide these things from the wise and prudent, and didn’t reveal them unto base." You know the rest of that, too.

A MESSAGE TO OUR BIBLE SCHOOLS AND THEIR LEADERS

(By R. A. Godden)

Dear Friends: We are standing on the threshold of the New Year. Perhaps in many other lines of activity we have already made plans for advancement. If we have not it is high time that we were doing so. Everything around us is in motion, they are either going forward or backward, there is no exception. Should we attempt to stand still, time in its ever onward flight will pass on and we shall find ourselves behind. We must be up and doing—but what plans have we made for our Bible schools. Are we seeing them as they will cooperate with him. We are hoping that this will contribute much to our advancement. Our National organization will do all it can to promote this cooperative spirit. We want to know of you, know what you are doing and help you do more.

We are going to make use of the Gospel Plea as one of our media of communication. A weekly discussion of the lesson will now be found in it. This ought to be helpful to us and in return we ought to help the Plea by giving it a wider circulation. With best wishes for a better year’s work.

Yours truly,
ROBERT GOODEN.

LESSON 1—for January 4

Subject: Peter Preaches on the Day of Pente-
tecost.


For special study in class: Acts 2:14, 22-24,
22-42.


Historical Setting: Time—May 23, A. D. 30;
Place: Jerusalem.

Comments on Lesson

Verse 14: This was on the Day of Pente-
tecost, ten days after the Ascension of Christ. It was the day on which the Holy Spirit was given to the Apostles and was also a day that was already of great importance to the Jews. It was one of their three great annual feast days, it was to celebrate this fact that so many people had come to Jerusalem.

Standing up with the eleven, Mathias was chosen by the Apostles to take the place of Judas who betrayed Christ. Give ear, Peter had a great truth to tell the people and he wanted them to hear it.

Verse 22: Peter was still trying to get full attention of his hearers—approved of God by mighty works, wonders and signs—refer-
ence is here made to the many great miracles that Christ did among the people. Peter points to them as evidence of God’s approval of Christ as His direct representative to men.

Verse 23: Christ was delivered up by the Jews and was crucified by lawless men, but Peter here calls attention to the fact that, God knew before of all that was to happen—

Verse 24: This verse contains the first public announcement to the world that there is a risen Lord, what strength and comfort we get from the knowledge that Our Christ is a Living Reality making intercession for us and not some misty and unknown spirit—Whom God raised up—even in the grave God was watching over his own, and there He loosed the pangs of death that they could no longer hold our Victorious Leader and just as it was not possible for death to keep Christ as a captive it will not be possible for it to keep those who are abiding in Christ.

Verse 32: They were also witnesses of His ascension. Christ was now highly exalted by His Father. He had been obedient even to the suffering of the most humiliating death and was now exalted to the highest place—had poured forth this which ye see and hear—As the multitude looked on and listened to the teachings of Peter, it was clear to them that something out of the ordinary was going on Peter then explained to them that it was the Holy Spirit which Christ had re-
ceived from His Father and was given to His disciples who should be witnesses for Him.

Verses 34 and 35: The people to whom Peter was speaking knew that David though their great king was but an ordinary man and that he was not ascended into heaven but that he prophesied that Christ should be ascended. The Lord said unto my Lord—this is a direct quotation from the 110 Psalm and the 1st verse. The Jews admitted that the words of this Psalm referred to Christ, here Peter found a point on which he and
his hearers could agree, it was easier then to lead on to something else.

Verse 36: The house of Israel (the Jews) were the only ones who knew at this time the plan, but that all may by the same term were the only one who were responsible for the crucifying of their own Messiah — this Jesus whom ye crucify — this statement was like a thunderbolt to the Jews, they had just rejected and crucified Him and now it was brought home to them that he was both Lord and Christ.

Verse 37: They now realized as they had done, they saw themselves as they really were, guilty in the sight of God, their consciences were awakening and they felt how helpless they were and with a burdened heart they cried out — what shall we do — they knew that something must be done, they could no longer afford to make themselves unconcerned about the matter; now that they had been given the desire to turn from their past life and live according to the new light that had dawned on them.

Verse 38: Peter was too great a man to make light of a question like this, he saw that the people were in earnest and he wanted to help them to get right, he told them exactly what should be done, no comment is necessary on his answer to them. Repeat, be baptized in the name of Jesus for the remission of your sins. They must either obey or still be guilty of their sins.

Verse 39: Peter here calls attention to the fact that the promise was: First, to those who were livin them; second, to their children who should come after them; and, third, to all who are afar off, showing that no class or condition of people are left out of the plan, but that all may by the same term obtain the remission of their sins — even as many as the Lord our God shall call. The call is not to any special ones, it is worded in the most tolerant and impartial manner: "Whosoever will may come."

Verse 40: Peter did all that he could for them, he told them all that was necessary to be told, they knew what was to be done and it was for them to save themselves — they could only do this by obeying the true teachings that they had heard.

Verse 41: Those who were willing to accept God's plan of salvation did as the apostle told them to do — were added unto them. There were already about 120 followers of Christ (see chap. 1, verse 15) and to these were added the three thousands.

Verse 42: These did not only become members of the church to get forgiveness but they became faithful workers of it — continued steadfastly in the Apostles teachings. The apostles taught all that was necessary for followers of Christ to do and any such as would not do so were expelled.

Short Talk on the Lesson

The three great feasts of the Jews were Passover, Pentecost and Tabernacles. Pentecost was a kind of Thanksgiving Day. They held a solemn festival in which they expressed their gratitude to God for the new harvest and they were also reminded by it of their deliverance from the bondage of Egypt. It was also the day on which the law was given to them from Mt. Sinai. It was very fitting that such a day should also be the one on which the Holy Spirit was given, the first Gospel sermon preached and such a great ingathering of souls into the Church of Christ.

ROBERT GOODEN.

On Grande Rue de Peron, the main street of the principal shopping district of Constantinople, is an American store selling Armenian and Syrian goods. Here the fine work, clothing, rugs, and other material made by refugees, in Near East Relief industrial homes, if offered for sale. Thrown in with French, British, English, Persian, and Turkish shops, this presents a direct contrast as it is the only institution which is not run for the benefit of individuals owning it.

Near East Relief, 1 Madison Avenue, New York, which is attempting to care for the suffering peoples of Western Asia, finds that it is better to give work to them instead of charity. In accordance with this plan, it has established many industrial institutions where the workers are paid for the amount of goods turned out. In cases of orphans, or those too weak from illness or hunger to be able to work, direct gifts of food and clothing is made.

There are 120,000 persons in the bread line at Alexandrapol every day, according to Miss Adelaide Dwight, a Near East Relief worker who has just returned to the United States. Miss Dwight says the suffering in the Russian Caucasus is terrible and thousands will starve before the next harvest unless help is given. She comes to the United States to make a special appeal for 120,000 homeless ragged, and wretched wanderers under 15 years of age, whose parents have been murdered by the Turks. Several thousand of these children have been gathered into orphanages by Near East Relief,

Decorations of the cross of the order of St. George the First, were bestowed upon six members of the Relief Committee for Greeks in Asia Minor at a luncheon given at the Irving National Bank, Monday, December 8, according to an announcement made at Near East Relief headquarters, 1 Madison Avenue, today. The decorations have been awarded by King Alexander of Greece and were conferred by Hon. George Rousous, Greek Ambassador to the United States.

The persons honored by the Greek government are: Rollin P. Grant, vice chairman of the board of directors of the Irving National Bank and treasurer of the Greek Relief Committee; Dr. Hamilton Holt, editor of the Independent; Frank W. Jackson, attorney, chairman of the Greek Relief Committee and former United States consul in Greece; Dr. Frederick Lynch, editor of Christian Work; Prof. A. D. F. Hamlin, member of the faculty of Columbia University; and H. F. Laflamme of the Intercrutch Movement.

The decorations are given in appreciation of the work done by these men to aid the Greeks who suffered as result of Turkish deportations in Asia Minor.

A WORD FOR THE BOY

(By Sylvanus Stall)

Be patient with the boy. When you were at his age you needed that others should be patient with you. By patience, we do not mean that you should be a fool, or negligent of your duty to guard and guide him with the utmost fidelity; but what we do mean is that you should so thoroughly understand and heartily sympathize with him in his trials, such as come to all healthy boys between the ages of fourteen and twenty, that in all your discipline and counsel he should in that indefinable way discover and feel that his parents and teach-
ers are full of tenderness and sympathy for
him.
To a boy during these years, while pass-
ing from boyhood into manhood, life is full of
strangeness and mystery. In his earlier years he thought he understood himself, and so he doubted not; but now nature is put-
ting away childish things, old conditions and
experiences are passing away, and behold all things are becoming new. The boy who
was once composed, obedient, tractable, is
now disconcerted, irritable, and often refrac-
tory. His voice breaks, he feels embarrassed
where formerly he felt perfectly at home.

he felt no impulse to do wrong; but now he
feels a new impulse, and the question is
whether, after all, he may not have been mis-
taken in what he previously accepted as
true and right.
If he does not understand something of the
changes by which God is fitting him event-
ually to take his place as a perfected link in
the endless chain of transmission, then in
his ignorance of the wonderful mysteries of
life and being, he will go wandering in
the darkness, exposed to all the pitfalls and
all the forms of physical and moral ruin which engulfed so many.
He looked backward to the time when you
where he is. Recall your own misgivings in
the midst of your strange perplexities. The
wise counsel and careful guidance that you
then needed is what your own son in his
present situation most needs and will heartily
appreciate.
He wants a competent guide to interpret
the strange language and explain the strange
scenes of the strange land through which he
is passing to reach his own inheritance in
the land of a mature and perfect Christian
manhood.

CHURCHES TAKE STAND ON RACIAL QUESTIONS
New York, N. Y.—The Federal Council
of Churches has just issued a statement and
program regarding racial problems. The
points presented were unanimously adopted
at a preliminary meeting well attended by
Southern and Northern delegates from the
white churches, ministers and women, and
by a number of colored delegates. The con-
structive program covers eight points:
For legal protection; economic justice, in-
cluding equal pay for equal work; respect
and protection for the Negro woman and the
Negro home; adequate recreational facilities;
equal traveling accommodations for equal
pay; adequate educational opportunities, in-
cluding a just division of public funds; qual-
ifications for franchise the same for all races;
cooperation and conference between white
and black.
Immediately following this statement the
Industrial Relations Committee of the Inter-
Church World Movement has issued a report
adopted at its October conference. "Big
business" was well represented at this meet-
ing, which stood for the solution of industrial
problems by the principles taught by Christ.
On the initiative of Southern delegates the
report recognizes "the right of our twelve
million Negro fellow Americans to economic
justice and to freedom from economic ex-
ploration."
Later in the month the General Conven-
tion of the Episcopal church adopted a broad
program of wider service to Negro Americans.
It also voted to give the ballot in the House of
Bishops to the suffragan bishops, two of
whom, from Arkansas and South Carolina,
are Negroes. A third colored suffragan is to
be added for Liberia, where he will work, as
do those in the states mentioned, under the
white bishop in charge.

COMMERCIAL CLUB PROMOTES INTER-
RACIAL GOOD WILL
Nashville, Tenn.—A committee on Race
Relationships, appointed by Nashville’s Com-
mercial Club, has worked out a simple, prac-
ticable plan, as remarkable in its way as that
of the Memphis Chamber of Commerce, which
promises to reduce racial friction in this city
to a minimum. It is well worth the attention
of other cities.
The committee, composed of fifteen promi-
nent white men, conferred with a number
leading Negroes, who were asked as in Mem-
phis, to formulate a definite program of de-
sirable local procedure. At a later meeting
this was presented and adopted unanimously
by the white committee. It covers six points:
Humane treatment by the police when ar-
rests are made, with fair and impartial trial
at the petty city court and the deputy magis-
trate’s court; correction of unfair discrimi-
nation on street cars whereby colored passen-
gers do not receive the same treatment as is
given white passengers; equal salaries in
schools and equal wages for equal work; im-
provement and development of parks and
playgrounds for colored people; courteous
treatment at railway ticket offices, tax re-
ceiver’s office, and all public offices where
Negroes must go in attending to routine bus-
iness affairs; a correction of unkind state-
ments in the press, with suppression of un-
substantiated stories of Negro crime.
A sub-committee of three was appointed on
each of these points. Money was provided for
the employment of white counsel for one
year, who will give his entire time to petty
court proceedings, and who will, with the
sub-committee on that section, investigate
the treatment of Negroes by police and sheriffs,
assessments of fines and bills of cost, and
garishment levies.
A series of meetings will be held at the
Commercial Club, beginning with the city of-
icials, including the chief of police, the city
judge, and a number of policemen, who will
be the guests of the white committee. Later
the street-car officials and as many motor
men and conductors as possible will be invit-
ed. There will also be a meeting with city
reporters and editors. At each of these meet-
ings the entire program of the Club commit-
tee will be outlined. "Probably the chief
thing of importance that has been accomplish-
ed," says the chairman, "is that fifteen busy

men are greatly interested, as well as deeply
concerned; in these matters, and are willing
to make an open fight for fair dealing with
the colored people. There is a genuine desire
on the part of every member of this commit-
tee of white men to bring about a speedy
correction of these matters that have here-
before rarely, if ever, been thought of as
existing."
This last sentence adds point to the urgen-
cy of the Federal Council of Churches, the U. S. Department of Labor, the Y. M. C. A.,
and other civil and religious agencies, for the
formation of committees of both races in
cities, towns and counties, which may meet
together from time to time and learn more
about local needs, and the often simple things
for lack of which bitterness between the
races grows. Black and white, as well as rich
and poor, each half needs to know, in a de-

omocracy, how the other half lives.

THE MARCHING MEN.
(By Elizabeth Kendrick Holt.)
We watched them till they vanished,
The marching, marching men.
From home and heartshut hither
Till peace should come again:
The khaki men, the blue men.
The grim, the staunch, the true men,
The boys who were the new men,
The marching, marching men.
We saw them in our dreaming,
The marching, marching men;
We saw their colors gleaming,
We saw them charge again:
The sturdy men, the grave men,
The reckless men, the brave men,
The men who fought to save men,
The marching, marching men.
We saw them in our weeping,
The marching, marching men:
When heavy dawn came creeping,
When nights crept back again:
The losesome men, the sad men,
The patient men, the glad men,
The cursing, fighting-men, men,
The marching, marching men!
We saw them home-returning,
The marching, marching men,
Where faithful home-fires burning
Were welcoming again:
The joyous men, the lame men,
The sightless men, the game men.
The same, yet not the same men,
The marching, marching men.
We see them down the ages,
The marching, marching men;
On history's blood-stained pages
Their deeds shall live again:
The pride-of-every-state men,
The lonesome men, the sad men,
The marching, marching men!
—Reading, Mass.
Goel "Plea

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
A SURVEY

THE FOUNDATION OF A LEAGUE OF NATIONS

(J. B. Lehman)

So far the United States Senate has been unable to give us a League of Nations. The implacables of the Senate say it is dead, the friends of the League say it is not dead and the Christian people everywhere with the fewest exceptions are praying that it may become an established international relation. What the outcome will be we can only know by waiting.

Since we have had time to reflect it is becoming more a marvel that the peace congress could have given us such an ideal as the League of Nations. It was only because they were standing in the shadow of the most appalling disaster that had come to mankind in modern times that they could reach such an agreement. Under any other circumstances they could not have done such a thing.

But when the treaty came to the United States Senate the conditions were different. Here was a set of men who were not in the shadow of the appalling disaster of Europe. They were men who were begotten in the mainstrem of corrupt politics. When the war broke out they had all our plans up in smoke by filibusters. During the war they cooperated only so far as the charge of disloyalty compelled them to go. When the war was over partisan politics broke out again with all its fury and our present humiliating international position is the result.

Perhaps we have been praying for a more Christian international relationship have made the mistake of looking to the thorns for grapes and to the thistles for figs, and that because we have not planted grapes nor figs in our social order but have permitted thorns and thistles to grow up. Perhaps a kind Providence knows that we have not yet laid the foundation in our social order that will make possible the working of a league of nations. If the church folk can not make better showing than they are making for the League of Nations if Jesus Christ commanded him to do so, to perform such an ideal task? If our present humiliating position causes the Christian people to search themselves just as Joshua began to search his own army for the cause of the defeat at Ai we will make more rapid progress towards an Ideal International relation.

There must come a downfall of denominationalism, imperialism, venal commercialism and cast ideas based on race before we can expect our government to give us such an ideal order. Jesus told his disciples, "For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." To us he would say "For I say unto my church of Americas, except your righteousness shall exceed the righteousness of politicians who profess no faith in me, ye shall in no wise enter into a higher social order."

That part of the church that is carrying on great missionary enterprises is reasonably straight on these things. They have gone to every nation and kindred and tongue and people and have called them brother and have helped them bind up the wounds of paganism. In our homeland they have gone to the Negro, the Indian and the Oriental with schools for their children and with a brotherhood for their souls. But the rank and file of our churches have not yet reached such an ideal. They can sit complacently still while more than a hundred Negroes are done to death by mobs many of whom are innocent. Everyone now knows that the man at Vicksburg who was mutilated and burned was not only innocent but no crime was committed by any one. Yet there was not enough Christian sentiment in the city to bring the leaders of the mob to justice. This could be said of hundreds of other localities. The church of Jesus Christ must do better than it has done before we can hope to have a better social order.

But much as we can indict the church for failures we must not forget the tremendous forward strides it is taking and the consistent way in which it is taking them. It has spent its time in attacking the great cause of evil instead of spending its time in prosecuting crimes. It has spent its time in spiritual sanitation work instead of building spiritual hospitals. For fifty years it has been in war against the liquor traffic and now when it is almost out of the way even the liquor manufacturers see how they can make more than they made before and yet be respectable men. We are constantly attacking white slavery, the lingering remnant of the worship of Ashethoth in the high places of Israel three thousand years ago. With these twin evils from the days of pagan religions gone it will not be hard to give a better social order to our land and with a better social order we may with ease lead the other nations with a parliament of man.

Now that we see the problem let us go at it like men of God. No one must approach it as of this race or that race or this social order or cast or that. It is a common problem for us all. If the white man approaches it as a white man, he will not get any where. If the Negro becomes a slacker because his race happens to be a victim in the onslaught of paganism come to life again, there can be no immediate victory.

It is God's program that we shall overcome denominationalism and bring back the woman from the wilderness and if we are not sufficiently developed to go at the task by our own choice, then God will menace us with another great menace so we will do it. If he does not give us a League of Nations now, we should take it as a settled fact that we will go into the next catastrophe in order that we may unite and destroy the great world evils.

AMONG THE BIBLE SCHOOLS.

Dear Workers:

I hope you will watch the Gospel Plea each month for this report. Many of our Sunday Schools failed us last year, but we are counting on you this year.

We have been asking for an associate worker for some time the board promises to grant this request soon. We must not come up with less than $1,000 by September, 1920.

Yours for the Goal,

F. H. MOSS,

Field Secretary N. B. S.

Arkansas

Antioch (Plumerville), Conway $12.00
North Little Rock, Pulaski 10.00

Florida

Antioch (Cypress) $3.00
Summerfield 3.00

Illinois

Chicago (618 E 43rd St), Cook $2.10

Kentucky

Louisville (Central), Jefferson $11.00

Mississippi

Mound Bayou, Bolivar $16.00
St Luke (Pattison), Claiborne 5.00
Fayette, Jefferson 10.00
Indianola, Sunflower 5.00

Missouri

Madison, Monroe $8.10

Ohio

Lockland, Hamilton $7.00

Oklahoma

Carrview, Okfuskee $10.00
Tulsa, Tulsa 3.00

$13.00

A GOSPEL PLEA

PREACH THE WORD

EDWARDS, MISS., SAT., JAN. 10, 1920.
THE GOSPEL PLEA

Savannah, Hardin .......... $1.20
Virginia
Mt. Olive, Pocahontas .... $8.00
Total ............. $107.40

Editor Gospel Plea,
Edwards, Miss.

Dear Sir:

Please carry the following in the next issue of the Gospel Plea under the head "Christmas Gifts to City Missions":

Elder K. B. Brown ....... $25.00
Edler J. A. Reyes ........ 25.00
Miss Rosa V. Brown ....... 5.00

Yours very truly,
J. E. WALKER, M. D.

ANTI-VENEREALE AND SEX-HYGIENE PROGRAM FOR THE COLORED POPULATION

By Roscoe C. Brown,
United States Public Health Service

The very significant reports of venereal diseases among the troops during the draft and training periods for army life turned attention to the communities from which the men were called—rural district and village, town and city, the country over. As the result of investigations in civilian communities, it is known that venereal diseases are everywhere prevalent, and that the program which has proved successful in combating venereal diseases in war times must be continued and effectively carried out, with special adaptations, for the coming up and education of the masses during the period of reconstruction and as long thereafter as the conditions require.

The report of the Surgeon General of the United States Army, 1918, shows a relative venereal disease incidence of 2.8 to 1 in infections among colored troops as compared with 15.0 to 1. Without definite statistics from civilian sources of examination and treatment of venereal diseases, this army record is taken as the index of prevalence of the venereal infections among the people of the nation at large which sent these men into the camps.

Diseases as they affect races in common habitat show few exceptions where the relatively greater or less susceptibility or immunity follows racial lines as such, and in these exceptions only where apparent race differentiation has been coincident with inherent physiologic change. Recent, reliable information does not except the so-called "social diseases."

The map giving graphic presentation of the relative prevalence of the venereal diseases among the second million men drafted, according to the sectional areas of the country shows the heaviest incidence in the southern belt taking in South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Texas.

In the study of this exhibit, three facts stand out conspicuously, namely:

1. The States of the southern belt showing the greatest prevalence of the venereal diseases have the largest mass of colored population, 5,643,191 in this group of seven states out of the total of 9,627,763 in the entire country of 48 States (1910 census); that is, more than one-half of the colored population in about one-seventh of the States.

2. Little has been done to instruct this mass of colored population in sex matters and to offer adequate and efficient means for the treatment of venereal diseases among them before the military program of the War Department and the civilian attack by the Public Health Service. In cooperation with the State health departments, provided for educational propaganda and clinical facilities to reach them. (This, however, is a difference in degree than in kind, because no element of the country's population had, prior to draft revelations, realized the great need for sex education and venereal disease treatment.)

3. The underlying and predisposing causes of this great prevalence of venereal diseases are unwholesome housing and living, the lack of protective working conditions (domestic and industrial), and the serious need of opportunities and equipment for wholesome training, diversion and recreation. (Herein, it is a need, for most of this mass of population, in a difference of both kind and degree which inhibits in largest measure their physical and moral welfare.)

Lient. Col. A. G. Love, Medical Corps, United States Army, and Maj. C. B. Davenport, Sanitary Corps, United States Army, in a paper read before the National Academy of Science under the title, "A Comparison of White and Colored Troops in Respect to Incidence of Disease," stated the following: "Combining the data of the last 10 years, the rate of all venereal diseases for colored troops is a little less than double that for whites. The difference between the races in incidence of venereal diseases is probably due partly to a difference in social pressure, partly to a difference in ability to control the sex instinct." The latter difference is dependent upon the habits established as early as practicable.

Theorganized hospitals and clinics where there are means for treating the venereal diseases but which do not provide for colored patients, efforts should be made to gain admission for them and for their doctors and nurses to attend them. This cooperative service has in a number of cases been provided and has proved effective.

Where this can not be obtained, and in communities where there is a large white population, special clinics for colored patients and with colored doctors, nurses, and attendants who are familiar with their needs should be established. Freedmen's Hospital, Washington, D. C., under the maintenance and regulation of the United States Government, the Colored Division of the General Hospital, Kansas City, Mo., under municipal maintenance and regulation, and a large number of private and institutional hospitals in many cities are notable examples of the administration and management in the care of the sick colored population by their own prepared men and women.

The use of capable colored women trained for public-health nursing also is a vital need. In emphatic relation to the possible success of the program of attack and control is the importance of the public-health nurse who serves to educate the mass which needs practical instruction and demonstration, and to direct, supervise, and follow up the welfare, curative, and construction, of those who need treatment.

B. Law Enforcement—Clean Up the Community

This can not be accomplished by spasmodic and sporadic efforts which stir up conditions without securing definite action and concrete results. A "clean-up" is not an easy task, nor is it a pleasant one. But here, too, the need is intensified by the difficulties. The pride of a city wanes, efficiency—
REPORT OF RECEIPTS OF FUNDS BY

J. B. LEHMAN TO DEC. 23, 1919.

For Jarvis Christian Institute
Sent in by J. N. Ervin

S. B. Barnett $ 30.00
Edward T. Tiehe 30.00
Ling Brothers 30.00
J. N. Waters 30.00
Beacon Saunders 10.00
Arthur A. Excees 30.00
Mrs. George W. Ritter 15.00
Prof. C. H. Wilson 5.00

Total this time $180.00
Total this year $234.12

For Sunday School Work
Sunday School at Ardmore, Okla. $ 3.00
Sunday School at Ft. Worth, Tex... 12.30
Sunday School at Johnson City, Tenn. 2.50
Sunday School at Blackwater, Mo... 1.50

Total this time $19.30
Total this year $76.30

At last reports the Emergency Drive was about twelve thousand but Mrs. Stearns had to undergo a serious operation and so the about twelve thousand but Mrs. Stearns had to undergo a serious operation and so the

Sunday, Dec. 7th she threw her mites to-.gether in a very proud effort and gladly re-
ports the following contributions to the the Emergency Drive:

Bro. C. H. Taylor $ 1.00
Bro. E. D. Burton 1.00
Bro. R. C. Higgenbotham 1.00
Eld. C. M. Dickerson 1.00
Sis. S. E. Taylor .50
Miss Mabel Taylor .50
From other sources 20

Total $5.20

We can't be the wheel on the great gospel wagon going to all parts of the earth, if we can be a spoke. May God bless the effort.

I. H. THOMPSON.

Oklahoma

Dear Editor of the Gospel Plea:

Please allow me space to say a word for the faithful ones in Oklahoma. We are glad to hear from Chickasaw through the Plea of December 13th and to know that the first town that was worked in the Emergency Drive by the writer was the first to report in the Plea what they have done. Now for for the other churches that were under my care in this work. I want to say that they have reported from $8 to $130. Guthrie has reported the smallest sum and Clearview the largest. There are those that have not given yet and November 23rd is past, but we will still expect it. If you are converted to the whole task and will give as you should of the Lord's money, you will do this. Some time in the near future we will make dates for the national team to work Oklahoma in the interest of the larger work. There seems to be a forward stem in the work. Some churches have raised large sums for building new churches. Elder D. L. McClure has taken up the work in Ocmulgee. He will move there about February.

W. M. TUCKER, Evangelist.

Bay City, Texas.

Editor of the Gospel Plea:

I come again after long illness. The Lord has been good to me. I am just recovering thank the Lord for his goodness. I must say something about the Emergency Fund. We did not raise but a small about $24.50. We have a balance to raise of $48.25 for Sunday school $755. We have not called all the C. W. B. M. boxes in yet but we will do so soon and report to headquarters. Our church debt being so heavy we could not do as we wished to do for the Emergency Fund. We had paid the church out. The cost of building and lumber was $1,129.18. We had only a short while to do it but the Lord helped us out. We have yet to pay and paint the church. Our next drive is the Emergency Drive and then State Missions. We want to make a good report by the next state conven-
tion if the Lord permits. I never knew for a church to be behind. If it cannot go forward as the Lord has said for it to do, I quit. May the Lord bless all His true Disciples.

Yours for His cause,
C. H. NORRIS.

Scotts, Ark.

Editor Gospel Plea:

Find space in your paper for these few words. On Nov. 23rd we had with us Bro. W. M. Martin, from Kansas, the son of our pastor, Bro. Wayman Martin. Bro. W. M. Martin is a fine preacher. We hope to have him with us again. Our Emergency collec-
tion was very good considering everything. The amount will be mentioned through your columns later on.

Yours for more work,
GEORGE MOORE.

Antisaloon League will not fight tobacco

Atlanta, Ga.—Official denial that the Anti-
saloon League intends to go after tobacco next was made at Southeastern headquarters of the campaign for law enforcement. A statement says in part:

"We are not considering and we do not intend to consider any kind of a fight against the cigarette or any other form of tobacco, and we are not allied with any such move-
ment. We are going to have all we can do in the next few years to secure enforcement of national prohibition and in the direction of our aim to make the world bone dry."

"The going into effect of constitutional prohibition on January 16 next," added Dr. C. H. Jones, superintendent of the Georgia Department of the Anti-Saloon League, "does not end the fight on the liquor traffic. On the contrary we are entering upon our hard-
est fight—to see to it that the laws are en-
forced.

"Everything indicates that the liquor in-
terests have no purpose of abandoning their fight to keep their business alive by any and every means. Enforcement officials must be assisted and upheld.

"However, it is no part of the league's purpose to convert the organization into a detective agency. We believe that men elect-
ed or appointed to office are the ones prop-
erly charged with enforcement and that loyal citizens should back them up in en-
forcement, retaining them to private life if they fail to do their duty."

"Popular education as to what the law means, campaigns to elect dry officials, sup-
port of the enforcement program—all these take time, money and resources, and these is our purpose to supply."

Virginia

It is indeed to me a treat to find myself forwarding to the Gospel Plea a little item.
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 436

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

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S. C. I. NOTES

Sunday morning we were all happily surprised to see Peter Dunison enter the dining room. We are glad to have him here with us this week. He has been giving us some of his good talks in chapel.

The music Sunday morning was especially fine. Sunday night the Senior and Junior C. E. Societies gave a missionary program together. At the close of the meeting we took up our birthday offering which amounted to about $14.00 in all.

Miss Lois Lehman is home from Hiram College, Hiram, Ohio, for the holidays. Miss Dorothy Teeple, a sister of Miss Beulah Teeple, came with her. Miss Dorothy is also attending Hiram College.

A number of folks on the campus attended the wedding Tuesday night of Miss Olivia B. Holts, at Mayaleck, Ky., and her daughter, Mrs. Lizzie D. Magowan at Mt. Sterling, Ky.

On last Thursday morning, Dec. 11, the death angel came and took her away. Since that time she has been making her home with her son, Vernon Holts, at Mayaleck, Ky., and her daughter, Mrs. Lizzie D. Magowan at Mt. Sterling, Ky.

Nearly 6 years ago the Lord came and took her husband away. Since that time she has been making her home with her son, Vernon B. Holts, at Mayaleck, Ky., and her daughter, Mrs. Lizzie D. Magowan at Mt. Sterling, Ky.

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A FRIEND.

EDITOR:

I want to say that by the help of God I am yet alive and am still trying to do what I can to advance the cause of Christ.

We began a meeting on the fourth Lord's Day in October. Bro. B. C. Calvert, of Jackson, Miss., joined us on the Tuesday following and did the preaching until we closed on the second Lord's Day in November. Bro. Calvert is an able defender of the faith and a strong advocate of the truth as it is in the Bible. He is not lazy in the pulpit. He puts his whole soul in his sermons. He is a splendid yokelfellow.

During the meeting we had nine additions, three from the Baptists, one reclaimed, one from the Methodists and four from the world.

On the fifth Lord's day in November we had a great meeting. The writer went to Mayaleck where they have no pastor. One young lady came forward and made the good confession. We had a happy meeting both day and night.

Good old Millsburg has raised $205.20 for the Emergency Drive.

M. JACKSON.

WORKING WITH THE CHURCHES.

On the fourth Sunday night in October we closed the Kansas City meeting and took our departure for Millsburg, Ky., where a meeting of two weeks duration was held. Elder Jackson and his good people had things in fine shape when I arrived on Tuesday night, October 28th and in a Christ-like spirit cooperated with me all through the meeting.

Our most direct route from Kansas City to Millsburg was by way of St. Louis, Mo., and by missing the morning train I had to spend the day in St. Louis. I have some relatives, school mates and friends there but could not find any of them since I did not have any of their addresses.

Millsburg is situated in what is known as the bluegrass settlement. Here fine horses, cattle, hogs and turkeys are raised. In the way of produce corn and tobacco are the chief products. Some of the farmers make three and four thousand dollars an one acre of tobacco.

Another pleasing feature of Millsburg is the friendly feeling that exists between the two races. This little town nestles among the hills of Kentucky seems like one big great family.

My home while in Millsburg was with Bro. and Sister Joseph Green. They have a real nice, beautiful home, and bade me make myself at home. They had everything good to eat, and believe me, I made myself at home. Royally was I cared for. I shall never forget their kindness.

The meeting at Millsburg was a real success. Nine were added to the church. Five baptisms, three from the Baptists, one from the Methodists, one reclaimed. $187 were raised during this meeting.

I forgot to tell you the financial strength of the Kansas City meeting. We raised $250 during that meeting.

Yours working for the kingdom,

B. C. CALVERT.
Christian Woman's Board of Missions

KNOXVILLE, TENN. MISSIONARY WORK

As the State Superintendent of the Young Peoples' Society on Oct. 5 we were happy to organize a boys and girls' society here named the Triune Society. The local superintendent, Mrs. Maggie Moore, 1412 Side street, Miss Beatrice Brown, 1229 East Vine avenue. The service was very impressive. We will make no mistake in training the children whilst they are young and when they grow older they will not depart from their training. The church and the homes should wake up to a new realization of responsibility for the training of the boys and girls. If I can serve in any way our young people throughout the state as State Superintendent I am at your service to serve you in any way I can. I have written the pastors and leaders relative to this work. Some have answered me in a helpful way and some others have not answered at all. I can't serve your young people on this line of service unless you first give me an opportunity. I am sure there are those that know this work has been intrusted in my care and I want to serve you if possible. Our Woman's Missionary Society is getting along fine. We all understand and see the work and its needs more and more. We have our regular monthly meetings, carry out our four points, have our programs arranged for the observance of C. W. B. M. Day. We hope to send in a good report. I am praying that all other societies will observe C. W. B. M. Day also with good reports.

Mrs. Chas. M. Harris, Supt. of the State.

919 E. Vde Ave.

LESSON II.—JAN. 11.

PETER AND JOHN HEAL A LAME MAN

Text for special study in class, Acts 3:1-16.

Golden Text, Matt. 10:8

Time: A. D. 30.—Place: Jerusalem.

Comments on the Verses

Verse 1. Peter and John seem to be the chief of the Apostles. It is very likely that they were the eldest and youngest of the twelve. They were two of the three who were with Christ on special occasions when the others were not privileged to be present, such as the Transfiguration, the raising of Jairus' daughter and in the Garden of Gethsemane—the hour of prayer being the ninth hour—this was about 3 p.m., the 1st hour as used by the New Testament was that nearest to sun-rise or about 6 a.m. It was customary for the devout Jews to pray both morning and evening (See Ps. 55:17 and Dan. 6:10).

Verse 2. This beggar was well known to all those who were about the temple. He was more than forty years old (act 4:22) and was carried daily to the temple—to ask alms—there were no hospitals or charitable institutions for these incurables but they were allowed to cluster around the temple and the worshipers considered it a part of their sacred duty to give these the necessities of life but they made no attempt to remove the cause of poverty.

Verse 3. The most that the beggar expected was a few cents with which to buy bread.

Verse 4. Peter did all the talking but John was also playing a very important part—flowers cannot sing like birds but they have carried joy and cheer to the bedside of many who were sick and dying from on us.—Peter did not pass by when he heard the cry of the beggar. It was likely that before he became a follower of Jesus he might have passed this man without paying any attention to him.

Verse 5. Peter had just told the beggar to look on them and he obeyed, it showed that he had faith in them that they would help him, and they had faith in Christ to believe that through his power they could cure the man.

Verse 6. Peter and John had not much of this world's goods. They could not give money because they did not have it but they could give them the power of healing. Even the poorest can find a wonderful opportunity for serving Christ and his fellow man. He who has faith in him that he can do great things for him can become a great helper to the poor; the poor will be a great help to him.

Verse 7. Peter and John were not among those who held themselves apart from those who were less fortunate than they were; they were not too proud to be seen holding the arm of the lame beggar—and immediately his feet and his ankle bones received strength—the man had not the strength in himself to make a start but as soon as they took hold of his right hand he was alright. They were not moved to pity the poor and sick who were in such need as this man but they were moved to pity the man who was sick and was going to the temple and his being with them was the means of drawing the crowd—Porch that is called Solomon's—which was named for Solomon. In all ages people are fond of erecting monuments to the memory of those whom they love.

Verse 10. The people had never seen the like before. They did not know that such a thing was possible and therefore they were filled with wonder and amazement.—The beautiful gate—this was one of the grand entrances to the temple but that temple and all its greatness are passed away and now we think of our Christ Himself as "The Beautiful Gate" through which we must enter if we are to enjoy the blessings of eternal life.

Verse 11. The lambs he did not run away after he was healed but still remained with Peter and John while they were about the temple and his being with them was the means of drawing the crowd—Porch that is called Solomon's—which was named for Solomon. In all ages people are fond of erecting monuments to the memory of those whom they love.

Verse 12. The coming together and amazement of the people gave Peter a great opportunity to preach to them. The miracle which they had all witnessed was the best subject of the sermon—as though by our own power or Godliness we had made him to walk.—Peter and John did not want the people to think of these men as such great ones but they wanted to direct those to whom they were speaking to look away from them in their Great Leader, Jesus Christ. Self was sacrificed that Christ might live in them.

Verse 13. Peter knew the respect which the Jews had for Abraham, Isaac and Jacob and that they would agree with anything that these men did or said so he very wisely pointed out to them that the God whom their fathers served was the One who had glorified Jesus—whom ye delivered up—this was to remind them that they had crucified their Messiah for whom they had been looking and that they did that even though Pilate wanted to release him.

Verse 14. Peter calls their attention to the fact that Jesus whom they had crucified was both holy and righteous. Even if they did not accept Christ as their Redeemer it was clear that they had still made a mistake in that they had destroyed one of the best citizens—and asked for a murdered to be granted unto you.—The Jews had asked for the release of Barabbas instead of Jesus and Barabbas was a murderer and one of the worst characters the country had seen. They had the best and the worst held up before them an idity took the worst.

Verse 15. Their guilt was still held up before them. Peter would impress upon their minds the fact that their actions were in opposition to the will of God since He has brought to life again the One whom they had killed.—The Prince of Life.—Christ was and is still the Prince of Life for all those who have lived in human form He is the only one who ever conquered death and He

Verse 16. Christ as the Prince of Life can give life in its perfection to those who are willing to seek it in the right way. Peter calls attention to the fact that faith is essential to the getting of gifts from Christ.—And by faith in His name.—In the Old Testament the name of God is the one that is emph-
sized. In the New Testament the emphasis is placed on the name of Christ. This however does not mean that the glory and honor that is due to God as our loving Heavenly Father does not mean that the glory and honor that is placed on the name of Christ. This however sized. In the New Testament the emphasis is placed on the name of Christ. Their spheres of influence were widened. Their narrowness was taken away from them and they were now desirous of helping all those with whom they came in contact. They helped that they gave to this lame man was of the highest kind. They did not try to supply his needs in the condition that he was in but they improved his condition. They removed the cause of his poverty and by so doing, they helped him to help himself.

A series of decisions issued by the Director of the Bureau of War Risk Insurance with the Secretary of the Treasury provides more liberal conditions for reinstatement of lapsed or canceled insurance.

The provisions of Treasury Decision No. 47 allowing eighteen months from date of discharge for reinstatement upon payment of only two months' premium on the amount of insurance to be reinstated, are retained. That decision is liberalized, however, by a new provision that men out of the service are permitted to reinstate by merely paying the two months' premium without making a statement as to his health at any time within three calendar months following the month of discharge.

After the three months following the date of discharge have elapsed, a statement from the applicant to the effect that he is in as good health as at the date of discharge or the expiration of the grace period, whichever is the latter date, will be required together with application for reinstatement and the tender of two months' premium on the amount of insurance he wishes to reinstate.

In order to give all former service men whose insurance has lapsed or been canceled, a fair chance to reinstate their insurance, including men who have been out of service eighteen months or more, and who are therefore barred from reinstatement under the former ruling, a special blanket ruling is made which allows all ex-service men to reinstate their insurance before December 31, 1919, provided that each applicant is in as good health as at the date of discharge or at expiration of the grace period, whichever is the latter date, and so states his application. Of course it is necessary that he tender the two months' premiums on the amount of insurance he wishes to reinstate.

Service men who reinstated their insurance by payment of all back premiums prior to July 25, 1919, when the decision requiring payment of only two months' premiums went into effect, upon written application to the Bureau may have any premium paid in excess of two applied toward the payment of future premiums. For example, if after a policy had lapsed for six months, a man reinstated and paid six months' premiums instead of two, he may secure credit for four months' premiums.

The provisions for reinstatement do not protect a man until he actually reinstates. If he waits he may not be in as good health as he was at the time of discharge and consequently may not be able to secure reinstatement.

Don't put off reinstatement. Do it now!

**ANTI-VENERIAL AND SEX-HYGIENE PROGRAM FOR THE COLORED POPULATION**

(Continued from Page Two.)

**C. Education—Bare the Facts**

Bare the facts—not ruthlessly, except for the ruthless, but with special consideration of the needs according to age and sex, living, working, schooling and playing conditions. If those with opportunities and duties to give instruction are not prepared they should get information and guidance from the United States Public Health Service, the United States Bureau of Education, and the State Boards of Health and Boards of Education. They should use literature, lectures, talks, and conferences, shows films and display exhibits as the needs determine and the facilities permit.

Into the promotion of this part of the program should enter the interest, indorsement, and support of the church, the school, business and industry, the professions, social workers—indeed, all organizations with personnel and means to spread the whole-some propaganda of the campaign and to aid in a practical way in securing definite results.

**D. Social Measures—Keep the Community Wholesome**

A very essential factor in preventive venereal disease measures and proper physical control in the community is the social service worker. As directors and members in the social sections of departments of public welfare, as supervisors and attendants of places of amusement and recreation, as probation officers, and in a score or more of activities for a wholesome community, the social workers, trained in sympathetic attention toward the problems and needs, are indispensable in that large and important part of the work which directs attention and effort to the removal of the negative underlying and predisposing conditions for social ills.

Without proper provision for care and control of the natural outlets for the play and excitement instincts of life, there is little security for health and morals, for both are largely dependent upon the social conditions which influence them according as the community environment and community life are good or unfavorable.

Many government departments of charities and correction, school boards, insurance companies, and numerous social welfare agencies provide for the training and use of social workers. No community can longer safely deny itself organization for the large returns of good results from the services of social workers competently trained and in sufficient numbers to meet the several needs of the community.

This, more largely than any other provision of the program, depends upon the interest, initiative, and means of the citizens at large who make up the community. This should be well understood: No program, however complete in detail it may be, can do more than guide the efforts of those who make it effective in meeting the special needs of each community. Yet, the accumulated experiences which enter into the program for attack upon venereal disease and the promotion of sex hygiene as outlined, indorsed, and presented by the Government, should give a large measure of encouragement and help toward the aims and ends desired and worked for.

The results of the operation of the program will depend upon the plan of execution. Hence, and before all, whenever and wherever the campaign is to be launched, or special adoption or adjustment of program is to be secured, a thorough survey should be made by a small, interested, tactful, and competent group of citizens, and the plan of action determined by the first-hand, unbiased information that the survey supplies.

Only in this comprehensive and systematic way can assurance be given of the solution of the complex problem of combating the venereal diseases of today and promoting sex hygiene as the chief preventive measures and the guarantee of security to posterity.

FROM CENTER POINT CHRISTIAN SUNDAY SCHOOL

Dixon, Tenn., Dec. 16, 1919.
Dear Bro. in Christ:

We received a copy from Mrs. J. M. Stearns asking us to help in the great campaign, which we did. It was very late when we received the copy but we raised a small collection anyway, the sum of $12.98, which we received the copy but we raised a small collection anyway, the sum of $12.98, which I've sent to Mrs. J. M. Stearns.

Your Bro. in Christ,

MOSCO McCURDY,
Center Point Christian S. S. Supt.

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**Dr. I. G. CALLENDER**

**DENTIST**

**Office Up Stairs Over**

**BANK OF EDWARDS**

**Edwards, Miss.**
The Gospel Plea

Quiet Hour

"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16:13.

Paul's Corinthian Epistles were addressed to the Christians in the little church at Corinth. At that time Corinth was the largest and most important city in Greece. It was situated on a peninsula, which connected the Ionian Sea to the Adriatic Sea. It is estimated that about 400,000 inhabitants. Situated on the well known isthmus, where commerce of the world flowed through its two harbors. The population was Greek, Jew, Italian, and a mixed multitude. Here was held a perpetual fair, the rival of Athens and Met, and clasped hands in Aaron and Hur, those faithful, watchful servants saw the opportunity, the necessity,—placed a stone that Moses might sit down and then on and side held up his hands. Jehovah's people won the victory. What if Aaron and Hur had left it up to us? Let us every be watchful and ready to hold up our leader's hands.

Perhaps though, the greatest opportunity comes to most of us as men. As a man is known by his fruits, so Christian women may draw from this verse today?

1. Watch ye—an exhortation to be watchful and on the alert that spiritual enemies may not gain the advantage before we are aware of the danger.

Watch ye—for false teachers, ambitious leaders who handle deceitfully the Word of God. The devil knows the Bible. No doubt it is a source of keen maliciousness. To this 'prince of darkness' to use portions of God's own Holy Book to tempt and challenge the YOU, and the world, while hearts are tender, spirit responsive; the best will stand in attention for those first order upon which largely determine your character. It will become; while faith with beautiful simplicity takes hold one by one of Eternal truths. Nothers there is our opportunity. Receiving as we profess to believe, how much God's name can we be solicitous of in physical and mental detail, and careless of the soul training of our children? Watch ye, or the little things you love better than your very life, will slip away, away, away—where mother your love nor God's can bring them back?

II. Stand fast in the faith. Stand fast,—there isn't much work, surely none of importance in the business. Stand lonely for the unstable world. And so, in God's Kingdom it is the substantial, trustworthy Christian, who upholds the faith, Stands fast in the faith. We can't stand fast for the work, we do, know isn't it true that there is a poor woman of Bible fame among Christians? It was never a time when it was easier to study God's word and to have consecrated students help you. For less than the price of a hat, you can get two or three volumes—expositions of the Scripture—and sit at the feet of scholarly men and hear of them. There isn't a study of more interest, and what a guide! Many of the disappointments and heart aches that cloud our way would be avoided if we knew the Bible as we should. It is often said that these are our school days, a preparatory school for Eternity. What class will you and I enter when we get there; will we stand under our Master, will we proved one be disappointed at our classification? This little incident: One day a mother had put on a new dress, a dress that cost her little and running up to her he put his baby arms around her knees, looking at it as a bright little face became, as he said, "Beautiful Muvah, my beautiful Muvah!" You mothers know. Then there came another day—a black unspeakably tragic day, and the mother, with shattered heart saw her boy, her baby hid away in the last cold sleep! But there will be another day—that Day when mother and son will be together, that Day when the clear light of Eternity in his eyes, will I her little son still say: "Muvah, my beautiful Muvah!" If she has studied, has worked, has prayed, doing what she could to bring The Kingdom in, I believe she will be beautiful to her little son.

Stand fast in the Faith—set only know Him will, but willing to do it. Be ye doers of the word and not hearers only, deeming your own selves. A Mexican, a poor man, when he was hanged, held in his hand a one dollar bill. When asked about it after the services, he smiled as he smoothed out his one-dollar, "You see" he said happily, "I want God, since he was good enough to save me, to have my money too." A home story, but with a lesson. God must have our all if he is to gain the most from our lives. It looks sometimes as though, accepting Christ's sacrifice, and forgetting his commands. We are all that is taken up with life, this little space— that we disregard his teachings.

I saw a picture once, once I believe; perhaps have seen it,—On the mount, in the hazy distance, folds of darkness about it stood—the cross God's agonizing for a sin-cursed world, around the foot of the mount, in clear definite outline, a strong fence onward in strained brooding, unhesitatingly pushing, even a step toward the cross. There was corpulent wealth, warmly wrapped in priceless terms, tightly clenching its greedy hands bags of gold. There was the pleasure seeker, the worldly intellectual, the workman. Here, there, some weaker one had been cramped under in the rush, but none had eyes for the Cross. As I looked at the picture, the thought came: Could it be, that I too am forgetful of the Cross?

God fruit you like men, strong. Few qualities are more attractive than manly strength. A soldier in his country's uniform has a charm of his own. A type of strength that the men and women of today need and want. A strong spirit may be housed in a frail body; a faith, a life, that will bear a weight that the ordinary producer of active laborers, a faith and life as strong as you can summon up, and a spirit that can carry the world. That is the power that wants of us—as he pours his infinite than...
Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
A SURVEY

FACING THE NEW DAY
(J. B. Lehman)

"Repent for the kingdom of heaven is at hand."

"O, Jerusalem, Jerusalem, that killeth the prophet and stoneth them that are sent unto her! how often would I have gathered they children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

"Through the walls of hut and palace shows the instantaneous three.

When the travail of the Ages wrings Earth's systems to its fire;

At the birth of each new Era, with a recognizing start.

Nation looks wildly at nation, standing with mute lips apart,

And glancing Artikel, yet mightier man-child leaps beneath the Future's heart.

When John the Baptist began crying in the wilderness. "Repent for the kingdom of heaven is at hand," he was trying to get the heart of the Jews right enough to participate in the work of a new and greater era. He knew that while the reign of righteousness was about to begin troublous times were before them and it would take a high order of faith and devotion and endurance to go through the martyrodoms of the next ten centuries and so he began by calling his nation to repentance.

When Christ had finished his personal ministry upon the earth he saw he had failed in his purpose in organizing the Jewish nation for the tremendous task ahead and so sentenced the beloved Jerusalem to her doom. Had the Jews permitted Jesus to organize them into as compact body as the hen has her brood under her wings, Peter and Paul might have led ten thousand Jewish teachers into pagan lands to teach their children and a thousand years of dark ages might have been averted.

Lowell in "The Present Crisis," give a vivid word picture of the crisis that always comes at the birth of a new era. He wrote some years before the Civil War which he saw coming as an imparable conflict between righteousness and greed. That crisis is now past and we can look back to it with great profit. We are now facing a crisis which will deal with far more fundamental changes than we now can comprehend. We have passed the laws that have struck the death blow to venal commercialism in its two most vicious forms, the liquor traffic and white slavery. There will yet be some "fill-busting" and "blind-tigering." and "moonshinin" and "chambering" but this will be sim.

ply outlawry. The way is now open for more advanced steps. We must now make some changes that will strike at the very root of the organization of society as we have had it. We may name some of these:

1. Every man and woman must do his or her share of the world's work. The old idea of royalty belongs to an old era now past. Its close of kin, the idea that because a man can inherit from father or father-in-law a fortune he can lead a life of idleness and profligacy is now being called to judgement. It is the fundamental difficulty in the present labor troubles. As it is now one-third of the people produce what the world consumes. One half of the remaining two-thirds does a legitimate service for its keep, such as doing the business for the world, teaching its children, leading its spiritual life, etc. But the remaining one third consists of tramps, stock gamblers, common gamblers, promoters of fake enterprises, prostitutes and idle rich.

The present impending crisis will most assuredly call this third to judgement. It is a menace far greater than we can realize. The barbarian did no work he could avoid or that he could put on his squaw. Whenever you reproduce his environment you reduce a man to his state of barbarian passions. We have an adage that says, "An idle brain is a man to his state of barbarian passions. We have an adage that says, "An idle brain is a devil's workshop." "We would better say, a man who becomes idle soon reverts to the devil's workshop."

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ply outlawry. The way is now open for more advanced steps. We must now make some changes that will strike at the very root of the organization of society as we have had it. We may name some of these:

1. Every man and woman must do his or her share of the world's work. The old idea of royalty belongs to an old era now past. Its close of kin, the idea that because a man can inherit from father or father-in-law a fortune he can lead a life of idleness and profligacy is now being called to judgement. It is the fundamental difficulty in the present labor troubles. As it is now one-third of the people produce what the world consumes. One half of the remaining two-thirds does a legitimate service for its keep, such as doing the business for the world, teaching its children, leading its spiritual life, etc. But the remaining one third consists of tramps, stock gamblers, common gamblers, promoters of fake enterprises, prostitutes and idle rich.

2. We have passed from a selfish nationalism to a family of nations and we must now find a new basis of dealing with each other or get into a maelo that will wreck all the world's machinery. A few hundred years ago a war could last through a century for every family lived at home, but our modern commercialism, militarism, and race selfishness have an adage that says, "An idle brain is a devil's workshop." "We would better say, a man who becomes idle soon reverts to the devil's workshop."

3. Our task is to destroy imperialism, venal commercialism, militarism, and race selfishness and it will not be an easy task but it has for its end a glorious consummation.

AGED VETERANS AND YOUNG SOLDIERS VALUE BIBLE

American soldiers value the Bible, if the testimony of veterans of the Civil War and of the World War is conclusive. Aged veterans of the Civil War, crippled and invalidated, in the Soldiers' Home at Minneapolis, have recently sent through their chaplain, the Rev. George B. Smith, a generous contribution to the American Bible Society—an offering which doubtless represented added voluntary sacrifice on the part of those who have already given to their nation the full measure of devotion.

During the Civil War the American Bible Society supplied many thousand copies of the Scriptures to soldiers in both the Union and Confederate Armies, the shipment across the military lines in the latter case being accomplished under a truce, which the commanders of both armies recognized speedily.

Veterans of the World War stationed at Fort Myer, Va., are attending a voluntary Bible Class, conducted on non-sectarian lines by the Rev. Ignatius P. Healy, a Roman Catholic, the only chaplain stationed at Fort Myer. That he is a broad, wide-awake and thorough chaplain is manifest from his efforts to reach every man with the Christian message. Upon request, the American Bible Society has sent to him a free supply of Bibles, which he will use in his non-sectarian Bible school. This incident is but typical of the way in which the American Bible Society has, since the war began, supplied to enlisted men in the American forces some 4,600,000 volumes of the Scriptures, printed on very thin paper and suitably bound for heavy use by men in the service. If to this surprising number is added the 1,900,000 volumes sent to the forces of other belligerents, the total war service of the American Bible Society is measured by 6,500,000 volumes.

The society began the distributing of Scriptures on a large scale to our land and naval forces during the Mexican War, and continued during the Civil and Spanish American Wars and the mobilization at the Mexican border. It has thus served faithfully during every war in which America has engaged since the Mexican War, in 1846.

"There is no advertising like originality. The new idea, the original thought instantly attracts attention."
THE GOSPEL PLEA

THE POWER OF A SMILE

There is power in a smile. It is the man with the smile who wins. His friend may have a better education or a better appearance, but the man with the smile wins the election or sells more goods than the grouch. A baby that cannot speak a word understands a smile and the older children are won by a smile and kindly words. If more people realized how little it cost and how much it gains they would practice it. It beautifies the countenance and relieves burdens. It prolongs the lives of folks fortunate enough to possess the habit. It is the spirit of a smile that makes an impression pleasant, turns the wheels of industry and if allowed full sway fills murder with the smile who wins. His friend may have industry and if allowed full sway fills murder

IMPORTANCE OF THE FOURTEENTH UNITED STATES CENSUS TO THE COLORED PEOPLE

Because of the many economic changes since 1910, the importance of the approaching decennial census to the colored people should not be underestimated. These changes will be a matter of record in the history of the growth of the race, and of the Nation, and the statistical information which will be compiled from the data collected by the Census enumerators, who will canvas the United States in January should constitute a source of reliable information for this and for future generations.

Through migration the colored population of some states has considerably increased while in others it has decreased since the United States Census of 1910. Agricultural activities appear to be extending in new directions. Thousands of colored men and women have entered into the industrial life of the nation as producers. Indications, in certain states, point to a large increase in home ownership. A substantial growth in the number of business enterprises owned and operated by colored men is reflected in their newspapers and magazines which are growing in number and influence. The number of professional men and women are steadily increasing and the percentage of illiteracy is rapidly decreasing.

The accuracy of the Census reports depends largely upon the willingness of each individual to answer fully each question asked by the enumerator, and it is only in this way that reliable data can be obtained from which can be determined the social and economic progress made by each element of the population in the United States.

The Census Bureau emphasizes the point that all in formation collected by the Census enumerators is strictly confidential. It can not be used as a basis for taxation, for the enforcement of any federal, state or local law, or in any way whatsoever that will cause harm to the person giving it or to his affairs. No one, therefore, should hesitate to give to the Census enumerators complete and truthful answers which the enumerators can use in filling out the printed Census schedule carried by them, nor should any attempt be made by any one to cover up the true facts that pertain to each man and woman.

FUNDS RECEIVED BY J. B. LEHMAN

To January 1, 1920

For Jarvis Christian Institute, sent in by J. N. Ervin: W. P. Mings $15.00

Bowie Holmes 25.00

J. G. Chapell 5.00

Delrose & Cole 5.00

R. W. McNealy 10.00

W. D. Williams & Co. 5.00

D. A. Landers 5.00

Dick Pendleton 5.00

Mack Parker 1.00

Braselon Lumber Co. 10.00

W. K. Thompson 5.00

J. G. Bremburg & Co. 10.00

Mr. Crane 3.00

Mr. Hamilton 1.00

W. T. Brown 1.00

J. B. Smith & Son 14.00

Total this time 120.00

Total this year 354.12

FOR SUNDAY SCHOOL WORK

Received from Mrs. Moss for S. S. at J. C. Hawkins, Texas 15.00

Received from Mrs. Moss for S. S. at Mississippi 18.00

Total this year 109.30

NEWS LETTER

Holiday greetings from Headquarters to the big missionary family, young and old and "all the way between" of the Christian Woman's Board of Missions! To be a happy holiday, it must be a loving and giving time—not for ourselves, but for others. "There were so many ways Thou couldst have come, Lord of incarnate life and fOr in Thou art; Dost seem Thy tenderest miracle of love, For this more wonderful than love sacrificed, Lord, must love Thee, Christ."

The News Letter is putting on a new dress for its fourth number, and will be more practical in its new form, both for those who send and those who receive. It was decided in conference at the Cincinnati Convention that this News Letter should be sent quarterly.

The real purpose in sending out a News Letter is that we may keep more closely in touch with our Woman's Missionary Societies and Young Woman's Missionary Circles, giving them the latest information regarding development of the work and news from our home and foreign fields.

Funds are needed for the organization work both in our own States and in foreign countries. It is the hope of the Board of Managers that the Woman's Missionary Society will be able to carry on this work effectively in the coming year.

EMERGENCY DRIVE

Mrs. Atwater has been campaigning with a team holding state conferences in the interest of the Interchurch World Movement. She has been in the States of Illinois, Iowa, Nebraska and North Dakota.

The Board of Managers of the United Christian Missionary Society will meet in St. Louis December 30.

The convention of the Student Volunteer Movement, which meets every four years, or once in a student generation, will be held in Des Moines, Iowa, beginning January 2. More than six thousand delegates have al-
ready registered, and the speakers will include all the great missionary leaders of the day. Mrs. Atwater, Mrs. Payne, and Miss Conner will represent the Board at this convention, and Professor McGavran, Miss Siler, Miss Cory, Miss Hill, Miss Campbell, Miss Gale, Mr. McCallum, and Mr. Atherton will go from the College of Missions.

Ohio's Victory Gifts of $30,000 will be used to purchase our first property in Paraguay, the two city blocks in Asuncion on which our school is to be located.

The many friends of Mr. and Mrs. Ben Holroyd, our missionaries in Nanking, China, will sympathize with them in the loss of their dear baby. The little grave in the far land will be another witness for Him who loved the "little ones."

Miss Lila Garton writes from Mahoba: "There are fifty girls in the school here this year that were not in it last year. Last week Dr. Dill had a call to attend a maternity case out at Newgong, thirty-three miles from here. She had never been in a zena, and felt a bit timid about going into a Hindu home all alone, so I went with her. When we finally were visited he was of high caste and very wealthy. They were willing to pay well if the doctor would come, for they could not think of letting a military doctor attend the case as he was a man. They said it would be better for the mother and child both to die than to call a man doctor."

Miss Marlie Hurst has gone to Kolaphur and will enjoy supervising the garden work, as that is a labor after her own heart. Miss Lilian Abbott is having some very interesting experiences in the Boy's School at Nantungchow. This school opened with twenty-four boys, every one from a heathen family. When Miss Abbott was riding to school the other day, (she wrote that she nearly always walks the mile and a half) she was horrified to hear the janirasha coolie cry out in no gentle tone, "Get out of the way; the foreign devil is coming." The people are getting acustomed to see her pass, however, and she is becoming to understand their smiles and invitations to come in and drink tea.

Mr. Hensley and Mr. Holbrook, of our Congo mission, are working with a committee making a union revision of the New Testament. When he wrote in August they were working on the sixteenth chapter of Luke hoping to get to the end of Acts in their present working session.

Dr. Mary Longdon, of our Tuberculosis Sanatorium at Pendara Road, Indus, was recently terribly mauled by a panther. Hearing a noise in the poultry house, which she started in order to have fresh eggs for the patients in the hospital, she went out to investigate the trouble, and was at once attacked by the panther. Her arm was bitten through at the elbow, and her body and limbs lacerated by the terrible claws. On her work, as that is a labor after her own heart.

Dr. Ada McNeil Gordon writes from India: "The Woman's Christian Temperance Union is quite active here now. Drink is a great menace to our Indian Christians, and we must get busy. We are going to make a valiant effort to get temperance instruction in the schools. Very many educated non-Christians are interested and alive to the danger. In one temperance society recently organized, the president is a Brahmin lawyer, the vice president a Christian preacher, and the secretary an Arya Samaj. We hope and believe they will do no good along the line of temperance, but that they will be links in the chain that binds to Christ. I can see a great change in the country in the last twenty years. Sentiment in regard to the age-long customs are changing. Even the women are demanding suffrage."

There was joy in the mission family in Porto Rico when Mr. and Mrs. T. C. Perry and two children, Thomas and Mary Arris, arrived. Mrs. Carpenter writes: "They have made themselves most agreeable; seem earnest and filled with the desire to work. They have seemed to appreciate Miss Mill's efforts to have the Nebraska home in a condition to begin their housekeeping, even before their own things arrive. And who can tell when their things will get here. Island corges are a month behind, so foodstuffs have the preference." Mrs. Carpenter said that since steamer have begun to arrive again, they are able to buy potatoes, and were going to have potatoes for evening dinner. Just after the arrival of Mr. and Mrs. Perry, the island convention of Protestant church met for four days' session at Bayyamun.

Our missionaries are maintaining a day nursery on congested Cemero street in Bayyamun, where one of our Bible women is caring for fourteen babies while their mothers are at work in factories. Mr. Cornelius wrote recently that they were expecting to move their big missionary family down into their new home in Central Mexico as soon as conditions made it advisable. This will include the missionaries, orphanage girls, teachers and preachers, about fifty people altogether. Mr. Cornelius said some one in Aguascalientes he was bringing a whole congregation to the city.

A card has been received from Martha Ruteman and Goldie Wells, written just as they were leaving England for their long voy- age to Africa. They were well and happy and hoping to be in Congoland in time for Christmas.

Up-to-date Questions and Answers

1. Is the united budget the budget of the United Christian Missionary Society?

No. The united budget was the plan for cooperation of all the societies and boards that began with the budget for 1918-1919. The same plan applies for 1919-1920.

2. Where do we send the funds for the different societies?

Send all funds to the same treasurers of local organizations and the same headquarters as formerly.

3. What does the united budget include?

It includes ten causes; it includes all funds for the American Christian Missionary Society, Foreign Christian Missionary Society, Christian Woman's Board of Missions (except state dues), Church Extension, Ministerial Relief, National Benevolent Association, Temperance Board, Association for Promotion of Christian Unity, Board of Education and State Missionary Societies.

When will we begin to send funds to the United Christian Missionary Society?

The first budget of the United Christian Missionary Society will be a part of the Interchurch World Movement.

6. What will be included in the budget of the Disciples of Christ in the Interchurch World Movement?

Everything outside of the local church.

7. Will there be budgets for the Christian Woman's Board of Missions, Foreign Christian Missionary Society, etc., in the Interchurch World Movement?

No. There will be just two parts to the budget in the Interchurch World Movement—the budget of the United Christian Missionary Society and the budget of the Board of Education.

8. What will the budget of the United Christian Missionary Society include?

A certain proportion for foreign missions, for home missions, for ministerial pension and relief, for religious education (which includes the Sunday school work) and a certain portion for benevolence.

9. If there are only two parts to the budget in the Interchurch World Movement, namely, that of the United Christian Missionary Society and Board of Education, where will the state societies be included?

The budgets of the state organizations, both the state missionary society and the state Christian Woman's Board of Missions, will be included under home missions in the amount for the United Christian Missionary Society.

10. When will the canvass for the Interchurch World Movement be made?

It is planned to make this canvass the last of April in order that it may unite in a simultaneous campaign. It will be the missionary budget for 1920-1921 that will be pledged at that time and does not at all affect this year's plans in the united budget.

The new platform book of missionary stories for the Sunday school is now ready, compiled by Miss Lucy DeMoss and entitled, "The Flag with Five Colors." The accompanying folder will give information regarding this material for all grades, and the order blank will assist in sending for the material. Send at once and if you do not have missionary instruction in your Sunday school (Continued on Page Five.)
THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month this will print in the subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

Eld. W. M. Tucker writes that the Emergency Campaign has been of great benefit to Oklahoma where it has been given first place in almost all the churches.

Prof. I. C. Franklin has had to undergo an operation for appendicitis. We hope to hear that he has gone safely through it.

State Evangelist C. J. Bolling, of Florida, sent us a nice crate of oranges for a treat to the whole for New Year’s Day and W. M. Smith, pastor of the church at Union City, sent us a nice quantity of marshmallows, all of which made a happy new year treat for all.

Mrs. Afra Anderson writes that Mrs. Siemens is improving but it not yet able to be out. Her secretary, Miss Wheatley, is also detained at home on account of sickness. A full report of funds will be made soon.

S. C. I. NOTES

Christmas Day was very pleasantly spent on the campus. We were welcomed about day-break by Miss McCurdy and the church choir singing Christmas carols. We appreciated the music very much.

School went on New Year’s Day as usual. Bro. Bolling, of Florida, sent us a fine crate of oranges and grape fruit which was greatly enjoyed by the teachers and students on New Year’s Day. Mr. and Mrs. Bolling also sent a lot of oranges for the day. Some of the students who were here last year will remember that we had oranges and marshmallows from the same friends.

Miss Farmer spent a few days visiting friends in Memphis last week.

Messrs. Sample and Rhodes, of Aloe, were visitors on the campus last Monday.

Mr. Sample is in the graduating class this year.

Mr. Peter Dunson, who spent a week with us, has returned to take up his work in Tuskegee.

Miss Lois Lehman and Miss Dorothy Teeple leave this week to take up their work in Hirum College for the rest of the year.

The mid-term vacation begins January 16. School will open again January 27. Many of the students will go to their homes for the ten days.

WORKING WITH THE CHURCHES

In this article we wish to tell of the district meeting held at McKinney’s Chapel near Sunflower, Miss., the 14th, 15th, 16th of November, 1919, and give my report for the last quarter.

In many instances this was the best meeting ever held in the district. The spirit of Christ prevailed. When people have the right spirit they will pay $150 each in the church department and $250 in the Bible school department.

Delegates from Clarksdale, Shaw, Indiana, Holly Grove, Greenwood, Tutwiler, Union Grove, McKinnon’s Chapel were in attendance at this meeting.

Elder J. E. Keyes is one of our strong preachers. He and I cooperated in meetings to gain souls for Christ before he came to the convention, and since he is with us I know our cooperation will be sweeter.

Two churches came to us from the association, Christian Chapel in the town of Greenwood, and Union Grove out in the country from Greenwood. Both reported in the meeting.

My report as District Evangelist is as follows:

No. of miles traveled, 4,148.

Railroad expense, $68.21.

Money received as Evangelist and pastor, $243.63.

No. of souls gained, 40; 9 by confession and baptism at Plummerville, Ark.; Shaw 10, 4 by baptism, 4 from the Baptist, 1 from the Methodist, 1 reclamed; McKinney’s Chapel, 4, 3 baptisms, 1 reclamed; 3 at Clarksdale; Kansas City, Mo., 5, 2 baptisms, 2 from Baptist, 1 reclamed; Millersburg, Ky., 5, 5 baptisms, 5 from the Baptist, 1 from the Methodist, 1 reclamed. Total from all sources, 40.

No. of sermons preached 60; No. of revivals held, 6; three of these were in other states, namely, Arkansas, Kentucky and Missouri.

No. of business meetings held with churches, 2; No. of Bible school addresses delivered, 2; No. of Bible School lessons taught, 2; No. of public schools addresses delivered, 3; No. of letters written, 45; No. of cards, 41; Cost of writing letters and cards, $2.03; Cost of printing and mailing programs, $3.00.

Attended National Convention at Nashville, Tenn.

The next meeting of the Mound Bayou District will be held with the Indiana Church. Our good Dr. J. E. Walker will be on a tour of the Indiana Church during the District Meeting the third Sunday in February. I know his many friends will avail themselves of the opportunity of being present. The meeting commences Friday before the third Sunday in February.

B. C. CALVET.

VIRGINIA

Dear Readers: We have just closed a two weeks’ meeting in the little church at West Bluefield to which the writer ministers. Evangelist R. L. Peters, of Winston-Salem, N. C., did the preaching and it was well done. Good audiences of both white and colored greeted the speaker at nearly every service. The denominations attended well, too, and took the “teaching” well. Thirty-one confessions were given. Among those baptized was one very old man about ninety years old and one about fifty years the rest with one exception, were under thirty, but most of them were young people and children. The church was greatly revived and will be better prepared to push the Emergency Drive. Bro. Peters is a splendid yolecfellow, a valiant soldier, and this makes nine battles we have fought together in the last thirteen years. Yours in His service, G. M. DICKERSON.

Graham, Va.

AMERICA’S GREATEST GIFT TO NEAR EAST

One of the many public spirited men enlisted in the campaign of the Near East Relief to aid the hundreds of thousands of people starving or near starvation in Armenia, Syria and Palestine is Bayard Dodge, son of Cleveland H. Dodge, the noted New York philanthropist. He finds, however, from a first hand study of conditions in the Near East that financial aid is not all that is needed for these people.

“The greatest gift America can give the Near East,” he said in a recent interview, “is not altogether money, food and clothing. All these things are vital for the moment but the great gift American can provide is that of teaching the people again how to live and how to love as Jesus lived and loved.

“It is to ingrain again into that population, demoralized by years of war and massacre and spoilation, a true consciousness of character and usefulness. It is to teach them to live for each other rather than for themselves.

“It is the great achievement of New England that missionary influences have been started throughout the Near East. Thousands of children have been given a start in life through the mission schools. The gospel has been preached throughout the length and breadth of the Levant, beautiful high schools
and colleges have been founded and the Bible printed in many languages. 

"Through these institutions many leaders have been trained for these peoples so long kept under cruel subjection. High professional training has been given and the graduates have been imbued with high ideals to govern the practice of their professions." 

**NEWS LETTER.** (Continued from Page Three.)

the material to your pastor and Sunday school superintendent and urge its use for the next six months. Cooperate in every way possible. 

Do not fail to use the special article in World Call on the topic for the program for the missionary society each month. Dr. McFavran's article on "The Healing of India" will be found in the December number for the January program and Dr. Hagman's on "The Healing of China" in the January number for the February program. These are just from the field, written specially for our programs.

It is said that two or three hundred years ago it was not uncommon for people to make coarse jokes at the expense of a man suffering with dyspepsia, and thus add to his discomfort as he passed. There has been a degree of improvement in this matter. It may be that in two or three hundred more years that people will not turn and stare at a cripple or deformed man when he passes, much to his embarrassment; or that they will not laugh when one slips on a banana peel. 

"You can't be mean and happy any more than an apple can be sour and sweet."

**Dr. I. G. CALLENDER**

**DENTIST**

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**Colotabs**

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**WORDS FROM THE SHOW-ME STATE**

St. Louis, Mo., Dec. 19, 1918.

It has been true that every missionary hears an incredible story he insists on being shown the original document in the case. That's how the state got its name—the Show-Me State. Whether this is true or not we will leave it for others to decide.

I am sure a number of readers of our beloved Plea have scanned its pages for a report from the corresponding secretary of the C. W. B. M. of Missouri. In August I finished my first year's work in the state, but since this is the Show-Me State we thought we would wait until we had some kind of a Show-Yon report of our work, which we shall send to the Plea later.

I agree with Sister Blackburn. I too enjoy reading of our co-workers in the Plea. Though I have not been a writer myself, but from now on shall send quarterly reports from our work here.

I love to watch the progress of our women missionary societies. It seems we are beginning to appreciate the privilege of working in this great organization known as the Christian Woman's Board of Missions, which is doing so much good, not only for our own people, but is lending its helping hand throughout the country and ten other countries.

In reading carefully The General Tabular Reports of States for 1918-1919, we find out of sixteen states of negro W. M. S. Mississippi ranked first in the number of W. M. S., which was 24, Kentucky 18, Missouri 17, and so on down. Sisters, I am beginning to think we are not doing enough. We must pray, yes, and work, and try and put the woman's missionary societies in every church.

In going over the field wherever I find a church without the W. M. S. it is practically a dead church. Oh, sisters and brothers, I believe the time is fast coming when we will have not one church without the W. M. S. Was not the Savior the greatest missionary the world has ever known? Then the Disciples of Christ, our own beloved Paul, and on to the present day, we call ourselves Disciples of Christ. Then let us not be disciples in name only, but remember He said unto His disciples: "Go ye into all the world and preach the gospel to every creature," and "go and teach all nations." We can't go; but we can send our substitute through the woman's missionary societies of the Christian Woman's Board of Missions.

We are indeed proud of our work in Missouri. Yes, we are doing better work. The W. M. S. sending in reports for September quarter exceeded that of last year. According to Mrs. Stearns' request I sent the reports out to all W. M. S. for this quarter. Results of sending them in on time. Have received quite a few. Hope all of you that have not sent in as yet, please do so.

It was said, in August we finished our best year's work of the W. M. S. We rejoice over this, but there is still room for improvement. Let each of us wake up to larger service. Let there be no slackers but realize that we are soldiers and belong to that great army of God with Christ as our leader. Let us go forward and help win the world for Him. How? Through the woman's missionary societies of the Christian Woman's Board of Missions. Yours for a larger work.

**THE DAY AFTER CHRISTMAS**

On the day after Christmas most people pick up the wrapping paper and string scattered about and ask themselves whether they really had as much joy and pleasure from the giving and receiving of gifts as they ought to have had. They know that those to whom they gave, liked and appreciated the spirit which led to the giving, but did they like the gifts! The overflowing ashbarrels, the crowd around the exchange counters in the stores and additional packages on the top shelves of unused closets and attics give the answer, in many cases.

It is less trouble and less effort to give sensible and useful and appropriate gifts than those which will bring neither profit nor gratification to the recipient. No matter for whom the gift is designed nor how expensive or inexpensive you desire to make it, Government Savings Securities will supply the giver's need and the receiver's wants. Thrift Stamps, War Savings Stamps, Treasury Savings Certificates and Liberty Bonds are adjusted to the limitations of every purse.

Moreover their usefulness is not momentary. They will not be cast aside as out of fashion or outgrown for they grow and increase in value with the passage of time. They carry with them the spirit of desire for future wellbeing expressive of true friendship and affection. They are appropriate for all and more than a little excuse exists for a recipient to feel that little thought has been spent on a gift so wonderful, because if is manifestly inappropriate.

**Lesson III—January 18.**

**THE BOLDNESS OF PETER AND JOHN**

Verse 8. After Peter and Paul had performed the miracle that we studied about in last week's lesson—that of healing the lame man—the ruler of the Jews had them arrested and they were now brought before the Sanhedrin. The Jews must have thought that by separating these great leaders from the rest of the followers of Christ they would grow timid, but instead of becoming lonely and timid they had the Holy Spirit for their company and that was sufficient to drive
THE GOSPEL PLEA

away all fear.—Ye rulers of the people and elders.—Peter was fully conscious of the fact that he was addressing the highest tribunal of the Jews.

Verse 9. These men who were examining Peter and John were the very ones who had caused Christ to be crucified. Now they were still more puzzled and grieved because they saw the wonderful progress that Christianity was making through the teachings of the Apostles. There were now five thousand men in the early church who had become followers of Christ—a good deed done to an impotent—this was the same man who was made whole in the lesson that we studied last week.

Verse 10. Peter did not hesitate to tell by what means the man was made whole and he wanted it to be known not only to that chosen company but to all the people of Israel. Peter was so emphatic and careful in his answer that every possibility of a failure to understand him was removed and contrary to their will. They had Jesus presented to them in the clearest manner,—whom God had raised from the dead.—They had crucified Christ, but was alive and it was through the power of the living Christ that the man was made whole.

Verse 11. This verse ought to bring home to those men a picture of their guilt and mistake and also one of the great power of God.—stone which was set at naught—This is a quotation from the 188 Psalm, verse 22. See Christ's application of same to Himself in Matt. 21:42.

Verse 12. Here the greatness of Jesus is held up to sight. There is no other like Him. He is the only Savior that this world will ever have.—And in none other is there salvation—Often we meet with those who seem to think that they are good enough without accepting Christ's plan for salvation. This verse can settle the matter for them. The world must either be saved through Jesus Christ or not at all.

Verse 13. Peter and John did not have the scholarly education that these members of the Sanhedrin had and there was a time when they were in the world's sense ignorant and unlearned men but now they had been under the world's greatest Teacher for three years. They had some very valuable knowledge of which the members of the Sanhedrin were in need.—they took knowledge of them that they had been with Jesus.—It was the boldness of Peter and John that attracted the attention of the rulers. A consciousness of the fact that the Spirit of Jesus Christ is with us should always help Christians to speak for Him with boldness.

Verse 14. The man who was healed rendered a splendid service by remaining with the Apostles. He was silent but he was bearing a very strong witness for Christ. There are many ways in which we can help the cause of Christ and a good way is to be always present when some one is speaking for Him.

Verse 15. The rulers were greatly puzzled over the situation. They knew that they would either have to admit that the apostles were right or set against their own conscience, it was therefore necessary from their point of view that Peter and John should not hear the discussion that would follow.

Verse 16-17. They would like to find some grounds for punishing Peter and John. They admitted that a great miracle had been wrought and so it was impossible to punish them for fraud. In the examination they expected that something would be said that would enable them to charge Peter and John with the workings through the human spirit, but Peter ascribed all the power to the God of Abraham, Isaac and Jacob, and since the rulers claimed that they were worshipers of the same God there could be no ground for punishment, but it would be dangerous to their religious system if they should permit this act to go further without punishment. If they could prevent it they could not afford to let this new teachings spread among the people. Their only resort then was to threaten them that they speak hitherto to no man in this name.—If these rulers were a little more thoughtful they would have seen the weakness of this opposition—if the offense was not great enough for punishment, then there was certainly no need to be afraid of a threat.

Verse 18. This verse shows that these rulers doubted themselves and were afraid of the very name of Jesus. Peter and John with Christ were bold, these great rulers without Christ were fearful—not to speak at all or teach in the name of Jesus. They saw what was done already through the name of Jesus. This Name has a transforming power over the lives of men that no other name can have.

Verse 19, 20. These faithful followers of Christ were not to be separated from Him by any threat. They defied the powerful rulers of the Jews and were governed by their love and loyalty to Christ—we cannot but speak the things which we have seen and heard—Peter and John felt that the claims of Christ were binding, they had to obey Him even if to obey Him meant to disobey men.

Verse 21. The rulers had made a terrible failure of their case and they had already threatened the Apostles. That threat had been defied but the most that could be done in the case was to threaten them again with no hope of better results. They could find no other means of punishing them—because of the people.—The great number of people who had seen the miracle were convinced that it was done through the power of God was a powerful check to these rulers. They knew it and therefore were afraid.

Short Talk on the Lesson

In this lesson we must both admire the courageous action of Peter and John and note the grand triumph of the right. These men were not ignorant of the fact that the rulers who crucified Christ also had the power to put them to death and that they would seek their lives if they continued to preach and teach in the name of Jesus, but they had learned that it was better to die for right than to live as cowards and slaves to the wrong. They knew that they were on Christ's side and that He was with them. Their opponents who had power over them were baffled and could do nothing to harm them. If we would only take as firm a stand for Christ and the right as Peter and John did, wrong and the great forces of evil would soon be put to flight.

BATHING ON THE INSTALLMENT PLAN

In Beirut, Syria, there is a Children's Shelter, conducted by Near East Relief where a brand-new method of bathing is in vogue. Even its inventors do not contend that their new style in soap and water is an improvement upon the American system. It was made necessary, however, by the variegated career of the shelter. This was first a school for Mohammedan girls, and during the war was turned into a Turkish school. When the British army took the building over, they found that the Turks had left destruction behind them, like a calling card. The structures were destroyed, the windows hacked out, the furniture broken.

Worst of all, every bath-tub had been destroyed! Near East Relief asked for the building as a Children's Shelter. Bad as it was, it was as good as any in the neighborhood. The Near East Relief, the American Red Cross, and the British army sent out motor trucks to pick up homeless Armenian boys and girls and bring them there.

When the children came, they were thin, wretched, hungry—and so dirty that it seemed almost impossible that they could get better in any of the five years of the war. The relief workers looked them over and groaned at the memory that there was not a bath tub in the whole place. And then, since necessity is the mother of invention, they set to work installing a new system of baths.

Cup baths is the name given to the method of washing known in the Children's Relief, and, like a number of other excellent things, it is as sure as it is slow. A child is given a bar of soap, a wash cloth and a towel. Then a cup of water is poured on his head, which is thoroughly scrubbed. A second cup goes on his shoulder. Sometimes it takes a number of cups to one ear. The record is said to be 227 cups of water to one boy.

Bathing on the installment plan requires patience, as will be deduced, on the part of both washer and washer. But the Near East Relief workers in those countries are accustomed to get along with what they can get. There will be general rejoicing in the orphanage, however, when a bath-tub arrives.

It is said that Mississippi is one of only eight states which make no provision for state training and custody of the feeble minded; and that feeble minded females bear an average of ten children. For these reasons others the Mississippi Society for Mental Hygiene is advocating a state appropriation to care for them. It is estimated that the work of cures, jails and penitentiaries can be reduced at least 20 per cent, and that one third of the people on poor farms are feebleminded. The moral condition of some of the poor farms are said to be deplorable. To correct these conditions and prevent the increase of the incompetent is the purpose of a bill to be drafted in the next legislature.
READ

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INSTITUTE

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We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.

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Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
THE INVISIBLE POWER OF GOD IN THE PROGRESS OF THE WORLD.

J. B. Lehman

The Bible writers grasped the idea of the power of God working in the affairs of men that it seems not many have been able in our times to grasp. Paul spoke freely of the invisible things of God, and even Gamaliel seemed to have a fair vision of it when he warned his fellow members of the Sanhedrin that in resisting the apostles they might be found fighting God. There is a power beginning, the Crusades a mistaken enthusiasm of the power of Christianity. But for a great truth, and Protestantism a renaissance of Protestantism when awakening each was a great movement which no human strength or materialism could be used no longer God again to keep the tame root from dying. When God had to seize a wild branch to graft it in to the Romans. He had seized the wild olive branch and had grafted it into the tame root of the world so their faith bears much resemblance to a conception of materialism. Both the literalist and the learned have fallen into the same ditch, only the banks were high where one fell in and the waters muddy and slimy where the other went in.

A Study of the Great World Movements

Perhaps we can make our meaning clear by studying four great world movements in the last two thousand years. These are, (1) the coming of Christianity in the harvest period of the Jewish nation, (2) the coming of Mohammedanism at the time of the greatest darkness of the dark ages when every thing had to be in the most literal way, no matter how unnatural. Miracles had to be assigned to everything no matter how unnecessary it was. The bread had to be transformed into Christ's real flesh and the wine into his real blood. According to their notion Christ and the Apostles lived in such a fantastic world that it bore almost no resemblance to our world. On the other hand our men of learning, in breaking away from this fantastic world have gone to the other extreme and have lost all vision of the invisible powers of the ages of the world so that in resisting the apostles they might betray the fact that they did not understand the tremendous difficulties in the way of the consummation of the work.

The Place of Christianity

For three hundred years the Christian Church withstood the most drastic persecutions and overcame pagan Rome, but when that was accomplished it gained a respite it fell to disputing fine shades of doctrinal points and did not take advantage of the opening left it. When the Neros and Dometians were out of the way, the church folk were free to bring Christianity to the Arabian nation which was on the first frontier of the church as it was hiding in Egypt during the persecutions. The law of God is what when He opens a door it must be entered or the undeveloped peoples will come through to you. Mohammedanism could have been prevented only by work two hundred years before Mohammed was born. When it did come it had a power by leaf of God.

The Place of the Crusades

After Mohammedanism had assaulted the confines of Christianity for some centuries and had succeeded to the point of threatening all Europe in the battle of Tours but was defeated the Christian nations awakened to the fact that they must in some take the offensive against Mohammedanism and the occasion came when the fanatic Peter the Hermit, preached the rescue of the Holy Sepulchre. The eight crusades were the blind striking of a giant against a giant going to sleep. The Crusades were a resort of Providence to a means when His people were not dependable as teachers.

The Place of the Reformation

God rejected the Jews because He could no longer use them and He gave the kingdom to the Romans. He had seized the wild olive branch and had grafted it into the tame root to keep life in it while He could develop a shoot from it again. We graft a good branch into a wild root to get good fruit, but here God had to seize a wild branch to graft it in to keep the tame root from dying. When the Romans had drifted into a corrupt absolutism and could be used no longer God again grafted into it the life of Christ which is alive and our Anglo-Saxon civilization came into being. Now the Bible is being taught to the mass of undeveloped peoples will come through to you. Mohammedanism could have been prevented only by work two hundred years before Mohammed was born. When it did come it had a power by leaf of God.

The Place of the Internationals

It is yet too early for any man to interpret this movement. Is it of God born out of earnest prayer of his workers on earth? Or is it the movement of men who are anxious for a church in a great world task. Will we succeed? If God says the time is ripe we are now witnessing the beginning of another great world movement.

The New Day

We are now in much the position the church was in when the persecutions of the Roman Empire broke down and gave it a respite. The first frontier was open and it should have entered. We now have remarkable respite for work and the doors of all the nations are wide open and we must enter new or God will give a lease of life to a new item possibly far more harmful than Mohammedanism or Mormonism. Some of our people bitterly assailed the idea of teaching the negroes. Some said they did not believe in the undeveloped peoples will come through to you. Mohammedanism could have been prevented only by work two hundred years before Mohammed was born. When it did come it had a power by leaf of God.

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OHIO

College Hill, Cedar Ave, Christian Church, Jan. 4, 1920.

To the Editor of the Gospel Plea:

Please allow me space in your paper to correct mistakes on Emergency Pledge Cards. These names are not from Cincinnati but from Cedar Ave., College Hill, Christian Church:

Mrs. Julia Morris, $5.00; Mrs. Jullia Hunter, $5.50; Mrs. Elizabeth Locker, $11.00; Miss Ella Morris, $2.00; Br. L. W. Woody, $5.00; Bro. J. D. Locker, $5.00; Bro. Harrison Hunter, $5.00; Bro. Harry Casey, $1.00; total, $39.00; All the above have paid. We only have twelve members. What few of us are left are working for the good of the cause. The $1.25 pledged in Lockland by Attorney Jesse Leocker is from College Hill and not from Lockland.

MRS. E. LOCKER.
THE GOSPEL FLEA

SAVINGS DIVISION, U. S. TREASURY DEPARTMENT

The epidemic of extravagance and reckless spending among the citizens of America can and will be checked during the coming year by inoculation with the virus of thrift, according to William Mather Lewis, Director of the Savings Division of the Treasury Department. In outlining the government Thrift and Savings Campaign for 1920, Mr. Lewis declared that the cooperation and assistance of the solid body of farmers, government officials, and employees and business men had given assurance that this was one movement on which Americans could get together.

The lessons taught by the war, he said, again would be put into practice and the country would unite to enable production again to overtake demand through economy and safe investment. "On the face of the returns," continued Mr. Lewis, "there is proof that those depressed by the present situation had cause for their belief. But fortunately here and there are indications that after all the disintegration of national solidarity is more apparent than real. It is significant that many Granges, the Postal employees, the American Federation of Labor, the American Bankers' Association, the National Educational Association, the Elks, the Rotary Clubs, the Modern Woodmen of America, the Ladies of the Maccabees, the National Catholic War Council, the Council of Jewish Women, and hundreds of other organizations representing every shade of thought and policy have all pledged themselves during the year to stand behind this one great national movement.

"Even more significant perhaps is the fact that this movement sprang from a lesson taught to us all. When Headquarters saw the nations of Europe from the waste heaps of America and when 24 billions of dollars were produced from the mattresses and wallets to finance our war efforts by means of Liberty Bonds people opened to their eyes and say: 'With all our boasted progressiveness as a nation we have been overlooking the best source of national strength—the element of conservation. Here is an impressive demonstration of the power of thrift. If care and prudence in the use of our resources can feed the starving and load the guns, and fill the heavens with aircrefts, surely it can develop mines and reclaim waste lands. It can provide against individual poverty and insure national strength in days of peace.'

"Yes, they said that, and when the armistice was signed they began to see how quickly they could forget it. The man whom the Chicago police forcibly dissaide from feeding ten dollar bills to a horse is president of the lodge attended by the youth with the fifteen dollar silk shirt; the stenographer with the four hundred dollar fur coat, the munition makers' wife with the $35,000 pendant, and all the joyous train who are making the judicious investment of thrift and savings campaign are being taught the principles of the Thrift and Savings Movement and have instructed them to carry it to the workers in the fields. The Post-office Department has performed its work of distribution in far more than a perfunctory way and thousands of over-worked letter carriers have cheerfully aided in the work of selling War Savings Stamps."

"But this volunteer field work is not confined to government officials. Six thousand traveling salesmen have talked thrift in smokes, cars, and in country hotels and across dry goods counters. More than two hundred Chantanaquatic lectures told millions of people last season about this great American enterprise."

"But the most universal agency in spreading the message of the Thrift and Savings Movement has been the Press. In metropolitan daily, and in country weekly have appeared uncounted news columns and editorial articles. The press has been, from that side, the mouthpiece of the policy of the American Press Association, and other influential women's organizations who direct the policy of the American Press Association, and other influential women's organizations have placed themselves squarely behind this movement. Then million and a half of savings stamps were issued last season about this great American enterprise. The patriotic service of those who direct the policy of the American Press Association, and other influential women's organizations have placed themselves squarely behind this movement. Then million and a half of savings stamps were issued last season about this great American enterprise."

"Financial freedom—the greatest of all boons! That is what the treasury and savings movement is bringing to the American citizen. The industrial plantation in the United States the first dollars out of the pay envelopes are now being handed each month the blessings of independence. When we erect our next statute of liberty we may well use the village blacksmith as figure and beneath carve the creed of financial freedom: 'He looks the whole world in the face for he owes not any man.'"

"And by the way, the Savings Division is just as much interested in the absorption of Liberty Bonds by the public as in any other form of investment. It is working ceaselessly to keep these splendid securities in the hands of the original purchasers and out of the clutches of the sharks who would take from the people their foundation for future prosperity. No better testimony has to the value of Government securities could be desired than the fact that promoters of all kinds of stocks, good, bad and indifferent, are trying to get the people to trade their Government Bonds for these private issues."

"Quietly, systematically, surely, the Treasury Department has worked its way into every corner of American life. During the year that is about to open it deserves the loyal support of every American who desires the early solution of reconstruction problems, the strengthening of national feeling, the prosperity of the individual citizen. Over the door to success it places its 1920 slogan, "Work and Save—Buy Government Securities."
EMERGENCY DRIVE

REPORT OF EDUCATIONAL RALLY
Report for Port Gibson observed at Christian Chapel Church, Port Gibson:

Esther Travillion
Sadie Shafter
Lizzie Brown
Jack Travillian
Marie Whitney
Lizzie Mosley
Elizabeth Graves
Melton Travillian
Riley James
Andrew Crawford
Mr. Ed. Phelps
Mrs. Edna Travillian
Melton Travillian
Jno. Weathers
Josie Jones
Mrs. Ed. Phelps
Mrs. Mariah Crawford
Mr. Will Tolever
Mrs. Will Tolever
De-Henry Attaway
Mr. Jas. Wilson
Mr. Lewis Bradford
Mrs. Lillian Scott
Eld. K. R. Brown
Mrs. K. R. Brown
Miss Rosa V. Brown
Vina White
Rosa Green
Riley Thomas
Emma Callens
Wm. Blackburn
Mrs. Alice Minor
Mrs. S. R. Henry
Jim Bradford
A visitor

$114.00

TEXAS EMERGENCY COLLECTION
Port Worth, November 23, 1919.

Misses Alice B. Smith and Jessie B. Bryant, Collectors:

General Collection $ 8.00
Total amount raised 8.00

Expenses as follows:
R. R. Fare $16.90
Lunches 30
Car fares 30
Total expenses $17.70

Balance to be paid by the Board $ 9.70

Promise was made by the pastor that he would take up the pledges and send them in to the Board, but we do not have any further record of the work.

Roxton, November 23, 1919.
J. McFarland Irvin, Collector
Mrs. Frances Brewer $ 10.00

Cason, November 23, 1919. White People’s Offering:

Prof. T. B. Frost, Collector.

Mrs. Theodore Ripetoe $ 4.00
Public Collection 1.50
Total collection $ 25.50

Expense of trip as follows: R. R. Fare . $3.36
Balance $ 17.36

Total collected $ 9.50
Less R. R. Expense and balance 2.51
Balance sent in $ 7.19

OAK GROVE CHURCH:

J. McFarland Irvin, Collector.

Martha Bayman 1.00
H. B. Bayman 1.00
S. S. Wilkinson 25
Rilla Wilkerson 65
Flora Evans 65
S. Nan Howard 25
Vern Jenkins 25
Eva Rogers 25
L. H. Hyde 25
J. Evans 1.00
O. W. Hurdon 1.00

Total collected $ 5.60
Deducting (by error in count 48c).
Balance $ 5.12

(Continued on page five)

THE GOSPEL PLEA

REPORT OF EDUCATIONAL RALLY
Report for Fort Gibson observed at Christian Chapel Church, Port Gibson:

Mrs. Tammy Watts $ 1.00
Mrs. Jonnie Jenkins 1.00
Lizzie Page 3.50
Esther Travillian 1.00
Sadie Shafter 1.00
Lizzie Brown 2.00
Marie Whitney 1.00
Lizzie Mosley 1.00
Elizabeth Graves 1.00
Melton Travillian 1.00
Riley James 2.00
Andrew Crawford 1.00
Mr. Andrew Gourin 1.00
Mr. Ed. Phelps 2.00
Mrs. Edna Travillian 2.00
Melton Travillian 2.00
Jno. Weathers 1.00
Josie Jones 1.00
Andrew Williams 1.00
Mrs. Ed. Phelps 1.00
Mrs. Mariah Crawford 2.00
Mr. Will Tolever 1.00
Mrs. Will Tolever 1.00
De-Henry Attaway 2.00
Mr. Jas. Wilson 2.00
Mr. Lewis Bradford 5.00
Mrs. Lillian Scott 5.00
Eld. K. R. Brown 10.00
Mrs. K. R. Brown 25.00
Miss Rosa V. Brown 20.00
Miss Onita Routh Brown 5.00
Vina White 1.00
Rosa Green 1.00
Riley Thomas 1.00
Emma Callens 1.00
Wm. Blackburn 1.50
Mrs. Alice Minor 2.00
Mrs. S. R. Henry 1.00
Jim Bradford .50
A visitor .50

Mrs. Daisy Randou 10.00
Mrs. Bertha Franklin 5.00
Mrs. Lula Johnson 5.00
Bino Oats 2.00
Elder C. B. Barlow 1.50
Mrs. Martha Waller 25
Mr. Cleven Jones 25
Mrs. Lula Johnson 25
Mrs. Alice Howard 25
Mrs. Ada Stanley 25
Miss Nellie Bieley 25
General Collection 11.73
Total Amount collected $ 47.73

Expenses as follows:
R. R. Fare $ 9.57
Lunches 1.60
Total Expenses $11.17
Balance on C. W. B. M. Account $ 36.36
Given by donation 48
Total Balance for C. W. B. M. $ 36.99

Dallas, November 23, 1919.

Miss B. A. Blackburn and Miss Ode Lee Green, Collectors.

COCHRAN STREET CHURCH:

J. L. Patton $ 5.00
W. B. Humphrey 5.00
Mrs. W. E. Humphrey 2.00
W. P. Wallielk 10.00
Mrs. Belle Austin 2.00
Mrs. L. A. Grant 5.00
Mrs. Geurde Lewis 3.00
Prof. and Mrs. Wilson 5.00
Irene Wilson 1.00
Michael Wilson 1.00
Mrs. Humbles 2.50
Public collection 1.00
Total collected $ 44.00
THOMAS ANDERSON .......... 1.50
Rev. G. W. Taylor $ 2.50
Dr. Henderson 1.00
Prof. Hurdle 5.00
Rev. J. J. Bates 1.00
Public Collection 3.00
Total collected $ 11.75
Grand Total $ 55.75

(Continued on page five)
THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

S. C. I. NOTES

A few days ago we had with us Mr. and Moses Brown and children Grethel and Moses Kipling, Jr., from Jackson.

Mrs. Florence Blackburn Coleman of Mounds, La., spent a day with her sister Miss Alice Blackburn a senior this year, and with her old friends and teachers.

Miss Lula Townsend has returned from her vacation from her home at Franklin, Indiana. She reports having spent a very pleasant few weeks there.

Mrs. Walter Farmer of Franklin, Indiana, is here spending a short time with her daughter, Miss Lillian, who has charge of the instrumental music. Her aunt, Mrs. Charlie Farmer, accompanied her mother.

Our delegates, Miss Cynthia Wright and Mr. Burnette Jacobs returned from Des Moines, Iowa, Tuesday night. They will give their reports Sunday afternoon.

A social is to be given in their honor Saturday night.

Friends of Mr. P. A. Gray of the class of 1919 will be sorry to know of his accident of scalding his right foot when at his work. He is in Des Moines, Iowa, working and taking school work at Drake University. We hear that his foot is improving and we hope that it will soon be alright so he can continue his school work.

Miss Ada Gray was called home this week on account of the illness of her father Mr. Prince Gray. Her brothers Bennie and George have also come home to be with their father. Their home is near Edwards.

Miss Kissa V. Brown made a short call on friends on the campus Wednesday evening. Many of the students will be leaving in a few days for the mid-term vacation. School opens again January 27th. We hope to see every one back again promptly on time. A few new students have written for rooms after vacation.

Miss Linda Miller has made her arrival in Los Angeles, California. She will spend the winter there.

Mrs. Moses Randolph, the aunt of Miss Evans who is visiting her, presented the instrument with a very nice set of silver ware, two dozen each of knives, forks and spoons. We appreciate this gift very much.

PERSONAL

We are running short on good reports from the work. Will not our churches and pastors remember this?

Mrs. Stearns and her stenographer, Miss Whealhey will soon be back at their desk a-d then we will have a full report on the Emergency money.

Mr. Rance A. Gray, Jr., who is working his way through Drake University had the misfortune to step in a bucket of boiling lye and he is in danger of losing his foot. Dr. Medbury has secured him a place in a hospital.

Our Texas brethren are finding the way back to harmony. All the churches are now up to State Evangelist H. L. Smith.

Do not forget to pay up your subscription if due and to get a friend or neighbor to take it. We must reach more this year than we did last year.

Rev. H. L. Herod, Rev. Preston Taylor and Prof. J. H. Thomas attended the Interchurch meeting at Atlantic City. The budget for the Disciples of Christ is to be $76,000,000 for the next five years. Will the Negro Disciples raise $2,000,000 of that?

FROM THE BANKS OF OLD KENTUCKY

Old Kentucky is under several inches of snow. His religious life however is not snowed under. Most churches rounded out a great year’s work. Larger vision brought larger effort and achievement. We’re addressing ourselves to world movements. Daring to speak of the soul.

Efficiency Congress of Texas — Its Work

Met in Palestine, Texas, Dec. 27, 1919, with Fulton Street Christian Church in session three days. The interest shown, and the spirit manifested inspires us that Texas is growing; that the Disciples of Christ are giving careful study to the brotherhood of man, the Fatherhood of God, and the Immortality of the soul.

On account of serious illness Rev. L. H. Crawford of Greenville who was to have been the presiding officer was absent, but Rev. T. E. Campbell officiated in a bold manly spirit with confiding hope in God. Everything was lovely.

The next session will convene during the holidays of the year 1920. (Christmas). Rev. T. E. Campbell, Taylor, Texas, president; W. D. Mitchell, M. D., Waco, recording secretary. Ft. Worth was claimed by the congress to be the next meeting place, but President Campbell thinks it best to locate elsewhere, since the state convention will meet there next fall.

Brethren, let us tighten up every loose screw, and get our machinery into perfect working order as nearly as we can.

Yours for service,

L. Q. HURDLE, Curr. Secretary

809 Giraud St., Palestine, Texas.

Indiana Miss., Jan. 5, 1920

Editor Gospel Plea: Edwards, Miss.

Dear Sir: The contributions to the City Mission Fund continues to grow. The following names and amounts have been added since the last issue of the Plea:

Elder J. A. Keys ... $25.00
Bro. H. R. Hampton ... 20.00
Bro. Al Jennings ... 5.00
Bro. Henry Gray ... 2.00

We have extended the campaign to give all an opportunity to contribute who wish.

Yours very truly,

DR. J. E. WALKER.

PLUMMERVILLE, ARK.

Editor Gospel Plea: Wish to say through your columns that the Antioch Christian Church near Plumerville, for which I minister, surprised me with a storm at the close of my 1919 year’s service. (The surprise was agreeable, of course.) I was invited to the house of Bro. L. R. Stricklin at which place had gathered quite a large crowd. They had a nice program arranged after which being rendered refreshments were served. Lastly but not least came the presentation. Quite a number of nice presents were awarded. Many thanks to the good people of Antioch. The affair was conducted by Sisters Willie Hervey and Nevada Compton, assisted by Prof. A. M. Bright.

Yours for the New Year,

M. M. BOSTICK.
TEXAS EMERGENCY COLLECTION
(Continued from page three)

Swan, November 23, 1919
Mrs. H. B. Frost and Elbert Johnson, Collectors.

General Collection ........ $ 39.15

Expenses as follows:
R. R. Fare ..................... $ 4.96
Lunchees ..................... .62
Total Expenses ............... $ 5.58
Balance for the C. W. B. M ........ $ 24.57

By special donation ........ $ 1.14
Grund total ................ $ 24.71

PLEDGES TAKEN:
G. W. Wilson ................ $ 25.00
N. McKinney ................. 10.00
Flinley Starks ................ 2.50
Robert Starks ................ 2.50
H. Johnson ................... 2.50
Boy Jackson .................. 2.50
Horace Hall .................. 3.00
Hermosa Hall ................ 10.00
Sharde Etarkes ............... 5.00
Peter Wilson ................. 5.00
Jim Ervin ..................... 5.00
Oscar Wilson ................ 5.00
Mrs. A. L. Jackson .......... 2.50
Mrs. Henry Jackson .......... 5.00
Mrs. A. Starks ............... 3.00
Mrs. W. S. Wilson .......... 10.00
Mrs. L. A. McKinney ....... 3.00
Mrs. Irene Jones .......... 3.00
Mrs. Maude Terrell ........ 4.00
Total Pledges ............... $121.50

Mrs. S. McKinney pledged to give but did not say just how much he would give.

Lodi, November 23, 1919
Mrs. G. Y. Bryant and Miss Birda Rand, Collectors.

General Collection ........ $ 3.30

Expenditures as follows:
R. R. Fare .................... $ 9.94
Auto service ................ 1.80
Lunchees ..................... 4.5
Total expenses ............... $12.29
Balance on C. W. B. M account .... $14.86

Lecumb, November 23, 1919
Andrew Smith, Collector.

Mrs. Hattie Freeman ........ 1.00
Mr. B. C. Cridell .......... 1.00
Mr. A. C. Cridell ........ 5.00
Mr. J. C. Cridell .......... 5.00
Mr. Dock Butler .......... 25.00
Mr. Polk Holden ............. 25.00
Mr. L. R. Cridell .......... 5.00
Total amount collected .......... $ 7.69

Expenditures as follows:
R. R. Fare .................... $ 2.38
Lunchees ..................... 7.00
Total expenses ............... $ 9.38
Balance for the C. W. B. M ........ $ 4.52

Waco, November 23, 1919
Prof. C. W. Smith, Collector.

Dr. W. D. Mitchell .......... $ 25.00
Mrs. M. J. Byrd ............ 25.00

Mr. Chas. W. Thomas ..... 12.50
Mr. H. Sharp ................ 10.00
Mrs. E. L. Prother ........ 5.00
Mr. G. B. Belt ............. 5.00
Mr. L. G. Webb ............. 2.00
Miss Essie Ross ........... 2.00
Mrs. M. Granes ............. 1.00
Mr. Wn. Ervin .............. 1.00
Total amount collected .......... $ 92.00

Expenses as follows:
R. R. Fare .................... $ 4.84
Lunchees ..................... 1.50
Total expenses ............... $ 6.34
Balance for C. W. B. M ........ $ 85.66

PLEDGES TAKEN:
Mr. Wn. Ervin ............... $ 50.00
Mr. H. C. Johnson .......... 100.00
Dr. G. S. Cooner ........... 25.00
Mr. L. G. George .......... 15.00
Mr. A. Weaver .............. 15.00
Total amount of pledges taken ........ $195.00

Mt. Vernon, November 23, 1919.
Prof. Z. H. Howard, Collector.

Elder J. A. Logan ........ $ 5.00
Elder H. H. Towles ........ 20.00
Mrs. Laura B. Howard ...... 20.00
Mr. Samuel Atkins ........ 5.00
General Collection .......... 1.46
Total amount collected .......... $ 31.46

Expenditures as follows:
R. R. Fare .................... $ 2.46
Balance for C. W. B. M ........ $ 29.00

Big Sandy, November 23, 1919
Mr. O. L. Sharpliss and Mr. R. C. Matlock, Collectors.

General Collection ........ $ 1.60
Balance for C. W. B. M ........ $ 1.60

PLEDGES TAKEN:
Mrs. Peggs Houston .......... $ 10.00
Miss Elizabeth Merrill .... 10.00
Miss Vermon Sharpliss .... 5.00
Mr. O. L. Sharpliss ........ 12.50
Mr. R. C. Matlock .......... 12.50
Total amount of pledges taken ........ $ 50.00

Daingerfield, November 23, 1919.
Masses Floyd Johnson and Ethel Frost, Collectors.

Mrs. Nola Hurden .......... 5.00
Miss Dollie Wallack ..... 10.00
Mrs. Mattie Wallack ...... 5.00
Mrs. Margarite Wallack ... 5.00
Mr. H. P. Wallick ........ 5.00
Elder L. H. Hurden ....... 25.00
General Collection .......... 4.00
Total amount collected .......... $ 38.00

Expenditures as follows:
R. R. Fare .................... $ 6.48
Lodging and lunchees ........ 1.40
Telegum .................... 25.00
Total expenses ............... $ 8.13
Balance for C. W. B. M ........ $ 29.87

GENERAL EDUCATION:
Mrs. Mattie Wallack ........ 50.00
Mrs. Clara Henry .......... 50.00
Mrs. Margarite Lewis ...... 50.00
Miss Dollie Wallack ....... 50.00
Miss Margarite Wallack ... 50.00
Miss Sirena Hurden ........ 25.00
Mrs. Belle Lewis .......... 50.00
Mr. A. W. Williams ...... 50.00
Mr. H. P. Wallack ....... 50.00
Prof. J. M. Henry .......... 50.00
Mr. W. N. Wallack .......... 50.00
Mrs. Amanda Frida ...... 50.00
Total amount raised ........ $ 6.25
(Sent to Pres. J. B. Lehman)

Omaha, November 23, 1919
Mrs. C. B. Howard and Mr. C. C. Mosley, Collectors.

Amount raised .............. $600.00

Expenses as follows:
R. R. Fare .................... $ 7.68
Balance for C. W. B. M ........ $ 300.00

The church at Omaha promised to send in the funds after the first Sunday in December and later reported $291.00 sent to National Headquarters.

Javis Christian Institute, Hawkins, November 23, 1919.
J. N. Ervin, Collector.

TEACHERS:
J. N. Ervin ................. $ 35.00
Mrs. W. E. Ervin .......... 20.00
C. W. Smith ................. 25.00
T. B. Frost ................ 10.00
Mrs. M. B. Frost ........... 5.00
Z. H. Howard ................. 10.00
Mr. A. B. Howard .......... 10.00
A. C. Jackson ................. 10.00
Mrs. L. G. Smith .......... 20.00
Mrs. E. S. Fuller .......... 10.00
Miss L. A. Smith ........... 10.00
Mrs. Lizzie Woodard ....... 5.00
Miss B. A. Blackburn ....... 10.00
Miss A. R. Smith .......... 10.00
Miss S. V. Hollingworth .... 10.00
John Finch (Carpenter) .... 2.00

Amount raised by teachers and workers ........ $202.00

STUDENTS:
Lealand M. Ervin ........... 25.00
James McFarland Ervin .... 25.00
Miss Gertrude Ervin ....... 5.00
Miss Ethel L. Frost ........ 3.00
Miss Thelma Frost ........ 3.00
Howard Frost ................. 3.00
Edward Frost ................. 3.00
K. J. Frost ................ 3.00
William E. Smith .......... 3.00
Little Miss Geraldine Smith ... 25.00
Miss Rebecca Smith ....... 2.00
Miss Annie M. Stratton ...... 14.50
Miss Birdie Johnson ....... 5.00
Miss Julia Derrick ........ 1.50
Miss Erbie Rand ........... 2.00
Miss Julia Milford ........ 2.00
Miss Emma Overstreet ....... 5.00
Miss Corine Felix .......... 1.00
Miss Jeannette Doddy ....... 5.00
Miss Alice Gadson .......... 3.00
Miss Margarite Hendricks .... 5.00
Miss Sedalia Lewis .......... 2.00
Miss Belle Mitchell .......... 5.00
Miss T. H. Fuller .......... 2.00
Miss Odis Stewart ....... 1.00
Miss Lorraine Fudgins .... 1.00
Miss Hazel Maybury ....... 1.00
Miss Iola Batts ........... 1.00
Miss Jessie M. Singletary .... 1.00
Miss Selma Cook .......... 1.00
Miss Alver Rand ........... 1.00
Miss Mamie Murry ........ 1.00
Miss Echel Rand ........... 5.00
Miss Clyde Rand .......... 5.00
Miss Charlie M. Brooks .... 5.00
Miss Evelene Ward ........ 25.00

THE GOSPEL PLEA
5
<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Mrs. E. Ervin</td>
<td>$127.50</td>
</tr>
<tr>
<td>Miss Dollie Rand</td>
<td>$3.00</td>
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<tr>
<td>Mr. Jerry Douglass</td>
<td>$0.60</td>
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<tr>
<td>Mr. Walter Sasser</td>
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</tr>
<tr>
<td>Mr. L. R. Rand</td>
<td>$1.25</td>
</tr>
<tr>
<td>Mr. Jessie Sasser</td>
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<tr>
<td>Mr. Edgar Rand</td>
<td>$1.75</td>
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<tr>
<td>Mr. J. H. Marrow</td>
<td>$0.75</td>
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<tr>
<td>Mr. Ed. Harper</td>
<td>$0.60</td>
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<tr>
<td>Mr. David McIntosh</td>
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<tr>
<td>Miss Eva McIntosh</td>
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<td>Miss Grace Sasser</td>
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<tr>
<td>Miss Mollie Laster</td>
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<tr>
<td>Mrs. Jennie Goins</td>
<td>$0.25</td>
</tr>
<tr>
<td>Mrs. Lucile Laster</td>
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<tr>
<td>Mrs. Elma Brooks</td>
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<tr>
<td>Mrs. Betty Davis</td>
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<tr>
<td>Mrs. Sallie Rand</td>
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<tr>
<td>Little Zeeta Mae Rand</td>
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<tr>
<td>Mrs. Sunival Oliver</td>
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<tr>
<td>Mrs. Betty Hall</td>
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<tr>
<td>Lennial Sasser</td>
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<tr>
<td>Miss Perneche Sasser</td>
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<tr>
<td>Miss Bertha Sasser</td>
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<tr>
<td>Mrs. Lula Douglass</td>
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<tr>
<td>Little Jewel Mae Rand</td>
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<tr>
<td>Mrs. Miliee Rand</td>
<td>$0.25</td>
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<tr>
<td>Miss Mollie Douglass</td>
<td>$0.25</td>
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<tr>
<td>Miss May olive McIntosh</td>
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<tr>
<td>Miss Effe Oliver</td>
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<tr>
<td>Miss Ida Douglass</td>
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<tr>
<td>Miss Savannah Sasser</td>
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<td>Miss Varie Sasser</td>
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<td>Miss Erbie Rand</td>
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<td>Mr. Lonnie Rand</td>
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<tr>
<td>Miss Arie Douglass</td>
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<tr>
<td>Mr. Bob Coach</td>
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<tr>
<td>Mrs. Donna Sasser</td>
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<tr>
<td>Mr. Jeff Andrews</td>
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<td>Mr. Curley Allen</td>
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<tr>
<td>Mr. chuck Burns</td>
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<tr>
<td>Mrs. Willie Burns</td>
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<tr>
<td>Miss Ocella Coach</td>
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<tr>
<td>Miss Mattie Sue Coach</td>
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<tr>
<td>Mr. Jake Sasser</td>
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<tr>
<td>Mr. Jessic Sasser, Jr.</td>
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<tr>
<td>Mr. Hill Goins</td>
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<tr>
<td>Miss Irene Douglass</td>
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<tr>
<td>Deutsens Drug Store</td>
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</tr>
<tr>
<td>Mr. Horner Coach</td>
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<tr>
<td>By special donation</td>
<td>$0.32</td>
</tr>
<tr>
<td>Total amount raised</td>
<td>$38.00</td>
</tr>
</tbody>
</table>

**Expenses as follows:**
- Lunch: $40.00
- Total expenses: $81.62
- Balance for C. W. B. M.: $26.38

**PLEDGES TAKEN:**
- Mr. L. R. Rand: $25.00
- Mrs. Bob Coach: $25.00
- Mrs. Lonnie Rand: $15.00
- Mr. Edgar Rand: $25.00
- Mr. Walter Sasser: $15.00
- Mr. Jerry Douglass: $10.00
- Mrs. Elma Brooks: $3.25
- Mrs. Millie Rand: $2.25
- Miss Bonnie Sasser: $2.00
- Total amount raised in pledges: $127.50

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**THE GOSPEL PLEA**

**Miss Ollie Mitchell** .... $0.50
**Miss Martha Lewis** ........ $0.50
**Miss Dora McClure** ....... $0.50
**Miss Effie Cole** ........... $0.50
**Miss S. E. Persaud, Big Sandy, Tex.** $0.10
**Mr. John Mings, Big Sandy, Tex.** $0.10
**Mr. John Prothe, Big Sandy, Tex.** $2.50
**Mr. D. T. Robinson, Big Sandy, Tex.** $2.00
**Mr. J. R. Shepped, Big Sandy, Tex.** $2.00
**Miss Florence Thomas** .... $1.00
**Miss May Lizzie James** .... $1.00
**Miss Millie Wilson** ....... $1.00
**W. H. Prince** .............. $2.00
**Rowland Harkey** .......... $20.00
**C. B. Tramme** ............. $2.00
**ersia Henry** ................ $4.00
**C. B. Tarrance** .......... $5.00
**Ollie Bolls** ............... $10.00
**DeEstra Carrathers** ....... $1.00
**Gaither Fisher** ........... $1.00
**Leo Grant** ................ $1.00
**Eugene Jones** ............. $0.50
**Robert Nelson** ............ $1.00
**John Henry Stewart** ....... $1.00
**Thomas Long** .............. $1.00
**Maurice Cruell** .......... $1.00
**Wendell Thompson** ........ $1.00
**Clela Douglass** .......... $1.25
**Clema Garner** ............. $1.00
**Wendell Fudgins** .......... $3.00
**Roy Wooden** ............... $0.75
**Percy Carrathers** ....... $1.00
**Julius Bush** ............... $1.00
**Thelma Gowey** ............ $1.00
**Lewis Davis** .............. $0.50
**Nolan Veals** .............. $1.00
**Judd Swamagan** ........... $0.75
**Earnest Wesley** .......... $1.00
**Onis Lewis** ............... $1.00
**Chattman Smith** .......... $1.00
**Arthur Lewis** ............. $1.25
**Miss Ima Woodard** ....... $1.00
**Miss Willie Smith** ....... $1.00
**Miss Myrtle Richards** .. $1.00
**Mrs. Eleanor Dockery** ... $5.00
**T. M. Dockery** ........... $1.00
**Selwyn Collins** .......... $1.00
**Pleanie Henry** ........... $1.00
**Andrew Smith** ............ $1.00
**General collection** ...... $12.76

**Total amount raised by pupils:** $224.51

**FRIENDS OF THE WORK:**
- Mrs. Mary E. Ervin: $5.00
- Mrs. Fannie H. Johnson: $19.00
- Mr. K. S. Smith: $5.00
- Mr. Ellis Prince: $5.00
- Mrs. S. A. Prince: $12.50
- Mr. T. H. Hall: $10.00
- Mr. and Mrs. T. R. Randall: $21.00
- Mrs. Elanor Dockery: $1.00
- Mrs. Minnie Rodgers: $2.50
- Mrs. Benj. Johnson, Bonham, Tex.: $19.00
- Mrs. Deanna Stewart, Bonham, Tex.: $1.00
- Mrs. Garth Carraway: $1.25
- Mrs. J. C. Jones: $2.50
- Mr. E. L. Puey: $5.00
- Rev. George W. Rodgers: $5.00
- Mrs. L. L. Morris, Marshall, Tex.: $10.00
- Mr. R. W. Morris, Marshall, Tex.: $5.00

**Total amount raised:** $610.00

**WHITE FRIENDS OF THE WORK:**
- Miss Florence, Mrs. Big Sandy, Tex.: $10.00
- Mr. John Mings, Big Sandy, Tex.: $10.00
- Mr. John Prothe, Big Sandy, Tex.: $2.50
- Mr. D. T. Robinson, Big Sandy, Tex.: $2.00
- Mr. J. R. Shepperd, Big Sandy, Tex.: $2.00

**Miss Christine Pratt** .... $1.00
**Miss Florence Thomas** .... $1.00
**Miss May Lizzie James** .... $1.00
**Miss Millie Wilson** ....... $1.00

**FRIENDS OF THE WORK:**
- Mrs. Levar E. Ervin: $5.00
- Mrs. Fannie H. Johnson: $10.00
- Mr. Ellis Prince: $5.00
- Mr. K. S. Smith: $1.00
- Mrs. Fannie H. Johnson: $10.00
- Mr. Ellis Prince: $5.00
- Mr. T. H. Hall: $10.00
- Mr. and Mrs. T. R. Randall: $21.00
- Mrs. Elanor Dockery: $1.00
- Mrs. Minnie Rodgers: $2.50
- Mrs. Benj. Johnson, Bonham, Tex.: $19.00
- Mrs. Deanna Stewart, Bonham, Tex.: $1.00
- Mrs. Garth Carraway: $1.25
- Mrs. J. C. Jones: $2.50
- Mr. E. L. Puey: $5.00
- Rev. George W. Rodgers: $5.00
- Mrs. L. L. Morris, Marshall, Tex.: $10.00
- Mr. R. W. Morris, Marshall, Tex.: $5.00

**Total amount raised:** $610.00

**PLEDGES TAKEN:**
- J. C. I.—Mr. Onis Lewis: $900.00 in 4 years
- J. C. I.—Miss Mamie Murcy: $150.00 in 5 years
- J. C. I.—Florence Thomas: $120.00 in 4 years
- Total pledges: $127.00
- Miss Florence, Mrs. Big Sandy, Tex.: $10.00
- Mr. John Mings, Big Sandy, Tex.: $10.00
- Mr. John Prothe, Big Sandy, Tex.: $2.50
- Mr. D. T. Robinson, Big Sandy, Tex.: $2.00
- Mr. J. R. Shepperd, Big Sandy, Tex.: $2.00

**Total amount raised:** $31.00
Christian Woman's Board of Missions

Results of a special effort as put forward by the W. M. S. at Port Gibson.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Mrs. Lizzie Page</td>
<td>1.00</td>
</tr>
<tr>
<td>Mrs. Vina White</td>
<td>1.00</td>
</tr>
<tr>
<td>Mrs. G. II. Gray</td>
<td>1.00</td>
</tr>
<tr>
<td>Mrs. S. R. Henry</td>
<td>1.62</td>
</tr>
<tr>
<td>Mrs. G. H. Gray</td>
<td>1.00</td>
</tr>
<tr>
<td>Mrs. Esther Travillan</td>
<td>75</td>
</tr>
<tr>
<td>Mrs. Rosaline Brown</td>
<td>4.65</td>
</tr>
<tr>
<td>Mrs. M. J. Brown</td>
<td>with box</td>
</tr>
<tr>
<td>Miss Rosa V. Brown</td>
<td>10.00</td>
</tr>
</tbody>
</table>

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Ananias and his wife decided that they would not follow directly after that victory for his wife also being privy to it—this shows clearly that the deception was premeditated.

Verse 1.—Just how soon after the victory of Peter and John about which we studied last week this incident occurred is uncertain. It was the next outstanding event but not following directly after that victory for between the two events the apostles had been preaching with great power and a number of persons had already sold their possessions and brought the price of the same to the apostles to be used for the support of the work. Among those was Barnabas, who afterwards became a companion of Paul. Ananias and his wife, Sapphira, did not want to be regarded as being less liberal than the others and so they also went and sold possession.

Verse 2. After selling their possession, Ananias and his wife, Sapphira, did not want to be regarded as being less liberal than the others and so they also went and sold possession.

Verse 3. Peter's words were both strong and instructive—Why hath Satan filled thy heart to lie to the Holy Spirit,—we may note from this expression: Ist, That it was Satan who tempted Ananias, but Ananias was to blame for yielding to the temptation. 2d, that it is not only in words that a lie can be told but also in actions; 3d, that though not present in a visible form, the Holy Spirit is always present and that which we would try to hide will be revealed by the Spirit of God. Peter calls attention to the fact that it was to the Holy Spirit that Ananias was telling the lie.

Verse 4. They were not compelled to sell this possession and give the money to the apostles—were it not thin—sthey were the rightly entrusted agents to that property and no one was dictating to them how it should be used but they had no right to pretend that they were giving what they did not mean to give. They could have given only a part and have been perfectly honest in doing so.

Verse 5. From the narrative we must conclude that this was a direct judgment of God. In the Old Testament we have many cases where men died in like manner for willfully acting contrary to God's will and this does not seem to be God's way of dealing with people in this age, there seemed to have been a real necessity for immediate punishment then—and great fear came upon all that heard it—this would prevent many others from making the same mistake and impress upon them that the church was to be respected and not to be played with.

Verse 6. A quick burial was not unusual in that country those who were able to attend to the funeral were there in the company, it was therefore unnecessary to make any delay.

Verse 7. Sapphira was not present when her husband died, nor did she suspect that anything was wrong. She most likely expected to be respected and not to be played with.

Verse 8. The narrative gives the idea that the Holy Spirit informed Peter of the true state of things, but still Sapphira was given a chance to tell the truth if she so desired—Tell me whether ye sold the land for so much—This ought to have been a warning to her that something was wrong and she could have saved herself by confessing her guilt and telling the truth then, but she did not do so. "He that covereth his sins shall not prosper but he that confesseth them shall have mercy.

Verse 9. It was after Sapphira was given an opportunity to make good and willfully refused to do so that the punishment was given to her—How is it that ye have agreed together to try the Spirit of the Lord—here the thought is brought home that it was God with whom they were dealing, men are only His representatives but the church still belongs to God. Now that she heard what had happened to her husband Sapphira must have awakened to a sense of her guilt but there was no time then to make a change, we should always grasp the opportunities when they come to us. The fate of this man and his wife have made an awful impression on the disciples concerning the crime of changing the truth.

Verse 10. The death of Sapphira is traceable to the same cause as that of her husband. While fear and excitement are capable of causing death, this narrative seems to point away from these to the direct judgment of God. If the same punishment were inflicted upon all those who tell directly or act a lie today we would have to reduce the size of our cities and enlarge our cemeteries.

Verse 11. While it is true that there is a stronger power in love than in fear, yet it is also true that some people can better be influenced by fear than by any other means, and this manifestation of the power of God in the punishment of wrong could not otherwise but prove a great incentive to others to do the right.

Sunday School Dept.

Lesson IV

PETER STANDS UP FOR TRUTH AND HONESTY


Time: A.D. 30-33

PETER STANDS UP FOR TRUTH AND HONESTY

Place: Jerusalem

Sunday School Dept.

Editor Gospel Plea:

Dear Sir: Please allow space for the following item:
The Christian church at Pine Bluff, Ark.

---

Sunday School Dept.

Lesser IV. January 25, 1920

PETER STANDS UP FOR TRUTH AND HONESTY

Text for special study in class: Acts 5:11.


Time: A.D. 30-33

Verse 1. Ananias and his wife, Sapphira, did not want to be regarded as being less liberal than the others and so they also went and sold possession.

Verse 2. After selling their possession, Ananias and his wife, Sapphira, did not want to be regarded as being less liberal than the others, and they also went and sold possession.

Verse 3. Peter's words were both strong and instructive—Why hath Satan filled thy heart to lie to the Holy Spirit, we may note from this expression: Ist, That it was Satan who tempted Ananias, but Ananias was to blame for yielding to the temptation. 2d, that it is not only in words that a lie can be told but also in actions; 3d, that though not present in a visible form, the Holy Spirit is always present and that which we would try to hide will be revealed by the Spirit of God. Peter calls attention to the fact that it was to the Holy Spirit that Ananias was telling the lie.

Verse 4. They were not compelled to sell this possession and give the money to the apostles—was it not thin—sthey were the rightly entrusted agents to that property and no one was dictating to them how it should be used but they had no right to pretend that they were giving what they did not mean to give. They could have given only a part and have been perfectly honest in doing so.

Verse 5. From the narrative we must conclude that this was a direct judgment of God. In the Old Testament we have many cases where men died in like manner for willfully acting contrary to God's will and this does not seem to be God's way of dealing with people in this age, there seemed to have been a real necessity for immediate punishment then—and great fear came upon all that heard it—this would prevent many others from making the same mistake and impress upon them that the church was to be respected and not to be played with.

Verse 6. A quick burial was not unusual in that country those who were able to attend to the funeral were there in the company, it was therefore unnecessary to make any delay.

Verse 7. Sapphira was not present when her husband died, nor did she suspect that anything was wrong. She most likely expected to be respected and not to be played with.

Verse 8. The narrative gives the idea that the Holy Spirit informed Peter of the true state of things, but still Sapphira was given a chance to tell the truth if she so desired—Tell me whether ye sold the land for so much—This ought to have been a warning to her that something was wrong and she could have saved herself by confessing her guilt and telling the truth then, but she did not do so. "He that covereth his sins shall not prosper but he that confesseth them shall have mercy.

Verse 9. It was after Sapphira was given an opportunity to make good and willfully refused to do so that the punishment was given to her—How is it that ye have agreed together to try the Spirit of the Lord—here the thought is brought home that it was God with whom they were dealing, men are only His representatives but the church still belongs to God. Now that she heard what had happened to her husband Sapphira must have awakened to a sense of her guilt but there was no time then to make a change, we should always grasp the opportunities when they come to us. The fate of this man and his wife must have made an awful impression on the disciples concerning the crime of changing the truth.

Verse 10. The death of Sapphira is traceable to the same cause as that of her husband. While fear and excitement are capable of causing death, this narrative seems to point away from these to the direct judgment of God. If the same punishment were inflicted upon all those who tell directly or act a lie today we would have to reduce the size of our cities and enlarge our cemeteries.

Verse 11. While it is true that there is a stronger power in love than in fear, yet it is also true that some people can better be influenced by fear than by any other means, and this manifestation of the power of God in the punishment of wrong could not otherwise but prove a great incentive to others to do the right.

Short Talk on the Lesson

If the narrative that we have just studied should be lightly read it would appear that a severe punishment was given for a slight offence, but when we look away from the isolated offense and associate it with the results that it would produce if it was left alone we find that the punishment was not out of proportion to the offense. To sentence a man to life imprisonment or to death for the first offense of a gun would seem to be a great punishment but if we know that the bullet from the gun was aimed at the heart of another man it does not seem as if the punishment is so great after all, nor does it seem as if a general is severe when a soldier is sentenced to be shot for sleeping at his post when we know that through his sleeping when he ought to have waked the enemy was allowed to pass by and kill many thousands. We should think of the narrative that we have just studied in the same light.

The great lesson of truthfulness is also held up to us. We should, however, be truthful not because we hope to escape punishment by being so, but because truth in itself is a great virtue and we ought to cultivate it for its beauty. Let us remember the beautiful lines:

To thine ownself be true,

And it must follow

As the night the day

Thou canst not then be false to any man.
Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA
INSTITUTE
EDWARDS, MISS.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
THE CHURCH COMING TO ITS OWN.

(J. B. Lehman.)

To us who have seen the fight for right-

eousness in state affairs for thirty-five years

this is a great day. When thirty-five years

go before leaders of political parties and asked

for a stand against the government's part-

nership in the crime of the liquor traffic and

white slavery they were told that the

preachers' place was in the pulpit, that he

has no business whatever in politics. When

a group of women led by Frances E. Willard

were courageous enough to carry a petition

to the resolutions committee of the National

Republican Convention they were insulted

and the petition was cast into the spittoon

where the women found it the next day and

rescued it all tobacco besmeared for a relic

for astant against the government's part-

of the liquor traffic. Rich brewers and dis-

and prostitution there was only one cir-

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were managed by the saloon bums and when

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means carfare—it means suitable clothing—it means some margin of income for rest and helping to pay for meeting places. Does your spiritual growth require books and periodicals devoted to the cultivation of current projects? They cost money!"

With what did Christ concern himself besides men’s souls? (Ref.: Matt. 25, vs. 31 to 46; Luke 7, vs. 1 to 11; Luke 8, vs. 41 to 56; Luke 9, vs. 11 to 18.)

"Morality and religion," in the words of Horace Greeley, "are but words to him that fishes in the gutters for means of sustaining life, and cronches behind narrows in the streets for shelter from the cutting blast of a winter night." (From Labor Problems and Labor Agitation, p. 7)

Does William Adams Brown’s definition "Christianity is a religion of personality" help you to see the relation of the Christian religion to the industrial problem? (A religion of personality means a religion of human relationships.) If you are dependent on the people in the industrial world for the clothes you wear, the food you eat, the fuel you burn, the house you live in there is a relationship between you and them. How is the church responsible for industrial readjustments? (May the church not help by creating public opinion for proper human justice through the pulpit, through its press, through its schools and by actually reaching the hearts of those responsible for wrong conditions and making both them and the industrial people a part of its brotherhood?)

What relation has Christianity to labor and labor laws? (Read the attached "Religion and Labor" by Arthur Henderson.)

What do you know about the laws now or recently before the legislature of your state regarding the eight hour day, night work for women, one day's rest in seven, a living wage, equal pay for equal work, child labor, collective bargaining, social insurance? (Write to Law Reporting Service of your state on above subjects.)

What is the basis for the distribution thereof that may be possible, upon the promotion of purely private, if not more selfish interests, rather than the public good or the discharging of a collective responsibility. As a consequence competition is becoming more acute, wealth is used often further wealth, and without sufficient regard to the privation and suffering to which the community is subjected. Thus we find that even highly civilized countries are faced with the appalling fruits of a storm of individualism, an intensified struggle for existence, under higher prices, a greater liability to unemployment, an increase in industrial pressure, where the modern industries are replacing the woman, and each becoming more liable to be superceded by the machine.

The future relationships between the forces of Religion and Labor is a question that continues to excite the greatest interest among the most civilized countries. Among English speaking communities the subject is receiving a special amount of attention, which is largely dictated by some of the more striking features of our present day collective life. These may for our purpose be classified as follows: (1) The signif- icant rise of Democracy; (2) The revolu- tion in public thought and outlook with re- gard to social problems; (3) The widespread industrial unrest and (4) Religions indif- ference as evidenced by the decline of church membership.

Nothing more remarkable has occurred in the opening years of this century than the marvelous revolution in public thought and outlook with regard to social problems. Happily this is not confined to any single country or to any class, for we are most of us convinced that social life is not what it ought to be and that God intends it to be. Under the new social conscious- ness a more human conception of civic and national redemption has commenced to op- erate and civilization becomes increasingly concerned with the problems of social wrong. We are beginning to recognize that the principles of human brotherhood which the Incarnation was intended to apply to are inconsistent with the wastage and wreckage of human life through the preva- lence of conditions which inevitably are de- structive of all hope and happiness. The masses of the people are being influenced by the most dread of all of the longest of its symptoms. A careful ex- amination of this position will soon reveal the primary cause of this unparalleled dis- content. It becomes more highly organized and having as its paramount consideration the promotion of purely private, if not more selfish interests, rather than the public good or the discharging of a collective responsibility. As a consequence competition is becoming more acute, wealth is used often further wealth, and without sufficient regard to the privation and suffering to which the community is subjected. Thus we find that even highly civilized countries are faced with the appalling fruits of a storm of individualism, an intensified struggle for existence, under higher prices, a greater liability to unemployment, an increase in industrial pressure, where the modern industries are replacing the woman, and each becoming more liable to be superceded by the machine.

The young man was educated at Robert College, an American institution in Constantinople, and when he came to America, went to Near East Relief headquarters, 1 Madison Avenue, New York, where he told his plan. He is greatly interested in the work of the or- ganization in striving to save from starva- tion the hundreds of thousands of people in Western Asia and obtained his first idea of the great commercial and industrial develop- ment in this country, which brought him to the United States, through American relief workers and missionaries in his own country.

THE GOSPEL PLEA

(Quoted from Social Democratic Quarterly, March, 1913.)

(Arthur Henderson, member of Parliament, is secretary of the British Labor Party. The chief objects of the Labor Party in Great Britain are to secure for the pro- ducers, by hand and brain, the full fruits of their industry and most equitable distribu- tion thereof that may be possible, upon the basis of common ownership of the means of production and the best assistance of pop- ular administration and control of each indus- try and service. It aims generally to provide the political, social and economic emancipation of the people and more par- ticularly of those who depend practically upon their own exertion by hand or by brain for the means of life.)

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Found Khayatt, son of a rich landowner of Bagdad, has arrived in the United States to study agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming meth- ods, using American machinery. In addi- tion to this he intends to establish agencies for American farm implements. The young man was educated at Robert College, an American institution in Constantinople, and when he came to America, went to Near East Relief headquarters, 1 Madison Avenue, New York, where he told his plan. He is greatly interested in the work of the or- ganization in striving to save from starva- tion the hundreds of thousands of people in Western Asia and obtained his first idea of the great commercial and industrial develop- ment in this country, which brought him to the United States, through American relief workers and missionaries in his own country.

Not only death from starvation and expo- sure, but actual murder awaits hundreds of thousands of Armenians, according to Rev. Dr. Kunzler, a missionary who was in Turkey during the war and who has just re- turned to his home at Genoa, Switzerland. Since the allied troops have left the region he says the Turks have resumed their perse-
EMERGENCY DRIVE

KANSAS CITY, MO.

The Emergency Campaign in the Second Church at Kansas City ran Three Hundred and Fifty-six Dollars and Fifty Cents ($356.50) in cash. Following a good meeting led by B. C. Calvert, of Mississippi, in which the church raised nearly Three Hundred Dollars ($300.00). Considering that this was during the memorial and allied charities drive in Kansas City for two million dollars, of which Mr. R. A. Long was chairman, and of which the churches were well combed, and especially the Christian church, and during the coal miners’ strike and fuel ban that was placed on the churches, I think the churches did exceedingly well in raising the above amount in actual cash.

In the Memorial and Allies Charities drive in the city the pastor was made chairman of the financial committee for the colored churches and people of the city, this preventing him from giving his entire time to the “Emergency Campaign.” However, the following named persons have paid their pledges in full by Jan. 1st, 1920 (with few exceptions). The Kansas City church is rapidly becoming a new church with a larger vision of the mission of the church in the world. And when they shall have had one pastor as long as Mr. Sterling, Ky., she would raise or drive in so willingly the church and his loyal, faithful congregation. When Bro. Brown must go, who of us would not like to be the one to see him ascend in his “chariot of fire and horses” that his mantle might come to us. By their fruits (not leaves or rustling of leaves) ye shall know them. This is our “set backs” (as we all have them) our hat is off to you Bro. Brown in perfect delight. If it is His will that we see another campaign I hope you will see another Mr. Sterling west of the Mississippi River.

It is fair that I should state the church here has all the expense of the campaign and, according to instructions and information, the same is true of the churches in the State of Missouri.


Two dollars each—Emma Willis, Ellen Quales, Char Thompson, Sarah Thompson, Mattie Cawawy.

Three dollars each—Hattie Whiteside, Hazel Toney, Ellen Pero, Allen Turner.

Four dollars each—Myrtle Fields, Maggie Graham, M. F. Stephens, Forrest Fields.


Six dollars each—Evva Williams and M. A. Alphin. Luaella Stephens $8.00.


Anna Lewis, $12.00; Leslie Martin, $12.00; H. L. Kinsler, $15.00. Total $356.50.

WILLIAM ALPHIN, Minister.

ARKANSAS.

Dear Editor: We are rounding up our December report for 1919. We have visited several churches on the campaign work and am pleased to report the following amounts from the various churches:

Twelve church, $13.50; Mt. Sinai, N. Little Rock, $50.00 ($40.00 for this for Missionary Funds); Plumcerville, for Missions, $3.00, and for Emergency Fund, $16.25; Pine Bluff, for Missionary Funds, $4.00; for Emergency Fund $2.65; Washington W. M. S, $3.00, and the Girls Circle $3.00; Holly Grove, England, for Missions, $1.35, and for the Emergency Fund $18.00; Pearidge, for Missions, $11.75, and for Emergency $101.27; Plumcerville, Emergency, $92.00; Oak Grove No. 2, $46.95; MM. M. Bowstwick, $1.00, and the Bradley family at Noble Lake, $3.90. World Call subscriptions, 2; Gospel plea, 4.

We want to thank every one who had a part in this offering and we still hope to be able to raise the $200.00 for the Emergency Drive. Some of our churches seem to have the vision and hope to do great things for the master while others are still asleep. We have not yet heard from the church at Little Rock, 11th St. We have visited them and have given them all the information that we could and still hope to hear from them in the near future. We also made 2 visits to the Kerr Mission Point and tried to interest them in the Emergency Drive and we are soon to have a report from them.

On December 7 we had a very nice program and meeting with the Pine Bluff work.

S. C. I. NOTES

Dr. I. G. Callender
2 Dentist
Office Up Stairs Over
Bank of Edwards
Edwards, Miss.

$410 in prizes is offered by the National Association for the Advancement of Colored People; a first prize of $50, a second prize of $30, and a third prize of $20, for the best essay written by any colored student on the subject:

"The Economic Element in Lynching and Mob Violence."

Terms to be considered in the award, manuscripts must:

1. Be at the office of the Association, No. 70 Fifth Avenue, New York City, not later than May 1, 1920.
2. Be written or preferably typed on one side of the paper only.
3. Not exceed 5,000 words in length.

The Association reserves the right to publish and use the prize-winning essays.

Announcement of the awards will be made at the Spring Conference of the National Association for the Advancement of Colored People.

No manuscripts will be returned unless it is accompanied by an addressed and stamped envelope.
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.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 439

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe, also and thus extend the powers of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

State Superintendent of Sunday Schools L. R. Garrison sends in notice that the Sunday School Board of each district is request-ed to meet at 11:30 a.m. Friday, January 30, 1920, at Christian Chapel, Port Gibson, Miss.

Mr. B. J. Johnson, of Mound Bayou, Mississipi, in sending his dollar for the Plea adds: "I have been without the Plea for about nine months and I feel it a great loss. My wife talks about it all the time. She would like to have it." Moral: All good men should keep their promises and give the Christian Endeavor meeting Eld. K. K. Brown preached a very good sermon. His text was, "Freely ye have received freely give."

James Mills, a former student never forgets to send in his C. W. B. M. dues. He has not been in school for three years now. He is doing government work in Washington, D. C.

One of the teachers recently had a card from Mozelle Thompson who was in school here five years ago. He is now working in Pittsburgh, Pa. Ad Banks has also recently written. He is now a railway mail clerk in Montana. It is five years since Ad left school also. We are always glad to hear our boys and girls are doing well.

Presbytery Burroughs, of the class '09, who is now working in the Y. M. C. A. in Chicago, writes that they, he, Mrs. Burroughs and two sons are enjoying the blessings of life.

FROM THE BANKS OF THE OLD KENTUCKY

January 8, 1920.

Like a stalwart oak in a storm, a sturdy ship in the tempest, a gallant soldier in fiercest battle, stands out in the bold relief of the man of God, preacher of righteousness, minister of the Gospel of Jesus Christ our Lord. Some few such men have last year fallen from the wall in Kentucky. Others have taken their places to close up the breech. Those who are counted worthy to attain unto the coming of 1920 find them-selves forced to take some forward steps, keeping in line with current issues.

Running over the files I find that the writer preached one hundred and thirty-three sermons, received into the church seventy-two persons, conducted four meetings, engineered a tremendous drive, kept the pot on the fire, got the people who were on the fence to cross over, and to numerous others gave a hand to help along. Wherever I went I was good but the "state brethren" were too poorly represented to accomplish the pur-pose for which the meeting was called.

Misses Brown and McCurdy left for their homes during vacation at noon Tuesday. Miss Brown goes to Cleveland, Ohio, and Miss McCurdy to Pittsburgh, Pa. Ad Danks has also recently left for Mozelle Thompson who was in school here fifteen years ago. Others who have taken their places are leaving for the social life of the community. Harris Chapel is a beautiful rural church building, the location is perfect, it should be made a center of religious educa-tion for the young people of that community.

When will my people awaken to the oppor-tunity afforded by the teen-age, community center, etc.? Where is the man with vision, the leader of the people? Where is the man of the people? Where do the things that will rise up and lead my people in the way of sunshine and has caused us to see a silver lining through the darkest cloud that has ever overshadowed our lives. Surely much good and whole heaps of mercy will follow him and his way all the days of their lives. With many wishes for a prosperous year for you and your staff, I am yours in the work.

CORNELIA ENGLEMAN.

Ky. House of Reform, Gladens, Ky.

AMONG THE SIBLE SCHOOLS

The writer attended the Efficiency Congres-sion held at Palestine, Texas, December 26-28, 1919. It was to the regrets of all, that on the account of the illness of Elder L. H. Crawford of Greenville, Texas, he could not be present. Elder T. E. Campbell presided over the session. In the whole the meeting was good but the "state brethren," were too poorly represented to accomplish the pur-pose for which the meeting was called.

The first Bible School held in the Harris Chapel, Bible School, December 30-31. Pastor M. Knight remained over to be with us in the Institute. We met a fine bunch of young people. Harris Chapel is a beautiful rural church building, the location is perfect, it should be made a center of religious educa-tion for the young people of that community.

When will my people awaken to the oppor-tunity afforded by the teen-age, community center, etc.? Where is the man with vision, that will rise up and lead my people in the task of giving religious education? When the boy or girl goes wrong how much of the task of giving religious education? When the church loses the "social life of the community? If I go to a place and the young men wait until the minister is reading the scripture lesson or offering the prayer before they come in the house of God, before I blame them I wait for the social life of the community. If I go to a place and the young men wait until the minister is reading the scripture lesson or offering the prayer before they come in the house of God, before I blame them I wait to see how the grown-ups do. If the men hang around the church until the service is well on the way, then I know why the boys don't come.
the means of sending the gospel where otherwise it might not have been sent. It was the word of God not their own that these scattered disciples preached.

Verse 5.—Stephen was the first named of the seven who were chosen as the second, and one who did much for the advancement of the church—and proclaimed unto them Christ—Philip was careful that he preached Christ and not his own opinions or the doctrines of other men to the people.

Verse 6.—Philip was now in Samaria and the Samaritans listened carefully to his teachings. They had heard Christ when he passed that way some years before this. It was in Samaria, to the woman at the well that Christ first made the statement that He was the Christ, His teachings then very likely prepared the people for the reception of the Gospel now.

Verse 7.—Christianity is intended to make men better. It improves the physical condition as well as gives new spiritual life. Those who were possessed with unclean spirits were relieved of them so that they could receive a Clean Soul and Body.

Verse 8.—And there was much joy in the city. These people were glad because they were healed of their diseases, but there is also the great thought connected with it—that when Christ is carried to any people their sorrows will be exchanged for joy.

Verse 14.—This was a new, and perhaps unexpected situation that the Jewish Church had to meet. Though they were Christians, they still stood Jews and the Jews had no dealings with the Samaritans but being sincere they very easily learned the true Spirit of Christianity. All are made one in Him.

Verse 25.—Peter and John were real missionaries, they did not return directly to Jerusalem but went to many other villages of the Samaritans and preached to them also. They were desirous that the good tidings should be carried to all people.

Sunday School Dept.

Lesson V.

February 1.

PETER AND JOHN IN SAMARIA

Lesson: Acts 8:4-39

Text for Special Study in class: Acts 8:4-8


Place: City of Samaria.

Comments on the Lesson

Verse 4.—A number of important events have occurred since our last lesson. Because of the success that the Apostles were having, they were cast into prison but were miraculously released; deacons had been appointed to take care of the temporal work of the church. Stephen, the most outstanding of these, was stoned to death, and a general persecution of the church was now going on. This caused the large numbers of Christians who were still in Jerusalem to scatter all over the country—went about preaching the word. The priests and rulers thought that they could destroy the church by scattering the disciples, but that only gave new stimulus to its growth, as it was one of the means of sending the gospel where otherwise it might not have been sent. It was the word of God not their own that these scattered disciples preached.

Verse 5.—Stephen was the first named of the seven who were chosen as the second, and one who did much for the advancement of the church—and proclaimed unto them Christ—Philip was careful that he preached Christ and not his own opinions or the doctrines of other men to the people.

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Short Talk on Lesson

When the rulers of the Jews began the persecution of the Church and the disciples found themselves run away from their homes, they could see nothing desirable about such a state of things to them it seemed a sign of greater troubles yet it was the very thing that was most helpful to the cause for which they were giving their lives. We may not always understand why certain troubles should be allowed to overtake us but if we are trusting in God then we can have the assurance that all will be right in the end.
Christian Woman's Board of Missions

ARKANSAS.

On December the 23rd it was my pleasure to start my trip to the Institute at Linn, Ala. As we neared Birmingham we were astonished to see the immense crowds of colored people, the trains were packed and jampacked and I sat there I thought of our race and of the training that we as a race have had. Long before I arrived at Linn I said to myself that if a school of that sort could only educate one boy or girl each year that school could not count their time and expense in vain. At Montgomery we were met by Bro. Kueker, one of the Bible school workers of Alabama, and from there we went to Fort Deposit, then on to Linn, arriving there just about 5 o'clock on Christmas day.

After a splendid night rest we were up for the day and Father in law carried us over the campus to see the laundry, the gym, mill, saw mill, boy's dormitory and the chapel.

They are now building a new church building on a modern plan for the different departments of the church. This school will soon be doing a much greater work, although Bro. Franklin and his workers have already done much good work and have gained the confidence of the best people of both races.

On the 29th Mrs. Franklin and I accompanied Bro. Franklin to the hospital for an operation. We pray for him a speedy recovery. We then journeyed on to Monticello for a short visit with my dear friend, Miss Sneed. We always enjoy being with her and the other dear friends of Monticello.

New Year's day Ed. Turner and I attended a most interesting program at the Methodist church.

Then, coming to Memphis, I found my sister arranging to go to the hospital. We pray also for her success in this matter. I am not feeling the best at this writing but the trains were very late and I failed to make the right connection. I am always glad to meet up with a Disciple.

THE DES MOINES CONVENTION

Dear Readers:

It was my superb privilege to be sent as one of the delegates from here to attend the Students Volunteer Convention held in Des Moines, Iowa from December 31st, 1919 to January 4th, 1920.

We had a special train which left Jackson, Mississippi, December 29th. Had Pullman service both ways. Dr. Clark, president of Southern University, Baton Rouge, La., had charge of our car which was composed of the Louisianans, Mississippians and Tennesseans delegates.

We held our prayer service on the train each morning and afternoon, in which we had our scripture lesson, prayers and melodies and were presided over by Dr. Clark, President Rowan and Prof. Dansby.

We arrived in Des Moines Wednesday morning, December 31st. There was plenty of snow on the ground. The citizens of Des Moines had made preparation for our coming. They left on stones untarnished to make our stay pleasant. The court house had been given over to be used as a registration building. The Boy Scouts of the city acted as guides.

The convention opened on the evening of the 31st at 2:30 p.m. There were delegates present from all over the world. One thousand and universities and colleges were represented and forty nations. It was estimated that there were eight thousand students present.

John R. Mott acted as Chairman of all the meetings held at the coliseum. Many return speakers were present and told of the need of Christian workers to go forth as ambassadors for Christ. The best speakers that could be had were present and many helpful things were said.

Among the distinguished speakers were G. Sheppard Eddy, S. Earl Taylor, Robert Speer, Dr. McDonald, Misses Holquist and Condon, Mrs. Bennett. The students were admonished to be at their best during the convention. Dr. Eddy said that "the need of the world is not supplied yet and the foreign countries and the whole world need a foundation of Christianity."

Dr. Taylor said: "To give the gospel to the whole world is a task for the whole church." Dr. Speers said: "We do not think courageously enough for God. God is better than our best thought of him and if God is to abide in humanity we must make it a fit place for his abode." Dr. Mott said: "I would rather live during the next five or ten years than in any period in which I have read or even dreamed of." Dr. Porter said that the group that was assembled there had more power than, any other group to say expecting large things to be done for the advancement of our Bible school.

Our Church work is moving along fine on all lines. We are anticipating on doing a larger work throughout the church this year. Our services are well attended and the members are becoming more loyal and devoted to the church services.

Faithfully, In His service,
Mrs. Ethel Ross McCarver, Core Sec.
2604 Jefferson St., Nashville, Tenn.
THE GOSPEL PLEA

whether the world shall be taken for Christ. How true his statement is.

Sectional conferences were held each afternoon. Real pep was manifested by the states in yells before each session. The spirit of the convention was fine throughout. Every feature was elevated. The special music was rendered by a quartet that has attended the last six conventions, extending over a period of twenty-four years.

We were made to feel that we were on the mountain top sitting at the feet of Jesus. Much praise was spent in prayer and meditation on this. One could not live through the convention and not feel inspired to serve in some way and to realize "To whom much is given, much is also required."

Yours for a life of service, CYNTHIA J. WRIGHT, Southern Christian Institute.

FEDERAL COUNCIL OF CHURCHES

VOTES TO HONOR BIBLE

The administrative committee of the Federal Council of Churches of Christ in America has taken the following action regarding the observance of Mayflower Universal Bible Sunday on November 28, 1920, as established by the American Bible Society:

"VOTED: To request the churches to set aside the last Sunday in November as Universal Bible Sunday."

Mayflower Universal Bible Sunday will accordingly be observed by thousands of churches of all denominations and by other Christian organizations throughout America on November 28, 1920. Universal Bible Sunday received last year widespread observance, and plans are already under way to make Mayflower Universal Bible Sunday this year a great day for America and for the world.

The year 1920 as the tercentenary of the landing of the Pilgrim Fathers on the Mayflower will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part by the observance of a special Sunday as indicated above. In view of the fact that the greatest gift brought by the Pilgrim Fathers to this country was the open Bible, the appropriateness of such a celebration is apparent at once.

In the establishment of our American civilization, the service of the American Bible Society in publishing and distributing the Scriptures during its 104 years of existence has been of inestimable value. Its work has so grown that upwards of 150 languages and dialects are now employed in giving the Christian message to natives of many lands, and in this work the American Bible Society is a chief factor in communicating to them the American ideals.

It is felt of course, that there is general objection to appeal for special days, and with this point of view there is the greatest possible sympathy. There is one outstanding subject, however, to which a special Sunday should be devoted, and for which no appeal is made, and to which no objection can be wisely taken. That subject is the Bible and its place in the life of the world.

Among the considerations which have led to the selection of this particular day—the last Sunday of November—are the following:

1. In view of the fact that this nation was founded by men and women seeking religious freedom, who brought with them to the new world the open Bible, it seemed that Thanksgiving, which is a national institution, is an appropriate time at which to celebrate the value of, and give thanks for, the Christian Scriptures.

2. Because coming at the time of a National festival, it is more likely that churches will be willing to set up special programs. If the time is allowed to pass this period, it is practically impossible to get suitable attention because all efforts are centered upon the preparation for Christmas celebrations.

3. Because by the end of November the churches throughout the country are in full swing and are prepared to handle large and important programs.

4. Because the last Sunday in November is not likely to conflict with the Communion service, so frequently observed on the first Sunday of the month.

In order that busy ministers, Sunday school superintendents and teachers who will want to take part in the observance of this day, may be fully equipped with the latest facts and information, the American Bible Society will have ready at an early date appropriate literature on the subject. Requests for this free literature may be sent immediately to the Secretaries, American Bible Society, Bible House, Astor Place, New York City, and the literature will be mailed well in advance of November 28, 1920.

THE BOY WHO FOUND HIS MOTHER.

By Rev. Abram Duryee.

Abdul Lateef, eight years old, who lives at the Children's Shelter in Beirut, is as happy a little boy as one could find in all Syria today.

That isn't saying a great deal, of course. Syria and the other lands of the Near East aren't the home of the happiest children in the world since the Turkish outrages against the Armenians. Since the Near East Relief, the Red Cross, and other relief organizations began looking after these homeless, hungry boys and girls, however, they are less wretched than they used to be. But this is impossible, so America must play father and mother to them.

Self-government has been successfully established in many of the orphanages established by Near East Relief, 1 Madison Ave., New York City, where that organization is caring for thousands of children whose parents have died during the deportations and massacres of Armenians and Syrians. In the orphanage at Jerusalem the judges are an apprentice in the carpenter shop, a boy of fourteen, and a blind girl. A native teacher presides over the court. With punishment administered by their own associates, little difficulty is found in having the orders of the court carried out, and it is seldom necessary for the director of the orphanage to intervene in settling disputes for the court realizes that "with what judgment ye judge, ye shall be judged and with what measure ye mete it shall be measured to you again."

The Bible schools of the churches of the Disciples Churches last years contributed approximately $25,000 for this work. The committee is asking our schools for not less than $50,000 this year. The Bible school department has enthusiastically endorsed this appeal. The schools of our churches have been requested to take this matter to their hearts and make contribution for this work at the Christmas season or as early thereafter as possible. Our schools have been supplied with samples of literature and plans of presenting the work are already in the hands of our people. When all the church schools of North America are cooperating in so worthy a cause it is to be hoped that our schools will not fail.

Income tax must be paid before midnight, March 15th. Single men and women, including widowers and widows, or those living apart from husband or wife must pay tax if income is $3,000 or over. Married people must pay if income is $4,000 or over. Marriages must pay if income is $6,000 or over. For blanks and all necessary information apply to G. L. Donald, Jackson, Miss., or any Deputy Collector or Revenue Agent.
A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
THE SPIRITUAL ARMISTICE IS SIGNED

(J. B. Lehman)

In the recent war the Germans seemed to be gaining each year but at the end of each they seemed to miss what would have been a decisive result until in July 1918, when the American troops stopped the rush to Paris and turned the tide backward which ended in surrender on November 11. There had been many critical moments before that time when by heroic efforts the Germans were held. One of these was at the first battle of the Marne, another was at Verdun.

Civilization has had the same experience in its age-long fight against the liquor traffic and white slavery. When the Wars of the Christian past. The most ancient spirit of the liquor traffic was the worship of the god Mammon and a more recent appearance was the selling of indulgences in the time of Tertullian. The most ancient form of white slavery was about the altar of Ashteroth. Paul referred to the traffic in women for immoral purposes when he spoke of men creeping into houses to take captive silly women.

These twin evils have steadily gained power until in 1914 they struck for world dominion for such was the strike for world dominion of the Pan-Germans in 1914. The intelligence department at Washington readily discovered the purposes of the Germans and so warned us, but we doubt very much whether they ever understood the real sinister power behind the movement. It is now manifest that the distillers and brewers, many of whom were American bred and born were financing all German propaganda while we were neutral and German sympathy during the war and radical agitation and opposition to an orderly peace after the armistice. We knew not how momentous was the attack we met.

It was an effort to overthrow Christian civilization by the spirit of the pagan past. When an attempt was made to license the saloon and prostitution, these twin evils resisted it but they were Fain, because the tramp and the prostitute and the gambler, the promoter of fake enterprises and Bolsheviks would be impossible except at the end of a long period of the saloon. If dogs were steeped in liquor through many generations something much worse than wolves would be bred.

The passing of the saloon and legalized white slavery has cleared the way for some mighty task which would have been impossible before. The Interchurch World Movement would have been an utter impossibility in the days of the reign of the liquor traffic. If it fails now it will be because it is too soon after its overthrow. If the government in its enforcement of prohibition does not get some great ideas it will be strange.

One of the first tasks is the complete eradication of prostitution. This will require much fundamental teaching. We must show the people that prostitution is a pagan practice and Moses warned his people that going to paganism will bring unto the third and fourth generation. When prostitution and liquor drinking will have ceased we will have no more murders and safe blowers and pickpockets, because we will have no more men who have reverted to paganism.

The Negroes have much to do with the fact that white men prey on their women, and it is a sore evil; but they must remember that they are a problem to society. A Negro woman is seduced to become a concubine. A little Negro boy is born, he becomes a born[id:444080]． There are many diseases which need to be eradicated from the Negro race. The Negroes chafe much over the fact that they are preyed upon. It is merely an accident which happens to be the Negro and so his women are preyed upon. He is merely an accident.
THE GOSPEL PLEA

By Wilbur F. Thirkield

One of the most urgent needs in America today is the adoption of a program for the Negro rather than the perpetual discussion of the problem of the Negro.

A problem is a puzzle rooted in the past with masses of ignorance and prejudice, hard to see through. A program has in it prophecy and hope. It looks to the future. It is constructive. It may strengthen and build up. It means cooperation. It spells progress and makes for peace.

The Negro is human, Negro nature is not different from human nature. We should recognize his rights as a human being. A good motto and a fundamental teaching of Christianity that cuts straight down through color and creed and caste and class, which lived up to, will save our race conflicts, is this: All that is human should care for all that is human.

Let us then do away with our everlasting discussion of the Negro as a problem. Let us face the facts, and we shall find certain conditions to be corrected, worked out, lived through. Problems have to do with theories. Programs have to do with facts.

My own work among the Negroes has been chiefly in the far South, but it is impossible for us to sperrate the Negro in the North from his brother below the Mason and Dixon line. The economic, moral, and social conditions which surround one group have a strong bearing upon the other group. It would appear to me, therefore, that the program of cooperation which we have been carrying out in certain sections of the South relates itself intimately to the situation in the North.

Enlightened democracy demands for all people three things:

First, protection of health, property, life and morals.

Second, the enlargement of economic opportunity: efficiency, not race or color, the test.

Third, the chance for development through education.

In the South the practical working out of these principles involves four main considerations:

Better houses with a chance for raising vegetables, fruits, flowers, chickens and pigs. A clubboard cabin in a barren field without windows gives no sense of attachment. Move! Yes, there's nothing to leave behind.

Fair wages are fairly paid and a fair division of crops with tenants. Even-handed justice in the courts and protection from the mob, for which many leading Southern newspapers are now pleading.

A more equitable division of school funds, for equal charges.

A more equitable division of school funds, for equal charges.

Adjustments in the North would naturally follow slightly different lines, but for both section the fact remains that if groups of the best white and colored people could meet together once a month, or once in three months, to talk over the mutual interests of both races, the result would be a new spirit of cooperation and eventual peace.

Do such meetings seem to you impossible? The worst elements of other races get together to stir up mischief; why should not the best meet to counteract this evil influence?

In several Southern towns such meetings have already been tried and proved successful. At one place in Mississippi one hundred white people, including the mayor, the leading ministers, bankers, and educators met in the court house with four or five hundred colored people. As to the results of this meeting, a colored pastor says:

"The Efficiency Conference has made this town a new town so far as the feeling between white and colored people is concerned." The plan of cooperation between the two races has been taken up and has been carried out later. As a result, a leading banker and me come to his office for a conference as to steps to be taken in looking after the Negro soldiers. The County Superintendent of Education has appointed a colored man and woman as demonstrators for the colored people of the county. Just a few nights ago the principle of the white school asked the principal of the colored school and myself to confer with him in his office as to the best steps to take in working with our people."

As a practical step in the extension of such a program throughout the country, representatives of thirty denominations which have work among the Negroes met in New York in September. Members of this conference included outstanding men from the North and from the South, white men and colored men. They spent some time in careful consideration of present conditions, and adopted a program looking toward the cooperation of the white man and the black man in the interests of a larger economic, industrial, and moral life for both races, and justice for all.

If this conference can do no more than lead the way for other meetings in which all matters relating to education, morals, housing, sanitation, social well-being, and civic progress can be freely discussed, it will have added to the security and progress of both races. For it will mean that in the hour of calamity or of social strife we have the basis for mutual understanding, for common leadership, and for united action.—World Outlook.

Income tax must be paid before midnight, March 15th. Single men and women, including widowers and widows, or those living apart from husband or wife must pay tax if income is $2,000 or over. Married persons must pay if income is $2,500, or over. For blanks and all necessary information apply to C. L. Donald, Jackson, Miss., or any Deputy Collector or Revenue Agent.

Dr. I. G. CALLENDER
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Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.
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<td></td>
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<tr>
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**Total for KENTUCKY:** $110.50

**MISSISSIPPI**

<table>
<thead>
<tr>
<th>State</th>
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<th>Address</th>
<th>Church or Affiliation</th>
<th>Amount (Am't.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>R. S. Snead</td>
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<td>Sarah S. Blackburn</td>
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<td>D. R. Bebout</td>
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**Total for MISSISSIPPI:** $1430.55

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**ARKANSAS**

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<th>Church or Affiliation</th>
<th>Amount (Am't.)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>G. W. Ivy</td>
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<td>Lonoke</td>
<td>Pearidge and Kerr</td>
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<td>Plumerville</td>
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<tr>
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<td>W. M. S.</td>
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<td>M. J. Gartrell</td>
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<tr>
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<td>M. Gartrell</td>
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<td></td>
<td>Geo. W. Ivy</td>
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<td>W. W. Peyton</td>
<td>Carlisle</td>
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<td></td>
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<td>Pearidge and Kerr Church</td>
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<td></td>
<td>E. L. Turner</td>
<td>Wabasso</td>
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<td>Emma Franklin</td>
<td>Russellville</td>
<td>Edwards Chapel</td>
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<td></td>
<td>B. T. Matlock</td>
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<td>Saratoga, Matlock Chapel</td>
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<tr>
<td></td>
<td>Minnie Gurdon</td>
<td>Kerr</td>
<td>Self</td>
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<td>Sherill Church</td>
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<td>Mt. Sinai, Bradley Family</td>
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<td></td>
<td>B. H. Armstrong, Scott</td>
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<td></td>
<td>Wm. Huntley</td>
<td>Washington Browns Chapel church</td>
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**Total for ARKANSAS:** $453.34

**DISTRICT OF COLUMBIA**

<table>
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<th>Amount (Am't.)</th>
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<tbody>
<tr>
<td></td>
<td>Robt. A. Goochen</td>
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<tr>
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<td>299.00</td>
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**Total for DISTRICT OF COLUMBIA:** $ 500.30

**GEORGIA**

<table>
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<tr>
<th>State</th>
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<th>Amount (Am't.)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Perry Corbett</td>
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<td>F. C. Toole, Thomasville</td>
<td>Mt. Pilgrim church</td>
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**Total for GEORGIA:** $17.90

**INDIANA**

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<th>Amount (Am't.)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Mrs. Beasie Jones</td>
<td>West Baden Rose E. Pollard</td>
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<tr>
<td></td>
<td>Mrs. Azalea, West Baden</td>
<td>Self</td>
<td>2.50</td>
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**Total for INDIANA:** $ 3.50

**KANSAS**

<table>
<thead>
<tr>
<th>State</th>
<th>Sender Name</th>
<th>Address</th>
<th>Church or Affiliation</th>
<th>Amount (Am't.)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Miss Anna Downing</td>
<td>Atchison</td>
<td>Church</td>
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<td>B. C. Duke, Topeka</td>
<td>Maple Hill Church</td>
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<td>A. R. McDuff, Lawrence</td>
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<td></td>
<td>Rev. H. L. Brown, Atchison</td>
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<td>J. H. Wright, Parsons</td>
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<td>Alice Johnson, Wathena</td>
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**Total for KANSAS:** $ 3.00

**LOUISIANA**

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<tr>
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<tbody>
<tr>
<td></td>
<td>Frank H. Coleman</td>
<td>Mound</td>
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**Total for LOUISIANA:** $ 25.00

**MISSOURI**

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<th>State</th>
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<th>Address</th>
<th>Church or Affiliation</th>
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<tr>
<td></td>
<td>C. H. Dickerson</td>
<td>Nicholasville</td>
<td>Church</td>
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<td>R. E. Hathaway</td>
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<td>Mrs. M. S. Robinson</td>
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<td></td>
<td>Mrs. Jennie Stamps</td>
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<td></td>
<td>Mrs. Mary E. Graves</td>
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<td></td>
<td>Mrs. Ben Deall</td>
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**Total for MISSOURI:** $110.50

**THE GOSPEL PLEA**

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<th>State</th>
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<th>Church or Affiliation</th>
<th>Amount (Am't.)</th>
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<tbody>
<tr>
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<td>B. C. Duke, Topeka</td>
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**Total for THE GOSPEL PLEA:** $ 25.00

--

**EMERGENCY OFFERINGS TO JANUARY 1920**

- **ALABAMA**
- **ARKANSAS**
- **DISTRICT OF COLUMBIA**
- **GEORGIA**
- **INDIANA**
- **KANSAS**
- **LOUISIANA**
- **MISSOURI**
- **MISSISSIPPI**
- **KENTUCKY**
- **THE GOSPEL PLEA**
<table>
<thead>
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<th><strong>MISSOURI</strong></th>
<th><strong>OKLAHOMA</strong></th>
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<tbody>
<tr>
<td><strong>Sender</strong></td>
<td><strong>Address</strong></td>
</tr>
<tr>
<td>H. W. Turner, St. Louis</td>
<td>Centennial Church</td>
</tr>
<tr>
<td>J. W. Daniel, Jefferson City</td>
<td>Second Church</td>
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<tr>
<td>Miss Allie Jones, St. Louis</td>
<td>Centennial Bible School</td>
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<tr>
<td>Olen Dyart, Salisbury</td>
<td>W. M. S.</td>
</tr>
<tr>
<td>Mrs. Flossie Tillman, Lathrop</td>
<td>W. M. S.</td>
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<tr>
<td>Rev. John Newby, Madison</td>
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<tr>
<td>Mrs. Laura Blythe, Fulton</td>
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<tr>
<td>H. D. Griffin, Columbia</td>
<td>Second Church</td>
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<tr>
<td>Mrs. Laura Blythe, Fulton</td>
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<td>Dover Church</td>
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<tr>
<td>Charnois Church</td>
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<tr>
<td>Mrs. Laura Blythe, Fulton</td>
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<td>Napton Church</td>
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<td>Cammie Doolin, Framford</td>
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<td>N. A. Mitchell, St. Louis</td>
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<td>Sampson Powell, Blackwater Church</td>
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<tr>
<td>Julia Bassett, Madison</td>
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<td>D. C. Tydings, Madison</td>
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**SOUTH CAROLINA**

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<td>Betty Davis, Varnville</td>
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<td>B. J. Kearse, Oak</td>
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<tr>
<td>F. O. Williams, Holly Hill</td>
<td>Briner Church</td>
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<tr>
<td>Galilee Church</td>
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<td>E. Williams, Ellenton</td>
<td>State Convention</td>
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<td>H. W. Edwards, Elhardt</td>
<td>Church</td>
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<td>O. H. Cokes, Varnville</td>
<td>Briner Church</td>
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<td>F. O. Williams, Holly Hill</td>
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<td>F. O. Williams</td>
<td>Church</td>
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<tr>
<td>Three Mile Creek Church</td>
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<td>H. W. Edwards, Elhardt</td>
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**TEXAS**

<table>
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<tr>
<td>W. B. Washington, Lyons</td>
<td>Individuals</td>
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<td></td>
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<td>$ 278.00</td>
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<tr>
<td>T. B. Frost, Hawkins</td>
<td>Carson Friends</td>
<td>13.00</td>
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COLORED CLUB WOMEN WORK FOR CHILDREN

Mt. Meigs, Ala.—In Alabama, as in Virginia, the state has taken over work for neglected colored children begun by colored club women. These women raised $1,000 fifteen years ago, bought a small farm here, and maintained a school for forty little boys. It was so successful that the state took it over as a reformatory. The colored women still assist in its support and compose an advisory board, one member of which sits with the state board at its monthly meetings. The school now cares for 300 boys, during this season they have raised 4000 bushels of corn and provisions for the winter.

The club women are now entering a similar institution for girls of their race. They have bought ground and are putting up the first cottage, which is planned for twenty-five inmates.

The war has taught all nations the value of their human resources, regardless of race; and certainly the South needs to conserve colored childhood, on which our future prosperity so largely depends. It will be recalled that a recent Virginia legislature adopted a resolution of thanks to the colored women of the Paducah, Kentucky, and is now in the undertaking business in St. Louis. Their many friends will wish them a happy life. This week we must drop a number of subscribers who are so far behind that the post office department compells us to drop them. We are loyal to part company with them and hope they will yet return and stay with us.

We are also delighted to say that many have taken the notice for new subscribers in earnest and have gotten their neighbors to subscribe. If all would do this we could now leap to the two thousand mark easily. Even two thousand is too small for such a numerous people as we are.

Elder L. H. Crawford who has had a severe attack of bronchial trouble is out of danger now and is improving rapidly.

Greenville, Texas, held a church election and the following officers were elected: Elders E. W. Murrell, D. Fuller, A. McGill; Deacons W. D. C. Calvert preached us a wonderful sermon founded on 2 Peter 1:3-4. The house was crowded, thought the weather was a little unpleasant. The writer did his part and now, brethren, let us all pay our part in the church.

THE GOSPEL PLEA

Virginia

<table>
<thead>
<tr>
<th>Church</th>
<th>Total Received</th>
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<td>Hopkinsville</td>
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<td>Roanoke Ch.</td>
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<tr>
<td>White Oak Chapel</td>
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<td>Mt. Vernon Chs.</td>
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<td>Ft. Worth</td>
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<tr>
<td>Dallas Ch.</td>
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<td>Bonham, Rev. Carter</td>
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<tr>
<td>Individuals</td>
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Total this time $8,288.27

Previously reported $2,454.75

$10,743.02

PERSONALS

Our readers will be interested in the following notices:

Elder and Mrs. R. R. Brown announce the marriage of their daughter Rosa Vioa to Mr. Harry G. Grubbs

Thursday evening, January, eighth, Nineteen hundred and twenty. Port Gibson, Miss.

After January twelfth 2902 Pine Street St. Louis, Mo.

Mr. Harry G. Grubbs was formerly of Paducah, Kentucky, and is now in the undertaking business in St. Louis. Their many friends will wish them a happy life.

This week we must drop a number of subscribers who are so far behind that the post office department compells us to drop them. We are loyal to part company with them and hope they will yet return and stay with us. We are also delighted to say that many have taken the notice for new subscribers in earnest and have gotten their neighbors to subscribe. If all would do this we could now leap to the two thousand mark easily. Even two thousand is too small for such a numerous people as we are.

Elder L. H. Crawford who has had a severe attack of bronchial trouble is out of danger now and is improving rapidly.

Greenville, Texas, held a church election and the following officers were elected: Elders E. W. Murrell, D. Fuller, A. McGill; Deacons W. D. C. Calvert preached us a wonderful sermon founded on 2 Peter 1:3-4. The house was crowded, thought the weather was a little unpleasant. The writer did his part and now, brethren, let us all pay our part in the church. Then our church will be more prosperous. We are planning to paint the church and to have a baptismal pool in it, thought it seems to me that we ought to go down to the river and that would not be a river. The collection for the day was $17.00, for the night $6.00, total $23.00.
a caller on the campus recently. The Junior and Senior Christian Endeavor societies met together Sunday night, Jan. 18. The topic “My Favorite Psalm and Why,” was well discussed by the young people. For the pleasure of our visitors, Mr. and Mrs. White, many of the favorite melodies were sung. At the close of the meeting, in honor of Pres. Lehman’s birthday, all were asked to remain for a short while. Light refreshments were served and a short social hour was enjoyed.

We received this week the marriage of Miss Marguerite Wilkerson to Mr. Roy Lee of Los Angeles, Calif. Marguerite was in her Junior year at the S. C. I. when she had to leave on account of ill health. She has been in California for the past year.

As so many of the children of the Community School enter late in the year and leave early, the teachers decided to give no vacation. The attendance has been excellent.

THE GOSPEL PEA

Christian Woman’s Board of Missions

MISSISSIPPI

We are now in a new year and should have renewed efforts, with double determination to succeed in every engagement. We should not be engaged in any thing that would not meet the approval of the Lord, God’s people must unite and pull together, as never before, for Satan with all of his combined pow- ers is seeking to destroy the righteous lives and break down all institutions that are try- ing to teach the Christ life. The Inter-church World Movement has the spirit of union, if the various denominations will catch the vision Satan’s plans will be upset and many of his leaders disillusioned.

There seems to be quite an ureast with a number of congregations having a desire to change ministers. The officers and the mem- bership should look well and think soberly before they make a move. If you are doing well why change, You never will get a min- ister that will please all the people under all conditions.

Not long ago I had a letter from one con- gregation urging me to be present in the business meeting of the church. I was not very well at the time and the weather was real bad. There fore I wrote and told them that I could not be there. I learn since that the pastor because he demanded more money, the church elected another preacher. The minis- ter of a congregation should do things in spirit of Christ. If the officers fail to see the needs of the minister especially is this time of high cost of living the minister should in a business way with the spirit of the Mas- ter have the officers to see that it requires more to live, therefore, it is the duty of the members to pay more. If after the officers have talked the matter over with the mem- bership and they fail to give more, then the minister should have a heart to heart talk with the church. If then, they fail to give more which is their duty, the minister should at once resign for it has been clearly demon- strated that they do not really desire his leadership. It should not be the desire of a minister to be greedy for money. At the same time he should be paid enough to fit him for a real leader. Do unto others as you would have them do unto you. Think of the preach- er in terms of yourself.

The second Lord’s day in January the writer met the Sunday school at Edwards Christian Church. A real good school con- ducted on the modern plan. We also preached for the faithful few. The message was gladly received. Before we adjourned, President J. B. Lehman came for the writer after service and we ran out to the railroad. I. for dinner. In the evening the student body meet in the chapel to listen to the report of the delegates who had returned from the Y. M. C. A. meeting held in Des Moines. The reports were splendid. At night we addressed the student body, a splendid body of young people. After service Bro. Lehman carried Bro. P. H. Moss back to the home of Dr. Moss, there we had lunch. After chatting awhile we started out for the depot. I arrived home at 2 o’clock Monday morning.

The writer has been called to Herriman to look after church matters. We will go the third Sunday.

Let us be strong.

K. R. BROWN

TENNESSEE

I must work the works of him who sent me whilst it is day. Night cometh when no man can work. John 9:4.

Dear readers and workers of all the church- es, let us all rejoice and be glad that we have been carried safely through the year of 1919. There’s a greater work for us all to do in this year 1920, for our Lord and Master. One thing I wish to do. Forgetting the things which are behind and stretching forward to the things which are before. I press on to the mark, unto the prize of the high calling of God in Christ Jesus my Saviour.

On Nov 19th the Death Angel came into our midst and carried to that family above one of our old members, dear Sister Sarah Trent, one whom we all loved as brothers and sisters in the Lord one to whom we could al- ways look for encouragement and courage to go forwards in the Lord. We know that she is only sleeping and her works do follow her. She leaves a daughter and son, Mary and Henry Trent, also a grandson, James Trent. All are members of the church of Christ.

Yours in His name,

MRS. CHAS. M. HARRIS.

PORTER, OKLA.

Dear Editor: Please allow space for me to say a few words about the work in my neck of the woods because we think the work so great, but to let our friends know that we are still on the job.

Now the work is moving on fine and all seems to awakened to a fuller realization of the world’s greatest need, and are planning big things for the new missionary year. We ask the prayers of the Christian brothers. The church services are still regular and our dear, beloved pastor, J. S. Counce, is doing his best to carry the work onto success at to create a greater missionary spirit in our church. Our Lord’s day school is fine. Our dear beloved Deacon, Bro. John W. Draper is superintendent. He has his heart, hand and money in the work. The sisters’ work is doing fine now. The writer has a daughter leaving for Jarvis Christian Institute. Now let us work and pray that 1920 will be a year of great service and that the gospel of the Son of God will make its way to the land where Christ is not known.

With every good wish, I am your,

SISTER A. D. WILLIAMS

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Dear Readers: Though late, I am wishing you all a happy new year. We are so thankful to God that He has kept us through the year of 1919 and has spared us to enter into 1920. May we show our thanks by doing more for His cause.

We kept our money over trying to get more on the Drive. These are the ones that gave:

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<th>Name</th>
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<tr>
<td>Bro. Alf Jenings</td>
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<td>Bro. Jeff McCollum</td>
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<td>Sister Ellen Turner Sped</td>
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<tr>
<td>Sister Sarah S. Blackburn</td>
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<tr>
<td>Sent to Mrs. Stearns from the Union Hill Society</td>
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<td>and the ladies 50 cents each.</td>
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We had to give in the drive from Union Hill a little over $63.00. We wish to have this one hundred, we are satisfied there are some who did their very best to make it. God bless the cheerful giver.

I had planned to be in Jackson to the meeting Dec. 15-17, but I took sick and was not able to attend. I am glad to learn that the meeting was good.

These are the societies that have sent their December dues to Mrs. Walker: Fayette Society, 45¢; Edwards, 70c; S. I., 84.29; Grand Grulf, 50c; Holly Grove, 60c; Mount Bayou, 30c; Union Hill, 81.35.

Now co-workers, I am anxious that you all send, and that I can make a good report from the state work to Mrs. Stearns. We are sorry to learn of Mrs. Stearns being sick. She has our prayers for a speedy recovery.

I sent to general fund for Grand Grulf dues for December $1.00, also Holly Grove $1.00.

Please send report blank along with your money order to me. I want to see each quar- ter who is the nearest to Honor Roll, to get the penal.

Yours for larger services,

S. S. BLACKBURN.
THE GOSPEL PLEA

SUNDAY SCHOOL DEPT.

PETER AT LYDDA AND JOPPA
Text for special study in class; Acts 9:32-43.
Golden text: James 5:16.
Time: 38:46 A. D.
Place: Lydda.

Comments on verses.
Verse 32. Two very important events happened since our last lesson, these were the baptism of the Ethiopian eunuch and the conversion of Saul of Tarsus wh_ afterwards became the great Apostle Paul. With the growth of the church Peter seemed to have taken as his special work the visiting and strengthening of the scattered Disciples. By this time it is reasonable to expect that there were a number of new churches springing up where these scattered Disciples had gone. Lydda was one of these new centers. It was an inland town about 20 miles from Joppa and on the direct route between that sea port and Jerusalem.

Verse 33. Aeneas was sick for a long time. He had a form of paralysis and was very likely a great sufferer but Peter was near with the miraculous power of Christ to heal him.

Verse 34. Peter was always watchful and was willing to do with his might that which his hands found to do. He saw a sick man and he went to his aid—Aeneas Jesus Christ healeth thee—Peter would have it known from the very start that he was only the instrument in the hands of a great Master. The words were spoken through him but it was Jesus Christ who did the healing. This was one of the leading characteristics of the apostles to ascribe all power to their Master and the true Christian will always acknowledge Christ as the giver of all success.

Verse 35. This miracle turned many to God. The man made whole was perhaps, a silent but very active witness of the power of Christ.

Verse 36. Joppa was a town on the coast of the Mediterranean Sea, and the gate of Christianity, so small as to be found there. This good woman was a Disciple in the truest sense, not only one who was a learner, but one who put that which was learned into practice. It was not for the things that she knew that she was beloved by all but for the things that she did. Doing is always commanded. Our knowing without doing is in vain.

Verse 37. Death, the common foe of all humanity had visited this home and taken Tabitha for its prey. It seems strange sometimes that those whose lives are most instrumental in the helping of others live the first to pass away. Sometimes it may be difficult for us to understand why it should be so we know that all things will come out right in the end for the One who is directing doeth all things well. The description given in the verse shows clearly that she was dead. This is proof that a real miracle was performed.

Verse 38. Joppa was not very far off from Lydda, only twenty miles and the disciples at Joppa hearing that Peter was visiting in Lydda sent off for him. This may serve as another proof of the fact that the power of working miracles was not given to the church but only to the Apostles who were witnesses of the life and death of Christ. Inviting him, Delay not to come unto us—these men who went after Peter were in real earnest, they felt a need and they were seeking help. If Christians were as earnest in their petitions today we would have many of our spiritual dead brought back to life.

Verse 39. Peter did not delay but went along with them. Where duty called he was always present. There were many sad hearts and weeping eyes in the room when Peter entered. Those whose lives have been true and unselfish can be greatly missed when they are gone, and these women couldn't help crying over the departure of their loved one—showing him the coats and garments which she had made—Dorcas was a leader among these women, she directed their activities into useful channels and now that she was gone the things that she had made still remained as a monument to her beautiful life.

Verse 40. But Peter put them all forth and knelt down and prayed—The task to be accomplished was very great. Peter would not attempt it in his own strength but he sought a strength that could not fail. No Christian strength is ever strong enough to accomplish the tasks that may come to him without the aid of prayer. Peter called to her to arise but he got the power with which he called from God.

Verse 41. The miracle was complete in itself when Peter called to her and life came back into that sleeping form, and she was truly alive again, but Peter did not stop there—He gave her his hand and raised her up—After the sublime is passed there is still much to be done, there will always be some one who was down and is trying to rise again in need of the help of a stranger brother or sister. After Peter had given her the helping hand and raised her up he had the joy of presenting her alive once more to her friends. We are not told how she was received by her friends but in our own imagination we can picture that beautiful scene much better than it could be written, their joy must have been unabounded.

Verses 42 and 43. Peter raised Dorcas from the dead and that leads us to something else—many believed on the Lord—there are no isolated acts in life but every act is related to some other and will produce their results of good or evil. Peter stopping in the home of a widow while he remained there in Joppa shows that he was getting away from his Jewish likes and dislikes.

Short talk on the lesson.
The persecution of the church in Jerusalem by the ruling element of the Jews caused the Christians to be scattered all over the country, but the Apostles knowing the value of united efforts did not allow this scattering to result in a divided church. They kept in touch with each other through the visits of Peter. These visits were beneficial both to the church in Jerusalem and to the scattered Christians. In these visits, however, we notice that Peter's trip to Lydda resulted in the sick being made whole and to Joppa in the dead being restored to life, and at both places that many believed on the Lord. Perhaps, the greatest thought to be gotten from the less is the value and beauty of a good life. Dorcas was living the unselfish life and her life was so wrapped up in the lives of the others around her that when she was taken from them they felt that they had suffered a great loss. She had left an impression of her beautiful life on the lives of others and they pointed to the things that she had made. The persecution is not just for the good but it is for the ones that are alive in the hearts of others. We can all leave pleasant memories behind us when we are gone. Life can be pure and good without other lives being made pure and better by its efforts.

EDUCATIONAL RALLY DAY
At Main St. Christian Church, Clarksville, Tenn., January 11, 1920.
Editor of the Plea: Please allow space for the following names of contributors:

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Bro. Alex McItauley and wife</td>
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<td>Bro. John Nottingham</td>
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<td>Bro. Dan Goffton</td>
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<td>Elder J. E. Anderson</td>
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<td>Elder E. J. Barnett (white)</td>
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<tr>
<td>Dr. and Mrs. Kelley</td>
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<td>Dr. H. J. Trice</td>
<td>$5.00</td>
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<td>Dr. Robert T. Burt</td>
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<td>Sister J. E. Anderson</td>
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<td>Sister Mary Bowman</td>
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<td>Sister Martha Anderson</td>
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<tr>
<td>Sister Eliza Hunt</td>
<td>$25.00</td>
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<td>A visitor</td>
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Total amount: $16.15

$14.15 of this amount is sent to Mrs. J. M. Storrs; $2.00 sent Robert Hopkins for the Bible school work.

We hope the Disciples of Christ everywhere will get a better vision of God, and learn to give more support to the great missionary cause.

Yours Christianly,
J. E. ANDERSON.

DISTRICT MEETING PROGRAM
Program for the District Meeting, which will convene in Sixteen Section, near Tucker, Ark., Saturday and Sunday, March 25 and 26. The meeting will open at 1 o'clock, with Rev. R. G. Brock presiding. Devotional service by Elder Porter Brown. Topic for discussion: (1) "Shall we evangelize?" opened by Elder Kimans; (2) "If so how shall we proceed in harmony with the Bible?" opened by Rev. Jacob Sims of Shelleb. Each speaker shall be allowed five minutes, except the opening speakers shall be allowed 10 minutes each.


Sunday morning Bible taught by M. M. Bostick. At 11:30 sermon by W. M. Martin; at 3 o'clock sermon by Evangelist R. T. Matlock. Collection after each service.

Committee:

M. GARTRELL
JAMES GARTRELL
G. W. IVY
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.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 440

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

EASTERN OKLAHOMA DISTRICT

Editor Gospel Plea: Please allow me space in the Gospel Plea to let its readers know that the Disciples in this portion of the state are still looking forward for a much greater accomplishment of church work this ensuing year than we did for several years past.

Notwithstanding, we have been and are yet incumbered with many hindrances and disadvantages which seem to threaten the very vital forces which we might put forth for an earlier accomplishment of the things which are the most needed. We hope to eradicate these hindrances during our next annual state convention. We believe that the brethren will get busy and do some real missionary work that will show up in the next convention so that our way of seeing things are not proved incredible.

Elder R. L. Love of Guthrie, Okla., preached two sermons for us at the Second Christian church, Muskogee, during the Christmas holidays. They were both practical discourses.

The writer also carried him over to Webster, Okla., where he charged to preach two sermons but owing to disadvantages his crowd was somewhat meager. He was invited to come again.

Brother Love seemed to be very persistently presenting missionary subscription boxes.

The writer is preparing to make his new year's initial trip over his district, which is set for the 25th of January, to line up the churches for a better work and an increased membership of his district.

ELDER L. C. DAVIS, Muskogee

White auntie arranged the pantry shelves, her little niece handled the spice boxes and called each spice by name. Presently she said, "Auntie, I can read."

"Can you dear?" answered auntie.

"Yes, auntie, came the reply, "but I don't read like you do. I read by the smell."—Ex.

THE UNCHANGING CHRIST

Long cycles, neon in one classless flight;
Touch earth in their eternal course;
The mountains flow, nothing quite
The same abides, no substance, force;
In all things constant change is brought.

But he abides, unchanging One,
Yesterday, today, tomorrow, sought
Can vary, faithful as the sun.

Sometimes the earth seems founded on a flood,
Hard winds so sweep the cosmic sea;
The gales are testing out the good;
O soul, God's mercy now we see.

But list! I see One walking forth at will,
Untroubled by the storm's mad leap.

He speaks—His tranquil word is, "Peace, be still."

Behold! the waves His word will keep.

Again, volcanic fires, terrific hot,
Now rive the trembling world apart;
The order old, as under shell and shot;
With crowns and scepters despots hold,
But there amid the crash and ruhn of all
I see the Rock of Ages bold.

And when at last earth's dissolution hurst
The elements into fervent heat,
I see the Rock of Ages bold.

With crowns and scepters despots hold,
O soul, God's mercy now we see.

But list! I see One walking forth at will,
Untroubled by the storm's mad leap.

He speaks—His tranquil word is, "Peace, be still."

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EASTERN OKLAHOMA DISTRICT

WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 300,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and Missionary Tidings are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.
in years past while American presidents landed troops in a half dozen Central American states and West Indian islands. They took no fright when an American president sent an ultimatum to the kaiser to take his boats out of the South America waters in twenty-four hours which had all elements of a threatened declaration of war on Germany. They heartily approved when a former president bitterly criticised the president for not protesting when the neutrality of Belgium was violated, which, if done, would have brought us into the great world war within a month after it started. The suggestion that it might have acted as a bluff and stopped Germany does not justify it, for bluffs do not always work. No, the real reason for their bitter feeling against the League of Nations is to be found in their feeling against the president. What they are saying in their speeches is that the president is a forger, the real reason must be sought elsewhere.

Another example: The spirit of denominationalism, when carefully analyzed will yield the same result. Then men of the various denominations are ostensibly very much concerned over the maintenance of certain points which they consider very vital, but they will tolerate the grossest faults in men of their own class, faction or denomination, if those persons in no way thwart their ambitions. But just let those guilty of these faults come in the way of their ambitions and at once they break loose.

It will be interesting to study the schism in our own brotherhood. Sixty years ago some brethren thwarted in their ambitions seized upon the organ and organization for missionary work as the line of attack and it divided us. When some of the leading brethren became disgusted with this and launched out to do a something the ostensible reason, the real reason must be sought elsewhere.

We still have in us the rudimentary instincts of these things. It is what Paul expected us to atrophy when he spoke of crucifying the flesh. It is what he feared might cause us to atrophy when he spoke of becoming a castaway.

A People of Gothic Descent A Contentious People

The people of Gothic descent have the contentious instinct more highly developed than probably any other people. Way back in the time of the tribal life of these people this was highly developed. When they overthrew the Roman empire and gained unrestrained power they had all elements of a threatened declaration of war on Germany. They heartily approved when a former president bitterly criticised the president for not protesting when the neutrality of Belgium was violated, which, if done, would have brought us into the great world war within a month after it started. The suggestion that it might have acted as a bluff and stopped Germany does not justify it, for bluffs do not always work. No, the real reason for their bitter feeling against the League of Nations is to be found in their feeling against the president. What they are saying in their speeches is that the president is a forger, the real reason must be sought elsewhere.

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Partisan Politics and Denominationalism the Same Thing

It is yet very imperfectly done and consequently we have it strongly manifested in state affairs in the form of partisan politics and church affairs in the form of denominationalism. The two are one and the same spirit acting in different realms. If we take time to analyze specific partisan political jealousy or personal disagreement. For example, the United States Senators who are appearing so frightened over article ten of the League of Nations sat complacently still
convict farms. A few days ago we met one of the trustees of the penitentiary trustees and we asked him if he was in favor of selling them and he said, "Yes, we ought to sell them. We do not have enough convicts to run them. You prohibitionists ruined our business."

Only two years ago a big farm was bought. Though we had prohibition in Mississippi for over ten years liquor was smuggled in to make grist for the criminal factories and our state thought it would always go on that way. But when Louisiana was forced into prohibition liquor became so scarce that when it came it was so high priced that the public really became dry and in less than a year.

The state thought it would always go on that way. Though we had prohibition in Mississippi for over ten years liquor was smuggled in to the penitentiary and the lunatic asylum will all run them. You prohibitionists ruined our state. Really and truly how it is possible that any sensible man can defend the liquor traffic. If he is so selfish as to want his drinks at the expense of misery of thousands of his fellowmen, then he is so utterly selfish that there cannot be a spark of Christianity in his soul notwithstanding he may have his name on a church register.

At the present rate where Mississippi will have had bone dry prohibition ten years the penitentiary and the lunatic asylum will all disappear from our midst. Schools and colleges will flourish in every part of the state. We are now passing a compulsory education law and this will necessitate the expenditure of millions of dollars for negro schools for we could not put all children in now if we put them in three deep. The state legislature has refused to ratify the woman suffrage amendment but no doubt a state suffrage amendment will be passed and so the women will get a hand in state affairs. Really and truly we are entering upon a new day.

LETTING HIM INTO THE LABOR UNION.

(Ray Fred R. Moore)

"The action of the convention in removing every class and race distinction from trade-unionism should mark an era in the struggle for equal rights, as well as an advance in the history of political and economic liberty in America." That is what President Samuel Gompers said when the American Federation of Labor voted to wipe out the color-line.

Most negro leaders agree that not since the abolition of chattel slavery has any step been so important. But others ask the question, "After treating the colored laboring man with rank indifference all these years, what has prompted the Federation to make overtures to him at this time?"

Many factors have caused Mr. Gompers and his associates to open their eyes to the importance of negro labor in the United States.

Important economic changes, such as the immigration from the South and the decrease in European immigration, have combined to direct the attention of union labor to the colored working man as a potentiality. The riots in East St. Louis and other serious racial disturbances which have grown out of the employment of non-united negro workers have caused the Federation to realize that the line of least resistance would be to unite the colored workers.

Another reason for opening the unions to the negro worker is that it lessens the chance of his being used as a strike-breaker.

President of the negro of the theory that the vote to wipe out the color-line in organized labor is due to the record made by the colored soldier in the world war as well as to his growing importance in the field of labor. Expendency was certainly one factor which made it easy for the white workmen to forget prejudice.

One of our colored leaders, W. E. B. Du Bois, sees only expediency in this move of the Federation. He says: "Meantime the battle of Industrial Democracy is being fought, and the white laborer who is fighting it is not sure whether they want their black fellow-laborers as ally or slave. If they could make him a slave they probably would, but since he can underbid their wage they slowly and reluctantly invite him into their union. But can they bring themselves to regard him as a man—a fellow worker, a brother?"

For the most part, however, the colored press and colored organizations have generally recognized the importance of trade unionism as an ally of the negro worker and may lay claim to having played some part in winning over organized labor. As early as November, 1917, for instance, Mr. Gompers and I were corresponding upon the subject of the negro industrial status. In one of his letters Mr. Gompers wrote: "We are doing our level best to organize the wage-earners, whether white or colored, and we shall continue in that course."

In January of the following year a conference of the National Urban League passed a resolution asking that the American Federation of Labor unionize skilled and unskilled negro workers.

At that time Mr. Gompers made the statement that the Federation welcomed negro workers to the ranks of organized labor and that all were invited to join.

In spite of such kindly assurances it was not until the Atlantic City conference in June, 1918, that the American Federation of Labor went on record unreservedly for the essential brotherhood of workers throughout the country, no matter what their color.

This decision, if carried forward to its logical conclusion, will be of benefit to the white worker as well as to the negro. For the white man it means that he will no longer have to compete with a worker who gets less pay for more work—a form of underbidding which must, in the long run, lower the standard of living for the worker.

For the colored man it means a better chance to become a skilled or semi-skilled worker. Already new and profitable lines of work have been opened up by negro workers who were invited to join. If he wants equal pay he should not ask charitable consideration because of his color.

As John A. Lacey said at the Atlantic City conference, "We don't ask any favors, we ask for a chance to live like men, with equal rights and democratic rule. The negro can read now, and the man who can read can think."

WEALTH THE GOAL OF MAN

To many men are slaving and saving and spending themselves for the almighty dollar, all unmindful of the fact that we do not pass this way but once and cannot take any of this world's goods with us. Wealth has come to be the standard by which men are judged, and we see all around us hundreds of men struggling here and there in feverish haste to gather together a great fortune. The love of money is absorbing their soul and life. The modern man has been likened to the busy bee, but "as an object worthy of emulation the busy bee has been considerably over-rated. The argument commonly urged in his favor—that he improves each shining hour—is undeniably well founded. But when you have said that, you have about concluded. The bee creets no beauty, he pours no melody on the atmosphere he rears no family, delegated that function to a single member of his tribe, and he engages in no enterprise of social betterment. Indeed, his whole existence is devoted to nervous activity whose object is mere accumulation. To that selfish effort he sacrifices family, friends and reputation, allowing himself to become something of a nervous wreck, prostituting for a single moment his honey-making is interfered with, and often, in his worried haste, stabbing the hand stretched out to him in friendship.

But as a striking contrast to the average man is John D. Rockefeller, who has been favored with unnumbered millions. He says: "People persist in thinking I was a tremendous worker, always at it early and late, summer and winter. The real truth is I was what would be called a 'slacker.' I used to take long vacations and spent my time planting and transplanting trees, building roads, landscapes, gardening, driving horses and enjoying myself with my family. I never, from the time I first entered an office let business engross all my time and attention; I always took an active interest in Sunday school and church work, in children, and I might say so, in doing little things for friendless, lonely and poor people." And that should be the object of every one in seeking wealth; to use this wealth to brighten the lives of the friendless, the lonely and the unfortunate. But alas, how often the opposite is true, when people hoard wealth for self and self alone.—Our Fatherless Ones.
Lesson VII—February 15.

Verse 30. The reading of the first 29 verses of the chapter is necessary to get the understanding of the remaining verses. Cornelius was a Roman officer in charge of one hundred men. He was the first Gentile to enter the church. Though at the time when he sent for Peter he was not yet a Christian, the verse clearly shows that he was a good man. He was accustomed to keeping the Jewish hour of prayer. Indeed, he was so good that God would send an angel to talk with him, but being good in itself was powerless than and Cornelius was not saved. He was powerful because he was an earnest enquirer after the truth of God and God's only plan is that the preaching of the Gospel should be heard and believed, and He sent Peter to tell the good news to Cornelius.

Verse 31. Not only did Cornelius pray, but because he was an earnest enquirer after the truth of God he prayed and was about to send him a teacher. It is, however, important to note that this is not a case of a man hearing the teachings of Christ and instead of obeying turn aside to pray that God would make some special and personal revelation to him. —'Thine alms are had in remembrance in the sight of God.' Cornelius was not only a believer in prayer but also a believer in giving. He found pleasure in helping others as he passed through life.

Verse 32. This lesson follows closely after the one that we studied last week and Peter was still in the home of Simon, the tanner, where we left him then.—Send therefore to Joppa and call unto thee Simon who is sur- rounded Peter. God in His great love and wisdom ordained that men and angels should be the preachers of the Gospel. The angel could have told Cornelius what was necessary to be done but that was not his mission.

Verse 33. Cornelius was obedient to the voice of the angel. Peter was also obedient to the call of the messengers. Obedience to that which is right should be one of the characteristics of all Christians. After sending for Peter Cornelius had gathered all the members of his house to listen to the teachings. He was glad he was Peter, but he was also conscious of a far greater Teacher than Peter being present.—In the sight of God.—This consciousness helped those who were present to be in the right attitude for the reception of God's words. Unless we can have this consciousness in all our religious gatherings we cannot get the help and blessings that we ought to get from them.

Verse 34. Of a truth I perceive that God is no respecter of persons. In spite of his imperfections, Peter was always getting hold of himself and making known to the world some of the great truths of God. He was the first to proclaim that Jesus Christ was the Son of God. He was claiming another great truth, that God was no respecter of persons.

Verse 35. Social standing, wealth, national and racial distinctions are far too insignificant in themselves to find a place in God's great plans. It is he that maketh His world without respect of persons.

Verse 36. Cornelius and his household were not altogether ignorant of the events that were transpiring among the Jews. Peter was here reminding them of what they had already heard, both the teachings of John the Baptist and of Christ himself was known all over Judea. Cornelius could not help knowing these things. Special attention should be given to the fact that Christ is not only the Savior of the world but that he is also Lord of all.

Verse 37. Cornelius had heard of the life of Christ and of His teachings and now Peter was impressed with the truthfulness of the things which he had heard. —And we are wit- nesses of all things that he did. There was no longer any room for doubt since someone was present who had seen these things with his own eyes. Peter was a witness of the life that Christ lived, a witness of the death that he died and also a witness of his glorious res-urrection.

Verse 40-41. Peter made much of the resurrection of Christ. It is the Christian's hope of victory over death. There is only the great thought that God is the One who made the resurrection a possibility. Christ was shown after his victory over the grave. Peter calls our attention to the fact that he was manifest—not to all the people. Christ tells us that it is only to those who love and serve Him that He will come and make His home.

Verse 42. Christ did not leave without giving His followers a special program to carry on. Christ is not only Lord of all but He is also the One ordained by God to be the judge of all.

Verse 43. That our faith in Christ may be shaken, we have not only testimony of those who were closely associated with Him during His life here on earth but we also have the evidence of the prophets who lived centuries before that, He was the One ordained by God to give eternal life to those who will ac- cept it.

Verse 44. This miracle was conclusive evi- dence to Peter that God was no respecter of persons. There could no longer be any doubt as to whether or not God wanted the Gentiles in His kingdom.

Verse 45. The thought had never before entered even in the mind of the Christian Jews that the power of God was strong enough to break down the walls of prejudices that ex- isted between them and the Gentiles, it is not surprising that were so greatly amazed.

Verse 46. Now that God's plans were more clearly made known to the apostles they had no desire to resist it.

Verse 48. Peter knew now that the parting words of Christ, "He that believeth and is baptized shall be saved" was meant not for a chosen few but for all. Cornelius and his household accepted the conditions of salvation and became the first Gentile members of the church.

Short Talk on the Lesson

Cornelius was a worshipper of the true God. He was a good man and living up to the best knowledge he had, but goodness, though a very desirable quality, is not all that is necessary. Cornelius was conscious of this and must have been praying for great light to understand God's plan. His prayer was heard but God's only plan is that the preach- ing of the Gospel should be heard and be- lieved, and He sent Peter to tell the good news to Cornelius.

"JUST A LITTLE LESS THAN A MIRACLE!"

To the Disciples of Christ and Readers of the Gospel Plea:

This will inform you of a meeting that was held in Altivista, Va., last fall, beginning September 29th, and continuing ten days, which resulted in thirty additions; and I am glad to say to you that I was one in that number.

It may be interesting for you to know that I was a preacher in the Baptist church over thirty years; but having attend- ed this meeting and listening to the gospel preached by Eld. R. L. Peter, who made it so plain that a little child could not err there- in, I was convinced that denominationalism is wrong and that all of God's people should be one and I laid aside creeds and doctrines of men and accepted Christ and his word and expect to live in the Church of Christ the balance of my days. The meeting was largely attended by both white and colored. Overflow audiences at every service and when it closed some of the most wealthy and influ- ential colored people in the town were members of the Christian church. Just a little less than a miracle was wrought. Christ said in John 14:12 to his disciples, "And greater works than these shall ye do," etc. Did he mean that they would exceed the miracles? No, for none of his disciples ever performed as many and as great miracles as did Jesus, but they did preach the gospel and turned men and women to Christ which is much greater than working miracles. Preaching the gospel is to continue to the end of time, but miracle working came to an end at the close of the apostolic age, Mat. 28:19-20. Bringing lost men to the Lord Jesus Christ is much greater than a miracle, because it requires much greater power to save a man than it does to resurrect a dead man. God simply spoke and it was done. He simply commanded and it stood fast. Christ spoke to the dead Lazarus and he came forth. But he wept over Jerusalem, crying, "Ye would not." A word or a sign was sufficient for a miracle but the death of Christ upon the cross was needed for salvation.

The Altivista meeting was a success in ev- ery respect. I haven't time to give the his- tory of this church and a sketch of the town in which it is located, but suffice it to say that Altivista, Va., is an enterprising little town of about 5,000 inhabitants, located on

(Continued on page six)
one desiring this work write C. H. Johnson.
The Christian Bible Institute met here
Dec. 27-28 in fine session. Much work was
done throughout the district.
Subjects discussed were: Advantage of
Craddle Roll and Home Department, by Mrs.
Jessie Pattoms; How to Secure the Coopera-
tion of Parents in Bible School Work, by W. M.
Caywood; The Needs of the Rural
Bible School, by Sara E. Jones.
Many fine points were brought out. The
institution sent to Mrs. Stearns $6.00 for the
Emergency Drive. Hope to do more in the
near future.
Find enclosed $1.00 for one year's sub-
scription, C. H. Johnson, Rt. 3, box 110, Mt.
Sterling, Ky.
SALLIE JOHNSON.

CENTENIAL CHRISTIAN CHURCH

St. Louis, Mo., Jan. 22, 1920
Editor of the Plea: Please allow space for
the following word from this end of the line.
Last Lord's day was quite and enjoyable
to-day with us. While our attendance was not
as large as we had hoped it would be, yet
the services were enjoyable. First of all the
Woman's Missionary Society led by the very
spendid and efficient leader, Mrs. Ella B.
Brooks, rendered a very appropriate and
enjoyable program. At the conclusion the writ-
er gave a short discourse from Phil. 2:14-15:
"Do all things without murmurings and dis-
puting. That ye may be blameless and harm-
less sons of God without rebuke in the
midst of a crooked and perverse nation
among whom you shine as lights in the world."1
The source of chief enjoyment of the oc-
casion was in the fact that in answer to
the gospel invitation, without a moments re-
sistance, C. H. Johnson, Rt. 3, box 110, Mt.
W. M. Caywood; The Needs of the Rural
Church and Home Department, by Mrs.
Sterling, Ky.

PERSONALS

D. C. Mitchell, formerly of Plumerville,
Ark., now of Tucson, Arizona sent his renew-
for the Plea and adds "I consider the Gos-
pel Plea the best religious paper I ever read."
W. F. Puller of Greenville, Texas sends
in a subscription for himself and one for
Willie Hutchins and adds: "I still enjoy read-
ing the Plea. One lesson on the first page
pays for the paper and the letters from my
Christian brethren I consider I get free."1
A. S. Bayn of Brinkley, Ark., writes:
"Articles by you on the front page of the
Plea are always good, and so full of
thought that they are mental renewals. I sure
enjoy them for I read no more weighty mat-
ter anywhere. You always stop me with a
jerk, a mental jerk of course. You sure put a
world of thought in a few words.
We can produce many more like these. I
wonder why is it we cannot get over the two
thousand mark? We have seven hundred
churches and if these average fifty families
we have thirty-five thousand families. Surely
we must soon have two thousand and then
five thousand subscribers for the Plea. If the
thoughts in the Plea jerk you too why not
tell your neighbors? Many of our readers
would be surprised to know how many white
people are subscribers and read it with in-
terest. May we not have an epidemic of sub-
scriber getting.

AARON'S RUN

Dear Editor: Please allow me to say a
word for the work here. We are moving
along nicely. We have Sunday school every
Sunday and church service first and third
Sunday. We are in need of a pastor. Any

Advertising rates made known on applica-
tion.

Number 441

Address all communications to the Gospel
Plea, Institute Rural Station, Edwards, Miss.
At the beginning of each month we will
put a subscription blank in the paper where
the subscription is due. We kindly ask that
you get a money order for $1.00 and send
it to us. Where it is possible get a neighbor or
two to subscribe also and thus extend the
power of the Plea for good. The postoffice
department requires us to drop those who are
much past due. We do not want to drop any
one and urge all to keep up.

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, Missis-
ippi.
Subscription price, per year, $1.00
THE GOSPEL PLEA

Centennial Christian Church

Missouri, Kentucky, Tennessee, Missis-
ippi, Arkansas and a number of other
states are represented in that class. They go
out pleasure seeking. When they have received in some way a
temporary degree of satisfaction and become somewhat composed, they conclude to see
what the churches of the city have to offer
them in the way of such pleasures as will
not least nearly represent those already enjoyed;
and that will place them in the foremost seats
and lavish upon them all the greater
degree of decent, notwithstanding, perhaps,
their unworthiness to a place in decent so-
ciety, they having departed so far from the
way in which they were raised, if indeed they
were raised at all. Now finding what seems
to be their ideal of high society life they
finally settle down in life choosing to line
up in a denominational church rather than
the Church of Christ, the church of mother
and father and the church of their first love,
if indeed they ever loved the church. Hence
they are lost to the church. Then again there
are those who come here that were Chris-
tians in some sense of that term in their
home church and when we meet them and
talk with them on matters pertaining to
Christianity and the Church of Christ in gen-
eral and with special reference to the Church
of Christ in the city of St. Louis one would
feel like shouting over the discovery of what
seems to be a real live wire in the church;
but notwithstanding positive promises to
come and take an active part in the work they
seldom come more than once, and when found
there one can call their attention to their
unworthiness to a place in decent so-
ciety, they having departed so far from the
degree of decent, nothwithstanding, perhaps,
and that will place them in the way of such pleasures as will

and dead beats at home since they show such
responsibility in the up-keep of the church.
seems to be a real live wire in the church;
but notwithstanding positive promises to
come and take an active part in the work they
seldom come more than once, and when found
there one can call their attention to their
unworthiness to a place in decent so-
ciety, they having departed so far from the
degree of decent, nothwithstanding, perhaps,
and that will place them in the way of such pleasures as will

Sister Rosa V. Brown. Now "Whue has she
fall, so keep fit. Be careful, we want you back again next
much, caught cold or something . Brethren
who almost turned Kentucky upside down
brethren relative to plans and objects of the
other thing for which Kentucky is noted,
great preachers from Tennessee and Texas
drive. We were pained to know that the two
of this once "dark and bloody ground."
obligations lend comfort to the inhabitants
healthy status of the faith proper, and the
Louisville, which is soon to be realized, the
far from the minimum.

opportunities to more than make good all
related to the work here as I am the brethren
such shameful failures along this line. Re-
church in this city.

should be given by all of the churches to
stands for so very much to the life of the
that phase of the Christian discipline that
active and efficient contributions, for such
rural churches to the city church. In
view of the fact that our people are more or
less a transient people, much attention
should be given by all of the churches to
that phase of the Christian discipline that
stands for so very much to the life of the
Christian who from any cause has been re-
move from his accustomed place of wor-
ship. If the denominations can succeed in hold-
ing their own under similar circumstances it
is remarkable in the extreme that we make
such shameful failures along this line. This
related to the work here as I am the brethren
every where would naturally expect me, in
a measure at least, to answer the question,
as to the actual needs and conditions of the
church in this city.
With best wishes to all, I am
Your Brother.
Moses Powell
From Banks of the Old Kentucky
While Kentucky is not dreaming the dream
of world dominion, she is thinking in terms
far from the minimum.
The vision of the school at Big Oaks, near
Louisville, which is soon to be realized, the
healthy status of the faith proper, and the
opportunities to more than make good all
obligations lend comfort to the inhabitants
of this one "dark and bloody ground."
No line of discord is found among
the brethren relative to plans and objects of
the drive. We were pained to know that the two
great preachers from Tennessee and Texas
who almost turned Kentucky upside down
with their wonderful preaching last Fall, had
each a spell of sickness after returning home.
Wonder if the Kentucky air, or water or
any other thing for which Kentucky is noted,
hurt them? They tried to feed them well,
"mably" they preached too hard. So too
much, caught cold or something. Brethren
be careful, we want you back again next
Fall, so keep fit.
I see some cards announcing somethings
Sister Rosa V. Brown. Now "Whue has she
done took and gone and went and done!" Speak up Sister Rosa and "spress yo 'self."
She has rendered most excellent pioneer
field service, not least of which was helping
put over the Kentucky drive last Fall. Old
First here is in our attendance contest cam-
paign, leading Lexington 2nd with Elders T.
R. Everett right along. I'll do the hollering
 till the "worm turns" then he may do it. I
have married two couples this month and
more two in sight.
Old Kentucky rejoices with her sister
states in the triumph of Prohibition. But it is
not all over, much damage yet to be done.
Great and deeply entrenched evils always
die hard, but die it must.
C. H. Dickerson.
Nicholasville, Ky.
Kentucky
Mt. Sterling, Ky., Jan. 19, 1920
Dear Editor: I want to say we are getting
along nicely in our church work in every
department. We are trying to do greater
things for the Kentucky than ever before.
When Eld. Crawford of Texas closed his
meeting for Eld. Everett at Lexington, Ky.,
he came over and preached a sermon for us,
and we find he is a great preacher. We
enjoyed him very much.
He was accompanied by Eld. and Mrs.
Everett, Eld. R. E. Hathaway, Mr. and Mrs.
Geo. Litton, Mrs. Graham, the great singer,
and Mrs. Harris. We were glad to have them
with us, and they seemed to enjoy them-
selves.
For the first time since Eld. Brown has
been our pastor, he asked to be absent from
us at Christmas time. He wanted to visit his
dughter and son-in-law, Mr. and Mrs. Wm.
Hunter, who are living in New York City
and of course gladly consented for him to
go. He expressed himself as having a de-
lightful time and well pleased with the fu-
ture out look for his son and daughter.
Mother Magowan was already in New
York and accompanied him home. On the
way they stopped at Washington, D. C., to
visit Mr. and Mrs. W. W. Magowan. They
were there for the Christmas tree and exer-
cises. It was fine and the church under the
leadership of Eld. Gooden is doing a splen-
did work.
From Washington they came on home and
we were glad to see Eld. Brown back, and
to know he had a nice trip. We were glad
also that Mother Magowan returned. We
miss her so much when she is gone.
We gave Eld. Brown a pleasant surprise
on his return, when we let him know we had
raised his salary $200 more on the year. So
you see we are in no way tired of him.
Yours for greater work,
Mrs. L. D. Magowan
Burbonville, Ky., Jan. 19, 1920
Dear Editor; Please allow me space in the
Gospel Plea for a report of our church work
at this place.
We were without a pastor from July till
November 30, 1919, when Rev. Wm. John-
son came here and began a meeting. He
Carried on a revival for one week and had
good success. Thirteen were baptized, two
awaiting baptism and one from the Baptists.
We have paid Bro. Johnson $129.00. He
has been called and will continue with us this
year.
Yours in Christ,
J. S. Neal, Clerk.

Obituary
Chester Cox, son of William and Sarah
Cox, of Ponta, Texas, died January 7, 1920,
aged 17 years, nine months and 23 days. He
joined the church August 1914 and in his
dying moments asked his mother and all the
family to meet him in heaven.
He was confined to his bed over six months
and his mother never tired at caring for him.
She sang with him and prayer with him. His
father did everything that would add to his
comfort. He was buried in Pine Hill
cemetery.
W. H. Cleaver.

The Church School
Editor of The Gospel Plea:
Dear Bro. Lehman permit a word under
the above caption. The suggestion came thru
a recent letter from my second daughter; in
which among other things, she said, as early
as her children were old enough she hoped
to send them to one of our church schools.
This was especially pleasing to me, for Ruth
is herself a graduate of our Cotner University
and still loves her Alma Mater, and often
returns to the delightful associations in and
around her Christian walls and classic halls.
My purpose is not to rush into print to be
heard from merely; but to stress an idea and
stir a thought that should obtain among us
in a larger way than it does at present. We
should see to it, that our church schools em-
phasize as they may in a hundred ways the
principles advanced by the great Teacher,
and too, this can be done without marring the
school curriculum. Our teachers should be
God fearing men and women, sound in the
faith, and living exponents of the Truth as
it is in Jesus; and skeptics as soon as they
are discovered and uncevered relegated to the
junk heap where they belong.
It is not a surprise, that so many of our
youth who come into the church, and then
are lost to it thru their environ and skeptical
teaching and allusions, and sty ridicule of
the church in the public school and the great
universities it is held by some that our
schools are poorly equipped; very well, then
we have a challenge and in the name of all
that is dear to the church, let us lay by the
tithe as God prospers us, then we can equip
our schools to the numercial growth of the city
and send our children to them, and thus stop
the great leakage of souls that is daily oc-
curring, rather than daily additions. Let us
help God to bless our church schools.
Wm H Van Derzee
Topansa, Kan
two important railroads, namely, the Virginian and Southern. It is situated on Stunton River in that great agricultural region of Campbell County. Elder T. L. Howser who was formerly a preacher in the Methodist church and was converted to the doctrine of the Christian church under the preaching of Elder R. L. Peters, came to this town few years ago and opened up a shoe shop as that was his trade.

As people would drop into his shop from time to time he would tell them about the Christian Church. Finally he bought a lot and built a house on it and named it the Christian Church, but the people nick named it by calling it the "old Ark" but after it was built a deacon of the Baptist Church for some cause left the Baptists and united with the Christian Church. Then Elder Howser, an elder R. L. Peters of Winston-Salem, N. C., who came and held the meeting. He was called to the pastorate of North Christian Church and his pastor Eld. R. L. Peters, a brother beloved. They are a great help to me in my work. Pray for me that I may carry the gospel to those that are in need to wake up and appropriate the great blessings.

We are glad to say we have sent from this town to the J. C. I. two girls and two boys and we are going to have more ready by the next term.

We are doing well at this place. Our regular preaching days are the first and third Sundays of each month. Our Lord's day school is yet alive. I am not pastoring at Okmulgee this year. I gave up the work there in favor of D. L. McClure who will move there and assist them in building a house of worship. Okmulgee has some faithful Christians who are willing to do all they can.

The State Board meeting held at Clearview on December 26-27, was good. However only a few were in attendance.

J. S. COUNCIL.

Mr. Editor:


Dear Sir: Will you please publish my report in the Gospel Plea. I was called to the Church of Jellico May the 12th, 1919. From that time to Dec. 28, 1919, I have raised $270.60, have added seven to the congregation. We have three organizations in the body. They are Mission Society, Sowing Circle, Loyal Workers. The church is in a splendid working condition, spiritually and financially. We have preaching service every Lord's day. In my handicapped condition I mean to do what I can for the advancement of the Lord's kingdom.

Jesus has no respect of persons. He can use a sightless man just as well as a seeing man. He has been using me for the last three years. I have a bright future before me and I hope to do more this year than ever, saving souls for the Master's kingdom.

I desire the prayers of the membership throughout this country. I hope some day I may be an evangelist that I may carry the gospel to those that are anxious to hear it.

The harvest is great and the laborers are few. Let us pray the Lord of the Harvest that he send laborers into his harvest field. We need to wake up and appropriate these great blessings.

We are glad to say we have sent from this town to the J. C. I. two girls and two boys and we are going to have more ready by the next term.

Fling to the winds our racial hate—If we were more benign It would bring about a stronger tie Between your boy and mine.

Mob violence should be blotted out, Judge Lynch should be dethroned—He paints the land with innocent blood For which it must atone.

Eternal Justice will collect The awful cost and fine, But tell me, who's to pay the bill? Is it your boy and mine?

Now that our country is at war We mean to stand by you, And since your boys must go to France Our boys must go there too. And when Von Hindenberg shall shoot His bombshells in the line, Perhaps the shells may kill your boy, Perhaps they may kill mine.

So let us all unite in prayer, Together, white and black, That God may help us win the war And bring our brave boys back. And when the ships bring home our dead, Across the surging brine, I weep with you for your loved ones, You weep with me for mine.

There's Pershing, Petain and Haig— A trio as true as steel— They beckon us to come and help Them make the Kaiser yield. Lest send them fuel, food and shot. From every mart and mine. To keep the health and spirit up Of your brave boy and mine.

We mean to help you all we can To beat the Hun in France, And all we ask you under God, Give us a free man's chance. We'll help you drive the Teutons out From Belgium to the Rhine; We'll help you all we can of your brave boy and mine.

R C. MALOY.

Yours respectfully,

R C. MALOY.

THE GOSPEL PLEA


Your Boy and Mine

(By S. S. Butler, Nom de plume "Sambo")

Ho ye gods of wealth and fame,
I pray you hear me through,
Our country calls for volunteers,
It calls to me and you,
So let us muster all our strength,
And pray for help divine,
That He who rules the fate of wars,
May help your boy and mine.

God in His allwise providence
Gave us a fixed regime,
And meant success and happiness
For Ham as well as Shem,
Cloth, Lachesis, Atropos,
Refard no color line.

Fate sometimes deals hard with your boy
And sometimes hard with mine.

Selfishness and prejudice
Must not be thought of now,
For soon before God's judgment seat
Together we must bow.

Great God, and wilt Thou condescend
to guide our feet aright—
Grant us sufficient love
To treat each other right,
That when Thou comest on the cloud
And in full glory shine,
At Thy right hand I hope to find
The white man's boy and mine.

—Edwards, Mississippi.

Dr. I. G. CALLENDER
DENTIST
Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.
FORESTALLING RACE RIOTS IN GEORGIA.

Atlanta, Ga.—For some months enemies of America—whether native or foreign matters—fomented two sets of rumors in Atlanta. One, for white consumption, represented the Negroes as about to "rise" for a massacre of whites; the other, served out to Negroes, charged whites with a plan to "clean out" black Atlanta; and a case of nerves to please any anarchist was being gradually worked up. The remedy which neutralized this process might be applied to similar inflammations elsewhere.

The white Minister's Alliance invited the colored Alliance to a meeting. The joint body adopted a statement denouncing lawlessness, suspicion and false rumors, and promising the churches' aid in ferreting out and silencing agitators. The paper concludes by saying that while no one statement or act can solve race problems "we are confident that by conferences conducted by leaders of both races in the spirit of Jesus Christ, there will be created an atmosphere of mutual confidence and wisdom out of which shall come plans and enterprises for the righting of wrongs and the creation of just opportunities for even the least of our brethren."

This statement was read to and adopted by every protestant congregation, white and black, in Atlanta. Conferences of white and colored leaders followed; and a leading daily recently stated that a state of mind has been created in the community "in which a race riot was impossible."

The Gift of a Park

As a sign and seal of the new order the white churches bought a tract of land in the burned district of Atlanta and presented it to the city council for development as a park for Negroes the first in this great Southern city. The gift was accepted and development will be pushed.

A Presbyterian Move

The Atlanta Presbytery, while cooperating in the above movements, inaugurated one of its own. A week of prayer for work among Negroes in the city was appointed. Mr. Little, whose work for Negroes in Louisville has held that city's admiration and support for many years, and Dr. Sheppard, a colored minister, came and spoke in the white churches throughout the week. On the last day a young white man of the finest class followed Mr. Little's taps and was ordained to take charge of the presbytery's work for Negroes in Atlanta. About $5,000 was offered voluntarily for the work during the week.

Those interested in the above movements feel that it has been demonstrated that the churches can lead and control public opinion in racial questions if they will act together.

THE GOSPEL PLEA

We saw an advertisement in a New York paper that shortly a motion picture film would be exhibited in which Helen Keller's life is told. Handicapped, it would seem by almost every physical deficiency, she has made herself one of the most wonderful women in the world. People who complain that they have no opportunity or chance in this world have only to think of Helen Keller to make them cease their lamentations and get a new viewpoint of life. If there ever was one person who might justly say she had no chance, that person is this same wonderful woman.—Orphan's Friend.

DON'T TAKE MINE

(By Uncle Sambo, Edwards, Miss.)

Now see here boss de golden rule says, You shold allurs do To other people as you wish to have dem do to you.

De Lawd designed dat golden rule, To keep every man in line, It gives you yo place in de sun, But objects you taking mine.

One big pedge sed long ago Dat wifokes wasn't bound, In de country nor in town.

But things done changed since he sed dat And while I se de line, Jes hold de coever to yo near and liisen, Don't take mine.

We'll wuck you land, we'll wuck de crops, We'll stay here in de South, And if you'll jes ox treat us right, We'll never open our mouth.

And when de crops is gathered in And money begins to shine, You are welcome boss to take whats you 'n. But listen, don't take mine.

We have some splendid lookin' gals, We're trying to put thru school.

No honest man will use his gold. To make dem gals his tool.

Of course our gals look mighty good, When dey clean up and shine.

But when you feel like squeezing dem, Jes hands off, has days mine.

Our gals ain't had a chance to learn De price dat virtue brings.

Tis wrong for you to temp dem boss Wid gold and cheap brass rings.

Twas you—not us dat went and drawed, Dat fetched de priz.

So now stay on yo. uside of de fence And den don't you spile mine.

To keep from mixing up wid us, Yo made dem jim-crow laws.

But boss de mixin's gwinc on yet, Contrary to the law.

Now boss les ply de golden rule Along de moral line,

See to it dat I don't splice you home And den don't you splice mine.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

STEWARDSHIP

(Per B. Lehman.)

"Jesus prefaced his commission with the proclamation, "All authority has been given unto me in heaven and upon the earth." But men have been slow in discovering the real significance of this proclamation. They have been ready enough to acknowledge his jurisdictional authority over worship and doctrine but they have felt that in money matters, in business, in politics, in state affairs and in social functions wholly independent. But independence from established laws is outlawry and outlawry always leads to disaster. We have made a humiliating failure of all the things we have insisted on doing ourselves. We have made a pitiful failure in financing the kingdom, in all our great financial enterprises, in our politics, in our international relations and our high society. Again we are reminded that Jesus knew when he said, "Apart from me ye can do nothing." When the world once bends its haughty knee and acknowledges his authority in all matters a great day in human history will come.

On Saturday, February 22, we will be a nation wide stewardship campaign. Herefore there has been some scattering effort to teach stewardship but now a concrete and cooperative effort is to be begun to teach all professional Christians the sacredness of the trust God has given them. Herefore men have considered much how money they can afford to give to the Lord. Now they are to be taught how to consider the problem how much of the Lord's money they can withhold for themselves. We are simply stewards in charge of God's houses and lands and silver and gold. "The cattle on a thousand hills are His. When the time comes when men will understand that God means for them to administer all their means for the uplift of mankind in accordance with the principles of Christ's teaching they will discover a new world. Jesus had to give most of his time to teaching adults because he had to get their assent to the carrying on of the work, but he uttered a profound prophecy when he said, "Let the little children come unto me and forbid them not for of such is the kingdom of heaven." He forewarned the day when the kingdom would be so organized as to train the child from infancy on up throughout its life in the lessons that are most appropriate to each age. The greatest thing in the world, measured by possibility, is child life, but we have regarded it almost the least. This canvas we have laid down in public instructions show the most utter lack of comprehension of the task before us. We will never know how our corrupt politics and our bickering denominationalism have narrowed our vision until we escape them and feel free to order our school work with a view to the development of the soul of the child.

Up to the present we have spent much time in pointing out the faults of others. One faction within a communion has violently accused the other as though it were blameless. One political party has made the most violent charges against the other as though it were blameless. One race has acted as though the other were the sum total of all evil. The trouble was not that one faction or one party or one race was utterly bad. The real disease was that we were not true to Christianity, and so our children were neglected and they have reverted to the pagan type and we were trying to do things the pagan way. Some of our people did things like Calunde and Marcus did it. The negro thought it was because the white man was prejudiced against him, the white man thought it was because they could never find a niche in the world. The fault was a profound one that it was a reversion to the old pagan type.

Now, if these things are so, is the white man whom God seems to have made a steward over his larger affairs going to throw away his greatest opportunity by spending his time in pointing out the faults in others while he refuses to do God's bidding in the use of his means? Is the negro going to spend his time in publishing newspapers and making speeches against the injustice of the white man where the remedy can come only by a cooperative work that will stop our headlong plunge back to paganism? The negroes of the delta counties of Mississippi alone threw away enough money this fall to finance all the missionary enterprises in Africa by all the Protestant missionary societies. Were they to blame? No, for no man has given them a vision of a larger service. Then who was to blame? Those negroes who are spending their time in publishing newspapers and making speeches against the injustice of the white man and those white Christian people who have withheld their money from affording proper training for all children. When people return to barbarism and paganism they are going to murder and rape and steal and graft and defraud. The generation going before us left its task undone and we have to endure the consequences. Let us see if we can not leave a better inheritance for the next generation. Fault-finding and backbiting will not do it.

In the larger work of the church the negro is offering a full fellowship. If he does not take it God will never give him freedom from the "Jim Crow-ism" in the common things. If now the negro Christian people see the great opportunity that offers in the new co-operation of all Christians and gives say twenty millions for Christian education and Christian missions and offers every young life at all fit to serve in the Master's great cause, much will be done to prevent the present children from going further into paganism.

Until this fundamental work is done we can hope for nothing better. We might as well expect hogs to behave nicely in a new corn field as expect negro and white men who have reverted to barbarism or paganism to behave properly. Those newspapers that are spending their time pointing out faults are standing at a thistle bush complaining because they get no figs.

Every minister should begin February 22d to preach stewardship to his congregation and he should keep it up for weeks. Until we can make the people feel that they are God's stewards earning for God's money they will be imperfect Christians.

A WORD TO THE MINISTERS ON LAWLESSNESS

(Per B. Lehman.)

At the recent International Christian Missionary Convention at Cincinnati the following resolution was unanimously adopted:

"Whereas, the negro population of our country constitutes nearly, if not fully, eleven per cent of our total population and hence potentially a tremendous weight of influence either for or against righteousness, we recognize the obligation of the Church of Christ in the United States to educate and evangelize and assist toward self-realization and worthy citizenship the colored population of the nation.

Resolved:

1. That we hereby reaffirm our belief in the Fatherhood of God and the universal brotherhood of man.
2. That we assure our brother in black of our sympathy with his every aspiration to make the best of himself along any line of noble endeavor in this our common country.
3. That we condemn as both un-Christian and un-American not only mob violence from which he is the chief sufferer but any and every disposition or attempt to withhold from the race the justice of our courts and the power of public sentiment through a faithful interpretation, both in precept and example, of the solemn resolution, both in precept and example, of New Testament teaching on this vital issue.

We therefore come to you with a suggestion on how to make this resolution effective. The weakest place in our profession of having a gospel powerful enough to redeem all the races of the earth has been our conduct in dealing with the race relations nearest our homes. A very large body of American people is oriented to the aspirations of the darker races for better things. Of the remaining
there is a large body, while not inimical to these aspirations, content to remain silent. The remainder has labored consistently for the uplift of these people and what has been done in the past fifty years is one of the brightest pages in American missions.

The advocates of "lynch law" have defended their course on the ground that they were defending our social order and the purity of the white race. But this has been largely a pretext and in an alarmingly large number of cases it has been a wicked device. Brightest pages in American missions.

realized that our Christian civilization is at stake because of lynching instead of being defended by it. They cannot remain silent without inviting divine retribution. There may be no connection between the fact that Belgium remained silent for twenty years while Leopold cut off the right hand of the natives of the Congo and the terrible desolation that came to their land during the past five years, but we do know that in ancient times men of God attributed such disasters to the wrath of God for forgetting him and we do firmly believe that we will be rendered powerless in the oncoming conflict between the forces of light with the forces of darkness at home and abroad if such a record of lynching as we have remains uncondemned by the ministers of the gospel.

The mob spirit is distinctly a pagan instinct and they who indulge in it find equally as much pleasure in an innocent victim as in a guilty one. A negro commits a heinous crime: barbarism has its inning. It is high time for Christianity to proclaim this subject in one of three ways:

1. Make it the subject for prayer meeting discussions.
2. Make casual reference to the subject in sermons in February or March.
3. Both his sandals and his garments on before his disciples could believe that it was possible they could not be so surprised to hear that he was safe. They heard him knocking at the door and a maiden went to the door.

Verse 12. Peter was always the impulsive fellow but now he stops to consider the matter. Before leaving, the angel did not tell him to do what his future acts should be. He only brought him out from where he could do nothing to where he could act for himself if he would. God leads us into the light and then leaves us to use the opportunities that He gives us.

Verse 13. The house of Mary was one of those good homes where the disciples could meet for prayer. It is likely that Peter was accustomed to meet with them there and it is only natural that he would go there first. He longed to enjoy again the association of those Christian friends and to let them have the joy and encouragement that would come from the knowledge that he was safe. They heard him knocking at the door and a maiden went to the door.

Verse 14. It seems rather strange that this maid, knowing that Peter was outside did not open the door. The joy of knowing that he was safe must have made her so excited that she could not think aright on the spur of the moment. She told the good news to those who were with her in the house.

Verse 15. One of the strange things about this verse is that these good Christians were praying for Peter and yet when their prayers were answered they seemed so greatly surprised. It is possible that they were only praying that God would give Peter the strength that was necessary to enable him to meet his death with faith and courage. This seems to be the most reasonable view of the case for if they were praying for his deliverance and believed that it was possible they could not be so surprised to hear that he was at the door. It is his angel. The Jews had a belief in an individual guiding angel. They must have thought that Peter's angel had brought them a message from him.

Verse 16. Peter did not stop knocking because they did not open the door at first. He wanted to get in where the others were and he kept on knocking until they let him in. When they saw him they were convinced.

Verse 17. It is reasonable to expect that they would all have something to say and (Continued on page six).
THE GOSPEL PLEA

EMERGENCY DRIVE

REPORT OF FUNDS RECEIVED BY J. B. LEHMAN TO FEB. 5, 1920.

For Southern Christian Institute
Deep River, Iowa, Mrs. P. R. Burgett $ 25.00

For Sunday School
Russellville, Ark. 6.35
Winston-Salem, N. C., High Maple church S. S. 20.47
Total this time 26.82
Total this year 136.12

Fund Statement
C. W. B. M. 54.69
S. C. I. 25.00
J. C. I. 354.12
S. E. S. 136.12
Total this year 469.93

J. B. LEHMAN

WHY U. S. NEEDS THE CHRISTIAN COLLEGE

Society is even more deeply indebted to colleges than most persons believe, according to statistics compiled by Interchurch World Movement. Through the Protestant church gives little more than one per cent of its sons and daughters to the college, the college returns to the church in the professional church workers.

The American Education Divisions of the movement, under the direction of Dr. Robert L. Kelly, has shown, through its survey of our educational institutions, that of every thousand pupils who entered the first grade of primary school in 1903-1904, but 600 finished the eighth grade, 300 entered high school, 111 graduated from high school in 1915-1916, thirty-eight entered college and fourteen intend to complete their course in 1920.

On the other side of the ledger it is shown, that of 288 missionaries who have been in active service for the past eight years, 236 are fitted to take charge of training work in the church. At present the students comprise prospective church workers from every Protestant church in the city, but the course is open to any one desiring proficiency in Christian leadership. The classes are so arranged that any student may enroll for the three courses into which the work is divided and attend classes in all the same evening. The promoters of the school hope that the course will result in a nucleus of 100 trained leaders to build up the individual churches.

As soon as an Interchurch Council is formed in Lincoln it is expected this training work will be taken over by the Educational Department.

On the faculty of this school are: Dean R. Leland, student pastor of the Presbyterian church, who will conduct classes on "How to Teach the Life of Christ."
D. D. Murhy, D.D., state secretary of Religious Education for the Congregational church, who will have classes on "Church School Management."
F. M. Gregg, M.A., Professor of Psychology at Wesleyan University, who will conduct class in "The Psychology of Childhood and Youth."
Miss Margaret Brown, general secretary of the State Sunday School Association, will have a class in "Specialization in the Primary Department."
J. K. Schellenburger, Professor of Bible at Coeier University, will direct the course on "Teaching the Old Testament."
W. T. Elmore, pastor of First Baptist Church, and for several years missionary to India, who will outline "The Program of Christianity."

Lida B. Erhard, Ph.D., Professor of Elementary Education in the Nebraska University, who will give a course on "Principles and Methods of Teaching."

During the forum period Miss Eleonore T. Miller, M.A., Director of Religious Education in the Methodist churches, of the city, will be in charge and conduct open discussions on surveys and practical problems such as matters pertaining to boys and girls' clubs, including the Boy Scouts and Camp Fire Girls, week-day religious instruction, worship in the Sunday school and daily vocation Bible classes.

FLEA FOR STRUGGLING WESTERN CHURCHES

"Establishing churches in the unchurched areas west of the Mississippi, is the biggest job confronting the churches of this country today, and only a movement like the Interchurch World Movement can solve the problem," observes William F. Bissell, of West Townhead, Vermont.

Although living in the East Mr. Bissell is thoroughly conversant with conditions in the West, having devoted many years to founding Sunday schools in this territory. He has bored eleven years in Colorado then went to Utah and later to the extreme West and Oregon coast.

Mr. Bissell's interest in the struggles of the Western church at this time is aroused by the reports of the surveys that have been made recently by the Interchurch World Movement. "When a survey says he found seventeen counties without a church I know he speaks the truth," he comments, "and when one knows that of those counties some are as large and others have as large as some of the smaller Eastern states, one vividly realizes the vastness of the area and the difficulty in having a church relationship."

Mr. Bissell writes: "In Colorado, where I was for nine or ten months, I found regions where churches were fifty and seventy-five or more miles apart. I spent some time also on the Oregon coast, at Cloverdale, Oregon. I started Sunday schools at Woods and Media, a few miles below. As long as I could stay with them they kept alive, but I had to support myself by my own labor, and finally gave up and came back East. Below Meda is Oretown, where the Presbyterians from Cloverdale have at times maintained preaching services, but below that, for a long stretch of coast line, maybe fifty, maybe one hundred miles, there are no religious services, and never have been any, unless they have started some recently."

"There is big job ahead for our churches in this country, perhaps the biggest job the denominations face. It seems to me that adequate churching can be accomplished by means of such movements as the Interchurch for almost everywhere I found people who had in early life been affiliated with various denominations."

"The Mormons harp a good deal on the antagonism between the various denominations, and give that as the main reason why Joseph Smith did not join any denominational church—but it is doubtful whether any of them wanted him to join them."

"I think work among the Western States will be more successful than in times past, for the West is now more stable. Denominations have become more of establishing churches because so many have failed. But there were mainly in boom towns, and when the towns fell to pieces the churches went with them."

"In other places, after the first enthusiasm had died away, churches were neglected. But now much of the West is trying to get on a firm basis, and work begun in most communities would be likely to have permanent results."
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.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 442

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONAL

We can not refrain for inserting a few words of appreciation of the Plea. If it is really doing what our friends here say then we are doing wrong in not getting it to a larger number of friends. Why not go out and in earnest to get subscribers? We must have the two thousand soon and then start for five thousand.

"I enjoy reading your good articles on first page of the Gospel Plea. You surely do drive home some wonderful truths."—O. F. RAKESTRAW.

"The Gospel Plea takes the highest ground on the race problem of any paper I have ever seen."—PROF. ROBERTS, Tuskegee Institute.

"I value the work the Gospel Plea is doing the highest of any that comes to my desk."—MARY N. WORKS, Sup't. Research Work, Tuskegee Institute.

"That was a good front-page article I read in the Plea today on 'Facing the New Day.' Those articles cannot but do good. I like to read them."—W. W. SNIFF, Union City, Indiana.

"When I want to know how it is, I always wait till I see it on the first page of the Plea and then I am satisfied."—MRS. J. R. LANE, Jackson, Miss.

Now, dear readers, if these things are so then we are losing one of the biggest opportunities in not getting the Plea into tens of thousands of homes. Most of these letters were from discriminating people. Some of our subscribers would be surprised to learn how many white people have subscribed for the Plea and read it before they read any other paper. Will you not try to get every unlit in the church to take it? Who will be first to answer that every member of the church is reached? We are ready to say that as a prize we will offer to the first church that reports every family a subscriber a renewal for every subscriber in that church for the year following their expiration. Make a canvass, send it in and notify us and we will add one year to every subscriber in that church. Which will be the fortunate church?

S. C. I. NOTES

The students who spent their vacation away from the school have all returned. In most instances all returned on time. Many are trying to make the last semester's work better than the first one.

Pres. Ervin, of Jervis Christian Institute, spent a short while on the campus. We are always glad to have him with us.

Sunday evening the following teachers went to Vicksburg to attend services; Mrs. Hobart, Misses Evans, Hunt, Teeple and Brown. The churches had a mass meeting at the Baptist church to raise money for the relief of the suffering Jews. Pres. Cooper, of Brookhaven, Miss., was the speaker. He is president of the girls' school.

Miss Jones, of Franklin, Ind., arrived Friday. She will have charge of the sixth grade room which will relieve Mrs. Bebout, who has been teaching, to help out in other places where she is so much needed.

The following students averaged the following for the first semester: Vance Smith 96, Jason Cowan 94, Rosa Paige, Evlyn Spears and Cynthia Wright each 91, Rosa Jackson 90, Ruby Lee Johnson 88, Edward Timmerlied, Ada Gray and Leota Christmas 88, Lola Williams, Viola Brown, Alice Blackburn and Mary Moore 87, Laura Turner, Hayes Peoples, Dixie Peyton, Otelia Gordon, Edna Mae Jones, Rosa Brown and Mary Bell Huthichins, Anna Belle Greenlee, Hatie Mae Melon, Ethel Crowe and Clara Belle Bradley 85. Mr. Rivas, who is looking after the garden this spring, has the hot bed started. We hope to have a good early garden this spring.

WORKING WITH THE CHURCHES

The second Sunday was cloudy and muddy under foot. It rained some that morning at McKinney's Chapel, yet the majority of the members turned out to services. They are a set of Christians that have trained themselves to go to church rain or shine. We told God where she is so much needed.

After the sermon and the pastor's offering, twenty dollars ($20.00) was raised for the Emergency Drive. Those who paid their one dollar are:


The writer attended the School of Methods in Memphis, Tenn., which was held at the Linden Ave. Christian church, and completed the course. It began on 12th of January and closed on the 14th with 35 graduates. There were more than one hundred registrations and I was the only colored person in the bunch.

The programs of the Mound Bayou District Meeting are out, and we look forward to a great meeting. Two hundred dollars is the watch word.

REPORT OF THE KENYON AVENUE CHRISTIAN CHURCH, CINCINNATI, OHIO.

From January, 1919, to December ,1919.

Number of members enrolled... 145
Number of active members---- 100
Number of inactive members-- 45
Number of additions ........ 56
By confession and baptism---- 16
Number of deceased .......... 5

Report of Departments

Church
Enrollment ...... 145
Money raised .... $1,823.25

Bible School
Enrollment ...... 95
Money raised .... $1,229.90

Y. P. S. C. E.
Enrollment ...... 25
Money raised .... $14.51

Women's Auxiliary
Enrollment ...... 35
Money raised .... $63.81

Bailey Club
Enrollment ...... 10
Money raised .... $150.00

Non Pareil Club
Enrollment ...... 16
Money raised .... $50.90

Christian League Club
Enrollment ...... 16
Money raised .... $50.00

Christian Workers Club
Enrollment ...... 15
Money raised .... $65.00

Choral Club
Enrollment ...... 15
Money raised .... $38.17

Total amount raised .... $2,367.64

Respectfully submitted,
R. H. DAVIS, Pastor.

ANNOUNCEMENT

The Jackson District met in its fall meeting at Parish St. Christian church, Jackson, Miss., Nov. 28-29, 1919. As a whole the meeting was well attended and was financially a success. The spirit of the meeting was one of prayer. Friday night a few delegates and earnest Christians met and engaged in
prayer for the success of the conference. Saturday morning was to have been church business period, but because of a heavy rain, we were hindered. Saturday afternoon was devoted to reports of Bible schools and Women's Missionary Societies. The reports were incomplete, two out of four societies reporting. We know why the W. M. S. at Farish St. church is inactive and we are praying that any hindering cause may be removed. But as far as we know, there is no such hindering cause at any of the other three churches. It is simply a lack of honest spiritual obligation, a kind of "Oh, well, they can do without me" spirit. Christian friend, this ought not so to be. God will change to our account all of these opportunities and chances we do not make use of. As He took the talent from him that had one, He will take from you even other good things. For to him that hath shall be given and from him that hath not shall be taken away that which he had.

Sunday the spirit was present with us and we had a lovely Bible school period and church services. Bro. James Bundles broke gently to us the Bread of Life and our spirits were revived. We had Bro. L. R. Garrison with us, who brought us much hope and encouragement, with determination to persevere. Sunday we had Sister Sarah Blackburn with us in behalf of her work. She had Sunday evening service. Financially we raised $29.36 against $29.71 for the previous meeting.

Our meeting this quarter convenes with the Southern Christian Institute church, February 28-29, 1920. We want this to be a record-breaking meeting in things accomplished. As the first meeting of the new year it should set the pace for all succeeding conferences. We urge all our state and district workers to be present. Brothers K. R. Brown and L. R. Garrison and Sister Sarah Blackburn, from Port Gibson, Brothers Bundles and Givens from Jackson, and others will come with the spirit to help us in this work. We want as many more as can come to work with us. Sunday afternoon we will be favored with a special Bible school conference, setting forth the merits of the new standard course given by S. C. I. Bible students and Professors Moes and Bobert. Plan to be here both days.

May God bless our every effort to carry on His work. In His cause, E. L. TIMBERLIC, Dist. Secretary.

SUPPORTING THE MINISTRY.
In one Pennsylvania county, thirty-seven and one-half per cent of the ministers have engaged in some occupation in addition to their clerical duties because they have not been making a living salary, the Interchurch World Movement's survey has shown. Twenty-five per cent, teach school while the remainder do various kinds of work, including farming and rabbit farming. One elder layman in the same county has in charge six congregations; nine others serve three each, sixteen have two each and twenty-six devote their efforts to one each.

THE GOSPEL PLEA

GAY STREET CHRISTIAN CHURCH, Nashville
The fourth Lord's day, Jan. 25, 1920, was a great day for Gay St. church. Our Sunday school was well represented and each class was enthusiastic in their lesson. The writer, who has been very ill for two weeks, was able to resume her work as superintendent. The school was encouraging and is now doing a real work.

Our church service at 11 a.m. was excellent. Two of our leading colleges, Meharry and Fisk, were represented at our services with a splendid company of young men. One young man, who is a student of Fisk and whose home is in Oklahoma, came forward at the close of our services and made the confession. He will be baptized next Lord's Day.

Our Christian Woman's Missionary Society has planned a special program for the second Lord's Day, Feb. 8th, at 3 p.m. In this meeting the missionary society of Lea Ave. Christian church is expected to be present and to take part on the program. Also a number of the Vine St. missionary society are expected to be present. Dr. Carey E. Morgan, pastor of Vine St. Christian church, will be the central figure on the program. He will deliver the missionary address and others will speak on the missionary topic. The close of the program a free will offering will be taken and we ask that no member of the missionary societies will give less than 50 cents and as much more as the Lord has prospered them.

Excellent song service will be rendered by the choir.

Our pastor, Eld. W. P. Martin, made a business trip to Memphis last week. He reports a pleasant trip.

Efforts will be put forth to make those services the greatest known in the history of Gay St. Christian church.

Our church is still progressing on all lines. Our members are becoming more loyal to the services of the church.

Faithfully in His service,
MRS. ETHEL ROSS MCCARVER, Cor, Secy. 2004 Jefferson St., Nashville, Tenn.

KENTUCKY W. M. S.

To the Missionary Societies Throughout Kentucky:
Dear Sisters in Christ:
We have entered upon a new year which we hope to make the banner year of our work.

We shall aim to do our work systematically and punctually, therefore, please send the reports before March 20. Fill in all blanks. A very large percentage of the December reports did not reach us until the close of the quarter, to this day (Jan. 27) they continue to come.

All societies have a financial, a membership and a subscription aim, which, of course, we will endeavor to reach, but to accomplish great things for Christ, to advance His cause and to arouse an indifferent church we must have one aim in common. It must be this: To be of "One heart and of one soul." Let us pray and plan together and study God's ways.

This will give us new life and strength for our great task.

The secretaries have been appointed by our executive committee to visit the societies in their respective districts, giving information, encouraging missionary activity and interest, and assisting in every possible way.

Districts, together with the secretaries, will appear in the next issue. Yours for better service,
MRS. B. B. HUTSELL.

KNOXVILLE, TENN.

Dear Editor: Please allow me space to say a few words in your paper. As we have finished the work of 1919 and are beginning the new year we hope to begin it right. Our aim is to do more this year for the advance of the Father's kingdom. May we read, write and study more that we may be able to do more and what we do will be done and well pleasing in the sight of Christ. Are we satisfied with what we did last year? The more we do for Christ the more we want to do and the more we strive to do the more our vision is broadened by Christ. All that we have done or can ever do, we feel that it is nothing when we think in humbleness of heart of those dread hours the Savior suffered for our redemption.

We wish to mention one that departed this life. Sister Sarah Trent, one that feared God with the whole heart.

Again we wish to mention the sewing circles that is so earnestly striving for a new church home. On Thanksgiving we raised $40.15 with $20 love gift from Elder E. D. Bassett for the building fund. Although we do not see a new building in sight, we have that faith in Christ that we shall some day be blessed with a new church home. We may solicit your prayers for our continued faith in Christ. Sincerely yours in Christ,
MRS. D. B. TOWLER.

1004 E. Vine Ave.

CAN YOU SLEEP NIGHTS?

At least one skeptical layman has been convinced by Interchurch World Movement maps, showing vast areas of the world still uncounseled by missionary agencies, that an evangelistic world program is a pressing need of the time, according to Dr. J. Campbell White. The occupied fields are marked upon the maps in red. "I woke in the middle of the night remembering with a shudder those huge red spaces," the layman told Dr. White, "and now I am convinced."
questions that they would like to have him answer, but Peter knew that they could understand much better if they would keep quiet for a while and let him tell them all that was to be told. He was desirous not only that those present should know of the goodness of God to him but that they should tell the brethren. Such a wonderful manifestation of God’s love and power would give strength to all those who knew of it.

Tales on the Lessons
When the Christ appeared to the Apostles on one occasion after his resurrection he seemed greatly concerned about Peter and questioned him as to his love for him. Peter did not understand then why the Master should speak to him like that, but when Christ was gone from him and the real test came to him he must have seen more clearly why Christ was so careful in warning and strengthening him. His life since the baptizing of Cornelius, which we studied about in last week’s lesson, was not altogether a smooth one. He was being greatly tested. His fellow workers tried to make it a little unpleasant for him because of his connection with the Gentiles and his enemies sought his life because of his firm stand for Christ. In his own strength he could not have endured it all but in the most trying times he found that the strength and power of God was near to lead him on.

PETER WRITES ABOUT CHRISTIAN LIVING.

Lesson IX February 29
Text for study in class 1 Peter 2:1-5, 11, 12, 19-25; Golden Text, 1 John 2:6
Time, A. D. 65—Place, probably Rome.

Comment on Verses
Verse 1. In the first chapter, Peter points out very clearly that Christians were distinguished from the people of the world in that they were bought or redeemed by the blood of Christ. In this chapter he is telling how those who are redeemed by Christ should live. He shows that there are certain things that are common to the people of the world that must be laid aside by the Christians. If we allow these things to stick to us they will serve as weights to keep us back from what we are trying to run the race that is set before us. The things to be laid aside are Malice, Guile, Hypocrisies, Envies and Evil-Speakings.

Verse 11. Here we have the picture of a new life, one of the most beautiful illustrations that could be used. Christianity gives a new life and as new born babes ought to be fed with pure milk of their mothers. So Christians should have the pure and sincere milk of the word. No substitute, however good, can be the place of the word of God. These are necessary to produce growth in the Christian as milk is to produce growth in the new born babe. There is also the great thought that the Christian ought to grow and where this growth is lacking there is something wrong.

Verse 3. If we allow ourselves to be fed by the word of God and are thereby made to grow, then this strength that comes to us is an indication to us that the Lord is gracious. It is through his goodness that we live.

Verses 4 and 5. Christ is pictured in this verse as a Living Stone. A stone suggests the idea of firmness, a solid foundation, but there is also life in it. This foundation is rejected of men but precious and chosen of God, and Christians not as dead but also as lively stones must be added to this solid foundation to make the spiritual building that is acceptable to God. We are also reminded that a Spiritual Sacrifice is required. This sacrifice is offered by means of our sincere service to God.

Verse 11. The picture before the mind of Peter while he was writing these lines must have been that of the church at Jerusalem as it was persecuted and its members driven away from their homes to live among strangers. But that picture is still true to life today. The church is still continuing its existence in the midst of conditions that are undesirable, and we need the advice, Abstain from fleshly lusts which war against the soul, as much now as they needed it then.

Verse 12. Because the church is surrounded by conditions that are unfavorable, it is important that Christians should be honest in conversation. Those standing on the outside are watching and waiting to know that we are saying and doing and it is the things that we say and do more than their own thoughts will determine their attitude to Christianity. Though they may speak against Christians they will be compelled to glorify God because of the good works of Christianity.

Verse 19. It is not for suffering that one deserves credit but for suffering wrongfully. In the early days of the church it was very common to have the Christians suffer for the wrongs that were committed by others.

Verse 20. A number of those to whom Peter was writing directly were servants in the employ of others and were often very roughly treated. They were encouraged by this letter in that it pointed out to them that there is a reward for punishment that was wrongly meted out. It also prevented them from developing a revengeful nature since this is acceptable with God. The lesson is also valuable to us. We should not seek to revenge but learn the great lesson of forgiveness.

Verse 21. Peter also pointed out this is the great example that Christ has left us, though innocent he was willing to suffer for the good of others and prayed that those who caused him such suffering should be forgiven. That ye should follow his steps. Christ would be of no value to us if we did not try to follow his steps.

Verses 22 and 23. These verses bring to our sight the innocence and sufferings of Christ and the manner in which he calmly submitted to it. While suffering Christ committed himself to the One who judgeth righteously. There is great satisfaction and comfort in the knowledge that there is One whose judgments are right and that he is keeping a record of all the events that are transpiring in connection with our lives here on earth.

Verse 24. The picture of Christ’s sacrifice and gift to the world is still kept before us. Who his own self bare our sins in His own body—That Christ bare our sins in his body does not mean that he was at any time defiled by sin but that he voluntarily suffered the pains that came to him as a result of our sins. We were all dead to sin, or in other words death was inherited by all members of the human family, but Christ has canceled that inheritance with his own life that we can have that life that was always his.

AMONG THE BIBLE SCHOOLS

The Each One Win One Campaign of Evangelism

At the Cincinnati convention a recommendation was passed calling for an Each One Win One Campaign among the Disciples of Christ. Before we read this article you will have received literature to help put on this great meeting for the ingathering of souls into the kingdom of our Lord. You will agree that the most useful people in the church are those who come in their tender years. Easter Sunday is National Decision Day. Let us make it count. Remember it is the last day of the Campaign. Your special effort begins Feb. 22.

“Each One Win One”


Yours for many souls saved,

P. H. MOSS, Field Secy. N. B. B. S.

DE. L. G. CALLENDER

DENTIST

Office Up Stairs Over

BANK OF EDWARDS

Edwards, Miss.
THE CALL OF THE MOSLEM WORLD

The reason why there are unoccupied fields and why there is a Mohammedan world, is because of ignorance.

At the close of the Edinburgh Conference report on the unoccupied fields this statement may be read: "The unoccupied fields of the world are the Mohammedan lands and populations." With a few exceptions, which this body of men wishes to indicate, it is a fact. Mohammedanism, a footnote, from the great map prepared for you, you will see that the unoccupied fields, colored on this map dark red, are practically covering the Mohammedan sections of Africa and Asia.

There are certain things in missions that cannot be surveyed and that cannot be portrayed, and those things are the great spiritual backgrounds of our task. We are dealing with spiritual forces here and there, and whether those forces are from beneath or from above does not change the situation. When we grapple with Bolshevism it always must be a religion with fire, or sword, or preaching, intend to conquer the world and crown Mohammed.

The religion has failed, and failed democracy. If we fought our battle in Europe to make the world safe for democracy, the world was made for the death of the Godhead and toward all things tend. The religion of the heart runs deep today and we must not be without the influence of the Godhead.

The religion is strong because it is a religion that has faith not only in God, but in the positive missionary spirit. It can use men with one man. It now counts 260,000,000 adherents. It won converts in Africa before Mohammed burned cities and fed to Medina. It is winning converts today in Africa much faster than is the Christian program now in any other country.

The Mohammedan religion is vital and strong because it is a religion of an undying type. We say it is a hopeless religion, and so it is. It is with out Christ, the real living Christ, and so it always must be a religion with out God, and without hope, but it has always had a kindling a hope. They believe in a world pro- vision and you have only to read the story of "The War of Kitchen near Khartoum," or "The Battle of America Troops Among the Moors," or the story of the missionary spirit, to know that these Mohammedans by fire, or sword, or preaching, intend to conquer the world and crown Mohammed.

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WORLD CALL

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THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

SUCCESSES THAT COULD COME ONLY FROM FAILURES WHICH, IF THEY HAD BEEN SUCCESSES, WOULD HAVE BEEN STUPENDOUS FAILURES.

(J. B. Lehman.)

Paradoxical as it may seem, some of the greatest successes in the world have come because of the failure of the purpose of those whose purposes were mistaken. From the standpoint of the Jews, they were having a glorious success when they succeeded in forcing the Roman soldiers to take Jesus out for crucifixion. When the multitudes were pouring out through the gate to go to the crucifixion apparently all was going to the liking of the Romans, but in that disaster had made a futile effort to defend him, all was going to disaster, but in that disaster lay the hope of the salvation of the world.

A little over a half century ago John Brown organized and trained some thirty men to make a raid on Harper's Ferry with a view to forming a basis for a slave insurrection. If he had succeeded it would have been the greatest disaster that ever came to a cause, for neither he nor any other power could have held such an insurrection in bounds, and, when once out of bounds, North and South would have joined to suppress it and to permanently establish slavery. He disastrously failed and himself went to the gallows, but he succeeded in making himself the center of a martydom that had just the right sentiment that was required to doom slavery throughout the world. Thus John Brown undertook a thing, which, if he had succeeded, would have been a disastrous failure; but since it failed it became a glorious success.

Our Present Disappointment a World Hope.

The Christian people were rejoicing greatly when it appeared that the governments of the nations might organize after the war for a permanent and righteous peace. But a group of some twelve senators, with a perspicacity and determination that has all the elements of "a strange delusion," have apparently defeated this. But before we think all is lost, let us stand still and wait on the Lord. We have before in great historical crises seen how truth had to go to its apparent doom to gain its stronghold to destroy the evil. It may be so again. Things were coming too easy in the winter and spring of 1918 and 1919 and we had an almost uneasy feeling. We were apparently harnessing up utterly evil forces to pull the chariot of an ideal international society. Our corrupt American politics and our narrow and bickering denominationalism for a lead team, and corrupt commercialism and ambitious imperialism for a tongue team to draw the league of nations would have led to disaster. We must somehow find a new four-horse team before we can Canter off with the new league, and it may be that we cannot get rid of the old team without a major crisis. So it may be that humanity's highest hopes lie in the apparent success of a group of senators, who take pleasure in flouting Christianity. Perhaps the new world order needs a martyr, and if President Wilson is worthy of it, he may be made choice of for it. If he is not worthy, then another must be found. There must be a divine sentiment behind the actions of the world before partisan politics, denominational bickering, venal commercialism and the desire to rule the world can be destroyed root and branch.

If the world has made sufficient progress to admit of its making a great stride forward it may be that the divine plan of teaching, the Interchurch World Movement will now prepare the way for the new order. That the world is really ready for that, it would seem to be shown by the fact that for the first time in human history we put away a great world evil, the liquor traffic, by the divinely appointed process of teaching. But we must remember the law of God that if we can not proceed by that divinely appointed way he throws his people into a cataclysm and they make progress that way. If they are not sufficiently developed to stand up as teachers, then he may develop the wild forces over them and they must teach lying flat on their backs. If the Interchurch World Movement can now act the part of the Good Samaritan to bind up the wounds of a sadly torn up world, things will come thick and fast for righteousness. But the spirit of denominationalism is not dead yet, and it will not hesitate to strike before it subsides. If the forces who mean to give their energy to binding up the world's wounds have the good grace to let it strike, as they did with the liquor traffic, while they go right on, then we can benefit just as we have the liquor traffic without a major crisis. But we must wait and see.

A World Opportunity for Newer Peoples.

We wonder if the newer peoples now coming into the kingdom, the yellow, brown, red and black races, know what a wonderful opening this is for them. In the twelfth chapter of Matthew is a parable which has a wonderful significance for our day. The household went out at the first, third, sixth, ninth and eleventh hours to hire laborers. When the day was up he began to pay by the divinely appointed order he throws his apostles and those Jews who stood with them, coming in at the eleventh hour, would be the first to get the blessings of the kingdom of righteousness. Abraham and Isaiah would have rejoiced to see that day but these could not. The Jews are now suffering a great handicap because of their folly in rejecting Christ. The Anglo-Saxons came up as it were without teachers through a long period of feudalism and corrupt politics and bickering denominationalism and they are wonderfully handicapped. But the newer people have the privilege of having one generation taught under the world's greatest teachers. Surely they ought to be able to show that results were impossible in those who have gone before them. If the Japanese, Chinese, Hindoos and negroes have the good graces and wisdom to cooperate with all their might in the world's great enterprises of righteousness they will find God will again begin to pay off at the foot of the list.

A Supreme Opportunity for Anglo-Saxons.

If the Anglo-Saxon has the grace and wisdom to avoid the disaster that overtook the Jews at the time of their major crisis, or the disaster of the Romans at the time of their major crisis, then there will be no coming from the east and west and north and south to sit down with Abraham and Isaac and Jacob in the kingdom while they will be east out. The Anglo-Saxon's greatest parable is in Matthew 24:45-51. If he now has the wisdom and grace to give the nations their spiritual food in due season, he will soon find himself in a kingdom infinitely above his present regime. But if he becomes drunken in his pride and begins to his fellow mortals, the God of nations will suddenly come and cut him off and give him his portion with the heathen and the Gentiles.

Universal Military Training A Monocot.

If we should be so stupid as to let our congress pass a law to compel our young men to spend three years in the military camp to train themselves to become a temptation to a prince who may become president to send ultimatums on twenty-four hour notice to our neighboring nations, when God means for us to train every young man and woman, at all fit, for a great crusade of teaching, then we will have lost one of the greatest opportunities a nation ever had. We have it in our power to conquer all the nations by disarming their fears with our complete disinterestedness. President Wilson led Europe to feel that we were a truly altruistic nation, but a group of politicians have really done a good service to us to reveal to us that we are not really disinterested as we thought we were. We must yet organize our nation for the greater service of which President Wilson saw only the glistening of the dawn. We were not really fit for the praises of the world for our disinterested helpfulness of the world. If now the men like Rockefeller who has amass great fortunes can see the world opportunity and turn this money into world helpfulness and a veritable army is trained for world service, God will turn a larger kingdom over to us.
ADDRESS OF DR. GEORGE E. HAYNES

WORLD SURVEY CONFERENCE,


Negroes are feeling a new consciousness of being one hundred per cent American, (applause) in spite of the newspaper headlines to the contrary. They feel that they have a contribution to make to America and to the world, and they ask for the opportunities to make those contributions.

They have economic contributions to make, as they have made in the United States. They have helped the South to change from swamps to cotton fields, and to blossom like a rose. They have helped build our railroads, bridge our rivers and tunnel our mountains.

And yet today they are seeking, and a part of our Federated churches is to bring the church behind, that natural desire, that they may have an opportunity to get work (the facilities through the churches, if you please) to find work, to hold their work, and to be trained for their work the same as other Americans.

They wish opportunities for living conditions, housing facilities and neighborhood facilities just like other Americans, both in the rural districts and in urban centers.

The housing conditions in every one of our large cities, North and South, where negroes live are rife with the lack of sewage, with the absence of facilities for garbage collection, of fire protection, of police protection. Vice and crime, from their own group and that imposed upon them from the white world without, are to be found. There are red light districts imposed within or near the negro neighborhoods. Negroes ask that these housing and neighborhood conditions be changed. And they believe that the church and the Christian conscience of America will see that they are changed. (Applause)

They ask that in the rural districts the church help to bring the conscious of the landlord and plantation owner the question of housing and living conditions for those who toil upon the land.

The Negro needs health. Particularly is there need of provision for medical service; for physicians, hospitals and nursing service. There is need of educational propaganda both from public health officials and from hospitals supported by the Christian church.

When you remember that for 10,000,000 people there are today in America only about ten hospitals that can be called in any way both from public health officials and from the church, you see we are face to face with a thing that cries out to American conscience. And health is a matter that concerns all the people.

Again, the negro has something to contribute in the life of America in that good feeling and good humor that makes America a happy place in which to live. The leading comedian of the American stage today is a negro—Bert Williams. A great many of the popular airs contributed to American music were written by negroes, and first presented to the American public through negro voices.

Recreation, then, and provision for recreation in every rural district and in every urban community is a problem of the church.

But not only in recreation, and in labor, and housing which should be provided for workers; but in the matter of education, particularly that secondary education so absolutely necessary if we are to have the trained brains for the internal race leadership—all this must receive a new awakening of the American conscience.

Our program as adopted after a series of conferences of representatives from all of the church mission boards, and all of the distinctly negro denominational representatives, proposes a national system of three hundred and fifty secondary schools of high school grade, twenty-one junior colleges, eleven senior colleges, and as a capstone, three university centers, to provide the supply and replenishing of 60,000 professional people—physicians, nurses, social workers, college, high school and primary school teachers, and ministers.

We have about 30,000 teachers and about the same number in other professions. For the supply of the proportion of trained brains and brawn, and uplifted spirits that must enter into this kingdom which is absolutely essential for 10,000,000 Americans, these leaders of education and of church denominations agreed in conference and recommended to the National Council of Rejuvenate their national program of secondary and higher education.

Not only do they ask this for education, but their religious life has been the sole and the greatest untrammeled expression that the negro has had in the past. He has something in religion to contribute to America.

Those who have studied these spirituals which Mr. Burleigh has sung, which are a part of some five hundred which came up out of slavery, know that they breathe all of the range of emotions of love, joy, hope, fear, triumph—but not one of them breathes a note of malevolence, hatred or revenge. (Applause)

Their churches are their life blood. Through them they have found their greatest expression. Fifty out of every hundred of the 10,000,000 negroes in the United States are enrolled in church membership. (Applause) Their ministry has a small proportion of training because they have not had the opportunity to be trained. And today there is no greater service that can be rendered than to give the facilities of training for religious leadership to these ten millions of negro Americans.

Then, finally, they are going to appeal as they have never appealed before to the American conscience for protection of home and life and property, and for their part in our life as American citizens, their share in the civic and community life as a part of the community. They have something to contribute, and they should not be made a draught upon the body politic, particularly in being shut out for participation in community life.

My friend, we are beginning to lift our eyes beyond America. We are beginning to see that we have something in America to contribute to that great clash of races that is taking place throughout the world. The darker peoples and the white peoples of the world are meeting face to face, and the issue is whether or not the principles of Jesus Christ are powerful enough to adjust the conflict of racial interests.

We, here in America, white and black, have the greatest opportunity of any people on the face of the earth—not by talk, but by beautiful speech; not only by word of mouth, but by example of the way we work out our cooperation in community and church and school and economic life—to demonstrate to the world that the power of Jesus Christ can solve these problems, and can produce from American black men and women to Africa with that experience.

And, by the way, the negro denominations are now putting their budget in the Interchurch millions of dollars. The Baptist denominations alone have put in 20,000,000 for foreign mission work to Africa and the islands of the sea where colored people go and live. (Applause)

They can carry more than money. They can carry this message to the darker peoples of the world—that the white race of America has Christianity enough and democracy enough to give them places as men, as citizens, and as cooperating brethren in the work of bringing the world to Jesus Christ, and making not only this country the land of the free and the home of the brave, but making that ideal triumphant in the kingdom of the world. (Prolonged applause)

SOUTHERN UNIVERSITY STUDENTS AT TUSKEGEE.

Tuskegee, Ala.—Twenty young men and women, students, in Southern State universities, have just met at Tuskegee Institute, in conjunction with the Southern University Commission on the Race Question, to consider racial problems as affecting both whites and blacks.

The members of the Commission officially represent the faculties of their various institutions. The students are present or former holders of Stokes Fellowships in their universities, each of which was established for research work by Southern college men and women into negro life in their own states. The results of these studies are published by the universities, which are thus accumulating a broad basis of facts for the intelligent leadership of the future in racial adjustments.

The class of students who seek these fellowships accentuate the value of the work the universities are doing for the welfare of the whole South.

These young people from many states met for the first time at Tuskegee in January to compare notes, to talk with the university professors whose work has pioneered their own, and to hear some of the leading negroes of the South discuss the needs of their people.

Dr. Moton's address gave the negro point
of view in a manner which moved his hearers of both races. A young white woman, Stokes Fellow at a leading university, spoke of the influence of women, both white and colored, in creating a better understanding between the two races; and Mrs. Booker T. Washington, in endorsing her address, cited as a case in point the splendid work of the white women of Georgia through their State Federation of Women's Clubs, in arousing and unfurling public opinion in that state against lawlessness and mob violence.

OBITUARY

Sister Sarah Elizabeth Shart was born year 1869, age 61 years. She passed away on Saturday night, January the 17th. She bore her sickness patiently and was conscious that the end was near. During her illness she requested Sister Pearl Henley, her granddaughter, to read to her the 23rd division of the Bible, "The Lord is my Shepherd and I shall not want." At the close of the reading she also stated to her that I am just standing on Jordan's stormy banks, I wonder how long before I will cross. But her desire was to take the Lord's SUPPER before crossing, and this was administered to her by the pastor and Elder Mark Parker, Lord Day, January 25th. On Monday night of the 26th at 8:45 the death summons came and claimed her as his own.

She leaves to mourn the loss of a wife and mother, a dear husband and one daughter, Miss Laura Otten, one son, Mr. Walter Otten, four grandchildren, three brothers, and one sister, and a host of relatives.

Sister Elizabeth Shart was baptized into the Christian church at Cedar Grove, Tenn., at the age of 14, 47 years ago. Thirty-eight years she lived a member of the Gay Street Christian church, Nashville, Tenn. Sister Shart lived a faithful and consistent christian. She was pleasant and kind in her home, and made it pleasant for all who came in her presence. She was a model wife and a devoted mother. She loved the church and made great sacrifice for its advancement. She was faithful in attending all services of the church and was sincere in her worship.

We have that confidence in her life and labor that "she did what she could." While her body is present with us, we believe her soul is now with God. A wife, a mother, and a Christian friend has gone.

January 29th her body was laid to rest in the Arrat Cemetery to await the final seal.

The mayor of Camden, N. J., recently appointed a negro as a member of the school board and two members promptly resigned with the probability of others following. Yes! Tat! Tat! Now Ferrier.

Mr. Edison celebrated his 73rd birthday last week. In answer to a question as to what friends in early life helped him to get a foot hold, he said: "I had no such friends. Such friends were not necessary. In fact they are disadvantages. The hard path gives one experience. One loses this if he is helped by friends. It is like having a rich father. Success lies with the man himself." All of which is a practical sermon on the text, "Troublesome worketh patience, and patience experience, and experience hope."

THE GOSPEL PLEA

EMERGENCY DRIVE

JANUARY RECEIPTS FROM COLORED SOCIETIES AND INDIVIDUALS.

Arkansas
Mt. Beulah Ch. 7:00 for Emergency, sent by Geo. W. Ivy, Pine Bluff, Ark.
Florida
New Salem Ch. $8.00 for Emergency, sent by F. A. Benbow, Tampa, Fla.
Georgia
Bethesda Ch. $5.00 for Emergency, sent by W. H. Smith, Oceana; W. H. Smith $5.00 for Emergency, sent by self; Eastman Ch. $3.24 for Emergency, sent by J. M. Thomas, Eastman Ga. ; Christian Chapel Ch. $1.00 for Emergency, sent by J. M. Thomas, Eastman, Ga.; total $14.24.
Kentucky
Paris Ch. $17.00 for Emergency, sent by Mrs. Blanche B. Huttsell, Paris Ky.; Danville W. M. S. $4.50; Little Rock, Kassie Carr, $5.00 for Emergency, sent by self; Hustonville W. M. S. 80; Paris, E. J. Martin, $10.00 for Emergency, sent by self; Little Rock W. M. S. 82; Tri Club, 82.00, Paduah; Trimble St. W. M. S. 83.00; Lawrenceburg, individual pledges, 80 for Emergency, sent by Raymond Pleasant, Lawrenceburg Ky.; Carlisle W. M. S. 84.00; Lexington, East 2nd St. Ch. 820 for Emergency, sent by T. R. Everett, Lexington; Louisville, Hancock St. Ch. 33.50 for Emergency, sent by Mrs. Mary S. Brown, Louisville; Louisville, Hancock W. M. S. $2.60. Total $565.10.
Mississippi
Union Hill W. M. S. 824.00; Port Gibson, Jr. C. E. 81.00; Grand Gulf W. M. S. 81.00; Holy Grove 81.00; Union Hill W. M. S. 83.00 for Colored Emergency, sent by S. S. Blackburn, Port Gibson, Miss.; Port Gibson Ch. 81.47 for Emergency, sent by Rosa V. Brown, Port Gibson; Christian Chapel W. M. S. $3.35; Jackson, Forest 8th St. Ch. $11.00 for Emergency, sent by James 1. Rundell, Port Gibson. Total 821.23.
Missouri
Columbia Ch. 84.75 for Emergency, sent by Mrs. H. D. Griffin, Columbia, Mo.; Columbia Jr. C. E. 82.00 for Emergency, sent by Mrs. H. D. Griffin; Higher Ch. 81.00 for Emergency, sent by Mrs. Dallas Lee, Higbee, Mo.; Kansas City, Second Ch. 83.56 for Emergency, sent by Wm. Alphin, Kansas City; Hannibal W. M. S. 505; total $831.57.
Ohio
Lockland, Maple St. Ch. W. M. S. 82.40; Cincinnati, Mrs. Sadie Moore, 81.00 for Emergency, sent by R. H. Davis, Cincinnati. Total $12.40.
Oklahoma
Boley Ch. $3.00 for Emergency, sent by F. Burn, Boley, Okla.; Oklahoma Ch. 84; Guthrie Ch. 81.25; Luther Ch. 84.01; Sapulpa Ch. 85.75; Fortier Ch. 81.35; Meridian Ch. 85; Tulsa, Mr. A. R. Russell, 82.00 for Emergency, sent by R. B. Wells, Muskogee.
Tulsa, Elder G. Grant, $1.00 for Emergency, sent by R. B. Wells, Muskogee. Total $70.36.
Oregon
Salem, Mrs. M. E. Brooks $4.00 for Emergency, sent by self.
Tennessee
Nashville, Len Ave. W. M. S. 83.30; Clarksville, Main St. Ch. 84.15 for Emergency, sent by J. E. Anderson, Clarksville, Tenn.; Nashville, Mrs. Mary Kimberlaid, $10.00 for Emergency, sent by W. P. Martin, Nashville. Total $27.45.
Texas
Greenville, Clark St. W. M. S. 81.00; Center Point 8. S. 81.00 for Emergency, sent by Mosco McCarry, Dixon, Texas; White Oak Chapel W. M. S. 81.59; Hawkins, Jarvis W. M. S. 85.59; Hawkins, individuals, $116.20 for Emergency, sent by J. N. Erwin, Hawkins; Hillbore W. M. S. 810.21, Total $112.88.
Virginia
Martinsville, individuals, $144.25 for Emergency, sent by James H. Thomas; Martinsville, Va.; Bristol, College Ave. W. M. S. $1.00. Total $145.25.
Total this time $ 2,389.46
Previously reported 10,743.02
Total in Emergency Fund $13,132.48

PORTO RICAN JUDGE RECOMMENDS SCRIPTURES


There is a prophet among the Porto Ricans. No less than Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, recently gave a message to the Puerto Rico Evangelical, of which the following is an English translation:

"If I had the privilege of communicating will all of the mothers of Latin Americas for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences, which could exercise themselves in the human conscience of this world."

If Latin American mothers hear and heed his counsel the presses of the American Bible Society will have to run overtime. The Society is already supplying Scriptures to meet rapidly increasing demands from Latin-American countries.

Dr. I. G. CALLENPER DENTIST
Office Up Stairs Over BANK OF EDWARDS Edwards, Miss.
THE GOSPEL PLEA

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss. At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONAL

Rev. W. F. Allen, of Baltimore, Maryland, died on the 8th of February, Rev. R. A. Gooden, of Washington, D. C. conducting the funeral. This loss will be keenly felt by the little flock at Baltimore as they were planning bigger things in that city under his leadership.

FROM THE BANKS OF THE OLD KENTUCKY

Sleet trimmed all our trees and wires last week. Mr. Groundhog went us one better for he passed around on the 2nd but did not say much about it until I find out whether he means to stay. •

BONHAM, TEXAS.

Dear Editor: Please allow me a little space. I want to report our first Lord’s Day services conducted by N. G. Ivey and Miss Orphelia Ivey. Eld. Charley Barlow preached a fine sermon. Though the weather was a little unpleasant, we again had night service. On Monday Bro. Barlow preached in Bonham to a great crowd.

Dear Readers:

After a long silence I am happy to talk with you again. We have set our mark at $4,000.00 for our state evangelistic and educational work. Three-eights of the $4,000.00 goes for education and the other five-eights goes for the evangelistic work. Jan. 16th was the night set to fire the first gun. The night came, the team was ready, the word was given, the guns fired promptly, and when the smoke cleared away from this seige which lasted until the night of the eighteenth we found that the amount had been secured.

This church was only given as it apportionment 100.00. If our children have done this much what will we parents do?

Pledges from the J. C. I. Church for the state budget:

- T. B. Frost $10.00
- J. N. Erwin $10.00
- H. G. Smith $10.00
- Author Jackson $15.00
- Mrs. W. E. Erwin $2.00
- Mrs. T. B. Frost $1.00
- Mrs. L. G. Smith $3.00
- Miss Willie Sue Smith $1.00
- Mrs. Lizzie Woodard $5.00
- Miss Mildred Ward $2.00
- Miss A. M. Stratton $2.00
- Miss Anna Mitchell $1.00
- Miss Jessie M. Siger $1.00
- Miss Julia Milford $1.00
- Miss Gertrude Erwin $1.00
- Miss Birdie Rand $1.00

THE GOSPEL PLEA

TENNESSEE

Gay Street Christian Church, Nashville
Lord’s Day, February 1st, splendid service by Hon. J. E. DeFord, of Savannah, Tenn. Preached at 11 a. m. Text Romans 14:14, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that is determned anything to be unclean to him it is unclean. Subject: ‘Man in his own SOLVENCY.’

The sermon was a great product. At the close of the sermon the writer extended the invitation. Two young ladies came forward and united with the church. Mr. Taffner, of Chicago, Ill., who was in the company of Mr. DeFord was introduced, and he said lots of encouraging things to our people.

At 3 p. m. Hon. J. E. DeFord addressed the students body at the George School, R. M. E. city. He spoke from the subject, Acts 10:34, ‘God is no respector of persons.’ In this meeting some four hundred and fifty students and perhaps more than one hundred visitors to hear him. He held them spell-bound for one hour and fifteen minutes, and at the close of his address all gave a hearty applause, and he was greeted by many for the excellent address.

Faithfully yours in His service,

W. P. MARTIN, Evangelist.

710 Gay St.

TEXAS STATE WORK

Dearest Reader:

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- Miss Jessie M. Siger $1.00
- Miss Julia Milford $1.00
- Miss Gertrude Erwin $1.00
- Miss Birdie Rand $1.00

THE GOSPEL PLEA

Advertising rates made known on application.

Number 443
be surprised to know that the most of this
and educational work. I am sure you will
ber present had a part in this great state
church membership is made up of students
its faithful membership. I think every mem-

Public collection -_________________ 3.79
Mrs. H. G. Smith 2.00
Mrs. Rebecca Smith ~__ 1.00
Pres. J. N. Erwin 1.00
Eld. H. G. Smith 1.25
Mrs. G. W. Rodger 1.00
Edl. H. G. Smith - 1.25
Pres. J. N. Erwin 1.00
Mrs. Rebecca Smith - 1.00
Mrs. H. G. Smith - 2.00
Mr. John Luneh - 1.00
G. Price - 1.00
Public collection - 3.79
Given by whites of Hawkins
Mr. B. Holmes - 2.00
Mr. C. A. Peacock - 2.50
Mr. B. F. Allen - 1.00

Total pledges $135.67
Pledges less than one dollar 22.08
Total 30.07

Total for J. C. L. church in pledges and in cash amounts $188.82
I wish to commend the J. C. L. church and its faithful membership. I think every mem-
ber present had a part in this great state drive for the budget of $4,500.00 for our state
and educational work. I am sure you will be surprised to know that the most of this
church membership is made up of students and they have given most of this money,

THE GOSPEL PLEA

SUNDAY SCHOOL DEPT.

Lesson X. March 7, 1920
JOHN WRITES ABOUT CHRISTIAN LOVE


Golden Text: 1 John 4:11.

Place: Ephesus,
Time: A.D. 54.

Comments on Lesson.

Verse 7. Our attention is now turned from
Peter and his splendid efforts in the estab-
lishing and strengthening of the Church to
John who along with Peter and James was
very closely associated with Christ during his
earthly life. As we study the writing of
John in today's lesson it may be helpful to
us to remember that he was quite an old man
when he wrote this epistle and that of all the
Apostles of Christ he was the only one who
died a natural death. Beloved, let us love one
another—Only one who had experienced what
it is to love others personally and in this sense
like these, He not only advises others to pract-
ice love toward their fellowmen but the word "Beloved" shows that he was a lover of
to those to whom he was writing. The verse
shows that love has its origin in God, our re-
lation to God can be determined by the ex-
tent of our love to others.

Verse 8. If we are entirely without love,
John warns us that it is an indication that
we do not know God for God is love. Since
God is love, we can readily agree with the
Apostle Paul in saying that of all the great
virtues of Christianity, Love is the greatest.
Love will continue to be as long as God is.

Verse 9. This verse brings to our notice
one of the great characteristics of love, it is
manifested, it is not something that can be
hid but will always be reaching out for the
good of others—God sent His only begotten
Son into the world. It was because God loved
us why he gave his Son that we might live
through Him. It may be possible for us to
live through Him. It may be possible for us
to give without loving but if we truly love
others that love will manifest itself in that
which we give for their good.

Verse 10. As sinners and away from God
the only source of true love, it would be im-
possible for love to strait from us and reach
toward God, but He first sent His Son as a
manifestation of His love for us. This love
draws us back to Him and being with Him
we can enjoy His love and then pass it on to
others.

Verse 11. The gifts of God should not be
solely kept, as an appreciation of God's
love for us. We also ought to love one an-
other. This gift like all others can only
serve its greatest purpose when it is fully
used. In the practice of love toward others
our own lives become stronger and while
reaching out to others we are also receiving
benefits.

Verse 12. We are here reminded of the
words of Christ when He was speaking to
the woman at Jacob's well. He said, "God is a
Spirit." It is impossible even for the strong-
est and best imagination to picture God in
a material form so as to make Him visible to
us but though we cannot see Him we have
unmistakable proofs that He is. When our

lives are governed by the principles of love
we know the Spirit of God abideth in us.
These words of John are in perfect harmony
with those of Christ. (St. John 14:23).

Verse 13. There was no one to fit in the
lives of the Apostles as to whether or not
they were doing the will of God. They
could say with all confidence and boldness
that they were abiding in Him and He was
abiding in them. They were sure because He
gave His Spirit—and that Spirit was guiding
them.

Verse 14. This Spirit of God abiding in
the Apostles and their close relation to Christ
while He was with them in visible form caus-
ed them to bear witness that He was the Son
of God and the Saviour of the World.

Verse 15. John knew that the Apostles
were not the only ones in whom the Spirit
of God would abide and that all these may
be known he tells us that they are—Whoose-
ver shall confess that Jesus is the Son of
God. In speaking of confession here, John
was thinking of something much deeper than
the simple words that may be memorized
and then repeated, he means the conviction
in the individual that Jesus Christ is the Son
of God and such a conviction will show it-
self in the life of the individual.

Verse 16. John regards this matter of the
love of God as being of very great importance
and in this verse he is repeating some things
that he said before, he is giving a summary
so that we may grasp the great central truth
of the reality of God and His great love for
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and in this verse he is repeating some things
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so that we may grasp the great central truth
of the reality of God and His great love for
us and know how we may enjoy this love in
all its fulness. He is showing us how we may
strengthen our relationship with God.

Verse 17. Our love is imperfect if not to
itself and for ourselves, but it will become per-
fect in proportion as we abide in the Love of
God and let our love go out toward others
and that perfect love will give us boldness to
judge—In this day of judgment this is true, for
in that through love we shall be made like unto
Christ whose love is also perfect we shall have
no need to be afraid of a Judge whose
judgment will be guided by the principles of
love.

Verse 18. The heathen serves his god from
motives of fear, the Christians led to service
by the strong cords of love. This love is op-
posed to fear and Christians will loose all
fear of God when they love in all sincerity.

Verse 19. Love will always reproduce it-
self. We love because He first loved us. The
love of Christ that is inspired by the hope of
escaping punishment is a very poor form of
love, we must love Him because He first loved
us. Our service to him should be prompted by
our gratitude for what He has done and not
by our hopes for reward.

In this verse John gives a stan-
dard by means of which we may know
whether or not we sincerely love God. It is
impossible for any one to love God and at
(Continued on Page Seven)
Christian Woman’s Board of Missions

THE TEXAS STATE MISSIONARY CONVENTION

To be an invited guest to a field where you had labored for a number of years was my pleasure last fall, and this invitation carried with it all expenses paid.

This indeed was a pleasant surprise and a real treat as the convention convened at Jarvis Christian Institute.

So Sept. 16th found us on the campus of J. C. I. attending the state convention. There was not the large delegation that Texas conventions carry. This was on account of the Bible School and Y. P. S. C. E. having their convention during the summer. Many of the young workers who should have been there were not on account of railroad fare.

We feel assured that Texas will soon realize that she can put pep into the workers and she is willing to do it. No state has a more international convention has all their departments to meet at the same time.

Eld. M. Knight, president of the state convention, presided over the church period, and Mrs. M. A. Hendricks, vice-president of the missionary societies, presided over the women’s work.

We met in the women’s work some of the faithful women whom the writer knew to be always willing workers. No state has a more loyal set of women who think no task too hard when one will lead. Women like these put pep into the workers and she is willing to do it. As we viewed these women sitting in convention and meditating over the work of the Christian Women’s Board of Missions and though of a number who had gone on before who had labored for J. C. I., our hearts were not sad but we were given a much more good we might do in this world.

The church period was good and full of inspiration. We feel assured that Texas will soon realize that she can put pep into the workers and she is willing to do it. No state has a more international missionary society that Texas. Bro. Jacobs says Eld. Alphin started the mission in Ft. Worth, Texas, where we saw something of the splendid work of Bro. Arby Jacobs and wife are doing. Bro. Jacobs has done what few men have done in twenty years. A splendid church building with a good congregation built up. If we could only get more men with a vision of life like Bro. Jacobs how much it would mean. Some one says don’t build church building with a good congregation built up. If we could only get more men with a vision of life like Bro. Jacobs how much it would mean. We were proud of the growth and the work of the faculty.

Well I am sure the promising set of boys and girls will be living monuments of the work the school is doing.

En route home we stopped at Fort Worth, Texas, where we saw something of the splendid work of Bro. Arby Jacobs and wife are doing. Bro. Jacobs has done what few men have done in twenty years. A splendid church building with a good congregation built up. If we could only get more men with a vision of life like Bro. Jacobs how much it would mean. We were proud of the growth and the work of the faculty.

And going to the convention would not be complete without saying a word about President Erwin his teachers and pupils. The work he is doing is telling. We were sorry we could not join them to make the state. They urged us but we felt it would not be wise to break into their pre-arranged plans.

The convention and students responded nicely to the Emergency Drive.

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The convention and students responded nicely to the Emergency Drive.

The state is pleased with its experiment, and with the governor who made it possible. It expects the week to bear fruit in increasing peace and prosperity within its bounds.

RESOLUTIONS

We, the members of the Gay Street Christian Church and Sunday School, bow with grateful hearts, and in submission to Almighty God who does all things well, over the death of our dear sister, Sarah Elizabeth Short. As a wife and a mother in the home her place can never be filled.

While the tie of the family union here on earth is broken, we believe that she has pointed the way to greater union with the family of God. She was a loyal Christian and was faithful in discharging all the duties enjoined upon her.

We bought the church, now known to us in the Gay Street Christian Church is vacant, and her presence and communion with us will be more no more. We shall say to the family, and relatives, a dear consecrated wife, mother and sister, has been called from labor to reward, and if we only accept the good examples she has left for us, we will join her in that heavenly union that will never be broken.

She is gone, to return no more to rest from her labors, and her works will follow her. Be it resolved that a copy of these resolutions be given to the family, and a copy filed in our church minutes, and a copy sent to our religious news paper, the Gospel Plea, for publication.

COMMITTEE

Mrs. Ethel Ross McCarter
Mrs. Lula Keeble
Mrs. Mary Ann Massey
SUNDAY SCHOOL DEPARTMENT
(Continued from page five)
the same time hate his brother. It is not always the words that are spoken but our actions that determine the strength of our love and love of God is best manifested by service to others. Even if we are mistreated by others, this does not excuse us from our duty. When we can love our enemies and try to help those who would do us harm if they could, then we are growing into the likeness of Christ.

Verse 2. God will only accept our love if we first love our fellowmen. Christ says, "If ye take your gifts to the altar and there remember that thy brother hath ought against thee, leave thy gift there and go and get right with your brother before you return to offer the gift." 1

Short Talk on the Lesson
Both in the Gospel that bears his name and in his epistles John writes much about love and especially about the love of God for us. To him this was the greatest theme in all the world. It was because God so loved the world that he gave His only begotten Son that we may have life through Him. It was because Christ so loved us that He gave His life for our redemption. It is this love of God that makes it possible for us to be called the children of God. If we could get as beautiful a picture of the love of God as that which was continually before the Apostle John we would consider it the greatest joy of our lives to render to Him the best service that we are capable of rendering and to give not only time and talent but all that we may have to be used at His bidding.

Lesson XI.
March 14, 1900

JOHN ON THE ISLE OF PATMOS

Lesson: Revelation 1.
Text for Study in Class: Rev. 1:4-18.
Time: About A, D, 96.
Place: Patmos.

Comments on Lesson
Verse 4. John was on the Isle of Patmos when he had this revelation. He was banished there by the Roman Emperor Domitian. While there he must have meditated much on the life of his beloved Master and the sufferings that His followers were having. If such was the case he would be greatly, strengthened and encouraged by this revelation which shows the final triumph of the Church. The seven Churches mentioned here are named in the eleventh verse. These churches were in Asia Minor and were the results of the faithful labors of both Paul and John and the message given to these churches, taken as a whole is the message that ought to be given to the church all down through the ages.

Verse 5. The greetings to these churches were not only from God but also from Christ who is here described as the faithful witness and the first begotten of the dead and the Prince of the Kings of the earth. This is a true picture of Christ. He is the greatest of all the great ones. He is the Prince of the Kings of the earth and the Conqueror of death.

Verse 6. Christ does not use His great-ness for His own good but for the advancement of those who have accepted Him and are trusting in Him. We know we are kings priests unto God, While the material kingdoms of the world are crumbling away, the Spiritual Kingdom of Christ is growing stronger each day. Christ is the real King and he has promised that those who are workers together with Him shall sit down with Him. In the Jewish dispensation it was only the priests who could go to God. As followers of Christ we are all priests and can all approach the throne of God.

Verse 7. In this verse John gives us a picture of Christ's return that is very much like the one given to the apostles just after the ascension by the Angel. Both agree that He will come again—and every eye shall see him. It will not be a matter of choice then. Not only those who are expecting Him will see Him but also those who have pierced Him and those who are still piercing Him, contrary to their own hopes and expectation will be brought face to face with Him.

Verse 8. Here John pictures the neeness of Christ with His Heavenly Father, it is clear that Christ was the central figure in John's mind. We think of God the Father as being the beginning and ending of all things. We also know Him to be the Almighty One but John in this verse gives these same attributes to Christ.

Verse 9. After telling of Christ in His fulness, John introduces himself—your brother and companion in tribulation—he was one with all those who were striving to follow Christ, and in the fullest sense he was a companion in tribulations, he was now an old man and had suffered much for the sake of Christ. It was for the sake of the Gospel of Christ why he was at this time alone on the island away from relatives and loved ones.

Verse 10. In this verse we may note one of the great triumphs of Christianity, Domitian had sent John away to this place of banishment his spirit was in company with the Christians but while his body was there in banishment his spirit was in company with the spirit of God and this was of greater value to him than any earthly companionship.

On the Lord's Day—This was evidently the first day of the week, the day on which he first appeared to his apostles after He was risen and the day that was set aside by the early church in commemoration of His resurrection.

Verse 11. Christ is again representative of being the beginning and the end. Alpha and Omega being the first and last letter of the Greek alphabet. What thou seest write and send it to the seven Churches. These churches are named in the verse in the regular order in which one would get to them if he starts from Ephesus and travels toward the North. These churches are suffering greatly and were in need of the assurance of God's care and watchfulness over them. This written message from John would give them greater strength and faith in God.

Verse 12 and 13. John turned to see who was the opening voice that was speaking to him, he saw more than the owner of that voice. The scene that met his eyes may be regarded as a beautiful representation of the unity that exists between Christ and His Church. The Son of man was standing in the midst of the seven candle sticks, He was the center of attraction and today Christ is the center of attraction of His Church. All the light that is shining out from the Church must be inspired by Him.

Verses 14 and 15. These verses describe the beauty, majesty and perfection of Christ, His head and His hairs white as snow. White is a symbol of purity, in this case it may also represent the spiritual glory of Christ, there was nothing material about it. The description of His eyes gives an idea of His penetrating power. The figure of speech used in the description of His voice—as the sound of many waters—shows strength and majesty, at the first thought we may think of only the rough and terrific roar of the ocean when it is disturbed by boisterous storms but that same body of water that is capable of producing that great roar is also capable of producing a noise that can be easily drowned out.

Verse 16. The number seven is very likely used all through the narrative as a symbol of perfection, the seven stars are still related to the seven Churches (see verse 20), that these are held in His right hand shows to what extent Christ is the guardian of His Church—and out of His mouth went a sharp, two-edged sword—are presentation of the conquering power of the words of Christ. The words of Christ have won in many battles where the sword of steel has failed.

Verse 17. John had seen the glory of Christ on the Mount of Transfiguration, he had seen Him walking on the sea and commanding the storm, he knew of His great victory over death and the grave but this sudden manifestation of all these and more combined at once was more than even John who was always nearest to His Master could stand, at such a sight John fell at His feet as dead. Christ who is always the friend of the helpless laid His right hand on John and raised him up. John was afraid as fallen humanity will always be, he received God's greatest message—Fear not. We must come to fear before we can rightly understand God.

Verse 18. This verse gives us the crowning picture of Christ's victory over death and ought to greatly strengthen our faith in Him. We know that he was dead and we rejoice in the greater assurance that He is now alive to live forever more.

Short Talk on Lesson
This lesson, though highly symbolic is one of the most beautiful that we have studied and there is much in it from which we can get strength. It shows the relationship that exists between Christ and His Church, it tells of His watchfulness over those who put their trust in Him and finally of His triumphant power over death. When we remember that it was while John was in banishment and when he was most in need of encouragement that he had this revelation, we see the deeply impressed with the thought of the love of Christ toward those who are trusting in Him.
WORLD CALL

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Gospel Plea

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THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

SOME OBSERVATIONS.

J. B. LEHMAN

Recently we sent to every minister of the Church of Christ a letter giving the resolutions of the International Convention at Cincinnati, Ohio, on lynching and making some observations on the character of mob law and suggesting some steps to combat the evil.

While we did not expect to reply to a great many, we have felt impelled to reply and these replies have revealed the fact that the truth went to the conscience of the recipient. Nothing was said about the great number of questions usually included in the race problem, but the minds of the recipients, if we are to judge from the replies went straight to all of them. Only one wrote disparagingly and this came from Georgia, the state that has held the banner for lynchings for years, from a rather illiterate man who said that it would be wrong for him to stop preaching the gospel if it would make him a rather illiterate man who said that it would be wrong for him to stop preaching the gospel and go to preaching on mob law. He felt that if the gospel he preached did not make men good enough to stop sinning then they would be lost anyway. Among the others, one regrets that not more is done in his state to help the negro churches, another regrets deeply that negro students can not be admitted in his school, etc.

In the letter we appealed to the ministers not to mar the protest by accusing one section or one race; we contended that it was a just a conflict between righteousness and unrighteousness and that the color or race was a mere incident in the contest. Those of our negro ministers who replied showed that they got the idea clearly. It seems to us that great progress will be made when this is fully comprehended.

The entire Christian system is based on the principle that the original man was a barbarian or pagan and Christianity alone can save him from its awful depravity. Moses warned his people that if they flir
ted with the old pagan practices they will degenerate to the third and fourth generation, and that they will develop into thousands of generations if they obey God. The things we call sins are in reality barbarian or pagan practices. For example our negros of the plantation do not swear. Why? Because no barbarian people ever called the wrath of God upon those who obey God. The things we call sins are in reality barbarian or pagan practices.

Consequently when men of any race degenerate they want to gamble. The white races, when they wanted to dispose of an objectionable character, ran into a pack and destroyed him. The savages of Africa did not run into a pack but stealthily poisoned the man who became objectionable. Consequently when the white people degenerate they easily run into a mob and lynching; but the negroes when they degenerate commit some stealthy crime. The remedy for all this can not be found in pointing the finger of scorn. The power of Christianity alone can reach this situation. Intellectual development can not remedy it. There must be a spiritual development. There must be a combined effort in which the Christian negroes and Christian white people work together. If either does things that make it hard to do work then we can see how much must yet be done, but we dare not falter.

The principle cause for degeneracy was the use of alcoholic beverage. The liquor traffic was all that was left of typical pagan society. In the heyday of paganism the heathen altar was the place where all vice centered. When it was done away the liquor saloon, thought it made no pretense of being a place of worship, became the shelter for all the vices that formerly found harbor about the altars. Segregated vice bears but little semblance to true conglial love. It is a bastard begotten about the heathen altar and is the last flickering remnant of the worship of Ashtaroth. With the liquor traffic gone the principle cause for degeneracy is gone. Consequently it should immediately be manifest that degeneracy is disappearing and with the disappearance of degeneracy white men should quit clamoring, swearing, lynching and gambling. Negroes should quit raping, stealing, gambling and killing. This certainly will be the result if we follow our advantage with good Christian teaching. Our only hope is Christianity. If we refuse to give it to all the other races then we ourselves will be lost. If the Christian people of America do not give it to all people their portion in the hereafter will be cast out. Their supreme test is upon them now.

THE REAL BUSINESS OF THE CHURCH.

"Wist Ye Not That I Must Be About My Father's Business?"

Christ came to seek and to save the lost. His mission must be the mission of the one partaking of His spirit, His program and His power. The individual is lost by being a co-laborer with Christ in saving his fellow individuals.

The Each One Win One Personal Workers' Pre-Easter Campaign this year is nation wide. All churches are asked to keep account of all uniting with the church by confession, and separately those uniting otherwise.

Order Personal Workers' Handbooks from Jesse M. Bader, 409 Railway Exchange Building, Kansas City, Missouri. They are furnished at cost—five cents per copy, postage advance. Order and use them in special classes at the regular Bible school hour or at some other period agreed upon. Even the members who cannot attend the class ought to have one of the books.

Every church ought to be as evangelistic as possible during the six weeks from February 22nd to April 4th. Report your success as it will be an encouragement to other churches. Use every member possible in the Each One Win One effort. Many churches will have nightly evangelistic services during this period. Help win 100,000 to Christ in this nation wide campaign.

RESURRECTION ABRAHAM.

On the tenth day of August, 1572, there was born in central Turkey, in the city of Severek, a little baby boy with hair as black as the raven's feather and eyes, if possible, a little blacker. The family name was Harou
turian, which means "resurrection."

Assuredly he merited the name, for not many moons had waned and waned before he manifested so large a measure of life as to make his father and mother constantly wonder upon what new enterprise he would be engaged.

The parents of this little Armenian boy were exceedingly poor. The child could hope for next to nothing in the way of financial aid from them. Yet little Abraham came into the world with a vision in his mind for knowledge that, money or no money, he was determined to have an education.

Just how he managed even he could scarcely tell, but through much toil and struggle, he one day in early manhood found himself enrolled among the students in Central Turk
cer College, in the city of Anntab. For a time he would leave college and teach, then he would return and resume his studies.

His life was marked with deep religious convictions. So far and pronounced was his faith that it must find expression in order that others might share in its blessedness, and thus we hear of his plans to study for the ministry.

But the black year in Turkey's history, 1895, came and with it the blotting out of scores and hundreds of thousands of homes. "Turkey for Turks" was the Moslem cry that rang from coast to coast. Among those who fell was the beloved father of Abraham, also his two brothers.

In the same year, so dark with tragedies, the arm of the Turk seemed long enough to
The Gospel Plea

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777. Lincoln loved the Bible above all other books and once paid the following tribute to it:

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book I have only to say that it is the best book which God has given to man."

Many future Lincolnites are being nurtured today on the Word of God, of which the American Bible Society alone has issued more than 128,000,000 volumes since its organization in 1816.

Greater Service

The Interchurch World Movement is and shall ever be looked upon as one of the greatest movements of this dispensation. It is at this time emphasizing four very important points and a campaign is launched that much may be accomplished in these directions. The subjects stressed are: Spiritual Resources, Stewardship, Evangelism, and Conservation of life for Christian Service.

Sunday, February 22nd, is Stewardship day, when every member of the church will say what per cent of their income will be set aside for the Lord's work. May we as true sons and daughters of God have a clear vision of Him as father and owner of all, and ourselves as stewards, being responsible for all that has been entrusted to our care and keeping.

May we further have a vision of the world's needs to the extent that we may be willing to really and truly share, that sin, degradation and shame may be lessened and peace may abound through His grace. For after all "it is not what we give but what we share." Horace Bushnell has well said "One more revival is needed. The revival of Christian Stewardship. The consecration of the money power to God. When that revival comes the Kingdom of God will come in a day."

Under the direction of the American Christian Missionary Society the campaign of Evangelism is being conducted with the Disciples of Christ. The motto is the Interdenominational International one "Each one win one." We are exceedingly anxious that the Woman's Missionary Society will not stand back, but will become great agitators for this great evangelical movement. Every one realizes the need of such a revival in our churches and it is hoped that a new passion for souls may manifest itself in the hearts of our people. Special emphasis should be placed on the ONE WON, and may each Christian have the joy of the knowledge of having won one. Let this be a great season for gathering them in from the fields of sin.

Let every missionary society plan to observe Prayer Day, Feb. 20th. If you cannot give for the entire day be sure to plan at least for one hour service and really pray at that time for the Evangelistic Campaign and the consecration of young life to Christian service.

Yours in His service,

MRS. ROSA V. GRUBBS,
2902 Pine St., St. Louis, Mo.
Dear Christian Sisters:

Mrs. Stearns, who is out in the field, asked me to write you, congratulating you on the work of the Woman's Missionary Societies in the colored churches of the Disciples of Christ. As a whole the work has been very encouraging.

The Negro Emergency Campaign was very heartily undertaken and the pledges are quite satisfactory, and for this we want to express our appreciation. The payments on these pledges are coming in fairly well, but not rapidly enough to warrant our moving forward with the plans for Central Christian Institute as we would be glad to; but we are hoping that sufficient funds will come in so that we can go on with our plans in the very near future.

The need of the world today for the vital truths of Christianity which alone will bring peace and harmony out of the great chaos of war and social disturbance is greater than ever before. The church must move forward as a united body today if it can hope to put the powers of evil. Your people must and shall have their share in this great task of bringing the world to Christ. And remember that every little bit helps. It is the need of the world needs leaders, consecrated Christian leaders. For the training of some of these leaders we need Central Christian College. And so for your share in gathering in the pledges and helping to collect the funds in the Negro Emergency Campaign we express our great appreciation, hoping that you will continue in the good work.

The reports and receipts from your missionary society have been very fine, and are coming in quite regularly. We want to congratulate you for this and hope that you will continue to respond promptly. You will soon be receiving from your state secretary the report blanks for the quarter ending with March. Will you please see that they are filled out fully and returned with remittances as promptly as possible? It is such a help to us in keeping our reports correct and up to date if all blanks are filled carefully and mailed promptly. And since our bookkeepers cannot be acquainted with the names of all local officers, we fear that sometimes you do not receive credit for your offering unless you mark them colored.

May our Father's blessing be on all your work, this great work of ushering in His kingdom, and of observing Him through serving our fellowmen.

Yours in His service,

MRS. JENNIE R. THOMPSON,
Asst. to Mrs. Stearns.
Lexington, Ky., Feb. 12, 1920

Editor of Plea: Please allow us space in your paper for a brief report of the work going on here in Old East 22 St. Church. In the latter part of the month of November we had about 12 days meeting with splendid results. We had with us as evangelist, Elder L. H. Crawford of Greenville, Texas, who did some splendid preaching. We also had a singing evangelist in the person of Mrs. Tillie Smiley Graham who added much to the spiritual side of our work. We had about fifteen added during the meeting and 11 in about three weeks leading up to the meeting; totaling up to 28 in all. But the good work still goes on. We baptized one Wednesday evening the 4th inst, and three Wednesday, the 11th. making six up to date in this month, two by statement and four by confession and baptism.

The Sunday school is growing under the leadership of Miss Ida M. Hubard as superintendent. The Christian Endeavor under Presi dent Sister Sallie Ross is doing a great work. The C. W. B. M. is moving on to success under the firm hand of Sister Susie M. King one of our faithful city teachers. The Church Aid Society is doing nicely under the guidance of Miss Mary Thomas. The mission band and the Golden Star Club are new organizations which you will hear from later on, and last but not least is the organization of the Teachers' Training Class, under direction of Miss Betha Hawkins, one of our fine young ladies from Transylvania College. Our Mid-Week prayer service is growing in interest and attendance, 51 Wednesday evening, 4th; 61 Wednesday evening the 11th. The revival we report stands out it is said by some of the oldest members as among the best in the history of the church. The finance of the work is taking care of itself. By the help of God we are marching on. The sick on our list at this writing are Bro. Harry Gardner, Osceola; Sisters Mary Martin and Kitty Beard, and a number of our very aged members.

Yours for a greater church,
T. R. EVERETT.

MOUND BAYOU
Mound Bayou, Miss., 2-10-1920

Gospel Plea: I am enclosing $4.00 for subscriptions to Gospel Plea as follows: H. McCarty, Mound Bayou, Miss., Box 243, $1; Ernest Wilburn, Mound Bayou, Miss., Box 312, $1; Frank Washington, Mound Bayou, Miss., Box 246, $1; Ben T. Lewis (renewal), Mound Bayou, Miss., Box 373, $1; I am sending you $4.00.

These subscriptions to the Plea are from Mound Bayou Christian Church and you can expect more in the near future for I am going to get all of my people here in the church to subscribe for every Disciple of Christ ought to read the Gospel Plea for I will never be without it.

Yours for Christ,
BEN T. LEWIS
Box 373, Mound Bayou, Miss.

Dear Readers: The district session at Cason, held with Shady Grove church the latter part of December was a very good session. The roads were so bad that the attendance was very small, only those who were in a walking distance could get there. The Eastern district gave $20.00 on the state budget.

The first Friday, Saturday and Sunday in January found us in Fort Worth with the Northern District Convention. We had a great meeting there. Raised a little better than a hundred dollars. This district turned over the state $20.00. It was decided that not more than five dollars will be kept in the district treasurer, all the other will go forward to the state treasurer.

It is hoped that each district will follow the lead of this one.

Bro. Jacobs surely did give us a good time and a great meeting. I tell you Jacobs is doing the work at Ft. Worth. I only wish we had 25 more Jacobs in Texas.

Behereth us begin to pull up things and make a showing for Texas. You have made a showing for the national work, what are you going to do for your own state work?

H. G. SMITH, Evangelist of the Churches of Christ in Texas

KENTUCKY

504 N. Clay St., Hopkinsville, Ky.

Dear Editor of the Gospel Plea: Please allow me space to say a few words about this church here. We have been without a pastor for sometime, and the way appeared very dark. We were all like sheep gone astray. But in reading our good Plea we found our good brother, W. H. Neal, was near us, and I wrote to him to come over and give us some encouragement. He kindly consented and came, and preached every week. We feel that we have been strengthened much, and brought together by his coming. He is certainly a spiritual preacher. We would like to have him for our pastor, or some one equally as good. We ask your prayers that some good man will hear our cry and come over in Macedonia and help us.

Faithfully yours,
MRS. ALIA FOSTER

PERSONALS

The letters recently sent out to the ministers on lawlessness have drawn forth many nice replies. We wish we could publish all of them. Bro. M. F. Robinson of Louisville, Ky., writes: "I shall obey the request as near as I can. I am thinking on these things as never before. I will take my stand for righteousness. I have faith in God yet. The Lord is not slack concerning his promise as some count slackness, but is long suffering to unsaved."

In this issue are two accounts where white teachers have gone into our churches and Sunday schools to teach the Japanese. Little by little our people are learning that all nations are made of one blood.
Christian Woman’s Board of Missions

ARKANSAS


Dear Editor of the Plea: I learned that February and March have been set aside for higher things for church work. It is a worthy consideration for the Bible schools, Missionary Societies and the Interchurch World Movement. Not long ago, Bro. Ivy, Mr. Bos- dle and myself attended a meeting of this kind at the Christian Church (white) in this city. They had sent out invitations to all denominations and quite a few were at the meeting. Some great plans were stressed. We hope to know more about them in the near future.

This month I am visiting the societies trying to interest them. I was at Plummerville and found this society and its officers apparently traveling on. It was my pleasure to meet them, am always glad to find officers interested. O nth 8th inst. I was at Pea Ridge. Mrs. Ous Mitchell, the vice-president, called for the book dues, as for some cause they had not met for some time. They took an offering of $3.90, after which the writer made brief remarks on our future plans and the Lumn, Alabama school. On the 6th inst. I spoke about our schools to the girls’ circle of the Christian Church (white) of this city. All expressed themselves pleased with the message.

Dear women and young girls, God is calling you out to do his work. He is only asking for those who are willing and consecrated to his cause. Can one really love God and not obey him? I hope that every woman and girl has read the 10th page in the World Call and asked herself, Where are the leaders of tomorrow coming from? See on page 18 the call for leadership, by J. Campbell White, “Volunteers in Service.”

We do our best trying to interest our women for a full cooperation in our future plans. By their fruits we shall know them. Enclosed find one dollar for the Plea for one year for W. W. Payton, Route 3, Box 95, Cardisile, Ark.

We wish for Mr. and Mrs. Grubbs a happy life together and may they live long to do much for God and humanity.

Respectfully,
S. L. BOSTICK, Gen. Sec’y.

CLARKSDALE

Dear Editor: Just a few words through your paper to let you know that the few members at Clarksdale are yet alive, although the Missions are closed. It is quite lonesome without church. But let me mention our meeting on last third Sunday. It will be long remembered by all who heard that wonderful sermon. Our pastor preached one of the best sermons I ever heard, and we had a nice crowd. His subject was, “The Human Clock, keeping God’s time.” He made it so plain that every one saw clearly that the human form was as a clock. Just after our morning service he preached for the sisters at the Second Baptist church and he preached a grand sermon.

The pastor invited him to come again. He told him his church door is open for him any time he wants to preach. Now before this is read by the many readers, we will be in the district meeting of Mound Bayou to be held at Indianola. Our prayer is that it may be a successful meeting. We pray the Holy Spirit will lead and guide them. That much good will be done.

Now about our church house. It is still in view, and with God to keep us, through his assistance of our many friends, we shall own a church house in Clarksdale. Some time ago we had a three hundred dollar drive. We have not stopped canvassing yet; for every one in a while God sends us help. It comes when not at least we think.

Elder C. A. James of Rena Laura gave $6.00 on the church house a few days ago, so many thanks Elder James. If we had more ministers with the giving spirit of Elder James we would not be so long in building in the mission places. By the time the Missions are lifted and we can go in service again, I want to make a splendid report, as a tribe worker. I am busy on the job. My prayer is that every member may be busy and go over the top by early spring.

Let me mention a few words about the auxiliary at this place. The future is a little brighter. You may listen for us in the near future. Our work got a little off but we will get in line. We need more information, some one to start us off. Sister H. H. Hampton may visit us soon. Sister S. S. Blackburn will visit this fall. She is right for us but the sisters failed to come out to learn. We don’t understand the work like we should but when we understand much good will be done.

Yours in Christ,
FLORENCE A. VAUGHN,
231 Adams Ave., Clarksdale, Miss.

SUNDAY SCHOOL DEPT.

Lesson XII
March 21, 1920

JOHN’S PICTURE OF WORSHIP IN HEAVEN

Text for study in class: Rev. 7:9-17
Golden Text: Rev. 7:12

Time: About 81 A. D.
Place: Patmos

Comments on the Lesson
Verse 9. After these things—we should read the 6th chapter to find out what things John was speaking of here in this verse. In that chapter he describes some of the unfavorable conditions through which the world and the church would have to pass before the final triumph of the kingdom of Christ and in this chapter he is giving us a picture of heaven, and the joys that are awaiting those who through the power of Christ have been, and shall be victorious over the temptations that they meet in this life.

In the study of this revelation we must remember it is highly symbolic and that it would be impossible for John to present what he saw to us in such a clear form that we can readily understand it all. Just as the words of one language sometimes cannot fully express the ideas to be found in another, so the scriptures of heaven cannot be fully represented by those of the earth. The great number of the redeemed ones must have been a great surprise to John. He was not familiar with many persecuted Christians but in this vision he saw that Christianity would finally be extended to all nations and peoples and that the number of the saved ones would be greater than any one could count. They were all dressed in white as a sign of purity and they had palms in their hands—palm branches were used as an emblem of victory and also as a sign of rejoicing.

Verse 10. This great multitude of the redeemed ones were not silent, they were singing aloud that it was to Our God and to the Lamb that was slain that Salvation belongs. We receive issues a gift from them, Christ was God manifested in the flesh and we cannot separate the love of the one from that of the other. Our worship should be equally to both.

Verse 11. We ought to be greatly impressed in this verse with the reverence which the angels had for the worship of God—They fell before the throne on their faces. These angels were in the presence of God and they worshipped Him with reverence but we some-
times worship Him with carelessness and in irreverent attitude.

Verse 12. The angels stood in a silent attitude of worship while the redeemed ones cried Salvation unto our God. They could not join in those joyous strains since they were not concerned in the plan of Salvation but now they were worshipping God as their King and telling of His great attributes.

Verse 13. The Elders are representatives of the church and the questions asked, who are these—shows that they were greatly interested in the redeemed ones, they asked the question not because they expected John to answer but because they wanted to explain to him. It would be both interesting and encouraging to John to know who they were.

Verse 14. John’s answer was expressive of reverence to the Elder and an indication of his own lack of information on the subject. He had seen this great number of people from the beginning and was very much interested in them and now he was to learn where they came from and how it was that they were there—these are they which came out of great tribulation. We can easily form some idea of how consoling these words were to those who were going through the great tribulation. He saw that his sufferings would not await him as a reward for his sufferings. The scenes of Bible days were brought near and made real to him as he read about the Lamb who had been slain and who has washed their robes in the Lamb’s blood they are being made white with the blood of the Lamb. It was the washing of their robes in the Blood of the Lamb that gave them their permit to that happy home and the tribulation was only the path through which they walked.

Verse 15. Therefore they are before the Throne of God. As a result of having washed their robes in the Lamb’s blood they are before the throne of God. This plan of Salvation has not, and will never be changed. In our times as in those of John we may find men who are good and men who are passing through tribulations but these have never and will never save. It was accepting Christ that brought Salvation and it is only accepting Christ today that can give us a claim to the promised rewards, but accepting Him will lead us to do the things that are good and prevent us from turning aside when we are called upon to pass through the great tribulations.

Verse 16. Here in America where even in these days of high cost of living even the poorest generally have enough to eat and drink it is almost an impossibility for us to get the picture that we ought to get from this verse but if we can look away from our own happy lot and think of poor India where sometimes hundreds of thousands under a burning sun die from starvation or even of Armenia where as one of the results of the great world war many have died from hunger, then we will better appreciate the fact that there will be a time when they shall hunger no more, neither thirst an ymore. Our attention is also called to the statement that the sun will not light on them any more, here we enjoy the light of the sun and sometimes suffer from the burning heat, but there our light will come from the glorious presence of our God who will continually be in the midst of His redeemed ones.

Verse 17. Christ, the Lamb of God will still be the Shepherd of those who are saved. He shall feed them with His own and lead them by the still waters, hunger and thirst, sickness and death will then be things of the past for they cannot enter there, but, there is yet to be a greater joy and God shall wipe away all tears from their eyes. All causes of sorrow shall be forever removed. No life has been privileged to long remain here without experiencing something of sorrow and tears but these shall never be allowed to mar the joys of those who enter there.

Short Talk on the Lesson

A large part of the lesson is in figurative language but the figures of speech are so beautiful as to claim our attention and many of them so clear that we can get the great truths that are to be found in them. We can’t help looking a while at the picture of the redeemed ones. They came from all races, nations and peoples but they were all one as they stood in the presence of God. They were living the sentiment found in that much loved song “Blest be the tie that binds,” When we think of the differences that are to be found among the races and nations of the world, we can see in such a complete union one of the greatest triumphs of the Gospel of Jesus Christ. Like the streams from different parts of the world flowing into the ocean to make one complete whole so the various peoples of the world will be made one in Christ. He is the only center of attraction around which we can all be gathered and kept in perfect harmony.

OKLAHOMA

Clearview, Okla., Feb. 6, 1920.

To the editor of Gospel Plea: Please allow space in your paper to say a few words in regards to our Christian Sunday school at Clearview, Okla. We have an average attendance of 30. The first Sunday in February we had 50 present in our school, we took up $28.25 for Near East Relief. Our superintendent had kept this before the school for at least three Sundays, and each little boy and girl had pledged themselves to save their pennies and candy money and send the same to the children in the Near East. The third Sunday in January we took up $4.00 on our missionary budget for Oklahoma. Preaching services were conducted the first Sunday by our state evangelist, Wm. Tucker. We are always glad to have our evangelist with us. We are entering into “The Win One” campaign, which we hope to make a success. Let this not be our fate:

Must I go and empty handed?
Must I meet my Savior so?
Not one soul with which to greet him
Must I answer—Hem! What hand led go?

MRS. L. E. MAYBERRY,
Cor. Sec'y.

THE GOSPEL PLEA

TO MY SCHOOL.

The face of my heart’s delight art thou,
The fairest thou are of the fair,
Standing ready always, a life to endow
With the truth which the heavens declare.

As a light that gleams on the rock-bound shore,
Warning sailors of the perils near,
So they words are repeated o'er and o'er
‘Beware of a sinful career.’

There are many who in ignorance scorn thee,
And they name they desiptefully use,
But God forever shall bless thee
Even though thou art falsely accused.

So speed on, thou herald of the day,
And thy banner of love hold high,
Thy sons and daughters shall ever say,
‘Long live our S. C. I.’

January 20, 1920.

—Samuel C. Holt

NOTABLE CHRISTIAN LEADERS TO ADDRESS PASTORS OF THE NATION

(Continued from page three)

25; Los Angeles, Feb. 23-27; San Francisco, Mar. 1-3; Portland, Mar. 3-5; Seattle, Mar. 8-10; Spokane, Mar. 10-12; Richmond, Mar. 1-3; Columbus, Mar. 4-5; Charlotte, Mar. 8-10; Atlanta, Mar. 10-12; Jacksonville, Mar. 15-17.

Women’s Conference Adopts Great Program

The unanimous adoption of an epochal program, calling for the active participation of all women in the immediate economic, social and religious reconstruction of the world, brought to a close the National Conference of Church Women, which met in Washington, D. C., under the auspices of the Interchurch World Movement, February 7, 8 and 9.

For three days, 280 delegates, representing twenty-one denominations, forty mission boards and thirty-one states, heard nationally prominent speakers detail the tremendous religious needs of the war-blighted world, as disclosed by the surveys of the Interchurch Movement; they saw flashed on the screen great red blotches on the earth’s surface, indicating spots that had either never heard of Christ or had as yet refused to accept His Gospel.

Having heard and seen these things, and well realizing the seriousness of industrial, economic and religious conditions even in this country of advanced Christianity, it took the Conference less than an hour to adopt the report of the Findings Committee, which, headed by Mrs. Raymond Robins, drew up the program for the future activities of Christian women everywhere.

Not only does the report fully endorse the work and aspirations of the Interchurch World Movement, but it calls upon Christian women to accept their duty to humanity in

Dr. I. G. CALLENDER
DENTIST
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THE GOSPEL PLEA

this hour of opportunity and dedicate their lives to spreading the Gospel to every person in every land under the skies.

Arrangements were completed during the last hours of the Conference for the holding of a series of Women’s Training Conferences in the same cities and at the same time as the Pastors’ State Training Conferences. At that time all women will be organized and trained to carry the report of the conference to every woman in the United States and actively assist the Interchurch World Movement in other ways.

In part, the text of the report of the Findings Committee was as follows:

“The National Conference of Church Women, assembled in Washington upon the call of the Interchurch World Movement, the Council of Women for Home Missions and the Federation of Women’s Boards of Foreign Missions of North America, unites in the following great affirmations of faith:

“We believe that there is only one power adequate to meet the needs of these tremendous times—the power of Jesus Christ through His Gospel.

“The belief that the way out of our present difficulties and dangers lies in the full acceptance of the leadership of Christ, and in loyal obedience to His program.

“We believe that within the Christian church are enfolded the mightiest energies which can be released to make the will of Christ reignant among nations as among individuals.

“We believe that the hope of the present situation lies in the possibility of arousing the Church of Christ to reconsecrate itself to the proclamation of His Gospel and to pour out its life in the service of mankind.

“Because the Interchurch World Movement is founded squarely upon these great affirmations, the Conference wishes to go on record as sincerely and emphatically endorsing the plans and purposes of the Interchurch World Movement. We recommend to all Christian women, everywhere, that realizing the impossibility of accomplishing the superhuman ends of the Interchurch World Movement by human wisdom, they enter into a new fellowship of prayer and intercession; that they put underneath all the objectives of the Movement the dynamic of a faith that lays hold on the strength of God, and that they release ‘This, the greatest unused energy of the Christian Church.

“The importance of the Department of Life Service in the Interchurch World Movement cannot be overestimated. In this hour of the world’s agony, there is demanded a new consecration of all life and the whole of life to the service of God. We recognize that every honest calling is a call to serve God and that in diverse forms and many meanings the Divine Love is working out His purpose for His world.

“We urge upon church women enthusiastic cooperation in the program of the Industrial Department of the Interchurch World Movement in its effort to secure the interpretation of the spirit of Christ in all the social and economic relationships of life.

“The ethical standards of a Christian nation require that life be safeguarded by fair economic standards, by the physical care of Mother and infant, by the abolition of child labor and the substitution of universal elementary education, the suppression of unwholesome amusements and by the civic protection of innocent and invigilating recreation.

“To secure and maintain these standards laws must be enacted and enforced. We call upon church women to exercise to the full their responsibilities as citizens, and to remember that the constant attention of women citizens is imperative if children are to secure the protection of the State against selfish and ignorant exploitation.

“The safeguarding of the health, happiness and welfare of young women, through wise legislation and social reforms should also rest with peculiar urgency upon the hearts and consciences of Christian women.

“Millions of children throughout the world have been left orphaned because of war, pestilence and famine. The appeal of these starving and helpless children comes with double force to the followers of He who said: ‘As much as ye have done it unto one of the least of these, ye have done it unto me.’ We therefore urge upon women’s mission boards, home and foreign, that they put a big budget for babies upon their schedules, to meet this most pitiful need of the world. We further urge upon all church women everywhere that they generously fund this program in their mission organizations, for the children of the world.

“Still in the present world circumstances there is a call of special urgency for the dedication of young life to the service of God through the activities of the church. The church is a mighty army only if it have well trained, able and devoted officers.

“By as much as we recognize the indispensability of that church to world and national redemption, by so much must we emphasize the claims of the ministry and the mission fields upon the loyalty of our young people.

“We recommend to Christ’s followers that they study afresh the teachings of our Lord in regard to the stewardship of wealth to see whether the sin of withholding may lie at the door of the church. We urge upon all missionary boards that they give the widest publicity to the stewardship plans of the Interchurch World Movement, and that they actively promote the use of the stewardship literature among their constituents.”

Mrs. Henry W. Peabody was chairman of the conference. Dr. Mary Stone, famous throughout the Orient as a Chinese missionary doctor, led the opening devotional service. Mrs. James A. Garfield, president of the Interchurch World Movement, opened the sessions.

Mrs. Wilbur M. Fahey of Boston; Mrs. William Armistead; Miss Julia Lathrop, head of the Federal Child Bureau; Mrs. Samuel Semple; Dr. E. Earl Taylor, general secretary; Dr. A. E. Corry, head of the Promotion Group; Mrs. E. C. Cronk; Mrs. William Boyd, president of the Federation of Women’s Boards of Foreign Missions; Mrs. Fred Shoemaker, president of the Council of Women for Home Missions; Mrs. William A. Montgomery, president of the Woman’s American Baptist Foreign Mission Society; Mrs. William H. Farmer, head of the Women’s Activities Department; Dr. Daniel A. Poling, head of the Educational Group.

Mrs. Josephus Daniels, wife of the Secretary of the Navy, delivered the address of welcome and Mrs. Robert Langdon, wife of the Secretary of State, spoke briefly.

Dr. Taylor elicted prolonged applause when he declared that a band of adequately equipped missionaries could do more, through education, to pacify Mexico than an army of soldiers could ever accomplish with galling guns.

Many of the wives of President Wilson’s Cabinet members attended the sessions and served on the committee of arrangements. They all attended the post-conference luncheon, over which Mrs. Wallace Radcliffe presided. Among those at the luncheon were Mrs. Thomas R. Marshall and Mrs. A. Mitchell Palmer.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

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parables we must not forget the setting. Jesus, a table full of broken down sinners, and was unperturbed. As he gives his four tumefied slur, "He eateth with publicans and sinners." Jesus knew they would do this, but not the courage to fight it to a finish.

But the Master Teacher knew the fundamental principle of the contest and set it forth in a dramatic setting, a spiritual parable; and still the great mass have failed to see it. Every great truth must find itself in our soul growth before we can fully see it in words, even though a master of words state it. On one occasion a publican asked Jesus to dine with him. Other publicans and sinners were invited. This was natural. Then, as now, when men made great riches easily they did not know how to use them except to cater to the baser passions. This brought them into the association of dissolute persons. No doubt there were women at this table, or in the company. But the fact that they enjoyed Jesus proved that they were sick of sin. They were broken down sports who began to drink the dregs of the cup.

The presence of Jesus with this company was too precious an opportunity, thought the Pharisees and Scribes, to be missed to make an attack on him. They hurled the conclusion of the mammon of unrighteousness; that, hearing of his traducers, with, "And I say unto you, Make yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." The presence of a great evil in their social organism was a great challenge to Jesus and he accepted it, and he urged the disciples to also accept it, and he showed the Pharisees and scribes how they were losing by not accepting it. Frances E. Willard saw the evil forces and accepted them as a challenge and wrote her name among the immortals. When the fight was at its fiercest men scarcely knew how it would go, but when it, the great inequity of the liquor traffic, began to fall, when the last state had ratified the amendment, a wreath was laid on her statue. She has found her way into the eternal tabernacles.

Here then is the challenge. Evil is in the world. It is treacherous and ready always to bluff any man who has designs to interfere with it. As long as it can make any man fear the people it is secure. But attack it with determination and the abandonment of one who cares not for himself and it will not bring forth the mighty forces it threatens to bring forth, and you will come off victor and will find a great place in the hearts of grateful people.

But to be a contestant in this arena one must learn to strike at evil, not at the men who stand for evil. Peter struck at the neck of one of Pilate's soldiers and cut off his ear and received the rebuke of his master. Jesus expected him to strike at the forces of evil, but not at the deluded champions of these evil forces. The men who will profit most by prohibition will be the brewers and distillers, saloon keepers and drinkers. The white slaver and his slaves and his customers will receive the first great blessing when that institution will have been abolished. Men are not the challenge, no matter how deluded they are. Institutions of vice are the "mammon of unrighteousness."

Therefore, let no man complain at evils of society. Accept them as a challenge and go on to work. If deluded champions threaten to wield all kinds of power of violence and boycott, heed it not. If they should be able to make good, then you would have the privilege of becoming a martyr for the cause and thus make your life invincible. If their threat is only a bluff, men will hold your life as precious as for what you did. In most part champions of evil are like the little hog nose snake sometimes called the spreading adder. It will spread and strike and hiss and say by its action that it will do terrible things, but if you call its bluff and hold your hand before its mouth it discovers that you have found out it can not bite and it trembles over and acts like dead.

The church now has its great challenge. The saloon is out of the way. The women have stepped up beside the men to help to attack evil. Institutions of vice at home and in heathen lands must now be overcome. Nothing but a gross apostacy can prevent the coming of a greater day. Will the church measure up to her opportunity? Or will she again hesitate as she did in the fight against the liquor traffic and let the courageous christians do what they can without her mighty force?
**LIFE ENLISTMENT**

Dear Bro. Pastor:

The Protestant Churches of America, cooperating with the Interchurch World Movement, have set apart February 29th as “Life Enlistment Day.”

The purpose of the Day is that all pastors present from their pulpits a simultaneous call to the young men and women of their congregations, urging the consecration and preparation of themselves for definite Christian service at home and abroad. This will necessitate the completion of a college course of study.

In connection with this general appeal, the missionary boards of the Disciples of Christ urge that this special day be observed in all our churches. The Candidate Committee of the Foreign Boards (F. C. M. S. and C. W. B. M.) are mailing you a publication entitled “Somewhere in All the World.” This will furnish information concerning the needs of our foreign mission fields. You are doubtless familiar with the great needs of the home field. There are approximately 50,000 vacant pulpits in America. The Disciples of Christ have about 1,000 fewer preachers than they had ten years ago.

There are about 10,000 students in the church colleges of the Disciples of Christ. Approximately 1,900 are graduating this year. Were all these graduating students to enter Christian service the immediate needs of our home and foreign fields would not be met. Of 10,000 students, about 1,000 are preparing for some form of religious service. This means there will be about 250 graduating yearly for the next four years. It is from this younger supply we must fill our pulpits and meet the needs of all types of Christian service at home and abroad.

However, this group of students is small in comparison with that body of young life now in our churches and which is as yet uncommitted to the Christian task. Here is the rendezvous of the Knights of the New Crusade; here the unlimited and as yet unclaimed resources of the church await discovery by the fishers of men.

It is estimated that one-third of the Protestant Churches of America are without pastors; that two-thirds of the church members are unconcerned about the life and purposes of the church; that two-thirds of our American population is neither Jew, Catholic, nor Protestant; that two-thirds of the human race live in non-Christian lands; that two-thirds of the people of the world have yet to hear the name of our Savior.

Such facts can but kindle an unquenchable fire in the hearts of scores of our young people. February will be such a day as comes to a pastor but once in a generation.

If we accept the present challenge, no brighter prospect ever lay immediately ahead of the Church of Christ than that of today. May it be met by the young life of our churches, dedicated to Him, thoroughly equipped, and enlisted in His service at home and abroad.

Candidate Committee of the Missionary Boards of the Disciples of Christ.

(Signed) D. O. CUNNINGHAM, Sec.

College of Missions, Indianapolis, Ind.

**MOTIVES FOR ENLISTMENT.**

(Matt. ix 36, xxvii 18-20; Luke iv 18.)

1. **Greatness of the Task.** The thought of youth normally turn to worthy achievements. The young men and women of America will respond to the call of any enterprise which promises to tax their powers and fulfill their dreams. This makes announcement of the supreme program of the ages. More clearly than ever Christianity glimpses its sublime objective of a world redeemed from evil and remade into a kingdom of God. The world itself—still bleeding from its wounds, and distracted with unrest—realizes in its deeper consciousness that only the Great Physician can impart healing, health and peace. As never before the followers of Christ are challenged by the task of Christianizing the national and international order, of bringing civilization under the leadership of Jesus Christ, of making him known to the tribes and nations that have never felt his touch, or winning disciples to him, of applying his spirit and principles to every aspect and problem of man’s individual and associated life. Such is the incomparable enterprise, geographically and ethically universal in its scope, which, with new emphasis and urgency, calls for the lives of young people today. It is the great unfinished task linked with unparalleled power.

(cf. Acts II, 17-18.)

2. **Greatness of the Time.** In a new sense this new epoch following the war is “the acceptable year of the Lord.” As the world was never so conscious of its need and its self-impotence, likewise it was never so accessible, plastic and expectant as now. Men and nations are listening for prophetic voices. The horizon is scanned for leaders. The hosts of righteousness clamor for reinforcements. The Christian mind is quickened with the conviction that the hour for a great advance has come. The best forces in America are trying to recognize themselves under the impulse of a precious current of new life springing out of the sacrificial experiences of the war. The new age beckons us by the light of new ideals which, by “solemn mandate of the dead,” as well as by the high calling of God in Christ Jesus, “we are bidden to preserve, communicate and keep vital the spiritual uplift of mankind.”

(cf. Somewhere in All the World, pp. 6-9, Secs. 4, 5, 6.) A magazine has called 1917 “the wonder year of the American spirit.” But 1920 should rouse our youth to
greater chivalry still. Christian enterprises taking on new forms and new emphasis to meet new conditions and to enter unoccupied fields, call especially for the optimism, the adaptability of youth, the abandonment, the potential discipline of youth. More than upon anything else the world's hope depends upon the rise of a new army of young leaders instilled with the spirit and consecrated to the program which the Lord of Life laid down in Luke iv. 18. Youth inspired by the sense of sensed utmost wealth that lies in the power, preaching and practising the gospel of the kingdom, is the only apostolic succession that can confront with confidence the coming day.

3. Greatness of the Plan. The march of Christianity reaches the mountain top in the Interchurch World Movement. In the vastness of its plans in which almost all evangelical churches are co-operating, it far transcends all past efforts for the manifestation and expansion of the Christian faith and life. Phases of the Movement that will appeal to young people are (1) Its comprehensiveness — all fields, home and foreign; all forms of work, proclamational and institutional; missionary work, individual, industrial and national; the whole world, including regions and classes hitherto unreach ed; there will be places and forms of activity for young people of all talents and types of training. (2) Its intelligence—based on the most thorough survey of world facts and world conditions that has ever been undertaken and therefore directed by the clearest and widest knowledge of general and local needs. (3) Its care for the workers—assured and adequate support for ministers, missionaries, teachers and other Christian workers. There will be no chance for financial enrichment but sufficient provision to relieve from the economic distress those whose energies will be devoted to constructive spiritual tasks. (4) Its large and state-wide objectives— including the enlistment of 10,000,000 to practice Christian Stewardship; the united budget of $1,320,000 to finance the proposed united campaign to secure them (see World Call, March 29th, 1916); there will be the means of saving the building committee a hundred and fifty or two hundred dollars. Our Bible School is planning greater things than ever before. Unfortunately, we have no pastor, but yet the work is moving forward. The congregation has been strengthened recently with five members that moved from Guthrie, Okla., to this community. Our church in Guthrie is not doing anything at this time. We do not even have Sunday School, yet we have fourteen members there and two evangelists living in that city and no worship. Please send my plea to Meridian, Okla., instead of Guthrie, Okla. Yours for the forward step, BRO. C. J. JACKSON.

Meridian, Okla.

AMERICANIZATION

Americanization is not a war issue but it is a national process; one achievement after another. Americanization is the achievement for world service upon the plane of our highest ideals. It is an awakening and united progress toward the goal of those ideals which we can now not yet attain, but for which we are still striving. Today there are 2,500,000 adult foreigners in America who can not speak the English language. America has helped them to rise to a higher standard in life, she should continue to do so because it is her personal responsibility. It was Paul, who said I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish, (Rom. 1:14). As Americans we are indebted to the aliens, because we are our brother's keeper. "I thou does not speak to warn the wicked from his way that man shall die in his iniquity, but his blood will I require at thy hand." (Ezk. 33). If we do not educate these foreigners the underly principles of life, their blood will be required at our hands. We must Americanize these aliens.

With many people this term Americanization has become worn and a little threadbare. To many this term has involved methods of the Prussianization of German Poland, so a better phrase has been substituted and that is "Good citizenship." This applies to the native born as well as to the aliens. There are many native born people unable to read their own language easily and know no more about the underlying principles of good citizenship than the foreigner. Now an appeal has been made and it is ours to make the foreigners feel that they are our friends and not our enemies. In order to do this we must cast our bread upon the water. Special work must be done in teaching them to speak the English tongue. We need to open their eyes to the privileges of Christianization and good citizenship, because they think of America in such terms as the "Promised Land." Truly it is a land of promise. It is a land of opportunity and of liberty and it will always be as long as we stand together for national unity. To be great, a nation needs not be of blood; it must be of one mind. If we think together, we will act together. It is ours to make this world safe for democracy and decency and safe for the world. In order to do this we must be able to speak the same language.

In one hundred years we have admitted 30 million of people to our shores. But speaking in general terms, our doors have been open very wide, especially on the eastern frontier. Now we have but to open wide our ears and wisdom America is now being put to the supreme test.

The war has revealed the extent of which she has succeeded in finding a method of assimilating these alien elements and moulding them into good citizens. In business and leading industrial concerns there are large numbers of foreign-born men and women in clubs, who have been taught our English language. Work of educational departments, the Red Cross, the Y. M. C. A., in military camps, have been productive of unmeasured good in teaching aliens the English language. A new consciousness of being a real part of the nation, a new knowledge of pride in its achievements have come to the foreign born men in military service and through the general education which was a part of the Liberty Loan propaganda. All of this has aroused in our older groups. The war was not only loyal to America, to take aggressive measures in our schools, but our men have succeeded in finding a method of familiarizing themselves with the language of this country. Now America ranks first in Christianity and through the efforts of the church it must be possible for her to realize the promise of the past to be true to her trust and attain the goal of her highest ideals while at the same time she has called upon to educate and to dissimlate millions of men and women of foreign birth and their children. If she can meet this task it will be her salvation in the highest spirit. America is trying to use her social vitality, spiritual vision and unselfish devotion for the purpose of Americanizing and Christianizing the foreigners.

This is right and right over wrong shall triumph.

WILLIAM MOORE

Dr. I. G. CALLENDER
DENTIST
Office Up Stairs Over BANK OF EDWARDS
Edwards, Miss.
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.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 445

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

J. R. Bryan, President of the Mississippi Sunday School Association, Secretary of the Mississippi State Board of Mission, and general friend of all good causes, died at his home in Vicksburg, Thursday, February 19, of cerebro spinal meningitis. The funeral was held on Friday the 20th and was perhaps the most notable funeral ever held in Vicksburg for a layman. By the request of his family, who felt they were voicing his wishes his obsequies was a simple Christian funeral.

Six years ago he came to Vicksburg as a business man. His first purpose was to join in with the religions already in the city, but he soon found he could not make his efforts as broad as he wished and so he gathered together those people who wished to be known simply as Christians and the church on Locust and Grove Streets was the result. He believed that the future great men who would lead in human development could not come from the class that now live at ease so he went in the hedges and byways and gave his services to all classes. It took great courage. When he spoke out against great evils they thought he would crash him and intimidate his friends, but they did not reckon with the great soul of J. R. Bryan and they were finally the loudest in praise of him.

He was a most enthusiastic supporter of the work for the uplift of the Negro. No native Mississippian did more to make that work popular than this man of God. So far as man can see the cause of human uplift lost a great champion when J. R. Bryan went to his untimely death.

Dr. Peter Ainslie of Baltimore has just presided over an Inter-Racial Conference at Baltimore of more than ordinary interest.

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

J. R. Bryan, President of the Mississippi Sunday School Association, Secretary of the Mississippi State Board of Mission, and general friend of all good causes, died at his home in Vicksburg, Thursday, February 19, of cerebro spinal meningitis. The funeral was held on Friday the 20th and was perhaps the most notable funeral ever held in Vicksburg for a layman. By the request of his family, who felt they were voicing his wishes his obsequies was a simple Christian funeral.

Six years ago he came to Vicksburg as a business man. His first purpose was to join in with the religions already in the city, but he soon found he could not make his efforts as broad as he wished and so he gathered together those people who wished to be known simply as Christians and the church on Locust and Grove Streets was the result. He believed that the future great men who would lead in human development could not come from the class that now live at ease so he went in the hedges and byways and gave his services to all classes. It took great courage. When he spoke out against great evils they thought he would crash him and intimidate his friends, but they did not reckon with the great soul of J. R. Bryan and they were finally the loudest in praise of him.

He was a most enthusiastic supporter of the work for the uplift of the Negro. No native Mississippian did more to make that work popular than this man of God. So far as man can see the cause of human uplift lost a great champion when J. R. Bryan went to his untimely death.

Dr. Peter Ainslie of Baltimore has just presided over an Inter-Racial Conference at Baltimore of more than ordinary interest.

Bro. Ainslie has taken great interest in the development of the work at Baltimore. Bro. W. F. Allen, the pastor of the church there died and that work is without a pastor. They already have in the bank $2,500 for a new church.

It is not our custom to publish in the Plea any gift to the Emergency Fund or any of the regular funds for less than one dollar. Unless they give a dollar or more they should be reported in the general collection. We want to ask all our writers to write carefully. Do not abbreviate and use "&I" for any. We have to rewrite all these.

S. C. I. NOTES

Mr. Fred Cline, who is connected with the Benevolent Association, was with us and spoke Sunday morning. His subject was "Stewardship." He gave us a good message and all will be glad to hear him again.

Sunday night the regular C. W. B. M. Day program was rendered. Mrs. Hobart and Miss Anderson had charge of the program and the young people rendered their parts well. The offering was about $30.00.

The S. C. I. family mourns the death of Mr. J. R. Bryan, of the Bryan Drug Co. of Vicksburg, Miss. He died at his home Thursday, Feb. 19. Mr. Bryan has been a very warm friend of the work here and has always given much encouragement. He has been a regular attendant to our commencement exercises since 1918 and spoke every year.

Miss Mabel McCurdy received the sad message last Thursday of the death of her father. This was not altogether unexpected as he has been ill for some time. Since she was just recovering from an attack of the flu she was not able to go home. She spent the vacation in January at home with the family in Avalon, Pa. The S. C. I. family sympathizes with Miss McCurdy and friends. Miss McCurdy has charge of the minstrel.

The conference of the Jackson district will meet at the institute Saturday and Sunday, Feb. 28-29. A good meeting is planned for the different sessions.

FROM THE BANKS OF THE OLD KENTUCKY

Feb. 17, 1920

Flu caused postponing of Indianapolis Admission. Let brethren keep sweet. Just as soon as we get information we'll pass it along. I know how some of you feel. We're doing our best. "In your patience possess souls." Eld. Everett is doing a great work at Lexington. He's ahead of us just now. He is having additions nearly every Sunday. Took in several dozen at Regular School last week. He has the vision and zeal to do it. Plans for our spring rally are in hands of our captains, Joseph (Ollie Elmon) and Bejamin (William Jones), will lead us to victory April eleventh. We're having splendid attendance.

C. H. DICKERSON.
Christian Woman's Board of Missions

ARKANSAS

Pinmorev, Ark.

Dear Editor of the Gospel Plea:

Please allow me to say that we had with us on the first Lord's Day Sister Sarah L. Bostick, the state secretary, who brought to us a sweet message and left with us new ideas of bright thought concerning our work. We are God's ambassadors and we must let His work be manifested through us that His name may be magnified. Ask Sister Bostick to come again for we love to listen to her as she explains unto us the things that are needful.

On Wednesday night and Thursday night following, we had with us our State Evangelist, Bro. R. T. Matlock, who spoke on authorities. He was 1:10 unto the day of Pentecost. He brought all things to our remembrance. It is much needful and helpful to have people come to us from time to time so the spirit of cooperation will continue. Let us not forget the great task for this year in the wisest and Christ campaign.

Yours in His name,

IDA WILLIAMS.

THE TRUTH ABOUT ST. LOUIS.

(By R. C. Devine.)

A little better than ten years ago the writer and his "better half" came to St. Louis and joined heart and hand with this little body of worshipers, who at that time had just moved from a mission hall to a real church house.

When we joined hands with them the future looked very, very bright, and it was. We increased our membership and developed a strong board of managers. Our church went on with its work; but during the absence of an efficient leader some of the spiritual interest was lost. And you know that whenever we fail spiritually we have failed utterly.

School addresses, 4; Number of public school addresses, 5; Number of marriages, 1; Number of business meetings, 2; Number of letters, 35; Number of cards, 51; Number of funerals, 1; Number of miles traveled, 429; Cost of writing, printing and mailing programs, $6.67; Railroad expenses $34.02; Money received as Evangelist and pastor, $15.14.

Attended a Bible School of Methods at Port Gibson, Jan. 31. A plan was put on foot to raise $1000 by and during the State Sunday School Convention.

Each child in each local school of the state is requested to raise one dollar.

Yours for $1,000 for State S. S. work,

B. C. CALVERT.

"Truth cursed to earth shall rise again."

The St. Louis church is rising. We have started a movement that is going to surprise all who know anything of our history.

In conversation with W. H. Dickerson, the pastor of the Lockeland, Ohio, Christian church, I asked him, "What have our good brethren been doing all these years that they have not put forth some of these ideas before now?" In answering, he said: "Brother Devine, do you know how to get juice out of an orange or a lemon? I said, "No way other than squeezing it." He then said that is why these ideas are coming forth. "Somebody is being squeezed."

Now the St. Louis church is being squeezed and we are going to do some better work. There are three classes of church people, a cold ham class, a putty class, and a cement class. Cold ham is always ready. Putty, when laid upon a shelf becomes hard, but by pouring oil on it you can press it into service again. But when cement once becomes hardened all of the oil available will not change it.

In our church we have a goodly number of cold ham members, those who are always ready and willing to serve. We also have several members who for some cause have placed themselves on the shelf, but since we started pouring oil over them and cutting into them with the gospel of Christ, we are pressing them into service again.

Now, in order to stick to my subject, I am forced to say we have no cement class members. The cold ham class is squeezing the putty class and we hope to develop our members into one class.

Read the Plea each week and you will learn more of our work here. Brother Powell's heart is in the work here. Watch for his article. You will hear from him soon.

2 Timothy 2:15.

AN IDEA FOR YOUR CHURCH

An unusual means of attracting public interest, demonstrating what an average church in a great city may accomplish, is seen in an announcement of the Central Church of the Disciples of Christ, at New York, stating that sixteen leading civic officials will deliver Sunday evening addresses, during the next four months, on the topic, "What is New York City doing for me?" The list of speakers includes the Commissioners of Health, Charity, and Corrections, and leading officials of the Police, Fire and Street Cleaning Departments who will tell what their departments are doing for the city, incidentally endeavoring to prove that much criticism of the municipal government is unfair.

OBITUARY.

Brother Alex Johnson was born April 12, 1882. Aged 35 years. Died February 10th, 1920.

Brother Johnson united with the Gay St. Christian church, Nashville, Tenn., about five years ago. He lived a consistent Christian. He leaves to mourn the loss of a husband, father and brother, a wife, one son, four brothers and one sister, a number of relatives and friends.

WORKING WITH THE CHURCHES.

The Mound Bayou District meeting is now in progress. Delegates from Clarksdale, Shaw, Mound Bayou, McKinney Chapel, Holly Grove, Doddsville, Greenwood, Hoicomb, Moorhead and Lyon, were in attendance at this meeting. On account of sickness we did not have a delegate from Barton, Ark., but they sent in a nice report of $2.60.

Prof. P. H. Moss, our great Bible School man of W. B. S. was present and made a forceful lecture on Bible School work. We are proud to know we have such a worker in the person of Bro. Moss. I wonder if we appreciate him as we should. A hearty invitation should be extended him by all the Bible Schools of our great brotherhood to come and address them on Bible School work and hold institutes. He stands ready to serve any Bible School. Don't fail to use him. Indiana is helped by his visit.

Mrs. H. H. Hampton of Greenwood, Miss., the key woman of the Mound Bayou district, was present at the beginning of the district convention which was held with the Indiana church, and had the Axilraries of the district to become a part of the District Meetings. This was the first meeting of the women as an organization in the district, yet they raised $6.47. Sister Hampton is a consecrated woman, and we look for great things in the Wisconsin circuit. Walker is the fitest man I know for the office of W. B. S. pastor. He was as follows:

Funerals, 1; Number of miles traveled, 4206; School addresses, 4; Number of public school addresses, 5; Number of marriages, 1; Number of business meetings, 2; Number of letters, 35; Number of cards, 51; Number of funerals, 1; Number of miles traveled, 429; Cost of writing, printing and mailing programs, $6.67; Railroad expenses $34.02; Money received as Evangelist and pastor, $15.14.

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Lesson XIII
March 28.

REVIEW THE LIFE WORK OF PETER AND JOHN.

Selection for Reading—Rev. 21:21-22-5.

A Condensed and Connected Story of the Lessons

Peter and John like all the rest of the apostles felt that a great cloud had darkened their lives when Christ was crucified. Per-
haps they felt it more keenly than the others since they were the more closely associated with the Master, but that cloud was not des-
tined to remain forever and they were made the stronger when it was gone. The forty
days that Christ spent with them between the resurrection and the ascension were days in which they were gathering strength and in-
spiration for the work that was awaiting them.

The day of Pentecost mentioned in lesson 1 was one of the three great feast days of the Jews and a large number of them were gath-
ered at Jerusalem for the purpose of cele-
brating this numberous occasion. The apostles
were gathered together in an upper room in the
city waiting for the fulfillment of the promise
of the Holy Spirit which they had from Christ
when he departed from them. The Holy Spirit
was given to them that same day and they went forth with new power to speak for Christ.
They boldly proclaimed that he was the true
Messiah of the Jews and that although they had rejected and crucified him God had raised
him up from the dead. Their preaching was
so convincing that a large number of the Jews believed. This was the first great sermon
and as a result of its being preached about three thousand persons were baptized in the name of Jesus. This was the
beginning of the church, but to proclaim that Jesus was the promised Savior was not the
only thought that occupied the minds of Peter
and John. They felt that it was their duty to
fulfill the first command which Christ was doing good and in leading a helping hand in the corruption of man
that was possible and we next find them healing
a lame man at the gate of the temple. This was
of course a small beginning, but from the eleventh chapter of Acts we may rightly conclude that at least a part of these
years were spent in the directing of the activities of the Church in Jerusalem.

We must now turn our attention to John and
Richard in the experiences that come as a
result of a long life of love and service to
the Church, and as Disciples we ought to make
our work by the same kindred method. John
was still on the Isle of Patmos.

ayer we saw John writing to the Christians on
the all important subject of Christian Living. We do not
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fifteenth chapter of Acts we may

SUNDAY SCHOOL DEPT.
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EVERY ONE WIN ONE

The 28th of February marks the beginning
of one of the most vital efforts ever taken in
the church, and as Disciples we ought to make
good of the opportunity. One religion has
spoken to us in terms of "golden slippers"
and "starry crowns," but we have not often
thought that it takes the winning of souls to
createTime these "goldenslippers" with the shining stars.

Go gather them in the Father bids us. With
this command resting heavily upon us as our
responsibility we should consider it a great
privilege to enter enthusiastically yet pray-
fully into the campaign to win one.

I am praying that every church community
may be greatly revived during this period and
that numberless souls may be added to His
gold.

MRS. ROSA V. BROWN GRUBBS.
2502 Pine St., St. Louis, Mo.

Income tax must be paid before midnight,
March 15th. Single men and women, and widows and widowers, or those living apart from
husband or wife must pay tax if income is
$1,000 or over. Married people must pay if in-
come is $2,000, or over. For blanks and all nec-
necessary information apply to G. L. Donald, Jack-
son, Minn., or any Deputy Collector or Revenue
Agent.
EVERY ONE
WIN ONE
CAMPAIGN

STARTED FEBRUARY 28th.

It is now your duty to
WIN ONE
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WORLD CALL is counting on you to help bring its subscription list to 100,000.


Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
THE GOSPEL PLEA

WHERE THE MATERIAL PHILOSOPHER AND THE DOGMATIC LITERALIST BOTH FELL DOWN

(J. B. Lehman)

It is perfectly natural that a people who, like the Anglo-Saxons, came up through the dark ages without teachers should get very distorted notions of the early creation processes as related in the early chapters of Genesis, and that these notions would not yield readily when larger information finally came. The Jewish law givers did not pretend to be scientists and yet their records show that they had a viewpoint of these things which neither the material philosopher nor the dogmatic literalist got. They saw the Book of Nature from the religious point of view which gave them a comprehension which, when fully understood, will be seen to be in perfect conformity with all that we have found in nature study. We are yet to find a scientific value in the relation of the Hebrew prophet to the divine forces.

Consequently, when the material philosopher scorned the idea of any man being in touch with the divine he shot himself completely out from the greatest storehouse of knowledge by his own foolish limitations. When he studied the Book of Nature he found facts which made it easy to attack and overcome the dogmatic literalist and this deceived him into believing he had found a complete independence, a kindgen all his own. The greatest error was the defeasibility for he had neither freed himself from the puerile literalism of the dark ages nor found the viewpoint of the Hebrew seers. In his study of the Book of Nature the material philosopher found many great truths which no normal mind can controvert, but since he had shut himself out from the great wealth of knowledge towards which these facts pointed, he was led into conclusion that challenged the truth of Christianity and he thus made himself a menace to the only true course of human progress.

The real defense of the early chapters of Genesis must wait the time when we can gain the real view point of the man who had so thoroughly surrendered themselves to the power that caused the cosmic process as to be moved along by the divine will. Their defense must be found within themselves, and when that defense is found it will be seen that it neither conforms to the conclusions of the material philosopher nor to the dogmas of the literalist. Our present situation is one that is humiliating to the extreme. Every high school, college and university in the civilized world is teaching theories which a few church leaders are combating vehemently even though they must mutilate themselves by shutting their eyes to the great facts found by the material philosopher, and the material philosopher is pressing his theories to the limit even though he knows the only force that has made human progress possible.

Moses in the first chapter of Genesis gives a concise and accurate statement of the early creation process from a void and without form condition to the creation of the highest form of physical life —man, which is being confirmed in the minutest detail by all the discoveries of the student of the Book of Nature. There was not then extant a philosophy that was able to give any clear statement of these things and the fact that Moses could give this accurate statement must he explained in some way. A clue to where we will find him is given in his statement in the close of his description when he says that in six days God created the heavens and the earth with all its multitudinous forms of life including physical man and on the seventh he rested. According to this statement, when the divine cosmic forces had produced physical man, they had gone their limit and became as extinct as a burned out volcano, or as the vital forces in an old and decrepit man. The suggestion of the material philosopher that the natural forces are yet producing new creations is as puerile as was the Spanish search for the fountain of perpetual youth. The old and decrepit man walking cautiously with a cane can no more hope to grow into a larger man than the cosmic forces can produce new species.

But God is not resting in the sense that he is doing nothing. As soon as the physical forces had exhausted themselves in producing their limit in physical man, a new evolutionary process began in the human soul, which is depicted to us in the various dispensations of the Scripture and whose ultimate limit is pointed out by Hebrew prophets. If the material philosopher had been in touch with the divine he would have seen how his facts from the Book of Nature were pointing to a higher evolutionary step in the human soul, but from this greatest store house of knowledge he had securely barred himself by his own limitations. On the other hand, the dogmatic literalist had by his literalism allowed himself to be crowded into such a position that he could not see even after all Moses was the real practical philosopher without making any pretense along that line.

But while the material philosopher has had the better of his dogmatic literalist in the real of reason, he is being sadly worsted in practical life. He has spent his time in studying the religious notions of cosmic forces and in pressing the theories of future physical development which are as impossible as future growth of the old man; but he has done practically nothing to conform his own life to his theories. He and his learned school have given almost no thought to bringing children into the world. If their theories were true then this would be the prime consideration for the future. In the fact that they are willing to let the lower classes bring the children into the world shows that they do not believe in their own theories. They have deserted the church and are patronizing the theatre which conceptually holds forth the acts of degenerate God would show his development of development this must be contrary to all true progress.

On the other hand, the dogmatic literalist, while he fairly rages at the thought of evolution, has adorned his life reasonably well to his principles. He goes to church, sings hymns and spiritual songs, prays to his maker, sits and listens at stated times in solemn and quietly sits in communion with his brethren. According to the theories of evolution what better things could he do than to join a group in singing the longings and aspirations of the soul. The fact that there voices are blended in a well thought out tune is a great aid. If these people would come together and sing sweet love songs the degeneration would be instant.

Moses understood this principle when he told his people that flirting with heathen practices would show itself unto the third and fourth generation and that being true God would show his development of development of those young parents will show. Moses and Christ were infinitely greater evolutionists than the material philosopher ever dares hope to be. And then our man sits quietly in communion with his brethren. Who can know what an influence the divine has on his life in those silent moments, and how far down the line of his descendants it may exert itself?

Verily, here we have a literal fulfillment of Christ's simple parable, "But what think ye? A man had two sons; and he came to the first and said son, go to work today in my vineyard. And he answered and said, I will not; but afterward went and repented. And he came to the second and said likewise. And he answered and said, I go, sir, and went not."
VETERAN CHAPLAIN WILL TRAMP ACROSS THE EMPIRE STATE ON UNIQUE BIBLE PILGRIMAGE

A year ago Chaplain Samuel C. Benson of the 59th Infantry, was hiking into Germany with the army of occupation. Now he is hiking across New York state from Niagara Falls to New York City on a Bible pilgrimage with the army of occupation. Now he is hiking across the Empire State, will treasure highly the copies of the Scriptures they receive from the soldier-preacher on his mid-winter journey. He plans to sell the Scriptures at cost on week-days and to give free copies away on Sundays.

For him, in behalf of the citizens of each city through which Chaplain Benson will pass, will receive from him at the city hall a handsome Bible. He will be publicly received by the officials of many New York cities in which he previously addressed Liberty Loan meetings during the war. The pilgrimage will carry him through Buffalo, Batavia, Rochester, Syracuse, Utica, Herkimer, Little Falls, Amsterdam, Schenectady, Troy, Albany, Poughkeepsie, Cold Spring, Yonkers, and a large number of smaller villages and cities.

In each city and village through which he will pass the Chaplain will give a Bible address, speaking in both large and small churches, Y. M. C. A. auditoriums, from the steps of the city hall, and on the streets. Hundreds of thousands of people who have never given much thought to the Bible before hearing this eloquent young veteran will be moved to open reverently the pages of the Word of God and to offer sincere prayers for the blessings of God on the tremendous task of the American Bible Society in its tremendous task of the American Bible Society in its world-wide effort to distribute the Scriptures to the waiting millions, and especially to every home in America.

At each town Chaplain Benson will enlist other Christians who will accompany him to the next stopping place on his route, where another company of believers will be recruited to continue the Bible pilgrimage.

Chaplain Benson will follow as nearly as the Scriptural injunction, "Provide neither gold nor silver nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his keep." He says that on his arrival in each town he will accept the night's entertainment from the first person who invites him, whether he be a hod carrier or a millionaire—and he has often been entertained by both.

The Chaplain expects to arouse interest in the Bible causes throughout the State, and to increase not only the reading of the Scriptures but also the gifts of individuals who desire to promote the world-wide work of the American Bible Society in supplying the Scriptures printed in over 150 languages and dialects.

EVANGELISTIC CAMPAIGN GOING WELL

Excellent progress in the evangelistic campaign of several denominations is shown by reports reaching Dr. William E. Doughty, director of Spiritual Resources Department of the Interchurch World Movement. As the culmination of their efforts, the churches of the cooperating denominations are working together in a special Lenten Evangelistic Campaign during March and up to Easter. The Century Church Conservation Commission of the Methodist Episcopal church reported a total of 108,000 conversions between June 1, 1919, and February 1, 1920. This report includes thirteen area reports up to February 1 and six area reports up to January 1. Thirty area reports, 89,510 conversions, are on January 1, and the same areas reported 21,078 on February 1, showing an increase of 57,274 conversions during the same month, and an average increase of 4,405 per month and by the area. The denomination is attempting to win "a million souls for Christ."

Many of the 465 Centenary districts in the United States have reported that they already have over 50 per cent of their quotas won for Christ, St. Louis 29, Portland 24, Chattanooga 23, Wichita 20, St. Paul 18, New Orleans 18, Chicago 16, New York 13, Omaha 11, Philadelphia 10.

Dr. H. E. Swedell, Superintendent of the Baptist Department of Evangelism, already foresees that "apart from the quickening of the life of the churches there will be created such a positive influence for righteousness over unrighteousness that we shall therein find the solution of many of the social evils now tormenting us."

The Baptist evangelistic program calls for a period of unusual soul-winning effort through presentation of the Gospel, and the evoking from young Christians their dedication of life service to some form of Christian work. Multitudes of Baptists are enrolling in tithing leagues, the monthly giving of one dollar to further the work of the Lord's Kingdom. The P catching the drift of the campaign, and enrolling in the pledge of a given time, are more than 100,000 copies of the leaflet, more than 100,000 copies of which have already been asked for and issued, the entire fellowship is called to concerted prayer with a view to developing a consciousness of common aspiration.

Bishop Theodore S. Henderson, of the Methodist Episcopal church's Detroit area, has assumed executive direction of the Interchurch evangelistic campaign.
EMERGENCY DRIVE

PICKING UP THINGS HERE AND THERE

Mr. Editor: We would have the many readers of this great paper to know some of the many things that confront us in this great state of ours. The things that we have to offer so far as our resources are concerned, for we have in abundance the oil, gas and coal, and too, the farming belt is equal to any in the United States.

Our men are employed in the different vocations too numerous to mention, at living wages, thus we have no excuse for failure in church work in a state so deeply laid with resources that can be utilized for the advancement of the kingdom of our Lord and Saviour Jesus Christ. It can be done if we would take hold on the right side of things and pull together as one man. Things would move off as never before.

The above is true from a national point of view, and what is true in a national sense is also true in a spiritual sense. The old way of farming with one horse plow and the wooden tooth side harrow, will not come up equal the man who uses the six horse binder. The cradle for cutting oats and wheat will never equal the man who uses the improved machinery.

To the man who is satisfied with the old cradle for cutting oats and wheat will never equal the man who uses the six horse binder and header. The Interchurch World Movement could not have been launched under that method, but men and women with big and noble hearts caught the vision of a greater and nobler work under the new method, and with a vision we were able to pick these things up over the state.

What we need most is ministers in this state that will stick to a program and go down or up with it. As we can not build a house without the saw, hammer and nails, and what ever socially, morally and righteous the kingdom of God in the hearts of men and women without a program. I find the people all over the state willing to do what is right to do, that the name of God may be glorified.

With these findings, there only remains one thing we need is ministers. They are two:

1. The abundance of the harvest. What was true then is true now. Two-thirds of the people in the United States are outside the church. There are millions of children in United States growing up without religious training either in home or Sunday school. In non-Christian world there are a thousand millions without the knowledge of God or His Son our Lord. The population of the world is increasing rapidly. In thirty years it is said there will be a hundred million more people in China than there are now.

2. The scarcity of laborers. There are fifty thousand vacant pulpits in the United States. Without trained leaders the churches cannot hold their own. Without a great increase in the number of ministers, the two-thirds of the American people outside of the church cannot be won to the faith. Men and women are needed to work in the cities, in the rural sections, among the negroes, the Indians, the Highlanders, and other groups. Among the thousand millions in the non-Christian world there are not more than seven thousand ordained missionaries, and only eleven hundred medical missionaries.

What are these among so many?

CHRIST IS EHER INDEED

Easter in Armenia, Where Our Customs Found Their Origin.

Easter in America has become in so many places a fashion-opening, the time for new bonnets and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright colored eggs left by agile bunny rabbits, in gressy nests in the garden, or queer corners about the house, have in the far away land by the Mediterranean sea, a meaning very much more serious and sacred than the more pleasing significance of the more pleasant ceremonial, of great interest, and beautiful memory.

And it is strange, and yet not so, since Armenia is the oldest Christian nation to realize how close our own customs follow those of the Near East, to know that as our children are "cracking eggs" on Easter morning that over there little children are playing the same quaint game.

Before the days of fasting, which corresponds to lent, the little maid related, there are two weeks of carnival; during the first week everyone abstains from all meat, and eggs may be eaten, for after this period the war diverted the minds of young men from the ministry. In the foreign field there are two thousand fewer missionaries than there were five years ago.

The war emptied the colleges and universities of Europe. The Lord is looking to the young people of America to fill the vacancies left at home and abroad. There is no other source of supply in the near future.

The Foreign Society and the Woman's Board needs 180 missionaries this year. Not more than a score are in sight at the present time. The Lord is asking the church to pray that the workers may be forthcoming.
THE GOSPEL PLEA

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us, where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any and urge all to keep up.

PERSONALS

State Evangelist W. M. Tucker of Oklahoma, sent in a subscription and adds that he will go to Boley on the 28th and then to Luther on March 3rd. On the 8th he expects to go to the Interchurch meeting at Oklahoma City.

Prof. Moss and Mrs. Grubbs are canvassing Florida the latter part of February and the first part of March.

St. Petersburg, Florida, pledged $530 to the Emergency drive, Tampa pledged $1170.

Rev. B. S. Terall of Buffalo, N. Y., writes: “By the way, I enjoy your editorials very much and often pass them on to others for perusal.” I wonder if all our readers are doing all they can to put the Plea into new homes! Elder L. R. Garrison is going to do all he can to put it in all the Sunday schools of Mississippi. He has a $1000 drive on now.

S. C. I. NOTES

The first game of ball of the season was played between Campbell College and the S. C. I. on our diamond. The first game was 10 to 6 in favor of Campbell College. The second was 15 to 6 in favor of the S. C. I.

The quarterly meeting of the Jackson district was held at the S. C. I. Saturday and Sunday. Parish Street, Edwards, and the church at the S. C. I. were represented. The weather hindered some but it was a good meeting. Mrs. Blackburn, state organizer was sick and could not come. L. R. Garrison the state Sunday school evangelist missed his train and came late, but he put in good time when he did come.

The annual contest between the two literary societies will be held Saturday, March 6th. They are preparing strenuously.

MISSISSIPPI STATE WORK

Dear Readers: The time is passing swiftly. We must work with all our might and strength or the conventional year will pass with but little accomplished. We had planned to be present at the district meeting in No. 1, but were called to Hermannville to look after church matters. We did not accomplish much because of a misunderstanding. However we hope to be able in the near future to get things in line.

The second Sunday in February we were called to attend the funeral of Sister Cora Rowan, a staunch member of Pine Grove church and a faithful member of the C. W. B. M. She leaves a husband, several sons and I think three daughters and a host of friends to mourn her loss. Eld. Lomax, her pastor, in speaking of her said, that death had taken him from among the good men and women, one of the best. May God bless the entire family.

We were informed that quarterly meeting in district No. 1 was a success. The attendance on Sunday was not as large as it would have been, because of the funeral of Sister Rowan. The writer was called to be with St. Luke congregation and to advance the work, which was a great help. Quite a large number turned out. The devil had hoped to be able to control the meeting. He was there ready, but before he had things in hand, the spirit of God commenced to direct affairs and before he knew it there was no place in God's house for him. The children of God had a feast, old satan was disappointed. Prayers were offered, hymns were sung and God was given the glory. The church was in full fellowship. In one voice we cried, "It is good to be in God's house." The pastor, Elder Smithner said, "Brown, God sent you here."

The third Sunday of February we were at Union Hill in the district meeting. The meeting was a real success. Bro. A. L. Jennings, one of the officers and a strong supporter to mission work, was sick and could not be present. We all missed him. Eld. L. R. Garrison was present and presented the Sunday work with much force and interest. Sunday night we were at Junction Chapel, Bro. Garrison delivered a message that was well received.

Saturday before the fourth Lord's days we were at Shaw and met a number of the members and discussed church affairs. We spent the night at the home of Sister Sarah Spivy one of best fitted homes in the town. We were nicely entertained. Her husband is not a member of the church but a fine man in spirit. We are giving special care to the Shaw congregation. The state convention will meet there in August. We hope to be able to hold a great meeting. Therefore the members must pull together. Sunday we left for Mound Bayou. Sister Mibile went with us and attended service day and night. We were glad to have her present. Trust she may come again.

Before we left Shaw, Sister Sarah Spivy subscribed for the Gospel Plea. The Gospel Plea should be in the home of every Disciple. The church work was well done.

Monday morning we had a business session of the church at Mound Bayou. A splendid meeting was held. We are planning big things. From there we went to Clarksdale. Sickmess prevented service that night. Tuesday at 3:30 p.m. we left for McKinnie Chapel. Bro. Daniel McKinnie met us at Sunflower. It was a cold day. The roads were bad and we arrived too late for service. We stayed over and visited the school, taught by Mrs. Cordelia Mosley Gray. She is teaching splendid school, well disciplined. The people are proud of her. That night I spoke to an appreciative audience, a fine band of young people. The collection was $4.00. We failed to meet our appointment at Moorhead.

Thursday night found us with the faithful ones at Greenwood. We spoke to them of real church work. Bro. J. A. Keyes, the pastor was present and gave much encouragement. Collection $3.00.

From there we went to West Point but because of inclement weather and condition of church house, we had no service. Saturday point for it last week was visited by Bro. R. Thomas and Sister L. C. Quian, on route for the district meeting. Late Saturday it commenced to rain and continued until late up in the night. Sunday morning a cold wave with a strong north wind. Kept us in doors. The district meeting was a failure. The trip was made and money spent with no visible results, Still we can not afford to stop.

As soon as possible we will turn our face toward home and hope to remain until the winter is over. They were planning to raise $300 at Greenwood.

May the churches ever take on new life. Let us stand well to the Master's cause. Let ministers, officers and lay men pull together in all their strength led by the spirit of the Lord.

God bless and keep you.

K. R. BROWN

OBITUARY

Editor of the Plea: Please allow space in the Plea, that comes to our home every week, to report the death of Delia Butts who departed this life early Saturday morning, Feb. 21. Her age was 16 years. The deceased was a granddaughter of Elder A. Bowles and a niece of Rev. M. M. M. Bostick. While she was never a member of the church it was her wishes long before her illness to become a member, but she was hindered for some reason. A few days before the end came she told her father, Brother Henry Butts, she wanted to be baptized. The writer in company with Rev. G. M. Thomas, who went over after Rev. Thomas spoke unto her the word which she seemed to enjoy. He then took her confession thinking in a few days she would be up ready for baptism. She wanted to be baptized right away, but some thought it not best. She begged and begged them to baptize her. She had her good mind all through her illness and took her illness patiently. All we can say is that she is in the hands of a just God that will do right. She leaves a sister and brother, father, grandfather and grand mother and several other relatives to mourn her loss. The funeral service was conducted by Rev. G. M. Thomas.
and Rev. A. H. Gentry a Baptist minister. The body was laid to rest in Pearbsite Cemetery.

OTIS HOLDEN
Kerr, Ark.

KENTUCKY

Roaring Spring, Ky., Feb. 31, 1920

Dear Readers of the Gospel Plea:

I have a very important question to ask you all. The question is very interesting with me.

Now the circumstances are as follows: I was at the church last Sunday, the fifteenth of Feb. (a very bad day). No one was there. So I went to the sister's house that kept the emblem, and asked her for it, and she asked me was I going to take it alone. I told her I was. Then she asked me where did I get my scripture for taking it alone. I told her that I had no scripture for taking it alone, but Christ had commanded Christians to take it. The reason I became to take the emblem I consulted the Master that I thought not myself so much better than other people, and didn't call myself so holy, but intended to do His will.

But it happened I was not there long before some more brethren came in. Finally the sister that kept the emblem, whom I have just mentioned, came in, although she would not have come, had no one else come beside me. Then she brought up the question before the brethren, and the brethren and I discussed it. Some of the brethren said that they didn't deem it right to take the emblem alone, and said they wouldn't risk it, because they had never seen in the Bible where one had ever done it, and thought they would not dare to take it. Nevertheless, I took the emblem and carried it over to the church. As I went in with the emblem I consulted the Master that I thought not myself so much better than other people, and didn't call myself so holy, but intended to do His will.

Now my question is, Is it right, if you go to church and no one else comes, to take the emblem alone? Or does Matt. 18:20 have any thing to do with taking the emblem alone?

My contention is that it is right for one to take the emblem alone. The reason I believe it is, if it were wrong for one to take it alone, some Lord's days when no one would come to the church, a Christian that could come and didn't come could mightily easily say that he would have come but no one else came, and every one would have a good excuse for not coming to the church. Again I think, if it were wrong for one to take the emblem alone, when some would get plentiful about their duty of coming to church, the rest might get plentiful about their duty also, and let it on others, and we would all be laying our sins on each other. Therefore I believe it is right to take the emblem alone.

So I want some of you all to please answer through the Plea, because I want some information from you all.

Your brother in Christ,

PETER DAWSON

THE GOSPEL PLEA

NORTH LITTLE ROCK

Editor Gospel Plea, Edwards, Miss.

Dear Editor: Allow space in your very valuable paper for a word from Mt. Sinai Christian Church of North Little Rock, (Military Heights). We are a little band of faithful workers for the Master, ever striving to do our part along all lines for the advancement of His cause.

At present we are without a leader. Our Pastor Rev. N. A. Mitchell has been absent from us since the fourth Sunday in Nov. 1919, we have neither seen him or heard from him. Knowing that the work of the church should be looked after by the officers of the church in their regular business meeting and for the reason stated have declared our pulpit vacant.

Three months since then our pastor has been with us and his whereabouts are unknown to us and we the officers of the above named church do not want to take the proper steps in this matter.

Wishing Rev. Mitchell success in his work wherever he is, we are faithfully yours in the work.

Done by order of the board.

G. E. WHITE, Chairman
A. M. BRIGHT, Secretary.

ORBITARY


Gospel Plea, Edwards, Miss.

Dear Editor: Enclosed you will please find for publication, the death notice of a friend of ours.

Fred Walker, entered to rest Jan. 11, 1920, he was born in Howard County, 1897, age 83 years. He is survived by a devoted wife, Jane Walker, two daughters, five sons and one sister. He had been a member of the Christian Church 50 years. The funeral service was conducted by the Christian church and interment was at New Hope Cemetery.

NANCY MARTIN

In memory of my father, who departed this life Jan. 11, 1920. You were so kind and pure, father And fair as the starry beams, To have to lose thee father, How sad and awe it seems. But heaven's ways are always kind, And at Resurrection's dawn, We expect to meet thee father Sleep on, sweet father, sleep on. —Nancy Martin.

PLATTSBURG, MO, NEWS

The church is getting along nicely when we consider the great epidemic that is among us and keeping so many of our faithful members home sick or attending the sick.

Although the weather was very damp and cold and our pastor Rev. W. M. Hancock, is ill and was notable to be with us Sunday, we had excellent services.

Rev. F. C. Crunchfield, pastor of the Second Baptist church preached one of his soul-stirring sermons. Were pleased to have him with us and his co-workers. We praise God to the highest for the unity among our churches.

The church raised the pastor's salary and presented him a donation of $22,66 as a slight portion of the sympathy for our beloved pastor. The community as a whole regrets the illness of Rev. Hancock and hope for him a speedy recovery. To much cannot be said about Rev. Hancock as a Christian and his noble work he has done in Plattsburg.

JOHN A. WALKER, Reporter.

DISTRICT MEETING


Dear Editor: Please allow me to say something in regard to the district meeting. We had a good meeting. Eld. B. C. Calvert preached a grand sermon. The weather was a little unpleasant but the house was crowded Sunday and the reports from school and church were good. Prof. Moss was with us and gave a fine lecture to the Sunday school on what they should do in the Sunday school. He showed how to conduct the larger classes and the smaller ones.

Dr. J. E. Walker was ordained as deacon. He has been very faithful in this work for there is very little a doctor has so sore of a God. If the good Dr. Walker will secure the office as deacon as he has served other duties he will be fine.

Yours in Christ to live,

J. A. LEE.

PRESBYTIANERS (U. S. A.) TO RAISE $45,000,000

The Executive Commission appointed by the General Assembly of the Presbyterian church, U. S. A., has taken official action underwriting the expenses of the Interchurch World Movement to the extent of $41,000,000.

It was decided that the Presbyterians will try to raise $22,000,000 for distinctly Presbyterian enterprises in the United States, and $23,000,000 for work in which more than one denomination cooperate. The forty synodical key men at a New Era conference in Chicago February 12 and 13 enthusiastically endorsed these decisions, which had been taken by the commission in Atlantic City, N. J.

ADVERTISING STEWARDSHIP WINS.

Letters by the bushel, asking for subscriptions to our paper, have been received from every part of the country, and from men and women in every walk of life.

The task of meeting the demand for literature and information is taxing the capacity of the advertising department.

Dr. I. G. CALLENDER
DENTIST
Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.
Christian Woman's Board of Missions

FLORIDA

Summerland, Fla., Feb. 23, 1920

Editor of the Gospel Plea: Please allow me space in the Plea to speak a few words about the work here. We are moving along nicely. We have Bible school every Lord's day and church service every first and third Sunday. We are in need of a pastor. The C. district field worker, Prof. P. H. Moss, in a few days by removal during the last quarter. W. B. M. is getting along fine, but we are praying that they may visit us soon. Let us pray the Lord of the harvest "la. that he may send more laborers into his field."

We are expecting a visit from our national field worker, Mrs. V. Grubbs is already in the state. We are praying that they may visit the State oftener and get the people of Florida more interested in the church affairs, for the work is plentiful but the labors are few. Let us pray the Lord of the harvest that he may send more laborers into his field. You will find enclosed $1.00 for the renewal of my subscription, Mrs. Maggie Moorer, R. F. D. A, Box 139, Summerfield, Fla.

Yours in His service,

MAGGIE MOORER

To the Missionary Societies Throughout Kentucky:

Dear Sisters in Christ:

Perhaps many of us have not been able to attend our meetings during the past quarter because of sickness, extreme cold, muddy roads, sleet and snow, but that does not mean that we have been inactive. No, if ye 'long for the spiritual milk which is without guile' (as all Christian should) we have been growing these three months in spirituality and in numbers getting ready to do larger things with the coming of spring and the awakening of the buds and flowers.

We would be pleased to have a report of what has been done. A personal letter with report blank will be sent each one of you in time for your reply by March 20.

Beginning with the next quarter we look forward to months of real progress.
The district secretaries cannot help but respond enthusiastically to the suggestion of the executive committee to visit societies giving needed information and encouragement. We give below the district and secretary for each:

District No. 1, Mrs. Alice Frye—Stanford, Mt. Olivies, Crab Orchard, Mt. Vernon, Longdon, Bertha, Barbouville, Flat Lick, Pineville.

District No. 2, Mrs. Cordelia Engleman—Newport, Crittenden, Lexington, Nicholasville, Junction City, Milledgeville, Liberty, McKinney, Dunville, Hustonville.

District No. 3, Mrs. Lizzie E. Smith—Paris, North Middletown, Millersburg, Carlisle, Mayfield, Poplar Plains, Minerva, Germania.

District No. 4, Mrs. Mary L. Mead—Midway, Frankfort, Louisville, Camphill, Cane Valley, Elizabeth, Flat Woods, Lawrenceburg.

District No. 5, Mrs. Ida Smith—Glasgow, Hopkinsville, Nebo, Almo, Lafayette, Paducah, Hamlin, Mayfield, Roaring Springs.

District No. 6, Mrs. Mayme D. Groves—Richmond, Winchester, Mt. Sterling, Aaron's Run, Fairview, Corbin, Levey.

Yours for better service,

MRS. B. B. HUTSELL, General Sec'y.

416 William St., Paris, Ky.

WOMEN IN 51 MEETINGS

Conventions of representatives of national women's boards, state and district officers of women's missionary organizations, presidents of missionary federations, local church women and leading women in the field of civics, philanthrophy and professional life are meeting simultaneously with pastors' meetings of the Interchurch Movement in 51 cities between Feb. 18 and March 19. Seven teams of women speakers will cover the conferences, each team of two speaking in from five to eight cities. One of these women will address the pastors' conference. Some of the members of the team are as follows:


SUNDAY SCHOOL DEPT.

Lesson 1. April 4, 1920

ISRAEL RULED BY THE JUDGES

Lesson: Judges 2:6-23.

Text for special study: Judges 2:8-16.


Time: 1425-1095 B. C.

Place: Palestine.

During the last quarter we have been studying the life and works of Peter and John. Our lessons were all taken from the New Testament and now for the next two quarters we are going back to the Old Testament and will make a study of a very interesting portion of the history of the Jews. Our knowledge of this portion of the Bible will help us considerable in our study of the New Testament.

Comments on the Lesson

Verse 8. This verse tells us that many leaders of the faith did not do their part. They had the privilege of being God's people but did not live up to this trust. We have often heard the familiar verse that says: "There was not one righteous among them." This verse helps us to understand the importance of being faithful to the teachings of the Bible. It is not enough to know the truth but we must live by it. We must be willing to sacrifice our own comfort and desires in order to do what is right. This is the only way we can be true to Jehovah and to His teachings.

Verse 11. In this verse we find a statement that is often repeated in the book of Judges—and the children of Israel did that which was evil in the sight of the Lord. In spite of the many warnings and punishments that were sent to them they were continually learning the wrong things and doing the things that were not pleasing in the sight of God. They had turned aside from the pure worship of their own God which is the only true one and were engaged in the services of the Baalim. Baalim is the plural form of Baal, and they were all heathen gods. In connection with their worship were found some of the most immoral acts practiced by any people.
verse 12. This verse repeats the same thought found in the preceding verse and makes the cause of Jehovah's anger. This generation bowing down, same thought is also carried in their midst. God's command was that they should drive away these worshipers of idols. To worship Jehovah in the midst of these people whose worship was a sensual and grossly immoral nature required more courage than the Jews possessed and they were led astray.

Verse 14. And the anger of Jehovah was kindled against Israel. Sin is in opposition to the nature of God and He will always be angry with those who continue in sin. It is important for us to notice that it was the acts of the Jews that determined God's attitude toward them. It is also our acts that are determining His attitude toward us—so that they could not any longer stand before their enemies—We may account for their defeats in two ways. 1. In its direct relation to them as God's chosen people, in the 28th chapter of Deut. God promised them certain blessings if they would obey His commands and certain curses in case they failed to keep them. Defeat from the hands of their enemies was one of these curses. 2nd. In its general relation to all people. Immorality and all forms of sinful living will weaken those who practice them and they will be less able to stand before their enemies.

Verse 15. As long as these people did that which was right the hand of Jehovah was with them when they did that which was wrong the hand of Jehovah was against them—Joshua had spoken, and as Jehovah had sworn unto them. The conditions of success and failure were known to them, they were not left in ignorance regarding the way in which God would deal with them. An agreement was made and they failed to keep their part of this agreement.

Verse 16. This verse introduces the judges to God. It also points to the goodness of God. While these people had sinned against God and they had to be punished for their sins yet God in His goodness provided the means by which they were to be delivered from the oppression of their enemies.

summary: This lesson focuses on the theme of continuing sin and its consequences. The people of Israel were consistently disobedient, leading to God's anger and subsequent failures. The lesson emphasizes the importance of obedience and the consequences of sin, both individually and as a community.

Plea: The Gospel Plea

The Gospel Plea

(Continued from page three)
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 160,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and Missionary Tidings are combined to make this new magazine.

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The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

EVIL ALWAYS ATTEMPTS TO MATCH GOOD.

"Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. And Jehovah said unto Satan, whence comest thou? Then Satan answered Jehovah and said, From going to and fro in the earth and from walking up and down in it."

The fundamentals of scripture are far more fundamental than most of us have realized. The writers were either carried on in thought by the same power that could say, "Let there be light and there was light," or they were more profound philosophers than the world can produce in modern times. To Eve & was said that eternally there would be put between the good and evil forces and if the evil forces, would strike for the head while the good forces would always strike for the head. This has been the characteristic of every contest from that far off time to our latest saloon fight. The temperance forces always struck straight for the head of the serpent while the liquor traffic ever struck for the heel to annul the temperance forces; but it never attempted to destroy them. In fact it rather langued for a mild temperance force to hold things somewhat decent.

When it said in Job that when the sons of God present themselves before Jehovah come also a most fundamental truth was expressed. If we look over the history of every stride forward of mankind we will find that it was matched by a special effort of the evil forces. Electricians talk of free electricity and discharges in thunderbolts. Where the electrical currents are disturbed the free electricity concentrates. When there was no special disturbance of the social order Satan was just spread out in general essedness but when there was a concentration of some good reform movement, evil also concentrates. A few illustrations of this will show it more clearly.

Counter Movements Against Early Christianity

Christ knew this would be the outcome in his time and so predicted that false prophets and false deliverers would spring up. They were sure to attempt to match up his magnificent scheme of human redemption with their spurious efforts. Of course it failed as always most for such an effect can no more stand before the true than darkness can persist after night is turned on.

Mormonism a Counter Movement

When Thomas and Alexander Campbell proposed their magnificent scheme of Christian union on the basis of returning to the primitive standards, there raged about with them a young man by name of Joe Smith who soon put himself at the head of Mormonism, a scheme modeled almost accurately after Islamism. If he had secured advice from almost anyone he would have been told that such a scheme could not succeed in America in the nineteenth century. But it has succeeded and is yet a most dangerous delusion.

The peace congress at Versailles proposed the League of Nations, a most magnificent scheme of international cooperation. It would be strange if this could be set up in good working order without an attempt at setting up some opinions alliance, balance of power or doctrine. In fact we would be safe in predicting that such will be the case.

Liquor Forces Unable to Produce a Counter Movement

When we overthrow the liquor traffic we went about it in such a steady, matter-of-fact way according to Christ's plan of teaching that every counter movement failed. Their "model saloons" and "liberty leagues" all failed. Now in the last desperate moments of their business they are seeking to produce a hand-made crisis with a hope to re-insite themselves. Whether they yet have some new scheme to "also come among" the great schemes for human uplift, we do not know, but it would be safe to predict such a move. It would be in conformity to the law of evil.

A Denominational Counter Movement May Be Looked For

The denominational spirit is not yet dead and if the Interchurch Movement should succeed to the point of seriously menacing it, it would bring fourth a scheme to match it. Some of those who were so exclusive as to almost question whether any others could be saved are now seriously considering a union of conservatives of the various denominations. Such a movement would completely justify the Interchurch World movement and yet would greatly hinder it. A successful movement to unite Protestantism will be sure to concentrate the selfishness of men into some kind of thunderbolt.

We Need Not Be Discouraged

If then this is the law of human progress we can be reasonably certain that every good movement stands a big chance of being matched up with some spurious movement, we can prepare for it and need not be discouraged because of it. If Alexander Campbell had comprehended the largeness of his own movement he might have been more able to judge of Joe Smith's spurious movement.

Our plan of teaching all the children of all the peoples will most likely arouse some spurious movement to match it. Our efforts to settle the race question on Christian principles will draw out many spurious schemes which we ought to be able to detect and counteract easily. The things men are suffering from because of what they call race prejudice are only spurious efforts thrown out to counteract the Christ way of doing things. We show a great lack of faith when we lose heart because of them. Christianity is the strong man come to bind the robber and it can do if we have the faith we ought to have.

A Christian Army a Barrier to Counter Movements

The new United Christian Missionary Society is asking every member of the Woman's Missionary Societies to give ten dollars. No doubt other means will be taken to ask other members not belonging to the W. M. S. to give ten dollars or more. This will give us over ten million annually. If other bodies do good work on foreign and home fields as we do, we can maintain an uplift work at home and abroad as large as Uncle Sam sent across to France. Heathenism, Paganism, Venal Commercialism and denominationalism can not stand before such a force.

This work must be done in the next fifty years. For after that time, if undone that long political readjustment will take place that will make it impossible to do it.

We Should Guard Against a Counter Movement Among the American Negroes

Unless Christian teachers, colored and white, do well their work they may look for a matching up of their effort by some delusion which may do immense harm. A magnetic leader, after much suffering from lynching and other wrongs, might easily sweep millions of Negroes into some ism worse than Mohammedanism or Mormonism.

THE ONLY DIFFERENCE

As the millionaire climbed into his costly motor car, a shabby little urchin rushed up and offered him a paper.

"Get away," he snarled. "I don't want a paper. Clear out!"

The newsboy stood fast and regarded the churlish plutocrat with an amused smile.

"Aw, don't get grumpy, governor," said he, "the only difference between you and me is that you're making your second million, while I'm still workin' on my first."

RACE COMMISSION IN ARKANSAS

Little Rock, Ark.—Gov. Brough has appointed a state Commission on Race Relations, with ten white and ten colored members, the governor himself making the odd man. This commission meets monthly, or oftener if necessary, in the governor's office, to consider causes of inter-racial friction and
to find remedies. Dr. J. H. Reynolds, of Hendrrix College, is chairman of the commission, which, according to one of the leading Negroes of the State, is doing effective work in diminishing the racial antagonism which had developed.

Several Southern governors have called interracial conferences to consider similar matters; and the governor of Illinois has appointed a permanent commission similar to Gov. Brown's—one of the many tokens in the activities of both church and state that right solutions of racial problems are being recognized as no longer sectional but national.

GROWING ORANGES AND GOODWILL

Florida papers report the sale in DeLand of a 40-acre orange grove for $18,000, the seller retaining the year's crop, which is valued at $6,000. The grove was bought by white men from its colored owner, of whom the DeLand paper says:

"James Wright is a Negro, and this grove is only one of several he owns. Jim is probably worth from $80,000 to $100,000, all of which he has made during the past 20 years around DeLand by hard work and by attending to his own business. He is a live wire. His name can always be found among the large donors to any fund for the public good. The News wishes that DeLand had a hundred Negroes like Jim Wright, who makes two blades of grass grow where none grow before."

NEGROES AT BLUE RIDGE CON-FERENCE

The Southern College of the Y. M. C. A. is putting up at its summer assembly ground at Blue Ridge, N. C., a Colored Speakers' Cottage in preparation for next summer's conferences and classes. The Y. M. C. A. has been a pioneer promoter of better understanding between the races for many years, especially through its work in the white colleges, where the South's future leaders are encouraged to study local conditions in their broader relations. Several inter-racial conferences have been held in which colored men have taken part; and colored men have been asked to speak before some college Associations, as at the state university of South Carolina, and, more recently at Wake Forest, N. C. This policy finds enlargment in the new building at Blue Ridge, where colored speakers can be provided for on the assembly grounds.

"We believe," says the head of the college, "that the time has come when white people must hear of the needs of the Negro from Negroes and not from other whites." Mr. Moton, of Tuskegee, will be one of the first colored speakers at the Assembly next summer.

A NOVEL BRANCH OF ADVERTISING

The Chamber of Commerce of Pine Bluff, Ark., recently inserted a full page advertisement in the local morning paper which spoke for that body both originality and common sense. The advertisement declared it a self-evident fact that "the rational contentment, prosperity and progress of the Negroes of our country are essential factors in the permanent prosperity of our community as a whole;" that "we, the Chamber of Commerce, are in favor of a policy on the part of the white man which will inspire in the Negro not only respect but confidence, loyalty and esteem;" that "every proper means should be adopted by the white race looking to the same encouragement of the Negroes among us. . . . that they may be made to realize a community of interest with the white people, and may feel a well-grounded confidence in our interest in their welfare. It is the purpose of the Chamber of Commerce to further these objects."

To this end the Chamber announces a committee, composed of prominent white citizens, including a former mayor, and of two colored men, "to cooperate with our Negroes in their efforts toward the general betterment and the material prosperity of their people. The committee, or any member of it, will give a patient and considerate hearing to any suggestion, proposition or complaint from any respectable Negro of this county. This is an invitation to the confidence of the Negroes of Pine Bluff and Jefferson county extended by the Chamber of Commerce in behalf of the white people of the county."

RACE QUESTION AT TUSKEGEE

The Tuskegee Conference has grown with the years from a little gathering of near-by Negro farmers into a forum where white and black from all over the South can talk over the matters which concern them all, and arrive at a better understanding. Some of the most distinguished men of the South have spoken there, and distinguished white women too. This year was no exception to the rule. Mr. Harris spoke, the Superintendent of Education for Louisiana, who is putting his state in the forefront of educational progress for both races; and Mrs. Mathis, who did such remarkable work during the war as a speaker for the Alabama Bankers' Association. The principal speaker, however, was Gov. Bickett, of North Carolina. He quoted the words of a man who saith the Church is the Alarm Clock of the Ethiopian maiden. That Church is the Episcopal Church of St. Peter's, New York. . . .

The hopeful tone of the conference was marked. Both races are fortunate in the presence of leaders who are encouraged to study local conditions in their broader relations. Several inter-racial conferences have been held in which colored men have taken part; and colored men have been asked to speak before some college Associations, as at the state university of South Carolina, and, more recently at Wake Forest, N. C. This policy finds enlargment in the new building at Blue Ridge, where colored speakers can be provided for on the assembly grounds.

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THE GOSPEL PLEA

The Alarm Clock

A Parable of Sated the Sage

Once upon a time, being many years ago, there was a man who came to the House of God, and who heard the Word as I preached it; and whether he liked the sermon or not depended upon whether it hit some other people than himself. For he would say, The Church needeth to be awakened out of its sleep; therefore, give it to them hot and heavy.

And he would cut a piece out of a Daily Paper, and bring unto me, saying, Here are the words of a man who saith the Church is of no use. Now, then, go to it and wake up the Church, for it is asleep on its job.

And now and then he would bring unto me a Phænomen, and say, Behold, here is the way they do it in such and such a place, see that thou wake up the Church over which the Holy Ghost hath made thee a Bishop, and unto which thou art a watchman, to cry aloud and spare not and lift up thy voice like a trumpet, and show the people their transgressions, and awake them out of their sleep.

And I said unto him, There was an Ethiopian maiden who laboured in the watch-tower of Keturah. And she did awaken herself in the morning. And Keturah and Keturah were often up late at night, and we desired to have our morning nap without having to awaken ourselves in order that we might call her. Therefore did Keturah purchase for her an Alarm Clock, and set it at the time when the maid should arise. And for a few morning it worked well. But the maid desired to lie in bed a few minutes after the clock alarm'd her. Therefore did she set the alarm an half hour further ahead, that she might awaken, and roll over, and have a little time to meditate and consider how good the Bed did feel in the early morning. And within the space of two weeks, she was sleeping somnily so that the alarm never broke in upon the tranquillity of her slumbers. But it never failed to waken me and Keturah. And when Keturah reproved her, then did she burst into tears and say, I am sure it is no fault of mine! for I would rise if the clock did wak'en me, but the clock is no good, and awakeneth me not.

And he said, I have listened unto thy story, but I do not see what that hath to do with the case.

And I said unto him, Thou art like unto the Alarm Clock of the Ethiopian maiden, that doth disturb all the people who need no disturbance, but it hath never gotten a rise out of thee. Now, therefore, set thine alarm for thyself, and awaken out of thy sleep of self-righteousness; and not only wake up but get up and do something.

And he liked it not, but left the House of God where I did minister, and went unto another Synagogue.

And I counted his departure a Large Acceptance to the membership of the Church, this Christian Century.

Dr. I. G. CALLENDER

DENTIST

Office Up Stairs Over BANK OF EDWARDS

Edwards, Misso.


**MISSING HAPPINESS**

Happiness is an experience for which the world is struggling. A desire to thus attain seems to be inherent in the human race. Still as inconsistent as it may seem, the race is slow to follow the divinely established signboards directing to happiness.

It is more blessed to give than to receive, and thus this attitude seems to be inherent in the human race. Still as inconsistent as it may seem, the race is slow to follow the divinely established signboards directing to happiness.

The merchant who takes an unjust profit is robbing himself of the truest joy that his business can bring to him. The physician who considers the fee above the service is taking out of his life the sweetest happiness that can be there. The attorney who pleads and argues for the sake of his pocketbook, rather than for the sake of his client may fatten his wallet, but he is degrading his capacity for happiness. The day-laborer whose mind is centered upon his pay-check rather than in true service rendered is pilfering from himself more than he is taking from his employer.

It matters not where we go we find slackness in appropriating to self the happiness that was intended for us, and which can be gained by others. Yet the race is seeking for happiness. Perhaps we have mistaken what happiness is, having associated with a hilarious sensation rather than a heart and soul satisfaction.—Christian Journal.
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 Postoffice at Edwards, Mississippi.

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Number 447

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

Alice Johnson of Wathena sends in the subscription of Louis Beard.

Mrs. Sarah L. Bostick sends in the subscriptions for Mrs. Sarah Richardson and J. S. Sims.

Elder W. M. Tucker sends in for Mrs. Alice Alford, Mrs. Ollie Botheridge and Eld. M. Owens.


S. C. I. NOTES

The following were the members given at the Inter-Society Contest held at chapel hall Saturday night, March 6th:

Essay—Rosa Jackson, Franklin; Laura Turner, Philomathian.

Reading—Maud Holden, Philomathian; Cornelia McClellan, Franklin.

Solo—Annie Belle Greenlee, Franklin; Olivia Miller, Philomathian.

Oration—John Martin, Philomathian; Bar- nettes Jacobs, Franklin.

Quartette—Carey Hunter, Lennio Johnson, Daniel Turner, Walter Battle.

The contestants were quite evenly matched and each did excellently. The final result of judges’ decision was 3 to 2 in favor of the Franklin.

The ball game between the S. C. I. boys and the team from Utica Institute was scheduled for the 8th and 9th, but the severe weather which was accompanied by a light fall of snow, interfered with the calling of the game at the time set. It is yet to be played as soon perhaps as the weather will allow.

Miss Adaline Hunt, matron at Smith Hall, will leave for her home near New Castle, Pa., early next week. Mrs. Lee Tinsley of Carlisle, Ill., who had come to visit her daughter, Miss Ruth, teacher of the eighth grade, will serve in her place for the remainder of the school session. Miss Hunt is in failing health.

MAYFIELD, KY.

Dear Editor of Plea:

Please allow me space to say a few words in the Plea. Since some of Paul’s last words were to preach the word, suffer hardship, do the work of an evangelist, fulfill the ministry these four things I’ve tried to do.

I have been in southwest Kentucky for over four years trying to do all that’s in my strength to do the great work that’s assigned to God’s ministers. Oh, yes, I would like to go to Africa or India, or the Isles of the sea, but since I can’t go this ywm comes to me with vivdness:

If you cannot give your thousands
You can give the widow’s mite.
And the least you do for Jesus
Will be precious in His sight.

If you cannot sing like angels,
You can say He died for all.

If you cannot give your thousands
You can bring in your heart’s worth
And the least you do for Jesus
Will be precious in His sight.

If you cannot preach like Paul,
And the heathen lands explore,
You can bring in your heart’s worth
And the least you do for Jesus
Will be precious in His sight.

If you cannot give your thousands
You can bring in your heart’s worth
And the least you do for Jesus
Will be precious in His sight.

Now will we go in or let superstition and prejudice shut the door?

Now leaving the above thought, on the 24th of the past month, cold as it was, at about 10 o’clock at night the writer had gone to bed and was finding sleep sweet, all at once he was awakened by the noise of a goodly number of people who had come in to surprise him to celebrate his 54th birthday. He had forgotten this blessed day himself but his wife and friends had not. So he had to arise from his warm bed and show that he appreciated this kind thought of him. The table was set and the cakes, chickens, fruits, candids and all the good things were much enjoyed. After supper the sisters and young people sang many heart rousing songs, which brought tears of joy from the eyes of many. The Lord has many blessings for those who will work and wait for them. We extend our heartfelt thanks to our friends. Come again.

Now, I am doing my best to get the Plea into the home of every family. Every body ought to read it, so please send it to the following: Mrs. A. D. Williams, Route 3, Box 118, Porter-Olilla, Elder J. W. Jackson, Haskell, Okla. Enclosed find two dollars for same.

For the cause.

J. S. CONN

Route 3, Porter, Okla.

OKLAHOMA

Editor of Plea: Please let me say that January was a very hard month in which to do real church work in Oklahoma. On Jan. 4th the writer was with the church at Tulsa, Okla., and arranged to begin a meeting on Jan. 18th for the same church but on account of the house not being plastered we were compelled to postpone the meeting until a later date. On Jan. 18th, therefore, we were with the church at Sapulpa, where we met a splendid band of Christians. They have a splendid pastor to serve them, Elder Maynorst. He is doing a good work. There was an addition from the meeting at this time.

On Jan. 24th, death came to our church at Okmulgee and took the oldest elder of the church at that place had, Elder Masey. The other elder called the writer by phone and we left for the scene and on the 25th preached the funeral sermon. Elder Masey was 70 years old and has been a member of the church of Christ 40 years. He stood for the cause in Okmulgee when there were only two members to break the loaf. He was a faithful servant of the Master. The church has lost a real member of the family but we trust that our loss is heaven’s gain.

W. M. TUCKER, Evangelist.

WORKING WITH THE CHURCHES

SERMON

Subject: Ideals of the Christian Life

Text: He that saith he abideth in him ought to walk even as he walked.

1 John 2:6.

Introduction: Christ is our great example.

He came into the world to give us true ideals of Christianity. From His teachings we learn that Christianity is not a mere code of laws,
not an abstract system, such as theologians frame. It is a living, ever-changing religion. It came to us in a human form; it offers itself to eyes and ears. The Christ example is so plain before our eyes we have no excuse to offer should we fail to follow in His steps.

The temptation is strong to take, as our standards, the character of the average men of God in whose wake we live, and to satisfy our selves with creature decrees and attainments of respectable people. It is a good step in the right direction to follow the examples of the best people be know, but brethren, let us ever remember that Christ is our ideal for Christian living.

Peter, in writing to the Christians of his day (1 Peter 2:3, 25), was thinking of the things which mar brotherly relationships; things which spoil the unity of the Church. They are malice, guile, hypocrisy, envy and evil speakings. These are the things which breed strife and division. He shows that more is needed than belief in the Sonship of Jesus.

**The Function of Desire**

Peter speaks of the tender relationship which we sustain to Christ when he says, "As new-born babes desire the sincere milk of the word that ye may grow thereby." Our desire needs more assurance than the desire of a hungry babe for nourishment? The Apostle insists that that should be the measure of our desire for the "sincere milk of the word."

**II. Proper Food**

The life of God in our souls must be fed on what God relishes or that life will wither and die. The Word of God is the souls food, and is able to make us grow strong in the Lord and in the power of His might.

Jesus said in His sermon after feeding the five thousands (John 6:51), "I am the living bread which came down from heaven." The desire to fashion our lives after Christ arises out of the new nature implanted within us, and this new nature will die unless fed on the Word of Life.

**III. Constant Contemplation**

Christ is the Christian’s ideal in flesh and blood; not an abstract theory, but a concrete, living reality. We are not left in doubt as to what is acceptable to God, for we have the divine Pattern in the person of the Saviour, and, as we live in constant contemplation of the Christian’s ideals and seek to fashion our lives after Him who has called us out of darkness into His marvelous light, we have the assurance that our offerings of praise and thanksgiving are acceptable with God.

Our lives must be Christ centered, and day by day we should live in contemplation of our ideals.

**IV. Carnal Desires Destroy Christian Ideals**

In the 11th and 12th verses Peter declares that fleshly lusts are the enemies that defeat the soul in its struggle for mastery. Carnal desires must be destroyed. Paul expressed this thought when he said (Rom. 8:13), "For if ye live after the flesh, ye shall die; but if ye thru the spirit do mortify the deeds of the body, ye shall live."

Both of these sacred writers have the individual Christian in mind. The manner of life of the Christian must be different from those with whom he lives. The non-Christian will criticize the Christian ideal, if the Christian is honest the claim of Christ within is manifest in the outflow, and the criticism is silenced. There must be harmony between the inflow and the outflow in the Christian or there is dishonesty somewhere. Christ said, "Freely ye have received, freely give."

**V. The Place of Good Works**

Good works are not for boasting but for evidence to the onlookers. Good Works are evangelical. The world is in the desire of God, and the Christian helps God to realize that desire by living a life of honesty among men.

Very frequently the question is asked, "What is wrong with the church?" It is this: She fails to practice the type of honesty Peter speaks of in his second letter.

**VI. The Why of Suffering**

It is easy to travel on a level, but quite difficult to travel up grade. When we take the people around us as our standard of living we are on a level with the world. It is not hard to travel with the world because the world loves its own. The Christian’s path is always up grade and difficult to travel because the world is against him, and seeks to do him harm. This causes suffering.

Jesus says, "He that it not with me is against me; and he that gathereth not with me scattereth abroad." The forces of evil are against the forces of God. This being true, conflict is inevitable, and suffering always attends conflict.

This, you will observe, is not the full sermon as preached by the writer the first Sunday night in March at Indianola, but a full outline of that sermon. I think it a fine thing for us ministers to publish our sermon-outlines through the Gospel Plea for the benefit of our ministering brethren.

To do this will not only help the ministers, but will make the Plea more interesting and give it a wider circulation. It will be a means of filling it brim-full of wholesome things. But above all it will be the means of religious education for the growing ministry.

Who will be the next to follow suit?

Yours for the whole Gospel,

B. C. CALVERT.

**CEDAR LAKE, TEXAS**

March 1st, 1920.

Dear Editor of the Gospel Plea:

Please allow space in your most helpful paper for my short letter. I wish to state that the Bethlehem Christian church, at Cedar Lake, Texas, has called Rev. M. Knight, of Indianola, to be its pastor. We are present and helped in the plans and participated in a series of prayers to God for the work to succeed.

Very frequently the question is asked, "What is wrong with the church?" It is this: She fails to practice the type of honesty Peter speaks of in his second letter.

I am getting up again from a protracted illness. I am preaching some now. I preached on "The Gospel’s Day" this day in Feb., at Marton, on third Lord’s day at Galilee. I am to be with the brethren again at Galilee next Lord’s day if the Lord wills.

Yours fracternally,

J. H. ROGERS.

**AN ADVANCE STEP**

Editor of the Gospel:

Please note through your columns that the Sunday School Board met in Port Gibson, January 30th, and after hearing and considering the condition of things in the state decided to put on a campaign to raise one thousand dollars and win one thousand souls for the Bible school. State evangelist K. B. Brown, B. C. Calvert, J. H. Lomax and our national field secretary, P. H. Moss, were present and helped in the plans and participated in a series of prayers to God for the work to succeed.

Each Bible school scholar is asked to give one dollar and district teams have been organized to tour their respective districts to explain the work and help to raise the one dollar per member. Cards are being printed and will be sent to every town and village where we have Disciples and in as much as we have three thousand scholars in the state, with our national workers, the S. C. I. and the power of its press, and God in the movement, there is no way for it to fail. The drive is now on. A. C. Williams, manager of the Fayette District, with Milton Trevillian, Minnie Flowers and Chas. Taran associates, will start at Rose Hill, A. C. Sneed, manager of the Port Gibson District, with Prof. R. Jackson, Jane Chambers and Mary Dorsey associates, will put that district through.

Wm. Ginie, manager of the Jackson District with R. B. Donerson and Edward Timberlick will see that that district does its part. J. M. Parker, Dr. Walker, L. C. Williams, Elder B. C. Calvert and others will put the Mound Bayou District over the top. The home superintendent will have charge of the one dollar per member in his school, collect it as fast as it is raised and report the amount to the district manager but turn the money over to L. B. Garrison, Fayette, Miss., the state campaign manager, who will receipt it and with a finance committee deposit the same in bank, reporting through the Gospel Plea weekly the amount collected.

The editor of the Plea has consented to publish such reports, making them a part of the paper. For this kindness, if for no other reason, the Plea is our paper. The amount of money raised will be reported weekly in it. If you want to know about this great campaign you must read the Gospel Plea.

Every minister is a member of the district team on the day that it visits his church. In unity there is strength. Let this and the one thousand dollars be your watch word until the July convention.

Yours for the Master’s cause,

L. R. GARRISON, State Supt.
Lesson II. April 11, 1920.

DEBORAH AND BARAK DELIVER ISRAEL

Lesson: Judg. 4:4-5; 31.
Text for special study: Judg. 4:4-16.

Golden text: Ps. 46:1.

Time: About 1351 B. C.
Place: Northern Palestine (known later as Galilee).

Comments on the Lesson

Verse 4. We are still studying the history of the Jews under the rule of the judges. If we should make a study of the forty one verses between the last lesson that we studied and this one we would notice that there are accounts given of four different times that these people drifted away from the service of the true God to that of idols—New Deborah, a prophetess—she judged Israel at that time. From this verse we may note that the taking of an active part in reform movements by women is not an act that is confined to our own times but even in the early days of Jewish national life women played a very important part. Deborah was not only a judge but she was also a prophetess, one who understood the teachings of God and instructed the people in the same. She was the fourth of the judges, Joshua being the first.

Verse 5.—Rahab and Ruth were both small places and cannot be easily pointed out on the maps, tho we can get a general idea from the description given in this verse. It was the custom then to administer justice in the open air and the swiftness of the palm grove must have made it specially adapted to this purpose.

Verse 6.—While Deborah was capable of carrying on the reform work at home it was desirable that there should be a strong man to lead them in battle, Deborah therefore sent and called Barak and said unto him, “thou art not taking this step of thyself but as a prophetess of God she was only delivering a message that was given to her by Him. Barak was to get his army of ten thousand from the tribes of Naphtali and Zebulon. The Jews were not a united nation at this time but was passing through their tribal period. It is a very difficult matter some times to get people in their tribal life to cooperate with each other. The tribes of Naphtali and Zebulon were neighbors and they were separated from most of the other tribes by the invading army of Jabin, king of Canaan, under the leadership of Sisera. Their common danger would very likely produce a strong union between these tribes and make it possible for them to fight as a united people.

Verse 7.—Kishon was a small stream in

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Dear Sisters and Co-workers:

I wish to call your attention to some of the things we are asked to do: (1) In sending in our quarterly reports let each society in the state do its part in sending them promptly. May each member pay up the dues and may the officers of each society realize the need of system. It does mean so much to be systematized in our efforts. Do not let April find our reports not sent in. Let our offering be great or small, send in the reports, 30 cents per member to headquarters to Mrs. J. M. Stirratt, Indianapolis, Ind., and 15 cents per member to Mrs. C. N. Dewney, 3015 Dudley Ave., Nashville, Tenn., and send a duplicate of the same to your State Corresponding secretary, Mrs. D. C. Fowler, 1004 North Ninth Ave., Knoxville, Tenn.

I also wish to mention the Easter week of prayer. I hope each society has set some definite plans for observing this sacred week. Let us make this the greatest in the history of the Christian Woman’s Board of Mission by our offering and by our prayers. May we resolve that we can do it if we will. We can do it and we will.

Tours sister in Christ,

MRS. D. C. FOWLER

1904 East Ninth Avenue.

TENNESSEE

Nashville Gay Street Christian Church entered into a soul-saving campaign March 1st, which will continue sixty days. Our slogan: “Each Member Win One.”

Our Sixty Day Campaign of Soul Winning

Our Lord’s day Bible school is progressing nicely under the leadership of the new officers. The writer served as assistant superintendent last year, and the school elected me as superintendent for the ensuing year. Thus far I have found my work quite a pleasure. Since I have taken this responsibility it has given me a larger vision of the Sunday school work.

Our Sixty Day Campaign of Soul Winning for Christ, of personal evangelism, will close in April with a series of sermons lasting fifteen nights.

Quite a number of our members at present are sick with influenza.

We have also had quite a number of deaths in the last two months in our church,

but in spite of sickness, deaths and cold weather we are progressing nicely.

Yours in the Master’s cause,

MRS. ETHEL ROSS McCARVER

2004 Jefferson St., Nashville, Tenn.

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THE GOSPEL PLEA

March Report from Colored Organizations

Illinois—Chicago, Mrs. Hattie Mallory, $20.00.
Indiana—Indianapolis, 2nd W. M. S., $417.32.
Kentucky—Paris, Mrs. L. K. Hayden, $10.
Huntsville W. M. S., $12.50; total, $22.50.
Mississippi—McKinley Chapel, $20.00.
Jackson, Farish St., W. M. S., 20c; Union Hill Chi., $7; Total, $27.20.
Missouri—Blackwater W. M. S., $4.19; St. Louis, Mrs. Ora Gofien, $1; Total $5.19.
Ohio—Dayton, Norwood Ave. W. M. S., $4.60.
Oklahoma—Oklmulgee, W. M. S., $4.50.
Tulsa, Mr. and Mrs. T. W. Giles, $5.00; Total, $6.50.
Tennessee—James Barney, $1.00.
Reported this time, $104.72; previously reported $15.152.82; total in fund, $13,257.20.

Arkansas

N. Little Rock, 3-2-1920.

Dear Editor of the Gospel Plea:

I wish to say that we are trying to plan for the Easter exercise. We are appealing to each missionary officer to prepare a program.

First we want to stress that each one win one for our Bible school, Church, and Missionary society.

Ask your pastor to preach a thirty minute sermon, and give the little folks a chance, as they are the church of tomorrow. We are planning for a good offering by each society. The watch word should be: Pearidge, $15; Mclain, $4; Grove, $4; Little Rock, $8; Russellville, $8; England, $5; Washington, $4; Oak Grove, $4; Little Rock, 11th St., $5; Getsemane, $3; and Pin Bluff, $3. We are planning for our convention in May, to make this the best one of its history. We are counting on every missionary officer to make himself a committee to help in this matter.

Now, dear sister, I am appealing to you. Listen! How would you feel today if you were oppressed or in distress, wanting to be saved, and people all around you could help you and would not? What would you think? What is the ery from Macedonia? “Some over and help us.” What was our dear soldiers’ call out in America, to sleep or to work? Friend, this is a high day, a great day and a new hour, and what shall we do?

Our State Board which met at this place Saturday was an interesting one. All present went home with zeal as never before. Our dear president, Mrs. Guydon, was ill, and her whole family, and could not be with us, however, we went forward with the work as best we could.

We pray for her speedy recovery.

I am yours in the work.

MRS. S. L. BOSTICK,

General Secretary.

SUNDAY SCHOOL DEPT.

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central Palestine, Sisera would lead the armies of Jabin to this stream—and I will deliver him into thy hand—Barak had the assurance of help from God and the banks of this stream was to be the scene of battle and also the scene of Israel's triumph over her enemies.

Verse 8.—This verse does not speak any too well for the courage of Barak, he seems to be very poor material for the great task but was most likely the best that could be found among a people whose strength and courage were being destroyed by their sinful lives. Barak was only willing to go on the condition that Deborah would also go along with him.

Verse 9.—Deborah knowing that it was God's command that Barak should lead these people to battle was perfectly willing to go with him. She was not afraid of the danger of the battlefield for she was certain that God was her guide and defender, because of Barak's fearfulness she told him that the journey that he was taking would not be to a victory but was simply a means of escape for them and were otherwise our enemies. God still accepted Barak as leader in the battle but the glory of the victory would be given to a woman.

Verse 10. Encouraged and strengthened by the company of Deborah, Barak started on his great mission, he sent out the call for soldiers and the ten thousand were quickly assembled from the tribe of Naphtali and Zebulun.

Verse 11.—This verse introduces us to a people about whom very little is known, they were the children of Moses' Father-in-law and very likely the special favors that the Jews were continually receiving from God was a great inducement to these people to live near to them that they may also share in this great work.

Verse 12.—These people acted as messengers. They told Sisera of the movements of Barak and his army. From the top of Mt. Tabor Barak and his army could get a good view of the surrounding country, this knowledge would help them in the arrangement of the battle.

Verse 13.—As soon as the movements of Barak were known to Sisera, he began preparing for battle. The large number of his chariots showed that the Canaanites were decidedly stronger and were better equipped for fighting than were the Israelites, knowing this it may be expected that they were counting on an easy victory. It had not entered into their minds that the Israelites were not fighting only in their own strength.

Verse 14.—Deborah was acting as a guide to Barak and at the appointed time she notified him to go out to battle for that was the day in which the enemy would be delivered into his hands, to keep him from being fearful she asked the question—Is not Jehovah gone out before thee?—If Jehovah had gone before him, then there could be no real danger in following after, encouraged by this, Barak led his ten thousand down from the mountain to the plains below where the enemy was ready for battle.

Verse 15.—And Jehovah discomfited Sisera and his army. God was fighting for and with the Israelites, Sisera and his army was fighting for themselves and by themselves. There were hundreds of chariots present but these like their owners were powerless in the presence of Jehovah. When Sisera saw that all was lost he left his chariot and tried to run away on his feet but even that did not profit him much for he was slain that same day by a woman.

Verse 16.—This verse tells of the complete victory of the Israelites. The victory was gained not by their own might and strength but by the power of God who was their leader.

Short Talk on the Lesson

This lesson comes as another illustration of the greatness of God's mercies to His people. David speaks of Him as One who is slow to anger and of great mercies. This is beautifully brought out in this lesson. The Israelites had forsaken God and were serving idols, they suffered oppression from their enemies as a result of their sins yet when they remembered the true God and cried unto Him in sincerity He was always willing to forgive them for all their transgressions. Like as a father pitieth his children so the Lord pitieth them that fear Him.

PLAN OF INTERCHURCH FINANCIAL CAMPAIGN

The plan of the financial campaign of the Interchurch World Movement has just been made public in the "Plan Book," containing four pages of information for directors and canvassers. It provides a simple organization for this intricate undertaking.

Much preliminary work is provided for in all communities and church in preparation for the United Simultaneous Campaign that is to be compressed within the week of April 25 to May 2.

The great drive, while under united direction, will conform absolutely to the denominational lines in covering the church constituencies.

Within the week set for the canvass—April 25 to May 2—it is proposed to have a personal interview with all church members and their immediate families and regular contributors included in the denominations united in the campaign. These interviews will be under the direction of the denominational forward movements. It is also proposed to have a personal interview with all those who are friendly to the church. This will be under the direction of the denominational forward movements, thus the agency of united campaign committees in communities where there are two or more churches of participating denominations.

"The method proposed has passed the experimental stage," says Lyman L. Pierce, Director General of the canvass. "Lost motion has been eliminated. The mistakes of the past, so costly in many cases, have taught their lessons. The plan presented is reduced to its lowest terms. It must be regarded as well-nigh inflexible if the largest success is to be achieved."

There will be a National Campaign Committee consisting of several experienced, accessible leaders of the various forward movements: This body will act in close association with the Executive Committee of the Interchurch World Movement.

The United Simultaneous Campaign will go forward through an organization in certain geographical units, within which there will be the elimination of duplication and provision against costly divergence from the accepted plans, conforming always to denominational lines and usage. These plans will be further developed and considered by the Executive Committee of the Interchurch World Movement.

The executive officer of the campaign in the nation, the state, the county, and the local church will be known as the Campaign Director. The following directors will be required, functioning under the director general and cabinet in New York:

First: The State United Campaign Director. He will be appointed by the Director, and will be a trained campaign leader.

Second: The State Denominational Director. He will be appointed by his Denominational Forward Movement and will, in most cases, be a volunteer lay leader who is giving the maximum amount of his time to organization work.

Third: The County United Campaign Director. He will be appointed by the State Campaign Director after conference with the State Field Secretary of the Interchurch World Movement, the Denominational Regional Secretaries, the State Director, the County Rural Survey Director, and the Rural Survey Council in the county.

Fourth: County Denominational Directors. These will be appointed by the Denominational Forward Movements through the State Denominational Director.

Fifth: Community United Campaign Directors. In cities and towns having two or more churches. These will be secured and appointed by the state and county united campaign director in counsel with local leaders.

Sixth: Local Church Campaign Directors. These will be appointed through the regular denominational channels and will be charged with the responsibility of carrying out the plans indicated for the local church.

The campaign in the community requires, in addition to the Local Director, an Executive Committee and committee on lists, Designation of Lists, Campaign, Publicity, Preliminary Gifts, Meetings and Community Conferences. Team Captains will have an important task.

Within the denominational organization and the Interchurch World Movement organization as now constituted will doubtless be found, for the most part, the laymen and women who must make possible the campaign. Between now and May 2nd it will be essential that many men and women within the churches, including leaders of high influence and position, have a special and exclusive but temporary relationship to the campaign.

The canvass will reach every church member, every member of every Christian home, every contributor to the church and friendly citizens of the community who are independent of denominational connections.

The basis of the entire campaign is the personal interview. No public contributions will be received in meetings; no public collections will be taken.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.


Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
THE GOSPEL PLEA
PREACH THE WORD

EDWARDS, MISS., SATURDAY, APRIL 3, 1920
VOL. XXIII.
NUMBER 468

A SURVEY

THE KINGDOM OF GOD BY THE GREATEST COMMON DENOMINATOR OR THE LEAST COMMON MULTIPLE—WHICH?

(J. B. Lehman)
When we went to school we came to a chapter in Arithmetic called Factoring, and this led to find the G. C. D. and the L. C. M. We were told that to find the G. C. D. we must find the common factors and take the product of the common factors for the G. C. D. To find the L. C. M. we were told to reduce the numbers to their prime factors and the factors peculiar to each of the numbers. The difference in the two processes was that in one we used only factors which were common to all, while in the other we used those common to all along with those that were peculiar to each one alone.

The Origin of Denominationalism.

All Protestant denominations have some factors in common. That is, they hold the fundamental beliefs in common. They all call themselves Christians, all believe in Christ, all use the scriptures as their rule of faith, and all believe in the Holy Spirit. The trouble between them arose when some began to show factors that were not common to all. Some of these new factors were genuine discoveries of new lines of service and some were heretical acquisitions. The genuine discoveries were sure to be permanent and all later acquired them, but the heretical acquisitions were certain to be plants which none of the others could contain. Thus denominationalism came into being and now we find the Christian Church so divided that it is impotent before a sinful world.

The Fathers in the Current Reformation Sought the Greatest Common Denominator in Doctrine.

Our fathers in the church sadly divided over doctrine and they believed that not much could be done until it could be united, and they believed it could not be reunited until it found a common doctrine. They therefore sought to find the factors common to all. They set the denominations all down in a row and found that the following factors would be contained in all of them: (1) The name Christian; (2) the Bible as authority; (3) immersion for baptism. Since all had these factors they felt justified in asking them to accept their product as the denominator for denominationalism, and to throw away all factors common only to each one, such as human names, disciplines, etc.

Their success from the standpoint of their own growth was phenomenal, from the standpoint of influencing the thought of the Protestant world we can not fully judge yet but it is certain to be great, but from the standpoint of removing the evils of denominationalism, it was a failure, for their followers themselves divided into three or four branches. The reasons for their failure are many but is seems to us the principal one was that they proposed to gain their end by finding the greatest common denominator in doctrine and permitting the least common multiple in work. But we must not criticise them, for their foundation was as broad as it was possible for men in their day to lay. But it was not broad enough to insure complete success and we had to wait for another day to reach the goal.

The Interchurch World Movement Proposes to Gain the Ends by Finding the G. C. D. in Service and Retaining the L. C. M. in Doctrine.

The various denominational boards saw the world fast going into a crisis that might do all the harm that the Mohammedan crisis produced. They saw that it was too critical a situation to wait longer for all of them to find the G. C. D. in doctrine and so they proposed that we find a quick way to find the G. C. D. in the task and possibly the G. C. D. will be found in doctrine by a natural growing process. So far it is proving out nicely, for those who profess not to be seeking for unity of doctrine are delivering sledge hammer blows against denominationalism. If it can survive with any vitality after five years of this kind of beating it will prove to have a vigorous life indeed.

Now to what will this lead? What will the ultimate end be? Will it soon lead to the G. C. D. in both doctrine and service as suggested above, or will it go on for a long time in its effort to ignore doctrine and finally acknowledge only partial results? There is no question about the direction we are going. The ultimate end will be complete christian union and the fall of the label of confusion in present denominationalism. Some time, now or in the distant future, there will be an all conquering Church that will have found the G. C. D. and will be fit to be called the Bride of the Lamb.

Providence Will Help Us Find the Goal.
The war went on until it was evident that the greatest gain to us will be in the fact that our united effort will reveal to us the true character of the evils we must combat. Paul knew the true character of sin. He well knew how to the old instincts begotten about the pagan altars must be crucified. Peter well knew that the only power in the universe that can overcome these old pagan instincts is the gospel. For example, the indecency in our red light districts is the identical thing that made the altar of Baal and Ashereth such a menace to Israel. The social position of the girls living in the red light district is a perfect replica of the social condition of the girls about the altar of Ashereth. Sweating is the identical thing Moses forbade the ten commandments, and what Moses forbade was calling the wrath of the Gods down upon an enemy. Those people who came directly from barbarism to our civilization without stopping at the way station of paganism do not swear. The Negroes of our plantations seldom ever swear, and the only ones that do have been "exercising with some white-folks." But when a white man reverses the least bit, the first symptom is swearing.

If in our new found union of work we fully discern that it is the identical old fight that servants of God fought three thousand years ago, we will accomplish much more. If we quit calling it the "red light district" and call it by its real name, the section of our pagan altars, we will have made great progress. Our fight with the liquor traffic is identical in character with the fight that Josiah had to make Israel decent. The same reason that made Moses execute a division of his army for going to the altar of Ashteroth made Secretaries Baker close up the red light district of New Orleans. When we rediscov- er the real character of the evils we are fighting we will also rediscover the power of the gospel for the redemption of man. And when that will be done our learned materialists will no longer have a place in our seats of learning.

TURKS WANT THE BIBLE

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society.

Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American
THE GOSPEL PLEA

Bible Societies, but 24,236 volumes of the Holy Scriptures were circulated,
Mr. W. J. Peet, Leonard Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what we will prove, I think, to be an unprecedented demand for Scriptures for the coming year. The indications from all sides that the demand for Scriptures will again exceed that of any previous year, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

NATIONAL NEGRO HEALTH WEEK
APRIL 4TH-10TH

Tuskegee Institute, Ala., March 6, 1920
Dear Friend:
At our recent Annual Tuskegee Negro Conference the following resolutions relative to observance of National Health Week were adopted:
1. The observance of National Negro Health Week was established by the late Booker T. Washington. Because of this fact it was suggested in 1919 that the week of the anniversary of his birth be annually observed as Health Week. Therefore be it resolved, that the Annual Tuskegee Negro Conference accept this suggestion and urge upon the colored people throughout the South annually make this observance, and be it further resolved that the week of April 4th-10th, be observed as the National Health Week for 1920.

In order that the purpose of this resolution may be carried out we are asking your cooperation in helping to make the 1920 Health Week observance a great success. Let us all join heartily together in this effort for health improvement. It is suggested as in previous years there be appointed in each community a Clean Up Committee to arrange a program for Health Week. It is suggested that Sunday, April 4th, be Health Sunday, and that on that day sermons be preached on health directing the attention of the people to the Clean Up Campaign; that Monday, April 5th, be Health Day in the schools; that buildings and premises be put into a sanitary condition and that appropriate programs be rendered, to which the patrons of the school be invited. It is suggested that during the remainder of the week the cleaning of homes and premises receive attention.

Very sincerely yours,
R. R. MOTON,
Principal.

CHRISTIAN AMERICANIZATION

Eleven Reasons Why Business Men, Manufacturers, Industrial Employers and All Other Loyal American Citizens Should Be Interested in the Christian Americanization Movement.
1. Because you are fully aware that there is in America a deep-seated unrest among the masses of laboring people which is threatening the stability of our Government and the lives of all men who represent law and order and their enforcement, as a loyal American citizen you are willing to contribute to any worthy movement which has as its purpose the teaching of the fundamental principles of true American citizenship to the millions of foreign-language speaking in America, and instilling in them a true appreciation of and due respect for, all laws and forms of government, thus rendering you and your children secure in your property, in your persons and in your liberties.
2. Because you realize that business is founded on law and order; that strikes and lockouts, that misunderstandings and sabotage, that insufficiency and waste are the heaviest burdens that industry has to bear.
3. Because the Rule of Might has been weighed in the balances and found wanting both by employer and employee, and that saner and less costly methods must be employed to adjust all labor disputes in the future, you believe that means must, and can, be found to bring about co-operation and friendly understanding between employer and employee.
4. Because 75% of all men employed in the industries in America are foreign-born, or foreign-born parentage, and a large per cent of them cannot speak or readily understand, the English language, you know they are the prey of selfish alien agitators, who speak the tongues of war and who instill into them a spirit of rebellion and of hatred to their employers and to our institutions and Government, consequently they do not become American citizens.
5. Because you know that if these same foreign-born or foreign-language-speaking peoples had trained and true, loyal leaders, who could speak to them in their own languages and could impart to them correct conceptions of their responsibilities, as well as their rights as Americans, and who could give them a true and unselfish and just conception of the relations of employer and employee, it would steady them and make them more contented and efficient.
6. Because the Christian Americanization Movement is already training such leadership from among the foreign races and instilling in their minds loyalty to our Government, fidelity to our religious institutions, and teaching them at the same time to render an honest day’s labor for a just day’s pay.

(Continued in next issue)

When Ulysses, hero of mythology, started home from Troy after that city had been conquered, he faced a tremendous series of dangers both by land and sea. Those dangers, however, were no more imminent than the dangers which threaten the safety of the savings of investors today.

One of the dangers that threatened Ulysses was the song of the Sirens which lured unsuspecting sailors inevitably to destruction on the rocks from which the Sirens sung. Ulysses had a staunch ship but he realized that it could not live a moment if he were delayed from the safe channel and cast among the reefs and currents by the Siren’s call. He escaped the peril by stuffing his own ears and those of his crew with cotton wool so they might not hear the seductive music.

That expedition might well be followed by investors today. Nearly thirty million Americans have a staunch financial ship to carry them safely over the sea of life and into the harbor of financial security. That ship was built of Liberty Bonds bought with patriotism through saving and self-sacrifice. It is the most seaworthy financial craft afloat for the bonds are backed by the nation’s strength but it can and will be wrecked if investors listen to the siren calls of the fake stock promoters and get-rich-quick speculators who try to lure the unsuspecting into the shoals and currents of doubtful investment.

That modern siren song is made up of promises of tremendous dividends and spectacular increases in value of stocks in various enterprises. It sounds beautiful but it is deceptive for disaster follows response to its appeal and the fakers and harpies may gather in the wreckage of a life time’s saving.

One safe method of escaping this danger is to refuse to listen to the promoters who endeavor to induce you to exchange your Liberty Bonds for wild cat stocks. Liberty Bonds are the world’s best security. No danger lies in them. They are backed by the honor and good faith and total resources of the greatest nation of all time. They are promises to pay which are being and will be fulfilled to the last cent.

If you would be safe, steer your Liberty Bonds wide of the rocks of speculation.

Thirty-one Saunders have become missionaries and three of the fourth generation of Dr. John’s descendants are now in India, where the greater part of the work done by the family in missions and medicine has been accomplished. The survey made by the Interchurch World Movement reports that there are 557 foreign missionary physicians in service at the present time, that the number of hospitals is 327 and of dispensaries 575. An increase of 565 physicians and budget of $12,200,000 are estimated as necessary to meet the needs for the next year.

The Centenary of Medical Missions involves no campaign for money with which to expand the work started by the Saunders and Dr. Swain. All the emphasis is to be placed upon obtaining the physicians and nurses in sufficient numbers to satisfy the demands that are being made by practically all non-Christian countries. To give this appeal its greater effect a program called "Crusaders of Compassion," has been approved by the committee of one hundred recommended to the judicious. An international meeting of heads of missions is to be held in New York under the chairmanship of the Rev. Dr. A. W. Van Buren, secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, No. 25 Madison Avenue, New York City.

Dr. I. G. CALLENDER
DENTIST
Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.
HAWKINS, TEXAS

Dear Brethren:

We are constrained to say, after five months of writing to the ministers and officials of the churches without response (only in one or two cases), what is the matter, what are you going to do, where is your loyalty to the cause of Christ in Texas? Do you not realize five months of the conventional year have passed and less than two hundred dollars cash have been raised on the State budget? Not a single church, but the J. C. L, has paid its first quarter's claims. We can only ask where are those pastors who were so loquacious about going to the last September convention? They can not now be heard.

I can not see why some of the leaders in some of the districts are so determined in their stand against a full cooperation with the State Board. Is it the lack of confidence in this body which you have elected? Surely not. But if it is, be a man, come out in the open, and say so. If it is the lack of conviction or Christianity on your part, you should be manly enough to put the blame where it belongs, straighten up and whip yourself into line or get out of the game and let the work of the kingdom go forward. We might just as well understand the position fully now as to understand it a hundred years later. The district is not ready to build up churches to do the kind of educational work it desires to do. The district was surely not organized for that purpose only as it does it through the State Board. In the first place it is all the district can do, if it does it's full duty to the general State work, to make it go as it ought. If the districts were each raising a thousand dollars a quarter, they might talk of building churches, but even at that, how far would you get in a year even at that, how far would you get in a year each raising a thousand dollars a quarter, making a total of two dollars per year per member. You all know that the old plan of work is, 50c for J. C. L, 50c for general education and one dollar for state missions, making a total of two dollars. But be it understood that the new budget plan is a free will offering. We believe there are many men and women who want to do more than give $2.00 per year for the great work of the kingdom, therefore wherever the budget plan can be worked it should be put in operation. Where it can not be worked the membership should be urged up to 50c per quarter.

If the districts were doing as they should this money would come quarterly through the district.

We have just had a request through Mrs. M. L. Hendricks of Austin to come there and see about building a church and getting the lot, but there is no chance to go until the end of the quarter, at which time we get a small check from Pres. J. B. Lehman. More of this spirit expressed in the following verses is needed:

Lord help me live from day to day
In such a self-forcible way,
That even when I kneel to pray,
My prayers shall be for others.

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others
That I may live like Thee.

We are yours truly,
H. G. SMITH,
Evangelist, Churches of Christ in Texas.

CHRISTIAN STEWARDSHIP

The Obligations of a Christian Steward Must Be Observed.

(By C. F. Swander)

1. A Christian Steward's first obligation is to use God's property as to make it increase. See the parable of the Talents, Matt. 25. This is an obligation upon every person who has intelligence. It is manifestly true where one is the possessor of material wealth. If one has no property, he should work with his hands, or his head, and his income is the increase on God's property.

2. A steward's second obligation is to pay God his share of the increase. This obligation is all the weightier because of the fact that God makes the steward His administrator of His share. To do this wisely and well requires as much diligence as to win the original increase. The administration of God's share includes all matters pertaining to the worship of God and the extension of His kingdom.

3. A steward's third obligation is to administer rightly the portion left after paying God's share. In doing this one must recognize what are legitimate expenditures for self. Man's needs are threefold: (1) Physical—Food, clothing, medical attention, etc. (2) Mental—books, papers, music, school, etc.; (3) Recreational—vacation trips, games, social, etc.

This administration for self should neither be overdone nor underdone. Neither extravagance nor miserliness have any place in Christian Stewardship. Station in life should be considered in the matter of expenditure.

"Whatever we do, do all to the glory of God."—1 Cor. 10:31.

"It is required in stewards that a man be found faithful."—Paul.

"One more revival is needed, the revival of stewardship, then the millennium will come with power."—Horace Bushnell.

SLEEPLESS NIGHTS GUARANTEE

SPiritual Awakenings

By Theodore S. Henderson

Methodist Episcopal Bishop of the Detroit Area, where he has led a remarkable evangelistic awakening and now manager of the Interchurch United Simultaneous Evangelistic Campaign.

"Give me Scotland, or I die;" prayed John Knox.

God did not deny the passionate prayer of this faithful, fearless fervent prophet of God. Scotland surrendered to the mastery of his message.

Is there anything in us which approaches the spiritual intensity, the passionate fervor of Knox?

Dare we in our agonizing, passionate prayer adapt that prayer to our city or town?

Try it.

"Give me Detroit or I die!" Is it true? I tremble before the simple searching test, I am saying it, praying it, meaning it as I write. In the light of Christ's throne, I dare not shun when I say it.

Try it. Speak it aloud. Tell it to your associates without flinching.

PRAY "Give me Scotland, or I die." It will cost you dearly. Intercession is no idle reverie, no pious dreaming, no spiritual recreation. When I read of how David Brainerd I pray and crush with the emptiness of my own prayers. When I learned how he prayed, I do not wonder that his Indians were converted. Are my prayers anything like those of David Brainerd? Are yours?

PREACH "Give me Scotland, or I die." You remember with what flaming passion and blood earnestness Bowdoin Hill preached the Gospel. The people where he preached called him a madman. That is what they said of Paul. That is what they said of Christ. Has anyone said it of you? Unless our mission and message consume us, our people about us will never be kindled with the holy passion of our Lord.

PLEAD "Give me Scotland or I die." All our pleading should not be done in the churches. I wonder if our greatest weakness is not that we fail to follow up our pleading in church with the kind of pleading face to face, with persons when they are alone, that will reveal to them our heart's break for their salvation? Do you remember how Paul did in Acts 20: 19-20? As he went from house to house, he went "with many tears," A spiritual revival does not come by organization. (Continued on page seven)
THE GOSPEL PLEA

Published every Saturday from the Press of the Southern Christian Institute

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS.

J. A. Lee of Indiana sends in subscription for Mrs. E. E. Lee.

Peter Wiley of Washington, Ark., sends in a subscription for Mrs. Sue Hood, Mrs. Mattie Turner and for himself.

E. R. Brown sends in a subscription for Esther Trevillian.

I wonder if all our church are making a campaign for members. Most of them have been in the habit of waiting till July for procrastinated meetings. This every-one-win-one campaign is a personal work campaign.

S. C. I. NOTES.

In the interval between the Inter-Church Conferences at Grenada, Mississippi and New Orleans, Louisiana, both of which she attended, we enjoyed a short visit of which from Mrs. Terry King, C. W. B. M. state organizer of Texas and one of the regional secretaries. She addressed the missionary society in its session at the chapel Sunday afternoon, the regular program having been postponed to give ample time for the address and the baptismal service which followed.

Four were added to the membership of the Institute Church last Lord's day, two by fellowship and two by confession and baptism, these last being Annie Belle Jackson and Thelma Richardson.

At the church service Lord's day morning before and next Sunday morning Ross Paige and Jason Cowan are to speak on it. These young people are members of President Lehman's advanced Bible class and what they are now delivering from the pulpit are productions which they had prepared for class. There are others of the large class who could also give us an interesting sermon on this ever interesting theme, if time allowed.

Miss Adaline Hunt left on the night of March 16th for her home near New Castle, Penn. Her many friends at the school sought to make her going away in quest of better health as easy for her as possible, for all realized what reluctance she left her work at this time. The prayer of each is that in a few months she will be able to come back again. Fortunately, Mrs. Tinsley of Carlisle, Ind., was with us and kindly consented to take the oversight of the girls at Smith Hall which place Miss Hunt had held for a long time.

The S. C. I. baseball team played the Utica team on our own grounds on the afternoon of March 9th and were the victors in the game. They lost, however, in the game at Jackson, with the Jackson College team, played on the afternoons of March 12th and 13th.

Dr. Franklin Slade of South Boro, Mass., and Dr. Lyman Mavis of New York City, two members of the team for the Interchurch pastors meeting at Grenada stayed all night at the S. C. S. and spoke Wednesday night to the delight of teachers and students.

Dear Editor—It may be a matter of interest to your readers to know that our mission here observed Foreign mission Day, March 7th, and while attendance was small, owing to the uncomfortable condition of our church building, an offering of $500 was taken up on our building fund and $550 on current Expenses. Our Bible school is second to none in results. Yours for success along all lines.

MOSSE POWELL.


Dear Editor—Please allow space for me to tell of our work here at Macedonia church.

Although we are few in members we are doing what we can. Elder Charley Barton was with us the first Sunday in December. He preached an excellent sermon from Galatians 5. We had services in the open air though the weather was unpleasant. We took an offering of $5.99. We hope Bro. Barton will come again.

Dear Editor, allow me to say a word in regard to our paper, the Gospel Plea. It is simply fine. I read the first page first. I also like to learn of the work that is going so well. —Mrs. William Quinin.

TENNESSEE.

Nashville, Tenn., March 7th, 1920.

Our Campaign of Soul Saving.

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Christian Woman's Board of Missions

ARKANSAS.
Editor of the Gospel Plea—Please allow me space in the columns of your paper for this message. The State board for C. W. B. M. working in the State of Arkansas, met February 28 at Mt. Sinai Christian Church, North Little Rock, for the purpose of arranging a program for our State convention to be held at Mt. Sinai Christian Church, North Little Rock in May.

The weather was very unfavorable. We had a real good meeting just the same. Every sister present seems to have had the spirit of Christ and perfect harmony prevailed from start to finish.

Our offering was $3.60. Each sister had something good to say. Sister Sarah L. Bostick, State secretary, gave some very wholesome advice on how to keep our Auxiliaries a line in the churches.

Sister Bostick is the right woman in the right place. She is an able defender of missionary work, she is not lazy in the missionary field, she puts her whole soul in her work, the only trouble is the churches that she has to deal with are lazy and slow to reach, and she has labored with all her might to put the missionary spirit in the hearts of her people. I speak of sister Bostick as I know her and I have known her for 28 years. Now dear sisters the quarterly meetings are over with I hope each sister will look forward to the sisters' State convention which will come off in May. Now sisters let each one be ready to be in that convention and as it is a missionary convention, it will take men and women and money, and I hope each one will do his part. I am taught by the work of god, where there is unity there is strength. Let us be one heart and of one soul. Let us pray, plan together and study God's word. This will give us new life and strength for our convention. Come with the true missionary spirit, the true spirit of missions will eliminate pride and conceit. It will lead us to deny our selves of selfish pleasures for the good of others, thus following as near as we can in the foot steps of our Master who pleased not Himself. Christ was our model missionary, one after whom we are to shape our lines. If we are Christians we have no other business so important as the Lord's business. Remember, Christians, God is watching you. May we find the real joy of living by throwing our selves into the tasks the Master has left for us to do. Dear Brothers and Sisters, the work of the Kingdom can be done if we will just push a little. Our trouble is we want Christ to come and do the work he left for us to do. I mean careless Christians, please read Matthew 7 chapter 21-27, where we are told that God's will must be done in this world, and not in the other world. So I say to you dear Christians everywhere, open your heart to God's will and let our heavenly Master's work go forward.

Yours in Christ,
MRS. GUS MITCHELL.
Vice President.
Kerrick R1, Box 35.

Editor of Gospel Plea—Please allow me to say through your valuable paper that on the 28th of February the C. W. B. M. State board meeting was held at Mt. Sinai church, North Little Rock, with Mrs. S. A. Richardson presiding, the president, Mrs. Minnie Guydon, being absent on account of illness with her and family. Sister Guydon was missed much in the meeting, we pray that she and her family will soon recover. We certainly had a great meeting. Few were in attendance on account of rainy weather and sickness but great interest was manifested by the few that were present. We had some very pointed talks from our State secretaries, Mrs. S. L. Bostick and S. A. Richardson, urging the presidents of the various auxiliaries to a better cooperation for a greater work.

We want to make the coming convention the greatest in its history. Our aim is to raise $200 in this convention, which is a very small amount. We are counting on the president of each society to urge its members to do their best, spiritually and financially. We should not fail to make mention of our aim in every meeting. Much depends on how we push our work. We should strive to educate each individual member to a sense of her duty, by rendering programs and having some one to talk on missionary work. I wish to say that we had with us Saturday and Sunday our pastor, Elder M. M. Bostick, who preached for us at 11:30 o'clock, Sunday morning and left for home Sunday evening. We are always glad to have our pastor with us. We ask your prayers and cooperation.

Yours for a greater work
WILLIE HERVEY.

SUNDAY SCHOOL DEPT.

AMONG THE BIBLE SCHOOLS.

"Decision Day."

We are now in the midst of the Decision Season. These forty-days leading up to the coming of our Lord and Master are very suggestive to any one, who has not done the First-thing First. It seems to me that the Bible School and the church should not only watch with Him in the Garden. Pray with Him. Yes enter fully into His suffering for it was in this garden. The great heart of our Lord, was almost over-covered with sorrow and grief. He must have felt so very lonely. As he entered the garden of Gethsemane. Only the inner-circle was invited to enter the gate with Him. Sit ye here, while I go yonder and pray," And he took with him Peter and the two sons of Lebedee. When he had gone a little way in the garden He said to them, the inner-circle, Abide ye here and watch and pray with me." He went forward a little and fell on His face and prayed. He was both God and man. As such it was his desire that those who stood nearest Him watch and pray with Him as He faced the travail of His soul. And O, my friends, you are amazed at the thought, that true friends could sleep, when they were asked to watch only one hour, but is not this the very condition of the church today. In the midst of a sin-smitten suffering world, it seems that the church is asleep. Yes we may listen says the Master, but like Peter in the Crucial test you say, "I know him not."

This season of the year when we are nearest the days of betrayal denial Mockery and blood-sweat YeYi even His death, it seems to me that it would be an easy thing to accept Him as Lord of all.

If the Bible Schools and churches are following as near as possible the suggestions of the "Each-One-Win-One" Plan, it is reasonable to look forward to a great ingathering of souls on Decision Day, which is Easter Sunday.

1. Looking forward to the day plan for it.
2. Call a special session of the Workers conference. Think of the Teen-age classes, the boys and girls of the Jr. Classes, and the men and women's Bible Classes.
3. The duty in the home.

(1) The saved members of the family should speak and pray for the unsaved in the home.
(2) They should urge them to attend the Bible school and church and attend themselves.

III. Reporting results.

There should be an invitation given in both the Bible School and church on Decision Day, Easter Sunday.

Report the results of the effort to the Gospel Plea and Front Rank papers.

May the name of our Risen Christ be confessed by many at the close of this special effort, is the prayer of one, who hopes to help Win one of the one hundred thousand souls for Christ and the Church.

Fraternally,

P. H. MOSS,
Field Secretary of W. B. S.

"Some where in Fla."

THE SHANGHAI WOMEN'S CONFERENCE

The findings of the deputation of thirty representatives American women, including two college presidents, prominent physicians, social workers and religious leaders, who were sent abroad last Fall to study conditions in the Orient, were brought to a head in the conference of the Federation of Wom'
man's Boards of Foreign Missions, at Shang-

hia, January 2 to 8.

One influential newspaper in that country pronounced it the most important meeting that has thus far been held in Shanghai.

The deputation was divided into seven commissions. President Ellen F. Pendleton, of Wellsley College, headed the Collegiate Education Commission; Miss Charlotte Comant, principal of the Walnut Hill School at Natick, Mass., the Secondary Education and Evangelism. Seven Provinces and thirty-one boards and societies were repre-

sentated by the delegates from the fields in China.

Reports and recommendations were made by the commissions as follow:

Commission on Religious Education and Evangelism: It criticised the present sys-

the religious education on the ground

tem of cultural education on the ground

that is not producing leaders of sufficient-

ly thoughtful type or in sufficient numbers to meet present needs. This system lacks ex-

pert Bible teachers, and there are inadequate arrangements in the Church for the use and development of church women and an inade-

quate supply of literature. The Commis-

sion's recommendation that the Interchurch Worl-

Movement be asked to send a religious education director to China to give intensive training to missionaries was adopted.

Commission on Primary and Secondary Education: It recommended a redistribu-

tion of existing middle schools and the strengthening of the staffs, the installment of better equipment and the erection of better buildings.

Commission on Collegiate Education: This commission recognized the favorable development of co-education at the Canton Christian College and recommended that whatever the demand for an extension of co-education is in evidence it should be met. It was urged that the Federation provide enough economics expert to cooperate with those already handling this subject in China.

Commission on Social Service: The re-

port of this group stressed the great and im-

mediate need for a thorough study of social conditions in China, especially as they relate to the home, industrial and community life of women and children. It urged that evan-

gelistic workers be trained in sociology and economics; that women especially fitted for social work be released and assigned to that task and that a commission of specialists be appointed to begin a study of social conditions in China, the personnel to include at least two women.

Commission on Administration: It made three important recommendations, all of which were heartily endorsed. (1) That women's boards encourage in every way pos-

sible a unified administration in all their dealings with the missions on the field and especially in dealing with their own appointees. (2) That the boards be urged to cooperate with the missions in making pos-

sible the appointment of supervisors of educational work on the field. (3) That the China-for-Christ Movement be heartily en-

dorsed.

Commission on Medical Education: This commission recommended that the Hackett

Medical College for Women be made a union

institute, cooperating with the Canton Medical Missionary Union; that the Federa-

tion staff and equip medical schools and hos-
pitals before opening any new hospital work for women; that at least two registered nurses be supplied every existing hospital; that a business manager be appointed for each of the same, and, that teachers, students and employees be given regular physical examinations.

Commission on Christian Literature: It found that literature and reading matter now

being distributed is totally inadequate to the needs and it recommended that more devot-

tional books, stories of missionary endeavor,

helpful biographies and general literature suitable for women and children be obtained.

It further recommended that the China Christian Literature Council appoint a com-

mittee to select reading material for Chinese

women and girls and recommended new books for translation.

PASTORS' CONFERENCES EN-

THUSIASTIC.

Enthusiastic acceptance of the purposes of the Interchurch World Movement, and un-

qualified endorsement of its program, marked the conferences of pastors in Con-

necticut, Pennsylvania, Iowa, Wisconsin, Nebraska, Idaho, New Mexico and Arizona, February 23 and 24. Conferences of women, held in some of these states in connection with the pastors' meetings accepted full re-

sponsibility for their share in the big task ahead.

Governor Sproul of Pennsylvania, in an address before the Pennsylvania State Pas-

tors' Conference in Hattiesburg, February 23, said:

"The real test of our faith in our institu-

tions, faith in the Republic, and faith in the Church of God has come at the war in-

stead of during the war. Many of us have feared a breaking down of the ties and rel-

igious bonds that have been the bulwark of our nation. Ours has been a trial with a

success. The Church of God has continued to stand it well, and this conference assures us that they will continue to stand it well with the help of you ministers and the God-sent Move-

ment that has brought you together. This marks a historic epoch in this and other states."

Later the Pennsylvania Conference, which was attended by 1,700 clergymen, adopted a set of findings which, in part, declared:

"The crowning justifaction of the Inter-

curch World Movement is the opportunity

to Christ on the broadest scale without the

sacrifice of any of its authority." The same findings called the Movement, "the greatest spiritual awakening since the Day of Pentecost."

Three hundred church women met at Nampa, Idaho, at the same time the pastors of Idaho were in conference at Boise. Fully 90 per cent of the ministers of the cooperat-

ing churches in that State attended the Boise meeting and approved the Movement in full.

Not even flood and consequent disrupted rail service could keep the ministers of Arizona from Phoenixin when the State Con-

ference was convened February 24. More than 50 per cent of the Arizona clergy attended the first day and the next day 75 per cent were present, while telegrams told how many others were still struggling to break through the inundated regions.

The Connecticut Conference was held in Hartford, and there were nearly 300 minis-

ters at the first session, including, 142 Congr-

gregational, 56 Baptist, six Protestant Epis-

copal, 45 Methodist, 11 Presbyterian, three Universalists, 10 African Methodist Epis-

copal, Zion, and one each of the Swedish Luthers, Friends, Christian Reformed and United Brethren.

The New Mexico Conference, which met at Albuquerque, was unique in that American Indians, Negro Americans and Americans of Spanish descent were largely represented. Eighty-five per cent o f the State's clergy attended.

Meeting with them was an equal percentage of pastors from Texas, west of the Pecon River. The Indians were dressed in their tribal costumes and told that Chris-

tianity had done for their people and what they hoped it would continue to do in the future.

Church women from the same ter-

ritories met at Albuquerque at the same time, being in conference with the Federated Wo-

men's Clubs and the W. C. T. U.

At the Iowa Conference, which convened in Des Moines, 1,275 ministers registered.

WATCH YOUR STEP.

1920 promises to be one of the most event-

ful years in the business world that we have had.

The market at this time seems to be break-

ing badly. Hogs, Cotton and Cotton are all selling at lower levels. This is accounted for by the condition of foreign finances and the rate at which European exchange is set.

These are questions to be settled by Inter-

national Bankers. We, as country people can do nothing to improve the exchange rate but we can protect ourselves from the consequences of such a condition.

Four years ago we were producing nearly enough to live on at home and have our cot-

ton crops as surplus. Cotton for the past two years has sold at such a price as to bring more money into the South than was ever here before. The total deposits of the South-

ern banks are more than what the combined deposits of all the banks in the United States 19 years ago. With this high price cot-

ton, we are tempted to plant all cotton, sell our hogs and cattle and buy our corn. If this is followed out the prosperity of this country will be no more. The enormous wealth of our country will dwindle and we will be in a worse fix financially than if we had never known cotton at $250.00 per bale. This, of course, is followed out the prosperity of this country will be no more. The enormous wealth of our country will dwindle and we will be in a worse fix financially than if we had never known cotton at $250.00 per bale. This, of course, is
certainly not true.

This month, March, will forecast our future March is the month in which early corn es-

pecially Corn should be planted. Corn is selling around $2.00 per bushel. We can't buy it at that price and make cotton at less than 50 cents per pound. The hog market is badly off. Hogs that were selling at this time last year at 19 cents per pound are brining
prices. Therefore, let us advise you to so arrange your crop system this year to raise at home all the Feed, Food and Live Stock you can and Cotton enough to give you what cash money you will need. If you do adopt this kind of system you will be playing safe and 1929 will prove a profitable year.

CENTENARY OF MEDICAL MISSIONS.

Observance of the one hundredth anniversary of the founding of the first medical mission in the world, by Dr. and Mrs John Scudder of New York, in Ceylon, will be general throughout the United States during the last week in March. The principal feature of the celebration of the Centenary of Medical Missions will be a widespread appeal to the thousands of physicians and nurses who served in the Great War to do what Dr. and Mrs. Scudder did one hundred years ago, and respond to the call for volunteers who can combine the qualities demanded in medicine and mission.

A part of the celebration will be devoted to observance of the fiftieth anniversary of the beginning of the work of the first woman missionary, Dr. Clara Swain, who went to India in 1870. The entire celebration is under the direction of an executive committee of one hundred, which is working through the Foreign Missions Conference of North America. Among the members of the committee are Dr. Royal S. Copeland, Health Commissioner of New York City; President W. H. P. Faunce of Brown University; President Mary E. Woolley of Mount Holyoke; Bishop Edwin Hughes, Robert E. Speer, the Rev. Dr. A. Woodruff Halsey, William Jay Schieffelin and Fleming H. Revell; and John R. Mott and S. Earl Taylor, respectively chairman of the executive committee and general secretary of the Interchurch World Movement.

SLEEPLESS NIGHT GUARANTEES SPIRITUAL AWAKENING

(Continued from page three)

THE GOSPEL PLEA

The debt of love I owe;
Here Lord, I give myself away:
'Tis all that I can do.'

A few weeks later this woman sought admission to the church. When she was asked how it happened she could only say between sobs: "Twas those drops of grief. They burned themselves into my heart."

Have we pleaded with our associates with tears? Not forced tears, but with Christlike concern until the people knew we would rather see them accept Christ than to have any reputation or reward they could give us.

Have we followed up the public pleading for Christ, on Sunday, in church, with the personal pleading with one life on Monday? If not, I doubt whether we can say from honest heart "Give me my city, or I die."

Shall we not with such a passionate, purposeful prayer on our lips and in our hearts, work toward the ideal expressed in the slogan of the Lenten United Simultaneous Evangelistic campaign that "Every Christian is an evangelist and every church, a center of evangelism and community service."

CHURCH OF THE BROTHERH IN INTER-CHURCH.

The Church of the Brethren will cooperate with the other denominations in the Interchurch World Movement it is announced from the headquarters of the Forward Movement of the Church of the Brethren at Elgin, Ill. The Brethren will ask for $1,000,000 for home and foreign missions, ministerial relief and other benevolences, and $1,670,000 for colleges. Two distinct but simultaneous campaigns for the raising of these two funds will be conducted within the denomination.

BOSTON, MASS.

I wish to speak through the Gospel Plea, that it may help other Disciples in this great Eastern city. Myself, daughter and son are members of the Second Christian Church at 24th street and Woodland Avenue, Kansas City, Mo. We came to Boston for an indefinite time. I wrote Brother J. R. Lehman to know if there was a Christian Church in Boston. He told there was one. In a city like this it gave us lots of space to overlook. After about eight months and by closely observing papers published here we began to believe we could find the church. We made many fruitless walks, and we could not see or meet anyone that knew anything of such a church.

They would say, in answer to our inquiry, "I thought all churches were Christian churches." We would say, "If they are they do not go by that name." After eight months we found the long sought place. This is a church of white Disciples, but they make us welcome.

I was ill for seven weeks but my daughter found great pleasure in attending Lord's day services. There may be some Disciples here that have not found the Church of Christ. I wish to say it is located at Eighteenth street near St. James street, Roxbury, Mass. This is only a mission they are talking of building soon.

The pastor, Bro. Brighton, told us there were some colored Disciples members of that congregation. If I see them, I will recommend the Gospel Plea to them, because I would feel lost without it myself.

Yours for Christ and His cause,
MRS. CARRIE SMITH
75 Windsor St., Boston, Mass.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

WHAT SHALL WE MAKE THE NEWER PEOPLES?

(J. B. Lehman.)

The first missionaries, like Judson, Carey, Moffett and Livingstone had no other thought than to make the natives without Christ Christians. They were not actuated by any narrow and sectarian motive; but when they came home and enfolded the churches they could not control their motive and so the early missionary societies had for their secret purpose the aim of making a denominational conquest in heathen lands that seemed impossible at home. From 1880 to 1910 it was a sharp contest between them for advantage each over the other.

Missions Meet Their Waterloo.

But beginning about 1900 it began to dawn upon the minds of the missionaries on the field that they were attempting the impossible. The Chinese, for example, could not get the viewpoint of these home ecclesiastics. Being without tradition of conflicting idolatrous religions they looked upon the denominational advocates as nothing else than advocates of so many religions. The missionaries saw themselves being defeated by their own false position. Think of a Baptist and shipping different gods and their attempt to a Disciple being caused by a native of worshipping different gods and their attempt to

The Interchurch World Movement proposes now that the church at home shall organize itself so as to give to all the newer peoples a work which is ideal for us, so ideal indeed that we may scarcely hope to see it fully enfranchised in our own social organization. The most far seeing of our day see clearly that now all the remaining nations are coming into the kingdom and a new era in Christianity is dawning. Shall we let these newer peoples make the mistakes of dark ages is the breaking down of denominationalism at home. America must give these newer peoples its ideals, not its compromises. Since the Southern white people are cooperating, these schools are producing a much finer set of Negro students. If it had not been that good Southern people opposed wicked and vicious politicians who wanted to make race prejudice a political foot ball, the Negro race must have been ruined. But they saved the day. The Negro drew his conclusions from them and spurred the viciousness of these men.

Denominational Pride Must Fail.

If our own white Baptist brothers hope to convince the Chinese with their shipload of missionaries that close communion is correct, they will find themselves disillusioned. The Chinese, like the child, will draw his own conclusions. Since the Southern white people complain that education spoiled the Negro. If they had not been blind they could have seen that there was a reason for what were real faults in some educated Negroes. The schools were manned with teachers from the north while the Christian people of the South were exhausting and exhausting them. How could these Negro boys fail to make their own conclusions? How could these teachers produce pupils who could cooperate with the Southern white people? Children are children and draw their own conclusions. Since the Southern white people are cooperating, these schools are producing a much finer set of Negro students. If it had not been that good Southern people opposed wicked and vicious politicians who wanted to make race prejudice a political foot ball, the Negro race must have been ruined. But they saved the day. The Negro drew his conclusions from them and spurred the viciousness of these men.

WORKING WITH THE CHURCHES

The second Sunday of March was clear and windy, yet ye had a great service with McKinney Chapel church. Bible school lesson was taught by Mrs. Cordelia Gray, teacher of the public school of this place. Having been trained at the Southern Christian Institute she readily takes her place in church services.

In the business meeting on Saturday night every member present voted to begin the Bible school promptly at 10 a. m. each Lord's Day. Quite a number of them were on time that Sunday morning. We are trying to teach our people the importance of being on time. We have a fine set of young people at McKinney's Chapel, and if properly trained will be of great service to the cause of Christ.
I think it so fitting to have Mrs. Gray there as teacher and leader of these young people.

Bro. Daniel McKinney is superintendent of this Bible school. He is wide awake along church lines and his heart is deeply in the work. God has blessed him with some of this world's goods, and he cheerfully gives for the growth of the kingdom.

At Indianaola, first Sunday of March it snowed about two hours that morning and look as tho we would not have any service, but the snow, together with the cloud, passed away, the sun shone and we had a great service with one addition. C. C. Calverter, my brother in the flesh came forward when the invitation was extended and united with the Indianaola church. He has always, since his conversion, been a member of the church of Christ, but for many years he has not been connected with any organization. After moving to Iota Beana where there is no Church of Christ, he go into any of the sectarian churches "for shelter," thus remaining true to "the faith once for all delivered to the saints." (Jude) "For there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and thru all, and in you all." Eph. 4:4-5.

Snowed under at Barton, Ark., the fifth Sunday in February, Bro. Bennie McDaniel had secured the Baptist church and noised abroad my coming. The people were in expectation but that cold, strong, north wind prevented our having any service. We had to Sunday school lesson by the fireside. Preached Monday and Tuesday nights respectively to the faithful at Barton. Some of them are as true as steel. Thru the leadership of Bro. Bennie McDaniel, who will always be true to the plea we will be able to erect a church building at Barton. May God bless him and his companions in their labor of love.

Elder K. R. Brown, State Evangelist, was on hand to preach Thursday night, March 11th, at Indianaola, but was rained out. He would have had a large audience had the weather been favorable. Come again, Elder Brown.

The Mound Bayou District Meeting will be held with the Mound Bayou Christian church, Friday before the third Sunday in May, 14th, 15th, 16th, Friday, Saturday and Sunday.

Let the mission sister that were appointed by the District get busy and make a good report in the May quarter.

Let every Church in the districts plan for a big report.

Your's for a large delegation.

B. C. CALVERT

THE STRENUOUS LIFE

(By William DeWitt Hyde)

O Lord, we most of all give thanks to Thee for the freedom of my life and for the chance that is mine beneath the Stars and Stripes, the symbol of proved liberty to the oppressed world.

Help me not only to be a true American, but a world citizen with a vision of Thine Eternal will continually before me. Help me to realize that I cannot be true to my own country without being alive to the needs of all the people of all the races.

Help me to be loyal to the church, to my business and personal duties, to my home, to my community, to my neighbor. May I move in a way that will meet the reasonable call of God and will be a blessing to my fellow men whether near or far.

Help me to be wise and to know the will of God as it is revealed by the Bible. Help me to do the right thing.

Let the people of America, and those that are near us, know that we, the people of the United States under denominational control, are a strong, energetic, and loyal people, and that we are always ready to serve others in any way that will be for the benefit of the whole world.

THE GOSPEL PLEA

As friends who share the Maker's plan, As sons who know the Father's will, Beyond the present sin and shame, Wrong's bitter, cruel, searching light, We see the end at which we aim— The blessed kingdom of the Right.

What though its coming long delay? With haughty fees it must cope: It gives us that for which we pray, A field for toil and faith and hope. Since what we choose is what we are, And what we love we yet shall be, The goal may ever shine afar; The will to win it makes us free.

NEGRO ECONOMICS WORK OF DEPARTMENT OF LABOR STILL SHOWING RESULTS IN OHIO

Charles E. Hall formerly Supervisor of Negro Economics in Ohio, under the War Labor Program of the Department of Labor, has just advised the Director of Negro Economics that the Spring Campaign of 1919, which he supervised in Ohio for the formation of building and loan associations, is still bearing results.

In a letter which the former Supervisor of Negro Economics has received from a member of the Ohio Negro Workers' Advisory Committee, the following statement is made: "I wish to advise you that as a result of your efforts here in Cincinnati to organize a building and loan association, managed by colored men, we have the Industrial Savings and Loan Company incorporated for $300,000 which commenced doing business January 31, 1919. We will be prepared to make our first loan within the next week or ten days and our prospects are very bright for a large and growing company. Our main office is located at 527 West 5th Street and is equipped in up-to-date order for the transaction of its business."

This association, like its predecessors, has been organized and financed by progressive colored men and women in its locality, and will do much good in assisting Negroes to buy and build homes.

It will be remembered that Supervisor Hall, in the Spring of 1919, made a careful study of the housing conditions in congested communities in Ohio, and thereafter prepared and circulated a statement of general information on the subject of organizing building and loan associations. Through the courtesy of the Department of Building and Loans of the State, copies of Ohio laws on that subject were mailed to the chairman of each county Negro Workers' Advisory Committee, and after additional correspondence with the Supervisor of Negro Economics the building and loan movement was begun throughout the state.

The company just formed at Cincinnati completes the chain of building and loan associations from Lake Erie to the Ohio river, and it is understood that similar companies are in contemplation in other Ohio cities. The effect of the success of these projects in Ohio has been to create interest in other states, and the Department has received numerous requests from a number of the eastern states and from states as far west as Colorado.

HOSPITAL FOR INCURABLES UNDER CHURCH CONTROL

Recommendation in the hospital program of the Interchurch World Movement calls for the establishment in the United States of at least four hospitals for incurables which shall be under church control. There is a great need for such hospitals revealed by the survey recently conducted by the Hospitals and Homes Department of our Movement, has resulted in the proposal to establish institutions in Massachusetts, Missouri, Ohio and Virginia.

According to the American Society for the Control of Cancer, one woman in eight and one man in fourteen, over the age of forty, dies of cancer. There are also not sufficient beds provided in America to care for persons suffering from incurable tuberculosis.

As an example there were until recently only twenty-four beds for incurables in the Protestant hospitals of New England. A new sanatorium at Dorechester will add seventy-five to this number, caring for patients suffering from cancer, tuberculosis in the last stages, and other incurable maladies. This is the only hospital of the type in the United States under denominational control.

A PRAYER

Oh Lord of the Nations, I thank Thee for the freedom of my life and for the chance that is mine beneath the Stars and Stripes, the symbol of proved liberty to the oppressed world.

Help me not only to be a true American, but a world citizen with a vision of Thine Eternal will continually before me. Help me to realize that I cannot be true to my own country without being alive to the needs of all the people of all the races.

Help me to be loyal to the church, to my business and personal duties, to my home, to my community, to my neighbor. May I move in a way that will meet the reasonable call of God and will be a blessing to my fellow men whether near or far.

Help me to be wise and to know the will of God as it is revealed by the Bible. Help me to do the right thing.

Making Decisions

How do you make decisions, offhand, without careful thought and without waiting for advice? Do you leave a decision to the toss of a coin, or the careless suggestion of whoever is close at hand? Or have you patience and grit enough to face the thing squarely, to study it, to think through the best solution that is within your power? "Suspended judgment" is an uncomfortable companion, sometimes, and there are occasions when you should act quickly, according to the best snap opinion. But ordinarily, the reasonable satisfying course is the well-thought-out, balanced one.

Dr. I. G. CALLENDER
DEENTIST
Office Up Stairs Over BANK OF EDWARDS
Edwards, Miss.
EDITORS DISCUSS EDUCATIONAL CRISIS.

The national emergency in secular and religious education was discussed by 100 editors of the religious press in a conference called at Hotel Pennsylvania, New York City, on March 9 by W. S. Athearn, executive secretary of the Department of Religious Education, Interchurch World Movement. Resolutions commending the methods and survey of the Interchurch World Movement and urging the early passage of the Smith-Towner Educational Bill were passed. Addresses were made by Dr. Athearn, Dr. Hugh Magill, field secretary of the National Educational Association, Washington, D. C., and Professors George D. Strayer and W. S. Bagley of Teachers College, Columbia University.

Dr. Atchearm said 27,000,000 children in the United States are untouched by religious education. He urged immediate action to meet pressing needs. He also suggested that a uniform record of national education, patterned upon the census, be taken from time to time so that more efficient operation of a systematic program of education might be provided.

The crisis in secular education was discussed by Dr. Magill, Professor Strayer and Professor Bagley, who said that 140,000 teachers resigned in 1919, mostly because of inadequate salaries. These conditions, it was stated, were growing worse rather than better. Dr. Magill said, 35,000 school rooms were unable to open last September for lack of teachers and 33,000 rural teachers were below even the standard of their own locality.

At the close of the conference the editors, who represent leading religious periodicals of the Mississippi river, passed the following resolutions:

"1. Unreached millions.
2. Inadequate time of time for religious training.
4. Inadequate curriculum material.
5. Unsatisfactory financial support.
6. To meet these five startling facts, five passing needs are shown:
7. A program of Sunday School extension that will carry a religious training to every child in the nation.
8. More time for religious education secured through week day and vacation Bible schools.
9. Close supervision and practical training for voluntary workers and training school for professional leaders.
10. Enriched courses of study.
11. A more generous financial support.

In view of these facts, Resolved, That it be the sense of this body that the Editors here assembled pledge their support to this program and that they commend the general character of the survey as outlined and the methods of the American Religious Survey Department of the Interchurch World Movement."

Representative educators and editors of the religious press, in conference assembled, New York, March 8, unanimously urge the early passage of the Smith-Towner Educational Bill, H. R. 7 and S. 1017, providing for a Secretary of Education in the president's cabinet and providing federal appropriation to encourage the states in the promotion of education. They pledge themselves to promote this national educational measure through the columns of the religious press, especially urging ministers and laymen to support the bill and to urge their representatives and senators to vote for its enactment.

A NEW BIBLE FOR THE BLIND.

A newly-adapted method point printing for the 70,000 blind in the United States has been promptly used by the American Bible Society as an opportunity for yet another benefaction to those handicapped by sightlessness. The Society has already taken steps toward the publication of this vital means in this world's need. Those who have learned the European Braille alphabet will soon have available the one international book, which the society supplies in twelve other methods of printing for the blind in this and other lands, in a form which so nearly approximates the European Braille that one who learns the Revised Braille can readily learn to read English and Continental point print.

The newly adopted system is known as Revised Braille, Grade One and a Half, and is a modification of what is well-nigh an international alphabet for blind readers, invented by a blind Frenchman, M. Louis Braille, in 1829. Two systems of American invention used widely in this country at present have an alphabet written differently than in European Braille, so that a need was felt for a new type which so nearly approximates the European Braille that one who learns the Revised Braille can readily learn to read English and Continental point print.

The blind certainly love the Word of God, for the American Bible Society has supplied to the blind in this country tens of thousands of volumes of the Holy Scriptures, printed not only in the print point system (English and American Braille and New York Point), but also in the raised letter type or (Boston Line Letter and Moon's System) which many of the aged blind prefer. In fact, the American Bible Society has made a tremendous contribution to the literature in raised type available for the blind, by publishing at great expense the complete Bible in both the New York Point and the American Braille, the two systems most used next to the present time, as well as in the Boston Line Letter. The volumes published in these type have all been distributed by the Society for much less than their cost, and the larger part have been given to the needy without charge.

Recognition of this service is contained in the most authoritative book dealing with the blind, Dr. Harry Ewell's recent volume, "The Blind, Their Condition and the Work Being Done for Them in the United States," published by MacMillan, in which he states: "The preparation of special printed matter for the blind, other than regular books and periodicals, has likewise been undertaken. The foremost work of this character is that of the American Bible Society, which became interested in the blind in 1842."

Nor is this beneficent work restricted to the United States, for in other lands also the society supplies the scriptures in foreign languages printed in raised types; Arabic in two systems, Spanish, Armenian, Armeno-Turkish, Japanese and Siamese, one system each.

As the blind Christians of the world read with sensitive fingers the sacred pages, will they not be thrilled with joy peculiar in a sense to them as their keen touch discerns the group of pointed dots which tell them of "Jesus Christ, whom not having seen ye love; on whom, though ye see Him not, yet believing ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls?"

"Teacher said that one of those old Romans once swam across the Tiber River three times.""

"Well, what of it?"

"I asked her why she didn't make it four times, so as to get back to the side where her clothes were.""—The Boys' Magazine.

NO SELF-MADE MAN.

"Nothing is more impossible than a 'self-made' man. In no realm can that phrase be intelligently applied to anyone. If in business one has risen from poverty to wealth he has used railroads that he did not invent and telephones that he does not even understand; he has built his business on a credit system for which he did not labor, and whose moral basis has been laid in the ethical struggles and unnumbered generations. For the clothes he wears, the food he eats, the education he receives, he is debtor to a social life that lapses the ends of the earth and that has cost blood, not his, and money which he can never repay. "In granting this, a man will still say 'My power and might of my hand hath gotten me this wealth.' (Deut. 8:17), he may well consider whence his power has come. His distant ancestors stalked through the primeval forest, their brows sloped back, their hairy hides barren of any clothes, and in their hands stone hatchets, by the aid of which they sought their food. What has this twentieth century boaster done to change the habits of the stone age to civilization on which his wealth is now based, or to elevate man's intellect to grasp and fore sight of the modern business world! All the power by which he wins his way is clearly a social gift, and any contribution which he may add is infinitesimal compared with his receipts."—H. E. Fosdick.

WHATSOEVER HE SAYETH

I am an immersed believer. In my work I try to be perfectly fair. Only yesterday a woman came to me and asked, "Must I be baptized?" I replied, "You remember the advice of Mary at the marriage feast in Cana of Galilee, 'Whatsoever he sayeth unto you, do it.'"—Gypsy Smith.
THE GOSPEL PLEA

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend, the power of the Plea for good. The postoffice department requires us to drop those who are two to subscribe also and thus extend, the power of the Plea for good.

PERSONALS.

P. H. Moss sends in the subscription of M. A. Bracey, who was once a student at the S. C. I., and is now a good church worker in his community.

J. E. Anderson of Tennessee sends in the subscription of Mrs. Julia Waller of Hopeville, adding "She likes the paper."

Mrs. Irene Smith of Plumerville, Ark., writes "Find enclosed my subscription to the Gospel Plea another year."

J. A. Lee of Indiana, Miss., sends in three subscriptions as follows: S. F. Harkingworth, Mrs. Mary Raspberry and Mrs. Mary Standley, all of Indiana, Later, W. M. Collum, Indiana, Miss.

W. P. Mitchell of Pittsburg, Texas, writes, "Please enter my subscription for the Plea, for which I enclose $1.00."

See her letter for what Mrs. H. H. Hampton of Greenwood, Miss., says in sending in her own and her father's subscription for the Plea.

An editor of a religious journal published in one of our neighboring states has spoken of the editor of the Gospel Plea as one of the most constructive writers in our brotherhood. It is quite generally recognized that construction is what is needed among the many forces which tend to destruction. Blessed are they who seek to build up rather than to tear down.

Just as we go to press, comes the subscription of Jerome Freeman, one of our Liberian boys, who is at present in Chicago.

THE GOSPEL PLEA

S. C. I. NOTES

After a long period of work in Florida, Mrs. Elizabeth Ross arrived at the S. C. I. on the night of March 18th, for a visit and a period of rest. After seven years of labor here this place is like home to her and no one receives a more hearty welcome within its gates than she does.

The meeting of the Y. M. C. A. Sunday afternoon was given over, very largely, to a talk by Mrs. Ross who gave some interesting items in regard to Africa, where her only son and child is a missionary, and showed some curies from his province. Brief talks were also given by Mr. and Mrs. Simmons who were spending the day on the campus. Mrs. Simmons is well versed in the early history of our school, having been one of the very first teachers here.

The subject for the meeting of the Senior Endeavor Society, Sunday night, was "Every Day Courtesy." Many interesting and helpful things were said on this by the different ones who spoke. Mrs. Ross made a short talk, confining her remarks to the subject of the hour.

Word comes that Miss Adaline Hunt, who left for her home last week, will enter a hospital at New Castle, Penn., and submit to an operation for what is supposed to be fibroid tumor. The prayers of her many friends ascend in her behalf.

An exceptionally enjoyable game of ball was played on the home grounds, between our own and the Jackson College team, last Saturday afternoon. The weather was delightful, the spirit of the boys was fine, and the double-header game close all the way through. The final count stood 4 to 6 and 2 to 4 in favor of the S. C. I. boys.

Next Lord's day the Sunday school team of this district will visit this place.

THIS THING OF GIVING

I do not understand it, any more than you do, but there is something about this thing of giving that blesses us.

No man has ever impoverished himself by giving. It costs him nothing. Those who give most, have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; somehow, somewhere, bread has been provided for him.

Misery is upon the world as it never was before. Want is almost universal. They call to us from every quarter of the earth for help. They cry aloud, or moan in tones subdued. The gaunt and the famished, the lean and the weary, the sick and wounded—they hold their outstretched, empty hands toward us, and beg for help.

I believe that every one who gives a penny, will get it back a hundredfold. I believe that every one who dies a tear with his assistance, will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be that we did not sacrifice the more.

This thing of giving! A glorious privilege it is! How meaningless now is money that is hoarded. How hateful to himself and to his fellows is he who does not answer to the call for aid. Give—and in giving live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you because you did not give. Give—and somewhere from out the clouds, or from the depths of the human heart, a melody divine will reach your ears, and gladden all your days upon the earth.—George F. Burba in Akron Disciple.

A PLACE OF PRIVILEGE

The Joy in Church Attendance Grows as the Spirit Enlarges

King David said, "I was glad when they said unto me, let us go into the house of the Lord."

"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhort one another; and so much the more as you see the day approaching." Heb. 11:24-25.

"I love thy kingdom Lord, The house of thine abode; The church our best Redeemer saved, With His own precious blood, I lay down my life, O God, Her wails before thee stand, Dear as the apple of thine eye, And graven on thy hand."

TIMOTHY DWIGHT.

It is pathetic to see a man carried into a church when he is dead, who would not attend the church when living, either through love for God or interest in his fellowman.

EX.

SUBLTY SUPPLANTING CHRIST

There is always danger of supplanting Jesus Christ with his own cause. It is possible to put the church in the place of Christ should have in our affection and loyalty. Men may 'join the church' outwardly at least and totally ignore Jesus Christ in the act. It perishes little, if anything, to 'belong to the church' and not know Christ. Joining the church should mean becoming a member of the body of Christ. That is what makes it so vastly different from becoming a member of a mere political party or being initiated into a club. It means something to ask whether the 'Church teaches this and so,' but it means infinitely more to ask, 'What would Jesus have me to do?' That goes to the root of the matter, Jesus Christ is our authority, inspiration, guide and reason. He is the way, the truth, and the life. One of the surest ways of supplanting the Master is by refusing to listen to His voice in discussions in business and pleasure. Many people who worship Christ in the church find no room for him in the bank or market. These make the 'God of this world' supreme, and the presence of Jesus would be thought an intrusion. This attitude to the Master comes from the former mischievous view that our daily work is 'secular' while our Sunday worship is 'sacred.' We only make Christ supreme in our lives when he is the Lord of our whole life and Lord of all our time. If we are really to be Christians we must fol-
low Christ in all things and refuse to let habit, or custom, the so-called “Spirit of the age,” “the god of this world,” learning, popularity, wealth or anything supplant him in our affections and allegiance. Therefore the church is the pillar and stay of truth, standing for the culture of truth and spiritual worship, for the proclamation of the everlasting gospel, the introduction of Christ into the lives of men, and the creation of character after the order of the Son of God. Akron Disciple.

WILL THIS APPLY TO YOU

An American Negro, who was so singularly lazy as to be quite a problem, got converted in a revival. His associates in the church were extremely anxious to know whether he would bestir himself and go to work. The Negro attended a meeting and offered a prayer, in which occurred the petition, “Use me, Lord, use me in an advisory capacity.”

BE STRONG

We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle; face it, 'Tis God's gift. We cannot do half the work we should do, but we could do more if we would.

MRS. H. H. HAMPTON.

THE HELPLESS BOY

"There have been ages and nations where in people were respected because of the things they could not do. Probably there are even now some elderly men in China who take a sincere pride in the possession of a set of finger-nails whose length testifies to the fact that they don’t and can’t so much as dress themselves; but those men are no longer the leading citizens of China. The hope of that country, and of every other country, lies in the people who want to work, who aren’t ashamed to do all kinds of honorable work, who take pride in accomplishing little tasks as well as big ones, and who rank in life as "lifters" not "leaners." It’s a pitiful thing to see a boy who likes to live as did those men of bygone times when the important fellow was the one who had to have the most waiting on. Yet it’s true that some young Americans who consider themselves fair workers act pretty much like those old-fashioned Chinamen, when they are around their mothers and sisters. Watch and see if you come in that class. Don’t be so hopelessly out of style. Long finger-nails simply are not being worn nowadays."

GREENWOOD, MISS.

Dear Readers of the Plea:

We come to let you know that we are still alive at Greenwood. Our Bible School work and church work is progressing nicely. We now have on a rally to raise money to buy a lot on which to build a house of worship. We have been struggling here for the last eight years. Our membership was only a few for a long time but, from continued and constant effort, the Lord has sent us more workers for his vineyard and we can see results coming forthwith.

On the fifth Sunday in February we pulled off our rally. The weather was very cold indeed, but we had some soldiers in our band that meant to keep up the forward march. Our effects resulted in $104.02. Bro. J. M. Baker, Mount Bayou, Bible School District worker, was present. We give always en joy having him. Our rally is still continued we mean to go on until the Master says enough done.

Our pastor, Bro. J. A. Keys, is hard at work on the building of this temple. We wish the prayers and aid of the entire state. On March 14th, the Israel took from one of the poor in Jerusalem and brought it home. She was born into the Christian church when quite a girl and has been a consistent Christian. She was also one of our progressive city school teachers. Nothing more sad has come to us at this place. All who came in contact with her loved her. We cannot forget her. We miss her from our Bible school and church in our homes. All the city, Bible school and church join in sympathy with the family.

I herewith send in mine and my father’s subscription for the dear old Plea. It is a blessed paper. I enjoy reading it so much. We cannot do half the work we should. Yours for service,

TEXAS.

Hawkins, March 31, 1920

Dear Editor of the Gospel Plea:

Our District Meeting is a thing of the past for this quarter. It was held with the Union Hill congregation, Canton, Texas, Feb. 27-28. The delegation was not as large as usual on account of the weather and sickness.

There are eight churches in the Eastern District and we are trying to show them how valuable it would be, how much more work could be done for the cause of Christ and the brotherhood at large and how we could push the state work along and keep it clear of debt. If the four districts would raise $900, each per quarter, making a total of $4800, per quarter from the four, and a grand total of $3200 a year.

Suppose we could get all the churches to work on this plan, say each member would give, aside from pastor’s salary and the keeping up of the church, for general development, education and evangelistic work 10 cents per month for the church 10c for the C. W. B. M. This would be ninety cents per quarter per capita, only $3.60 per year. Find me the man or women who can not give this small sum, aside from his promised obligations. Oh, if we could get all the ministers and laymen of the church to see this way, we could raise $5000 a year very easily and at the close of the setting of each convention at all state of ficers, state evangelists, state organizers and district workers could be paid in full for services rendered. With the balance of the money we could build churches where most needed. But my people must have a vision or see a spirit or probably both before we can get them to give their means as God would like to have them give. We must grind out more young men from our missionary schools, who will have the missionary spirit to do the world’s work.

The churches that were represented in the district meeting as follows: J. C. I. church, White Oak (Chapel), $3; Daingerfield, $3,45; Shady Grove, $8,15; Union Hill, $8,63; Leesburg, $2.35.

The Sunday Schools taught reported as follows: Shady Grove, $1,63; Daingerfield, $1,60; J. C. I., $2; Union Hill, $50; Enrollment fees, $1.90; public collection, $1.10; total from the Sunday schools, $7.53. The C. W. B. M. Societies that reported are as follows: Shady Grove, $1; J. C. I., $2.35; Union Hill, $1; Enrollment fees, $1; public collection, $1.90; total from societies, $7.25. Grand total from churches, Sunday schools and missionary societies, $45.30. Sent to the state treasurer, J. N. Ervin, Hawkins, Texas, $20.00.

Yours for service,

T. B. FROST.

TEXAS.

Let every soul be subject unto the higher powers for there is no power but of God. Rom. 13:1.

If we would be a member to a concern we must be subject to the powers of the concern. It matters not what it be, When be coming a member of the church we must submit ourselves to the ordinances of the church or we are not a member. Since this be true we can only be true follower of Christ or we are not following him at all. The gospel does not have half-way measures. It will only make you members of Christ, or you are not. This is not necessary that we falsely claim a part in him because we are known by our fruits and the members of Christ will only be subject unto the power of Christ. Being Christ’s the love of Christ constrains us and it is one whole desire to whatever Christ demands us to do. Then it is not necessary for us to claim that the love of God is shed abroad in our hearts when we will not submit ourselves to the ordinance of man for the Lord’s sake, (see 1 Pet. 2:13). If the concern we represent is God’s the powers that be are ordained of God, and we are not the ones for them or we resist the ordinance of God. One might say I am a member of the church but these elders and deacons don’t own enough property or have enough learning for me with all this money or property or education to bend or be subject to them. This man only needs the love of God and when he has the right application he will be subject unto the higher powers only because of the love of Christ. One might say I would but the more you do the more they want you to do. We refer this brother to 2 Peter 3:18. As he says, grow in grace and in the knowledge of our Lord and Savior Jesus Christ. This you only receive the grace of God, pass the blessing on. The more you pass the more he will give you to pass. Wherever the grace of God is, there is the love of God; wherever the love of God is, there is the spirit of God; wherever the spirit of God is there is one ready to sacrifice all for the salvation of the word. This is what we want, a more Christ-like spirit. When we can have

Yours for service,

T. B. FROST.
born of the spirit of God we will do away with eants and will have so many eants about us things that now seem afar will be near. Get on Christ's side and be subject to the higher powers. If you are a member of the church, be subject to the higher powers. If the church is a member to the District work let it be subject to the higher powers. If the district is a member to the state work let it be subject to the higher powers. If the state is a member to the national work let it be subject to the higher powers, and so on. We are praying for a general system of work that will concern from the local member to the national board, when every one will know his place and we can have a general cooperation throughout the entire brotherhood. We are asking that each Bible school have one Sunday in each month for the collection of district dues, which will be 50 cents per month, making a total of 15 cents per quarter for each member. We want a good representation in the May convention and we ask the co-operating churches to superintend districts of this district. Will you be subject? Are you a member.

Yours for greater work,

W. P. MITCHELL

ARKANSAS

N. Little Rock, Mch. 15, 1920
To Gospel Plea, Edwards, Miss.

Dear Editor: Please publish the following obituaries:

Delia Brit Kerr

Died at her home, Feb. 21st, aged about 16 years. Her illness was of short duration. Her body was laid in Pea Ridge cemetery. She leaves a father (her mother having preceded her in death by several years); grandfather, Father and Mother Bostick, who are nearly four score years of age; an auntie 9 years old; four brothers, one sister, and two uncles, including the writer.

Sister Jane Scott, Russellville

The writer was called to the above named place on the 8th inst. to funeralize the remains of Sister Scott who had passed away on the 7th. Her husband, old Bro. Almstead Hastler, sister to Mrs. Scott, had preceded her by two or three years. Sister Mattie Hosman, age 75, and her sister, Sister Jane Scott, Sister Hosman departed this life March the 3rd and her sister, Jane Scott on the 7th of March. Both were sick only a short while with the flu, which quickly developed into pneumonia. These two sisters were very faithful to the church in very way possible but their souls have taken flight to the presence of the Lord, We feel sure our loss is heaven's gain "Th Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

We all miss the presence of these two sisters, for they have stood like the mighty oak by the roadside, giving shelter to weary travelers as they passed, but o'er long the summons was made and they too had to submit to the call. They leave a host of relatives and friends to mourn their loss.

I ask an interest in your prayers for the church at this place.

I am yours in Christ,

MARY BRADLEY FRANKLIN

SUNDAY SCHOOL DEPT.

THE VICTORY OF GIDEON'S BAND

Lesson: Judges 6

Text for special study: Judges 7:1-8, 16-21.

Golden Text: 1 Samuel 14:43.

Time: About 1330 B. C.

Place: Valeley of Jezreel.

Comments on the Lesson

Verse 1. In our last lesson we studied how the children of Israel were delivered from the oppression of the Canaanites. It would be reasonable to think they would now continue in the service of Jehovah but we find just the opposite to be true. The opening verse of the sixth chapter which begins the story that we now studying tells us that the children of Israel did evil in the sight of the Lord and He left them into the hand of Midian. To get the history and understanding of the text that we are studying in this lesson it is necessary that the sixth chapter should be first read. Gideon was the fifth judge. He was called to deliver the Israelites. He collected a large army of thirty-two thousand and had already pitched his tents on the hill overlooking the valley in which the Midianites were camped.

Verse 2. This large army of Gideon was not the army with which God intended to deliver Israel and Gideon was told that the men were too many. This must have seemed somewhat strange to Gideon. It is likely that he would rather have another thirty-two thousand added to his number instead of losing part of those he already had. Since Israel vaunted themselves against me, saying mine own hand hath saved me—there was the danger of the Israelites think that their large number had brought them the victory and in that case they would not be inclined to give God the credit for their deliverance.

Verse 3. The method by means of which the chosen band was picked was very reasonable one—Whosoever is fearful and trembling let him return. There is no place in any army for a coward. Those who were fearful, when brought face to face with danger of the battle field would be inclined to run and their running would be the means of overthrowing the army. Every possibility was brought to a state of panic and cause even the brave ones to be defeated, it was therefore best for all concerned that they should not be in the army at all. Twenty-two thousand were afraid and returned home. It is sad to think that more than two-thirds of that large army were cowards.

Verse 4. It was quite a blow to Gideon to lose so large a part of his followers. The ten thousand remaining with him was only a small handful when compared with the almost countless number of Midianites that were in the valley below but even this seemingly small number was to be reduced again and a greater proportion was to be sent home this time, the test was also much greater. Gideon was commanded to take the ten thousand down to the water.

Verse 5. This was to be the final separation.—Every one that lapeth the water.... like a day, him shall thou set by himself, for the dog in crossing a stream drinks as if he is in a hurry and anxious to continue his journey, those who lapped the water like a dog were also manifesting that same characteristic, they were not only fearless but they were also anxious to be brought face to face with the enemy. While lapping like the dog they could also be watching. These are very desirable characteristics for all soldiers.

Verse 6. There were only three hundred to be found in this class, all the others threw themselves down on the side of the stream. In that position they would appear to be somewhat unmanned and perhaps resem-"
these three hundred men saw clearly that they were only to be used as the instrument in God's hand. They were not going to conquer the Midianites as soldiers generally conquer their enemies in the ordinary battle but God was going to deliver the Midianites into their hands.

Verse 8. All the rest of the people were sent away and these three hundred were retained. Three hundred with faith in God and a strong desire to be guided by Him can accomplish far more than a large number who are lacking these necessary qualifications. These few men on the mountain top had only food to eat and trumpets in their hands while in the valley below there were one hundred and thirty-five thousand men armed with all the fighting implements of their time but God was with the three hundred on the mountain top and that meant victory.

Verse 16. Gideon was now ready for the great task that was entrusted into his hands and he carefully made such preparation as was necessary. They took the pitchers for the purpose of concealing the lamps while they were forming themselves in line about their enemies. God meant to impress upon Israel the great truth that it was He who was delivering them from their oppressors. They were not even required to draw the sword in their own defense.

Verse 17. Gideon's command to his army was Look on me and do likewise—God was going to give them the victory but to get it they would have to be obedient. Gideon also believed it teaching by example, he could better show than tell them what was to be done. There was no chance for them to make a mistake if they were only willing to obey.

Verse 18. In this verse Gideon is telling his men he what is going to do. He first tells them, and then at the right time he is going to set the example for them. They were to be on all sides of the camp, to the Midianites it would appear as though they were surrounded by a large army.

Verse 19. When Gideon and his three hundred men felt perfectly sure that they knew just what was to be done they started for the camp. The new guards had lately taken their places and were not expecting any surprise. The breaking of the pitchers were done at the same time and by all of the three hundred.

Verse 20. After the breaking of the pitchers and the blowing of the trumpets, the three hundred made no attempt to go forward but stood still holding up their lamps and continuing to blow the triumphant blast from the trumpets and as they did so shouted "The sword of the Lord and of Gideon!"

Verse 21. We have here a description of the order that was to be found among the Israelites and the state of confusion that prevailed among the Midianites. They felt that they were defeated and they ran and cried and fled. They were destroyed by their own sword.

Short Talks on Lesson

When Gideon started out he did that which was natural. It was reasonable for him to get as large an army as he could. The ordinary man might have been discouraged when that army was reduced down to three hundred but Gideon knew that he was following God's command and though God's way seemed so opposed to his, he knew that God was right and that the right would win.
WORLD CALL

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

YE ARE WITNESSES

(J. B. Lehman.

When Jesus was finally leaving the earth he said to his disciples, "Ye are my witnesses." Thus Jesus committed the fate of his kingdom to his followers upon the earth. It was the reliable people that was greater than the disciples had in themselves; but Jesus knew what was in men and that in the end he could be depended upon to do what he was expected to do. He knew better the controlling forces of human progress than we know and he understood the fact that man resideth.

Men Are Misled by the Plausibility of Sin.

The greatest hindrance to man is his very imperfect knowledge of the nature of the work he is doing and the things he is dealing with. Eve was curious to know what it really would do if she should disobey. She did not know that the thing she was tampering with belonged to the old kingdom of depravity and that the paradise she was then living in looked to the development of the soul. But when she tried it she found out what it would do and she was a much wiser and sadder being.

When Christ was tempted the same insidious plausibility was presented to him, but he well knew the difference between the methods of the lower world and God's purposes in the human soul as great as the difference between darkness and light and he said, "Get thee behind me, tempter."

But the people of our day are not as wise as these who are still tempted by the plausibility of the things of the old kingdom of the flesh. They will easily believe that there is no harm in dancing, not stopping to think that the dance was invented as an aid to the worship of God. A few young people dance, whether in the dance hall or in parlors, they are drawn toward them will go to the immorality of the pagan hall or in parlors, they are drawn toward the compass draws the needle to the pole. Those who do not believe it will find out to their sorrow.

Proper Organization Our Only Hope

Now knowing these things, should we not begin to organize our Christian forces for a great forward movement of the kingdom? We have never understood what a power there is in proper organization. If the Jews had permitted Jesus to organize them as a hen gathers her chickens under her wings they could have remained the most powerful people until now. If we will realize this and will organize thus we can be God's great people for ages. If we do not then we must be prepared to be cast into outer darkness.

God can easily bring people from the East and West and North and South to set down in his kingdom as he did two thousand years ago.

To organize our forces we must begin to preach the whole gospel to them. We must shake them out of the notion that because they happen to be right in some doctrine or belief concerning how God does his work they are all right. Among the Disciples of Christ are men who are questioning seriously whether any others can be saved and yet they have given no consideration whatever any others can be saved and yet they have given no consideration whatever to administ ering their possessions for the advancement of the kingdom. Some of our Baptist brethren think because the arc right on the question of the mode of baptism they can neglect the most vital things of witnessing and yet be the only favorite of God.

A Gospel of Stewardship Needed.

The first thing we must do is to make the rank and file of our membership stewards. That is, we must teach them the fundamental principles of administrating the things they possess. All that they have is the Lord's and they must be taught to quit saying, "How much can I afford to give to the Lord?" and to begin saying "How much of the Lord's money dare I withhold for my self?"

When this view point is established the rest will come quite readily. Every man should give not less than one tenth, to do this successfully the only safe way is to take out a tenth of the income when it is received and put it into a separate account and then given to the great cause of the Master. Unless this is done very few will ever give a tenth. You say you are poor and can not do this! Have you ever tried taking the Lord thus into your partnership? If not, try it and see what he will do to your business.

Some people are always poor because God can not let them get rich. Some people that are rich God is making poor because it is not safe to let them stay rich.

What Acceptance of the Gospel of Stewardship Would Do.

If the Negro Disciples of Christ should all become tithers, we would have an income of a million dollars annually. We assume we have 2000 members and that this average income is $600. We know this to be too low, but taken at that we would have $1,000,000 annually for education, benevolence and missions.

We urge that every state convention this summer appoint one man and one woman as a delegate to the International convention at St. Louis in October and that these delegates then ask that they be taken in on the budget with the same terms that others are taken in. For example the whole state work of Mississippi is taken in on the times that they help in all the general work and give so much for their own state work. Let the Negro work of Mississippi come in on the same terms. Let them give so much of all the general work and so much for their own state work. This adjustment will be perfectly easy. If the negro disciples of Christ have the old Jerusalem Gospel, but their demonstrate it. By organizing to give as the JerUSAlem church did. The very first thing they did was to deciding and hiding the their wealth to the cause of world redemption. No matter how much gospel they have faith, repentance and baptism, if they withhold from God their means, God can not use them. If they give themselves wholly to God's cause then all things will come. "May every true follower of Jesus Christ be willing to sacrifice their wealth, or possessions, or anything through him that loves us." For I am persuaded, that neither death, nor life, nor an gels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
the results, a great multitude beyond the power of any arithmetic to count. Soul-winning is the object and final result.—S. D. Gordon in Quiet Talks with World Winners.

"SOMEBODY FORGETS."

A little fellow of a very poor family, in the slum section of one of our large cities, was induced to attend a mission Sunday school. By and by, as the result of the teacher's faithful work, he became a Christian. He seemed quite bright and settled in his new Christian faith and life.

Some one, surely in a thoughtless mood, tried to test or shake his simple faith in God by a question. He was asked, "If God loves you, why doesn't he take better care of you? Why doesn't he tell someone to send you warm shoes and some coal and better food?"

The little fellow thought a moment, and then with big tears in his eyes, said, "I guess he does tell somebody, but somebody forgets."

Without knowing it, the boy touched the sore point in the Church's history. I wonder if it is the sore point with you or me. Does it trouble you? The adage is, "It is the sore point wherever your tongue lies."

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The American Christian Missionary Society has as its objective the solution of these problems. It has been working on them since 1849 when it was organized, but in 1920 the task seems greater than ever. But undaunted it moves forward and asks the continued sympathy, prayers and support of all its friends.

The American Christian Missionary Society this year is helping to support 105 pastors in 34 states, 9 Canadian provinces and our two largest cities, besides helping to organize six regional districts in various sections that are working splendidly.

Americanization is carried forward in four great immigrant centers—among Russians in New York City and Chicago, Bohemians in Cleveland and a polyglot population in Western Pennsylvania.

A nation-wide campaign of evangelism is now being conducted under the leadership of Jesse Bader of Kansas City. The slogan is "Race One Win One." Attention it being given to rural work, Social service and many other phases of our complex American life.

The American Society deserves and should receive the generous support of our Churches. Those congregations not using the budget plan of offerings should take a special offering for this work during the month of May and forward it to the A. C. M. S. Carew Building, Cincinnati, Ohio.

LABOR SHORTAGE IN THE SOUTH.

The Negro migration and the war are charged with the South's labor shortage, and the consequent losses, actual and potential to Southern development. But Southern labor shortage is pretty much like a water famine in a community which permits big holes in the side of one it as sizeable hole. The 1910 census reports the death, during the first twelve months of life alone, of almost 22 per cent of Negro males born alive. With 10,000,000 Negroes in 1910 the size of this hole may be readily calculated. For Negro females the loss in the same period is 18-5 per cent—another sizeable hole. For white babies the loss is 12.3 per cent for males and 10.2 per cent for females. Lots of waste there, too. A white boy's expectation of life at birth is 50 years a Negro boy's 34 years. What is the migration to this?

If the South's needlessly-dead boys, white and black, had been cared for and reared to healthy manhood, with a reasonable span of working years, cotton would not have wasted in the fields nor production lagged anywhere. Not only more workers, but efficient ones, are needed. That requires war on hookworm, tuberculosis, malaria, venereal diseases, dirt, and bad housing.

The fight is on in earnest. One of Booker Washington's big, simple plans was to have a yearly Negro Health Week, when educated Negroes everywhere should give their people a week of intensive training along hygiene and sanitary lines. The Virginia State Board of Health saw the value of the plan and cooperated almost from the first, with increasing profit to the state. The Maryland State Medical Association took it up a year or two ago and with the personal help of the governor, the faculty of John Hopkins, and the colored doctors, put over a big educational campaign. Their cooperation has continued. The North Carolina Board of Health has stretched Negro Health Week into a continuous campaign, covering the state with permanent county organizations, with most encouraging results. The State Public Health Association of Texas has an official who gives his whole time to health work among Negroes, and will utilize this year's Health Week to the full. Elsewhere white medical associations are following Maryland's lead and arranging for vigorous cooperation with the Negro doctors.

If war and migration result in proper care of its resource, human and physical, the South may become an example of prosperity for white and black alike.

CHAMBER OF COMMERCE AIDS NEGRO DEVELOPMENT.

The general manager of the New Orleans Association of Commerce, in speaking recently of the Association's plans for aiding Negro development, said, "After a series of conferences we had the local Negro leaders undertake to organize the Colored Civic League of New Orleans. The main object of this League is to promote the economic betterment of the colored race. It has no connection with any outside organization, and the scope of its work will be purely local, such as the betterment of housing conditions promotion of sane racial propaganda, operation of an employment agency, to make the 'bouncer' a producer, and to educate the Negro race as to its value as an economic factor in the development of the South. We have an advisory committee closely cooperating and advising with the League's officers, and while the work has not been underway long enough to be able to point out definite accomplishments, we are very hopeful as to the ultimate outcome."

THE OLD NEGRO AND THE NEW.

A Durham, N. C., firm is showing in a new manner that kindly race relations may be carried over from the old days and adopted to up-to-the-minute business. The Durham Hosier Mills has just opened a new factory which has been named after John O'Daniel, an old colored man who served the parents of the mill company's president in former days with a faithfulness which his white friends feel deserves the recognition of people of both races.

The mill will be operated entirely by colored labor; and in making this industrial opening for Negroes the company is providing homes for the workmen of modern type, preserving under present conditions the tradition of an older generation of consideration for its workers. The educational advantages for Negroes in Durham are excellent, owing largely to the generous interest of Col. Carr, father of the mill company's president, who is living evidence that an old Confederate soldier may remain a constructive force in his country's service into a green old age.

ORGANIZING NEGROES FOR LAW ENFORCEMENT.

Chattanooga, Tenn.—Every Southern state has some committees of both races who are working out locally better racial relations: but Tennessee has undertaken a more ambitious project—the organization of both races throughout the state for obedience to law and for inter-racial good will.

The White Law and Order League, with Gov. Roberts behind it, has organized a Cooperative League among the Negroes, which, like its white prototype, is rapidly covering the state in both town and country districts. It is everywhere in close touch with the white organization. Its recently-published program, which is endorsed by the white League, calls for better race relations, obedience to law and punishment of criminals without regard to race, better schools, promotion of health, wider industrial opportunities, equal pay for equal work, and better home life in city and country.

Leading Negroes all over the state are already enlisted; and men of both races consider Tennessee's outlook bright for harmony and for industrial development.

JUSTICE IN SOUTHERN COURTS.

Athens, Ga.—A recent report on justice to the poor in America charges discrimination against them in most of our petty courts without regard to section or race. The judges of New York's minor courts claim that special modern provisions in that city now clear it of this general charge; and there are many indications of a demand in the South for a better justice for the poor, and especially for
the Negroes, who constitute the bulk of that class.

The charge of Judge Cobb's, of Athens, in the trial following an outbreak of mob violencce in Clark county, elicited emphatic endorsement throughout the South. People as far apart ecclesiastically as the Catholic bishop of Savannah and the protestant ministers of Atlanta are publicly calling for law-enforcement in Georgia courts without regard to race. In a number of states grand juries have recently found true bills against whites accused of injustice to Negroes; and a Mississippi judge has recently imposed a sentence of fines and imprisonment on white men convicted of such offenses.

Right-thinking people everywhere have always stood for such justice: but in the South, as elsewhere, there is discernible a new coherence among the units of this class which promises it a fuller power of control.

ARKANSAS.

Dear Editor of the Gospel Plea—Please allow me space in your most helpful paper, to make mention of the State Board Conference which met at North Little Rock, at Mt. Sinai Christian Church. We were very few in number but we all did have such a good time. There were so many good things said in the meeting and we planned for the convention. Which will be May the 7, 8, 9th, and we do mean to try to make it a success and a joyful meeting. We ask the prayers and president of the women's work at England, Ark.

M. J. CARTELL.

BEAUMONT TEXAS.

Dear Editor—Please say this through the columns of the Plea. We, the Refuge Christian Church, are planning to pull off a great meeting for the ingathering of souls at the above named place and we would like to get in touch with some of our leading evangelists, such as Campbell Davis, Parsons W. H. and C. H. Dickerson from Kentucky and C. H. Dickerson from Kentucky and Ohio, and Brown and Calvert of Mississippi. Brothers, we want a man that will meet with the approval of the white Christian Churches as we are expecting them to help us out financially and you all know he must have a good report with them that are "without." If this meets the approval of any. You can write T. J. Green, 812 Ida St., Beaumont, Texas.

Today is "Good Friday" and Sunday will be Easter and we are going to have an Easter Service at 3 o'clock Sunday evening and take the offering for J. C. Green, our pastor, preached an able sermon from Matt. 3 chap 5 vs. 5 and 6, "Then went out to him Jerusalem, and all judges," etc. After the sermon we went down to the water and baptized Mrs. Ivory Caldwell, another very impressive service. At 3:30 we met again for a few minutes and after hearing a splendid paper read by Mrs. Huttie Younger, we took up a Free Will offering for J. C. I., which was $5.00. This will be sent to Bro. Lehamn in a few days and we hope it will be published through the Plea.

Much love to the brotherhood, asking for their prayers, your sister in Christ.

LOLO CALDWELL.

NOTICE OF CHANGE, STATE BOARD.

By request of Members of The Board.

To all officers—The Oklahoma Missionary State Convention, will meet in Luther, Okla., April 16 17 and 18.

You are asked to make a good report from each Church, for the State Budget. And each District Evangelist is asked to notice of his District Meeting. Yours For the One Faith.

G. W. WILEY.
State President.

FROM BANKS AT OLD KY.

March 29, 1920.

In eight days meeting with my Bro. W. H. at Lockland, Ohio. Stopped here returning from our Indianaola Advisory convention meeting. All went well there C. C. I. put on foot faculty and workers under advisement Future bright, prospects encouraging. Fall of 1920 is time of opening school. Some campaigning to do meanwhile. Churches may cast about for "material." Saw Mill can't run without logs. Pledgers go down into your "Greens" can't run a boat without water.

Old first will raise five hundred April 11th. I'm booked for Nashville meeting middle of April.

Kentucky Saints are rising to the occasion Good meeting here. Some addition. Great Bible School.

C. H. DICKERSON.

THE GOSPEL PLEA

S. C. I. NOTES.

The baseball team has gone to Jackson this week to play Campbell College two games. The team lost to Utica on last Thursday and because of the heavy rains the game, the following day, had to be cancelled.

The influence of the Y. M. C. A., worker who visited the school recently, a gift of various equipment for out of doors games has been given the school on the condition the things be used daily. The games have become very popular, especially volley ball.

Prof. Ford's brother, who is attending Alcorn College, spent Easter day at the Institute.

Julia Owen, who was called away by the sudden illness of her niece, was unable to reach home before the death of the young girls friends extend their sympathy to Julia in her second great sorrow of the past few months. Julia is undecided as to her plans in the near future.

The morning devotional services which Mrs. Ross conducted last week prepared the students, as well as the teachers, for greater appreciation of the Easter services on Sunday and the real spirit of the day. An Easter Cantata, creditably presented by the Junior Endeavors, marked, as Mrs. Ross commented, "the end of a perfect day."

Mrs. Ross' visit of about three weeks at the I. I. C., came to a close this morning when she left on the early train for Memphis, Tennessee. From that point she will go after a few days visit to Arkansas, where she will work among the churches.

April 6, 1920.

PROGRAM FOR 2,000 COUNTY CONFERENCES.

Reports received by the Interchurch movement in connection with its nationwide survey of education show that young men in college are doing more hard studying than before the war. The growth of studious habits is attributed to the influence of war veterans scattered through the institutions, effect on them.

ONE MILLION YOUNG PEOPLE TO HEAR LIFE SERVICE APPEAL.

Dr. J. Campbell White, director of the Interchurch Life Work Department, expects 1,000,000 young people to attend the 2,000 life work meetings to be held between April 5 and 17, in conjunction with Interchurch county conferences.
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.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 451

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

At the beginning of each month we will publish a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The post office department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

MISSOURI

Dear Readers of the Plea:

I am sure that we all are aware of the fact that this is a time when real service should be given in the Cause of the Master. We have learned the lesson that true religion is more than singing and praying, or listening to a sermon which plays upon our emotions and makes us feel, what we call good. This feeling does not last long, it is only of a few minutes duration, and then we find ourselves right back in the same old wormy condition, the feeling which lasts is that feeling which comes to one who has really done something. To this Christian character, the road over which he has come is marked with sweet memories, the present is saturated with a still active career and the future is yet improving. We tried to show that light is an emblem of sin and trouble. That sin is the cause of all the suffering and trouble in the world, and if we would get rid of trouble we must get rid of sin. To do this we must pass beyond the night of mental ignorance, the night of immorality, the night of weariness, the night of danger, the night of suffering, the night of death, thru the pearly gates up the golden paved streets of the New Jerusalem.

We asked you to show that no one goes directly to heaven or hell at death. If it is true that people go to heaven or hell at death, there is absolutely no need of a general judgement. No one goes to heaven until he appears before the 'judgement seat of Christ,' and judgement does not come at death. Hear Paul: "It is appointed unto men once to die, and after that the judgement." Heb. 9:27.

Judgement is another name for trial. It is impossible for the criminal to know whether he will be sentenced or acquitted before the trial is held. The trial must be held and the judge must pass on the case before the criminal can really know where he is going. So it with all grave yard travelers. "For we must all appear before the judgement seat of Christ; that every one may receive the this life are in the spirit world, waiting for the morning of the resurrection, at which time, we shall shake off mortality and be on immortality.

Bro. Heath was laid to rest in the Papaw Cemetery. He is gone, but not forgotten. He will certainly be missed, for he was very faithful to his Church.

Mr. Gillins, a member of the A. M. E. Church, Mr. Nichols, a member of the Sanctified Church, Elder McNare of the Methodist Church, all spoke highly of Bro. Heath as a citizen and Christian at the funeral services. The bereaved family have our sympathy.

B. C. Calvert.

WASHINGTON, D. C.

R. St. Christian Church

Dear Editor:

Please allow me space in your columns to say a few words to the Christian brotherhood throughout the country. Last we were accused of negligence on the part of our church work, it is expected that we explain why we have not heard from us as regularly, thru the Plea as you did some time ago. As you know our emergency drive has just closed and our work here was to give $10 to each of the recipients of that special fund, we feel to be too insistent along that line, we might be accused of selfishness, as well, as if inconsistency; thus we worked and prayed; rather than write so much. Now that the direct drive is over, we feel that we came consistently back into your columns, 1st we want to say that we did our "bit" in that...
THE GOSPEL PLEA

April 5, 1920.

Dear Editor of the Gospel Plea:—It has been my intention to write you for some time and I guess that you think that the head of my paper is strange. If you could see live you would say the subject is alright. While I have not written for some time is no sign that we have not been doing things at this place one thing that gave us a start for the feat was a visit from two of our great leaders, Elder J. R. Londerbach of Anoke, Va., and Dr. Preston Taylor of Nashville. They both did splendid work and the church was much revived. I tell you if all of the brethren would present the Plea as they did it would be so helpful. Now I will try to give you a rough report of what we have been doing. Speaking of the emergency Drive we raise $27.00. Would have liked to have our own brother, who died. Dr. Franklin, Pres., of Superintendent Memorial College preached his funeral. The next one to die was Bro. William D. Nethesland, the son of sister Maggie Brodly, and sister Ida B. Preson. Brotherlihood as a warning as well as a stimulant to the Home Missions Department outlined to the Home Mission Council on March 15 a plan to make life better for the migrant harvest bands of the Middle West by a system of tests to be placed in centers where the hands gather for the periods when the harvest is on. Tests would be given at the harvest and furnish recreation, religious services and an open form for discussion. Local church according to the plan, would supply volunteers and take care of the religious services.

MISSISSIPPI

Dead Readers:

We are glad to have the beautiful sun shine of the spring. Everything in nature is putting on new life and we hope mission work will also put on new life. Some of the societies have done well even through the cold winter days and that is right. God wants us to be faithful in the cold as well as in the warm. These are the societies that have sent in their state dues for March:

Mound Bayou, $5.53; S. C. L., $4.95; Christian Chapel, $2.21; McKinney Chapel, $1.35;
Union Hill, $1.20; Fayette, $56; Pine Grove $2.25.

We hope the others will send in soon. Sisters, let us do better this year than ever before in the mission work.

The third Sunday in February the C. W. B. M. had a good meeting with the brethren, the District Meeting at Union Hill. As we were rained out of our meeting we were glad to hear the sisters say they mean to do more. Money raised for Mississippi $2.00.

The writer was with the Pine Grove auxiliary the fourth Sunday in March. It was quite sad to do, for we had there last year, lost our dear sister Cornelia Brown, from our number. Sister Rowan was State Treasurer of the C. W. B. M. for a long time and was so faithful, her ideas were always good and, seemingly, she was loved by every body. She helped out in all the church work. We are sorry to lose her but we feel that our loss is her gain. Our prayers go out for her family and for the society at Pine Grove. I am glad to hear the members say they mean to carry it on. Two new members joined. Sisters, we are losing some of our best workers. I am wondering who will take their places, God help us that more workers will come in who will be willing to suffer for this cause.

On Tuesday evening a few faithful members met at Union Hill in Esther prayer service and again on Friday evening and we had a real good meeting on both days. We hope that Sunday will be the best. We hope to hear from all the societies, through the Plea, concerning the Easter Week of Prayer. God help us all that we may reach our aim in His work.

Your State Secretary.

SARAH S. BLACKBURN
April 3, 1920.

KERR, ARK.

March 31, 1920.

Editor of Gospel Plea: I wish to announce through the columns of your most interesting paper that our state convention for C. W. B. M. will meet at Mt. Sinai Christian church, Argenta, Ark., May 7-9, inclusive.

We are looking forward to the best convention that we have ever held in this state and all are most urgently requested to attend, and we are praying that this meeting may not be neglected nor treated with indifference by any one, we are to plan for a greater future work and your presence is needed. Let every Christian worker in the state be present if possible. Your place in this work cannot be filled by another.

Now that our C. W. B. M. is working in cooperation with the Interchurch World Movement it behoves all auxiliary officers and members to attend the convention. We have some able speakers from various places on our program and we are sure you will gain much by being present. Remember, dear sisters, look out and let us have some real dollars and fifty dollars. We are well along the road to that amount. Now let us rally to the mark and crown our efforts with success.

Yours for a greater work,

MINNIE GUYDON, President.

THE SUNDAy SCHOOL RALLY

Editor of Gospel Plea:

Please find space for a word about the one thousand dollar rally that is now on. The team in District 1 are doing some real work. At Rose Hill the Second Sunday used twenty minutes, collected $8.67, each, took a number of pledges and got a few subscribers for the Plea. On the third Sunday they were at Pine Grove, used twenty minutes, collected $8.34, Bro. James Jenkins giving one dollar to swell the collection. District 2 started April 4th. The team divided, a part going to Christian Chapel and a part to Grand Gulf. Christian Chapel gave $3.00. Will have reports from the four districts next writing.

We visited the following churches in the Delta, Shaw, Friday, March 24th, spoke to the faithful few and took one pledge to do his whole duty. Sunday we were at Mound Bayou and spoke to the school of our plans. Elder R. K. Brown has charge of all departments of the work of that congregation and reminded us of the good shepherd. He spoke encouraging words about the campaign and how we should do our whole duty. That means something for the work. Bro. Brown started the call for our traveling expenses with 50 cents. $8.00 were raised in four minutes, which made it possible to continue our trip. Sunday night found us at Clarkdale. This part alone needs the whole thousand dollars. They are paying $10.00 a month to use the hall for their prayer meetings and pay $18 and $20 per month to hear for our traveling expenses with 50 cents.

On Tuesday evening a few faithful members met at Union Hill in Esther prayer service and again on Friday evening and we had a real good meeting on both days. We hope that Sunday will be the best. We hope to hear from all the societies, through the Plea, concerning the Easter Week of Prayer. God help us all that we may reach our aim in His work.

Your State Secretary.

SARAH S. BLACKBURN
April 3, 1920.

THE BOY SAMUEL


Place: Jerusalem.

Comments on the Lesson:

Verse 1. In this lesson we are introduced to the last of the judges of Israel. We are studying about him today as the boy Samuel but in a later lesson, we are to learn of him as the great and victorious leader of his people. The Bible does not tell us how old Samuel was when he was given by his mother to the service of God, we are only told that it was when his mother had weaned him, it is generally thought that he was about six years old when he was taken to Eli. At this

early age he began to be useful in the House of God. And the word of the Lord was precious in those days—the people were continually drifting away into the service of the gods of the nations around them and as a result their knowledge of the true God was not very strong. His words were not heard very often among them and religion was at a low tide.

Verse 2. Eli was now an old man, he was judge of Israel for more than twenty years before the calling of Samuel. The not stated directly there seems to be an indication in the verse that owing to his age Eli was in need of rest and much of the active work to be done was entrusted to the careful hands of Samuel.

Verse 3. The religious capital of Israel at this time was Shiloh, since the days of Joshua the Tabernacle with the Ark was stationed there, in the Tabernacle that is mentioned in this verse as the Temple, the real temple was not built until more than one hundred years later during the reign of Solomon. And the Lord commanded that the Ark must not be taken out—the golden candle stick with its seven branches that was kept in the Holy Place of the Tabernacle is mentioned here as the lamp of God, these lights were supposed to be kept burning all night (see Ex. 37:20-21; also 30:8) that Samuel was in bed at the time of the call and the lights were still burning would indicate that it was not yet daylight. The Ark was an oblong chest about 3 feet 11½ inches long by 2 feet 4 1/2 inches deep and the same in breadth. It was the most sacred piece of furniture in the Tabernacle and was kept in the Holy of Holies, the top or lid of it was of gold and was known as the Mercy Seat.

Verse 4. Samuel slept in the court that was built for the use of the priests and Levites whose duty was to serve in the tabernacle, the call seemed to have been very clear at least sufficiently so that Samuel answered it.

Verse 5. In hearing this call Samuel did the most natural thing, he ran to Eli and said here am I; for thou callested me. We can only get in touch with the unknown through that which is already known. Samuel had heard the call of Eli at many other times and he thought this to be one of Eli's call. His getting up and running to him also shows that Samuel was a very obedient boy, Eli knowing that he had not called him sent him back to bed.

Verse 6. As soon as Samuel went back to bed he heard the same call a second time, he did as he had done before feeling sure that Eli was calling him, the whole scene was just a repetition of the first, he was sent back to bed without knowing for what reason he was called or from what source the call came.

Verse 7. Now Samuel did not yet know Jehovah—There is a great difference between knowing and not knowing. We have many reasons for believing that Samuel knew of God before this time, he had a mother who knew God and it is only reasonable to think that she had told Samuel of the God that she loved and served, in addit-
to his duties. During these early days of his life he was laying the foundation for his future greatness as a leader of the children of Israel, one of his first acts was to make God his own personal leader and that qualified him for the leadership of others.

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Gospel Plea

We are now making a DRIVE to raise our subscrip- tion list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.
A SURVEY

SHALL PENTECOST BE ANOTHER PENTECOST?

(J. B. Lehman.)

This is being written at the dawn of Easter morning. The sun is just rising on the eastern horizon. The promise of a fine day is being flasbed across the eastern sky. The leaves of the trees are about half out, the blossoms are just breaking forth. What a demonstration of the annual miracle of the resurrection of life. How all vegetable and even animal life is given a new dispensation of growth and multiplication.

GOD'S LARGER RECKONING OF TIME.

As God in his creation has given us the year with its seasons of spring time and autumn so he is counting his time in his dispensations for the maturing of the human soul. Peter had God's larger years in mind when he said, "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." When God called Moses from his flock to take off his shoes beside the burning bush it was the dawn of a new spring time for his people and his cause. When he put it into the heart of David to build a temple it was the midsummer season, and when the tribes were being led into captivity and were struggling with the Greek and Roman conquerors it was the cold blast of the mid-winter winds of the Jewish era.

When John the Baptist came crying, "Repent for the kingdom of heaven is at hand" the cold winter winds were giving away to the balmy winds of a new spring time in God's evolutions in the human soul. When Jesus had grown to manhood and had finished his mission and had deliberately set his face towards Jerusalem with its awaiting Gethsemena and Golgotha the buds of spring time in his larger calendar were breaking forth. And when fifty days later the thousands were baptized on Pentecost the blossoms were fully out.

JESUS GETS EVERY AGE READY FOR THE TASK OF THE AGE.

When Jesus gave his great commission he had it well outlined in its parts.

I. He proclaimed that he has been given all authority in human affairs, secular and sacred. All human affairs are under his jurisdictional authority and to the extent we have denied it we have been spiritual outlaws.

II. He commands his disciples to make christians of all nations. This is the greatest task ever assigned to man.

III. He commands his followers to give a christian education to every one who has accepted discipleship. This is a great task the church has largely neglected in the past.

IV. He promises to work with his disciples until the end of the ages by getting every age ready for the task of the age.

The true disciple of Christ need not lose courage, no matter what comes. If it is beautiful spring time in his larger ages we must not lose faith because it goes lovely; if it is midsummer in the broad sweep of his work we must not let our faith be choked up in the cares of the task; if it is autumn and the fruit is coming in in abundance we must not think if it is our great goodness or strength that has done it; and if it is the cold winter blasts of adversity we must not lose faith in God, for when the winds will have blown past the spring time will come again. Christ's Spirit is yet getting the ages ready for the task of the ages.

HOW SHALL THE CHURCH PREPARE FOR THE CRISIS?

It is a very common thing for speakers of today to warn the people that we are facing a crisis. And this is not done for mere effect nor is the danger of a crisis unreal. Any one who has the presidents mind can see it coming apace. In our own land as in every land there is an unrest, a flustering that pressages a mass movement of some kind. In our highest government councils there is every evidence that strange disturbances have taken possession of the people. There is every evidence that "every mountain and island shall be moved out of their places;" for the old anchorages of party and creed and custom are giving away.

But the most convincing evidence that we are facing a crisis comes through our reasoning. For fifty years the missionary has been diligently working among the Japanese, Chinese, and Hindoos, which comprise much more than half of the human family and they are broken loose from the old pagan anchorages. Six years ago the great World War broke out and soldiers from all these nations were called to a common battle line. The coming of three fifths of the human family into Christia n civilization is a tremendous one.

The most pressing need of the world is among ourselves. There must be a Pentecost at home. The idea of an exclusive church must be given up as coming from the evil one. The rich in wealth and the strong in faith must swallow their pride and once more count themselves among the lowly, and reestablish them in the fellowship in which their ancestors took so much pride centuries ago. The laborers in our factory and its spiritual food, and they are fast becoming spiritual idials. Let us not depart them or custracise them; but let us seek to give them the spiritual food that will restore their unnourished spiritual bodies. Our negroes who once had the simple faith of the plantations are going to the centers of industry and there they will fail to get nourishment for their spiritual idiley

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII.

EDWARDS, MISSISSIPPI, SATURDAY, MAY 1, 1920

Number 452

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They too will need our help. On the first Pentecost three thousand were baptized. If we will pay the price in money and energy and prayer, we can baptize three thousand next. A copy of this coming Pentecost on the 23rd of May.

Finally, we must have more church members in America before we can do what needs to be done. We need more true followers of Christ to make us capable of electing a safe president and safe senators and congressmen. We have had too much of that. We have elected the Michigan to Mississippi and from Maine to California shows how far afield we have wandered. We need a more conscientious electorate to compel Industry to give its workers a day on which they can be spiritually nourished. We are letting our women vote. We must begin at once to provide that every girl may have a proper spiritual training that she may become a woman that it will be safe to give the ballot to.

Lastly let us remember that the only power that can prevent the oncoming winter from developing into fearful dark age of a thousand years is the gospel. Jesus knew what he meant when he said, "Apart from me ye can do nothing."

A CORRECTION.

In giving the proceeding of the Board meeting in the issue of April 17th "so many mistakes were made by the proof readers that we have decided to reinsert it."

BOARD MEETING.

On Saturday, March 20, the committee appointed by the National Convention at Nashville, Tennessee, met the committee appointed by the Christian Woman's Board of Missions at Indianapolis, Indiana.

The following things were decided upon to be recommended to the executive committee of the C. W. B. M.

1. That Preston H. L. Herod, J. J. Green and C. W. Smith be employed as a team to collect pledges and finish the emergency campaign.

2. That H. L. Herod be appointed as steward director and that an effort be made to get as many stewards as possible in all the churches.

3. That the question of building at Washington, D. C., at Martinsville, Virginia and at St. Louis be deferred until the situation at each place can be determined.

4. That the Central Christian Institute be opened this fall.

5. That H. L. Herod be called to become president of the Central Christian Institute.

6. After a general discussion of the work mention was made of Liberia. J. B. Lehman read a copy of an article he had sent to the Christian Standard in answer to the editorial in that paper of January 3 making an attack on the C. W. B. M., and stated that they had refused to publish it.

After the facts were fully explained President Taylor offered the following resolution requesting that only the committee from the trustees be deferred until the situation at Indianapolis, Indiana. At Washington, D. C., at Martinsville, Virginia and at St. Louis be deferred until the situation at each place can be determined.

The meeting adjourned with a feeling that a great meeting was held.

J. B. Lehman,
Supt. Evangelistic and Educational work.
Under C. W. B. M.

"I LIKE MY JOB."

A Bible-school superintendent, notified of his re-election, was asked for a speech. This is his entire response:

"I like my job, and I'm glad I've got it."

And so well did the school understand the spirit of the young man that it broke into spontaneous applause.

Now, not every superintendent can make that speech and draw applause.

There are some officers who, if they spoke those words, would be rewarded with a cold chill circulating through their hearers, for they hold their officers somewhat on sufferance. These officers have degenerated to political sycophants. The schools have come to regard them almost as the politician regards the spoils that are distributed as "plums" to "deserving party men." The superintendent struts in his office, and is known to "like his job" because it gives him vanity a fair chance to spread its tail. In a sense, he "likes his job" too well. Perhaps there is a majority who would rather reward a real conscientious officer—but they are afraid of starting trouble. But they resent his saying, "I like my job, and I'm glad I've got it."

Another superintendent could not draw applause with the remark, because it would not be the truth. He accepted the job as a necessary burden thrust upon him. He is "just trying to keep things going until some other comes along, or these folks see the mistake and pick out a real superintendent." The statement would be a lie—the mask for hypocrisy, and people generally do not enjoy hypocrisy. If a man says he feels honorified by election to a position, they expect him to move the muscles of his body and his brains to put the very best he knows into that position.

There are a few superintendents who could draw applause with the remark, and yet not deserve the applause, because neither they nor the school have any sense of the position being more than an honor bestowed. There are a few superintendents who would draw deserved applause. They would make the statement humbly, and the school would know it to be such. They would consider themselves too small for the great and honorable task laid upon them, and the school would know that they so considered themselves. But they would, if their brethren sincerely felt them worthy of this great trust, appreciate it, like it, love it, and throw themselves, with all their talents, into. the work. And the school, knowing all this, would applaud sincerely.

And so, too, would the angels.

—The Lookout.

THE CHURCH AND SOCIAL COURAGE.

By Ben. B. Lindsey.

It is too much the disposition of people—some people—to judge a great institution or a great work by its mistakes, its weaknesses or its failures, instead of its wisdom, its success and its strength. The church has often been the victim of this short-sighted policy. Men have become cynical regarding the church without any real justification for their attitude. The church, made up as it is, of human beings, must naturally share the strength and weakness of human beings and is, therefore, an institution that, like human beings, has made its mistakes and, at times, missed its opportunities. But, with the reason, to lose faith in the church would be to lose faith in myself. If I am speaking of course, of the church as it stands for real religion, and that is surely what the church wants to stand for and what most of the people in it do stand for. To eliminate the church from our civilization would be to eliminate religion, and that would be like striking down one of the very pillars upon which civilization is erected; it would certainly destroy the superstructure itself. And while I have no patience with those who would seek to get rid of the church, I can have all kinds of sympathy and support for those who would seek to get rid of the mistakes, the weaknesses, and failures of the church. For, like the individuals that constitute it, the church has something of all these three: The church may be of divine origin and is certainly founded upon divine principle, yet as maintained and directed, it must necessarily be a very human institution.

People honestly differ as to the active part the church should play in the great economic and political questions of our national life. I am one of those who, while strongly believing in the church, also believe that the church in the future should broaden its mission by concerning itself deeply and seriously with the great social, industrial, and economic questions of our time. If its tradition has been to ignore these questions, I believe that in the future it should create a new tradition—a policy or recognizing that these questions have a real bearing on the way to true morality and an answer to the commandment "Thou shalt not steal." I have seen prominent churches brought into dispute among the common people because its minister might limit his sermon on such a text to the ignorant man who stole your peck of wheat or stuffed a ballot box, instead of preaching the gospel every time you turned on the radio, or paid your fare on a railroad train. I have known preachers—prominent preachers—especially in the larger and wealthier churches who, in this regard brought the church into
disregard and contempt, either by their ignorance or their cowardice.

For example, I have known such a minister in a sermon in behalf of civic righteousness, to roundly denounce the dive-keeper and the ballot-box stuffer—all poor, weak, ignorant tools of a system, whose real cause and whose real sponsors sat in the pew in front of him, and whom he had not dared to denounce. This could have been only for two reasons: his ignorance of the causes of poverty, of sin and theft and crime, or, his own cowardice. I am sorry to say, that from my experience, the second cause is often the principal cause. In my twenty years' experience in public life some of the worst weaklings I have met have been preachers and some of the most courageous, sacrificing, devoted men I have met have been preachers. And yet a great many people would become cynical and judge the church—the whole institution—by these weak, cowardly, hypocritical, bootlegging weaklings, instead of the fine splendid, patient, sacrificing, devoted, courageous souls who have faced and roundly denounced the real sinners—the real criminals and fearlessly pointed out the causes of bad things. The quality of courage is needed just as much now as it was in the days of our ancestors. Being a human being, cannot escape the human frailties of presenting, as spokesmen of the church, both the ignorant and the wise, the courageous and the cowardly.

DESERTING AN IMPERFECT CHURCH

There have been times in great struggles when the church seemed not as essential as it should be. This is because it is too often dominated by tradition, by the rich—and those forces of civilization that stand for things as they are. Therefore, the church instead of taking the lead has often lagged behind. If this is because the rich and powerful have the wealth of the nation—the good of the people, is the happy augury of the militant church. They were engaged on the right side of the great struggle in the future must learn and practice and do, or prepare to surrender to the forces of evil. I believe that the church is learning that lesson—is doing that thing. The recent church conferences of various denominations with their strong spiritual and social service and their spiritual influence to make it the forward, progressive, influence to make it the forward, progressive, future is the church rather a right to complain of them, instead of their having a right to complain of the church. The church is no mere and no less than the people who are in it and control it, and, for one, object to seeing the church used by the forces of evil.

The future of the church, therefore, largely lies in the hands of those who will stay in it and fight for it and use their great influence to make it the forward, progressive, genuine representative of religious thought and action—especially action—in this world! It is the religion of Christ in action that the nations need now. The church must be the church of the future, and if, I believe, express this religion by acting and doing the things that often have heretofore been limited to lip service, to resolutions, to platitude and cant. They must stand firmly for a reconstruction of our nation, in order to use the great wealth of the nation for the good of all the people of the nation—to assure to every citizen a decent opportunity to live a healthy, happy and useful life. There is much talk today for the causes of bad things in the conditions we create—that we are responsible for. We must then fight to change those conditions. But that fight must be conducted with sanity and sense according to rule and law and religion.

In a word, the church of the future must learn and know how to fight men less than human, and from my experience, the second cause is often the principal cause. In my twenty years' experience in public life some of the worst weaklings I have met have been preachers and some of the most courageous, sacrificing, devoted men I have met have been preachers. And yet a great many people would become cynical and judge the church—the whole institution—by these weak, cowardly, hypocritical, bootlegging weaklings, instead of the fine splendid, patient, sacrificing, devoted, courageous souls who have faced and roundly denounced the real sinners—the real criminals and fearlessly pointed out the causes of bad things. The quality of courage is needed just as much now as it was in the days of our ancestors. Being a human being, cannot escape the human frailties of presenting, as spokesmen of the church, both the ignorant and the wise, the courageous and the cowardly.

DESERTING AN IMPERFECT CHURCH

There have been times in great struggles when the church seemed not as essential as it should be. This is because it is too often dominated by tradition, by the rich—and those forces of civilization that stand for things as they are. Therefore, the church instead of taking the lead has often lagged behind. If this is because the rich and powerful have the wealth of the nation—the good of the people, is the happy augury of the militant church. They were engaged on the right side of the great struggle in the future must learn and practice and do, or prepare to surrender to the forces of evil. I believe that the church is learning that lesson—is doing that thing. The recent church conferences of various denominations with their strong spiritual and social service and their spiritual influence to make it the forward, progressive, future is the church rather a right to complain of them, instead of their having a right to complain of the church. The church is no mere and no less than the people who are in it and control it, and, for one, object to seeing the church used by the forces of evil.

The future of the church, therefore, largely lies in the hands of those who will stay in it and fight for it and use their great influence to make it the forward, progressive, genuine representative of religious thought and action—especially action—in this world! It is the religion of Christ in action that the nations need now. The church must be the church of the future, and if, I believe, express this religion by acting and doing the things that often have heretofore been limited to lip service, to resolutions, to platitude and cant. They must stand firmly for a reconstruction of our nation, in order to use the great wealth of the nation for the good of all the people of the nation—to assure to every citizen a decent opportunity to live a healthy, happy and useful life. There is much talk today for the causes of bad things in the conditions we create—that we are responsible for. We must then fight to change those conditions. But that fight must be conducted with sanity and sense according to rule and law and religion.

In a word, the church of the future must learn and know how to fight men less than human, and from my experience, the second cause is often the principal cause. In my twenty years' experience in public life some of the worst weaklings I have met have been preachers and some of the most courageous, sacrificing, devoted men I have met have been preachers. And yet a great many people would become cynical and judge the church—the whole institution—by these weak, cowardly, hypocritical, bootlegging weaklings, instead of the fine splendid, patient, sacrificing, devoted, courageous souls who have faced and roundly denounced the real sinners—the real criminals and fearlessly pointed out the causes of bad things. The quality of courage is needed just as much now as it was in the days of our ancestors. Being a human being, cannot escape the human frailties of presenting, as spokesmen of the church, both the ignorant and the wise, the courageous and the cowardly.
This article appeared in the New York Times, Sunday, March 14, 1920, and is reprinted by permission.

CREDITS AND THE LEAGUE

Disappointment in the Effort for Complete Religious Freedom

To the Editor of The New York Times:

In all the hopes and disappointments in the making and the fate of the Treaty of Versailles every thoughtful person must reflect upon the unbounded expectations that were almost universally entertained that the Peace Conference would break the power of the nations, and correct the evils so long existing between the races and nations of men and which have brought so much suffering to mankind. We now see how extravagant many of the expectations were but in a world so full of needs “the wish was father to the thought.” There was a general failure to remember that the lessons and truths of human wisdom and disinterested judgment. In the light of the experience gained from the Peace Conference and the subsequent fate of the work there accomplished the question comes to every mind, “what will the outcome be?”

One of the striking lessons of history is that which shows how many wars, some of them of great magnitude, have resulted from the jealousies and contentions of the various religions to which great masses of men give their adherence. In modern times these jealousies are manifested in the restrictions which are put upon the followers of the religions of another people, both in their liberties and their opportunities for teaching their faith.

In various parts of the earth the work of distributing the Christian Scriptures in the different languages of the world has been hampered by various restrictions, notwithstanding that it is universally recognized that all men in their natural state are benefited and made better men by the teachings of each and all of the great religions of the world.

In January, 1916, the American Bible Society sent the following cablegram to President Wilson, who had then gone to Paris:

“Insanely as there are numerous parts of the world where, under various exercises of authority, religious freedom does not exist and where Christian missionaries and Bible distributors cannot engage in their work, the American Bible Society respectfully urges the representatives of the nations about to convene in Paris to establish the freedom of and provide the means for insuring permanent peace, to further their great object.”

We believe that no other foundation can be laid than that which is laid in the Holy Scriptures, known as the Christian Bible, but we would have all people free to follow God’s leadings in their comprehension of His truth.”

This was intended to provide an open field with no favor.

President Wilson laid this before the conference, and made the following statement, as given in Dr. Dillon’s “Inside Story of
the Peace Conference**: "As the treatment of religions confessions has been in the past and may again in the future be a cause of salutary wars, it seems desirable that a clause should be introduced into the covenant establishing absolute liberty for creeds and confessions."

It is stated that the proposition was received with marked coldness. The situation evidently resembled that described by a colored minister when he said that when he preached upon the Ten Commandments a chill came over the congregation. The first to oppose the proposition was the leading delegate from Poland, fresh in the memory of long-standing contests between Jews and Christians in his own unhappy country. Lord Robert Cecil, speaking for Great Britain, surprised many of his colleagues by informing them that in England the Catholics, who are fairly treated as things are, could not possibly be set on a footing of perfect equality and yet the proposition placed the follow- ers of Confucius, of Buddha, of Mohammed and of Christ upon a perfectly equal footing. Somehow, in all that conference, the only sup-porters of the proposition, outside the American representatives, were the delegates from Rumania and Japan. How complicated and difficult was the work of the conference! What shall the future be? If the League of Nations ever becomes operative of if the Treaty of Versailles is ever rewritten, something in this and in a hundred other important matters may be accomplished.

JAMES WOOD.
President Emeritus American Bible Society.

PRAYER FOR THIS WEEK.

_O LORD, Lord of life, Lord of time, who never passes nor changes, We bless Thee for the life that is life indeed, the life eternal which comes with the knowledge of Thee, and of Thy Son whom Thou hast sent._

_J. A. LEE._

S. C. I. NOTES.

_The baseball boys were defeated at Tugalo, by a slight score, in both games which they played on the opponent’s field last week._

_R. B. Donerson of the Edwards Christian Church and Edward Timberlick, of the Sunday school team appointed for this district, were at the Institute school Sunday morning and met the teachers in a short conference and presented the immediate plans for the state Sunday school work, that of raising a thousand dollar fund and of recruiting young men and women for Christian service._

_The Community School was closed for the year on Saturday last, owing to Miss Anderson’s necessity for returning home. Miss Anderson and her assistant, Miss Vandiver, left Monday morning. The Community School has been larger than usual and the attendance has kept up to the last remarkably well._

_YourS in the work._

J. A. LEE.

_"Now Go and Do It."_ Lord Kitchener was once approached by a subordinate officer with an array of excuses for failure to obey orders. Kitchener patient-ly heard the man’s recital, and then added, "Your reasons for not doing it are the best I ever heard; now go and do it." Most of us can think of plenty of reasons for not doing our obvious duty. We acquire the habit early in life. The habit is hard to outgrow. Excuses multiply the more we think about them. People grow fairly eloquent in defense of their shortcomings. Sometimes I think they have persuaded themselves, But after they have justified their omissions of duty, God usually says, somewhere in the soul, "Now go and do it."—George C. Peck.

OKLAHOMA.

Editor of the Plea—Please allow space for me to say that the "Each One Win One Campaign" in some of the churches of Oklahoma was a success. This proves that we can do anything that is right if we will organize our members and believe that we can. Then the work is half done. We pray that the church will make greater progress this year than ever before.

The field is ripe as never before and God is calling for laborers. Will each one go and do what he can.

Enclosed you will find $1.00 for the sub-scription of Mr Albert Bush of Clearview.

W. M. Tucker, State Evangelist.
Box 292, Clearview, Oklahoma.

INDIANOLA, MISS.

Dear Editor,—Please allow space for me to say something of our first Lord’s day meeting.

The prayer service was conducted by J. A. Lee and A. L. Brown. The weather was unfavorable, yet we had a grand service. Bro. Calvert preached a wonderful sermon. Many hearts were made glad and rejoiced over it. The collection for the day was $15.50.

The night was very cold. Only a few of us were out on account of it but we had a good meeting. Bro. E. H. Holiday made some brief remarks and Bro. B. C. Calvert closed. Sister Merter Colman cast her lot in with us. She comes from the Methodist church and is for baptism, having only been sprinkled. She feels that she should be buried with her Lord in the waters of baptism. The collection was $1.50. Total from the two services $17.00.

Yours in the work,

J. A. LEE.

TO THE ALUMNI.

Paris, Texas, April 6, 1920.

Dear Alumni,—It is but a few weeks before we should meet in May, at the old Mother’s Home, the S. C. I.

I would like to know just who will meet there at the Commencement season. Those who are planning to be at the commencement will please let me know at once by postal card. It is difficult to plan the entertainment not knowing just who will be on hand.

Those who can not come should send in 50 cts. to the treasurer, Mrs. H. G. Smith, J. C. 3, Hawkins Texas.

If we are going to make the association amount to anything we have got to put some time, thought, and means into it. I feel free to say that we should make some thing out of the organization or we ought to quit.

In the next weeks number we will bring out a little program which we shall attempt to carry out.

Please let me hear from you at once. Respectfully,

H. G. SMITH.

TEXAS.

Dear Readers,—This is a report of work during the month of March. From the 6th to the 16th we were with the Paris church, during which time they gave us $41.35 on the state budget.

The 18th found us with Elder Wilson and his faithful few at Dallas. I found that the Cochran St. Church under the leadership of Elder W. M. Wilson is taking on new life. We preached for them one night, and they gave a cash collection of $6.00 on the state budget, and pledges which are to be paid by August first, as are follows: Mrs. Rainey, Mrs. Arzatt and Leslie May Humphrey each 25cts., Miss Wilson 50 cents. Mrs. Pierson, Mrs. Humphrey each $1.00, Michel Wilson, $1.00, Miss Wilson 1.00, Mrs. Lewis 50 cents, Mrs Ervin 50 cents, Norma Harper $1.00, Mrs. Bell Austin $1.00, Mrs Grant and W. M. Wilson each $2.00.

From Dallas we went to Fort Worth, where we spent two services with brother Jacobs and his faithful membership. He is doing a great work for the kingdom. They gave us $10.00 and have sent us since two checks, one by brother H. C. Campbell for $10.00 and one by brother B. J. Williams for $200.00, a total of $28.00.

I tell you that fellow-Jacobs is doing the work. He is not saying a great deal but you watch him. From Fort Worth we went to Waco and spent a part of a service with brother J. B. Williams. He is a live wire and has Clay street in better shape now than...
ever. Clay street gave us $7.00 on the state budget.

We went from Waco to Taylor where we found brother Campbell and his people doing fine work.

We preached the old gospel of the Cross two nights at Murphy Street. The Lord blessed our services, and a soul for the Kingdom. Mr. Moore who came from the Baptist Church West Street gave us an offering of $31.00 on the state budget. We went from Waco to Dallas to give brother G. W. Taylor one night’s service but we were rain

Sufficient from Dallas home where we found our little girl sick. We spend a night and a day at home and then went to Waco to the Central district convention. There we had a great meeting. An offering of one hundred and seven dollars and eighty-nine cents, ($107.89) was taken during the convention. $17.50 were turned to the Waco church, leaving $80.93 to the district.

On Monday following the close of the central district meeting, H. Sharp, Elder W. B. Washington and the writer went to Hillsboro where with brother J. H. Fielder we purchased 2 lots. On which we expect to build a church home for the faithful few there. Bro. J. H. Fielder has worked many faithful years in Hillsboro.

Mr. Pare gave one lot and we bought the second one for $100.00 cash. We ran in from Hillsboro for two nights and a day and then went to Greenville where we held another great District convention. $31 and $17.50 were turned to the Central district.

Those who gave at Taylor were: Mrs. Cryton 50 cents, Mrs. Hall $1.00, Mrs. Brown $1.00, Miss Dessie Evans $1.00, G. H. Hendricks $1.00, T. E. Campbell 50 cents, B. E. Campbell 50 cents, L. P. Proctor $1.00, T. A. Hendricks 60 cents, Bro. Rector 50 cents, Levant Hendricks $1.00, W. T. Hatcher $1.00, Effie Hatcher 50 cents, Leenars Dancer $1.00, M. A. Hendricks $1.00, Junita Rector 50 cents, Tiny Randler 35 cents, I. W. Rector 25 cents, R. L. Wicks 50 cents, E. W. Wicks 75 cents, Jorden E. Rector 50 cents, Public Collection 20 cents.

At 4:30 P.M. another splendid audience met in regular session with our superintendent, S. B. Moore, at his post of duty. The Bible class, taught by the pastor had an attendance of 15, the total attendance was 55, the offering $40.00. The entire school enjoyed a treat of Easter eggs.

At 11:00 o’clock service was held in the main auditorium, which had been beautifully decorated with palms, cut flowers and potted plants by the members. Our attendance was approximately 100. At the close of service the church assembled at the 9th St. branch Y. M. C. A. where two persons were added to the church by statement.

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At 11:00 o’clock service was held in the main auditorium, which had been beautifully decorated with palms, cut flowers and potted plants by the members. Our attendance was approximately 100. At the close of service the church assembled at the 9th St. branch Y. M. C. A. where two persons were buried by baptism with our Lord.

At 4 P.M. another splendid audience gathered of over 150 persons. The choir from the Zion Baptist Church rendered the most inspiring music of the day and Rev. O. J. Black, pastor of Brown’s Chapel A. M. E. Church preached an eloquent sermon from the subject “Decision.”

At 7 P.M. the T.F. S.C. E. met with the pastor as leader. Another program of Es-says,, solos and recitations with general dis- cussions was rendered. At 8 A.M. we closed our day’s service with a fellowship meeting and the observance of the Lord’s supper.

There were added to the church by statements; namely, Miss Francis Thompson from Mt Sterling, Ky, Mrs. Smathers from Nicholasville, Ky, Miss Freeman from Paris, Ky, all were members of the Christian church.

The offering for the day from all depart- ments was $402.00. Every one expressed freely that we had spent the best Easter for many years.

The spiritual life of our church is growing and the spirit of harmony and cooperation is being manifested as never before. Our next drive will be in May when the Christian League Club will hold a four nights fair to raise money to put a baptistry in our church.

Forward is our watchword, for we be- lieve that “the race is not to the swift, neither is the battle to the strong, but to him that endures to the end.”

R. H. DAVIS.

A FINE INVESTMENT.

Church-going is a means of grace, and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the men. But, how easily neglected. Absence from next Sunday service will make it easy for you to get away next week. The slightest irregularity in attend- ance will work havoc with a good habit. Then we reach for an excuse. We shall find a-plenty, except good ones. Most excuses analyzed mean just this one thing: “I don’t wish it.” If you will attend church regularly one quarter, you will find, you can go. Try this remedy. Begin next Sunday.

“Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a char- acter, and you reap a destiny.”—The Evangelist.

THREE KINDS OF GIVERS.

“There are three kinds of givers—the flint, sponge and honeycomb.”

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard and they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says: “The Lord loves a cheerful giver.”

Hurry means also worry, and haste is waste. Study to be calm. “A meek and quiet spirit,” is in the sight of God, “of great price.”

The rush of modern social life is especially fatal to prayer habits; for until the spirit is hushed and becalmed in his presence, God cannot reflect His own sweetness.-J. Hudson Taylor.
THAT LONELY LOOKING GIRL.
By Frances L. Garde.

She was a lonely-looking girl. She looked around her as if everything were unfamiliar. One saw at a glance that she was a stranger in a strange land. She looked wistfully at a group of American girls who passed. One, noting the lonely little figure, stopped to speak. A smile is the same in all languages. Thank God for that! The little foreigner smiled. She shook her head, indicating she could not understand. The American girl gave her a smile of sympathy and passed on.

The little foreigner's name was Sophia. She had just landed from a long voyage across the waters, and her home had been in Hungary. It was now with friends from her land who spoke her tongue. But they were, oh, so old. Why Marie, with whom she lived, must be at least thirty, and that be very, very old. Neither liked to sit at such. She liked to go out and see the streets and the shops and other girls, and she had gone out alone.

A few weeks later Sophia found work in a factory. She knew no English, but the factory doors swing open widest for those who don't. Other places, she had found, did not open even as wide as a crack. She did not like the noise and the confusion. She was homesick and lonely. She saw many girls her own age, and they smiled at her, and she smiled back, and though smiles are beautiful thing one cannot converse in them. She could not understand. The American girl had been with Marie herself, though it was many, many, years ago, told Sophia there was a place where she could learn English. She intended going there herself after the baby was a little older. "You will not be so lonely," said Marie, "and you will find a teacher there who speaks your language. It is up to you to do the rest."

The American Institute is one of the activities of the Young Women's Christian Association located in industrial districts in foreign Association. There are more than forty of quarters of the big cities and in communities having foreign population. They are for social service where the women do not speak English, and the staff consists of trained workers representing the nationalities reached.

The result of the work in those institutes is the Americanization of the home which had remained foreign because of the environment and the isolation of the foreign-born woman at its head. They are transalating life and happiness and service into English for hundreds of foreign-born women. They are the Y. W. C. A.'s contribution to the great work of Americanization.—Christian Work.

TIDINGS FROM THE LAND OF FLOWERS.

Dear Editor of the Gospel Plea,—Please allow me to say that we had with us in this state Prof. F. H. Moss and Mrs. Rosa V. Grubbs, our National field workers, from Feb 20th to March the 10th. They brought to us a sweet message and left with us new ideas concerning our work. We were glad to have them with us. We can see already the effect of their work. The Bible school and societies are putting on new growth. They left no stone unturned in pushing forward the great work of the Master's Kingdom. Let us not forget the lesson they taught us.

My report as State Evangelist was as follows:

Number of sermons, 22.
Number of souls gained, 3.
Number of Bible schools addresses, 4.
Number of public schools addresses, 2.
Number of letters written, 66.
Number of cards, 51.
Number of miles traveled, 4224.
Number of telegrams, 3.
Number of business meetings, 3.
Railroad expenses, $34.40.
Money received as Evangelist, $76.00.

Yours in his Name,

C. J. BOLLING,
SUMMERFIELD, FLA.

March 29, 1920.
Editor of the Gospel Plea.—Please allow me space in your valuable paper to speak a few words. It has been a long time since you heard from me through the Plea. The work here is moving along splendidly. The church is planning greater things this year than ever before.

From March 26th throughout April is our Rally month to raise money for repairing and painting the church.

On Feb 26th we were glad indeed to have with us our National Field Workers, Prof. F. H. Moss, and Mrs. Rosa V. Grubbs. Prof. Moss brought to us some interesting points concerning the Bible school work and Mrs. Grubbs about the emergency campaign.

The weather was so unpleasant that only a few were present but we highly appreciated the visit of these workers and regretted so much their departure. We will gladly welcome their return. Mrs. Grubbs promise to be back in the Next four months to our state W. M. S. Convention, also the state Sunday School convention which will be held at Ft. Myers church at St. Petersburg.

On the 3rd Sunday in March, Elder H. J. Rogers preached for us. The 4th Sunday in March, Elder W. H. Willoughby preached a noble sermon both day and night. Elder Willoughby is one of the oldest ministers in the state of Florida.

We are in need of a pastor, as our last pastor moved away in December and has never been seen since. Friends, it behoves us to pray faithfully and earnestly that the Lord of the harvest may send more willing workers into his field.

Pledges taken to be paid within the next five years:

Deacon James Bolling ............ $100.00
Mrs. Precilla Bolling ............ 75.00
Mrs. Margie Moover .............. 50.00
Mr. Theophilis Bolling .......... 75.00
Elder W. H. Willoughby ......... 50.00
Mrs. F. B. Moover ............... 25.00
Miss Bular, A. Moover .......... 50.00
Odis Stoner ....................... 25.00
Rheuben Moover ................. 5.00
H. B. Moover .................... 1.00
Estella Moover .................. 1.00
Total ................................ $458.00

Yours in his Service,

L. A. MOORE.

BRISTOL, TENN.

April 5, 1920.

To the Gospel Plea,—Easter was a lovely day with us. We feel that the Lord has wonderfully blessed us. There was preaching at 11 o'clock by our Pastor, Elder S. H. Russell, also preaching by Rev. Robert Burn, pastor of Harris Chapel. His text was "While in the days of John the Baptist the Kingdom of Heaven suffered violence and the violence took it by force." At night we had our Easter exercise. Sister Sarah Hughes had the state of Florida.

In March, the 20th to March the 10th. They brought in church and Sunday school is small but we pray faithfully and earnestly that the Lord of the harvest may send more willing workers into his field.

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Estella Moover .................. 1.00
Total ................................ $458.00

Yours in his Service,

L. A. MOORE.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations, The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and MISSIONARY TIDINGS are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey Avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

THE GREATNESS OF AMERICA IN THE FINAL ANALYSIS WILL BE MEASURED BY THE SERVICE IT RENDERS TO ITS UNDEVELOPED PEOPLE

(J. B. Lehman)

America has delighted to call itself a Christian nation and has frequently made comparisons between itself and pagan or Mohammedan nations. When a nation has set a standard for others it itself must inevitably be measured by it. Whenever a nation makes profession of Christianity it puts itself under the spiritual law governing Christ's kingdom. “With what measure ye mete it shall be measured to you again” applies to it.

Now the law of Christ is perfectly expressed in “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 whoever 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 to give his life a ransom for many.” When America laid its foundation in Christian principles and delighted to call itself a Christian nation it put itself under the law “For whatsoever would save his life shall lose it; and whoever shall lose his life for my sake shall find it.” When some distant historian will make an appraisement of the character of the civilization of the United States of America he will measure it by this standard; and, judging by what our reformers say of the bad side of our life, and by what our foremost men say of our goodness, he will give us a great place in the world’s work but will record humiliating shortcoming that sadly marred the record.

America is a great country. At every crisis we have had men to set the pace right, but at the same time we had an element that had no vision and attempted to mar the high purposes. When the Pilgrims landed on Plymouth Rock baring within with a religious zeal for truth and righteousness as they saw it, other pilgrims were coming to exploit the new country with slave and convict labor. But in the end the Pilgrim idea swallowed up the world idea. When Thomas Jefferson wrote, “We hold these truths to be self-evident, that all men are created equal.” the sound of the hammer building slave barracks was heard. But in the end the truth as Jefferson expressed it won out. When Wendell Phillips and Fred Douglass were speaking to great audiences for a free America, Yancey and Toombs were talking of calling the roll of their slaves at the foot of Bunker Hill monument. But in the end the law of freedom prevailed. When Wilson was talking earnestly of making “the world safe for democracy” and of extending the Monroe Doctrine to all smaller peoples, United States Senators were laying plans whereby America should be withdraw from helping any other nation. Which idea will prevail the next twenty-five years will tell, but we doubt whether the universal law of the triumph of the truth will be changed.

This same law has prevailed in the internal affairs of our nation. The true Christian element has sought to give a true service to the more needy. It drove hard for a public school system supported by taxation for the education of every child but a large element fought it bitterly. It was warm issue seventy-five years ago, but finally the idea of a school system for every child supported by every taxpayer prevailed throughout the union. Before the Civil war there were no public schools throughout the South. Now most of them have compulsory educational laws.

Immediately after the war the Christian element of the North supported by a fine class of Southern men and women laid the foundation for the missionary schools for the Negroes. They were bitterly opposed by a political element of the North and the majority of the South, but they went right on. The idea has all but universally triumphed. Jefferson Davis repeatedly said immediately after the war that the Negroes would ruin themselves in freedom by indolence, immorality and disease. He was one of those men who had no vision of world helpfulness and without that the predictions he made would assuredly have some true. The early settlers intensively hated the Indians as is always the case when a developed race without the Christian vision lives beside an undeveloped race. However in the last forty years we have been demonstrating what the real Christian school can do with the savage Indian.

Before the World War President Wilson was a careful reader of the literature put out by the various peace foundations and the Federal Council of Churches. He had the outlook of the missionary more clearly than perhaps any other president we ever had. His father was a Scotch Presbyterian minister much resembling Thomas Campbell in thought and work. The boy no doubt absorbed many a notion of world helpfulness. When the war broke out the great majority of the nation wanted to cooperate loyally and they compelled the others to do the same way.

It was during this time that Wilson put those great papers on our altruism, but when the war was over that element in the United State Senator that could scarcely be held in bounds during the conflict brought to bear the worst form of partizan politics our country is capable of and our altruism came to an end for the time being.

But perhaps this is no loss. To change the world’s relationship from the old pagan law of retaliation to the Christian basis of losing life to find it is as radical a change as the beginning of a new dispensation and a greater martyrdom is required than it seemed was required a year ago. The old law “without the shedding of blood there is no remission of sins” still holds good. If President Wilson and his cabinet thought they could in some scientific way bring about this great step without invoking the “law of Christ” they will find out that “apart from me ye can do nothing.”

It is a universal regret of the foremost Christian people that the issue between President Wilson and the twelve senators who were earlier called “willful” shall be made the issue of the coming presidential campaign. They know how difficult it will be to get the same judgement of the people in a political campaign. In fact the months of the best Christian people will be closed, for if they speak out against any candidate it will be said they are playing partizan politics. But if they are as wise as they should be they will see in it the greatest opportunity they have ever had. While their mouths may be closed in the campaign, they can organize and work behind the scenes and lay good forces for world helpfulness. This campaign ought to make the melting pot of Christian Union boil mightily and when the campaign is over, even though the worst element of America should triumph, they will be able to achieve what otherwise might take a century to achieve. The world posture is fast shaping itself so that the label of denominationalism, including the Catholic brand of it, must fall or the world must go into chaos.

God still reigns in his heaven and the Spirit of Christ is yet working with his people getting every age ready for the task of the age. Let the storm come, beyond will be the beautiful sunshine of a greater civilization.

When we speak of America we do not mean the white people only. Whenever any man of any race comes to America and tastes of our freedom and drinks deep of the altruism of the best of our civilization he becomes a part of it and he is as much as anyone else. Those Negroes and Indians and Chinamen who are drinking deep of the wine of the world’s great age have a great responsibility on their shoulders. If we fail they too will be to blame. God is giving us a world posture that is compelling the good
ever held before. In all past crises, for the sake of peace, they shrunk from taking an advance step as long as they could, but when there was nothing else to do but to take it off alone like a craney they always said, “Give me liberty or death.”

If before July 1921 we could say that every member of the Negro churches is a contributor to the cause of missions it would have an influence on the world problem far beyond anything we now can comprehend. They occupy a far more key position than any one now can comprehend.

WORTH WHILE SAYINGS

If you want more faith, become more industrious in good works. God has to put some of us to sleep before he can do anything with us. The devil calls many to pray when they should be trusting.

Our tongues are like big doors through which Satan comes in. Active faith moves things. Fear is exactly the opposite of faith. When you die you just commence to live. Nothing but obedience will develop power. Keep smiling. A sense of humor is the oil which lubricates the machinery of life.

The question for us to decide is whether we are willing to let God do for us what He says He will do. Never TRY to trust God; by so doing you lower Him to the level of your friends. Just accept Him.

Great struggles in the Christian life only show great stubbornness on the Christian’s part.

There is only one way for Christians to be happy and that is to take just what God sends them. This world knows no more about Jesus than it sees us.

If you want to get ahead on anything, get ahead on love. We are apt to set up a standard and want people to trim to it. We are saved through the grace of God and not thought gifts.

BE STRONG

Say not the days are evil—who’s to blame? And fold the hands and acquiesce; O Shame! Stand up, speak out, and bravely in God’s name.

OUR COUNTRY CHURCHES

Despite its problems, rural America is not lost to Christ. There are no less than 150, 600 country churches served by an army of 50,000 rural ministers.

The larger home missions boards are beginning to organize separate departments for country church work.

There is an increasing number of demonstration rural church centers working on the basis of scientific surveys of their fields. These point the way to better things in worship, religious education and community service.

Educational literature has been specially prepared for rural ministry. Chairs of rural sociology are being established in some theological seminaries. Summer schools for rural leadership training are being held by several denominations. There is cooperation among the agricultural colleges, government and welfare agencies.

The rural church has a great opportunity to become a community center of wide appeal and diversified usefulness. It has few if any rivals. It could, with adequate equipment and leadership, become the most influential force for religious, educational and social betterment.

The rural field is comparatively free from the many alluring forms of vice and wickedness which flourish in the cities. It has poor in its provision of legitimate recreation and amusement, but it eagerly responds to these when properly provided and presented. It has been socially starred. Hence the migration of young people to the urban centers.

One great advantage of rural church activities along these lines is that it associates the church with the whole life and labors of the community. Religion then takes its rightful place as the mainspring of all endeavor, and serves as a helpful guide in matters relating to thought and conduct. In old settled counties there are neighborhoods un-reached by the church, these must be occupied.

In new and growing counties of the West there are large populated areas with no form of religious ministration, these areas are being surveyed, mapped and their needs studied in order to discover the best way to evangelize them—whether by colporter and itinerant missionary or by settled pastor and community worker.

Discover and energetically promote every country church which occupies a strategic position for service. This should be done regardless of previous missionary status.

Apply to all rural churches a minimum standard of efficiency. In the average case such a standard would involve a resident pastor; adequate equipment for worship, religious education and community service; regular worship and preaching; purposeful pastoral visitation; adequate financial program; organized Bible school; enlistment and training of local leaders; ministry to special groups—boys, men, girls, women, tenants, new Americans; adequate provision for recreation and social life; and definite co-dial cooperation with other churches of the community.

Short-course training conferences should be for graduate instruction organized in all subjects related to highest development of the rural community and the church’s relation to it.

Adequate opportunity should be given for thorough and specialized training in colleges and seminaries for men who are to spend their lives in rural church work.

Cooperation should be promoted among various churches in the location of demonstration centers so that there shall be at least one in every rural county.

An outstanding religious periodical should be established that flourish in town and country which all the Christian agencies interested in rural Christian life would use and support.

From Intercrubhurch Survey: In no phase of the Home Work has the American Society greater interest than promotion of efficiency among our country churches. Thus our conferences and literature the evils of denominational duplication are being brought home to the conscience of the people and a vision of community service is being created. In cooperation with other boards training schools in all the agricultural states are being arranged for this summer in which the American Society will provide for our quota of both teachers and preachers.

NASHVILLE, TENN.

Say St. Christian Church. Our pastor left Nashville on Sunday night the 4th to spend one week in Jonesbow with his family. He also attended the Sociological congress in Johnson City. Returning to Nashville April 10th he reports his family enjoying splendid health.

Our Sunday School the 11th showed a marked success throughout the classwork.

Our school is increasing in membership, interest and financially.

We have in our school Register, class record book, banners and all modern equipment of this chool.

Our services at 11 A. M. Lord’s Day was largely attended and much enthusiasm. Our pastor used for his Text St. John, 1:37, subject, Personal Evangelism exemplified. The subject was fully discussed to the satisfaction of all. Following this services one young man was baptized.

At 5 P. M. The C. W. B. M. met in their regular monthly meeting and rendered a program which was of much interest. Our C. W. B. M. is still growing our collection for the month was $4.30 and two new members were brought in by Captian Mrs. Mary Kin- nard. Our Captians are doing their work well and are growing more fully into the missionary work.

We do not want the readers of the Gospel Plea to forget or overlook the fact that we have the largest C. W. B. M. in the colored brotherhood.

Our C. W. B. M. is becoming a great fac- tor for the church and missions.

All one on tiptoe with a glorious expec- tation impatiently awaiting the beginning of our series of sermons, which will begin Lord’s Day April 18th by Elder C. H. Dickerson of Nicholasville, Ky.

Say St. Christian Church is in line and is ready for a great meeting.

Our Slogan is “Each One Win One.” We have no sick list all are well.

Sincerely in the work of the Master.

Mrs. Ethel Ross McCown.

2004 Jefferson St., Nashville, Tenn.

JELlico, TENNESSEE

Dear Editor: Please publish in the Gospel Plea that I will leave for Knoxville, Ten., April 12th, to be with Elder Geo. Haagland. I will be there a week and will return April 24.

Our church is doing splendid work, and is planning for a protracted meeting.

ELDER R. C. MALOY
FROM THE QUEEN CITY

Dear Editor of the Plea:

Our spiritual feast on Easter Sunday was followed by a spiritual awakening on Sunday, April 11. Our attendance on the above date was exceptionally good. Ten dollars were added to our Easter offering of $900 making a total of $8,400 raised to date. Best of all six persons were added to the church of Christ. One by confession, one from the Baptist church and four by statement from the following churches of Christ, Oxford, Ohio; Junction City, Ky.; and Millersburg, Ky. The number were equally divided, three men and three women.

On Saturday, April 10, Mrs. Artie May Fultz, one of our young members formerly of Kentucky passed to the great beyond. Sister Fultz was a very dutiful member while she enjoyed the blessing of good health but our loss is heaven's gain.

At the funeral service, Mrs. Addie Davis, formerly of Mt. Sterling, Ky., read a splendid paper of condolence in behalf of the members of the Christian League Club of which Mrs. Fultz was a member.

Our next move shall be an earnest effort to gather in the pledges which have been made towards the Emergency Campaign fund.

The church at Kenyon Avenue is awakening slowly but surely to her mission. We are aware of the fact that all things come to those who work while they wait, so we are going slowly, training our people for the larger task of bringing the Lord of the harvest to send us more laborers into his vineyard.

Very truly yours,
R. H. Davis

THE GREAT NORTHWEST

(By W. F. Turner, Associate Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.)

The great Northwest, in this article, includes Montana, Idaho, Oregon, Washington and British Columbia. It is a land of far distances, mountain ranges with peaks covered with snow, great rivers that course through desert places, seaports where ships from all nations ride at anchor, growing towns and populous cities—in short, it is a land of opportunity. Hence people are going there in a steady stream, where there is room—room to breathe health-giving air, room to thing in new channels, room to build new homes and help to build a great new section of America, gateway to Alaska and the Orient.

While the great Northwest is in a formative condition, while hundreds of members from our churches in the middle west are going thither while multitudes from other religious bodies are seeking readjustment in their new environment, and while many whole communities have no church at all, it the golden hour to preach "Our plea" in all that wonderful country. We have made a fine beginning but it is little more than a beginning. For example, note—

It takes an express train twenty-four hours to cross Montana from east to west and the State Legislature carves out several new counties each year by subdivision, trying to get them down to normal size. Montana is rich in minerals, timber, stock-raising and wheat. Although now suffering severely from a three years' drought, it will soon recover and be richer than ever.

In this great state we have but twenty-seven churches counting all; only eighteen of any considerable strength and only four are with regular preaching. There are 24 counties without a church or Sunday school of Disciples and one county without any church of any faith.

One religious body alone is putting $20,000 a year into mission work in Montana, while we have been able to put in only a few hundreds. Is it any wonder the brethren are impatient and feel they are forgotten? Walter M. Jordan, State Superintendent, is asking the modest sum of $3,600 this year and should have $5,000.

Note again—

Inland Empire

The Inland Empire is comprised of East Washington and North Idaho and is so combined because of mountain ranges and railroad facilities. Here are mines, lumber, wheat and fine farms, great irrigation systems from the lakes and the Columbia river are now being surveyed. Spokane is the metropolis.

While we have 26 churches in the Inland Empire, many are small and without pastors. State Secretary, O. A. Ihsmael, and State Evangelist, R. E. Jope, are both at work but can not meet all the calls. Pastors are needed at the educational centers of Pullman and Cheney and a new building at Moscow. Four counties have no church of our people. Inland Empire asks for $2,000 and should have $5,000.

Note again—

West Washington

West Washington is rich in lumber, coal, fisheries and agriculture. The cities of Tacoma and Seattle, Ben N. Mitchell backed by a splendid board, has the state work involving fifty-three churches, in good order. But their hands are tied by lack of funds. New fields like Bremerton are waiting our coming. Weak churches are struggling. None of our Seattle churches are adequately housed.

The M. E. Church is planning an educational plant adjoining the University of Washington, to cost a quarter of a million. With seven counties yet to enter and the great cities to care for, is it any wonder that our own brethren are asking for $10,000 this year? Who will say they ought not to have it?

Note again—

Oregon

Oregon is an older state and we have one hundred and twenty-one churches there. Eugene Bible Institute, with a fine student body, is now under the presidency of Pres. C. H. Johnson.

The Bible school opened Sunday morning with 1500 scholars present. The old men's class, the Sunday school class for the aged being lifted high into the spiritual world, listening to a Bible sermon preached by Rev. H. J. Wilson of Carlisle, we adjourned to meet at Winchester, June 26-27, 1920.

RUTH THOMPSON

THE GOSPEL PLEA

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Dear Editor of the Plea:

Our spiritual feast on Easter Sunday was followed by a spiritual awakening on Sunday, April 11. Our attendance on the above date was exceptionally good. Ten dollars were added to our Easter offering of $900 making a total of $4,000 raised to date. Best of all six persons were added to the church of Christ. One by confession, one from the Baptist church and four by statement from the following churches of Christ, Oxford, Ohio; Junction City, Ky.; and Millersburg, Ky. The number were equally divided, three men and three women.

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RUTH THOMPSON
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Issued every Saturday from the Press of the Southern Christian Institute

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

R. A. Jackson of Fort Gibson sends in the subscriptions for Adeline Hall, Cora Wilson, L. J. King, Parker Moore, and Emma Toller. If you want literature on Stewardship they can get it by writing to the Interchurch World Movement, New York City.

All the conventions the coming summer should be made the greatest in the history of the work. A team from the United Society is planning to visit all of them.

We need more reports for the Plea. Why do you not report so others can know what you are doing?

S. C. NOTES

Rev. Tinsley who is minister of the Christian church at Carlisle, Ind., is visiting his wife and daughter. Mrs. Tinsley came south several weeks ago to spend a short time with her daughter, who is teaching in the Institute, and graciously consented to take the matronship of the girls' dormitory in Miss Hunt's absence. Rev. Tinsley has been kept busy speaking at various churches and schools in the state.

Mr. Fred Schenker of Hiram, Ohio, is visiting the Institute. He has recently returned from Siberia where he has been engaged in the M. C. A. work for the past year and a half.

Frank Snider found it necessary to return home, but hopes to be back to take his final examinations.

Several of the Institute teachers last Sunday visited Tengulu College. They enjoyed the glimpse into the school life there, and were rolly entertained.

Bettie Lou Jordan and Burnett Jacobs, students in Pres. Lehman's Advanced Bible Class, delivered short sermons at the Sunday morning service.

KENTUCKY

Aaron's Run, Ky., 4-17-20

Editor Gospel Plea:

Please allow me space for the following message. The writer was called to the above mentioned place to engage in a pre-Easter service. Eld. C. H. Johnson the only minister, who is superintendent, I know in the state is mightily alive and acts his part exceedingly well. Going from Hustonville where the writer is minister the connection was missed at Lexington causing the arrival to be at Mt. Sterling at 7:34 p.m. and the man to conduct the pre-Easter services being little of stature he could not see the son of Elder C. H. Johnson who was to convey the speaker of the occasion to Aaron's Run. Tracing missed each other, the writer went forthwith to the home of a man and spent the night for his home is the righteous wayfarer's rest at all times. On awakening I was greatly surprised to learn that I had missed the convenance to Aaron's Run owing to the fact that Eld. Johnson had bought a Ford and was using it to convey himself and family and friends to and from any point.

It is indeed a delight to note the great work accomplished by the leader through the Bible school department. They have built a house on a plot of land that they paid for and are doing and planning to do great things for the Master. While there the writer took one confession. From there I was called to the State Board meeting.

I am a yoke fellow with all who labor for God,

I. H. MOORE,
Hustonville, Ky.

TENNESSEE.

Our-Each-One Win One Campaign," for Christ with the Christian Church, Columbia, Mo., was a success. The evangelistic services began on March 17, and closed Thursday April the 1st., with 32 additions, and more then $175.00 in cash raised. Elder D. H. Griffin, the efficient Pastor, and Evangelist of the state of Mo., continued the meeting till Sunday night April the 4th.

This meeting was a volume of inspiration from beginning to end. One Brother, Mr. Hicks, conducted the song service through out the meeting. Mrs. Brisco, the efficient organist, made the most charming music I ever listen to. Every song was well selected and sung, and fitting to the occasion. You may wonder here in the South Land when you hear the great results of this meeting. But if you only knew how well they were organized for their work, and the leadership that they have, you would not be surprised.

We have in Columbus a Church that has accepted leadership, and they are a church going people. The task never gets too great for them. They are a band of willing workers for the Master. Elder H. D. Griffin, is a safe, and ideal leader. He has the entire church well drilled, yes so well drilled till there is no uncertain sound. He looks well to the interest of his people, and carefully studies their problems, and solves them. He has done for the Columbia, Church by the way of advancement, what the majority of our people said he could not do, and that it would be foolish to try. But in spite of all the discouragements he has brought the church out victorious.

As they need a new modern house of worship we have that faith, and confidence in Elder Griffin, that he will soon lead them into one of the best church buildings in our brother- hood. "For they are worthy."

I never held Evangelistic services where they were better attended then our meeting at Columbia. They came with enthusiasm and gave the most earnest heed to all that the speaker said. At some of the services, great crowds were turned away, and on the next day as I would meet people on the streets they would say, "I went out to your church last night but could not get in, I had to leave."

This meeting carried my mind back to those great meetings I conducted in Savannah, Tenn., and Holtville, Tenn., six years ago, where they came out by the hundreds, to hear the simple old story.

But here I began these evangelistic services at Columbia, physically I felt much like retiring from the great task of holding evangelistic meeting. But this congregation, and their enthusiasm, and inspirations from the good people of Columbia, impressed me so much till I forgot all about my physical conditions. I felt as strong, and young on the last day of the meeting, as I did on the day I preached my first sermon 25 years ago. I gained five pounds in flesh during the meeting, physically stronger, spiritually, and mentally.

They gave me more money than they promised, and on the last night of the meeting after the congregation were dismissed, while shaking the parting hand, some would give me $5, some $10, and some $1.00 when the hand shake was over. I had a nest little sum of money, several dollars.

On leaving Friday April 2nd., 10.35 A. M. I saw a man that I supposed the wedding car had left, and waivered well as my train pulled out from the station for St. Louis. But I hope that it will not be a long farewell.

Elder Griffin, had arranged for me to stop at the home of Mr. and Mrs. Harvey Pazar. This house was beautifully furnished and all modern conveniences. The windows were decorated with beautiful flowers blooming, it would remind any one of mid-summer times.

This christian man and wife took such excellent care of me, I have not words to express my appreciation. The writer, and Elder H. D. Griffin, planned the new church building, and understood the same to one of the leading architects of Columbia, and in a few days he gave us some drawings of the foundation, and floor design, and a diagram of the building finished. The same were carried before the church, and they all were well pleased with it, and expressed themselves freely that they would do all in their power to make such sacrifices as would be needed to put the building up.

I hope that our Board which has the guidence of our evangelistic work will look well to this, that the evangelist, will go where the work needs him the worst and then stay there till the work is done. Then move, and do the
same thing again. In this way, in a few years in places, we will have a growing work, and souls will be made happy.

Other-wise the evangelist running all over the State like a predying Elder getting a little money here and a little there, and having to enter the churches the most of the time, and in a number of places over the value of the Pastor, he is doing nothing but beating the air.

May God help us to study and plan to do a real work in his name.

Pfraternally,
W. P. MARTIN, Evangelist,
710 Gay St. Nashville, Tenn.

PROGRAM
Of Eastern Christian Missionary and Educational Convention of Texas To Be Held With New Mountain Church, May 28-30-30

Friday Evening Session
1:00 Praise service led by Prof. J. M. Henry.
1:15 President's address.
1:30 Enrollment of delegates.
1:45 Appointment of Committees.
1:50 The reality there is in serving God, open by Rev. H. G. Smith, State Evangelist. Discussion.
3:00 Song and sentence prayer. Song with text on fellowship.
7:30 Praise service led by Eld. T. C. Chism.
8:00 Sermon by Rev. J. A. Logan.
9:30 Collection. Adjournment.

Saturday Morning Session
9:30 Praise service led by Eld. R. W. Lawton.
9:45 President's remarks.
10:00 Report of churches.
10:25 Report of Secretary and Treasurer.
10:30 Report of committees.
11:00 Sermon by Rev. Smith Wilkinson.
12:00 Report of Jarvis Christian Institute and School.
12:30 Collection. Adjournment.

Saturday Evening Session C. W. B. M. Period
2:00 Praise service led by Sister Dollie Walllack.
2:15 President's address.
2:30 Enrollment of Delegates.
2:45 Appointment of committees.
3:00 The program of the followers of Christ, opened by Sister Nola Hurndon. Discussion.
3:30 Report of Auxiliaries.
4:00 Report of Secretary and Treasurer.
4:20 Collection. Adjournment.
7:20 Praise service led by Sister Hill of Lesburg.
8:00 Sermon by Rev. W. G. Rodgers.
9:30 Collection. Adjournment.

Sunday Morning Session—Bible School Period
9:30 Music by New Mountain Choir.
9:40 Enrollment of Schools and delegates.
9:50 Appointment of committees and teachers.
10:00 Bible school conducted by W. P. Mitchell, Dist. Supt.
10:50 Report of Secretary and Treasurer.

THE GOSPEL PLEA

April 12, 1920

To the Editor of the Gospel Plea: I am sending you a small report of the work here Lord’s day. Services were well attended, morning and evening. The subject for morning services was “The Second Cry on the Cross!” the text for evening services was the 21 chapter 5th verse of St. John. Our dear pastor, Bro. Griffin, delivered a powerful sermon for each service. Sunday school had 57 in attendance. The C. W. B. M. also met at 5:00 p. m. Bro. Griffin leaves this morning for St. Louis, New Haven and Chamos. Total collection for the day was $25.30.

SISTER SUSIE PZAR

SAVANNAH, TENN.

Obituary of Sister Ethel Holt

Dear Editor of the Gospel Plea: Please allow me space in your paper to announce the death of this dear sister.

Sister Ethel Holt was born April 17, 1881, departed this life March 29, 1920, at 10:25 o’clock.

She leaves six children, one sister, and two brothers, and a host of relatives and friends to mourn their loss.

Sister Holt became a member of the Christian Church, 1914, under the preaching of Rev. W. P. Martin, and has been a true member of the same.

Having lost her husband near three years ago, was forced to oversee her family. She was a devoted mother to her children, and of a friendly disposition, and was loved by all who knew her.

She is gone, but not forgotten.

The writer attend the funeral and used for the outline. Heb. 9:27.

Let us all praise to meet Sister Holt in that celestial City where parting, and shedding of briny tears, sorrows, and pains and death will be no more.

I am yours for the extension of the Kingdom.

O. ZOLLAR.

KY.

ARKANSAS.

R. S. Box No. 101 N. Little Rock.

Editor of the Gospel Plea: Please allow space in your paper for me to say a few words. The writer was at Pearidge Christian Church, the second Lord’s day of April. We listened to a wonderful Sermon by the pastor Bro. M. M. Bostick. One was added to the church. Then we listened to Bro. Willis Martin on “Why Sinners should come to the Christ.” They were timely remarks. Then the sisters of the missionary Society render their Easter Program which was lovely. The church choir gave music and anyone could almost imagine they heard the angels singing. The offering for the missionary society was $7.10. After the sisters finished their program, the children began their program which was conducted by Bro. Taylor Cole and was real nice. Dear readers of the Plea, I could not think my writing was finished, until I said something about our Board meeting which commenced at Mt. Sinai Christian church, February, 28th We had such a lovely meeting, everyone was inspired and had something good to say, we regret that more sisters had not been present but owing to a deal of sickness some could not be with us. Now dear sisters and brothers of Arkansas; We are looking forward to the sisters state convention which is to be held at Mt. Sinai Christian church, May 7-9. I trust every one is praying and working for success.

Yours for Christ,
SARAH A. RICHARDSON.
Asst. Secretary.

STEWARDSHIP

Those who have never undertaken to manage their benevolence and missionary giving in a systematic way do not know what a wonderful blessing is in doing so. The meaning of being a steward is to promise God that you will take charge of your giving in a business-like way. Many will want to give a tenth, other more than a tenth and some less. But whatever it is it is to be administered in a business-like way. Before a man does this has has a struggle every time an appeal comes to him. The question comes up, “Can I afford it?” and “I better hold on or I will give too much.” etc. But after he
decides to become a steward he takes out a certain per cent when it comes in and puts it in a bank or in a separate pocket book. When he does this he gives it to the Lord and he has no moral right to touch it for self. He would be stealing for the Lord if he did. When he has put say a tenth in the bank in a tithe account it is simply a question from thence on how to spend it. It no longer pulls on his selfish strings everyday an appeal comes. It is only a question how best to administer the Lord's treasury.

The only safe way is to set it aside when you get your money. If you do not you will spend it every time a little light comes up. When you set it aside it is not yours. God simply employs you to spend his money.

We are now asking if there are any Stewards in our Negro churches. Do not be modest but give us your names. We need it for examples. If you know of none, who will report the first who has become one? This we are doing as a preliminary for the new Stewardship secretary.

J. B. LEHMAN.

MOUNT SIMIA CHRISTIAN CHURCH.

The nineteenth session of the Missionary Convention of the C. W. B. M. which will convene at Mount Simon Christian Church, North Little Rock, Ark., May 7th to 9th, 1920.

Tuesday Session.

7:00 Dues.

8:00 Devotional—Mrs. Carline Moore, Scott.

9:00 Sunday School—Prof. Bright Teaching.

10:15 Presidential Message—Mrs. Guydon.

10:30 Paper—Mrs. Mary Franklin, Russellville.

11:00 Sermon—Rev. W. M. Martin Jr., of Kansas Subject—"A Challenge." 

12:30 Song—by Pearled Choir, Mrs. Martin, Choirister.

Adjournment.

Wednesday Session.

7:00 Devotional—Mrs. L. Mitchell and Mrs. Carlene Moore, Scott.

7:15 Paper—Mrs. Mary Franklin, Russellville.

8:00 Sermon—Rev. W. T. York, Russellville.

9:00 Presidents Message—Mrs. Guydon.

9:15 General Conference on the Spiritual Committee.

9:45 Welcome Address—Mrs. Hallie Simpkins, of Ten Societies.

10:15 Various reports from the Societies, the Baalim and Ashtaroth were destroyed. Having suffered from plagues of destruction they decided that it was wisest to send up the Philistines. They kept it only seven months, during which time they were greatly plagued and Dagon, one of their gods into whose temple the Ark was carried, was destroyed. Having suffered from plagues of different kinds, they called a meeting of their lords to discuss the matter and in that meeting they decided that it was wisest to send the Ark back to the Israelites from whom it had come. In a measure, the Israelites were glad to have their sacred treasure home again and it was sent to the home of Abinadab in Kirjath Jearim where it remained for fifty years and was then removed to Jerusalem by David early in his reign. The events of our present lesson happened twenty-years after the return of the Ark, Samuel was now the judge of Israel.

Verse 3. During these first twenty years of Samuel's leadership, the people were still worshiping the gods of the nations around them, the chief of these were Baal and Ashhtaroth, Baal the greatest male and Ashhtaroth, the female god of the Phoenicians. Direct your hearts unto Jehovah and serve Him only. This is the advise that Samuel gave to the people, they were to put away the false gods from their lives and then they would again receive the blessings from Jehovah and out of these blessings would be freedom from the oppression of the Philistines.

Verse 4. And the children of Israel did put away the Baalim and Ashutaroth. Since the worship of these gods was connected with the most degrading form of living a chance or the putting away of these would mean a higher standard of living. Not only would this chance give the Israelites the satisfaction of knowing but they were serving the true and only God but they would also be greatly improved both physically and morally. This was an important step in their preparation for the victory that was soon to be theirs.

Verse 5. There were several places in ancient Israel bearing the name of Mizpah, the one mentioned in this verse was one of the three cities in which Samuel had his headquarters as judge of Israel, the other two were Bethel and Gilgal. At these central points the people would gather themselves together and receive instructions from the great leader. Now that Israel had turned away from the worship of strange gods, Samuel commanded the people to assemble themselves at Mizpah and he would pray for them.

Verse 6. Now that the people were gathered together their first act was to surrender themselves anew to Jehovah, they drew water and offered a sacrifice. It was followed by a prayer that they were willing to serve Him. Their preparation for the victory that was awaiting them was through prayer fasting and worship. We have sinned against Jehovah. They were conscious of the fact that they were offenders one, that it was on account of their slin why they were defeated by their enemies. They were now willing to turn from these sins and live their lives in harmony with the will of God.

Verse 7. The Philistines saw that the Israelites were passing through a period of reformation, the Baalim and Ashhtaroth were destroyed and the people were assembled at Mizpah, they decided to take advantage of what seemed to them to be an unsettled state of affairs and to strike before the Israelites could gather enough strength for the defense. And when the children of Israel heard it they were afraid. Knowing the strength of the Philistines, the Israelites were uneasy about the situation but along with their fear was a determination to put their trust in Jehovah and fight under His direction.

Verse 8. Israel was no longer trusting in her own strength, they desired that Samuel should continue to plead with God for them. They will save us out of the hands of the Philistines. They were confident in the fact that God was stronger than the Philistines, their
MARCH RECEIPTS FROM COLORED ORGANIZATIONS AND INDIVIDUALS

Alabama
Big Union, church, $14.75.


Holly Grove: M. B., $1.20.

Mt. Bethel, W. M. S., $1.76.

Mt. Ben-

iah, $1.20.

Mt. Sinai, $3.50.

Oak Grove, No.

2 W. M. S., $1.20.

Brown's Chapel, M. C.

$2.

Edwards Chapel, W. M. S., $2.

Antioch,

$2.40.

Pearlidge, $350; total, $44.06.


Florida—Galilee, W. M. S., $2.40.

Illinois—Chicago, Armour Avenue, W. M. S., $8.30.

Indiana—Indianapolis, 2nd W. M. S., $26.21.

Kansas—Parsons, 2nd W. M. S., $3; Lawrence, 2nd, $6.50; Kansas City, 5th St. W. M. S., $2.10; Wa--

the, $2; total, $15.70.

Kentucky—Leitchfield, Cent. ch., $51.50;

Paris, 7th St., W. M. S., $12.

Germantown, $3;

Millsburg, ch., $29.50; Paris, 7th St., Tri Club, $24.00; M. C., $1.50; W. M. S., $12;

M. B., $7.60; Lexington, 2nd St., W. M. S., $4; Paducah, Trimble St., $4.50; Little Rock, $1; Lexington, 2nd St., M. B., $1; Winchester, $60.00; total, $189.10.

Maryland—Baltimore, Hoffman St., W. M. S., $4.60.

Mississippi—S. C. I. ch., $39; Mound Bayou, W. M. S., $11.10; Fayette Chapel, W. M.

S., 90c; S. C. I., W. M. S., $14.70; total, $54.70.

Ohio—Dayton, Norwood Ave., W. M. S., $25.00.

Oklahoma—Porter, W. M. S., $1; Chickasaw, $1.80; Clearview, M. C., $4; total, $6.80.

South Carolina—Galilee, W. M. S., $3.10;

Sumter, $4.50;

Three Mile Creek S. S., $4.25; total, $14.15.

PLEA FIFTEEN

Tennessee—Nashville, Lee ave., W. M. S., $23.20; Gay St., $11.90; Knoxville, $4.70; Tri Club, $1.65; Selmore, W. M. S., $3; total $54.45.

Texas—Greenville, W. M. S., $2.10; Cedar Lake, ch., $15.50; total $20.60.

Virginia—Bristol, W. M. S., 75c.

Amount reported in Plea, Mar. 27 $13,237.20

March receipts $67.12

Amount in fund $13,704.32

NASHVILLE, TENN.

Our people fee the same interest in the church as they do in their homes. Sister Katie Carter, one of our older members, has any amount of flowers and one of the most striking scenes was to see her drive to the church on Saturday with a wagonful of all kinds of flowers which she had decorated the house from the auditorium to the Sunday school rooms, saying not only in words, but in actions that this day is sacred to her.

The choir rendered special music at the 11 o'clock service.

At the close of the sermon two boys came forward and made the confession. They will be baptized next Lord's day at the close of the 11 o'clock service.

We are looking forward to the third Lord's Day, which will mark the beginning of our series of meeting. Eld C. H. Diekenson from Kentucky will preach for us during the meeting. we are all praying for a great time and an abundance of success.

Eld. Martin has just returned from Columbia, Mo., where he has held a weeks' meeting and had wonderful success. He was instrumental in bringing 39 souls into the great work of Christ. He reports that the people of Columbia are among the finest he has met and he was entertained to the highest while there. Not only did he raise the enthusiasm of the people of the Christian church but it is said that he aroused every church and it was the greatest meeting ever held in that town.

Gray street is proud of having such a man as Elder Martin. He has worked hard and brought us out of darkness and wherever he goes he leaves a march of the Master's works done through him.

We ask the prayers of all the churches that we will have just as good success as in the Columbia meeting or even better.

Our people feel the same interest in the church as they do in their homes. Sister Katie Carter, one of our older members, has any amount of flowers.
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and Missionary Tidings are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey Avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA INSTITUTE
EDWARDS, MISS.
A SURVEY

CALL OUT THE RESERVES

(J. B. Lehman)

In every battle the generals on both sides put some of their best troops in the front line to attack and they keep some of the very best troops in reserve to use either if they should become sorely pressed or if the enemy should show signs of waver.

The cause of Christian civilization is now in the balance of the battle. All of the foremost Christian men and women now realize that we are facing a crisis. In our country we call the masses "the people," in Russia they call them the Bolsheviki. Neither "the people" nor the Bolsheviki are to be scorned. The trouble there as here is that the masses are often untrained and unsafe. It is an untrained mass loitering about the camp. At the present time the generals on both sides are to correct this.

The Catholic church of Russia first and our Protestant missions next and the masses of Christians lastly.

Now if the slackness of the Greek Catholic church and the missionary boards and the masses of Protestants has brought such dire results in Russia in which perhaps fifty million are not dotterers, some are not millers, some are not dotters, soem are not millers, some are not dotterers, because we were too incompetent to merit the credit and to get the public sympathy, let every minister familiarize himself with these facts and then bring them before the congregation. Look at this table. If a man would tithe $10 daily he would give $1.00 daily and $365 per year. If a man would tithe $1 daily he would give $1.00 daily and $365 per year.

Now if a man would tithe 10 cents on a basis of one tenth of 19 cents or .01. This is one stick of gum, or one soda pop every four days or one cigar every eight days. If we believed that our civilization were in a crisis we could give 25 cents daily and this would be titheing on a basis of $2.50 and this would give us near unto $25,000,000. If our Negro churches will tithe on the basis of an income of $500 annually it will bring in over a million dollars. This million dollars would prepare our schools for excellent work and would bring out hundreds of the best boys and girls for service for the church. It would supply ministers for our churches in strategic places and would give the membership a good training in missions.

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MISSIONARY'S GIFT WAS BEGINNING OF NAVEL ORANGE INDUSTRY

This is a sort of jubilee year in one of the greenhouses of the United States, Department of Agriculture in Washington. An interesting fact in this connection is that there never would have been any occasion for a jubilee this year but for a certain Presbyterian missionary, now gone to his reward, who labored and praved in far-off Brazil. The object of the rejoicing, the guest of honor so to speak, is not a person but a tree—an old, badly mutilated but vigorous orange tree which began life 50 years ago.

Well may the Department of Agriculture folks be proud of that tree, and well may people take off their hats to it, as did a wealthy Californian not long age (saying that we owed millions to it), for it is one of the parents of California's Washington Navel orange trees, propagated and kept alive by the skill and patience of Department of Agriculture experts.

Probably that Presbyterian minister, Rev. L. C. Schneider, occasionally preached from the text, "By their fruits ye shall know them," but it may never have occurred to him that an incident in his own life served as the finest possible illustration of the moral truths he was emphasizing. His unselfish act in sending to America young Naval orange trees, propagated and kept alive by the skill and patience of Department of Agriculture experts, probably that Presbyterian minister, Rev. W. A. Waddell, was the one who had secured and introduced the Navel orange tree. The shipment of twelve young trees referred to above was the second attempt on the part of Mr. Schneider to get Navel orange trees to Washington. In the previous year he had dispatched a consignment of young trees, but they were improperly packed and therefore arrived dry and useless.

Several old friends of Mr. Schneider were interviewed by Mr. Waddell in Bahia, Brazil, to see if any account of this early shipment could be obtained. One of these, whose mother had been a servant in the Schneider household, stated that while she was a girl living with her mother in the Schneider home, Mr. Schneider took the family for a picnic to a large farm in the suburbs of Bahia. There they spent the day, and before they returned to the town that evening the owner of the farm brought in a number of Navel orange trees and also a few of the sweet lime, which he packed in boxes and sent to Mr. Schneider's house in the city. At the latter place, after long discussion of the best method of packing, they were placed in a wooden crate, according to this witness, and dispatched to the United States. It was this shipment which Mr. Schneider continued his unselfish interest in this project, and, as indicated above, in the following year, 1870, he gladly sent another consignment, prepared carefully according to instructions furnished by the Department of Agriculture. These instructions resulted in great good for the church, and as a result of Mr. Schneider's efforts, the Washington Navel orange was introduced into the United States—Voice of Missions.

WINCHESTER, KY.

Dear Editor Please allow space in your paper to report the series of meetings that we conducting at Winchester. The meeting came to a close the 18th, after two weeks firing against Satan and his hosts. The meeting resulted in great good for the church spiritually and financially, and especially in bringing together the membership. This church has been without a pastor for some time and a good man could do a great work. There were three added to the church by baptism and one by restoration. We ordained a minister who recently come to us from the Baptist church and also three deacons, the second Lord's day in April, and raised over $1000.00 from all sources. The church was edified in general. We had a large attendance during the meeting and on Sunday night they were unable to seat them. We stopped with our good brother, Mance, elder of the church. We left Monday with a pleasant re-membrance of the good members of Broad-way Christian church.

F. T. FLOYD.

HOPKINSVILLE, KY.

Dear Editor of the Plea: I want to inform you of the death of one of our faithful and oldest members, Brother Henry McCallan, who departed this life, April 25th, 1920.

Indeed we will miss him, his seat was never vacant, his mind was never changed, he was always willing to earnestly contend for the faith. He was always willing to do with all his might whatsoever his hand found to do.

We mourn to give him up, but we submit ourselves unto him that created us, saying "Thy will be done, O, God." It's our loss, but heaven's gain.

From a sister in Christ, MRS. ALLA FOSTER

THE KEY OF THE STOREHOUSE

(Mal. 3:10) (By Annie Johnson Flint)

Hear ye the voice of the prophet

Speaking Jehovah's word.

"Bring all the tithes to the storehouse,

And prove me herewith," saith the Lord.

"I will open the windows of heaven

And pour out a blessing so free

There shall not be room to receive it.

Prove me now," said Jehovah, "and see."

"Bring all the tithes; have ye done it?

Ye who have grudged Him a dole,

Ye who are mourning your weakness,

Wailing your lesson of seed;

Ye who are praying for power,

Pleding His infinite store,

Ye with the key in your pocket

That opens the lock of the door.

Oh, the riches of God in Christ Jesus! The infinite treasure of grace,

The power He longs to be giving,

The joy that would hasten space,

The peace and the faith and the wisdom,

The light in the darkness that waits;

Oh, bring ye the tithes to the storehouse.

For this is the key to the gates.

Clifton Spring, Y.

WORKING WITH THE CHURCHES

Easter Sunday found us this time with the Indianapolis church. Cold weather together with Easter programs at the various churches of the city, caused our congregation to be smaller than usual. Yet a great service was ours, both day and night. Received one from the Methodist church during the night service.

With the Mound Bayou church Tuesday night, April 6th. This was our official visit as District Evangelist, getting things in shape for District meeting which convenes at Mound Bayou, Monday before the third Sunday in May. All who attend this meeting will be gladly received by the Mound Bayou Christians. Let us have a large delegation and good reports from the churches and mission sisters of the district. Let no church or person fail us at this time. Will you, dear Christians, play your part? God is depending on us, will we disappoint Him?

L. C. Williams, secretary and J. M. Baker,
THE GOSPEL PLEA

3

Districr Supt. were with us at McKinney's chapel, second Sunday of April. Both gave helpful talks to the Bible school, and Bro. Barker preached a timely sermon at the morning service. Sister H. H. Hampton, the key woman of the district had planned to be with us but her train did not make connections, thus causing her to fail.

Our spring revival of ten days duration began at Clarkdale, Wednesday night, April 7th, and closed Sunday night, April 9th.

On Sunday, at the close of the revival, we could hardly seat the people who came to hear the Word of Eternal Life. Every body who knows me knows I am true to the Book. I don't bend the truth to men, but I strive with all my God given powers to bend men to the Scriptures, that the Word of God is our only guide from earth to heaven, and if the Word does not save us we are lost. Am I right? I know I am right.

As a result of preaching simple gospel truth, eight souls were added to the Clarkdals church. Seven by statement and one from the Sanctified church.

Mrs. P. R. McCarty, Mrs. Mattie Christmas, Bro. Wilbert, Mrs. Lula McCarty of Mound Bayou were with us at the close of our revival. Sister P. R. McCarty, after making us a wise, commonplace talk on "Business in Christianity," made us a pledge of $100.00 on our church building. God bless the woman.

His writings give sufficient evidence of this fact. But that a heart so full of love, passion and tenderness could yet be governed by a mind so coldly philosophical, is indeed strange. He looked death calmly in the face and sorrow too that ye should sorry so.

The class record of quite a number of the students was good enough to exempt them from these.

The graduation exercises on Thursday of next week will occupy the entire day, the class being the largest in the history of the school. The Eighth grade promotion exercises will be given Wednesday afternoon.

The many friends of Miss Adeline E. Hunt will be interested to know that after four weeks spent in the hospital she is now at the home of her parents where she is slowly, but surely we trust, regaining strength.

A BARGAIN LIBRARY

The following books will be sent you from headquarters for $2.50. They are in paper binding but the cheap prices puts them within the reach of many souls, send if you want them.

Life of Helen E. Moses.
The White Queen of Okoyong (Africa).
The Soul of the Soldier.
Sita (India).

Thirty Years with the Mexicans.
The Trail to the Hearts of Men (China).
The Push of Labor (Study Book).
The Life of Jacob Kenoly (Africa).
The ones with scenes in Africa, India and China will be especially enjoyed by the young people.

GREENWOOD, MISS.

Dear Reader: We come again to let you hear from us at this place. The struggle is hard but we haven't given up. We are still working hard to raise funds to build our church. We took the opportunity to raise something on Easter for this purpose. Our sum was nine dollars and a few cents. On the second Sunday in May we mean to pull off one of our biggest rallies, hoping to raise no less than one hundred dollars.

Our church, with Bro. J. A. Keys as pastor, is doing very good work but we need the earnest prayers and help from those who have the work at heart.

I meant to have visited McKinny Chapel Christian Church on the second Sunday in this month, to be with the sisters and also to help make out our program for the Mound Bayou District Convention but when we reached Morehead, our train, that would have carried us to New York City, had gone over one half hour, thus you see we missed connection. However, I spent a pleasant day in Morehead. I was busy finding some of the Disciples that were connected with the Christian church in the town. I first found Sister Evans, where I spent quite a pleasant time. While we were talking I heard singing just across the way in the Christian church. I asked if they were going through their Bible school exercises. She told me they were, but they was nothing else for me to go over and meet some more of the Disciples. Among the faithful ones there I found Bro. Jackson and wife and little girl, Sister Walker and her four children and Sister Albert Shepherd. We all were glad to meet each other. They insisted on my instructing the Bible class while I did the best I could as our divine Instructor. All seemed much benefited.

I had them to see that Christ wanted women to make a solid front in the battle of saving souls for Him just as Deborah did for Barak in redeeming Israel. I hope the Lord will strengthen our arms to do more and better service for Him.

On the fourth Sunday, Bro. Hampton, Mr. J. L. Williams, Master Edgar Hampton, Eld. J. A. Keys, their pastor, and I went down to witness a baptism of five but after we had reached Brother and Sister Shepherds' we learned that some of the candidates were sick. But knowing that the woman that we had been served to one of the ablest diners I ever saw in the home of Bro. and Sister Shepherd we retired to the church, devotional services being led by Bro. S. H. Hampton and preaching by Bro. J. A. Keys. In his usual interesting and enthusiastic way he discussed the evidences of the resurrection. Our hearts burned while he spoke the words. Just after church services were closed, we went into our missionary service. I succeeded in organizing a W. M. S. with Sister Shepherd as president, Sister Walker as secretary and Sister Jackson as treasurer. We ask the Lord to crown our efforts with abundant success. Let us ask that every minister, delegate and local member that expects to attend the coming Mound Bayou District convention leave self at home and let God use them wholly and unreservedly for His own purpose. If we do this I am sure success will be ours.

I would feel indebted to myself if I didn't mention the pleasant meeting of our dear Prof. and Mrs. Lehman on the 23rd inst. while they were here attending the Interchurch Movement meeting. Many years had passed since we had seen each other but their presence seemed as dear as in the days of yore.

Yours for the cause,
MRS. H. H. HAMPTON.

DR. SHELTON HOME

A cablegram from Shanghia, China, announce the welcome news that our beloved Dr. A. L. Sheldon, who was in jeopardy of his life for the Master's sake at the hands of the Tibetan brigands, for some considerable time, following his capture by them early in January of this year, has sailed for the home land, and should have arrived at his port, Vancouver, B. C., April 26. His safe return to America is the occasion of much rejoicing and thanksgiving on the part of many, many thousands of his brethren and, in fact, of the entire religious world.

PAUL DUNBAR HAD A BRAVE HEART

His writings give sufficient evidence of this fact. But that a heart so full of love, passion and tenderness could yet be governed by a mind so coldly philosophical, is indeed strange. He looked death calmly in the face and sorrow too that ye should sorry so.

Lay me down, bend me in the willers in de grass, Whah de branch'll go a-singin' as it pass, An' 'w'en I's a-layin' low, I kin hyeah it as it go Singin', 'Sleep, my honey, tek yo' res' at las'.

Lay me nigh to whah hit make a little pool, An' de wahan stahn's so quiet lak an' cool, Whah re little birds in spring, Ust to come an' drink an' sing, An' de chillen waded on de way to school.

Let me settle w'en my shoulders draps dey load
Nigh enough to hyeah de noises in de road; Pu' I tink de las' long res'
Gwine to sooth de sperit bes' Ef I's layin' 'mong de t'ings I's al'lus knewed.

"When All Is Done."

When all is done, and my last word is said, And yo who loved me murrin', 'he is dead',
Let one weep, for fear that I should know And sorrow too that ye should sorry so.
When all is done and in the owing clay,
THE GOSPEL PLEA

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

Thirty-two were added to the Columbia Mission church in the Every-One-Win-One campaign.

Rev. C. H. Dickerson is in a big meeting with the Gay St. Church, Nashville, Tenn. They have six additions to date.

Prof. G. W. Carver head of the Experiment Station at Tuskegee closes a personal letter by saying, "Your articles in the Gospel Plea entitled 'A Survey' are always gems of thought and wisdom. I wish they could be in book form."

RELIGIOUS PAPERS DEVOTE MUCH SPACE TO INTERCHURCH

Several Editions Issued Dealing Almost Exclusively with Great Cooperative Movement.

Several of the nation’s leading religious publications have devoted special editions entirely to the campaign of the Interchurch World Movement, while about fifty such magazines are printing special Interchurch cover page designs this month.

Since the Interchurch Survey Conference at Atlanta City in January these magazines have been devoting rapidly increasing numbers of pages to the progress of the movement, until now it is one of their chief topics of news and editorial comment.


An Interchurch cover design was printed by the Southern Christian Press of Baltimore, a Protestant Episcopal organ, in its issue of March 20, and the following week its leading editorial was a plea for the Protestant Episcopal Church to get behind the Interchurch Movement.

Although it is not called an Interchurch number, the April issue of World Call gives much of its space to the Interchurch Movement. Photographs and maps illustrating the Interchurch Survey are printed. There is an explanation of the budget of the Disciples of Christ in the Interchurch Movement, followed by questions and answers, and an article on "The Woman Missionary of Yesterday and of Today."

Christian Education for June will be a special number, entitled "Relation of Christian Education to the Interchurch World Movement." It is largely an explanation of the aims and progress of the educational survey.

Among the other religious publications that have printed special Interchurch numbers are the Federal Council Bulletin, Christian Herald and Christian Work.—Interchurch Bulletin.

AN IMPORTANT QUESTION

Roaring Springs, Ky., April 20

Dear Readers of the Gospel Plea:

You remember nearly two months ago, I published a very interesting question, which to my surprise no one has answered.

Now the question is very interesting with me, because it is one that is discussed by both white and colored. It is a universal question. I am honest concerning the matter. I don't exactly understand, and I thought some of you could enlighten me on it, as you may understand better than I.

The question is: Is it right for one to take the emblem alone, if no one is at the church or if no one comes? Or does Matt. 18:20 have anything to do with taking the Lord's Supper? In my original question, I stated the circumstances of the question, together with my opinion, and I don't deem it necessary to state them again.

I have heard both white and colored argue that Matt. 18:20 has something to do with communing. But I assume Matt. 18th chapter is a chapter on forgiveness and not on communing.

So I want some of you brethren to please answer me. I don't think it's an unfair question, nor do I think it is one out of the ordinary, as it is a question discussed by both white and colored.

Your brother in Christ,

PETER DAWSON

In answer to our brother we would say that generally speaking communion is for more than one person, but certainly there could be no harm in one person taking it with the Lord alone. But we urge our brother not to give much time to the discussion of such questions but much to the consideration of the great missionary problems now confronting us.

J. B. LEHMANN, Editor.

A NEW EPOCH IN RACE RELATIONS

Governor of Georgia and Mayor of Atlanta to Address National Association for the Advancement of Colored People.

The National Association for the Advancement of Colored People today announced that its eleventh annual conference would be held in Atlanta, Georgia, from May 30 to June 2, and that Hugh M. Dorsey, Governor of Georgia, and James L. Key, Mayor of Atlanta, would speak at the meetings. Governor Edwin P. Morrow of Kentucky has also been invited to address the conference.

This is the first time that the National Association for the Advancement of Colored People has held its conference in the South, according to the announcement at the headquarters, 70 Fifth Avenue, Atlanta having been selected, it was stated, upon invitation extended by Governor Dorsey, Mayor Key, the Atlanta Chamber of Commerce and the Atlanta churches.

"It is hoped," the statement continues, "that this conference may contribute to more cordial cooperation between white and colored people in all that makes for a better America, to a better understanding among white people of the aspirations of Negro citizens and to clearing the way for elimination of the causes of race friction."

The fact that the Governor of Georgia and Mayor of Atlanta have signified their willingness to take part in the conference is a good omen for increasing cooperation between white men and colored men in solving race problems."—Voice of Missions.

A REMARKABLE ADDRESS BY A CHINESE WOMAN

(Made by Miss Chu at the Washington, D. C. Conference).

One of the most unfortunate words that was added to my English vocabulary was the word "denomination." When I was in China I did not know what denomination meant at all. I prised the name Inter-Church because church to me stood for the house of God where the life of Jesus Christ was told, and from which the source of moral strength sprang. Church denominations are not only a puzzle to me but they are a puzzle to many Chinese students, whether Christians or non-Christians. Up to now and having given full credit to Luther, Calvin and Wesley or who ever the founders of the denominations may be, I still can not see the use of having different church denominations.

Forgive my frankness, but I'm sure you want me to say what I think. But I believe in the absolute necessity of a united Church of God.

The thing that induced me to accept the invitation to come to you without hesitation was the combination of the light, sound and meaning of the word Interchurch. I said to myself now I have the chance to present this problem. After the Des Moines Student Volunteer convention one of the non-Chris-
tion Chinese students was greatly mov-
ed. This student though not a Christian by
name believed in prayer, read the Bible, and
finds therein inspiration and help, with all
her earnestness, she still feels she is an out-
side without being publicly recognized as a
member of the church. But she does not care
to join the Episcopalian or the Methodis-
t or the Baptist church. What she wants to join
is the united church of God, based upon the
principles and teachings of Jesus Christ, not
of any religious sect. Since there is not such
a church, the question is would you forced
the real need of China. Why has China ap-
plied for America! There must be some rea-
son to justify China's call for help. There
are two alternatives, either China is so aged
that she has the right to claim the attentions
of the younger generation, or China is so
young she must have the guidance and help
of her older brother.

According to human law, the weak, old
grandfather has to be taken care of by the
sons, while the little sister must be guided by
her elder brother. China can be regarded as
either old or young, but we prefer to think
of her as the young China for the young
China suggests a new republic.

Republic means a democracy, and democ-
rracy means individual thinking, and individ-
ual participation means growth and progress.

Another point must be made clear about
big brother Sam and little nine year China.
When a big brother helps his little sister at
her school studies it does not mean that the
little sister does not have to work hard her-
sell. She has got to work hard or else the
guidance and help of the big brother would
be of no avail. Here are some of the needs
of our little sister, China:

Politically, she needs more time for self-
adjustment without the interference of for-
0ign oppression.

Socially, she needs to throw away her in-
jurious superstitious belief, her hateful cus-
toms such as the subordination of women, the
compulsory marriage system. She needs to be
purged from the habit of using intoxicants
such as opium, cigarettes and alcoholic
drinks, whether native or foreign products.

Physically she needs to have an organized
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Lesson IX


Golden Text: Josh. 1:9.

Time: 10:55 B. C.

Place: Gibeah.

Comments on the Lesson

Saul made a very splendid start as king of Israel. During the first year of his reign, the Ammonites, a war-like and wandering tribe descended from Lot under the leadership of Nahash, came to fight against the people of Jabesh-Gilead. As soon as the news reached Saul, he collected a large army, went out against the Ammonites and completely defeated them. When he was first anointed as king, he had won the hearts of the people. His government was as a father to his people. Saul's success against the Ammonites was a temporary one. The war was not over until the Philistines were defeated. When he was first anointed as king, he was given a field of wheat to cultivate and to reap. Saul was able to save himself and his people from many dangers.

Verse 1. Jonathan was a young man when his father became king and was noted for his courage. He was in command of a large number of men but on this special occasion he seemed to have been walking out accompanied only by his armor-bearer. Come and let us go over to the Philistines' garrison—this was a very daring thought that entered the mind of Jonathan, going single handed into the midst of his enemies, ordinarily it would mean certain death but Jonathan believed that God was able to deliver him from the dangers of going single handed since they believed that God was able to protect.

Verse 2. Gibeah is a word denoting a hill place and there were many places in Palestine bearing this name, the one mentioned in this verse was very likely that known as Saul's home after his anointing and was situated about four miles north of Jerusalem. Saul remonstrated with Jonathan when he was told that the Philistines were going to attack them. Jonathan told him that the answer of the armor-bearer shows that a very friendly relationship existed between the two, Jonathan treated his armor-bearer as a friend and companion and not as a servant. There was perfect agreement between them and because they were thus united God could better use them for the accomplishment of his purpose.

Verse 3. The names of a number of persons are mentioned in this verse but the identity of all of them with the only exception of Eli seems to be uncertain. From the verse we may learn, however, that there was a Priest among the men who were with Saul since the Epod was worn only by the priest. It was the shoulder dress of the High Priest. Jonathan's armor-bearer was as much a hero as Jonathan was. He was a hero to his people as it was to his father, Saul.

Verse 4 and 5. The camp of Israel wasbrews seemed to have frightened the men of the Philistines. The Philistines were not as a servant. There was perfect agreement between them and because they were thus united God could better use them for the accomplishment of his purpose.

Verse 6. In this venture Jonathan's departure was as much a secret under his direction. Jonathan was going contrary to military regulations, that God was able to deliver him from the dangers of going single handed since they believed that God was able to protect.

Verse 7. The answer of the armor-bearer shows that a very friendly relationship existed between the two, Jonathan treated his armor-bearer as a friend and companion and not as a servant. There was perfect agreement between them and because they were thus united God could better use them for the accomplishment of his purpose.

Verse 8, 9 and 10. Now that they were ready to start out, there must be some definite plan by which their actions would be guided and Jonathan's real leader was not slow in producing these. We will disclose ourselves to them. They were not going to hide around like cowards and take advantage of any opportunity that presented itself, but they were going to face their enemies like men regardless of the results. After disclosing themselves, their actions then were largely determined by the word and actions of the Philistines. They were prepared to accept whatever offer of battle the Philistines wanted to give. They were going to fight and win on the Philistines own ground. Both the manliness and the wisdom of their plan is to be admired.

Verse 11. Saul was a very nobler than his father, just what Eli seems to be uncertain. From the verse to see them running away but instead they believed that God was able to protect. They were not going to hide around like cowards and take advantage of any opportunity that presented itself, but they were going to face their enemies like men regardless of the results. After disclosing themselves, their actions then were largely determined by the word and actions of the Philistines. They were prepared to accept whatever offer of battle the Philistines wanted to give. They were going to fight and win on the Philistines own ground. Both the manliness and the wisdom of their plan is to be admired.

Verse 12. Feeling confident that they were masters of the situation, they scornfully invited Jonathan and his armor-bearer up to them—Come up to us, and we will show you a thing. This expression was used in contempt of the two men who were standing before. The Philistines very likely expected then to see them running away, but instead they began climbing up to meet them, Jonathan and his armor-bearer knew that God was all powerful and that they were trusting to him for the victory while they were working under his direction.

Verse 13. The courage of these two Hebrews seemed to have frightened the men of the garrison, they had never seen the like before. And Jonathan climbed up on his hands and feet and his armor-bearer after him. This shows the difficult nature of the task that they were attempting and the dangers that were connected with it. And they fell before Jonathan and his armor-bearer slew them after him. The victory was won through courage and faith in God.

Short Talk on the Lesson

This lesson introduces us to Saul's son, a man far nobler than his father, just what Jonathan would do as king we do not know but as princes he seems to be without an equal. We must admire him for his courage, to him the seemingly impossible was made possible. Courage is an important factor in success regardless of what may be the nature of the undertaking in which we are engaged. We should never admit that a thing can not be done until we have first given it a fair trial. We must also notice that Jonathan's courage was founded on and strengthened by his faith in God. He was working with God as his help and director. Like Gideon he learned the great lesson that God could save by the few just as easily as by the many.

A common phrase of the day is all American. But if this is good, all-Christian is better. Many nominal Christians who are true to their duties as citizens are untrue to their Stewardship. The amount of money paid by Christians to the church or to missions is a pitiful and beggarly sum by the side of the amount those same "part" Christian spend for liquor, for tobacco, for amusements, unnecessary food, tobacco, and needless luxury. It would probably have been hand in the bank as a cash deposit the entire $1,320,000 that the Interchurch Movement is going to raise to help evangelize the world.

Dr. I. G. Callender
Dentist
Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.
The wonderful opportunities which present themselves now to members of the Negro race were splendidly outlined by Mrs. G. H. Mathis of Gadsden, Ala., before the 29th annual Tuskegee Conference recently. "No other race ever had such opportunities thrust upon them before," said Mrs. Mathis, "and none have such opportunities. These are the facts of history and should comfort the restless spirit of some and cause deep gratitude to God for His mercy and love."

"His chosen people served 450 years in Egypt to be taught the wisdom and skill of the Egyptians. The Negroes have served a thousand fold. The best use of opportunity is to acquire independence. OWN SOMETHING. Then people will take more interest IN you and less interest FROM you. People who own something exercise more self control and are more respected and better citizens in every way than the moving careless throng."

"DO NOT WASTE YOUR MONEY. What the Negro does with his money will settle his future status. If he throws it away on foolishness, he won't get far. If he saves and invests it safely he can't keep from rising." It is not only necessary to SAVE money; it is necessary to invest it SAFELY. Through government savings securities you may do both. War Savings Stamps and Treasury Savings Certificates are applicable to the saving and investment of any sum. They are profitable because they pay a regular and adequate interest and they are SAFE because they are backed by the total wealth of this nation and the seniority of its creditors in it. They hold your money not only through the time of the war or more than you paid for them and they are available when either opportunity or misfortune calls.

THE Nationwide Spring membership campaign of the National Negro Business League

Washington, D.C.—For three thousand hundred years Phoenicia thrived and then down the silent wave went her name. Not any other nation or people on record has ever "kept the pace." This marvel nation "went to the wall" only in her business principles became lax, but thirty-six centuries she held the whip-hand over the world's commerce. Her power was derived from her commercial prowess. Any nation or people that would thrive or flourish, thereby establishing an economic status among the nations of the earth, must do so by and through the channel of trade. Business is the foundation of civilization and for this great Cause the National Negro Business League is launching one of the biggest campaigns in the history of the race.

In practically every city in America during the week of May 23rd an intensive membership campaign will be "hot on the trail" and no man or woman who has the business interest of the race at heart will escape the energy, "ginger" and "pep" of the local campaigns. The entire machinery of the National League is oiled up and ready to go expressing its unlimited power through its local leagues. Every officer of the League is pledged to put his full personality into this effort, and the personality of the officers of the National Negro Business League is no mean asset.

A special sermon is being suggested for the first day of the campaign which falls on Sunday. Ministers all over the country are going to respond to the call of the Leagues and are asked to preach from the text. "Sweat thou a man diligent in his business? he shall stand before kings." Proverbs 22:29.

Every forward-looking man and woman in the country will be willing to lend a hand in this effort to put over this movement for business organization among Negro people.

The National Negro Business League has established headquarters at Washington, D.C., 1816 12st., N.W., and solicits inquiries from those interested in carrying forward its program.

BURIED TREASURE

Buried treasure always has been a phase to conjure with in America, but those who have become rich by finding it are almost unknown. Many a farmer, whose plow point was kept under the plough point but it was not in the form of pieces of eight but lay in the cultivation of soil itself.

The whole coast of the United States from Block Island to Sabine Pass on the Gulf of Mexico has been dug over by treasure seekers hunting the buried lost of Captain Kidd and Lafitte but the only discovery thoroughly authenticated was that made near Montack Point, Long Island, where a part of the wealth taken by Kidd from the Quadagh Merchant, a treasure ship, was found. That money went into the treasury of the Colony of New York.

When you sell or trade your Liberty Bonds and War Savings Stamps for get rich quick stocks you are hunting buried treasure and you have just about as much chance to get rich at it as those people who have dug up the Atlantic sand dunes along the coast.

Around these offerings as around pirate treasure, a cloak of mystery is thrown. Pieces of eight have an enticing mysterious sound but there is no mystery about pirate treasure.

Pieces of eight were just plain common ordinary Spanish dollars, made up of eight reales or bits. Like our own dollars these were compiled by adding one bit, or twelve and a half cents, to another to form two, three or a quar- ter, and adding two quarters to form four bits or half dollar which placed together made pieces of eight. They did not become pirate treasure until pirates had taken it from those who earned and saved it by trickery or force.

Your dollars, earned by hard labor and saved through care and self-sacrifice will be changed into pirate gold if you sell or trade your money or government securities for wild cat stocks. But the promoters and salesmen who are as truly pirates as any who scuttled a ship will get the treasure not you. You will never get rich hunting for their hoards. You can both find and keep your treasure by putting the results of your labor in safe sound government securities.

GETTING READY

"I hope your master has gone to Heaven," said some one to a Southern slave in the old-time days of slavery. "I'm afraid he's not gone far," replied Ben, "for I neber heard him speak of dat place. When he go to de North or to de seashore or de springs, he allus be gettin' ready for weeks ahead ob time, but I neber see him gettin' ready for goin' to Heaven." The old negro's words have a great weight of wisdom and solemn warning for us. Heaven is a prepared place for prepared people. Judging from the conversation of many professors of Christ, one would hardly discover that there was such an institution as the Church of Christ on earth.

A CONFESSION

Julian, Emperor of Rome, a pronounced infidel, died on the battlefield fighting Christians. He was suddenly pierced in the side by an arrow. Making a cup of his hands, he caught the blood as it flowed from the wound and tossing it in the air as his life was fast ebbing away he cried "O Nazarene thou hast conquered."

READ THE GOSPEL PLEA EVERY WEEK
WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

The new missionary magazine representing all of our church organizations. The Missionary Intelligence, The Christian Philanthropist, Business in Christianity, The American Home Missionary and Missionary Tidings are combined to make this new magazine.

Change of address should reach WORLD CALL office one month in advance of the month in which address is to be changed.

Address all mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

Subscription or renewal for WORLD CALL should reach the office by the fifth of the month preceding the month in which subscription begins.

The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

A NEW SLOGAN

Every church must have at least one boy or girl preparing for service for the church.

Begin now to plan for next September. Write to one of the principals of the schools.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA
INSTITUTE
EDWARDS, MISS.
God's Time Pieces

J. B. Lehman

God has four accurate time keepers which measure the time more accurately than any human made clock. These are:

I. His day clock. He set the earth revolutionizing around the sun and this accurately measures the year. The year is divided into three seasons, spring, summer, fall and winter. Man has sought to simplify by appointing days of importance and to compare it to the better than what God has made to mark the year. We need but look at it to see that God has given us the year and the night. The day comes with its duties and night with its rest.

II. His year clock God set the earth revolving around the sun from one side and the other for the work of a month. A man has simplified it by dividing it into four weeks of seven days each and this is a wonderful boon to man. He swings through six work days and then relieves him of his burden for a week.

III. His moon clock measures the moon accurate to a day. It is the only way of measuring the months. He has set the moon to revolve around the earth and this measures the months. Man has made clocks to measure the month. A clock is so invisible that it can only be observed by one who is watching. It is not measured by the man who sees it. It is not measured by the man who does not see it. It is not measured by the man who does not need it. It is a wonderful thing to be able to see the sun and the moon and the stars. The sun gives us the light of day. The moon gives us the light of night. The stars give us the light of wonder. The sun is a clock. The moon is a clock. The stars are clocks. The sun tells us when the day is going to end. The moon tells us when the night is going to end. The stars tell us when the day is going to begin.

IV. His measure of the ages. This clock is so visible that it can only be observed by one who is watching. It is not measured by the man who sees it. It is not measured by the man who does not see it. It is not measured by the man who does not need it. It is a wonderful thing to be able to see the sun and the moon and the stars. The sun gives us the light of day. The moon gives us the light of night. The stars give us the light of wonder. The sun is a clock. The moon is a clock. The stars are clocks. The sun tells us when the day is going to end. The moon tells us when the night is going to end. The stars tell us when the day is going to begin.

GOVERNMENT'S PRIORITIES

Winter has not yet resigned. Spring must wait. The Kentucky work will go forward on larger scale. This year, the State Evangelist is to be the center of attention. The Rev. J. B. Lehman, of the Kentucky State Board of Evangelism, will be the leader of the movement. The next week will be devoted to prayer and fasting. The first Sunday in May will be dedicated to the work of the church. The Sunday School will be held on the last Sunday in April. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol. The meeting will be held at 3 p.m. The Rev. J. B. Lehman will be the speaker. The meeting will be held at the State Capitol.

APRIL RECEIPTS

From Colorful Organizations and individuals.

ALABAMA—Bull Shoals, ch., $4.50.

ARKANSAS—Browns Chapel, W. M. S., $2; Mt. Zion, $4; Wahbessake, $10; total, $16. $2: St. Petersburg, ch., $4.20; Webster, ch., $10; Riceville, ch., $1; total, $15.20; Mountain River, ch., $2.19; Marlote, ch., $1.00; total, $3.38.

GEORGIA—Lake Park, ch., $4.50; Knotts, W. M. S., $6.80; total, $11.30.

KANSAS—Christian Chapel, W. M. S., $12.50; St. Peter, ch., $4.25; Brownsville, ch., $9; total, $17.55.

SOUTH CAROLINA—Briner, W. M. S., $10; St. Paul, ch., $5.00; total, $15.50.

TEXAS—Taylor, W. M. S., $1.20; Mt. Zion, ch., $1.50; total, $2.70.

OHIO—Springfield, 2d W. M. S., $9.

OKLAHOMA—Chickasha, ch., $2; Mt. Zion, ch., $3.50; Lake Park, ch., $3.75; total, $9.25.

ARIZONA—CANON—Piper, W. M. S., $8.50.

TENNESSEE—Knoxville, W. M. S., $8.

TEXAS—Taylor, W. M. S., $1.20; Mt. Zion, ch., $1.50; total, $2.70.

PREACH THE WORD!

The master of a church in the midst of things over his members and friends that a score or more did not attend preaching services with any regularity, and the majority of the members never attended the weekly prayer service. He set about trying to find the real reason for the lack of interest, especially in spiritual things. The minister finally succeeded in getting a frank expression of opinions from one of the young men, a college student, who said, "To tell the truth, our pastor's our lives are so full of excitement and engaging events that an event like church meeting does not interest us. We see the most thrilling and most professional scientific lectures; we hear the most electrified speakers; we are constantly rubbing up against the most picturesque amusements. To tell the truth, the church doesn't appeal to us. We want something that seems very tame to us. The church hasn't done anything unusual. There is no excitement in it. It doesn't appeal to our nature.""
Subscription price, per year $1.00

Dear Editor:

Please allow space for a word from our brother Jordan in Mississippi.

Last Sunday, April 24th, we had a meeting at our own church. The five courses were represented by our preachers and a helpful program was rendered. The Rev. A. L. Shelton spoke on independence of a Minister's Care for Himself; Wash-ington, W. M. Harvey, Citizenship; Dr. Har-vey, Christianity and Health; Judge B. E. White, A Minister's Relation to Society. The offering amounted to $4.50.

There was a fine aural work, and we feel the multitude. The preachers all had a seat at the table and fed their spiritual food.

I wish our people could see how few people could feed a crowd, but they did.

The people of other churches gave large subscriptions at our church. I want to have the manuscript of that day read, so it means much for the future work here. May we give to the Lord our best.

I am going to drive down to the lower end and take out. It seemed needed for me to plow new ground, be-liev ing bad and knocked by the robots, some times out of the sorrow, some-times under chin, then in the stomach, and now I have news, a stronger and better determination of mind, if I shall faint or endure.

Yours for success,

A. R. McDUFF

WINCHESTER, KY.

To the Brotherhood at Large:

Greetings:

When we last wrote we were at Andersonville, near to the Union lines. We had three Negro preachers and one white preacher. Before long it returned and the three dismounted and stood before the door of the beautiful home of Mrs. John Johnson, with whom I abode, and made inquiry for me. The owner of the car was Bro. George Booth. We went to the Winchester Missionary Baptist Church where he was accompanied by his wife and Bro. Edgar Bundeson who are Negro preachers. I said I was the writer and stated that they had come to take him back with them. Mrs. John Johnson, who had been a widow for some time and lived alone. A hilarious meeting took place there. Bro. Moses Morton, whom we had sent back to his wife, was with Jesus that day. It was a beauty of the world and the church. The writer and said that he had come to take him back with them. Mrs. John Johnson, who had been a widow for some time and lived alone. A hilarious meeting took place there. Bro. Moses Morton, whom we had sent back to his wife, was with Jesus that day. It was a beauty of the world and the church. The writer and said that he had come to take him back with them. Mrs. John Johnson, who had been a widow for some time and lived alone. A hilarious meeting took place there. Bro. Moses Morton, whom we had sent back to his wife, was with Jesus that day. It was a beauty of the world and the church.

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**OKLAHOMA**

**Dear Readers of the Plea:**

We present the following to you, the reader, as we ponder and meditate on the writings of the teacher and the perfect service he has rendered to God. The people who read and understand the commandments of Jehovah and his correspondents are rendering to our people and the influence he has in bearing the gospel of the kingdom of God to the people of the earth. He has been called to Judah and Israel through the prophet of God. He is a prophet of God.

"And I will give you pastors according to my heart who shall feed my sheep." Jer. 23:16.

**BAHOM, TEXAS**

**Dear Editor:**

Please allow me a little space to say a few words of the work we have done to help in the present crusade for the Gospel. Please allow me a little space in the paper to my dear readers of the Plea.

**The Sunday School Campaign**

**Dear Editor of the Plea:**

Please note that R. A. Jackson serves to the Union Camp of the Black Christian Church in Oklahoma. The Bible is given to us by the Lord. The Plea is full of the love of Christ and we feel that the Plea is a gift from the Lord.

**The Gospel Plea**

Written by

Emmett J. Scott, M. L. D., Special Assistant to Secretary of War, G. W. F. Baker.

**Agents Wanted**

Make $8.00 to $20.00 per day—daily wages, 40-hour week. Scott's Official History—best book ever written on the history of the Negro. Read it. Get it. Send for a copy to your nearest Scott's Office for War Work.

**NEGRO HISTORICAL PUBLISHING CO. P.O. Drawer 1821 Washington, D.C.**
TWO KINDS

There are two kinds of people on earth today, I say.

Not the sinler and proud, for, in debtor is equal to his creditor for the row and buy Liberty Bonds ignored enough to save unless those savings

There are two kinds of people on school at Antioch.

I

Not the humble and proud, for, in debtor is equal to his creditor for the row and buy Liberty Bonds ignored enough to save unless those saving

John Wanamaker, one of America's wealthiest and most successful merchants recalled recently; I would say to you of people who have unwound in the window that looks out into the world that in order to keep the shutter opened and fastened back to the wall, the chief danger is debt. "There is only one safe way to keep out of debt. That is to save. The easiest way to save is to invest regularly a part of each week's earnings in War Savings, Treasury Savings Certificates. The government securities are safe, sure, and certain. You can save your money in full with interest when necessary demands and they are increased by the total wealth and resources of this great nation.

The famous English philosopher, Dr. Samuel Johnson, lying in a day of wild extravagance in which he had blighted many brilliant careers knew well the dangers of a failure to save. "Do not accustom yourself to spend more money than you have," he said, "for you will find it a calamity. Poverty takes away so much from the enjoyment of doing good that you may never have enough to make you happy."

Let us not forget these words of the late Mrs. Dorr, a man's debt for this destroys liberty and makes some virtues which are the delight of heaven and its difficulties. Frugality is not only the best of virtues but a duty. A man can help others who wants help himself.

A terrific arrangement of the action and waste which have acted upon the American people as a cause for the present economic evils now threatening the nation was made recently by R. C. Leffingwell, assistant director of the Treasury in a paper before the Academy of Political Science at New York. Liberty Bonds and Victory Notes were never meant to be used as spending money and their misuse in that way is the primary reason for the fall in price of those securities.

"Since Armistice day," he continued, "the world has not only failed to make progress toward the restoration of healthy economic life but in fact has receded further from the position. We have failed to restore peace and peace conditions in Europe and in America, unusual economic ideas have in many instances prevailed and the effort is being made first here and then there to improve the condition of some of the people for the expense of all of the people."

The whirr of angel's wings.
JESUS MADE HUMANITY'S FIGHT

(J. B. Lehman)

"He was led as a sheep to the slaughter; And as a lamb before his shearsers is dumb, So he opened not his mouth. In his humiliation his judgment was taken away." His generation who shall declare? For his life is taken from the earth." Perhaps no person suffered more humiliation and indignity than Jesus, but his great soul was big enough to see that what was his personal, but was only a part of the great fight to overcome the kingdom of the baser instincts man brought from his jungle life ere he found God; and so he conducted himself as though he were making humanity's fight, and not his own. He was not deluded as to the issue. He said to his disciples, "If the world hate you, ye know that it hath hated me before you. If ye were in the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateeth you." He never allowed himself for a moment to fall into the error of setting himself believe he was fighting for his rights.

But we mortals are not always as wise as we think. Often allow the great fight to be nothing as us, as we believe it is our own little fight. Six hundred years ago when the lords of Europe had the power they made all the laws so as to favor themselves and to discriminate against the peasants. The lords' estates were exempted from taxation and the poor people were taxed beyond ability to pay. Up to the present world war the great estates of the titled classes have been tax free. Some of the poor people gave up the fight and came to America where they formed a republic on principles of equality. If they had not made it a peasants' fight and had made it humanity's fight which it was, they would have won in Europe four hundred years ago.

Ireland is suffering in the same way. The titled classes own the land and the peasants must pay the taxes. But the Irish have made the horrible mistake of making it a little personal feud with the English lords, and they will never win. Even though they should gain independence they would have incapacitated themselves for world usefulness.

Up to the present men have made the laws and they have bestowed to make selfish discriminations against their women. In the courts a wife can not claim a divorce from her husband for fornication unless she can prove that he habitually lives with another woman, but he can go into the courts and claim a divorce if he can prove one indiscretion on his wife. If now the women make this a personal fight against man they will not win what they should have and if they were to win they would incapacitate themselves for usefulness when they got it.

The Negro came into our civilization as a captive slave how had no rights and the old age-long selfishness of man blocked every step of progress. In the decision of Chief Justice Taney he asserted that the Negro had no rights that the white man must respect. But while the law was as Taney stated it, the very elements of free American life fought the battle step by step and he made more rapid progress than any other people ever did towards getting their rights. If now the Negro makes this disastrous mistake the Irish made he will block the wheels of the invisible power of the elements of our American life and he can not claim the tremendous advantage of being a part of the world's great fight, it is common to hear Negroes say they are not American citizens but only American Negroes, and they have no rights, etc. etc. etc. These thoughts came from propagandist newspapers whose publishers have an ulterior purpose in leading the Negro mind here it can be used for selfish socialistic crusades. If the Negro only knew his opportunity, if he would recognize the fact that he has the greatest opportunity ever given to a people to get in the forefront of the great fight for humanity, he would rejoice and be exceedingly glad that such an honor was thrust upon him. If labor, the women, the Irish and the Negroes would recognize the discriminations against them as an opportunity to take the leadership in the fight Jesus began two thousand years ago they would at once be in the forefront of the times. Labor and the Irish have already made the fatal mistake of making it a bitter personal feud and so have lost their opportunity. Will the other classes profit by their loss and take their place in the front line to battle for humanity's advance? Every wrong we are suffering is a part of the forces of evil Christ died and rose from the cross to overcome. Who goes against them must be unselfish enough to fight in the same way that Christ fought. No matter what we suffer we must suffer for humanity not for self.
Advertising Rates Made Known on Application.

NUMBER 456

Address all communication to the Gospel Plea, Institute Rural Station, Edwards, Miss. At the beginning of the new year, we send out a subscription blank in the postoffice at Edwards, Miss., to which all communications are forwarded to us. Where is it possible to get a neighbor or friend to mail a subscription for you? We wish to cut down the costs of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and many need to be kept.

OJMULGER, OKLA.


Dear Sir: As it is quite a while since you have heard from me, please allow space for me to say a few words in regard to the church at this place. We are getting along fine in church work. The writer was called to cooperate with the Pastor, Elder E. R. Highbone, and I have been there ever since November 1919. Through the man dis- advantage in life, the Lord has won- drously blessed us. We have sent in the following in the Gospel Plea?

I wonder if Bro. W. H. Houghman from other denominations, four by try homes the doctrines of cleanli- in the brotherhood that it may help has blessed these s:sters with much of these teachers reveal difficulties

I wonder what has become of Bro. and Sister H. C. Wilson, who used to reside at Carlisle, Ky.

I wonder if the Texas State Evan- and all departments of the church, two from other denominations, four by relationship, and two by baptism. We have succeeded in paying for our church lot, and all departments of the church are doing well, the church, the Bible school, the C. W. schools is really on. The team in June for the purpose of raising $500. Thirty-five brave hearted men and women have pledged them- selves to raise that amount for build- ing purposes. We are asking your aid and prayers that we may accom- plish our aim. We would like to have a dollar from each disciple of Christ in the church as he has his part in the building a church. The writer has just returned from J. C. I., where he enjoyed a very splendid visit with the people there. J. C. I. is the place for all boys and girls who expect to be lifted up, who expect to place others ahead of them. The writer left for home May 7th accompanied by a large number of students, among whom were the writer's daughter, Dora McClure, and Evaline Ware who came home for their vacation and to visit their par- ents. Brothers and sisters pray much that we may be successful in winning the world for Christ. I am yours.

D. L. McCURLE.

KNOXVILLE, TENN.

May 6, 1920.

Dear Editor: Will you kindly print the following in the Gospel Plea?

The revival meeting recently held at the Payson church was a success. The National Evangelistic Elder Robert Lauderback of Roas- nolle, Va., and S. W. Price, of the same, is a forceful and convincing speaker. He explains the Gospel in a plain, s'ple way that is admirable. His ap- peal is direct and convincing.

There were thirteen additions to the church. His message was indeed a spiritual awakening for the whole church. He has returned to his home but the soul saving campaign is still in progress. We desire to give him all the time he needs to do his work in this community where the spirit of the Lord is poderful. We want all the people to attend the revival meeting this summer.

If you have near you a church that is in need of a revival meeting, why not have Elder Lauderback come? He is a man with God's anointing upon him. He will not waste your time. He will have a success. The National Evangelistic circuit is in full swing and will continue until the end of the year. A great work is being done in these days of the great awakening. The Lord has blessed these services and we believe He will continue to bless them. We want to thank the Lord for the revival meeting at the Payson church. We are sure that the Lord will bless us in the future.

Yours very truly,

L. B. GARRISON.
COLUMBIA, MO

February 19, 1920

[Letter begins with a greeting and then proceeds with the main content]

Dear Editor:

We are glad to report the work in the Second Christian church, at Columbia, in a prosperous condition. When the writer took charge of the work here in the winter of 1917, it then seemed to be at its lowest tide, wasting, struggling, and without any hope of the future. We ask the prayers of the brethren for the continued success of our work.

Yours in Christ,
J. E. Anderson,
729 Main St.

THE GOSPEL PLEA

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REPORT OF CHURCHES, SCHOOLS AND C. W. B. M.

In account with Mount Bapon, Miss. District Meeting:

Sunday School Meeting:

<table>
<thead>
<tr>
<th>Church</th>
<th>Enrollment</th>
<th>Financial Report</th>
</tr>
</thead>
<tbody>
<tr>
<td>Union Grove</td>
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<td>Martin</td>
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Sunday Morning Collection:

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</thead>
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<tr>
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Total Financial Report:

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<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Columbia</td>
<td>$30,00</td>
</tr>
<tr>
<td>Total</td>
<td>$60,00</td>
</tr>
</tbody>
</table>

Dear Sir:

There was a troubling of the water down at the Cumberland River last Sunday, when three young persons, from the First Christian church at Columbia, were baptized into Christ by the writer. This is very encouraging to the church and strengthing us here. We ask the prayers of the churches for the continued success of our work.

Yours in Christ,
J. E. Anderson,
729 Main St.

COLOMBIA, MO

[Letter ends with a signature and date]
planned, worked and prayed for suc-
cess and peace, and we are glad to state that we had perfect peace all the way through. Our president, Mrs. G. W. W. Martin, and our secretary, Mrs. Mary Franklin know how to do things, and are very efficient leaders in this work. They are capable and willing workers, and we feel grateful to have our assitant worker, Mrs. Richardson in the work. She is mak-

It was a treat to have Prof. Moss and his assistant Bible school worker, Prof. Williams, with us. They added much to the meeting and their mes-

We were again thankful to have Mrs. Kraft and Mrs. Harper, our white churches, and it is hoped that much more may be done for them in the coming

Our membership here is small but growing, and our delegates had plenty of homes. Father Bostick gave us a hog, Mrs. Guy-
den a dollars and half, Mrs. Richard-
son a basket of fruit, and Mr. Kessinger gave us a dozen eggs. We thank all the people who helped. All the people seemed so willing to help us.

We must tell you of our trip to Washington, Ark., April 17-19, where we found the people all waiting to help us in our work. Our churches are a wide awake church, with a Sunday school and all classes, from the governor to

I wish to state further to our churches in Arkansas that Rev. G. W. Ivy, of Pine Bluff, has been ill with hiccoughs since February. It is a very difficult case to handle. He

I am very sorry to announce to our churches in North Carolina, $35,000 in Louisiana, and $42,000,000,-

The Interchurch World Movement for

I, Yours in the Lord,

Mrs. Richardson

SARAH L. BOSTICK,
Gen. Sec'y. of Arkansas

ANNUAL REPORT OF GENERAL SECRETARY OF ARKANSAS

My dear Co-workers and Friends:
The long hard year is about to close, with its many difficulties, ep-

do this work, and the Carolinas in the former. And

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May 15, 1920.

Dear Editor of the Gospel Plea:

I want you to announce in the Plea the death of Sister Leatha Wall-

 campground, property other than land, and extending their business interests. This tendency will increase with the cooperation now offered by Chambers of Commerce and other business organizations. But their chief holdings are still in land, of which they own 1,600,000 acres in Georgia, 1,700,000 in Virginia, and 21,000,000 in the United States. Their property is assessed in Geor-

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May 15, 1920.
ALL PROGRESS IS MORE OR LESS CATAclySMiC

(J. B. Lehman)

Old systems, no matter how oppression seldom ever die and completely to new and better things. The usual order is about as follows: A man usually gets a new idea and expresses it which becomes public, it is echoed in its great enthusiasm, but when a group of men attempt to put it in operation and it becomes manifest that the old institutions must be destroyed, they fight viciously to destroy the new idealism. The conduct of the Ephesians was very typical of all such events. When Paul first expressed the idealism of worshiping the Great God in spirit and truth it took the best people by storm, but when they began to discard the images of Diana, the silversmiths became enraged and raised a tumult and thought to destroy all in the new ideal. But it was all to no avail. The new ideal swept all else aside.

Jewish Inconsistency

For fourteen centuries, during the Jewish era, Habeck prophesied forth the ideal of all nations giving acknowledgement to the truth of the God of Abraham. Abraham saw all nations blessed in his seed. David saw the distant isles of the sea coming to the great Jehovah and Isaiah sang in the most eloquent imagery of the complete triumph of the spirit of God; but when the Son of man came proposing to put the program into operation they crucified him. The motive behind their action as explained in the parable of the vineyard, let out to husbandmen, was to save the old system.

"And they said among themselves, This is the heir, come let us kill him, and take his inheritance."

When Martin Luther protested against the viciousness of selling indulgences in Germany so soon after all the high church authorities but they saw their "kingdom" was the stake and so they tried to destroy him. The Parthenon of democracy. This then, is the common law of progress and we need look not for anything different now. If we are going to destroy entrenched evils we may look for vicious resistance. Some of our high officials, chief of whom was Andrew Jackson, said how conveniently all partisanship was laid away when the German menace collapsed they went and got it and used it with more fury than ever. If President Wilson had as much of the power of the seer as he had the learning of the university he would not have driven ahead so recklessly. As it was he went into a head-on collision with it.

When the war was on and the nation had to call for great subscriptions to loans and contributions to welfare funds all sectarianism and party exclusiveness was laid aside. Ministers and church workers, all denominations were called out to lead in the work. When the war was over these men assumed that the spirit of denominationalism was to be abandoned. They made the same mistake the president made and when they went into the Interchurch World Movement they soon discovered that their denominationalism was not yet laid aside. If the Interchurch leaders who so freely spoke of the Holy Spirit moving among the people are not now ready to do their martyrdom for the cause they mere hirelings who will flee when the wolf comes. If they are not now ready to endure for the truth they will be like the prince who went out with ten thousand to meet his enemy who had twenty thousand.

Inconsistency of Disciples of Christ

And how parallel with the conduct of the ruling Jews is the conduct of some of the Disciples of Christ. For a hundred years they have delivered a powerful message of union on fundamentals, and when suddenly denominations propose to put into operation a program that will assuredly lead to the end they sought they fight it viciously. That those who are professionally advocates of the denominational ideal should resist it is not strange; for at every meeting, while the speakers always opened up with the explanation that the Interchurch World Movement is not intended to interfere with any denominational program, they delivered sleigh-rider blows on the spirit of denominationalism. That men high in the denominational kingdom should seek to slay the heir so that their kingdom might remain theirs is not strange, but that the men who have abhorred the spirit of devotion should also fear for their kingdom if the spirit of denominationalism should perish is strange.

But of one thing we have the certainty of faith. The Interchurch World Movement will succeed or another movement like it will succeed. If both should seem impossible because of our narrowness, then God will throw the world into such a critical position men will gladly come together and the babel of confusion will fall. Any man with a prevalent mind can see clearly that the time has come when God will put on his program the destruction of the spirit of denominationalism. The division of God's people is a positive menace now in the face of the oncoming pagan nations. We must unite or go down.

Unity Does Not Demand Uniformity

But let no one assume we are here advocating uniformity in opinion and practice. That can never be and need not be. If the Methodist wants to know down when he receives his communion and the Disciple wants to sit in his seat, good and well for freedom. If the Episcopal makes and when they went into the Interchurch World Movement they soon discovered that denominationalism was not yet laid aside. If the Interchurch leaders who so freely spoke of the Holy Spirit moving among the people are not now ready to do their martyrdom for the cause they mere hirelings who will flee when the wolf comes. If they are not now ready to endure for the truth they will be like the prince who went out with ten thousand to meet his enemy who had twenty thousand.

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Issued every Saturday from the Press of the Southern Christian Institute

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Subscription price, per year, $1.00

Advertising Rates Made Known on Application.

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THE UNITED STATES'

Mississippi

The Mt. Bayou District meeting was held at the College, both spiritually and financially. If my memory serves me right, we raised $155.00. The dele- gated enjoyed themselves so much that they are hoping and praying that the state convention will be as good. My report for the past three months is as follows:

Pence written 48; cards written 42; marriages 1; funeral sermons 5; total sermons 43; Souls saved 17;

By statement at Cahokia 7, from Methodists 1; at Holly Grove, reclaimed 1; business meet- ings 22 graduating from the Indianola Methodist College at Indianola 1; at McKinneys Chapel, from Baptist 1; at Tompkins, from Methodists 1; at Holly Grove, redeemed 1; total receipts from printing and mailing programs $3.32.

Our spring revival is now here at the Mt. Bayou District meeting. B. C. CALVERT.

TO ALL RELIGIOUS LEADERS IN THE UNITED STATES:

For humanity crushed, enflamed, bleeding, we plead. Yet, however much we desire to provide food and clothing to a limited degree, to share responsibil- ity in carrying out the provisions there made for the protection of the weaker nations. We entered the war for the freedom of mankind, and yet we refuse to lift our hands in the cause of humanity. We, the representatives of the nation upon the world upon the basis of justice and freedom.

While we sit in snug content and choose our country's blessings, a position satiated with the part we have already played, the Near East is in the present struggle. The nations that are being hidden by the massacre of Chris- tians, characterized by all the horrors as well known in the days of Abdul Hamid and Tulliat. The Armenian nation is in danger of annihilation. Nearly one-half of the race have perished or are now in exile. Their cedarian lands are being divided among land-hungry nations or left to the control of the Turk as the people per- sonal.

In view of this situation more de- perate than at any other period in the history of the Near East, we in the name of human and justice urge you:

1. In public and private prayer to petition unceasingly the throne of Grace and Power for the protection of the crucified Christian people in the Near East and the establishment and maintenance of permanent safety.

2. To bring to bear upon the pub- lic sentiment of this country, and upon the American and Turkish government, the influence of your command, that we as a nation do our bit by and per- mit the Armenians and other helpless

Mississippi

SPENCER JOHNSON

The Gospel Plea to answer this ques- tion. I truly appreciate the Gospel Plea and also its editorials. Am will- ing to do so.

I remain yours in Christ,

MISSISSIPPI

The Mt. Bayou District meeting was held at the College, both spiritually and financially. If my memory serves me right, we raised $155.00. The dele- gated enjoyed themselves so much that they are hoping and praying that the state convention will be as good. My report for the past three months is as follows:

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Christian peoples in the Near East to be outraged and murdered with impunity.  

2. To set movements into operation that shall convince Congress and the administration that the people of America demand that we shall show ourselves the elder brother of those who are persecuted and oppressed in every legitimate part in the redemption of the political situation in the Near East.

These movements can be in the form of meetings—sermons, addresses, resolutions, personal letters to public officials, and addresses in the press, expression of personal convictions.

This statement and appeal is submitted to the religious leaders of our country, to people in financial and shaping public opinion, and to the press. It is unthinkable that great, rich, liberated America should have no part in the work of international readjustment and reorganization toward peace.

Sincerely yours,

JAMES L. BARTON, Chairman.

C. V. VICKREY, Gen'l Sec'y.

Endorsed by:

James Cardinal Gibbons, Archbishop of Baltimore

Leo M. Franklin, President of Central Conference of American Rabbis.

Charles S. Macfarland, General Secretary Federal Council of Churches of Christ in America

If I Were a Millionaire

"If I were but a millionaire" (I seem to hear you say), "I'd live on my widow's fire to light; it doesn't take a million to make a garret bright; it doesn't take a million to make a happy hunting ground for every lorn soul. I'd scatter seed of kindness without a care for anyone when you see a frown. I'd heavily endow, and make a large scale and under conditions: number of people voluntarily to report: With two dollars for religious work, the administration at Washington and to the press. It is unthinkable that our country, to people influential in the political situation in the Near East. 

The very worst calamity I should say could befoul any human being would be to: Have his own way from his cradle to his grave; to have everything he liked for the taking, or even for the buying; never forced to say, "I should like this, but I must do otherwise" never to deny himself, never to work, and never to want. That man's soul was in as great danger as if he were committing great crimes.

Charles Kingsley

IF IT'S YOU

If I were to want to work in the kind of a church like the kind of a church you like, You needn't slip your clothes in a cold shower. And start on a long, long hike. You'll only find what you left behind, For there's nothing that's really new; It's a knock at yourself when you knock your church. It isn't your church; it's YOU.

OUR MISSIONARY WORK IN MISSOURI

We are writing this letter to urge our Missionary Societies to listen to what our representatives in their reports to the state and national treasurers. You have been doing this nicely with a few exceptions. We urge you to keep your accounts in order. For your own sake, there may be your best year of service. We are praying that as new light, and more accurate statements of the work, given you, you may go out and garner in more grain. As our new field worker, Mr. L. E. Devine, comes to us we hope all will be ready to receive her. How much we can help this worker be working up a good meeting. Will you do your part? We are anxious that each society do what it can to make its best report at the Fulton meeting in August. Let us work just as hard and enthusiastically for our state meeting as we do for our Grand Lodge. Sisters, let us work harder, than for any Grand Lodge. The lodge is more important than it was once thought the person had been found and agreement almost closed, the work of the past year was said, that may be the case. The finest evangelical work will turn to the money that we have, and the money you give for missions will save lives throughout eternity. How often we look on the material side of the matter, and forget the value of the money and our blessings. We are asking each society to report with two dollars for educational and contingent fund—that is $5.00 for education and $5.00 for our state development fund. We must have money to meet our national and state work.

The meeting of the First District held in Plattsburg, April 23-24. As we had short notice of the meeting, all the churches did not report, but Kansas City, Lathrop and Plattsburg had good reports. The meeting was presided over by Elder Raphael Hancock, in the absence of Bro. A. B. Lathrop. The discussion were, "Church Discipline," and "Organization of the Districts." All who came were helped. More than 700 members and $300 of money, and the state will make a better report. The Lathrop society was elected as new officers elected for the year's work.

The Lathrop society will meet and we hope all will be ready to receive her. How much we can help this worker be working up a good meeting. Will you do your part? We are anxious that each society do what it can to make its best report at the Fulton meeting in August. Let us work just as hard and enthusiastically for our state meeting as we do for our Grand Lodge. Sisters, let us work harder, than for any Grand Lodge. The lodge is more important than it was once thought the person had been found and agreement almost closed, the work of the past year was said, that may be the case. The finest evangelical work will turn to the money that we have, and the money you give for missions will save lives throughout eternity. How often we look on the material side of the matter, and forget the value of the money and our blessings. We are asking each society to report with two dollars for educational and contingent fund—that is $5.00 for education and $5.00 for our state development fund. We must have money to meet our national and state work.
of promoting religious education among the churches of the Colored Disciples in America. After much correspondence, Mr. Hopkins was engaged as the General Bible School Secretary, Mr. Hopkins, and the appointment of several dates and places for each of the courses were made known to the churches. The next meeting was held on the 21st of March, 1893.

The writer has known E. R. Williams as a District Bible School worker for nearly four years. His school was one among the few rural schools that runs the year round.

Not long since was educated in the state of Alabama the State Normal school being the last school attended. He taught in the county schools for several years before going into the communication regarding the Bible school work, he was asked to accept the principalship of a consolidation of the county schools.

It was my privilege to be present and to take some little part in the service setting him apart to the work wherever he had been called. It was at this service that the minister who has served as this man's pastor for more than a dozen years, said that the board made selections of the best material of that congregation from childhood, he knew nothing to his discredit as a Christian gentleman, who has always given himself to the task of elevating those about him who were less fortunate than himself.

We feel that brother Williams will add much to the advancement of that branch among the churches. We desire to thank the American Christian Missionary Society for making it possible to have this man to set before his flock the facts of the Bible. We are sure will prove to be a valuable asset to the Christian brotherhood at large.

He comes to us at a time when his services are much needed. When we consider that out of the 10,900 Bible schools that disbanded in the past year, that 236 of these schools were known as Disciples and we have 41,470 fewer pupils attending the Bible school this year than last, we do not know where to lay the blame, but it is not an obvious fact that too many of the men returning from the war have not as yet found their way back to the church school.

And if there can be anything worse than that, it is that many of them have deserted the church school of God. It is time for the church to awaken from her slumber to the task of saving the children of the families among whom we have been so willing to cross-lift under the protection from dangers that other-
A SURVEY

STRANGE DELUSIONS

(J. B. Lehman)

Paul said of the Romans, "And even as they refused to have God in their knowledge, God gave them up into a reprobate mind, to do those things which are not fitting." He said of men that it is not hard for them to be wise, they become fools.

In these expressions Paul gets to the heart of the situation. He shows us to what extent they knew the underlying principles of the power of the Gospel. When Paton went to the cannibals of the South Seas he found a set of men whose minds worked on a basis entirely different from the basis on which his mind worked. He knew this and did not feel hard against them but labored patiently to give them truths of the gospel which would put their minds to working on a right basis. Their actions had all the elements of insane minds. There was as little rationality in their actions as there is in the acts of insane men.

This then brings us to the statement that raw barbarians can not reason correctly until the spirit of God finds a home in their hearts. It adds to the life a new element. He becomes a new creature. When Paton finally succeeded in giving those raw savages the truths of the gospel they began to reason like sane men and acted like men.

Now Paul in his statement to the Romans asserts that the moment a man begins to reason correctly until the spirit of God comes into his life, those errors and makes himself ridiculous. Self-righteous reasoning will make him an anarchist. Those who lived in Springfield here are the greatest inheritors of the principles of the power of the Gospel. Those who live in Springfield have the greatest heritance of those principles.

Those who walk in the so-called Christian civilization turn his back on its principles, either shut up all their industries on Sunday or hire enough hands that can be made men can have at least two Sundays in a month. Then let them build rooms for Sunday schools and use what influence they have to compel all the children to go to school. We have the first step to clear the way for this by abolishing liquor traffic and the next step by breaking down denominational barriers which were the greatest hindrance to gaining proper conditions for workmen. Denominational jealousies tied the bands of all who wanted to do better things. As soon as they began to think of better things, they were always halted by the thought of our denominational-minded church.

We must do something at once to see our free institutions and our cherished civilization go down. The cotton mills of New England and the South have produced a large group of spiritual idiots who will reason as foolishly as the Pacific Islanders did. Those who have gone into public life will soon be reduced to spiritual idiocy also. Let the captains of industry act quickly to save the day.

BUSINESS MEETING OF THE S. C. ALUMNI ASSOCIATION

The Alumni Association met at S. C., May 14th, 1920. The house was called to order by Pres. H. G. Smith.

1. Song,—If Your Heart Keeps Sweet.
2. Prayer,—Elder B. C. Calvert.
3. Song.

4. Membership fee collected from the proceeding,—B. C. Calvert; $2.50; J. R. Randwes $35; Mrs. H. H. Hampton $5.00; total $10.00. Mrs. L. G. Smith collected from other members $3.53.

5. Election of officers,—President, Elder H. G. Smith; Vice-President, J. R. Randwes; Secretary, J. E. Freeman; Treasurer, Mrs. L. G. Smith.

6. Suggestions were made by Pres. Smith which were very timely and helpful.

7. Resolved that each member of the association pay as a yearly donation $1.00 in quarterly installment of $1.25 per quarter.

8. Resolved that each member pay $1.00 per year for membership dues. Instead of twenty-five cents for heretofore.

9. Resolved that B. C. Calvert become honorary member of the Alumni Association by common consent.

10. Resolved that B. C. Calvert and Z. H. Howard be the committee on special projects.

11. Whereas, we, the members of this Alumni Association, have received our training at the Southern Christian Institute, and we are now out in the world striving to uplift and better our country, to do those things which all Christian men of affairs should do, let us rally and have a great service. Therefore be it resolved:

MEASURING MEN,—A MESSAGE TO YOUTH

A Baccalaureate Sermon

(By William F. Rothenbeiger)

And he sought to see Jesus very likely that Mr. Douglas was no spiritual idiot who will reason as foolishly as the Pacific Islanders did.

Those who have gone into public life will soon be reduced to spiritual idiocy also. Let the captains of industry act quickly to save the day.

Large Men

If I were to ask you to name a small man who is mentioned in the Bible most of you would at once tell me of the story of Zacchaeus, the man who grew rich while serving as collector of Roman taxes. You would tell me that when he learned of the coming of Jesus "he sought to see Jesus." Then you would tell me of the greatest man in the United States Navy—six feet, seven." Then the mother's face lighted up as she said, "That all soldier is my boy, and I am very proud of him indeed. Not only that I am the tallest man in the navy but he is also one of the cleanest and most honest Christian soldiers who ever marched under the American flag."

Small Men

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MEASURING MEN—A MESSAGE TO YOUTH

(Continued from Page One.)

large man spoken of in the Bible you will not find a man who is more than 7 feet tall or that of the Old Testament father "who had a son whose name was Saul, a young man and a goodly; and he was not among the men of Israel a goodlier person than he; and from his shoulders and upwards he was higher than any of his peo-

ple. If you ever go to London you will see that nearly all of the policeman are of short stature. There are men about as large as was King Saul. Should you ever be so fortunate as to represent the United States at a coronation of a British king or queen or to sit at one of the royal ban-
quits at Buckingham Palace, you will see the English yeoman, men of unusual size. For some reason they are sometimes called "boof-eaters," I once felt like punching one of these giants when he called me "Sir!"

If you are ever fortunate enough to be in Rome, and I trust many of you may be, you will find a group of men dressed in the old uniforms formed to protect the Vatican. These are the Swiss Guards, that class of men who are hired to guard themselves when Switzerland was struggling for Independence. They grew among the Alps and it seems to me that the body of men is a material to the mountain itself. If you have seen the back of a slope on a solid of some height you can probably commensurate the heroism of these mighty men. For many years, with a mountain for a background, this idea is nothing more than a stone beast has lain quietly, undisturbed by the flowing stream which turns the grinding stone hard by which in turn works its way deeper and deeper into the glacier well.

True Measures Are of the Soul

It is a very fortunate thing however, that man's value does not depend upon the size of his physical stature. Whatever may be the value of personal stature, the fact remains that some large men are really small, and some small men are really large, for the true size of every man is de- termined by the measure of his inner man.

It is said that among the Ger-

man officers who committed so many unmentionable crimes upon in-
nocent women and children and prop-
erty in France and Belgium, were soldiers of magnificent physique. Yet, no historian will ever consider them as truly big men. All men are small whose lives are selfish and mean and who stoop to do such deeds as are befitting them. On the other hand a small man may be really big because his soul is a big. I have in mind a college presi-
dent who was small of stature but large of brain and soul. For many years, besides acting as administrator of his institution, he visited the stud-
ents who might be sick or in trou-
ble. He listened to their life problems and gave them moral and spiritual advice. There are men and women by thousands scattered all over the earth, who not only know about the color of hair and height and so forth but know about his physique. No portraits of Christ were attempted before the fourth century. By the sixty century every Christian com-
nunity had a portrait of the Nazar- ean. The oldest picture of Jesus dates from about the fifth century and is to be found in the Catacombs of St. Peter's. There are a lot of artists who set out to take your places in the world, I wish for each of you the largest field you may choose. Likewise, I wish for you such an income as will make you both comfortable and use-
ful. Let me ask you to remember always that your true success will not be measured by the salary you draw, for the world never has been, nor ever will be, made up of men and women according to their usefulness.

Jewish race

Yet with all this physical obesity surrounding him, so far as we are concerned, his Father measured him, as he will measure each of us, by what he was and by what he did for others. Because of his obedience and service "God highly exalted him, and gave Him a name which is above every name." So too, all the world measures Him as it will measure you, by the things you do, not by the results which sometimes prize as highly, but by his passion for the welfare of others and by his sacrificial service in their behalf. That is why it is said of him, "With his pierced hands he has lifted emperors off their thrones, turned the tide of centuries, out of its current and still rules the world."

Remember therefore, my young people, that the true measure of a man is not to be found in his physical stature, in the size of his in-

ward man, but rather in the real color of his soul. Rather it is to be found in the size and quality of his soul and in this, Jesus must be your Ideal.

First Christian Church, Springfield, Ill.

FIELD WORK

After the completion of the work in Kentucky, Rev. C. H. Dickerson made an opportunity to visit several churches in Georgia. Valdosta was our first stop. It was a revelation to us to see the church building that was purchased for the establishment of a worthy cause and succeeded. The church is a part of the United Methodist church and is in many ways a model of a church full of vigor and enthusiasm. The building is unique and would be a credit to any church anywhere. Unfortunately the influence was raging while we were there, and though there was no ban on it, it was estimated that every disciple family had at least one case therein, thus we did not get to meet the membership as a whole.

Out from Valdosta about 14 miles we have another church which we visited known as the Lake Park church, Bro. Geo. White is Pastor and he is to be congratulated on the very splendid work which he is doing. Here we found a good Bible school and a very good women's mission society. In fact the entire spirit of the church is good as was demonstrated by their liberal pledges to the Extension Fund.

We came to Thomasville practically unexpected, never- theless a most pleasant surprise. We found influenza raging, the ban on—nevertheless Sister Tillman with whom I stopped and Sister Pittman, president of the Woman's Missionary...
Society with special permission serv- ed to have me go to.leave because of the faithful ones into the home of Bro. Wilson, where I was privileged to talk with them from the fullness of my heart. The responses were wonderful and led me to give $44.00 were given for the Emergency Campaign. We left the state without giving to every church there an opportunity to have the glory of sharing in this our first Emergency Campaign.

Pledges from the Lake Park Church of Christ, Lake Park, Ga., to the Emergency Campaign: Rev. G. T. White $115.00, Mose Rushing $100.00, Mr. Peter Boston $50.00, Mr. Ben Taylor $50.00, Mrs. J. W. Harris $100.00, Mrs. Bob Brown $65.00, Mr. Willie L. McRae $25.00, Mrs. H. C. Corbit $50.00, Mr. Benton Frazier $50.00, Mrs. J. M. Gardner $25.00, Mrs. I. R. Rushing $50.00, Mrs. Ida Strickland $25.00, Mrs. Laura Byres $50.00, Mr. Jesse Tulsa $25.00, Mrs. Josephine Haskell $20.00, Mr. T. Ray $20.00, Total $540.00.

Pledges from the Valdosta Church of Christ, Valdosta, Ga., to the Emergency Campaign: Elder W. R. Wilson $110.00, Elder G. W. Pittman $100.00, Bro. H. H. Tillman $100.00, Elder E. E. Thropes $25.00, Mrs. Esther Tillman $75.00, Laura Pittman $50.00, Robert Pittman $50.00, John Lockhart $50.00, Adolphus Lockhart $50.00, Laura Roberson $5.00, Malito Pittman $5.00, Ruth Montgomery $5.00, Total $540.00.

We come again after a long rest, the platform, and Sister Edmond made some remarks. As we have mentioned in the evening. Every student was bap- tized in the evening. Every student was bap- tized and was in a position to address the audience with special permission. We read for our scripture les- son Matt. 18: 1-10. Our subject was "Seven Things We Should Mind": 1. Mind your tongue; 2. mind your eyes; 3. Mind your ears; 4. Mind your lips; 5. Mind your hands; 6. Mind your feet; 7. Mind your head. In a rainy day they came and went in the rain. We had a glorious serv- ice. It was a good meeting in every respect.

Saturday before the fourth Lord's Day we left for Mound Bayou and the meeting opened in the chapel, and it was well attended. Sunday afternoon we left for From Palo Alto we came to West Point and in charge of the writer. We preached four nights and had one addition in the house. Brother Fuller was in charge of the writer. He preached four nights and had one addition in the house. Brother Fuller was in charge of the writer. We preached four nights and had one addition in the house. Brother Fuller was in charge of the writer. We preached four nights and had one addition in the house.

Mississippi

On the first Lord's Day in May, we held our regular service at Christ- tian Chapel, and it was well attend- ed. Sunday afternoon we left for the west, after leaving the house. We then went out to the church, and the writer spoke to a very attentive audi- ence, and the invitation was ex- tended by Elder L. C. Wallace, who was in charge of the writer. We preached four nights and had one addition in the house.

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Lucky confined to her room. She had undergone an operation for removing a cataract from her eye, Bro. and Sisters of Muskogee for her. She had raised $14.56 for the Children's Day service were capable of producing great results. He was going to be there to see how Goliath not in his own strength but in the strength of Jehovah. In this strength he was not afraid but went boldly forward to meet the enemy. Verse 40. Goliath also came forward to meet David, in addition to his mighty armour, his suit of mail and his great sword, he had a man to go before him bearing his shield, everything was done that was necessary, the enemy was discouraged, and for the securing of the easy victory of which he felt perfectly certain.

114:1 Greenwood, Tulsa, Okla.

May 16th and closed June 6th, all members of the Indianola church, and against him. David was not slow in accepting this challenge and our les- 

Elder L. B. Garrison was with us the first Sunday service, and with the assistance of the church, they put the plan of the Gospel Plea before our people, Bro. Gar- 

the first to be baptized and one came from the Baptists. The writer was alone in the trenches during the last week of the revival.

By the 11th of May, we had completed the job, and were looking for you at our next convention. Yours as ever, for the Lord and his work.

W. H. MARSHALL.

1144 Greenwood, Tulsa, Okla.

THE GOSPEL PLEA

THE GOSPEL PLEA

The Indianapolis revival which began May 16th and closed June 6th, all things considered was a success. The first two weeks of the revival were interfered with by the rain and the public school exhibitions. You know the people like to go to things of that nature, more than to the church.

DAVID IN CAMP AND COURT

In speaking of one of the verses in this chapter, they are omitted because he felt that it was be- 

Time: 1072 B. C.

Pine Valley of Elah.

Our young preachers, Bro. Ellison Cooper, worked very hard for the good works of Christ, in this part of the district. We had the greatest Children's Day on June 6th that we have ever had. First, we had a splendid lecture given by one of our young preachers. Bro. Ellison Cooper, which gave great joy. The next sermon was preached by Bro.

Lucky to send a donation to those old people. That every minister in the State will be glad to have a few words in the Gospel Plea. The total raised, enough to swell our treasury from $46.90, for taking care of the con- 

Bro. and Sisters of Muskogee pushed for the securing of the easy victory that would soon be deivere'd into their hands. Verse 48. On hearing these words, Goliath thought only of himself and his weakness, and found himself standing firm in the strength of the One in whom he was trusting. Verse 46. There was no doubt on the mind of David as to what the outcome of the battle would be. He could say with full assurance—This day will Jehovah deliver thee into my hands—these words were accepted by the great giant, and all the phillistines, calling to the armies of Israel to send out a man to fight against them. David was not accepting this challenge and our les- son for today begins with his going forth, armed with an unwavering faith in Jehovah, and with a stone and a sling to destroy the great giant that had defied him.Verse 47. David's faith was the highest kind, the Goliath was standing there before him who had the courage to tell him that he would soon be delivered into their hands. David's mind was the cer- 

THE GOSPEL PLEA

As a result of hard labor four were reclaimed, making a total of nine. Elder P. H. Holiday, one of the members of the Indianola church, is a minister of no mean ability, who had the contract to build the bap- 

The Indiana revival which began May 16th and closed June 6th, all things considered was a success. The first two weeks of the revival were interfered with by the rain and the public school exhibitions. You know the people like to go to things of that nature, more than to the church.

David in his mighty armour, his suit of mail, and his great sword, he had a man to go before him bearing his shield, everything was done that was necessary, the enemy was discouraged, and for the securing of the easy victory of which he felt perfectly certain.

Verse 42. When he saw David, he was both surprised and indignant, he was surprised to see the courage of this boy who came out to fight him without even a sword and indig- 

Because he felt that it was be- 

TULSA, OKLA.

Dear Editor:

I hope you will allow me to say a few words in the Gospel Plea. The church at Tulsa was awaken-speeded, and is making renewed efforts for service. On the 6th of this month we added to what we had formerly raised, enough to swell our treasury to $44.90, for taking care of the con- 

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59x580

Boy's face to the earth,

grand parade before our people. Bro. Gar- 

verso, it was the first time that the Indians had ever seen any one baptized in the church. We did our best to make it an event of the way of salvation. Some hearts were glanded- ed and some were saddened, but the truth must be told regardless of what men think.

The work at Indianola moves on nicely, and unity and love prevail.

Lucky to send a donation to those old people. That every minister in the State will be glad to have a few words in the Gospel Plea. The total raised, enough to swell our treasury from $46.90, for taking care of the con- 

Favorable times we are having at Brown's church. The work is nicely, and unity and love prevail. We also knew that the simpliest things of life, if consecrated to the service of God and used faithfully in that service were capable of producing great results. He was going to be there to see how Goliath not in his own strength but in the strength of Jehovah. In this strength he was not afraid but went boldly forward to meet the enemy. Verse 40. Goliath also came forward to meet David, in addition to his mighty armour, his suit of mail and his great sword, he had a man to go before him bearing his shield, everything was done that was necessary, the enemy was discouraged, and for the securing of the easy victory of which he felt perfectly certain.

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Dear Editor:

I hope you will allow me to say a few words in the Gospel Plea. The church at Tulsa was awaken-speeded, and is making renewed efforts for service. On the 6th of this month we added to what we had formerly raised, enough to swell our treasury to $44.90, for taking care of the convention next August. The Muskogee church was on the Lord's day, and we gave us $41.00 to help in caring for the convention, which gives us a total of $87.90. We are glad for the help this Muskogee church made. It gave us a new insight on duty, and the church at Tulsa prays that all of your young brothers and sisters of Muskogee for doing so much for the Tulsa church.

Yours ever, as ever, for the Lord and for his work.

K. R. BROWN.
THE FIGHT AGAINST GOD IS A LOSING FIGHT

(J. B. Lehmam.)

Galahad warned his fellow members of the Jewish senate that they would better go slow in persecuting the apostles, for if the apostles were right they would be found fighting God and God in the world. Among the apostles would be fighting God and God in the world. Among the apostles were pretending to chop the head. These men are looking back and are incapable of a forward look. The difference between the Christian and the non-Christian is that the one looks forward and the other looks backward. Abraham saw the nations of the earth blessed in him. Moses saw all his nation age back to Aaron. Abraham Lincoln saw a maturing liberty that would destroy slavery, the politicians in Washington saw a permanent system lying behind them.

The Sin Which Doth So Easily Beet

The spirit of partisan politics and denominational dickering is one and the same. It is the Anglo-Saxon's way of looking backward in the same way that Annas looked backward. It is what the Anglo-Saxon enjoys because it is national sport. When the war was on we were aware that our nation menaced as we laid aside our partisan politics and denominational dickering. Our high officials of the government thought partisan politics was dead and the organizers of the Interchurch World Movement thought the denominational spirit was dead. Both were mistaken. When Germany was put in such a position as to be utterly helpless the politicians ran to the shelf where they had laid partisan politics and the devotees to denominationalism ran to their shelf and got what they had carefully laid away. The fury of partisan politics in Washington was never greater than last winter. During the Civil War when the men of the parochial spirit was laid aside; but, fortunate for Lincoln, he was assassinated before they had time to run to the shelf for it would have been the "shock troop" to meet them.

The Destruction of the Parochial Split Now on God's Program

If we read the signs of the times we see the next work on the program for American Christianity is the destruction of the parochial spirit manifest in our divided church. As in the past when a great evil was to be destroyed it was given an airing so now we may look for a full fanning of "the sin which doth so easily beset the Anglo-Saxon. We may look for a look during the next few years that will surpass anything we have seen. No matter who is elected president this fall, he may prepare himself for a furious storm of polemics. These men are looking backward as much as Annas looked backward.

Christianity Our Only Hope

Our hope in this hour is the Christlike men and women who have kept the fire pure from this spirit those pure from the harlotry of this false spirit; for "these are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whether severe be the other books backward. Abraham saw all the nations of the earth blessed in him. Moses saw all his nation age back to Aaron. Abraham Lincoln saw a maturing liberty that would destroy slavery, the politicians in Washington saw a permanent system lying behind them.

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specializing at Hiram College the past year, and previous to that worked for three years in the mountain school at Hazel Green, Ky. They are a very welcome addition to the S. C. I. faculty. Mr. and Mrs. Yarbrough are to be in charge of Bolding Hall.

Miss Lehman, Miss Lillie, and Paul are at semester visiting the Hazel farm near New Castle, Pa. The latest reports from Miss Adaline Hunt, who is re-ceiving from a re- opening at a cultural department, are much more encouraging.

On June 6th Prof. Ford was welcomed into the S. C. I. church. On June 6th the church received a very good confession, and was baptised by Bro. Barrett Jackson.

On June 6th, the Service Flag was demobilized with a very impressive service. Short addresses were made by Pres. Lehman, Prof. Ford and Barrett Jackson, and the The Battle Hymn of the Republic, Keep the Home Fires Burning, and When the Boys Come Home, were sung.

CLARKSDALE, MISS.

June 13, 1920

Editor of the Gospel Plea:

Please allow me two or three very kind remarks regarding the Sunday school work of the Mound Bayou District, which convened with the Mound Bayou Church, May 14-16.

Among the innovations were conducted by Eld. B. C. Calvert at 3:00 on Friday, introductory remarks were made by Pres. H. Moss. The business period was conducted by Bro. H. Moss, Bible school district worker, which proved very helpful. The school department rep:resented in this great work were as follows: McKinney Chapel, $5.00; Indiana, $2.75; Rena Lara, $6.50; Greenwood, $1.50; Clarksdale, $3.00; Corinth, $1.50; Mound Bayou, $6.50; Moorefield, $10.30; Oxford, Barden, Ark., Holly Grove, Shaw.

Rev. T. H. Hardy, 131 Douglass Ave, is a very welcome addition to the S. C. I. family. He prom:ised me he will visit the few people out to see their exercises. A Baptist preacher, and a Holiness preacher, was seen in the town this week. The S. C. I. is not the only mission at work, but there are many others.

I want to say to some of our readers that Macedonia was the first part of Europe which received the gospel from St. Paul, and is the important scene of his subsequent missionary labours, and those of his companions. New Troes, the city from which Paul first sailed, as a consequence of a Divine Intimation to carry the gospel from Asia to Europe, Acts 16:8-11, is also mentioned on other occasions (Acts 20:5-6; 2 Cor. 11:15-13; 2 Thess. 3:1) by its full name, Alexandrion Troes. Now about Samothrace, the mention of this island in the account of St. Paul's first voyage to Europe (Acts 16:11) is for several reasons most worthy of careful notice. In the first place, being a very lofty and conspicuous island, it is an excellent anchorage for smals, and must have been in full view if the weather was clear, throughout that voyage from Troas to Neapolis; secondly, the voyage was made with a fair wind. Not only are we told that it occupied only two days whereas a subsequent, on the return journey (Acts 20:6) the time spent at sea was five days, St. Paul and his companions anchored for the night near the ancient city, the Samothrace, the ancient city, and therefore the usual anchorage which was on the north side, would be sufficiently sheltered from the south east wind. Neapolis is the place on the eastern side of Greece where Paul and his associates first landed in Europe (Acts 16:11) when Bible literature arrived in the hands of the Christians. We have landed on his second visit to Macedonia (Acts 26:1).

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I believe that the good Lord heard the work that was accomplished. Members met for special business and some entered carrying new life with her.

The much coveted banner, heretofore held by the Argyle district, was captured and carried away by the Plummer school society, which was represented by Sister Willie Hervey, to organize a Boys' and Girls' Sunday school at Forest Grove. She reported him, and they all agree that it is in the field. We want to use all our strength for Christ, and we long to see the clay mould taken for the Interchurch World Call, called "The Great Work of this Age." The writer had a real good sermon. Our Father Smothers extended the invitation, after which the collection was $1.07. The service was good.

Dear Readel's:

Please allow me space to say that on May 15th, I attended our first district meeting, which met with the Missions at Jefferson. It was a meeting that shall be remembered by all that were present. I regret that I was not present at the opening session, which opened Friday, the 14th. Much was said and done that day. The new Sunday school will be a great help to the earnest hearted Miss. Bro. and Sisters Wells sent the program, and gave a very helpful lecture to the group.

Rejoice that another strong defender of Christ's cause has added his voice to the cause of Christ. We want to use all our strength and resources for the mission work of our church. Rev. Guydon did the baptism.

Mrs. Eva Bingman and I were together in the Board meeting at Port Gibson, June 3rd. Six of the Board met for first business and the work, and we hope to see them soon about it. The meeting was well attended, and I was encouraged in the work. I think I will go out with the W. B. M., I trust that each one of these young men on the field. We are unable to express our appreciation to Brother J. E. Anderson of Clarksdale. Our very hearts rejoiced as we saw the service of our members to the church.

It is with great pleasure that I write you about my missionary work each week as I am on the field trying to do all I can to build up the state work. I think I will go out with the Key Women. I represent the W. B. M. for the district.

MRS. CHARLIE M. HARRIS
State Superintendent
919 E. Vine Avenue

Dear Sisters,

I ask that you plan for a lay for the Key Women and Full Workers, separate from the Pastors' Day. We cannot do the good that we ought to do in 15 or 15 minutes. The people will and will always want to hear about missionary work, and invite us out so we have plenty of time. May we all aim to do more.

S. S. BLACKBURN.
DEAR COMMERS:

I am requested by the National Corresponding Sec'y M. Singleton, to remind you of our promise made in the National Convention last September. We promised to carry out the recent market recommendations of the International Executive Committees and also send a representation to carry out the recommendations of each Missionary organization. These leaders say "such cuts would be a step toward a permanent relaxation of the present movement to build up our national treasury, the sale of Government Savings Stamps can be more easily have led to the capture of David, so that he could not gather his thoughts and be killed at once. This example of selflessness is one of the most beautiful to be found anywhere, and it would be a great comfort to his father and to the lad who saw him in the act, to know that David's kinship sufferer than it would otherwise have been. From the casting of the spear, Jonathan knew that he would not eat anything that day.

Verse 35. It is necessary that the first part of the chapter should be read that a clear understanding of this verse may be gotten. Jonathan's going out into the field in the mournful opinion of David's death, and that he and David had murdered, while they were still two days before.

Verse 36. And he said unto the lad, "Go and find now thy father, and shew me what he saith of me. And David was near by in his place of hiding, listening to the words of his beloved and faithful friend, Jonathan, and to him they were filled with meaning. He was to learn from them the attitude of Saul toward him.

Verse 34. Jonathan became great in the eyes of Saul, and was raised from a serving man in the army of the Philistines, expelling that lad, and .the instruction that Jon~than was thinking when he came before the lad, make haste, stay with him. Saul's jealousy of Jonathan was very great and increased.

Verse 33. And Saul cast his spear at him to smiQehim. Saul's jealousy and hatred of David was so great that he was willing to destroy his own son. David, in throwing the spear at Jonathan, had not stopped to think that it would kill his friend. He was so greatly affected by his father's wickedness as it manifested itself in his attitude toward David that he would not eat anything that day.

Verse 32. Wherefore should he be put to death, what hath he done? Jonathan had just told Saul his actions against David, to leave the city that he could be present at the sacrifice that they were having in his home town. On hearing this, Saul became greatly envious of David and demanded that he should be sent for and be killed at once. This example of selflessness is one of the most beautiful to be found anywhere, and it would be a great comfort to his father and to the lad who saw him in the act, to know that David's kinship sufferer than it would otherwise have been. From the casting of the spear, Jonathan knew that he would not eat anything that day.

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A SURVEY

THE PROPHET AND THE HERALD

(J. B. Lehamn)

A careful perusal of the history of the development of the truth of God shows that the present time will reveal the fact that both the prophet and the herald had a place in the scheme.

The Prophet and Herald in Jewish History

Abraham was a prophet whose vision was so great that he could see down the ages and see the Chirst in all His excellence. But he was not a herald calling a mass of people to receive the prophetic message.

He was distinctly told that his seed should become as numerous as the sands on the seashore and that they should inherit Canaan, but it was not to be then. It was yet in the future.

The place of the prophet is to rebuke those whose faces are set to the cast and who are sliding back into an apostacy but his great work is to give a vision to honest hearts of the future.

After Abraham came Jacob the builder of a nation, a herald of the new day. After him came Moses the great Herald and law giver. He did not claim to be a great prophet but a leader of Israel to the promised land.

The journey from Egypt to Canaan was the most illustrious example of a turning us back to wander in the Frost. The adjustment of the life of the Total this time $ 56.83

The development of the truth of God have been reenforced by it. Martin Luther came as the great prophet whom the masses wanted to convert into a herald but he stoutly resisted. William Loyal thought himself a herald to lead the masses out of slavery and God made him a prophet and let the world wait another generation to free the slaves.

True in Politics

Thus we see the need of the prophets of the progress of God. Men sometimes think they are heralds when there has not yet come a prophet to give the vision. Wesley possibly made this mistake. What the visionless United States Senate has done would go to show this. "Crucify him, crucify him" makes the situation clear. Oh, that a prophet would speak out at our great political conventions. This is written before they are held. If some men could either in their keynote speech or in a nominating speech speak out with the clearness of an Isaiah we could look for results in twenty-five years. It is most likely that our unfeeling politicians will continue in turning us back to wander in the wilderness of partisan bickerings and possibly cruel wars for forty years.

The World's Greatest Prophet

Christ was the world's greatest prophet. He had no thought of leading the masses though he often had the opportunity when they wanted to make him king by force. When he gave his clear penetrating visions his hearers said "Never man spake as this man." The backward looking Pharisees he rebuked in the most scathing terms and then drove them out of the temple with a cattle whip. We all know his mission and said he was not sent but to the lost sheep of the house of Israel. He knew if he could give his vision to a devoted leadership and then make the supreme sacrifice on the Cross he would be able to say "It is finished."

Apostles as Heralds

After he had done that his heralds came in the spirit of that vision and led the masses into the new kingdom. Pentecost was distinctly a mass movement which continued until the day when the Roman army under Vespasian and Titus came and destroyed all the land of the Jews.

Prophet and Herald in Modern History

Since that time the world has had its prophets and its heralds. Whenever a soul has attempted to come without the preparatory work of the prophet the herald failed. Savaranola attempted to lead a mass and was destroyed when he should have been a prophet preparing the hearts of the people for the supreme sacrifice on the Cross.

Napoleon came in the spirit of that vision and him crucify him. It will require Worth, A. W. Jacobs worth the effort of all God's people to make the world realize that the preparation of the people for the next great event in God's program is essential.

REPORT OF FUNDS RECEIVED BY T. B. LEHMAN, JULY 8, 1920

For General C. W. B. M. Work

Church at Columbus, Mo. $ 26.60

Church at Lyons, W. B. Washington $ 74

Eastern Dist. Con., C. B. M. T. B. Frost T. B. 3.75

W. B. W. 1.26

M. Knight, Cason 1.60

Church, East Annie St., Ft. Worth, A. W. Jacobs 2.33

Cochran St. Church, Dallas H. G. Smith 1.99

Church at J. C. I. W. M. S. Greenville Eld. D. Puller 1.66

Bible School, Clark St., Greenville W. J. Fuller 65

Church at Cason, W. G. William s. W. M. S. Greenville 1.50

Bethlehem Church, Cedar Lake, Joel Williams 1.50

White Oak Chapel, Omaha, J. F. Lyons 1.52

Church at Lyons, W. B. Washington 1.9

Church at East Annie St., Ft. Worth, A. W. Jacobs 1.48

Lovely Mission, Hillbrow, H. B. Fielder .50

Church at J. C. I. 4.80

Total this time $ 86.83

Total this year $111.52

For Southern Christian Institute: Church at Clarksdale Miss. $ 1.12

Total this year 71.50

For Jarvis Christian Institute: Sent in by J. N. Ervin from Texas $ 8.65

Bethlehem Ch., Cedar Lake $ 8.60

Refuge S. E., Beaumont W. M. R. Bethlehem, Cedar 6.00

Lake 4.90

Ch., Lyons, W. B. Washington 6.80

Eastern Dist. Con., L. H. Herndon 9.90

Mrs. Mattie Wallach, Dain- gertfield 5.80

J. P. Lyons by Will Toney 5.00

Omaha 5.69

Eastern Dist. Con. 3.75

Northern District Convention H. G. Smith 7.75

Church at Lyons, W. B. Washington 7.45

Eastern Dist. Con., T. B. Frost 2.35

Ed. M. Knight 1.69

Church East Annie St., Ft. Worth, A. W. Jacobs 7.65

Rev. H. G. Smith 5.97

Cochran St. Church, Dallas W. M. Wilson 5.66

Church Jarvis Christian Institute 6.20

W. M. S. Greenville, Mrs. Thula Mayweather 7.54

Church, Clark St., Greenville Bible School, Clark Street, Greenville 2.18

Church, Cason, G. W. Williams 4.50

Bethlehem Church, Cedar Lake, Joel Williams 2.85

White Oak Chapel, J. F. Lyons 4.52

Church, Lyons, W. B. Washington 7.45

Church, East Annie St., Ft. Worth, A. W. Jacobs 4.50

Lovely Mission, Hillbrow, J. H. Fielder 6.65

Church, J. C. I. 1.63

Bible School, Eastern District 6.85

C. W. B. M. Eastern District leaders 4.20

Total this time 145.46

Total this year 493.58

For Alabama Christian Institute: Matthews, Alas. John Lewis Jr. 5.60

For Sunday School Work: Center Point Greenville, Tex. W. J. Fuller 10.60

Total this year 179.42

For Foreign Christian Missionary Society: Matthews, Alas. John Lewis Jr. 5.60

Children's Day 2.60

Gay Street S. S., Children's Day, Nashville, Tenn. 2.63

Total this year 4.63

FUND STATEMENT

For J. C. I. $492.58

S. S. 179.62

C. W. B. M. 111.52

B. C. I. 71.20

P. C. M. S. 6.00

Total in Fund $870.55

Miss Myrtle Evans left July 13th for Franklin, Indiana and Milwau- kle. Miss Evans will be gone for a month and all the S. C. I. families wish her joy and ather much needed rest and vacation.
THE GOSPEL PLEA

TUESDAY MORNING, SEPTEMBER 1

President's Message—Mrs. R. H. Dickerson, Kentucky.

Trade—(a) "As to Finances," Dr. J. E. Williams, Arkansas.

(b) "As to Social Service," Mrs. C. E. Harmon, Arkansas.

(c) "As to Finances," Dr. J. E. Williams, Arkansas.

(d) "As to Social Service," Mrs. C. E. Harmon, Arkansas.

Discussion—"Community Service and the Negro Work," Mrs. C. E. Harmon, Arkansas.

Business—Report of Advisory Committee, election of officers, election of members of Advisory Committee, election of delegates to the International Convention; unfinished business.

Sunday, September 3

9:00 Model Bible School.

11:00 Preaching.

7:00 Preaching and Communion Service.

Notes

The music for the Convention will be in charge of Prof. A. M. Bright of Arkansas.

Delegates should come prepared to stay through the convention.

A registration fee of two dollars for each delegate and visitor is required in the interest of local entertainment.

Those who wish to attend the convention should be ready to be received, ready for publication if desired by the convention.

THE BANKS OF THE OLD KENTUCKY

June 30, 1920.

Most of the boys are getting ready for the convention. Look how few puppets will soon be empty. Good men should apply. Others need rest. Pretend to be interested. They are very hungry. The boy who writes the best in a short time allotted, addresses are required to be written, ready for publication if desired by the convention.

ON THE BANKS OF THE OLD KENTUCKY

July 5, 1920.

Good day in the old annex of "Old First" yesterday, helped T. R. Everett at Lexington in the afternoon. Ten of us went over and gave a "shout." Seven hundred dollars laid on the table there. Good for Lexington. I'm to be with W. H. Brown at Mt. Sterling Wednesday night. These last days do not stop Christians from attending church. Just gives them a good gift. Bro. W. S. Sims preached for Second church, Lexington, on Sunday. He and some other preachermen were with Bro. Everett also in afternoon. Guess all will go well till convention.

Yours, everybody,

C. H. DICKERSON

PERSONALS

Miss Susan Hawes of Germantown, Ky., sends in her subscription. The following at Columbia, Mo., subscribed: Ethel L. Hicks, H. S. Gregory, C. C. Hicks, Mrs. Rena Rickets.

Miss Lizzie F. Bowen of Millersville, Ky., sends in her subscription. Miss M. E. Mitchell sends in subscription for Mrs. Bell Mage, St. Louis, Mo.
to emancipate themselves. Muskego, Okla.: Roanoke, Vt.; Jefferson City, Mo.; and Cincinnati, Ohio, are going through the thrilling process of becoming freemen once more. And all are putting on a worthy missionary program in building church at Nashville, Tenn., is also becoming self-supporting.

Rev. J. B. Parsons is now minister for the third church of Blooming- 

ton, Illinois. The church at Jacksonville, Ill., is looking for a young man to take its place.

The brethren in Birmingham under the leadership of H. J. Brayboy are now coming in possession of their church.

The church at Columbus, Mo., held a rally on July 3rd and 4th and raised about thirteen hundred dol-

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Holy Spirit and good works, determined to do business for the King.

We give below a list of societies that reported for the quarter ending June 30th, 1929.

<table>
<thead>
<tr>
<th>Location</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Huntsville</td>
<td>$1.50</td>
</tr>
<tr>
<td>Millerburg</td>
<td>$1.50</td>
</tr>
<tr>
<td>Paris</td>
<td>$1.10</td>
</tr>
<tr>
<td>Danville</td>
<td>$1.40</td>
</tr>
<tr>
<td>Louisville</td>
<td>$2.20</td>
</tr>
<tr>
<td>Little Rock</td>
<td>$1.40</td>
</tr>
<tr>
<td>Carlisle</td>
<td>$2.40</td>
</tr>
<tr>
<td>Winchester</td>
<td>$5.09</td>
</tr>
<tr>
<td>Lexington</td>
<td>$3.15</td>
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<td>Paducah</td>
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Total: 27.55

MRS. BLANCHE BAKER HUTSELL

MISSISSIPPI S. S.

Editor of the Gospel Plea: When Saul saw this he wept and going to allow himself to be influenced by all the outer rows of sleeping soldiers.

Hustonville $ 1.50 of the best trained soldiers with these, he remembered that he was accompanied by Jehovah's anointed and for that reason he would not allow any one to stretch forth the hand against him.

Verse 19. Jehovah will smite him or his day shall come to die.—David knew that God was and is a righteous judge and he was satisfied to leave his case in the hands of God. If Saul betrayed the trust that was given him, God was sufficiently able to take care of that matter and could attend to it better than any one else.

Verse 11. Jehovah forbid that I should put forth my hand against Jehovah's anointed.—David was not going to allow himself to be influenced by anyone in the matter. He was conscious of the fact that Saul was the anointed of God and as such he was sacred in his eyes, but take... the spear that is at his head and the cruse of water, and let us go... The possession of these would be sufficient evidence to convince the king that he was again in the hands of the one whose life he was seeking and that that one was too noble to do him any harm.

Verse 12. So David took the spear and the cruse of water from Saul's head... The spear was Saul's weapon, both of offence and defence, and the cruse of water was for drinking purposes. If Saul was traveling alone, he would still keep away from Saul and his men would only be to protect Abner, who was his nephew and a very faithful servant.

L. R. GARRISON, Campaign Manager.

PERSONALS


Each convention should aim to that David would not make an attempt to do, is to send in your report and today describes this last expedition; that he was again in the hands of Verse 16. This thing is not good that thou hast done, as Jehovah liveth, thou art worthy to die. David was safe on the other side of the mountain he could speak without fear from either Saul or Abner, yet he said only what was true and right.

Verse 17. Saul heard the voice of David and that voice was well heard. He knew that Saul was the anointed of God and as such he was sacred in his eyes, but take... the spear that is at his head and the cruse of water, and let us go... The possession of these would be sufficient evidence to convince the king that he was again in the hands of the one whose life he was seeking and that that one was too noble to do him any harm.

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L. R. GARRISON, Campaign Manager.
PITFALLS IN ALL AGES OF LIFE

"Work out your own salvation with fear and trembling."  
"Wherefore let him that thinketh he standeth take heed lest he fall."  

The overcoming of the old barbarian and pagan instincts is a life long battle, for at the best they are only reduced to an atrophied state and under the least bit of favorable circumstances they are revived into furious passions capable of driving man higher and farther than he would have done the situation well when he said, "For that which I do know not: for not what I would that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good."

We must realize the mistake of assuming that the youth is the only dangerous period and much time is spent in worrying for the young. The truth is the danger is equally great throughout life, but the dangers are not the same throughout life. We need to guard against the tremendous dangers that come in old life. Many a youth has ruined himself by lapses into immorality and then is always 20 years old. In the man beginning it or in the day and yet when he comes to the pitfalls of middle life and old age. A man never goes to the place where the fiercest struggle Paul describes in the seventh chapter of Romans is not on him. He knows what is right and he wants to do the right things but within him is a suggestion that the young people in his life. Many a youth has ruined himself by lapses into immorality and then is always 20 years old. In the man beginning it or in the day and yet when he comes to the pitfalls of middle life and old age. A man never goes to the place where the fiercest struggle Paul describes in the seventh chapter of Romans is not on him. He knows what is right and he wants to do the right things but within him is a suggestion that the youth of eighteen but he is beset by something. Thus it is that the youth is the only dangerous age. A man never gets to the place where he can say that he has lived a good life. The worst is that he has been forced to do things that he would never have done if he had been able to do them on his own. This is the reason why we must remember that the youth is the only dangerous age. A man never gets to the place where he can say that he has lived a good life. The worst is that he has been forced to do things that he would never have done if he had been able to do them on his own. This is the reason why we must remember that the youth is the only dangerous age.

AMERICAN DENOMINATIONALISM is the product of the acts of old men who have yielded to the temptations of their age. They become hateful, and the reason why other people did not as they thought they should have hated them. The question of doctrinal differences was an afterthought. It would not be an accommodation to them to settle their doctrinal differences, for if we were not able to do it, we could not let a man go who had been trained in the great service of human uplift. The trouble is you have to sin as easily as the others commit. If we are easy for us to condone the poison of groups of old men who have lived two hundred years ago who either headed a new denomination or drove good people away from one another and then is also easy to forget that some groups and old men of our day can perpetuate this sin as easily as the man two hundred years ago did it. Remember first comes the personal dislike grows out of jealousy and rivalry and then the dispute over doctrine comes afterwards as an aftermath. Have you ever noticed when two roosters fight they always pretend they are picking gravel of corns so as to create jealousy in their rivals? Our fights over "delegate convention" and "Unitarian," and a dozen other things like mouth are just grains of corn picked up to dare. The real cause is dislike and dislike is caritas in man of middle life or age who have fallen.

COLORED RECEIPTS FOR JUNE

ARKANSAS—Walnut Grove, W. M. S., $2.55; Antoch, $2.49; Little Rock, $1; Rich's, 2nd at W. M. S., $1.50; Oakland Grove, $1.20; Oak Grove, $1.45; Mt. Sinai; $4; Little Rock, 11th St., $2.55; Plowmeyer, $1.23; total, $20.45.  
DIST. OF COLUMBIA—Washington, R. B. ch.; $12.00.  
FLORIDA—Mt. Zion, W. M. S., $5; Gallie, $2.40; Gallie, church, $4.00; total, $11.80.  
ILLINOIS—Chicago, Armour Ave. W. M. S., $64.96; ch., $11.70; total, $76.66.  
INDIANA—Indianapolis, 2nd W. M. S., $103.84; M. B.; $2; total, $105.86.  
KANSAS—Atchison, 2nd W. M.; $4.30.  
KENTUCKY—Paris: Mrs. James L. Robinson $10, Mrs. James Thompson $15, Mrs. Beulah Stamps $3, Mrs. Jeanie Stamps $10, Lexington, Mary Gentry Coleman $5; Louisville, Wm. Toibert, $5; North Middletown ch.; $100.50, Lexington, 2nd M. B., $2; Paris, 7th St. W. M. S., $48.68, Mr. A. G. Robinson $10, Mr. Andrew Stamps $5, 5th St., M. B., 7th St., W. M. S., total $13.75; Huntington, W. M. S., $15; Millersburg, 2nd, $10; Carlisle, Rebi, Batte, $5; Danville, Green St. W. M. S., $1.20; Washburn, Mrs. Hulda Green $5, Mrs. G. Frazier $2; Winchester, Bdwy., W. M. S., $10; Carlisle $12.50; Lebanon, 2nd St., $43.50, E. 2nd St., $16.50; Paris, 7th St. Circle $2.10, Gertrude Jackson $5; total $283.27.  
MISSOURI—Columbia, 2nd W. M. S., $8.40; Felton, 2nd $4.20, Madisonville, $3.80; Frankford, 2nd $4.50; Chanhoo $4.45; Kansas City, $12; Blackwater, 2nd $1.50; Latrop, $1.00; St. Louis, Centennial Central, $3.50; Huntsville, Mattie Watts $2; total $46.60.  
OHIO—Cincinnati, Kenken Ave. W. M. S., $11; Lockland, Mrs. M. S., $6; Cincinnati, Kenyon Ave. ch.; $5; total $22.00.  
OKLAHOMA—Oklmulgee W. M. S.; $2; Clearview, M. C., $4.40; Talma $2.70; Muskogee, Pleas M. Keefer $1; total $10.10.  
SOUTH CAROLINA—Galilee, W. M. S., $1.50.  
TENNESSEE—Knoxville, May R. W. M. S., $7; Knoxville, Fayette W. M. S., $5.40; Knoxville, Tri Club, $2.16; Knoxville, Mrs. Chas. M. Harris; $16; total, $24.55.  
TEXAS—Lyons, Mrs. W. B. Washington; $1; Bay City, A. G. Hildard, $5.65; Mound Bayou W. M. S., $2.10; Shady Grove, $2.40; Taylor, Murphy St., $4.60; Taylor, Mrs. M. A. Hendricks, $1; Rosie V. Hendricks, ch.; [illegible]; whites. J. C. I., W. B. $6.57; total, $16.57.  
VIRGINIA—Philippi, W. M. S., $10.00. Total this time $749.15. Total in fund $14,644.16.

Dear Readers:  
We have come to the end of our Missionary Year. On July first the new Missionary Year began. In our Board Meeting we set our aims for the year.

Aims for the year July 1, 1920 to June 30, 1921:
1. 150 more members for C. B. M. work.
2. 100 more subscriptions to World Call;
3. 75 more subscriptions to King's Builders;
4. $200.00 more for General Fund;
5. $400.00 for State Treasury.

We really want to build some churches in the towns and cities of Mississippi. We hope all Christians will come forward and help us to carry out these aims in the state. If all would help we could go far beyond our aims, and this would make us very glad. As your general secretary I will let you know through the Pleas what you accomplish from time to time. I have only received two reports for June, Mound Bayou and Southern Christian Institute.

Mound Bayou sent the following Sept. 15, 1919, state dues $1.80  
Dec. 24, 1919, state dues $3.75  
March 17, 1920, state dues $5.55  
June 15, 1920, state dues $5.85

Total: $18.95

Southern Christian Institute:
Sept. 19, 1919, state dues $4.75  
Dec. 19, 1919, state dues $4.80  
March, 1920, state dues $4.95  
June, 1920, state dues $4.95

Total: $19.45

We hope to get all societies' reports for June at once, so that you may see what you have done. Let us strive to be "doers of the word and not hearers only." The writer visited the home church today at Union Hill.

Let me say again: Treasurer, please let me hear from you at once, so that I can make a true report for our work. Do your best.

Yours in His work.

MRS. S. S. BLACKBURN
PROGRAM OF FOURTH NATIONAL CONVENTION OF CHURCHES OF CHRIST

Pulaski, Ky., Aug. 21-Sept. 5, Tremble Street Christian Church

Tuesday Morning, August 31
9:00 General Session—Pres. Preston Taylor, Tennessee, presiding; Devotional—C. E. Cragg, Kan.
9:30 Welcome addresses on behalf of the church, the Christian Woman's Board of Missions and the Bible School, and responses by N. W. McGowen, District of Columbia; Mrs. Bessee Jago, Indiana; F. W. Miller, Mississippi.
10:15 Introductory Sermon—Stafford Campbell, Kentucky.
11:00 Appointment of all committees by presidents of several departments.
Presentation of field and special workers.

Tuesday Afternoon
2:00 C. W. B. M. Session—Mrs. Williams, Alphip, Missouri, presiding.
Devotional—Mrs. W. J. Sharpe, Kansas.
2:15 President's Message—Mrs. H. M. Singleton, Kentucky.
2:55 Address—The Call to the Young Womanhood of the Church—Mrs. H. L. Herod, Ohio.
3:15 Business—Reports of the delegates to the national convention and other matters.

Tuesday Evening
7:45 C. W. B. M. Session—Mrs. Ida Taylor, Tennessee, presiding.
Missionary Sermon—A. W. Jacobs, Texas.
9:45 Reports of states by state representatives.

Wednesday Afternoon
2:00 Bible School Session—President R. A. Gooden, District of Columbia, presiding.
Devotional—C. H. Dickerson, Kentucky.

Address—The Elemdender Department, Mrs. M. E. Taylor, Kentucky.
Address—The Standard of Efficiency, M. E. M. Bostick, Arkansas.
Address—The Adult Division, R. H. Davis, Ohio.

Thursday Morning, September 2
9:00 Bible School Period—M. M. Bostick, Arkansas, presiding.
Devotional—Miss Seberlia Grubbs, Kentucky.
Reports of Bible Schools by state representatives.
Address—The Status and Outlook of the Bible Brethren Work, P. H. Mc抵制, Illinois.
Address—The Possibilities of Service through the Local Bible School, L. B. Cartwright, Kentucky.
Address and Presentation of Loving Cup—Robert M. McCurry, Kentucky.

Thursday Evening
2:00 Church Session—Preston Taylor, Tennessee, presiding.
Devotional—L. H. Tate, Tennessee.
Address—The Value of the Interchurch World Movement, W. H. Dickerson, Ohio.

Symposium—The Emergence of the Nation, W. H. Dickerson, Ohio.
(1) "Its Objective," Preston Taylor, Tennessee.
(2) "Its Progress," L. H. Crawford, Texas; C. H. Dickerson, Kentucky.
(3) "Its Outlook," R. H. Brown, Mississippi.

Friday Evening
7:45 Church Session—Dr. M. F. Shoobridge, Kentucky, presiding.
Devotional—William Martin, Arkansas.
President's Message—Preston Taylor, Tennessee.
8:45 Convention Sermon—W. H. Bowen, Missouri.

Friday, September 3
7:45 Church Session—Preston Taylor, Tennessee, presiding.
Devotional—C. J. Boling, Florida.

Symposium—"Building up the Church":
(a) "As to Spirituality in Life and Worship," J. W. Smith, Kentucky.
(b) "As to Business Methods," William Alphin, Missouri.
(c) "As to Finances," Dr. E. W. Walker, Mississippi.
(d) "As to Social Service," J. W. Evans, Ohio.

9:30 Address—The United Missionary Society and its Relation to the Negro World, P. W. Burnham, Ohio.

Business.

Friday Afternoon
2:00 Church Session—Preston Taylor, Tennessee, presiding.
Devotional—S. H. Henderson, Alabama.
Reports of state evangelists or other state representatives.
Discussion—"Our Opportunities for General Evangelism," opened by Moses Powell, Missouri.
Address—The Purpose and Scope of the National Convention, J. H. Thomas, Va.

Friday Evening
7:45 Church Session and Educational Rally—Preston Taylor, Tennessee, presiding.
Devotional—J. W. Davis, Missouri.
Address—A Constructive Educational Program for the Negro Diocese, C. W. Smith, Texas.
Address—A Survey of our Educational and Evangelistic Work, Supt. J. R. Lebman.

Saturday Morning, September 4
9:00 Church Session—Preston Taylor, Tennessee, presiding.
Devotional—Iom Franklin, Franklin, Missouri.
Business—Report of Advisory Committee, election of officers, election of members of the Advisory Committee, election of delegates to the International Convention; unfinished business.

Saturday, September 5
9:30 Model Bible School.
11:00 Preaching.
2:00 Preaching and Communion Service.
7:30 Christian Endeavor Rally.
Topic—"What the C. E. Movement Has Meant to Me."
8:30 Preaching and Closing Serv-

Notes
The music for the Convention will be in charge of Prof. A. M. Bright, of Arkansas.
Delegates should come prepared to stay through the convention.
A registration fee of two dollars for each delegate and visitor is required in the interest of local enter-

To obtain the best in the short time allotted, addresses are required to be written, ready for publication if desired of the convention.

GAY ST. CHRISTIAN CHURCH, NASHVILLE, TENN.

Everything is moving nicely with the whole church. Each member seems to have something to do for the promotion of the Master's work. We have been looking forward for a month to June 15th which was to close our rally for the Sunday school. The classes alone, raised more than $35.84. At 11 o'clock the church and home department rallied with us making the amount $71.83. The money will go to repairing and beautifying the Sunday school room. We are glad to say that the work is going on, and we expect to have it completed by the 20th.

On June 15th we held our June 12th, with a large number present, showing both interest and willingness to work. Each division officer made a fine report financially, and five new members were added, making our number sixty-seven. We are now able to make a good report to the National Board. In this meeting we elected our delegates to the state convention. We are looking forward to the state convention which meets at Bristol, Tenn., July 14th. We are planning to send four delegates from Gay St., and we hope to do some good, or better report than we did last year.

Miss Ella Martin, a graduate of the class of 1920 from the Southern Christian Institute, is visiting us, and we are indeed proud to have such a character woman as we have been a student of S. C. I. for three or four years, and it is wonderful to know that we have such a place we can send our girls to, and that they can have the advantages of a real Christian education. Miss Martin is a splendid American Christian young woman, and besides we see nothing left out in her industrial and social training. Since she has been with us her work has been un-
OKLAHOMA CHRISTIAN MISSIONARY CONVENTION

Program of the Twentieth Annual Session of the Oklahoma Christian Missionary Convention, to meet with the Tulsa Convention, August 11-15, 1920.

WEDNESDAY

Morning Session-Church Period
10:00—Praise Service, conducted by Elder D. L. McClure, Okmulgee.
10:45—Appointment of committees.
11:00—Sermon, Elder J. S. Converse, Porter, Okla.
12:00—Adjournment.

Afternoon Session
C. W. B. M. Period, Mrs. L. E. Mayberry, President
2:00—Praise service, led by Mrs. J. B. Williams, Muskogee.
2:15—Enrollment and appointment of committees.
3:00—Address: Mrs. S. L. Bostick, Little Rock, Ark., "Where is Woman's Place in the Church Today?"
3:30—Message from State President
4:00—Report of State secretary and Treasurer.
5:00—Report of committees.
5:30—Address: Mrs. Rosa V. Grubbs, National Sec'y, of Negro Work, St. Louis, Mo.

Evening Session
8:00—Praise Service, led by Mrs. P. E. Barnett, Okmulgee, and Miss Dola Jones, Oklahoma City.
8:30—Duet: Mrs. Flora Knight, National Sec'y, of Negro Work, St. Louis, Mo.

THURSDAY

Morning Session
9:00—Praise Service, led by Mrs. V. Franklin, Muskogee, and Mrs. Lulu J. Jiles, Tulsa.
9:45—Election of officers.

Afternoon Session
9:00—Praise Service, led by Elder L. C. Davis, Boley, and L. M. Jones, Meridian.
9:15—Session of Bible School.
9:30—Report of State Treasurer.
9:45—Meeting of State General Sec'y.

Evening Session
8:00—Praise Service, led by Elder Doak Grant, Tulsa, and Brother T. H. Fuller, Chickasha.
8:30—Sermon: Elder J. W. Daniels, Meridian.
9:00—Contributions.

FRIDAY

Morning Session
9:00—Praise Service, led by Elders L. C. Davis, Boley, and L. M. Jones, Meridian.
9:30—Reports of committees.
9:45—Address: Pres. J. B. Lehman, Dept. of Negro Missions, Ed- wards, Miss.
10:15—Introduction of visitors.
11:00—Sermon: Elder J. H. Hicks, Contributions.

Afternoon Session
2:00—Adjournment.
2:30—Duet. 2:15—Praise Service led by Elder W. P. Martin, and is one of whom he may be proud. While here she is attend- ing the summer school at the State A. and I. school.
2:15—Enrollment and appointment of committees.
8:30—Sermon: Elder J. W. Daniels, Meridian.
9:30—Adjournment.

SUNDAY

Morning Service
8:30—Modern Bible School, in charge of Pres. H. M. Mayberry, National Bible School Worker.
10:45—Review and Report of classes.
11:00—Address: Elder C. W. B. M., led by C. W. B. M.
12:30—Invitation and collection.

Adjournment

Afternoon Session
3:00—Praise Service led by Miss Daisy Conrad, Guthrie.
4:30—Adjournment.

NATIONAL OFFICER'S CONVENTION

July 25, 1920

DAVID SUCCEEDS SAUL AS KING

Lesson for special study: 2 Sam. 5:1-5.

Golden Text: Prov. 3:5.

Time: 10:00 and 10:45 B. C.

Place: Hebron.

CONCERTS ON THE VERSES

In our last lesson David proved that he was too noble a man to take advantage of the opportunity that he had to kill Saul who was seeking to kill him, he wisely decided, how- ever, that Saul who had no respect for his own life should be left alone, and that he would not be trusted and that it would be much safer to be as far away as it was possible for him to get from such a man. With this de- cision, he went to the country of the Philistines, the powerful enemy of Israel, whose giant, Goliath, he him- self had killed some time before, he was fortunate enough to be favor- ed with the king and he remained there until the death of Saul.

And it came to pass after- this—after the events related in the last chapter of 2 Samuel (the first chapter of 1 Kings) the men of Judah, the other tribes of Israel, recognizing the past, they felt sure that in David they had the leader whom they needed, and they were that the kind act they would be best of Jehovah.

6. In addition to the blessings that David obtained these two, Israel-remembering the past, they felt sure that in David they had the leader whom they needed, and they were that the kind act they would be best of Jehovah.

8. These ten tribes were not for- mer, that Saul who had no respect 6. In addition to the blessings that David obtained these two, Israel-remembering the past, they felt sure that in David they had the leader whom they needed, and they were that the kind act they would be best of Jehovah.

9. After his departure from home, David's wife, Michal, was given to him by her father Saul to another hus- band and it was during his wander- ings that David obtained these two, Although David had not been privy to the details of his actions, he felt sure that in David they had the right man for king, he was one who

THE GOSPEL PLEA
had already been tried and had prov- en that a skillful leader of men, and the cattle upon a thousand dieth he shall carry nothing away; we should be able to offer so will- reasoned within himself saying, that dwell therein.-Psalm 24:1. They shall remember Jehovah for it is he that giveth thee power to get wealth.-Deuteronomy 8:18.

For who maketh thee to differ? and what hast thou that thou dost not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?—1 Corinthians 4:7. A man can receive nothing, except it have been given him from heaven. —John 3:27.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. —Ecclesiastes 5:19.

Be cometh poor that worketh with a slack hand; but the hand of the diligent maketh rich. He that giveth heed to instruction shall be honored; but he that sleepeth in harvest is a son that causeth shame.—Proverbs 10:4-5. Be not thou afraid when one is old and thou art young; and when one is young and thou art old. —Psalm 89:11-18.

The earth is full of thy riches. Be not thou afraid when one is old and thou art young; and when one is young and thou art old. —Psalm 89:11-18.

This verse shows us the busi- nesslike way in which they took David as their king, there was, First, Agreement among themselves—So all the elders of Israel came to the king. They were all willing to do the same thing; second, A knowledge of who he was—David and King David made a covenant with them before Jehovah in Hebron. David had already been anointed twice as king, but they had not yet acknowledged him as such, now they were willing that he should be their king, so they had another public anointing.

David was still a young man, he was only 21 years old when he became king. His great experiences began when he was only a little boy and to reach the manhood, he was well qualified for all the important duties that were awaiting him. He reigned forty years. He was able to give the best years of his life to the service of his peo- ple, it may be well to remember in this connection that Solomon, the man who reigned before him and Solomon his son and successor also reigned the same number of years.

This verse simple shows us how his reign was divided between Israel and Judah.

Now that David was king, he was all the better off for the hard ex- periences that he had trying to save himself from Saul. These were among the chief things that helped him to make such a success of his reign.

WEALTH

Ownership—Use

(Compiled by Bruno Hobbs)

1.-OWNERSHIP

The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. —Psalm 24:11.

The earth is full of thy riches. —Psalm 104:24.

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hun- gedry, I would not tell thee; for the world is mine, and the fulness there- of.—Psalm 50:16-12.

Riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand is to make great, and to give strength unto all. Now, there- fore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so will-

ingly after this sort? for all things come of thee, and of thine own have we given thee. —1 Chronicles 29:12-14.

11.-POWER OF WEALTH

Beware, lest when thou hast eaten and art full, and hast built

goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget God. —Psalm 105:1-2. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. —Hebrews 13:5.

Drink, be merry, but God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whoso shall they be? So he is left rich treasure for himself, and it not rich toward God.—Luke 12:16-21.

Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain; whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.—James 4:13-14.

They send their days in prosperity, and in a moment they go down to the grave. For what carest thou for his house after him, when the number of his months is cut off?—Job 21:13, 21.

VI.-THEN WHY ACCUMULATE?

Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.—Ephesians 4:28.

Charge them that are rich in this present world, that they be not high- minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for theirselves a good fundation against the time to come, that they may lay hold on the life which is life indeed.—1 Timothy 6:17-19.

Ye ought to help the weak, and to remember the words of the Lord Jesus, that he had himself said. It is more blessed to give than to receive. —Acts 20:35.

Freely ye received, freely give.—Matthew 10:8. But this I say, He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully. But each man do according as he hath purpose in his heart; not grudgingly, or of neces- sity: for God loveth a cheerful giver, and God is able to make all grace abound unto you: that ye, having always all sufficiency in everything, may abound unto every good work; as it is written, He hath scattered abroad, he hath given to the poor, His righteousness aboundeth forever. And he that supplieth seed to the sower and bread for food shall sup- ply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality. —2 Corinthians 9:6-11.

VII.-DO A CASH BUSINESS

Say not unto thy neighbor, Go, and come again, and tomorrow I will give: when thou hast it by thee.—Proverbs 3:27.

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—1 Corinthians 16:2.

But whose hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tae- gue; but in deed and truth.—1 John 2:17-18.

VIII.-PAYING INVESTMENTS

Honor Jehovah with thy substance, and with the first-fruits of all thine increase: So shalt thy barns be filled with plenty, and thy vats shall over

(Continued next week)
THE SIN OF DENOMINATIONALISM

( B. Lehman)

Among the Disciples of Christ there is practically no difference of opinion
as to the objectionableness of denominationalism, and with the great
mass it is indifferent. For if we can not

Our Methodist brethren, on the
other hand, believe that the prayer and address the idea of de-

nominalism. Especially has this
been true in cases where many dif-
erences have been put together.

But a little search will show that
these two positions are not as far
apart as would seem at first thought.

They are so absolutely irresistible.

Our Fathers of the Current Reforma-
tion adopted the principle that in
fundamental beliefs, we are one, but in
matters of opinion we must have the
widest liberty. Their thought was ex-
pressed in the o'agnar, "Where the
Bible speaks we keep silent and let
it talk, where the Bible is silent, we
talk with freedom." Our Methodist
brethren, on the other hand, believe
there can be freedom of opinion only
in different groups and use the illus-
tration of what it would mean if all
the families were to come into one
household. Thus there is no differ-
ence in the thought that there must
be liberty in opinion except that we
contend that there can not be a new
group and they do. But in both
these are in consistent, for we have
made new groups in our opinions on
the use of the organ and missionary
societies and our Methodist brothers
would not dare to attempt to make
a new group for every shade of op-
inion among themselves.

The Germ of Denominationalism

So, perhaps, we better pause here and
see what it is that has divided the
Church in this body. Let us find what it
is that has divided them and what we
condemn before we put ourselves
both on the back and our principles of contention, for if
operating a denomination, he will
not certainly condemn us for oper-
ating a factory making them.

It's me, it's me, Lord.

Standing in the need of prayer; it's me, it's Lord.

Standing in the need of prayer; not my brother, but it's me, Lord.

Standing in the need of prayer.

The United States Revenue depart-
ment arrests men for making stills for distilling liquor. If God can
destroy the Methodist brethren, then
operating a denomination, he will
not certainly condemn us for oper-
ating a factory making them.

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Standing in the need of prayer; not my brother, but it's me, Lord.

Standing in the need of prayer.

Our services the third Sunday in
June, were graced with the presence
of Dr. J. B. Lehman, president of the
Southern Christian Institute and
superintendent of Negro Work, who
addressed the people. He gave us a
logical, common-sense sermon, which
was inquiring to all who heard him. The
Closedale members believe Pres.
Lehman's is the black man's friend.

He did our church unto's good.

At the close of Pres. Lehman's powerful
sermon, Dr. A E. Powell, the minister
of the First Christian church of
Closedale, extended the gospel invi-
tation in a most pleasing manner,
and two young men came forward to
tell their lot with the Closedale
church. As a token of appreciation,
we gave Dr. Lehman $10.20.

On the same day at 6 p. m. we had
a conference with Dr. Lehman con-
cerning our church building. The con-
ference resulted in a plan for a $20,0-
000 dollar structure. We are going to
have a real modern church with
school rooms. We are building with
the children in mind. Dr. Powell
was present at the conference and
gave some wholesome advice.

On the same day we pulled off a
small rally and raised $135.77 for
building purposes. God bless the
faithful few. Elder Court Allen, a
Baptist minister of Closedale, pre-
ached for us at the night service.

There were good crowds both day
and night.

The writer preached at Patti's
Chapel (Methodist) Wednesday
night, June 23rd, and at Christian
Church at Jackson College Addition,
Jackson, Miss., on the night of the
24th, and from thence to Holly Grove
where we were in the trenches the
four Lords days in June. Dr. Powell
was with us, both day and
night and preached two forceful ser-
mons. The Holly Grove members are
anxious to have him come again. Here,
Mr. Andy Miller was also present and
took an active part in the preaching
service. He put himself into his ser-
mons. I preached at Spring Hill Bap-
tist church on the night of the 29th.
This church is eight miles east of
Closedale. They gave us $15.50. While
writing this, I am at the home
of my mother, Mrs. Phoebe Vance.
Will you tell me if my trip in my next letter?

Yours in the one faith,

B. C. CALVERT.
THE GOSPEL PLEA

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in June. We had a great service on that day.

P. J. Ennis was with us through the day, also Prof. T. W. Pratt of our state College. These two generous men brought each us great messages.

We have been unable to go forward with our church work in Paris because we have been unable to get cement.

On the first Lord's day in June the following report was made by the Sunday school regular offering 55c; Bible school special offering to T. W. Pratt $7.25, church weekly offering $1, T. W. Pratt of our state College. These two great men each brought us great messages, if only they were acceptable to the soul.

We are asking our friends to help us build this temple for God. People have been faithful to the state call in spite of the fact that the state has turned deaf ear to every appeal made for this people's house of worship.

Any church or family who may see fit to help these struggling people may send the offering to Mrs. M. O. Nelson, 202 24th St, Paris, Texas. Thanking you in advance for any aid you may give we are gratefully yours.

Hawkins, Texas.

Lesson V.

DAVID BRINGS THE ARK TO JERUSALEM


For special study: 2 Sam. 6:1-11.


Time: 1842 B.C.

Place of Study: Indiana, Kirjah, Fairbank.

The Ark of the Covenant, around which the main thoughts of our lesson for today centers, was the most important object in the tabernacle, and after- wards of the Temple, it was made during the wanderings in the wilderness by special direction delivered to Moses by God. It was very carefully

Dal, protected by the Priests and Levites. It was captured by dancing as it is practiced now. That day, the spirit of worship and an act that form as none but the sweet singer of Israel could express them.

The Psalm at the close of the lesson is an example of David's exalted thought of God. David was a man after God's own heart but the sweet singer of Israel could express them.

WEALTH

Ownership—Use

(Continued from last week)

with new wine—Proverbs 3:9-10.

W. J. Robinson

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THE GOSPEL PLEA

themseIves wings, like an eagle that flieth toward heaven.—Proverbs 23:4-5.

As the partridge that sitteth on eggs which she hath not laid, so is he that geteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a barren fig tree.—Jeremiah 17:11.

But Jesus answered again, and said unto him, Verily I say unto thee, this poor widow cast in more than all they that cast into the treasury: for they all did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark 12:41-44.

Abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I hear witness, and beyond their power they gave of their own accord: first, for they gave their own selves: for with such men God is able to provide to make up their deficiency.—2 Corinthians 8:1-15.

—A HAUNTED HOUSE

For a dream cometh with a multitude of business.—Ecclesiastes 5:3.

Woe unto him that geteth gain for his house, that he may set his nest on high, that he may be delivered from the fear of evil! Thou hast devised shame to thy house, by cutting off many peoples, and hast stained thyself with thy sins. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.—Habakkuk 2:19-20.

So are the ways of every one that is greedy of gain: he taketh away the life of the poor thereof.—Proverbs 1:19.

Thou hast sent widows away empty, and the arms of the poor have been broken. Therefore snares are round about thee, and sudden fear troubleth thee, and darkness, so that thou canst not see, and darkness covers the waters over thee.—Job 22:9-11.

—RUSTED RICHES

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—Ecclesiastes 5:13.

Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire.—James 5:2-3.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.—Matthew 6:19-21.

—BETTER THAN GOLD

But Peter said, Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk.—Acts 3:6.

But Peter said unto him, Thy silver and thy gold have no power to deliver thee: the preaching of the cross is folly to them that perish; but unto us who are saved it is the power of God.—1 Corinthians 1:18.

Christ should be included in the wills of all Christian people. We dare not love our children more than Him. Those who need income from their money should give on The Annuity plan. Requests should be made by all who are in earnest. Multitudes could carry Life Insurance Policies for Christ.

WHAT CONSECRATED MONEY WILL DO THROUGH THE CHRISTIAN WOMAN'S BOARD OF MISSIONS

$30,000 will endow a Chair in the College of Missions.

$5,000 will endow a Scholarship in the College of Missions.

$2,000 will build a Mission Home in India or Africa.

$2,000 annually supports a Mission Station.

$1,000 annually supports a Living Link in any Station.

$500 secures a Life Directorship in the Christian Woman's Board of Missions. (Individual Gift)

$300 annually supports a Bible in any Station.

$250 annually supports a Scholarship in the College of Missions. (Individual Gift)

$250 annually supports a Mountain Scholarship.

$64 to $250 annually supports a Native Helper or Co-worker.

$50 annually provides one share in the Administration ($500 will secure an Employee of Missions. (Individual Gift)

$10 places a Name Plate in the College of Missions. (Individual Gift)

Any of these Gifts may constitute a Memorial.
A New Civilization Coming.

We frequently hear great men say that civilization itself is at stake in Europe. By this they mean that we are in danger of losing the Christian civilization. But in this they are mistaken. It is not that we are in danger of losing Christian civilization, but that we are losing the present brand of civilization. Whether we have a better brand depends on the Christian forces. All the nations of the earth are now in the family of nations, and we will now either forge ahead to a greater and better civilization or go into a short or long dark age.

All the Elements of Crises Seen

If we will open our eyes we will see the same fundamental underlying principles in all previous crises.

1. There is a large element whose fate is uncertain, and every man is set to some new task. For "they that say such things make them manifest that they are seeking other also." Why should men who would act under such circumstances be able to manifest that they are seeking other things? He knew ahead to a greater and better thing. He knew impotent denominationalism was pass out and a new civilization, the age of reason, was set to something new.

2. There is a large element whose work Christ knew as a representative of all the sons of God presented himself to launch out the spurious also.

3. There is no dearth of false leaders.

4. There is a large element which is being led astray, impotent denominationalism.

5. There is a large element whose work Christ knew as a representative of all the sons of God presented himself to launch out for a spiritual revival.

6. There is a large element whose work Christ knew as a representative of all the sons of God presented himself to launch out with his plea for a return to the Wholesome, the Gospel of the Kingdom. He knew that in the ages to come the great and heathenism should pass out and a new civilization, the age of reason, was set to something new.

7. There is no dearth of false leaders.

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Issued every Saturday from the Press of the Christian Advocate, Lawrenceville.

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

January 17, 1920

To the various societies throughout the South:--

We are very pleased to note indeed that the C. W. R. M. women have asked every society to send all money to them at headquarters, both the state department and the national funds.

We should act very promptly in this matter, for it is too ill timed to be asking the King's business. Our promptness tells us how our hearts beat toward the progress of his cause.

I wish to say here that your local missionary will now raise the $900 for the subscription. Please allow space for the follow-up statement at the Kentucky convention.

Your's yours in the cause,

MRS. S. L. BOSTICK

V. W. C. A. meeting on Sunday afternoon at 2:30 p.m. at the Osage Ave. Christian Church, a memory and it was only natural James to think of it.

The S. C. I. family extend deepest sympathy, and it was only natural for such a picture of the tribe of Judah that he reign.

Oh, how we wish we could have raised the $1000 for the Bible school work. Mother, you may have heard great things for God.

We are planning to do a larger work in Arkansas in the year ending July 19, 1920. that those related to him if such there be, should be kept in obscurity, now, however, that David had strengthened the House of Saul and prosperity had again returned to the people they would not be so greatly concerned about the House of Saul, at least.

The S. C. I. NOTES

The death of Coweta Cunningham brings sadness to the hearts of students and teachers alike. This young woman's life as a student was one of inspiration as she bravely fought her illness, her greatest fear being that she would not be able to think physically unattractive to continue her school work, although her health was not strong enough to permit it.

Although in the later days of her life she was able to give her time and effort on account of illness, she often invited the church to come and held services at her home. She always seemed to enjoy the meetings.

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power to prove that he could be as true to Jonathan's relatives when they were in trouble as Jonathan was to him during those trying times when Samuel was king.

2. David found one of the old servants of Saul who could give him all the information that he was seeking. This servant, Ziba, was loyal to the household of his dead master, the son of his own father. David foresaw the trouble of adversity he would still remain true to those with whom he had spent the hours of prosperity.

3. David: Is it not true that you have never seen any of the house of Saul that I may show the kindness to God of them? In addition to the desire to do something for the sake of his friend Jonathan, David knew that the office of Saul against him could not be greater than his own office--as a man being against God, and so he wanted to forgive even as God had forgiven him, such are the actions of the man after God's own heart, he was informed by Ziba that a son of Jonathan was yet alive and that he was lame.

4 and 5. David was willing to help any member of the household of Saul who was in need. As soon as David heard that the one alive and in need of help was a son of his old friend Jonathan, he was so glad that he was able to help such one. After the death of Saul and Jonathan, Mephibosheth, the son of Jonathan, was nearly lost to the world. It was left to be helped by David, would very likely have die but for the goodness of God, this rich man took the boy in and made him his own child, and the boy was brought up in the house of David. Mephibosheth was allowed to sit at the king's table, and was considered a descendant of the house of Saul.

6. Whatever might have been his good fortune, Mephibosheth had nothing else for him to do but obey the commands of the king so came and fell on his face, and did obeisance, with great and deep emotion, with fear of the king, and also an acknowledgement of his humility and inferiority.

And David said unto him, fear not: for I will surely show thee kindness for Jonathan by father's sake. Before Mephibosheth could really appreciate what was being done for him, it was necessary for him to put away the fears by which he was overpowered. David wanted him to enjoy a full spirit of freedom and such a spirit cannot exist in the presence of fear of another. David knew that he might feel the more at ease in his presence. David mentioned to him the warm friendship that existed in past years between him and Jonathan. He pointed out to him that it was this friendship and not a spirit of reverence and awe that was missing from his life. Then did the generous offer of David make him feel free, and he was soon in the presence of the king, as he was in the presence of Jonathan's son. As the successor of Saul, David could rightfully claim that all he had been willing that these should be turned over to Jonathan's son.

9. Mephibosheth must have been greatly surprised at the actions of David, the like had never been seen before, he showed his gratitude in the most approbation, which he was constrained to express in his word--What is thy servant that thou shouldst look upon such a dead dog as I am? This poor man was fully conscious of his unfortunate condition, he was helpless and knew it, his amness, his poverty was his own whole dependence, and he caused him to think and speak of himself in the terms in which he did, that those words was the terror of him to fully express what was being done for him. If he was wealthy and had all that he expected, it was that his kindness have meant very much to him. It is now our helpfulness that helps us to see the wonderful goodness of God.

9. David's words were made sure by his immediate action. He called the old servant of Saul, Mephibosheth, and told him about his situation. He was to be helped by David; he was to be helped by David, very likely would have died but for the kindness of God. David took the boy in and made him his own child, and the boy was brought up in the house of David. Mephibosheth was allowed to sit at the king's table, and was considered a descendant of the house of Saul.

10 and 11. Ziba was given the oversight of all that wealth and the thirteen sons and twenty servants David gave to the captive king. It was a place that was beyond the reach of Saul and David's influence. It was a place of influence and honor for him. Mephibosheth was allowed to sit at the king's table, and was considered a descendant of the house of Saul.

8. The church sincerely regrets to lose our minister, Chaplain R. Wesley Anderson, who served in the church for over forty years. David has proven his loyalty and his service to the church, and his resignation has not been acted upon yet. The church sincerely regrets to lose our minister, Chaplain R. Wesley Anderson, who served in the church for over forty years. David has proven his loyalty and his service to the church, and his resignation has not been acted upon yet.
same persons. Were the church a political hall, where men squandered fortunes to carry their party, it would be different. But for the best plans by which we may raise means for the extension of Christ's Kingdom, it is neither democracy nor autocracy that reaches the mark, but the love of Christ and obedience to His commands. "Doing whatsoever our hands or steps may find to do with all our might, Christ being our head, and each and all of us being members of this body, the church in the world, and all in Christ Jesus." The unjust application of autocratic ring has, I fear, been made with reference to a few Christian women who caught a spark of true mission work here in Arkansas over 20 years ago, and by patient perseverance kindled the spark into a warmth that burned into the hearts of other women who joined them, and now some splendid results accomplished by the united efforts of these faithful women, and the successors are entirely worthy of imitation. And as just as the persecutions wrought by the Jews against the early leaders of the church of Christ, the Apostles began to do things of which the Jews were incapable of doing, they were branded as perverters of the truth, and even at one time were said to be drunk. These earnest workers who have been termed an autocratic ring have proven their qualifications as leaders by their constant and successful efforts. By their influence, many young people have received Christian training from the schools that are being conducted by the C. W. B. M. Some of the girls, pains have finished their course and are being accomplished by their accusers. The Apostle James says: "Show me your faith by your work," and further says "Faith without works is dead." Results will always show the worth of a man or woman better than by tongue or written with pen. The world is learning to sit men and women up to a false standard and not by their words. There can be no lasting honor in this life, save by diligent effort. Life is sweeter when we seek sunshine instead of shadows. "Smile and the world smiles with you, frown and nobody frowns but you." Let us climb heavenly beauty of ladders which we make our selves. Life is short, the day is far spent and the night cometh when no man can work. We must be thankful for and little to grumble about, for half of the fts that we hoard within our selves are ill because we hoard them.

Sister Ida Venson that we lost from our midst, on Dec. 31 at 11 o'clock, and Sister Minnie Gauden who heard the school, Sister Gauden is in heaven. Her angel heart is with you too much, I am.

Yours in Christ,
J. F. BROWN.
Kao, Ark.

THE GOSPEL PLEA

WHAT SCIENTISTS SAY.

"Through the long experience of my father and grandfather, extending over a period of more than one hundred years, I have reached the conviction that no other cause has brought so much suffering, so much disease and misery, as the use of intoxicating liquors."-Charles Darwin.

"Are you fighting tuberculosis? Alcohol appears to be the morally wicked cause of the weakening of the organism in preparation for tuberculosis. All other causes disappear in comparison."-Dr. James Gottlieb.

"Alcohol paralyses the imagination, renders the connection of ideas more difficult, weakens and falsifies the memory, and produces a very marked derangement of the powers of apprehension and of judgment."-Prof. Emil Kraepelin, University of Munich, Bavaria.

"The use of intoxicating drinks of any kind in the present conduces efficaciously to attacks of disease. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever developed thus far among the American troops in Cuba it has been found that the patient was in the habit of drinking."-Major-General G. M. Ludlow, U. S. Army.

A NEW ARITHMETIC.

"I am not much of a mathematician," said the cigar, but...

"Can I add to your nervous troubles; from that you can subtract from your physical energy; I can multiply your aches and pains; I can divide your mental powers; I can take interest from your real happiness and worthy self-expression. Jesus worked and taught with the light of Jesus' principles of living and co-operation with Him."

We should formulate "the vital questions that now confront the citizens of every country and help them in the light of Jesus' principles of living to think them through and reach a true and vital solution."

Men and nations are well aware that they are faring forth on unchartered seas. This explains why they are turning to the teachings of Jesus with a mainspring and eagerness. Statesmen, leaders in industry, and scientists are proclaiming their deep conviction that His principles of living alone can guide the individual and society through the social, political and industrial storms that are raging on every side and teach them how to give to community and state a stable yet progressive development in the production of which each man can find real happiness and worthy self-expression. Jesus worked and taught with these ends ever in view."

DO YOU GET DISCOURAGED?

(by Frank L. Brown.)

There was an old man who had been a skilled potter, but as he grew older his hand lost its cunning, and his work also a skilled potter, noticed his father's discouragement and guessed the reason. And at night, after the others had retired, the son would take his father's imperfect work while the clay was still soft and put upon it his own perfect touch. In the morning the father looked at the work and his heart was glad as he said, "I can do my work as perfect as ever." And the master potter, Jesus Christ, will take our imperfect work, if it is done in love, and perfect it, and in the great morning we shall look upon it with gladness of heart.

IT PAYS YOU

Pays to be friendly and cheerful. Wise people avoid the fellow with a selfish and gloomy disposition.

"Why do I go to church?" You might as pertinently ask, "Why do I eat or, "Why do I sleep?" because I find one just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift which only comes from an attendance upon the divine ordinances.

"You fat fellows are always good natured?"

"We have to be. You see, we can't either fight or run."

SERMONS AND SAYINGS

BY Elder C. H. Dickerson

NICHOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of my best Sermons and "Tributes to Seven Heroes of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY
WHAT STEWARD SHIP IS AND NOT CORRUPT AND WHERE THIEVES CAN NOT ABIDE.

J. B. Lehman.

In many of Christ's parables he uses the idea of his followers being stewards of wealth that he will invest for a very important duty of man. Jesus and his chief apostle, Paul, well understood that the world could not be redeemed until the wealth of the world would be concentrated and used. Accordingly, these were, as we now dedicate the wealth to the doing of business. When Jesus came to rescue the world from the awful misuse of a great army of organized priests, he knew it was so great an undertaking that it could not be done unless men could so thoroughly dedicate their every energy to it that they would not let anything stand in their way, not even love for father and mother and wife and child.

The Jewish standard was to give to the Lord of the first fruit of everything and a tenth of their income. The first lamb or calf or the first basket of the harvest would be sent to the Lord. The first child born was given only in a figure. They went through the ceremony of giving it but they really deemed it by the payment of turtledoves, etc., but since all the Jewish ceremonial law was a type of things to come in the new dispensation, we must look for a larger expression of it. Hence, we have the teaching of Christ and Paul and we use the wealth in the work of the kingdom. God wants us to dedicate the choicest of our sons and daughters to the service of uplift. We must offer the first born of our families to God.

With our invented machinery and devices to do the necessary work for our maintenance, we need only a small per cent of our people to produce what the world needs. If we go blindly and will either embarrass or prevent the growth of the kingdom, and the growth of Christ's organizations, we must suffer the consequences. If we do not have a chance to grow bigger, we are like a child with the Lord. We can not get anywhere as we have not a chance as we are now.

It is not corrupt and where thieves can not break in and steal.

Suppose every professional Christian should begin to tithe the enterprise of human uplift would become a greater enterprise than all the armies of the world combined. But with no cost to ourselves. Instead of the destructive like war, there would be a fine investment.

We would then seriously begin to think of reaching every boy and girl.

Of course this presupposes a better people than we are. But this we would be as we became titheers. God would be so pleased and could not keep his wealth to the Lord without at the same time dedicating themselves. It presupposes that we have overthrown the personal bickerings over methods of worship and wisdom of conduct at certain places of gathering.

"Take the Disciples of Christ, and I suppose they are a fair sample of them all, they are just hardy enough to do a small work. They need a letter from a man like Paul to tell them, 'Ye are yet carnal.'" But God is fast shaping things so as to put us in the supreme test of lifting up the remaining nation of the earth. He has no way in the past to drive his people into a crisis when they had to act and they acted. The general often sends frivolous regiments up into the battle lines where they must fight or get killed.

If the Disciples of Christ who are allowing themselves to go into hysteric over strange delusions continue as they do now, God will have to send us to a battle line in a crisis, or we will become utterly useless in His great cause.

We must begin to dedicate our wealth to the cause of human uplift, for God has so shaped the posture of the world that it will not much longer be a decent place to live in if we do not. How many of our churches have this responsibility as much as the white churches. We are all one in Christ Jesus. Instead of arguing about denominations let them look ahead to the day not far off when we will not have as many trained workers as we will need. If they had the faith that Moses had they would see that their worry now lest they do not have a chance is as foolish as the maiden lady who cried because the wedding was over and the bride having come. If they had had the faith that Moses had they would see that their worry now lest they do not have a chance is as foolish as the maiden lady who cried because she thought of the calamity that would come to her if she were not present. If the child were playing under the corn crib and if the corn crib would fall on it and kill it.
THE GOSPEL PLEA

Issued every Saturday by the Press of the Southern Christian Institute.

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At the beginning of each month we will put out a subscription blank where the subscription is due. We kindly ask that you get your money order for $1.00 and send it to us. Where it is possible get a neighbor or somebody could send it to us. If it is not possible, the Power of the Plea for good. The subscription department wants us to draw you in that special and urge you all to keep up.

FROM THE BANKS OF THE OLD KENTUCKY

Convention time they sent me down. To represent "Old First." We were supplied to take the lead. For that we had a thirst. So we went down but were not first. Don't ask me for the cause; Some other church got the same. Or, as women say, "BECAUSE." Carlisle was the convention town. No heavy people in the audience. We received their vessel off the river. Most folks know how to give and take. But they just know how to give. The pastor's name is Bro. Floyd. Acres of help gave heed; Of all our state conventions now. Carlisle sure has the lead. When the delegates came thick and fast

"At the foot of a great hill." Old Brother Hi-Cost, we all knew, Had strained his every nerve. To wreck us on some bridge of fear, Or ditch us on the curve. Carlisle had their eating "habit." The people don't get along in smiles; Took care of hundreds hungry. Who'd come for hundreds of Convention close, reports all in. Content with the garnered crop; We awoke at the "Foot of the hill." We had been "Over the Top." When black and white and poor and good, Had given us the best in stock. And Monday came, at early dawn. Our train was "on the block." We found at Douglass Chapel a challenge of the ages? The world's investment and enthusiasm. With the great apostles to the Gentiles, and left Friday night. The church on Friday night was attended by Prof. Ford, Bro. James Runnels, Jerome Freeman, Burnett Jacobs, Harry Black, Willia Moore, Israel Johnson and Archie Bennett. The campus family extended hearty congratulations to Mr. and Mrs. Stephen Coleman whose marriage was announced by the parents of the bride, Miss Odessa Barnett, August 18, 1926. Both expect to go to college soon. Coleman are graduates of the S. C.

FROM THE LONE STAR STATE.

Dear Readers:

We were with Brother L. R. Rand at Douglass Chapel at Jefferson. We had a great time there with Brother Rand and his people.

Brother Rand is doing a great work in his community and is well loved by everybody, white and colored.

We found at Douglass Chapel a faithful congregation of Christian people with a good Bible school. They are a large-hearted people. They gave us four dollars ($4.00). We bid this people God speed for they are worthy of it.

In the cause of the Master,

H. G. SMITH.

Hawkins, Texas, July 29, 1926.

To who it may concern:

We, your committee on resolutions, do hereby submit the following report on the joint work of the two conventions.

1. We recommend that one general State Evangelist and one corresponding secretary be maintained for the two auxiliaries of the Churches of Christ in the state of Texas.

2. We recommend that an evangelist board consisting of seven members, three from each convention and the general evangelist supplied to make the board, which shall be a subordinate board to the state boards in the opposite capacity, be adopted and report to the corresponding secretaries every thirty days.

3. We recommend that said work begin in the church of Christ at Jefferson, Texas, January 1, 1929.

4. Be it resolved that these boards meet in the Efficiency Convention on Dec. 1 to 5 in Fort Worth, Texas.

Respectfully submitted,

Sub-Committee—Dr. G. W. Taylor, Banner Coleman, Elder H. G. Smith, Elder J. M. Cox, Elder A. W. Jacobs, secretary.

The following members of the Joint Committee were present and

S. C. L. NOTES

Prof. Deboatt attended the conven-

ation at Fayette, on Saturday and

The prayers are gone but the can-

Every girl has gone but the garden girl;

The garden girls go, but the
garden girls don't;

They were supposed to take the lead, but as the days passed we among the Negroes.

The Bible school should be more than an organization, our work is to convert people who are going to be an organization, too, for their faithful work in gathering fruit.

Work on "East View Cottage" is progressing rapidly now. The place works are set.

Mrs. Olive R. McCardy, who has been helping on the campus since May 15, was called to her home in Pittsburg, Pa., on account of business, and left Friday night.

The prayer meeting this week was at the home of Mrs. James and the C. E. prayer meeting was led by Viola Brown.

The meeting at the M. E. church on Friday night was attended by Prof. Ford, Bro. James Runnels, Jerome Freeman, Burnett Jacobs, Harry Black, Willia Moore, Israel Johnson and Archie Bennett. The campus family extended hearty congratulations to Mr. and Mrs. Stephen Coleman whose marriage was announced by the parents of the bride, Miss Odessa Barnett, August 18, 1926. Both expect to go to college soon. Coleman are graduates of the S. C.

A WORD TO OUR READERS

For twenty-four years the Gospel Plea has come to you every week except for ten weeks in 1897 when we were in yellow fever. Have you not aimed at something. It is not treason to challenge the best brains of our times by not helping to circulate it. We found at Douglass Chapel a faithful congregation of Christian people with a good Bible school. They are a large-hearted people. They gave us four dollars ($4.00). We bid this people God speed for they are worthy of it.

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Special Announcement

of the American Christian Missionary Society on Evangelism

Jesse M. Bader, Sery.

The Department of Evangelism to the churches with a special re- currence of the divine service during the annual campaign this fall, will begin November first and closing November third. These three months have been chosen because they afford the best weather for public services, and because it is the time of the year for the harvest of the re- sult of sowing and cultivation in the natural world. May we not in the Kingdom of Grace as well as the kingdom of nature look to the same time of the year for evangelism because the work done at the begin- ning of a month will bear fruit during October and the other during November. It is during the pulpit remains the moral gath- ering of the harvest from the re- turn of the year and the other during the month of harvest. It must be non-partisan. It must be...
confession for a parent to make? Because he dared not follow in his father's steps, Robert gave up the position and won his diploma. Today he is managing a business firm in the southern part of this state.

"Oh, Philip—I must tell you about Philip!" The day that he graduated from high school he decided that it would be unwise for him to enter college in the fall. Knowing about Philip! The day that he graduated from high school he decided that it would be unwise for him to enter college in the fall. Knowing that his youngest son had inherited his slight constitution and fear of disease that had shortened the lives of many of his forebears, Lewis made his second confession. It has been the confession for a parent to make? Be- cause he dared not follow in his father's steps, Robert gave up the position and won his diploma. Today he is managing a business firm in the southern part of this state.

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"But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, ye off-spring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of re-pentance; and think not to say within yourselves, we have Abraham for our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lyeth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." 

"Let both grow together until the harvest: and in the time of the har- vest I'will say to the reapers, gather up first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." These and many more scriptures show that God moves on by terms, as it were, school terms. During the period the solid, steady work is done, and at the end the cataclysm comes which is much in the nature of a test. During the preliminary work of John the Baptist, all was going smoothly and great numbers of Pharisees and Sad-ducees came to his baptism. John said, "Have you had your warning? Before this generation passes God's test will come. It will be his harvest time and you who are not coming in the right spirit will find yourself gathered in bundles to be burned; and the theats of the people as the political parties are, and when men get up in conven-tions and announce that they are can-didates and that they are conducting a campaign for the office it is ominous. But, may be, this is the first step to destroy the partisan spirit in the king-dom. The Romans had an adage that said, "Him when the Gods would de-stroy they first make mad." Slavery was the most arrogant and turbulent from 1850 to 1865. The liquor traffic was in the hey day of its power from 1907 to 1917. May be the partian spirit of politics and an eating in political party and denominational church order that it may be destroyed ere 1950. And if this is on God's program it was being assured that none of us can sit aside the fence. The ax al-ready lies at the root of the trees. No bad tree can escape because it will be mistaken for a good one."

The coming campaign for the elec-tion of president will be the first one since 1844 that will give opportunity for the appeal to the conscience of the people. Practically all church papers are lining up for the League of Na-tions. If such men as Taft and How-er now have the courage to speak bold-ly their convictions it will be a won-derful moral asset to all forward move-ments. If partisan politics succeeds in making itself the unworthy spies to turn us back into the wilder-ness to wander in holocausts of war that may destroy the majority of the White race, surely the remnant will rise up and destroy it. What a won-derful blessing to mankind it would be if Taft and Hoover would prove to be our Joshua and Caleb.

"When Christ was on earth, He was constantly surprising his critics. His surprises caused offense. He was mis-understood. He loved men and wom-en because they had been made in the likeness of His Father. He could see below the surface. His eyes could penetrate beyond the outward down into the heart, and He knew what was in man, and what he desired to be. He hated sin, but loved the sin-ner. It was the vileness of human na-ture, the infamy of men's hearts, the weakenss of sin, the leprosy of the soul that caused Him to leave Heaven and to come to earth, where He suf-fered and died. When He showed a friendliness for sinners and actually ate with them, it offended the self-righteous Pharisees and writers, and they immediately began to murmur. It was then He uttered three beautiful parables which have given hope to a beautiful world and which have been lost in the appearance of the sun from behind the storm clouds, and which has flooded the earth with light and heat. Christ's mission was to receive sin-ners, and this is the mission of Christ's church."
Mrs. Nellie Rae, Vice President.
Miss Gertrude Callow, Secretary.
Mrs. Nellie Worsham, Asst. Sec'y.
Mrs. Fannie Worsham, Treasurer.

The membership and program committee will go to their tasks. This is a ripe field and every possible help should be given to the workers. The workers were interested and decided to take some action.

The closing remarks were made by the writer as follows: I am proud to do what is right, to give and receive instruction, to do good work, and to be an inspiration to others.

WORKING WITH THE CHURCHES

In my last letter to the Lea I mentioned my trip to Arkansas and the meeting with Mrs. Phoebe Vause, at Cedar Bluff, Miss., and promised to tell of the work done there in my next letter. I had planned to begin this letter by writing you about the good work done while there, but I had planned to say that I was going to write about the good work done while there, and I have planned to do this later.

May God bless all the good brethren who serve the Lord and the gospel. I am proud to have been a part of this work. I am proud to have been a part of this work, and I will always be proud of this work. I will always be proud of this work, and I will always be proud of this work, and I will always be proud of this work.
THE GOSPEL PLEA

by B. C. CALVERT.

THE LORD'S SUPPER.

"This is my body given for you: this do in remembrance of me." Luke 22:19.

And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42.

And day by day, continuing steadfastly with one accord in the temple and breaking bread at home . . . Acts 2:41-46.

And upon the first day of the week we were gathered together to break bread, Paul disowned with them." Acts 20:7.

"The Lord Jesus in the night in which he was betrayed was gathered with his disciples to break bread, Paul disowned with them." Acts 20:7.

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"And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42.
The greatest wealth was a gift from God.

O Jehovah, my God, Thou hast made thy servant king. It is always true that whatever good things men enjoy come as a gift from God. He gives the strength to work for these things. While Solomon was not blind to the greatness that was now to be his, he did not allow this greatness to blind his eyes of the responsibilities that were so closely connected to it, and the weight of this responsibility made him conscious of his own weakness.

There are some things that you must do for others. He wanted to have that which would enable him to do the most good for the people, and while he was seeing their interests, his own was being advanced to far greater proportions than he could have advanced them if he had given all his time and thoughts to that end. He was fully conscious of the fact that there are two mighty forces to be met with at all times, in this request as well as in the following. And he was thoughtful of others and declared: "What shall I be?" said he to me. "The other night, upon my knees, when I grew up to be a man."

"Twas plain he wanted me to plan the kind of work you choose to do. There is no shame that would do for others. Will it matter not, if it's a task that lead to fame and fortune great?"

And so I said: "Let's talk it over and see what really lies before you as Solomon was in his dream. Life is not a dream but a great reality and in our waking state, we ought to be as wise as Solomon was in his dream.

13. And God will make him because thou hast asked this thing—these words from God along with the granting of the request help us in the understanding of prayers and their answers. It is not enough that there should be faith along with prayers, but our petitions should be such as are in harmony with God's will. Solomon could have asked for riches, honor, power, the destruction of his enemies and many other things that would be of benefit to himself alone, but it had all these and was lacking in understanding he could not have succeed ed. Because the king that Solomon requested was so pleasing to God, He gave him a greater amount of it than any other individual had ever received.

14. And if thou wilt walk in my ways to keep my statutes and my commandments, Solomon was truly true, he could keep the commandments of God and do the things that were right. If he wanted to or he could turn away from these in his own ways, only, he was reminded that certain blessings were conditioned on the things that he would do. Unfortunately in later years, he followed in his own path and turned away from those of God.

15. And Solomon awoke: and behold it was a dream—the dream had passed away and Solomon had himself again but he did not permit the good impressions to pass away with the dream—he offered sacrifices to God.

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**THE PARSON.**

Dear Editor: Will you please publish in the Gospel Plea our pastor is called to Cleveland, Ohio, to hold a meeting there. He will leave Friday, Aug. 23 and will be absent from us 16 days. He desires the prayers of the brotherhood.

MR. WHIT KINCAID, Sec'y.
R. C. MALOY, Pastor.

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**WHAT TO BE.**

(Edward A. Guest.)

What shall I be?" said he to me. The other night, upon my knees, when I grew up to be a man."

"Twas plain he wanted me to plan his life on earth throughout the years, and cite, perhaps, a few facts that lead to fame and fortune great. From which he soon must choose his fate.

And so I said: "Let's talk it over and see what really lies before you as much little boy who later on. Must do men's work when we are gone. What is it every one must need. Can there who's eager to succeed? Let's try to understand and see just what is it that you must be.

First keep in mind that this is true: The kind of work you choose to do will matter not, if it's a task that men of you may fairly ask; if real service here you give, no shame can harm you while you live, there's what or your post or goal. There are some things that you must be.

- Must be honest—therein lies the test of men, however wise; Must be loyal through and through. Willing to work and cheerful, too; Must be patient and be kind, the big of heart and broad of mind, and be too many here to claim advantage that is linked with shame.

- You must be clean—the world demands clean hearts and minds as well as hands; You must be willing here to bear the fine example of a man. If these you are, you need not fear—You shall succeed in any sphere.

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**JULY RECEIPTS (COLORED)**

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**SERMONS AND SAYINGS**

**BY Elder C. H. Dickerson**

NICHOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of the best Sermons and "Tributes to Seven Heroes of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR

**PRICE 50c PER COPY**
A SURVEY

"THEY ARE DEAD THAT SOUGHT THE YOUNG CHILD'S LIFE."

J. B. Lehman.

Now that we are one year away from the reign of Dambrius, the descendant of ancient gods of lust, we can begin to grasp somewhat the awfulness of the monster we have escaped. Way back in prehistoric times man discovered that he could control the weather and that the resultant alcohol would powerfully stimulate and then destroy his nervous system. By and by when men became intelligent faster than they became good, they began to invent processes to make more enticing beverages. Nearly eight hundred years ago brewing of beer was invented and sometime in early ages distillation of strong alcoholic drinks was invented. During these ages the liquor traffic developed into a powerful institution which ruined far more people than were sacrificed to the gods in all ages of idolatry. While we do not have exact statistics we are safe in assuming that ten per cent of our population suffered intense poverty and misery from it, and that the remaining ninety per cent suffered in various degrees of intensity. During the past fifty years of agitation for prohibition it was frequently charged that the abominations, insane asylums and penitentiaries and jails were filled by this institution, but even prohibitionists wondered sometimes whether they had not overdrawn their statement.

But for the last year or two there has been a year of prohibition with imperfect enforcement in some districts and to our utter surprise nearly all the things we predicted for prohibition have come true in this short time, whereas we thought it might take fifty years to prove true. In Mississippi the penitentiary business is all but ruined. Three farms are grown up in weeds. The others will follow when the long termers have died or been discharged. In scores of cities the incurable hospitals are abandoned or in other hands. In Hopkinsville, Kentucky, a man who was renting five or six buildings for saloons and dives, for forty years had hardly fought the prohibitions till he was eighty. When prohibition was forced on him he rented the same buildings for bakeries, other legitimate business and for twice as much rent as he formerly got and now he says, "May be it is not to be a hundred I will get some sense."

For the first time in the history of mankind it is somewhat safe for a child to be born. This is the first time it came into the world under a false menace. If it escaped immediate, it at once faced dire poverty, and if it escaped that it faced temptations, and if it escaped all these it still had to walk among drunken sots who were liable to kill it. Now those who thought the law to be a Government over the dead to draw or suck the people's money by means of means of sucking the people's money and encouraged them to think.

Well olds, those rulers! The people who would have fought attempts to keep them down by force, voluntarily kept them down by drinking. They wasted their earnings and appetite for liquor. They drank themselves into poverty and political and economic slavery.

Some people didn't know they were being fooled. For they enjoyed drinking and considered it right. And they thanked their lords and masters for helping them to get more beer and wine.

Two hundred years later one of the people's greatest leaders in Europe said: "The liquor trade has done more injury to the people than war, pestilence and famine, all combined."

Great changes have come about since the antebellum of Europe. 300 years ago, kept the people down by encouraging drinking.

Today in America, government is in the hands of the people. And the government helps the people to save by preserving banks and insurance instead of "sewers and channels of money" to suck their money."

The government provides schools to educate the people and their children, instead of keeping them in ignorance. It promotes the health of the people, instead of encouraging drunkenness, sickness and misery. And it enforces laws made by the people themselves, through their representatives in Congress, the best of the majority of the people.

The last laws made by the American people have been to prohibit the manufacture and sale of liquor—the friends of the ruling classes and the foes of the masses.

WORKING WITH THE CHURCHES.

My report for the Mount Bayou District was made during the year as follows:

No letters written, 51; No cards, 18; No. of letters received, 387; Bible school addresses, 20; funeral sermons, 6; business meetings, 7; revivals held, 9; marriages, 2; Donors enrolled, 17. Six hundred and ninety-five children are enrolled in the Mount Bayou District during the conventional years, 476.3.

Thus you see, dear reader, I have two heads, 1 in business for the King and must make haste.

Yours for the Whole Gospel.

R. B. CAVET.

"HOW READEST THOU?"

A famous bishop once said: "People will do better than the books they read." I do not know precisely what the bishop meant by the words he used. The books are and declare what we are or make us what we are. Normally we turn to pages which say things we are thinking or just because we are told to. As we read, so we are and book and read acting upon each other.—George Clark Peck.
Gay St. Christian Church. In spite of rains and threatening weather we are blessed with a full attendance.

The homecoming for Gay St. church. and the work will be completed.

Eld. W. P. Martin is very busy holding the meetings. The Y. P. S. C. E. F. held their regular dinner. We all want our doors stand open for her.

We are looking forward to the 3rd Lord's Day which is set apart for our Home Coming for Gay St. church.

Each member is expected to be out with full packets and pocket books, beginning at 9:30 a.m. and closing at 9:00 p.m. Dinner will be served in the basement.

We are planning great things on that day. We also expect to cover our fall rally.

All departments of the church are looking forward to that day and we are working with great interest. We are hoping to make this event the greatest in the history of Gay St. church.

Miss Ella Martin, daughter of our pastor, after spending two weeks or more with her mother and relatives in East Tennessee will visit us in Washington, D.C. She will also visit Baltimore before returning home.

We are always happy to speak of Miss Martin. We feel she is one of our own. During her stay with the members of Gay Street, every one learned to love her.

We certainly wish for her a happy and pleasant vacation and that she will be well rested and ready to begin her new work in October at the Jarvis Christian Institute, Hawkins, Texas.

Eld. W. P. Martin is very busy holding the meetings. We are glad to have the church on this hill be a bush if you can’t be the greatest in the history of Gay St. church.

Our in fact we have the secretaries all on with these men and bring the church grass some highway some happier or after spending two weeks or more.

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anywhere today I meet a good many of the church members, some from the country, and many of the good citizens of the town.

Sunday morning I went around to the church early. I was struck with the way the church lawns are well kept and clean cut lawn, with flower beds. The building is a neat, pretty frame, painted a pure white, with a few floral decorations, and the neatness and cleanliness. Evidently here is a church that both the men and the women need, and there are a few bushy little bushes in front, that within and without things are in apple-pie order— neat, clean attractive and artistic. You can go generally tell the standing of a congregation by the way their church lawns and buildings are kept. If the entrance of the church is grown up with weeds, and on the inside everything is disregarded, floors and windows and everything was about as disorderly and filthy as neglect could make them be. What good old citizens, in keeping with the church and its surroundings, wondered why the people didn’t come out to hear such fine preaching, and why we don’t have additions to the church? Why, bless you, I don’t blame the people or the Lord either for not coming in a city where the church was unpainted, window glass out, the yard grown up with weeds, and benches, floors and windows and everything was about as disorderly and filthy as neglect could make them be. What good citizens, in keeping with the church and its surroundings, wondered why the people didn’t come out to hear such fine preaching, and why we don’t have additions to the church? Why, bless you, I don’t blame the people or the Lord either for not coming.

Miss Myrle Evans returned from Africa which she visited for the mission work in Canada, Franklin and Ladoga, Indiana, Chicago, and Milwaukee. She visited with many of the former as well as new churches of the Baptist church.

Mrs. J. R. Eryan and son, Russell, were visitors on the campus for a few days last week.

Honor then the roadmakers—a Shackleton who faces southward the ice, a Peary who faces notwesterly the arctic, but who cuts his way through tropic growths; a Fremont who finds a path leading to the sunset; a Boone who blazes a trail through the glowing forests.

Honor to every man who has built a road, narrow or wide, for the free- roving foot of an idea or an ideal.

No man is at altogether poor who has found a road. The other day a wagon passed our house and brought a touch of patches. It was a "mover's" wagon. In that cumbrous, creaky contrivance drawn by a pair of emancipated oxen, there was plied the entire worldly gear of a family, and yet there was room for the family. A broken down bed, several boxes of clothing, a couple of reputable looking chairs, a kitchen stove, a few boxes filled with odds and ends—these all were packed into a ragged man, an unkempt woman, three dirty children and a fretting babe. It wasn’t a very cheerful spectacle. But, at least, that wagon was on a road. It was going—someplace. There was a bit of consolation in knowing that place to which it was going could not possibly be any worse than the place from which it had come—and who knows—that place may be better! Some roads do: why not that?

A poor prospect? Yes, and so is the grub that hatches out the butterfly. So is the stalk that bears the aristocratic orchid. So is the corn. So was the stinging wasp. So was the acorn, So was the stuttering Moses. "The Lord used to speak to us an s a I we ear, always and beautiful With flowers, walk hershlp and a strong preacher to God h I h even more mamfest than her pov-

"The Gospel Plea"

S. C. I. NOTES

"Our Voice in the World"

From the creation until this very day the voice has sounded on earth, and it shall sound forever.

In our everyday life and in every walk of life we can readily see that God is present in the world and that it is speaking and pleading to us. Do we ever and step and think when we see nature in its wonderful forms and how and how beautiful it adorns the earth, the bright glowing sunlight which bewitch hold us spell in the thunder, the sleeping, the roaring thunder, that it is through these and many other miracles that God speaks to us. No human being who is fully developed mentally and physically and spiritually can observe these things without believing there is a God who reigns above all. Every day of our lives God is speaking to us and pleading that we might present our bodies a living sacrifice, and give our every thought, our every action, our every song, our every prayer, our every yearning, and ends—that was all, save a wa

"God speaks to us but we do not hear.

His voice sounding soft and clear, It notes that so gently soothed and give our bodies spiritual food. God speaks to us but do we hear? And do we list to his words so dear. That give to us the broad life and keep us from all sin and strife. God speaks to us and shall we hear? And with hearts full of cheer. What of the sunsets with their radiant beams. The flowers, the birds and the rip tides streams.

Sailors feel that God reigns above all. Through these wonders we know of His love.

Rosa Leola Page.

The Wagon on the Road

Afoot, lighthearted, I take to the open road. But what if there were no road open to take to? What if so ditched and crowded earth? What if the antelope to see, hear, and track, to see, and track? What if the expanse untraveled? What if nowhere was built up. That give to us the broad life and keep us from all sin and strife. God speaks to us and shall we hear? And with hearts full of cheer. What of the sunsets with their radiant beams. The flowers, the birds and the rip tides streams.

Sailors feel that God reigns above all. Through these wonders we know of His love.

Rosa Leola Page.
take its "madmen" voyage. All things have a beginning. Who shall say that this shock of chance may not wake into activity, dormant energies, unseen powers?

It seems that, of its true, there doesn't seem anything to wake. isn't it Addison who said that every day might bring a great deal of pleasure? But the unnatural sprouting of his own mind! Now the man in the wagon seemed to be a victim of "sprints," but again, what we don't know.

Admittedly he is a poor specimen.

"The human race," says Charles Lamb, "is composed of two species, the man who borrows and the man who lends." Now, her is a man who evidently can't borrow, and who, yet more evidently, cannot lend—in a bad fix surely but—O we keep clean forgetting it—this parish of yesterday is not so used to see the man on the road. His body to a certainty is traveling, and if he has not led his soul behind, then the soul be traveling, too.

Admittedly, a small outfit, but he has read of outcrops smaller still. Here are horses—poor sticks, but horses nevertheless. Here is a wagon—part spokes to be sure and with a most homely-piled tongue, but still better than the "one horse shay" that is broken down. Here are stove, and beds, and pans—a homely pile but yet ampler than being encased that can be packed in an oldcloth and awning over the back. And anyway, he has more in the wagon than the man who came up to Richmond to fill Dugald Stewart's place in the University, had in his knapsack.

Then here is this hopeful sign—the man isn't in the wagon alone, Hastill, in one of his essays, makes this confession. "I am enraptured at the thought of going on a journey, but I like to travel alone." Small homely pile, with horses home, etc; willing to be carried on the back, he was richer than Whitman, who was "afraid"; household goods, too, great as to be carried on the back, he was richer than Christopher North, for whom a knapsack was quite sufficient; journeying with horses, etc, in the Brigham, is born with him. I don't know something then. The work he is born with him—in place at least I mean—and sometimes he has to go on a long, long way to find it. But I do know that his work is born for him and that somewhere on the road that go everywhere, he may find it.

There are difficulties to be got all out. Roads, fork, shall he take the left branch or the right? There is no one to tell him. He may make the wrong choice; he may lose a friend," says the clerk to Job Trotter, "You've got the key to the street." To the street perhaps but not to the highway crossings. Now the man has the key to the forks of the road. Then what? Choose. Choose is best you can. Choose at once. If you choose the wrong road you can retrace your way. It's something even to have learned the wrong way. You have learned at least that the right way is not the right way. At most, lifes choices are definite in number and blunderings along wrong roads are only roundabout approaches to the way that is right. It is better to choose rods around the barn and then to retrace your way. It is better than to have never to have moved at all.

But let us hope that our sagging-wounded waggoner has fortune in his decision as something other than his being "coming to" him. "Some days be dark and dreary." Yes, but not all. There are days that he be of the moving van seems to have this far known are for the world like London days which moved Byron to the "home town" of his life. "London, oh, I like it very well when it isn't raining—which is about two weeks in the year!" But alas! Sir Knight of the Caravan seems to have missed even the two weeks of the sun.

But roads go on; roads run somewhere, sometimes 'neath cloistered boughs. Over the Alps run the roads not down, too, into sunny Italy. Across leath's Valley the roads run but they lead to the city of the angels. Cheer up.

Now shame on the craven trucker. And the puling thing they mope: We're a rapture for our buckler, And a heart that swells with hope. Give a cheer!

Cheer for road's ending; cheer for road's beginning. I think they will come to see, and the Carolina prep. school to arrange a system, on going and IS now a ASSISTANT CASHIER with the help of the other brethren, for the operation of the campaign money. We will start to work in Vicksburg as soon as we return. We thank all who participated in this great movement and will assure you that every dollar will be spent for the purpose for which it was raised. Now for $2,500 for the Sunday school and Elder K. R. Brown for $2,500 for the church is our prayer. A. R. GARRISON, Bible School Supt.

DEAUMONT, TEXAS.

DEAR EDITOR GOSPEL PLEA:

Work moves on steadily for a mission church. Two delightful sermons on yesterday, especially the service which was a great one in Jesus' name.

Enclosed you will find one dollar for the subscription of Mrs. B. L. Robinson, 1339 Cable Street, Beaumont, Texas. Please send it by return mail and obliges.

SERMONS

AND

SAYINGS

BY

Old C. H. Dickerson

NICHOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of his most Sermons and "Tributes to Seven Heroes of the Faith." Every Christian should have a Copy.
A SURVEY

WHY OUR WHOLE FINANCIAL SYSTEM SHOULD BE IMPROVED.
(J. R. Leham.)

Below we give the report of the missionary convention as sent in by Prof. Daniel:

Collection at the Fulton Convention:

Friday morning: $ 5.98
Friday afternoon: 7.64
Saturday morning: 5.00
Saturday afternoon: 11.60
Sunday afternoon: 12.60
Sunday evening: 15.00
Mr. Jackson: 2.60
Enrolment and state missions: 291.20
Pre-Bible, railroad fare: 25.60
From the Y. P. B. C. E.: 16.00
From the C. W. B. M.: 7.60

Total collected: $292.48

Convention Disbursements:

To Rev. Alpin, for printing programs: $17.50
Report blanks: 4.25
President’s address: 24.50
Railroad fare: 12.14
Postage: 0.75
Taxi cab: 1.50
F. L. Parsons, railroad fare, stationery, and service: 18.80
W. H. Bowes, railroad fare to the K. C. Convention in 1919: 12.10
Moore, railroad fare: 4.40
H. D. Griffin, donation: 25.00
Wm. Hancock, donation: 5.00

Total paid out: $148.22
Bal. from this convention: $144.26
Bal. on hand at the beginning of the convention: 124.64
Total in the treasury Monday, August 9, 1920: $274.90

J. W. DAMEL,
Cor. Secy. and Treas.

This is a fair representative of all the conventions and by it we can clearly show its deficiencies.

In the first place it leads the churches to feel that when they have raised money to represent at the convention and bear the appeals he usually gives more, but his church at home has given and so this appeal cannot be carried home to them. Then offers were taken up at each session by each member, giving about ten cents at a time. This makes it practically impossible to calculate carefully how much he gives. It is the most unscriptural way of giving possible.

Now let us see what would happen if these churches would decide to become scriptural in giving as well as in conversion.

The clearest statement is given in Romans 12:2, 3, which reads as follows:

"And what is the measure of his possessions?" came to me and said: "Brother Watson was leaving for his new charge at Louisville, Ky., and the people could not get the hall. This organization thinks a great deal of Bro. Watson. We thank God for his work, and for the great work he has done and pray God’s richest blessings upon him and his family.

Your brother in Christ,
CHAMBERS POWELL, Elder.

HELENA, ARKANSAS

Editor the Gospel Plea:

Please allow me space in your valuable paper to say something about the happy time I have been reading the Gospel Plea. I am as glad to see it when it arrives at my home as I would one of my class mates from our home school.

Sunday, the 22nd, was my birthday. I am ten years old. I am enjoying life on the farm, raising melons and being in company with my father. He is so dear to me. We go to our Lord’s Day School in ten. He teaches me my lessons. Oh, how I enjoy my father and my mother.

The Baptist church is carrying on a revival day and night. We go sometimes. Papa asked one of the teachers the name of his church. He told him it was the Church of God in Christ. Papa said he had too much name for his church.

There is something going on in Arkansas, you know.

I will write again. This is my first letter to the Gospel Plea.

PETTA BELKAIN LAMPKINS.

A PRAYER

We thank thee, O Christ, that thou dost want us to tell others to thee. Teach us how to do it. May we of all come to thee ourselves, sincerely, wholly, making a complete surrender to thee. Then may we go out with warm and eager hearts to tell others that we have found thee, and to bring them to thee. May our lives be so beautiful, so full of thy spirit, so patient and loving, that when we tell others we have found thee, they may believe us and be comforted.

ARGENTA, ARK.

Editor the Gospel Plea:

Our convention of the Bible school held at Russellville was a success. The good people of the Church Christian church gave us a royal reception. We can never forget them, and may all who have us for friends find in love also with thee. We ask in thy precious name. Amen.

M. M. BOGSTICK,
Bible School Evangelist.

THE GOSPEL PLEA
PROMISE THE WORD

VOL. XXII.

EDWARDS, MISSISSIPPI.
SATURDAY, SEPTEMBER 11, 1920

NUMBER 471

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M. M. BOGSTICK,
Bible School Evangelist.
The Gospel Plea

Second Sunday after Trinity, 1

INDIANOLA, M .

Dear Editor:

Please allow me space to speak of the state convention which was held at Shaw, Miss., on August 12-15. We had a good meeting. Everything went off nicely. Some good papers were read and some good speeches made. A lawyer of Shaw gave a lecture on the day before the meeting. It was very good. Then we had a general session and the Rev. Dr. J. B. Walker spoke of the


FRIDAY NIGHT 7:30 P. M. Devotional service led by Mrs. M. J. Walker, Mrs. I. G. Willman, and Mrs. L. Page of Port Gibson. President's message, Mrs. M. J. Brown.

Welcome on behalf of the church, Mrs. R. E. Thomas, Port Gibson. Welcome on behalf of the C. B. W. Mission, Miss M. J. Brown.

Response, Mrs. A. H. Hampton, of Greenwood.


Saturday 10:30 A. M. Devotional service led by Sister Thelma Clark, of Viol, and Sister N. T. Revillon. Reading of minutes of the last meeting.

Devotion of appointees. Appointment of committees.

Reminders by the delegates and visitors.

The Post-Gibson, Miss.

Dear Cp-Workers:

We are nearing the close of our mission quarter. A great many of us are striving to do our best to meet all obligations and thereby make the upward step. We find that the work for laborers is greater and louder than ever before. Let us make another effort to help the cause. Let us be up and doing so that the Master will find us at our post of duty for the King in his glory will come and we must reap what we have sown.

It was voted that each Auxiliary represent with a fee of 25 cents and a report of the meetings and money sent to the National Board for the year. Please keep this in mind.

Rev. J. B. Remes. The date of the convention is Sept. 17, 18, 19, 20, Christian Chapel, Port Gibson, Miss.

M. J. BROWN.


Is there any difference between helping the evil one to take the Bible off the shelf and keep him from taking it? -Selected.
ADDRESS OF WILLIAM MATHER LEWIS AT NATIONAL NEGRO BUSINESS LEAGUE CON-
VENTION.


I do not feel it necessary today to make any message of thrift to a representa-
tive group of American citizens—to a group that has known the material needs of our people and has given much of itself with in such a way that American business integrity has become recognized as the hallmark of the world. It seems hardly necessary even to ask your cooperation in the work which we are carrying on, you who know so well the value of steady markets, of sustained buying ability. Periodically in this country there have been times of financial depression. Production has exceeded consumption—factory doors have closed—workers have found themselves without employment. To those who served them has gone the gloomy alternative of refusing credit and going to the street selling all the merchandise of trade, or extending credit and going to smash because of lack of funds. The store closes its doors and the storekeeper, even if he has been very careful, feels the unavoidable influence. Panic spreads just as surely as when there is a run on a bank and failure strikes many mer-
chants in the face. Now, the more thrifty people of a community are the more promptly they pay their bills, and the more promptly bills are paid the more remote becomes possibility of failure. We maintain that the law of supply and demand, with savings made possible by careful, intelligent buying and the elimination of waste, the hard times will be safely bridged and will be tremendously shortened. It is therefore, good business for the re-
tailer to offer a good price and to encour-
ge the popular habit of systematic, im-
portant buying and waste. The mechanic who is flush times, buys an article in the store, pays for it, and who in hard times, repays, interest on his billetts, is not as good a customer as the one who used restraint in his purchases and who is paying in the rainy day. The former under-
dermines business—the latter stabilizes it. Unfortunately the latter type has been much in evidence since the war.

Last winter when in the town of Sweetwater, Texas, I happened to be-
ning grades up to the most expensive, the one who used restraint in his agree-
table of refusing credit and will not become normal until the pend-
eriod of time that their ab-
brane the gospel of small savings

WEBSTER, FLA.

THE GOSPEL PLEA:

Editor the Gospel Plea: Please publish in your pa-

to that Elder C. J. Bowling, our state evangelist, was with us yesterday (Sunday) all day. He took much pains in explaining that it is quite necessary for us to pay our pledges to the Emergency Drive. His heart seems to be in the Emergency Drive.

Elder Bowling preached an able sermon from 1 Corinthians 11: 23 during the morning, and at eight o'clock in the evening Tuesday evening of this last week. The theme of the sermon was "Loyalty and Labor" and was a long one, running very hard here to improve the church. I am glad to say the message was very well received under his able leadership.

We ask the prayers of the entire brotherhood.

Tours is Him, CATHERINE DORIS.

How little we know what a gain our losses may be to us. If we could see God as see, we should often have our trials and losses. We should look on them even as we do our fears interpret them, and so we miss the greatest blessings.

The man who would be a leader must be the first to start.
THE GOSPEL PLEA

DECORATION DAY ADDRESS

Editor the Gospel Plea:

Please find space in your columns for the following:

Ladies, Gentlemen, Friends, Neighbors and Citizens of this great American Commonwealth:

We have met today from our homes to give expression to the claims of our dead comrades. We have come to show our respect and reverence for their memory.

I regret that I lack the language and the flow of speech to speak to you as I desire to do, but having been requested to share a part on this program, which I accepted with some degree of reluctance, I feel it my duty to respond to the call even though I fail to come up to my desire and idea of entertaining you.

The main thought that I wish to convey on this occasion is this: why should we respect the dead.

Now I can only give reasons why we should respect the dead but one thing is certain, we must press these reasons indelibly upon your minds. I feel that I will have accomplished the intent that led me to give expression to my sentiments.

There are several reasons why we should respect the dead. Not only on account of the many deeds they have done, but also on account of the many friends they have left behind them. There are many reasons why we should respect the dead.

In our gatherings on these sad occasions it should be with the greatest solemnity.

As I view the matter from various viewpoints I see good reasons why a tear should find its way into every eye, but will you promise me and allow me to divide those tears into two classes. Let this first class be those that did all that is thought necessary for their demise it would cost $88,000,000.

At the Tomb, Carlisle, Ark.

The COST OF ENFORCEMENT

Congressman Gallivan, of Boston, was recently quoted as saying that the cost of the prohibition law asking for its abolition would be $88,000,000 a year to enforce prohibition. According to the Congressional Record of April 17th, the cost will be $88,000,000 a year. It is said by those in position to know that fines, forfeited bonds and other revenues growing out of the prosecution of violators of the Eighteenth Amendment will amount to more than double the cost of enforcement. If it were otherwise it would only be an added reason for prosecuting those who break the law, because they go unpunished for one offense it encourages them to commit others. For a thief to plead for the repeal of laws against burglary he says he will not be committing an offense when he steals is like the violator of the prohibition law asking for its abolition, so he can gratify his unnatural appetite or greet without subjecting himself to punishment.

We have been too comfortable and too indolent, many, perhaps, have been so absorbed by us our minds are hushed in death; their foot prints are obliterated from the earth: no more will their pleasant speeches fill our ears, no more will their soft hand caress our feuered brow; for they are gone never more to return.

When we call to mind the many kind deeds they done, we can refrain from respecting them. It is just as natural for man to mourn the loss of a friend as it is for water to seek the lower portions of the earth. There are but few of us that have not observed that the lower order of creation has a way of showing sorrow and respect for his kind. Can man do less than the brute?

Grace descending does not halt at the saints. Still in the vision of Christ, the divine majesty pulses out farther and farther into the moral darkness of human finitude, and its golden beams turn into a crimson ray of forgiveness wherever they light upon a contrite heart.—J. A. Robertson.

The other gods were strong, but Thou wast weak.

They rode, but Thou didst stumble to a throne;

But to our wounds only God's wounds can speak,

And not a god has wounds but Thou alone.

"Religion is called dull. So it may seem to those who do not know it from the inside. But to others it is the great, great adventure here and hereafter, with possibilities and glories and victories beside which the flight of the aeroplane or the dive of the submarine is tame. And prayer is the key to all this."—Walter J. Carey.

If it be true that all things work together for our good, they cannot be excluded from this beneficent total. It must be part of the great "all," and must needs prove a friend in the grave of a foe. The "world-task of the church is my world-task." Life is life to him that darest not die;

And death no death to him darest to live.

The Vision is for him that will see it.—Plotinus.
A SURVEY

ARE CONSCIENCE AND THE RELIGIOUS INSTINCT TO CONTROL POLITICS

J. B. Lehman.

When the Constitution of the United States was being made, great moral questions entered into the discussion and policies were determined. Sometimes those policies were compromises which meant that they were deferred to a future day for settlement, and when the day of settlement arrived there were more difficulties than it would have been at the beginning. The great Civil War was fought over compromises in the constitution.

After the country started on its career the political questions were largely on the basis of internal improvements and the authority of the states, but beneath all of it was smoldering the fires started by the moral compromisers in the constitution which burst forth in a confederation in 1860. After 1860 the politics of the country settled back again into the discussion of economical questions like high and low tariffs. But beneath all was smoldering the moral question of the evils and ethical motives. They will see the question of prohibition the history of the world to sit down with the nations of the world to talk of the real serious problems in which all the people of the world are vitally interested. In ancient times when one family moved on one side of the mountain and the other stayed on the other side, they lived separate until they multiplied sufficiently to encroach on each other's territory and then they fought. It is so in the business world today. Unless they can meet before they encroach and talk it all over the twentieth century will see a large proportion of the present races exterminated saved for the world. The League of Nations is not only on the basis of the states, but beneath all of it was smoldering the fires started by the moral compromisers in the constitution which burst forth in a confederation in 1860.

Those who are heartily for the form of League will vote against the League of Nations for it is the very essence of the thought of the nations of the world finding a working basis. Senator Harding's effort to blockade the issue by intimating that it is taking everyone out from under the stars and stripes is the merest twaddle that ought to deceive no sensible man. The group of senators or parties to which Senator Harding belongs has shown upon innumerable occasions that they are as susceptible to the word that brings a good effect in the world with his world-wide program. They have slipped into the Republican platform a very innocent looking plank, which they are not discussing, which is a perfect example of this moral obvity. The question of an Isthmian canal is built our interests are chafing over it and want to restore the law.

PROHIBITION AND THE FAMILY

A recent questionnaire, sent to the heads of charitable organizations in the larger cities of the United States, inquired whether the effects of prohibition had been favorable. In every case where any study has been made the report was that prohibition had affected the care of long-standing cases of dependency, that cases of family disruption were less frequent, and that in every way prohibition had been a boon.

Mr. Wm. H. Pear, general secretary of the Boston Provident Association, in an address before a section meeting of the National Conference of Social Work at New Orleans last month, reported following statements:

"There is one type of crime that prohibition has put a stop to effectively—wife-beating."

The Toledo Blade tells the following story: A couple had been divorced on account of husband's insanity and one year after the divorce the husband took to drinking and treated me cruelly, I am ready to go."

MY CREED

I would be true, for there are those who trust me;
I would be strong, for there are those who care;
I would be brave, for there is much to suffer;
I would be humble, for I know my weakness;
I would be kind, for I know my love;
I would be forgiving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

BROUGHT DOWN TO DATE

"Man wants but little here below, now wants that little long ago;"
"It's not what they sang some years ago—"

But it's now another song.

The world is in a different state, though subtly as subtilely;
"Man seeketh everything in sight, and wants it all the time."
THE GOSPEL PLEA
Issued every Saturday from the Press of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the interest of Negroes in southern Mississippi and surrounding states, as a part of the missionary work of the church at the press office, Edwards, Mississippi.

Advertising Rates Made Known on Application.

Number 472

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

May 29, 1920.

...and was led by Miss Stirling. The and moved to a new location and from... Frankford W. M. S.

...piece leader for C. E. was Minnie White. And the hopes to build a new church house.

...Plea. Institute. Rural Station, Edwards, Miss.

...ment of the church; and, as for the Negro race. Entered as second-class matter at the post office at Edwards, Mississippi, under the Act of March 3, 1879.

...issue to keep up.

I hope everyone who heard which he gives us? Nothing is too small.

...publishing for the cause of primitive Christianity, and in the interest of Negroes in southern Mississippi and surrounding states, as a part of the missionary work of the church at the press office, Edwards, Mississippi.

...by electric light, has been the church. The Second Christian church (Disciples), corner West and Anna streets, this city, was founded 1914.

...pastor, is not that what we promised J. B. Lehman to enter college this fall for more thorough preparation.

...for the cause of Primitive Christianity, and in the interest of Negroes in southern Mississippi and surrounding states, as a part of the missionary work of the church at the press office, Edwards, Mississippi.

...Lillie Timberick, 903 Cox Street, Jackson, Vicksburg.

...lishing for the cause of primitive Christianity, and in the interest of Negroes in southern Mississippi and surrounding states, as a part of the missionary work of the church at the press office, Edwards, Mississippi.

...we feel we have done not our bit in the organizing of churches on a financial basis. I hope every one who heard this to do the cause of our Lord.

...we do not want to drop any name and urge all to keep up.

...in the particular interest of Negroes in southern Mississippi and surrounding states, as a part of the missionary work of the church at the press office, Edwards, Mississippi.

...is lighted by electricity, has been the church. The Second Christian church (Disciples), corner West and Anna streets, this city, was founded 1914. Just when Bro. Lehman said and may be live long to give us many more good words and we must go to have our brethren and friends when visiting here to come and worship with us. There were... Staples and went to have a pastor's charge is the highest and most responsible a man may have.

...will be better for the church. When we all try to see how much we can do instead of how little we can do conditions will be changed. I hope everyone who heard which he gives us? Nothing is too small. Nothing is too small. Nothing is too small.

...wording was an unusually interesting service and was led by Miss Bling. The leader for C. E. was Miss Elma White.

...Miss Lula Townsend, of Franklin, Ind., who was formerly the efficient secretary and treasurer of S. C. I. family extend welcome to them.

...President Lehman and Mr. James Rundles are attending the National Convention at Paducah, Ky., this week.

...The majority of the students attended a social given at the home est, greatest and most responsible a man may have.

...for the church. When we all try to see how much we can do instead of how little we can do conditions will be changed. I hope everyone who heard which he gives us? Nothing is too small. Nothing is too small. Nothing is too small.

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Greetings from the convention at Paducah to the editor of the Gospel Plea. I wish to say to the readers that Bro. Cowan is on the job at Columbus and is leaving nothing undone and is being well treated to see Bro. J. B. Lehman and hear him talk on the need of trained workers for the work and on the organizing of churches a financial basis. I hope every one who heard this to do the cause of our Lord.
**ARKANSAS**

**Editor the Gospel Plea:**

> **Dear Editor:**
>
> I have space for a few words regarding our mission work here at Elliott Chapel, St. Louis, Mo.
>
> **Miss NANCY ANN GARRISON.**

**Editor the Gospel Plea:**

> "If every Christian did his duty, there would be much larger than they are.
>
> If every Christian did his duty, there would be much more conversions than there are."

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> "If every Christian did his duty, there would be much more conversions than there are."
you do not have time for Bible reading?

There are some things so vital that we must plan our lives that we will take time for them. One of these things is Bible reading. It is necessary to our spiritual life. You must see to it that you have time. You must plan for it and then religiously live up to your plan.

It is true when the word of God was lost. Every nation and people grew lax and cold when they lost the word of God. So has it been with every individual. You cannot afford to lose the word of God. To keep it you must read it regularly, circumspectly and earnestly.

Every great reformation and religious revival was preceded by a revival of reading the word of God. It quickens the conscience. It gives it new vision. It strengthens our faith. It revives our hope. It helps us to discern evil from good and gives the courage to do the right.

Read your Bible daily. Better read some of it in the morning if but for a few minutes. You can carry the thought with you through the whole day. It is not a bad thing to keep the treasures of the great truths sink into your mind while you sleep. Carry it with you, and take little snatches of otherwise wanted time to read some portion of God's word.

You will enjoy the prayer meeting better if you get more out of it in every way. You will find that the world will be brighter, and you will be happier and better because of it.

What churches would have if we had Bible-reading churches. What loyal christians would grow? What burdens would be lifted? What enthusiasm would prevail? What temptations would be avoided? What an example we would set for the world! Read your Bible every day and see what a difference there will be in your life. Try it.—Exchange.

PROHIBITION AND LABOR

Figures have been compiled, comparing the increase in wages paid American workmen in prohibition states with the decrease in wet states, the comparison covering the ten-year period just previous to the war. Because they are pro-war figures they may be regarded as representing normal development, not due to war inflations. In prohibition states the increase was 163 per cent, while in wet states the increase was 161 per cent.

The New York City Employment Bureau said of the last winter season: "This is the first winter season for years when there was an actual increase. It is the first winter for years that the bureau did not have a bread line, and the first winter that the municipal houses were practically empty, due to prohibition."

Charles Cooleidge Parlin, manager of the National Prohibition Research, Advertising Department of the Curtis Publishing Company, says: "The representatives of a corporation paying out far from 200,000 men estimate that prohibition has resulted in a decrease of 40 per cent in absences and after pay days and that a decrease of 10 per cent in the number of accidents is expected." Mr. Parlin points out the effect of prohibition upon industry and finds it generally favorable.

Mrs. Simms, a lawyer's wife, writes to the Pittsburg Sun of the benefits of prohibition. In her letter she points out that women are no longer obliged to work at menial wages in order to support the family. "The washer-woman doesn't have to go to a place where the husband rakes all his wages up," she says. "Prohibition has saved our lives." Later she adds, "It's the rich man now that has the luxury of coming home drunk and beating his wife, while the poor man comes home to his family and a good hot dinner."

The report of the Workman's Compensation Bureau of Pennsylvania shows that industrial casualties for 1918—six months wet and six dry—were 32,000 less than in 1916—twelve months wet. Part of this gain is due to the campaign for safety; but it must be remembered that one of the chief demands of safety experts is for sober workmen. The number of casualties is still too high, being 152,544 for last year; 2,569 of the no-strike type were fatal. The National Advocate.

A FAIR WARNING

Attention has been called through petitions, and rushes out again, never to return articles he had borrowed from his right owners. The day proved a very profitable one in that it stimulated poor memories and made it easy for those to return articles who had kept them long over time. Every one seemed to enter heartily into the movement, and it is not unlikely it will have the effect of teaching a much needed lesson.

There are not many persons who will not confess to sluggish memories and inexcusable indifference toward the prompt return of borrowed articles. The purpose of such a day is to bring about that condition in which the day would not be necessary. But until that time comes it will be needful to establish some such way of reminding us of our duty. The habit of borrowing can be carried to the extremes, and if thereby gives inexcusable indifference toward the prompt return of borrowed articles. The purpose of such a day is to bring about that condition in which the day would not be necessary. But until that time comes it will be needful to establish some such way of reminding us of our duty. The habit of borrowing can be carried to the extremes, and if

"For days and weeks," he once said, "I had tramped the streets of Cleveland asking merchants if they had not some use for a boy. I was refused many times, but I did not give up. Finally I got a job as assistant bookkeeper, and I worked from September 15th to January 1st for $50."

"He who rushes into the presence of God and hurriedly whispers a few vital words in the afternoon, as when gotten elsewhere. Because alcohol is sold in a grocery store in the form of beer and wine, does not change its essential nature. The only reason for denying the un

THE GOSPEL PLEA

JOB DAY

John D. Rockefeller has a private day he celebrates each year, which he calls his "job day." It falls on September 25. On that day in 1855 the future "richest man in the world" handed his first job.

"For days and weeks," he once said, "I had tramped the streets of Cleveland asking merchants if they had not some use for a boy. I was refused many times, but I did not give up. Finally I got a job as assistant bookkeeper, and I worked from September 15th to January 1st for $50."
SOME SUGGESTIONS FOR THE NEXT NATIONAL CONVENTION

(J. B. Lehman.)

We are just home from the National Convention at Paducah, Kentucky, and it occurs to us that some suggestions could probably be made for the next convention, which is to be held at Jarvis Christian Institute next fall. This will give ample time for others to think about it and express themselves through the Press.

We will be glad to hear from them after careful thought.

1. In carefully observing the proceedings of the Paducah convention we consider that not far from twenty convention hours were taken up in reports of the various departments including states, churches, Sunday schools and Woman's Missionary Societies. The work was done in a way that gave opportunity for just the right amount of discussion. The convention then got into sessions and arrested the reports.

This did not delay the reports but always diverted attention from the reports and so almost violated their effect. Thus important time was wasted which could have been far more profitably employed. We may set this down as an established principle that no chairman, no matter how good a president he is, can hold such a council in strict order for more than three hours, if the convention is made up of people who have any business to transact. Now our suggestion is that since all this must eventually be reported and printed, either by the National C. W. B. M. or by the departments, why should it not be done before the convention and placed in the hands of the delegates to ponder and study and write over? The convention can then be held, with the paper work done in a short time, where all of the evangelists and all the schools will report to me and the National C. W. B. M. will print it. Why should I not have them report August 1st instead of September 1st and then I would have this ready to turn over to Mrs. Hartins Singleton who could have all the state and general field workers report to her, Mr. R. A. Gooden could have all the state and general Sunday school workers report to him, and Brother Pearson could get the work of the National Convention ready and then this could be printed and could do service in both the National Convention and in the International Convention. Since the churches are sending their money in to the treasurer of the United Christian Missionary Society, that society should stand for the expense of printing it. Provided. Of course they would use the general number of the copies. Into this book should go some of the best things as are done by the convention like committee reports and motions that the people should know could be printed in the Gospel Plea over the signature of Brother Pearson. This would open the way on the program for a full corps of white and Negro experts who could touch every phase of the work and it would give less opportunity to those who always interrupt with a "point of order." Eventually, the work would be accomplished far more quickly.

2. The convention should exercise great care in arranging the program so the greatest good will be accomplished. In spite of the immense amount of good things in the Paducah convention, things were said in both day and night sessions that will not make it easier for Brother Pearson to do the work for which he will be held at Jarvis Christian Institute.

3. We are pleased to say that there were suggestions for many years that other work could be done and this year we have a hundred thousand dollars which is a very great encouragement. Plans were discussed for the training of laymen to do certain things. This could be printed and could do something to make it easier for Brother Pearson to do the work for which he will be held at Jarvis Christian Institute.

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5. We are pleased to say that there were suggestions for many years that other work could be done and this year we have a hundred thousand dollars which is a very great encouragement. Plans were discussed for the training of laymen to do certain things. This could be printed and could do something to make it easier for Brother Pearson to do the work for which he will be held at Jarvis Christian Institute.

6. Let all faces be turned to the future. God does not require us to turn our heads to the past. Therefore, the dominant note throughout the convention was for efficiency. People were discussed for the training of more workers for the great world task.

Each state was urged to pay promptly all money pledged in the Emergency Campaign and in this way help to promote the program. I am pleased to say that there were many expressions on the part of the delegates of entire satisfaction as to the manner of their entertainment while in our confines.

The citizens in general joined heartily with the church in caring for visitors. The Hack Traction Company donated its car service Saturday afternoon that the delegates might have an excursion over the city.

R. P. FIERSON.
Recording Secretary, National Negro Convention.

PROHIBITION AND BORROWING

Strong confirmation of the effect of prohibition in banishing poverty and promoting prosperity among the working classes is offered by the record of the money-lending agencies throughout the country. At the convention of the National Federal of Remittal Loan Associations in Newark, last week, reports from constituent bodies revealed a noticeable change in the borrowing habits of the people. This change is indicated from the report of the constituency.

"When formerly, delegates said, the security offered at loan offices consisted of furniture, kitchen utensils, household goods, man and women are now offering, as security, jewelry, or even automobiles. Evidently the majority of the loans were to carry a destitute family over some crisis. Now, more often not, they are for the purpose of a home or a plot of ground."

In other words, the worker who formerly borrowed to keep body and soul together, or the home from falling down, is now borrowing for the purpose of legitimate and constructive investment.

It is a welcome change in our borrowing habits; and the upholding of the eighteenth amendment by the Supreme Court is a solid guarantee for the perpetuation of the beneficent change.—New York Evening Mail.

I call that man a Christian who stands up in season and out of season for the moral principles of Christianity. He will not be silent when the cause of Christ is attacked. He will not be an idle onlooker when others are putting forth an earnest effort to overthrow great moral evils. The Christian will declare a share in the conflict of the cross. —Upward.
ALABAMA CHRISTIAN INSTITUTE
Editor the Gospel Plea:
Please allow space in your paper for a few words from the Alabama Christian Institute and community. We are enjoying a most wonderful time at the school now since our fall garden is supplying us with very tender vegetables. Our school farm, with its ripening grain and fertile fields is very encouraging at this time. The yield from all our crops will surpass our expectations. It seems to us that we are going to have a full harvest during the hay season about six tons of fine Johnson grass, and if the weather is favorable during this month we are planning to save about six tons. We are very looking forward to the opening of our school. We are very gladful to President Lehman and the board for allowing us to hold our school above eight grades. My people asked me to express to them their gratitude for all the kindness shown us by them. The school catalog was sent to the attention of the Rev. President Lehman and we have a few on band that we could supply those who are interested in sending their children to school next week. We are looking forward for Mr. and Mrs. Ralph Allen to soon be here in the opening of the school. Bro. D. C. Fowler passed away after an illness of only ten days. His home going came as a shock to the whole community for he was a fine and healthy appearing young man. Not even his wife realized that death was creeping into her happy home to take away her beloved husband. We are feeling the loss of this young man, who was being a pointed light in his community. He was ailing for over a month before he took his bed for the final sleep in Jesus. On Lord's day evening before he took his bed he insisted on the writer playing "God will take care of you," and he sang, "I'll trust in the prowling lion, the roaring bear." Bro. Fowler confessed Jesus as his Saviour about three or more years ago and was willing and ready to share the good news of salvation. We have a dear Sister Rocky in our church, who with her husband and two children, are attending the Bible School next week. We hope that during the week the Master's servants will greatly miss him but there is one to whom she can go in her need and that is Jesus who will care for her throughout all her years. The Lord gave and the Lord has taken away. Let us say in oneness of heart, "Blessed be the name of the Lord."

Editor the Gospel Plea:

My Dear Christian Friend:
I trust this comes and go so quickly that we can scarcely realize it when we have spent a day. Spring time has come and gone, the sun has almost ended, but is here again to show results. Please allow space in your paper for a few words from the Alabama Christian Institute and community. We are enjoying a most wonderful time at the school now since our fall garden is supplying us with very tender vegetables. Our school farm, with its ripening grain and fertile fields is very encouraging at this time. The yield from all our crops will surpass our expectations. It seems to us that we are going to have a full harvest during the hay season about six tons of fine Johnson grass, and if the weather is favorable during this month we are planning to save about six tons. We are very looking forward to the opening of our school. We are very gladful to President Lehman and the board for allowing us to hold our school above eight grades. My people asked me to express to them their gratitude for all the kindness shown us by them. The school catalog was sent to the attention of the Rev. President Lehman and we have a few on band that we could supply those who are interested in sending their children to school next week. We are looking forward for Mr. and Mrs. Ralph Allen to soon be here in the opening of the school. Bro. D. C. Fowler passed away after an illness of only ten days. His home going came as a shock to the whole community for he was a fine and healthy appearing young man. Not even his wife realized that death was creeping into her happy home to take away her beloved husband. We are feeling the loss of this young man, who was being a pointed light in his community. He was ailing for over a month before he took his bed he insisted on the writer playing "God will take care of you," and he sang, "I'll trust in the prowling lion, the roaring bear." Bro. Fowler confessed Jesus as his Saviour about three or more years ago and was willing and ready to share the good news of salvation. We have a dear Sister Rocky in our church, who with her husband and two children, are attending the Bible School next week. We hope that during the week the Master's servants will greatly miss him but there is one to whom she can go in her need and that is Jesus who will care for her throughout all her years. The Lord gave and the Lord has taken away. Let us say in oneness of heart, "Blessed be the name of the Lord."

MRS. CHAS. M. HARRIS.
319 E. Vine St.

PROGRAlg THIRTY-FOURTH ANNUAL SESSION ARKANSAS STATE MISSIONARY SOCIETY

THURSDAY EVENING
8:00—Sermon by Elder E. L. Turner, Washington.
9:00—Appointment of Committee on Enrollment.

FRIDAY MORNING
9:00—Devotional Services by Eld. Odus, of Altheimer.
9:25—Appointment of Various Committees.
10:30—President's Address.
10:35—Discussion Subject: "What are the Relative Duties of the Churches of Christ?" Opened by Elder Wm. Martin, Jr., of Kerr.
10:40—Song by the Convention.
10:45—Discussion Subject: "Duties of Pastors to Churches, and Vice Versa." Opened by Elder Wm. Martin, Jr., of Kerr.
11:30—Praying by Elder H. Martin, of Kerr.

ADJOURNMENT.

FRIDAY AFTERNOON
2:00—Closing exercises by Elder T. R. Nash, of Weldon.
2:15—Welcome Address by Chas. Walker of Washington.
The Gospel Plea

Response by M. M. Bostick of Argenta.
2:40—Lecture by Prof. J. B. Lehman, of S. C. I.
3:40—Committee Report and Pastors, Elders and Deacons Rail-
Adjournment.
FRIDAY EVENING
7:30—Praise service by Elden R. T. Matlock, of North Little Rock.
8:05—State Treasurer's Report, Bro. R. L. Brock, of Kerr.
8:30—Report of the work of the State Board by Elder W. M. Liddon, of Kerr, Chan.
9:00—Report of Committee on Future Work.
9:10—Praise service by P. R. Marshall of McNabb.
Adjournment.
SATURDAY MORNING
9:00—Praise service by L. R. R. Strickland, of Pineville.
4:00—Address by Prof. P. H. Moss.
2:00—State Service by the National Convention, of the Central Christian Institute.
AFTERNON SESSION
7:50—Concert, conducted by Prof. A. M. Bright.
2:00—Praise service by the Bible School Evangelists, Elder M. M. Bostick, of North Little Rock.
3:00—Bible School Institute by Convention, Elder M. M. Bostick of North Little Rock.
11:00—Address by Mrs. A. M. Bostick, of North Little Rock.
1:30—Praise service by Elder R. T. Matlock, of North Little Rock.
State Evangelist.
Adjournment.
SUNDAY AFTERNOON
2:00—Devotional Service by Bro. Bell Rowe, of Saratoga.
Sermon by Elder R. T. Matlock, of North Little Rock.
State Evangelist.
Adjournment.
FRIDAY, AUGUST 17
2:00—Concert, conducted by Prof. A. M. Bright.
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Sermon by Elder R. T. Matlock, of North Little Rock.
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Adjournment.

ACTION OF THE NATIONAL CONVENTION

Below we print the minutes of the meeting of the Advisory Committee, with that of the Executive Committee of the National Convention of Indianapolis, Ind., August 17, 1922. These were read by J. L. Hord and by a unanimous vote were adopted:

Minutes of the Conference

A conference of representatives of the Executive Committee of the Central Christian Institute Board, Missionaries and of the National Convention (colored) was held at the College of Missions on August 17, at which the following persons were present:

Mrs. Atwater, Mrs. Bostick, Mrs. Anderson, Mr. Payne, Mr. Lehman, Mr. Hord, Mr. Green, Mrs. Grubbs, Mr. Thomas and Mr. Cordell.

It was decided to go forward with plans for the fall drive of the Emergency Campaign and Mrs. Cordell was appointed District Director. A quiet meeting was held for forward steady in the work Christ were named as committee on personnel and arrangements for the necessary work.

The committee was formed for the following five topics:
2. The enlargement of the Piedmont Christian Institute.
3. The fall drive of the Emergency Campaign.
5. The question of the relationship of the National Convention (colored) to the National Convention.

After an informal discussion it was voted that a committee be appointed to bring in resolutions concerning the Central Christian Institute.

Adjournment was taken at twelve o'clock, and the Conference was re-convened at 3:30 and the following resolutions were presented by the committee:

Whereas, There is manifest unpreparedness for beginning the work of the Central Christian Institution this fall.
1. On account of a lack of a proper student body outside of those already in the College.
2. On account of a lack of money sufficient to provide a church school to complete the building.
3. On account of a lack of sufficient teachers to complete the building.

Second, On account of a lack of money sufficient to provide absolute necessities for the proper conduct of the school, owing to the large obligations of the board due to increased cost of maintaining all lines of their work and the failure to complete the Emergency Campaign which would have been a factor in the meeting the difficulty.

Third, On account of a lack of trained teachers necessary for the starting of such a school as is in the interest of the church and whom we believe can be secured if more time is allowed.

Therefore, Be it resolved, That it

is the judgment of this conference that the opening of Central Christian Institute be deferred until such funds and suitable teachers can be obtained and

Be it resolved, That we bend every energy to the accomplishment of these ends and that the Conference of the school in autumn of 1923.

After full discussion these were unanimously adopted.

A few other scant matters considered was the question of the enlargement of the Piedmont Christian Institute. Conditions of funds were laid before the conference by Principal Thomas, and freely discussed by all. On motion made and carried, the committee on Finance previously appointed in the meeting was asked to retire and bring in a resolution regarding the question before the conference.

The following resolution resulted, and was unanimously adopted:

Resolved, That it is the judgment of this conference that improvements be made at the Paducah Convention during the coming year to the extent of $50,000 and that Principal Thomas be authorized to raise $18,000 of this sum.

Mr. Thomas expressed great satisfaction and joy at this fulfillment of devoted work. He is not afraid to take a slap at Christianity and all things that are sacred. He knows what to do and how it should be done. He refuses to show his sincerity by genuine cooperation. He imagines himself too innocent to think that he is ignorant.—The Publisher.

CHARLES STELZLE PREPARES HANDBOOK ON PILGRIMS

"The Barren Land of the Pilgrims," and "A Little Journey to Plymouth—Where the Mayflower Landers," are the titles of two illustrated booklets written by Charles Stelzle for the American Bible Society for use in connection with the tercentenary celebration of the landing of the Pilgrims.

Stelzle spent several months making a study of source materials dealing with the Pilgrims during their own times, visiting the places in New England made famous through Pilgrim Association activities, and making the places the Pilgrims made the Pilgrims the dominating influence they have become in American history. It is shown that while they were deeply, profoundly religious their life's "community service" were far in advance of the position thus occupied by most churches of the twentieth century.

The booklets were written primarily for use in connection with the observations on the Pilgrims and the Bible on Mayflower Universal Bible Sunday, November 25th, and they contain many original drawings and photographs, besides fresh data on the problems that confront America today. The booklets for the more stricken by democracy, the conditions in cities and rural fields, the problems of the immigrant, the Negro, the migrant workers, and the exceptional populations in this country.

Suggestions are also made for the very effective both of observing Mayflower Bible Sunday. These booklets may be had upon request to the American Bible Society, Bible House, Astor Place, New York.

The church, as an efficiency of God for the conversion of man, is interweaving of the individual strands of strength fused in a solid bole of force. It has been a source of temper of the Lord, and no desultory, fragment of individual and Christians will begin to take the place of the grand organized movement of a confederate church. We regularly

We organize for purposes of government, warfare, improvement, resolution and discovery.—C. H. Park-
WHY ATTEND A CHURCH COLLEGE?

This is a fair question. It is one which every high school graduate who is planning to go somewhere to college this September must find an answer to. To the child, just to the church college. The following advantages are mentioned for your consideration.

It is pervaded with the Christian atmosphere. If it is not, then it does not deserve the name of a church college. When much in the atmosphere. Every farmer is keenly aware of the fact. Spiritual atmosphere is just as real and far more significant to character building than physical atmosphere. And the boy and girl are more susceptible to any blade of grass of any color of corn. Put your child in the right kind of atmosphere.

It magnifies the high ideal of Christian service. It was founded for that end. In these days when money-making is receiving such inveterate and salient influence in the ideal of the marketplace are being set up in college and university class rooms. It is vastly important to have colleges that have not bowed the knee to Baal. If you are really in earnest about wanting your child to be kept Christian, then send him to a place where he will be taught the worth of ideals.

It is free from that irreverence so common to places that can't keep the Bible in its curriculum. It gives to your child a well rounded education by training body, mind and soul. It holds that a love of all truth includes the great fundamentals of our Christian faith as well as the truths regarding the physical universe. It believes in the philosophy which holds to a personal God, a divine Christ and an immortal soul. The highest knowledge is to know God. Whom to know aright is life eternal.

It takes a personal interest in your child. Public education is rapidly becoming an impersonal thing. In the large independent universities, the average freshman is lost in the mass. His identity is submerged. He needs personal attention from the president, professor and upper class men. He stands a much better chance for self-development in the church school. It is no accident that the large percentage of our leaders in all walks of life were educated in church schools. It is according to God's pedagogical laws.—Akrum Dickerson.

TO SPRUCE UP

WHY ATTEND A CHURCH COLLEGE?

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Washington Scott.

To be always thinking about your child and not his fellow man. Livingston lost himself in "the wilds of Africa, and by a Pacific Ocean, and the story of his devotion is teaching the world what a man can do because of love for his fellow man. Livingstone lost himself in the wilds of Africa, and in due time his name becomes a watchword of many lives."

BISHOP DARLINGTON PRESENTS QUEEN OF HOLLAND WITH SPECIAL BIBLE

The Queen of Holland will receive a special copy of the Bible from the American Bible Society in connection with the Pilgrim Tercentenary Celebration. It will be presented by the Right Reverend James H. Darlington, Protestant Episcopal Bishop of Harrisburg.

A handsome copy of the Bible will also be presented by Bishop Darlington to each member of the Pilgrim Fathers' Commission, as a part of the American Bible Society's Pilgrim program. This commission includes the burgomasters of Leyden, Rotterdam and Amsterdam; the president of the Free University; Lord Bryce, Lord ever and ambassadors from various countries.

From Holland the center of interest in the Pilgrim Celebration will be shifted to the United States. Celebration of various kinds will be carried on in cities, towns, and villages including paragons, public addresses, and exhibits. November the 26th will be generally observed in the churches as Mayflower Universal Bible Sunday.

NEARLY NINETY YEARS AGO

There are persons who constantly clamor. They complain of oppression, speculation and pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the fountain of industry and dry all streams. In a country of unbounded liberty, they clamor against oppression. In a country of perfect equality, they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else they read the air, shouting ignorant doctrines. In a country where wages are high beyond parallel, they would treat the laborer that he is but an oppressed slave.—Daniel Webster in the Senate, 1832.

BE IT RESOLVED:

That every day can be useful. That America is a good place. That home is what you make it. That work is necessary and honorable.

That a square deal helps the dealer. That excuses don't pay. That stopping waste helps everybody. That "soft" jobs are off jobs. That rumers are not facts. That sarcasm breeds trouble. That friendship beats enmity. That an honest man doesn't have to tell it. That lost time is one's own loss. That today is to heto tomorrow. That an open mind helps. Resolved: To get ahead.

BISHOP DARLINGTON PRESENTS QUEEN OF HOLLAND WITH SPECIAL BIBLE

The Queen of Holland will receive a special copy of the Bible

THE GOSPEL PLEA

TO ATTAIN GREATNESS

Some one puts the rules of success in a set of startling paradoxes: "If you want to get up, get down." "If you want to be seen, get out of sight." "If you want to be great bury yourself." Any student of current history can see how this works out. To quote the writer of the above pithy sentences: "The man that buries himself in his books, comes out by and by a historian, a poet, a Gibbon or a Motley, or a Tennyson. The one who buries himself in the laboratory, appears by and by a Pasteur or a Sir Humphry Davy, or a Pasteur, or a Car- rie, or an Edison. The one who gets out of sight in the study of nature reapplies as a naturalist, an Aga- siss, or a Dana; the one who is lost to sight in the preparation for church work or devotion to newly men, is seen in due time as a ripe, useful christian, a Phillips Brooks, or a Moody, Fother Dames went down to a leper island in the Pacific Ocean, and the story of his devotion is teaching the world what a man can do because of love for his fellow man. Livingstone lost himself in the wilds of Africa, and in due time his name becomes a watchword of many lives."

SERMONS

AND SAYINGS

BY

Elder C. H. Dickerson

NICKOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of the best Sermons and "Tributes to Seven Heroes of the Faith". Every Christian should have a Copy. ADDRESS THE AUTHO

PRICE 50c PER COPY
A SURVEY

SETTLING THE ACCOUNT

(J. B. Lehmert)

There is now no more immutable than the law of compensation. Every good deed results in some growth that brings happiness, and every evil deed results in degeneration that shows itself in things least expected. Many acts are very social in character and so show in social character.

In no place is this more clearly illustrated than in the politics of Georgia, South Carolina and Mississippi. Georgia has rather rejoiced in being the banner lynching state. Her disposition has been well expressed by the banner lynching state and we don't care who knows it. A few years ago a de-generate Jew committed an unnatural crime against a young white girl and then murdered her. Much money was spent to clear him. The original lynching was done in the spirit of Americanism and the power of the negro was flouted Christianity and is therefore a return of paganism, has all of the character of work done this all without an exception, of the fu-

The Campaign, that for the past year (Continued on page two)

Now Georgia is beginning to settle the account, and before it is settled in full all good people will have to make contributions. Tom Watson has just been elected United States Senator. Judging him by what he has said and done there can be no choice between him and Le- tine or Dobbs. In his paper he has bitterly assailed foreign missions on the ground that to convert other races will take away some of the privileges of the white race. This re-
duces Christianity to the plane of a pagan faith. He has bitterly assailed the United States government and has praised the doings of Germany. At first thought men will say he will awake. With Paul they should say: among Colored Disciples is so broad

None of us has to himself. The Christian people to the supreme test? A little over a year ago an ef-fort was made to bring the divided church into cooperation in the Inter-

THE BIBLE SCHOOLS

Aannaal Report

Watching the present transform it-self into the present and the yester-
day become today, we can better an- a sense of the deepening needs of old who exclaimed: "My days are num-

with what rapidly a Negro, boy, week, months and even years pass when once we set ourselves to a given task. It has been a short year since we met to report our successes and failures. We faced the year with great anticipations, each month has rightfully feel that it is their duty to

Christian people to the supreme has been conducted among Colored Disciples. It has been my special en-
deavor to hold before our schools the Standard of Efficiency. I must confess that the matter still linger tenaciously to the old or-
ture, the work committees, thus helping

We were invited to serve on

the scope of work teacher worthy of the name. Mr. E,.. A saintly grandmother and a pi-
ous mother are fine backgrounds for

the Scope of Work

The scope of Bible work among Colored Disciples is so broad that space and time forbids the giv-
ing of a complete or comprehensive report of the year's activities. I

It will not work here.

Teacher Training

It goes without saying that the one appealing need of the Bible school today is trained teachers, in one way or another trained. It is next to an impossibility to put across the program of religious education with-
out trained workers. A saintly grandmother and a pi-
ous mother are fine backgrounds for

the secret of success: true to the saying, "None of us lives to himself." The fellowship and cooperation you have ac-

The Outlook

We have every reason to believe that the work among the Colored Bible Schools will move forward as never before with the coming of E. Williams to the field. We have attended many of their state conven-
tions up to the making of this re-
port. We were invited to serve on

without saying that the future work committees, thus helping to shape a program of service for the year. We are glad to say that (Continued on page two)
The Gospel Plea

The state of Texas no longer stands before us as a walled city, the doors of all churches are thrown wide and the world, the race is only a few body, and much will depend on the efforts of all churches are thrown wide and the state will be looked after. Faitfully yours, for more efficient work, Mrs. Rora V. B. Grubbs, Supt. Bible School Work.

Notes from the Schools

President and Mrs. Lehman attended the C. W. B. M. convention at Port Gibson, Miss. From there President Lehman went to Vicksburg to assist in a great set up meeting for the Gay Street Christian church. Prof. S. H. Thomas is preparing plans for his new building work on which he is to begin soon.

Prof. and Mrs. Berry are at Vicksburg Christian Institute, giving us new teacher training work and that just as

President R. V. Pearson, at Paducah, Ky., August 31-September 5, was the first trip for Mrs. Atwater and she pronounced it a very fine meeting.

Miss Lula Townsend will become lady principal in place of Miss Adeline E. Hunt who is in the Adair-Adams mountains remaining health.
THE GOSPEL PLEA

ARGENTA, ARK.

To the readers of the Gospel Plea will say that the meeting held at the churches for which I ministered during the month of August were a success.

At Pimpermile where Bro. Claydon and Mississippi, did the preaching and did it well, the result was above ten added, and the church greatly revived. At Pimpermile where we em- ployed Bro. Wm. Martin, Jr., to do the preaching we added. Bro. Martin handled the situations splendidly and all were highly pleased with the selection.

I will make my closing speech at Pimpermile for this year's service on Sunday, September 15th, and at Pimpermile on the 15th. Thence to the state convention at Washington, I pray that success may attend the organization of the Master's cause.

KEUR, ARK.

Editor the Gospel Plea: Please find room for the following:

Elder M. M. Bostick has recently closed a week's meeting at Pimpermile Christian church. The meeting was in the hands of W. B. Bostick, Jr., lately of Emporia, Kan. In the beginning of the meeting at three o'clock p.m. Elder Pat- terson, pastor of the Baptist church at Lonoke, preached a fine sermon on the foundation of the church. Sunday night Elder Math- eson, Jackson of the church read the opening lesson and offered prayer. Elder G. M. Thomas then preached and the Brother Martin then had the right of way the balance of the time. The results were ten additions. Brother Martin is a good preacher. His demonstra- tion of the scriptures are fine. Elder M. M. Bostick gave a short talk on the water, the spirit of love and Ch's. It was a great work for the cause in this field.

PITTSBURG, TEX.

Dear Readers of the Plea and the Brotherhood of Texas:
We feel delighted in stating to you that we had quite a successful meeting in the quarterly convention at Omaha, Texas. With many of us at the State Bible Convention, others at home because of much rain, we were in session only Sunday, evening with representatives from three churches and $4.00 from J. R. Daychurch. We raised $45, and a good brother, Rev. Fow- ler, white of the Baptists, contributed $10, making the total $55. We only had a small attendance but we did what we could. We also elected two delegates to state convention when the state convention differs what each district is appointed, the eastern district feels that she will respond. We are waiting for orders from mother. I do not think we can get to the state convention but I hope the brethren will allow each district a subordinate chance. So will take lots of steps if dad will say. Son, you do that. If dad can't do it, let son do part of it.

Yours for better service,
W. P. MITCHELL.
Sept. 19th, B. S. W.

AMONG THE BIBLE SCHOOLS

Tag Day, Rally and Special Offerings

ARIZONA

Flagstaff, Miss Ada Lewis, T. D. R. $1.00

TEXAS

Houston, Miss M. M. Bostick, T. D. R. $1.50

ARKANSAS

Little Rock, Mrs. H. L. Wilson, T. D. R. $2.50

FLORIDA

Jacksonville, Miss Augusta, T. D. R. $1.50

ILLINOIS

Chicago, Missattees Mallory, T. D. R. $1.50

KENTUCKY

Lexington, Miss Attie Scott, T. D. R. $1.50

MISSISSIPPI

Jacksonville, Miss Blanche Forks, T. D. R. $1.50

MISSOURI

Lathrop, Mrs. J. B. Lee, T. D. R. $1.50

MARYLAND

Baltimore, Miss Ada Lewis, T. D. R. $1.50

NEBRASKA

Lincoln, Miss C. H. Brown, T. D. R. $1.50

NEVADA

Nevada City, Miss M. A. King, T. D. R. $1.00

NEW YORK

Albany, Miss M. Bostick, T. D. R. $1.50

NEW MEXICO

Santa Fe, Miss Ada Lewis, T. D. R. $1.50

RHODE ISLAND

Providence, Miss Ada Lewis, T. D. R. $1.50

TENNESSEE

Nashville, Miss Ada Lewis, T. D. R. $2.00

TEXAS

Dallas, Miss Ada Lewis, T. D. R. $2.00

UTAH

Salt Lake City, Miss Ada Lewis, T. D. R. $2.00

VERMONT

Burlington, Miss Ada Lewis, T. D. R. $2.00

WASHINGTON

Seattle, Miss Ada Lewis, T. D. R. $2.00

WISCONSIN

Milwaukee, Miss Ada Lewis, T. D. R. $2.00

WISCONSIN

LaCrosse, Miss Ada Lewis, T. D. R. $2.00

YOURS for a greater service,

JOHNNIE BOSTICK.

FROM A RURAL CONGREGATION IN KENTUCKY

Just a word to let you know about the success of the six days' revival held at Dudley Chapel Christian church, conducted by Bro. Miles Crittenden of Lexington. It closed the 4th of September with evidence of good results.

Though a small community the services were largely attended and were conducted to the glory and honor of the Lord. Three additions, one transfer and the visitation was the results. One was reclaimed by a service held at her home where she is ill. Bro. Crittenden is doing a great work in this district the cause is in this part of the vineyard.

IDA E. WHITE.

Milltown, Ky.

Church cuyk

PITTSBURGH, PEN.

We feel delighted in stating the response to the invitation, three by confession and one by letter. We went to the river at four and buried these candidates as Christian life as members of the body of Christ.

The state convention will meet at Oklahoma City the first of the present month and I urge the churches in Arkansas to do all in their power to cooperate with every move- ment to the good of all concerned.

I regret, however, as a stranger in the state, not being acquainted with conditions, to rest my position as president. It seems I am in no power to cooperate with every move- ment to the good of all concerned.

OBI C. W. 2.00

JENNICO, TENN.

Editor the Gospel Plea: I have just returned from a mis- sionary trip to Cleveland, Ohio and was there three weeks. I met many difficulties, but I was very successful however in the work I went to do. The brotherhood is well organized with fifteen members. There are some true Disciples there, who are anxious to have the church and are well pleased with the work I did, considering the fact that I am a sightless young man. I hope to return to them in the near future and hope to see the day when Disciples in Cleveland and who have no church will become a useful instrument in the hands of our Savior.

Yours a greater service,
E. D. R. C. MALOY.

TULSA, OKLA.

Editor the Gospel Plea:

Please allow me space in your paper to make a statement concerning the work in Lain's Rock. There is a fine set of members belonging to the church. Some of them, though weak as in the church at Philippi commendable for their liberality and 'ove for the work.

I regret very much to state that they have no church building, which is a hindrance to the work. Services are held in a hall and access to it is a hindrance to the work. Services have been made to use a good tent until a church building can be erect- ed. So there is much yet to do to get this church on the map.

Little Rock is the capital city of the state and I hope the brotherhood at large and especially in the state of Arkansas will see the importance and needs of this field and do some- thing. It would be better if each state in their convention could aim to build one good church building in ten years rather than in the same time one hundred church buildings.

With this in mind we are working over and help us." At a great sac- rifice I am helping this work until arrangements are made for them to get a man. I give half time.

Much interest is manifested in each Lord's day service by the members and the public. Nearly every Sun- day some one joined the church.

Last Sunday four came forward in
Dear Brethren:

Brown’s Chapel Christian church of Washington is still moving on. We had a glorious meeting here beginning Aug. 15 and continuing until Sept. 15. We closed with twenty-one additions. This meeting was conducted by Eld. K. C. Thomas of Ardmore, Okla., who is now our pastor in charge, and Eld. W. M. Tucker, of Clement, Okla., I never before had witnessed such a noble meeting as this. They preached on the streets of Washington Sunday, August 26. Men and women were seen speaking on the streets, both white and colored. Everyone enjoyed the meeting. Eld. Tucker preached some wonderful sermons while here and made friends with everybody. As he was leaving us Sunday night for Paducah, Ky., he preached his farewell sermon, and in his services he sang “By and by, when the morning comes.” Everybody was sorry to see him go. We are now getting ready for our convention which will convene here Sept. 30. We are inviting everybody to come and be with us in this convention. If you have never been to Brown’s Chapel make this your first visit, meet our pastor and all our loving people.

P. W. WILEY.

KNOXVILLE

Editor the Gospel Plea:

It has been some time since you have heard from me though your most valuable messenger. After having returned from our 61st annual convention which convened in Bristol, Tenn., July 15-18, I am at my post of service trying to do all things through Christ who strengtheneth me. Those who brought to us messages of inspiration relative to this great world’s program for Christ were Prof. C. N. Dovers, of Natchez, Miss., Mrs. Terry King, of Fort Worth, Texas, Mr. P. E. Emith of Indianapolis, Ind., and Prof. J. B. Lehman of Edwards, Miss., one or whom we are always glad to have present. In our coming together to as it is in God’s Book, whom we are always glad to have gospel. We should all love the truth most valuable messenger. After having done something for Christ, the writer also preached on that day. Come again Bro. Johnson and Sisterקדicare, you are welcome always.

On the third Sunday in July we had our evangelist, Elder C. J. Belling. He spoke to us some encouraging words concerning the Emancipation Campaign, but some had already sent in part of their pledges in June. Mrs. Baronna Snow gave $3.00 as an individual gift to the Emancipation Drive. On September 5th we had with us again Elder C. J. Belling. He expected to attend the national convention but other affairs took place and he had to be present. On that day he preached an able sermon and took for his text John 1:14-16. Subject: “Seeking and Finding.” The invitation was extended and two of our scholars of the junior class, who had been invited to the meeting, were seven added to the church by profession. The only requirement was the willingness to pay the price of leadership. Now my dear co-workers. We made resolutions to do a whole year’s service for Christ and not wait until just before our mission ends to together begin our work. Jesus said I must work the works of Him who sent me while it is day. The night is coming when no man can work. Jesus is now on the right hand of His Father, finished his work while it was day. So he has sent for you and me to go into all the world to preach and teach while it is day. Lo I am with you always, until the coming of the kingdom.

At the close of the convention on Lord’s-day evening, assisted by Mrs. Dimmitt, Miss Mary McGee, and others, I was glad to have the privilege of organizing the boys and girls in a mission band, directed by Miss Mary McGee. With you and me I earnestly that the young organization may grow. We now have three organizations that have been formed by your humble servants since taking up the work, one at Bristol, one at Jellico and one at Crenshaw, Ala. Will you also help me to pray for these two that me may have a young organization in every Tennessee. Joshua said let every man do as he will but as for me and my house we will serve the Lord.

MRS. CHAR. M. HARRIS.

WORKING WITH THE CHURCHES

It was my good pleasure to serve three nights with Elder R. B. Brown at Center church, Chillicothe, Missouri. August 18, 19 and 20. The odds were against us in the beginning of this revival, the rain and thunder having interceded. Nevertheless, we had a great revival.

The writer had a frog in his throat as a result of a cold contracted during our state convention, but we just kept hammering away with the old Jerusalem gospel. As a result of our labor four souls were added to the church, two baptisms and two re-admissions. The members of Center church expressed themselves as being highly pleased with the sermons.

Bro. Brown is a fine fellow to work with. He delights in making a minister who preaches a plan, simple gospel. We should all love the truth it is in God’s book.

Wednesday night, August 25th, the writer preached at Indianola.

Wednesday night, August 26th at McKinney’s Chapel.

Thursday night, August 27th, in a business meeting at Clarkdale.

On Sunday, August 29th, we preached at Clarkdale, since the state convention was held on our regular service day. We looked forward to a greater service.

Wishing well to the Gospel Plea family. I am, Yours truly in Christ’s service.

L. A. MOORE.

SUMMERVILLE, FLA.

Editor the Gospel Plea:

Please allow me space in your valuable paper to speak a few words. It has been a long time since you heard from me through the Plea. We had with us on the third Sunday in June Elder E. Johnson, of Tampa, and our state worker, Mrs. Carrie Monroe, of St. Petersburg. They brought to us some encouraging remarks. Elder Johnson also preached on that day. We had with us again Elder C. J. Belling. He spoke to us some encouraging words concerning the Emancipation Campaign, but some had already sent in part of their pledges in June. Mrs. Baronna Snow gave $3.00 as an individual gift to the Emancipation Drive.

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B. C. CALVERT.

PUMMELVILLE, ARK.

Editor the Gospel Plea:

Please allow me space in the Plea to speak a few words of the meeting that was held at Edwards Chapel Christian church at Russellville, Ark., conducted by the pastor. The meeting was very fine one. There were seven added to the church by profession. The preaching was forcible every night. The meeting began Sept. 5th and closed the 12th. After the Pummerville meeting was closed, there were great things in the church, be the bearing of the eighty-fourth, which was a remarkable occurrence to all that live at this place.

Yours for the work of Christ.

G. B. HERNIEY.

THE NEED OF THE HOUR

Any man who is unprepared to put forth an effort even greater than he made during the war mocks the dead he professes to glorify. They died to preserve their country. If men are unwilling to exert all their power in peaceful production and honest toil, the country will be ruined irrevocably as if the Hun had invaded it, and spread his devastating hand over it.—Sir Robert Horne, British Minister of Labor.

Robert Louis Stevenson, who had the happy faculty of always saying the right word once wrote: “When we look into the long avenue of the future and see the good there is for each of us to do, we realize, after all, what a beautiful thing it is to work and to live and to be happy.”

SERMONS AND SAYINGS

BY

Elder C. H. Dickerson

NIGI, OASILSE, KY.

This book includes “Some Men I Have Known” as well as Sixteen of my best Sermons and “Tributes to Seven Heroes of the Faith”. Every Christian should have a Copy.

ADDRESS THE AUTHOR

 PRICE 50c PER COPY
THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII.

EDWARDS, MISSISSIPPI.

SATURDAY, OCTOBER 9, 1920.

Number 75

A SURVEY

ARE WE READY TO DRINK THE CUP?

(J. B. Lehman.)

"Ye know not what ye ask. Are ye able to drink the cup that I drink, or be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, the cup that I drink, ye shall drink; and with the baptism that I am baptized withal shall ye be baptized, but to sit on my right hand or on my left hand is not mine to give, but it is for them for whom it hath been prepared."

The disciples were disputing among themselves as to who should be the greatest in the kingdom. Jesus said, "Ye know not what ye ask." By this little incident they gave a correct picture of a state of civilization. They were thinking on a plane far below what it was to be when men said, "And they were soon to bear the tremendous responsibility that was to come to them. They of course were ready to answer yes, and Jesus came as readily back with the statement that they would have to drink the cup and they did. And if the act started them out of that child mind into the minds of men who could be martyrs for a great principle.

And how we need this lesson today. Go to a convention and sit throughout its sessions. Here are men yet in the adolescent period then they are forty, sixty or seventy years old. If a phonograph record and a movie film could be taken of it to display a hundred years from today it would be as humorous as when a man of thirty tries to read an essay like a boy of twelve. Often these men clamor the loudest for authority and representation without one thought as to the responsibility that comes with such authority and representation.

The day when such authority comes to the Negro Christians most tremendous responsibility will come to them that modern men have borne. Some time the crisis will come when American Christians will have to stand in as crucial a place as the twelve apostles stood when the Judean civilization was fading into the past and the future was showing. And with that time they will have been started into a sense of the responsibility awaiting them.

The Negro Disciples are fast maturing into an integral part of the great United Christian Missionary Society. When it comes they will be able to drink the cup, but it will be a vastly different cup from what those who so flippantly boast of being equal to two world's present now. And when the cup is pressed to the lips it will drive out all such boastfulness and will produce a humility that shall show another character.

Then the great question will be, How can we teach the millions of untaught children? How can we preach to the countless millions without a shepherd? How shall we care for the tumult of orphanage? How shall we care for the old and helpless? In short, how shall we harness the eleven millions of American Negroes to God's great movement? The question of authority that some will have vanished and he who can do it best will become the greatest of all.

And our great white Disciples brotherhood has yet much to learn. They are under the cup of a tremendous crisis. They are under the cup of responsibility and authority that some will have vanished and he who can do it best will become the greatest of all. And how we need this lesson today.

Some days I take down the Christian and Standard and I say surely I will wrap these up nicely and mark on them "Not to be opened till 2020" and then lay them away among my papers to go on down to my children's children. They would surely say, "Now how do you know what people of that day were. How incapable of having any cup of responsibility pressed to their lips. Men who can write such things must either be started with a sense of an oncoming crisis or they must be wrecked in their own folly.

Jesus knew there was no malice in the adolescence of his disciples and so he said, "Yes, the cup will come to your lips." But he knew there was nothing but malice in the ruling Jews and so he said, "Behold your house shall be left unto you desolate." Some things of today's church and senate bear all the attributes of the actions of Annas and Calaphas. They will tell us that they are some as innocent as the mind of the mother of Zebedee and they will be started into real martyrdom.

JARVIS CHRISTIAN INSTITUTE

Hawkins, Texas, Sept. 18.

Dear Beloved Brother in Christ:

It has been a long time since I have written to the Plea, and now my message is a very sad one. Our Beloved Brother and Sister Frost on the night of the 15th lost their home and all their possessions by fire. It was a tremendous sorrow to save it, being far into the night when the fire was discovered. The family escaped with a few belongings.

Brother and Sister Frost are pioneer workers at Jarvis. He was the "voice crying in the wilderness." It was he, with his family, who made the paths straight, the hilly places smooth, and the wilderness cleared that the present Jarvis might exist.

Beloved, I felt that you would like to know when one of the household suffers loss. Therefore, I hasten to bring to your lips the sad news that this morning they were going to bed, at 1:30 a.m. found us motoring to Savannah. Five car loads for night travel, and the Ford, so new, was standing 'loyal to the faith. No one at Holtsville, as yet, has left the faith but the church is growing stronger in the Master's service.

At 7:30 I met a fine Bible school with more than fifty present. The teachers had their work well in hand and they taught their lesson very enthusiastically. At 8 o'clock I preached to a packed church and senate bear all the attributes of the actions of Annas and Calaphas. They will tell us that they are innocent as the mind of the mother of Zebedee and they will be started into real martyrdom.

At 11 o'clock I preached to a packed house. All seemed to enjoy the service and every feature of the service at Holtsville showed that they had been standing loyal to the faith. No one at Holtsville, as yet, has left the faith but the church is growing stronger in the Master's service.

At 9:30 I met a fine Bible school with more than fifty present. The teachers had their work well in hand and they taught their lesson very enthusiastically. At 8 o'clock I preached to a packed church and senate bear all the attributes of the actions of Annas and Calaphas. They will tell us that they are innocent as the mind of the mother of Zebedee and they will be started into real martyrdom.

The writer was called to Holtsville, Tenn., down on the Tennessee river, to hold a rally to raise money to assist the church at Savannah, in paying off the note on their church property. I arrived in Lexington, Tenn., 150 miles from Nashville, Tenn., arriving at Holtsville at 4:30 p.m. Stopping at the beautiful residence of Prof. D. C. Crowder, we refreshed ourselves and in a few minutes a splendid supper was prepared. We all sat down and ate. At 7:30 we met for service. A very appreciative congregation was present and we had a fine service.

Lord's day morning at 9:30 I met a fine Bible school with more than fifty present. The teachers had their work well in hand and they taught their lesson very enthusiastically. At 8 o'clock I preached to a packed church and senate bear all the attributes of the actions of Annas and Calaphas. They will tell us that they are innocent as the mind of the mother of Zebedee and they will be started into real martyrdom.

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Additions 80, Lum, Ala., to take up work. Paid by church at Roanoke $800.00 for the Institute for a few hours Thursday man. After admiring her executive; to have Elder R. B. Brown with us Tuesday, Sept. 21, 1920. The suffering, afterward short talk raised on field (cash and pledges) $575.00. People were most commendable students. A great many were saved this year, and we are ready to introduce you, to the success of the meeting we had a large gathering each night. In a big business of hair cutting and grooming, and former member of the Church of Christ \( J \) A Kiln. whose little home was destroyed by fire. Their both admitted that the Christian church has what they want, and are willing to take membership with us to receive all the Bible promises.

8. Held a service with an aged Douglass preached two gospel sermons in Port Gibson. Mr. and Mrs. J. A. Evans arrived on Friday morning. Mr. Evans will superintendent the dairy work and Mrs. Evans will be matron of the laundry.

Miss Lulu Townsend, who is to be matron of Smith Hall, will arrive today. The leader of the mid-week prayer service this week was Lulu Williams and the C. E. leader was Wildie Bollina Lomax. President Lehman is attending the Texas State Convention at Fort Worth.

Mr. and Mrs. Rufus Allen, a recent bride and groom, and former students of Jarvis, were guests of the Institute for a few nights on Sunday. They were on their way to Cum, Ala., to take up work. We are sorry to learn of the great loss of Mr. and Mrs. T. E. Frost whose little home was destroyed by fire at Jarvis Christian Institute a few nights ago. Both of these good people were most commendable students at the S. C. I. back in the nineties and have done a valuable work since.

LEAVES FROM A BUSY PASTOR’S DIARY

Tuesday, Sept. 21, 1920.

The following twenty-six visits and work was accomplished in six hours. The distance traveled, seven miles: transportation, horse and buggy. I picked up two little girls, carried them one mile to school and induced them to attend Sunday school at our church.

Sunday at Community Store, chatted with storekeeper which led up to his religious life. The goods are selected state evangelist for the next missionary year, so Muskogee is in position to court and we are going to introduce you, young man, if you are looking for a bride of the highest type and worth of the best. Write me.

GLEANINGS FROM SOME OF THE ANNUAL REPORTS

Missouri, H. D. Griffin, Evangelist: Total number added 65.
Missionsocieties organized 2.
Money Red. from churches $452.75.
Money on hand $250.00.
Money in bank $150.00.
Board of Directors.
Meetings 24.00.
Total number of meetings 25.
Total number added 66.
Raised on field $200.00.
Raised on bank $50.00.
Board 9.00.
Cafeteria Drive $443.00.
Money raised for National Sunday School $2.00.
Money raised for the State Sunday School $14.00.
Virginia, J. R. Loudnerback, Evangelist: Money on hand $50.00.
Total number added 46.
Raised on field $200.00.
Paid by church at Roanoke $80.00.
Total number added 61.
Raised on field (cash and pledges) $1,263.60
Raised on field $575.60.
Red. from State Board 225.00.
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THE GOSPEL PLEA

Published every Saturday from the Press of the Southern Christian Institute

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"Slumbering Saints," Father in Heaven and the President. I have received the pleasure of your address.

Emergency Fund making the total $7. Left a card at the home of an aged Douglass who is Jesus Christ our Lord. We do not want to drop anyone who is not in the work, and we are ready to introduce you, to the success of the meeting we had a large gathering each night.

1. At the home of a newcomer in our services next Lord’s day.

2. In a hospital where many sick rested in the Lord and we were blessed.

3. In a home of remodeling and moving. Miss Lulu Townsend, who is to be matron of Smith Hall, will arrive today. The leader of the mid-week prayer service this week was Lulu Williams and the C. E. leader was Wildie Bollina Lomax. President Lehman is attending the Texas State Convention at Fort Worth.

Mr. and Mrs. Rufus Allen, a recent bride and groom, and former students of Jarvis, were guests of the Institute for a few nights on Sunday. They were on their way to Cum, Ala., to take up work. We are sorry to learn of the great loss of Mr. and Mrs. T. E. Frost whose little home was destroyed by fire at Jarvis Christian Institute a few nights ago. Both of these good people were most commendable students at the S. C. I. back in the nineties and have done a valuable work since.

LEAVES FROM A BUSY PASTOR’S DIARY

Tuesday, Sept. 21, 1920.

The following twenty-six visits and work was accomplished in six hours. The distance traveled, seven miles: transportation, horse and buggy. I picked up two little girls, carried them one mile to school and induced them to attend Sunday school at our church.

Sunday at Community Store, chatted with storekeeper which led up to his religious life. The goods are selected state evangelist for the next missionary year, so Muskogee is in position to court and we are going to introduce you, young man, if you are looking for a bride of the highest type and worth of the best. Write me.

GLEANINGS FROM SOME OF THE ANNUAL REPORTS

Missouri, H. D. Griffin, Evangelist: Total number added 65.
Missionsocieties organized 2.
Money Red. from churches $452.75.
Money on hand $250.00.
Money in bank $150.00.
Board of Directors.
Meetings 24.00.
Total number of meetings 25.
Total number added 66.
Raised on field $200.00.
Raised on bank $50.00.
Board 9.00.
Cafeteria Drive $443.00.
Money raised for National Sunday School $2.00.
Money raised for the State Sunday School $14.00.
Virginia, J. R. Loudnerback, Evangelist: Money on hand $50.00.
Total number added 46.
Raised on field $200.00.
Paid by church at Roanoke $80.00.
Total number added 61.
Raised on field (cash and pledges) $1,263.60
Raised on field $575.60.
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1. At the home of a newcomer in our services next Lord’s day.

2. In a hospital where many sick rested in the Lord and we were blessed.
each night. The work was great. Several were saved by the power of prayer, took the water of baptism, and gave evidence of their conversion. The men that move the world are not those who are made to do noble and refined things, but those who are made to do the meanest and basest things, and as a result are made like unto him in all things. The church has grown to an angel of light. The Gospel Plea is full of wonderful work along these lines. We are enjoying an elder board of four men, elected for one and two years, and are made like unto him in all things, both outwardly and inwardly. If temptation for Christ? -Is the world being made better or worse by my living in it? Have I ever tried giving one-tenth of my income to the Lord? —Canaan Church.

AN ARAB PROVERB

He that knows and knows not that he knows not; He is a fool—shun him! He that knows and knows that he knows; he is asleep—wake him!
THE GOSSPE PLEA

THE SAME GOD

Everywhere today we hear the
cry, "the world needs a new gospel
for this new day." Would it not be
a blessing for the people of God
to proclaim the words of God
as he spoke to Moses beside
the mountain path that day, saying, "I am
the God of thy fathers, of Abra-
ham, of Isaac, and of Jacob." Car-
nality is the menace of the church
today, and in being the menace of
the church is merely the menace of
the Gosspe Pless. In the name of the
church, and it is, can we
fail to impress upon the people that
Jehovah-God still lives? Is it not
impressive that the old note be
called sounding the world back
God and His Christ? Must a new
gospel be written to fit the program
of the carnal-minded world? Must
the church create a new message to	pass and save the conscience of
the "well wishers," those in "no
man's land?" I humbly answer, No
—a thousand times No! We need
to restate the old gospel through personal salvation the
church turns aside from the trivial
gacks of the past and from carnal-
philosophy, until it fails upon its
knees, saying, "Woe is me, for
I am a bride of Christ with unclean
lips. How shall I, the unclean,
be brought into your holy presence?
Then, and only then, will the Church of
Jesus Christ become the building
and moving influence for
which it was intended. It must be
self-saving and soul developing or
it cannot exist. If Christ were in the
world to-day, and if Christ would
have his command to the rich
young man? Who could imagine
such an absurdity? Can anyone
imagine that Christ would justify
the fool in his folly because of this
"new day?" This is a new day,
but Christ is the same yesterday,
to-
day, and forever. We must there-
fore teach that God who directed
Abraham, who shielded Isaac, and
whom promised Jacob that his
seed would be without number, is the
same yesterday, today, and forever.

The church has been in the desert of
desert of arid selfishness until it has al-
most forgotten its first love. It has
made compromises with selfishness of the
world until the people of the world
be taught to the world as the only
begotten Son of God, whose
blood is the atonement for the sin
of the individual and thus for the
whole world. Let us sound the note
of evangelism from pulpit and pew
and from every avenue of life till
city and church we love realizes that
the same God who spoke to Moses from
the burning bush speaks through
the gospel of His Christ forever—
W. H. Baldwin in Akron Disciple.

God DESIRES OUR FELLOWSHIP

(Pro W. F. Fisher)

With a longing which can not be
measured, God desires our fellow-
ship, our confidence, and our sup-
er in our need. Who gives prayer;
and who, when God is working
within to bring forth the
spirit in our hearts, is also seek-
ing to incite us to prayer by the
invitations to pray with which the pages
of scripture are sprinkled. He
desires, as our Father, that we be
brought into a simple relation with Him;
that we cry to Him in the spirit of adopt-
tion; that we open our hearts to
Him; and that we trust Him with
HIS company. Until He can get the best
out of us by our prayers, He can not
be satisfied. —Spark Plug.

The Christian is stronger than all
his enemies. He is bigger than his
misfortunes, and he can afford to go
singing out of every defeat. For to
a child of God there is really no
such thing as loss; all loss is gain.
—Spark Plug.

FAITH

Faith is the confidence in the real-
ization of our hopes. It clings not
to the divine promises, believes and
embraces them and thus makes them
real. Faith is that attitude of the
soul which enables us to trust God
and to rest in his love. It brings us
into the divine presence and sets us
there in the presence of God.

Because men of old had large
faith in the promises and purposes
of God they were well spoken of.
Cain and Abel both brought their
sifts and laid them on the altar;
before God. Cain's gift was rejected
because works without faith are
dead. Abel's sacrifice was accepted
because he showed his faith by his
works and so today he lives in our
love and admiration. Enobh by faith
walked with God, loved and obeyed
God and therefore, was about do-
ing. One day his family looked
for him but he could not be found
for God had taken him.

There were no death-bed scenes
in his transit to heaven. His faith
pleased God, hence he was trans-
planted and lifted from the duties
of earth to the glories of heaven. He
did not die. His victorious
faith has been left as a heritage to
the church. That is what the people's
wanting, that alone Can make men better,
that can alone make men free—
Just the precious, dear old story of
God's love for you and me:
That is what the people's wanting,
wants the church to say:
Where they hear the same old story
which they heard at mother's
knee.

INVEST YOUR MONEY WHERE IT
WILL BE SAFE

Now is the time of all others for
members of the negro race to lay
their money and invest it where it
will be safe and profitable to them,
according to Mrs. Portia Washington
Pittman, daughter of Booker T.
Washington, the great negro leader.

"Negroes are now earning more
than ever before in their lives," con-
nirmed Mrs. Pittman, who is the wife
of a Dallas architect. "They should
save and invest it in government se-
curities so that it will comfort them
and give them the things they so
much need when old age or sick-
ness or disaster overtakes them. The
war savings stamps and treasury
savings certificates of the govern-
ment are absolutely safe investments
and make their owners better citi-
zens."

SERMONS AND
SAYINGS

BY
Elder C. H.
Dickerson
NICOLASVILLE, KY.

This book includes "Some Men I Have Known," as well as Sixteen of the best Sermons and "1 Tributes to Seven Heroes of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE $0.50 PER COPY
THE GOSPEL PLAN

PREACH THE WORD

MAN AT WORK FOR GOD IN DIFFERENT AGES AND TIMES.

(J. G. Lehman)

"God having of old times spoken unto the fathers in the prophets by divers portions and sects, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom he also made the world; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having obtained an everlasting inheritance for us, which inheritance he passed to the judgment bar of God to determine as did this. If we had had a century of invention beginning with Benjamin Franklin's experiments with electricity and ending with the invention of the flying machine we would not now be ready for the important forward movement in world's reformation. We are right in the midst of a century of proclaiming the gospel to the remaining nations of the earth. A hundred years ago a new missionaries went out to the farther heathen, but they were only a voice in the wilderness speaking for a big work. From eighteen hundred forty to eighteen hundred ninety Protestant churches were organizing themselves for the task and now we are at the high tide of the work. Before nineteen seventy comes around all the remaining nations will have been called to the judgment bar of God to decide for or against the Christian religion."

"And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made heaven and the earth and the sea and the fountains of the waters."

Our Great Difficulties in the Task

A careful perusal of history will show that, if we take into our reckoning all the nations that acted for God in the great evolution of the truth, men made a show of their folly in every forward step. This was due to the fact that the minds of the mass of men are static in nature. That is, they think everything must go on forever as it he therefore made a presidential proclamation that none of the westem

Before the day of the Lord come, the great and notable day; and it shall be, that whosoever shall call upon the Lord shall be saved.

For one hundred years beginning with the vision of Zacharias in the temple and ending with the vision of John on Patmos the world's greatest wonders in things pertaining to the revelation of God's will were taking place. Measured from this standpoint there never was such an age before and there never will be another like it. We do well to leave that sacred to the memory of the fathers of that great century, that we should not make the mistake to assume that these patriarchs occupied the position of masters in all things. Other ages have had their programs, the execution of which meant as much to the world's progress as did this. If we had had a century of invention beginning with Benjamin Franklin's experiments with electricity and ending with the invention of the flying machine we would not now be ready for the important forward movement in world's reformation. We are right in the midst of a century of proclaiming the gospel to the remaining nations of the earth. A hundred years ago a new missionaries went out to the farther heathen, but they were only a voice in the wilderness speaking for a big work. From eighteen hundred forty to eighteen hundred ninety Protestant churches were organizing themselves for the task and now we are at the high tide of the work. Before nineteen seventy comes around all the remaining nations will have been called to the judgment bar of God to decide for or against the Christian religion.

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I. In the problems of sanitation and housing, we declare in a sincere and immediate effort to solve our inter-racial problems with the spirit of Christ. We call upon the people who attended this conference. University of North Carolina; Bishop T. D. Drinnon, president of the American Sociological Congress; President F. A. McKenzie of Pink University; President R. R. Blackwell of Lincoln-Macon College; Prof. J. W. C. Mitchell, president of the Southern Sociological Congress; Rev. John Little of Greenville; President W. A. T. Fenwick of Wake Forest College; W. D. Weatherford and J. L. Foster of Nashville; Rev. Dr. M. H. Jones of Atlanta; Mrs. T. W. Bickett of Raleigh, N. C.; Bishop E. T. Desbry of Little Rock, Ark.; and Rev. Dr. J. W. E. Brown of Gammon Theological Seminary.

We present the following views: The Chri- stian Missionary Society... was opened for business. Moved the propositions of both races for... education of the church by Mrs. Riley Thomas. We respectfully call upon the Christian people of the South. The Christian forces of the land, local and general, in the ever-advancing Christian schools, we urge the white teachers. Move the recommendation of committees. Letter was read from Elder B. C. Calvert, who had enclosed two dollars for Mrs. Edna Trevillion, resister. We wish we had more such earnest workers. The session adjourned with dying and singing.
things for this next convention. May the Lord bless our efforts. Your General Secretary, MARTHA S. BLACKBURN.

GAY STREET CHRISTIAN CHURCH

Nashville, Tenn.

"How beautiful upon the mountains, this holy city, the dwelling place that being good tidings, that publisheth peace," etc.—Isaiah 52:7.

On Friday, Sept. 20, 1921, the Gay Street Christian Church had the pleasure of celebrating the forty-sixth birthday of our pastor, Elder W. P. Martin, and the twenty-fifth anniversary of his ministry in the field and doctrine of our Lord and Savior Jesus Christ, at the residence of Mrs. W. P. Martin, 304 North 8th Street, East Nashville, from 7 to 11 p. m.

The home was beautifully decorated and illuminated to the same extent. This occasion was the most prominent event in the history of our church.

The program began promptly at 8 o'clock, with Elder H. L. Jones, pastor of the church, as master of ceremonies. The opening song, "Onward Christian Soldiers," was sung by the guests. Prayer by Deacon B. F. Brown of Gay street church. Solo by Miss Emma Walker. Pastoral compliments by Dr. T. H. P. Martin, Mrs. Corinne Seery. Reading by Miss Sadie Lyseron. Vocal solo by Miss Laura Thurman. Remarks by Miss Sadie Lyseron, on behalf of the Bible school, in which she stated the Bible school under Eld. Martin's administration has grown by leaps and bounds and he was assured of our hearty cooperation to the end of his ministry with us.

Remarks by Mrs. Eva Petway on behalf of the young people's society. She expressed her fullest fellowship in the work for the future as she had known it by working with Miss Sadie Lyseron on East Nashville. Miss Lyseron had a very proper and practical plan. Her reading was enlivened by Vocal solo by Mrs. Deila Ottley. Remarks of praise by Rev. Jones. In a few words he paid highest tribute to Eld. Martin as a real pastor and leader of his people. He also stated that he had the pleasure of listening to his delivery of one sermon and considered him a deep water preacher.

Presentation of the birthday cake with forty-six burning candles was made by Mrs. Coy Hardin, vice-president of the C. W. B. M. of the Gay street church. Mrs. Hardin presented the cake in the most elegant manner, with remarked fitting the occasion and with the highest words of commendation of the work of Elder W. P. Martin.

His very expression showed that the whole occasion was appreciated.

He was aloft to find words to express his gratitude. He expressed appreciation of the fraternal spirit which seemed to be his peculiar interest of the occasion. Remarks by Miss Ella N. Martin, daughter of Elder W. P. Martin, who expressed her appreciation for the occasion.

The closing number of the program was a jubilee. The program was restricted to a religious form throughout. Registration forty-five; Silver offering $1,000. which was more than any other raised. Yet to his and many others' surprise, the saw mill when bought did not become the property of the school. Nevertheless, Prof. Franklin says, he requests us to raise the money to pay for the saw mill. While this was happening there were those who always lock on the wrong side of things, finding fault and sowing the seed of discord.

Failing to see the results of his labor, and laboring under the strain of much hard work, poor health, and opposition, to the surprise of many friends in the state, Prof. Franklin and wife resigned their positions with the school and went back to their home state, Mississippi, in which state they own a beautiful home and much rich farm land.

During their thirteen years' stay in our state they won the confidence and love of all who knew them. It would be true to say that in the day of dearth the outlook for Alabama and Alabama Christian Institute is good. Our brothers and sisters now and then, seem to have lost faith. Prof. and Mrs. C. H. Franklin. We cannot but praise the Lord for his work of his wise choice in sending these good people to our state some thirteen years ago. Whatever the religious work among colored Disciples may be today we credit it to these dear people.

When Prof. and Mrs. Franklin came to the state we were unorganized and doing practically nothing. They came in and we all thrust ourselves into our work and gave us a system by which to work. We are sure if their plans are carried forward Alabama cannot help but come to the front.

One cannot tell in words all the good rendered our state by these people. The many boys and girls tutored by them tell only a part. No sacrifice was too great for these two men.

Prof. and Mrs. Franklin were unreservedly like most young people. They were true to their duties to their people. They were true to their wants to do something to make the world a better place for their children.

Prof. Franklin went among people who were not interested in Bible school under Eld. Martin's administration has grown by leaps and bounds and he was assured of our hearty cooperation to the end of his ministry with us.

May the Lord bless our efforts.

THE GOSPEL PLEA

REPORT OF REGIONAL SECY.

I arrived at St. Petersburg, Sept. 16th, at 9:30 p. m. and found the brethren ready to discuss and to read the Plea. We met in the first place. My trip was a long one and I was very tired when I arrived, but after a good night's rest I was ready to do whatever was assigned me. So few know about the Church of Christ in Florida, but before I leave St. Petersburg I hope that the convention at St. Petersburg found out who we are.

The convention was very good and the spirit of the meeting was as it should be.

After the convention I remained at the home of Bro. W. V. Moorer until the 23rd. I enjoyed the different kinds of fruit. Sister Moorer fixed for me many things I had never heard of. I as also taken to the gulf. There we gathered shells. I returned and preached that night and held a conference with the elders. An offering of $26.20 and three subscriptions to the Plea were taken (V. W. Moore, Bro. F. C. Floyd, Bro. P. J. Moorer).

Thursday we left St. Petersburg for Tampa, crossing the bay on a ferry boat. It was a very pleasant trip. The water was not deep, you could see the fish darting all about. Men in their boats were fishing. The wind was gentle and it was so forcible to me, when he was on Galilee and called to the fishermen to follow him and when he taught them from the boat and he walked on the waters. Then too,
Arriving at Tampa Thursday at 10:30 a.m. we went to the home of Bro. Benho in company with Bro. Copecland, by some means, had another time set for the convention, just one week after it had closed. We feel for him. I do not think the old say, "It is better late than never," would suit Bro. Copecland. I have heard some say when they were late, "I will get there in time for the benediction." Bro. Copecland was three days behind the benediction, but he got there in time to go one way to Bro. Benho's home. We preached Friday night and Sunday morning and evening. We were rained out Thursday evening. We did not have many visitors as the Methodists were holding their regular evening service the afternoon. Afternoon we took a trolley ride to Port Tampa sight seeing. It is very beautiful indeed. Sunday night we preached in the college congregation and had a conference with the church. Collection $4.00, and one subscriber assured for the Plea. Sum total $4.00.

Monday morning we left Tampa for Webster, arriving at 2:30 p.m. at the home of the Rev. Mr. Davis, where we preached that night in the Methodist church to a small congregation. Bro. Dorsey is one of the old pioneers and is strong in the faith. His memory of the scriptures is very good.

Tuesday we were rained out and had no service. Bro. Dorsey and his good wife donated $2.00 and his grandson gave $1.00 each. Total for Webster $4.00.

I left Wednesday morning for Summerfield. We were rained out Thursday night but had a chance to talk with Bro. A. C. Bolling. Monday morning we left Tampa and arrived in Crystal River, Manatee, Pensacola and perhaps Okeechobee. Years in Christ, I. C. FRANKLIN.

THE GOSPEL PLEA

Visiting was the Methodist men hold evening. We were rained out Thursday night in the Methodist church to a small congregation. Bro. Dorsey is one of the old pioneers and is strong in the faith. His memory of the scriptures is very good.

Vive in such men, and may their number be augmented!

My cup of joy was made to overflow in meeting Bro. McIdid, an officer of the church there, who some ninety years ago was a member of my congregation in Lincoln, Neb. On the 8th I stopped from my train in Jarvis City, Ill., where I tarry for some thirty-six hours. Here I met Mrs. Annie Cherry, one of us who is keeping a field for the faith, while she is working as seems best to her.

I next hung up my hat in Lincoln. I placed the parasang of the A. M. E. church. Elder D. A. Basfield, the brother of my little wife, ministers in a manner that was our first love. It married with him some ten days, preaching five nights, or rather it was a touching service that all declared to be hopeful, and in which a goodly number of our baptist brethren were regular attendants. A good missionary hospitable invited us out to dine one day, and it was a "jolly spread" and served in course. The concluding course was a "Jolly spread" and served in course. The conception was built, in which I declare that I am going to use on the ground that I already felt a peculiar feeling coming over me and that there was not care was not a Baptist feeling and therefore I ventured further. This pleased the others mightily, who were largely Baptists. At Cairo I learned that one of my friends in Ansebull days and cans who knew me when I was a boy, was living there. A card brought me to him in a short time. To be sure, friends, this is a rare treat, after an interval of half a century. I Elder Simmons before he entered the ministry in Davenport, Iowa. He was a man then and he is still the same high-class Christian gentleman and still active at the age of 82. He is pastor of the A. M. E. church here in Normal, Ill., and I preached for him on the 24th. In the morning I preached for our brethren in Bloomington where Elder J. B. Parsons ministered, and here let me say more about the men engaged in the Bible school than I have met in a decade. Last night, the 25th, I preached for our congregation here in Normal. They have no minister but gave us a welcome and fellowship commensurate with their small group. That evening I gave an address at an emancipation celebration in Bloomington. On the 3rd of October I am to preach for the large A. M. E. church in Bloomington, morning and evening. Brothertown, the lines are softening and we get a hearing now that was once rare. Let us "quit ourselves like men."


SERMONS AND SAYINGS

BY

Elder C. H. Dickerson

NORMALVILLE, KY.

The raising storm was on the sea. He be came common to be still, and the disciples marveled and said, "Never did a man speak a sthins manner!"

Religion Not a Cushioned Chair, But A Voyage of Adventure

Too often we have lost the challenging note in Christ's words. We have made religion a very soft and cushioned thing, and our young people have not been attracted by it. As a boy of ten, I went to the seaside with thirty or forty adults from my own church at Halifax. They all went for a sail. It was a lovely day. The party had hardly been on the sea ten minutes before the adults began singing, and I have remembered the refrain all my life:

"We are out on the ocean calling To our home beyond the tides."

I remember that at the time, I thought that was a rather soft conception of a voyage. All I was doing, all that the others were doing, was taking the water with their hands as we were carried gently along. We had no errand. We were doing no business. We were beings borne along in sunny indolence. And that was just the conception of the Christian life outlined in the song.

I have looked through the words of the song in my mature days, and found that the words was a piece, not a crusade. It was softening and enervating, not challenging; and I came to the conclusion that the Christian Life should not find its symbolism in the sunny pirate in a pleasure boat, but rather in Shackleton's glorious struggle in the teeth of the fierce and hurricane, backing a hazardous way through the Anarctic Seas.

The pattern which our God designed And lay it at his feet.

Nellie Haverstack.

CHRIST'S CALL TO YOUTH

I left Wednesday morning for Summerfield. We were rained out Thursday night but had a chance to talk with Bro. J. C. Bolling. Monday morning we left Tampa and arrived in Crystal River, Manatee, Pensacola and perhaps Okeechobee. Years in Christ, I. C. FRANKLIN.

WALKING AMONG THE CHURCHES

There is a time, I know not when, A point, I know not where, When we were six or seven again in Jarvis C. I. fair.

Our national convention for nineteen twenty held at Paducah, Ky., has passed into history, and it take that it most of the delegates have passed to their homes; and perhaps I should be there, but I am not. It is quite common to say that my heart is there, but it is not, though my sweetheart is, and I hope to be in the eighteenth at the same place. It was inspiring to meet as goodly a number of our men at the convention and to note their activity, poleness and otherwise. We are far, far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ. It has been said that the heart is the home, but I think we are far from the home, and we should see them, in the same spirit of Christ.

Kentucky, as it relates to Paducah, sustains herself in her proverbial hospitality. The street railway company did a very hard heartening thing in transporting the convention about the city as guests of the company.

At the time of writing the students are coming in great numbers. Eastview Hall, the new home for teachers, is complete inside and is occupied, but on the outside it is yet to be stuccoed.

The farm workers filled the site last week, which will make a fine lot of feed for the winter. They hope to put up two thousand bales of pressed hay.

Jarvis Christian Institute opened on October 5th. Prof. Thomas of the Piedmont Christian Institute, has employed an architect preliminary to building the new school building.

President Leham occupied the pulpit Sunday, preaching on the tasks of the various ages.

Eastern North Carolinians should not forget the Bible Institute at Goldsboro November 14-23. Prof. Mess will send each minister word. All are urged to attend.

ON THE HEIGHTS

My soul lives on the mountain top, With vision wide and free. Above abounding, petty things, Which hinder you and me. Art is escape while yet we may. While live in moral mire, We'll climb above the stifling air, 'Tis God who calls us higher. We'll live where parent breathes now. Misgana all unknown, In air where you and I shall grow. And every sin atone. Christian life should not find its tasks of the various ages. To the great meaning of the day, Lift up yourself and me, So may my poor humanity An offering worthy be. We then, my soul, shall beauty, And fully shall complete

This book includes 'Some Men I Have Known' as well as Sixteen of my best Sermons and "Tributes to Seven Heroes of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY
THE WORLD ADVANCE BY ERAS

(J. B. LEHMAN.)

Let come what will, in the end mankind will be father along on the road of progress. It may seem sometimes that there is great backsliding, but when it is all over it is seen that man has advanced greatly. Take for example, Jewish civilization for example, Abraham and Moses expressed their ideals in the world's greatest express- sions. If one has read the Bible, he has seen how the kings are compared with the ideals of Abraham and Moses. They are seen to come lamentably short; but we understand so little the workings of God's great purposes. Absolutely make it known that we have to have a thorough understanding with what our fathers struck off in the constitution as well as in the new environment. We must remember that the truth given to Abraham was a truth that was working in an evolution of life, the wretched debacles of the ages of Gideon and Ahab were the failures of the masses when entrust- ed with those ideals. When you look upon it in its ideal environment, when you see it working in Abraham, when you see it working with the divinity of Christ, the doing of political "machines" all early Roman history, which had so represented were: Little Rock, Fair- and 26th. The meeting was called pose of the C. W. B. M. be accom- missions. If later ages as, for example, to the civilization that will come ments, as it was prayed for in the

Many failures of the masses when entrust- who reports converts by the nun-I Christian' women; that is, to help

doubt will be some humiliating to Christianize the whole world and

But with all movements not origi- nal truth is the child of Nihilism and and let success be theirs. zation be accompanied 124356 123

The meeting adjourned to meet at the High street Christian church, Mt. Sterling, Ky., Dec. 25 and 26, 1920

RUTH THOMPSON.

THE PURPOSE OF THE C. W. B. M.

(Read at Texas Convention)

The purpose of the C. W. B. M. is very far reaching. It goes out to the uttermost parts of the earth. It is in short the fulfilling of the Great Commission, the making of disciples of all nations and the bringing of the world to the feet of our King. It knows no race nor color. When we think of the many girls and boys of different national- ties who are being helped daily by the C. W. B. M. we can readily see that its object of the great purpose is to Christianize the whole world and to give each nation such training that they can become so thoroughly imbued with the ideals of Christ and his teaching that they can become a messenger to those whom they meet and will set forth the world the nobility and the beauty of Christ. All who are working with thee and for thee. We need your prayers and your arms al- so to help us.

Mr. Griffin is out with the team evangelizing the Gethsemani. We visited our church last Tuesday night and all enjoyed their message. I am pen- working for them. May the Lord bless their efforts and labor, and let success be their goal. Yours for the Master's cause.

MRS. H. GRIFFIN.

AARON'S RUN

Editor the Gospel Plea:

The Christian Bible Institute held its session at Stepstone, Sept., 25th and 26th. The meeting was in accordance with the order by President C. H. Johnson at 30:30 a.m. Saturday. Schools represented were: Little Rock, Fair- wor. $63.25 were raised and paid out as follows: Secretary $1.25, Fair, Mt. Sterling, Stephon, Winches- ter, Mt. Sterling and Richmond. The meeting was largely attended.

Miss E. M. Harden, State President, Mrs. Ida M. Smith, vice president, were in attendance.

J. H. Jones will take up the work at North Middletown, J. Roger Jones at Aaron's Run, and G. B. Frazier at Richmond. President C. H. Johnson will do pastoral work at Winchester.

The good people of Stephens spared no pains to entertain the workers. $82.25 were raised and paid out as follows: Secretary $1.25, Fair, Mt. Sterling, Stephon, Winchester, Mt. Sterling and Richmond. The meeting was largely attended.

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men, better evangelists than I, are covered with calls for meetings. They're tied down and cannot go.

Some man among us should dedicate himself to field work and travel among the churches, evangelizing. Properly handled, the convention should be behind such a man. He ought to report to it and be supported handsomely by my mind Elder A. W. Davis, the "Texas Wonder," now living in Lexington, pastoring two of our best Baptist churches, in the midst of what could fill the bill. He just closed one of the best meetings for us here at Old First that we've had in many a day. And if any state ever fails to send a man who can do this thing better than Bro. A. W. Davis, I'm for that man and will back him and support him.

God will some day frown upon us for neglecting the cries for the gospel that we allow to go unheeded. Is the national convention can not be moved to act, then some man must go forth independently and "bott with his own horn."

Brethren, this thing must be done. Sometimes boards are a way and sometimes they are in the way. The work, individual and corporate, must work. Let this matter have free discussion and be well aired in the press of the Press Plea. Let us ask the man's opinion on this, what I call the one great need of the church today. Brethren, to the whole work is great. If we fail to attend our hope of eternal reward? "Go ye into all the world!” is the order. I shall not rest until I see some one move.

Yours for a national evangelist,
C. H. DICKERSON
Nicholasville, Ky.

ONE APPROACH TO THE NEGRO PROBLEM IN NEW YORK
Rev. Henry Hugh Proctor, D. D.
Pastor Nazarene Congregational Church (Colored), Brooklyn

In the redistribution of the Negro population of the city of New York, the Orange grove church finds her colored population increased to 280,000, making this the largest Negro urban church population in the world. Of these number only 80,000 are church-going, leaving in the city more unchurched Negroes than there are Negroes in any other city in the world. This is an once rare and significant, for traditionally and interpersonally Negroes are peculiarly dependent upon the church, and it is through the church that the race is to make its greatest contribution to the welfare of the most colored race of the globe.

I believe the explanation of the status of the Negro in New York City is the fault of the Church itself, however praiseworthy efforts certain organizations may have made. It is only the truth to say that the Church has not kept pace with the progress the race has made in other lines of endeavor, and that the Church is not the right institution of the race. I believe that the way out for the Negro in New York and all places in the world is to have the Church and the race together. This will involve a new attitude and new methods on the part of the Church.

We propose to meet this by the erection of model tenement houses, a swimming pool, gymnasium and games; by the erection of a modern house of young women. In the conservation of health.

We propose to meet the situation in the Negro problem by the laying of the foundations of the Negro woman. In the conservation of health.

We propose to meet this by a parochial house by the church building, in which there will be a swimming pool, gymnasium and games for the boys and men; reading room and library; a floor exclusively for women's work including reception and rest rooms, facilities for cooking, sewing and women's arts; another for men facilities for that sex; another in which to market the produce of the community, the best of each kind the community needs.

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Such a community would be an asylum to which the persecuted of the race could come and find shelter and be trained for service in the new community.

Such a community would be a patriotic center from which would radiate those principles of co-operation which would enable the Negro race to meet the challenges of the day—counteract radicalism and preserve the sentiment of the race for the nation.

Such a community would be a fitting monument to the four hundred thousand colored boys who went among the soldiers and sailors who fought for freedom, to show the world that their ideals have increased over one hundred per cent., to show that the great number groups number nearly four hundred, a number more coming constantly.

Recognizing in these ideals a practical solution of the problem before the church, with no backing from them behind us, a number of white men of means are cooperating with us to bring about the consummation of our plans. Indeed, here lies the solution of the whole problem, cooperation between the races: for the problem of race relations is only an opportunity to buy government securities and their re-
cession in price of these securities, which is a means only an opportunity to buy them for profit by wise investors, the executive board of the National Medical Association has pledged itself to cooperate continuously to urge toward by every means the purchase of government securities and their re-

texture to maturity.

The National Medical Association, made up of physicians, surgeons, dentists and pharmacists and the leading men and women, is pressing for education and progress of the colored race throughout the land. At one meeting of the association held in Atlanta it was decided that each a doctor present would, on his return home, advise his people of the importance of Liberty Bonds and War Savings Stamps and hold them until they mature and also to suggest that they add to their holdings.

MISSISSIPPI

Just before the convention I wrote an article for the Gospel Plea. I doubt if writing, expecting to get it into such issue. It is now after date therefore I must write again. The writer is now in the thick of things. The writer is now in the thick of things. He was baptized and is now quite faith-
ful. The doctrine of the church has quite a success. Three were added to the church and one was reclaimed.

The fourth Sunday in August was our regular day at Mound Bayou. From there we went to Port Gibson. The fifth Lord's Day we held at Christian Chapel day and night. Three were reclaimed. The writer preached a deacon with the Church Will at convention. At the time of the convention we were giving much time to the Hernando church group mat-
ter.

The second week in September the writer was called to assist Eliz. A. Keyes in a meeting with the Christian church. The result was good. There were three who made the good confession. Four were re-
claimed. The congregation was re-
vived. The writer received $20.00. Good! We did not stay until the

meeing was closed. We left to be present at the sisters' convention. We had a splendid convention. Mrs. J. M. Stearns, national field secre-
tary, Mrs. J. B. Lehman and three other white ladies, and President J. B. Lehman were present.

The fourth Lord's day there was a rally at Hernando. Collection $32.00. That night we preached at Chapel. One reclaimed and one made the good confession and was baptized on Monday.

The fourth Lord's day we went to Sunflower. A real good meet-
ing. Bro. L. R. Garrison was with us. One made the good confession and was reclaimed.

From there we went to Port Gib-
son and commenced a meeting which was quite a success. Three were added. The fourth annual national con-
vention held with the Paducah, Ky., church was the best in the history of the church and gave the room for improvement. The con-
vention was history making in its scope. Fourteen states were repre-
sented and a hundred and twenty-
four delegates were enrolled.

From the national convention we came to Sunflower, Miss., where we held a week's meeting with McKin-
ney chapel assisted by Eliz. K. D. Brown. Elder Brown arrived on Wednesday and did the preaching from that time until the close of the meeting and did it well. Five were added to the church during this meeting. Two baptisms, two from the Baptist, one reclaimed.

Elder J. A. Keyes dropped in on us one day and did untold good work in the preaching service of the Mc-

inney chapel meeting. He is a minister of no mean ability and a

texactor.

We got in the trenches with Elder H. Lomax Sept. 12-14, at Pine Grove. Elder Lomax had the cooperation of the ministerial force of his com-

pany in the persons of Elders G. T. Trevillian, J. M. Stearns, N. B. Trevillian and others.

On Wednesday, Sept. 15th, the writer left Pine Grove for Clarksdale where a two weeks' meeting was going on. The Clarksdale members were kind enough to excuse me the first week of the revival and two nights in the second week of this great meeting. Meeting held at Mound Bayou. Elder Brown went to the Clarksdale church from McKinney's Chapel where he preach-
ed three consecutive nights. The members were so glad to have him.

Ten souls were gained during the Clarksdale revival, five baptisms, two from the Baptist, one reclaimed. We baptized those who confessed their Lord and Master the third Sunday afternoon at 5 o'clock in the afternoon. Elder Brown officiated. We prayed for them a happy married life.

In order to discover a practical method of reaching our young men and women of both races to go to his home over-

looking the broad Atlantic at Clit-

and Sunflower rivers. There the writer left Pine Grove for Clarksdale where a two weeks' meeting was going on. The Clarksdale members were kind enough to excuse me the first week of the revival and two nights in the second week of this great meeting.

THE GOSPEL PLEA
prepared to plan large and practical things prayerfully and earnestly studied together. The final decision reached after these full days of consultation was that the endowment of the higher grade students in the educational institutions in a special preparation for Sunday school efficiency would connect the educated class involving the local community, would give a new impetus to religious education and would open a way for the International Sunday School Association to carry its helpful ministry to our children.

Mr. Hartshorn graciously bore the expense for five years for the initial experiment. The cordial response of the students to this call to a practical Christian service and the earnest cooperation of faculty people in the educational institutions was a great joy to Mr. Hartshorn during his deacon years. He counted it a patriotic privilege as well as a Christ-like service, and this special work was much in his prayers.

Mr. Hartshorn was a man of vision. He was mightily moved by His deep interest in our race is that superb volume picturing all our region of the heart. It's a great thing, O my brethren, to religious education and would something within you said: "Make the goal! Make the goal!" You did not have eyes for even your best friend in that noisy crowd; just then your attention, your energies, your very life were concentrated upon one thing—making the goal.

An aim, an object, a goal must always be before you if life is to be worth while. A young man with no goal before him is to be pitied. When he walks he falls over stumblingblocks, because he has failed to look ahead; when he runs he lands out in the desert of nowhere.

When the active boy arises before day light and turns the entire garden upside down before breakfast, he has an object, a goal. If you say to him, "Why do you get us so early, and work so hard?" the boys looks at you with a disgusted way, wonders if you were ever a boy, as he replies: "Working! I am not working; I am going fishing!"

WHY I GO TO PRAYER MEETING
Because the church is no stronger than its prayer meeting.
Because I have forsworn before God and our church to be faithful.
Because I want to see our church prosper.
Because of my influence upon the young.
Because I do not want to be a burden to my pastor.
Because I want to so live that the unusual will have faith in me.
Because it is the hub around which the spiritual wheel of the church revolves.
Because I want to live as I want to die.
Because I never neglect the prayer meetings of my church, I injure its good name, I lessen its power, I discomfit the members and chide my own soul.

YOU WILL NEVER BE SORRY
For living a pure life.
For doing your level best.
For looking before leaping.
For hearing before judging.
For being kind to the poor.
For being generous to an enemy.
For not holding the balance in you.
For being in business for deals.
For performing an ungrateful person's life.
For promptness in keeping your promises.
For putting the best construction on the acts of others—Evangelical.

THE COMMON PLACE MINISTERING ANGEL
(Pearly Stockton Wolfe)
I heard a strain of sweet music that fell on my ears like a balm, soothing my turbulent spirit into an infinite calm.
I said: "Tis an angel chorus singing on high that I heard That banished the clouds of my sadness."
It was only the song of a bird."
One day, as I walked in the woodland, there 'rose to my sense a sweet perfume, as if from Arabia, the choicest were brought to my feet.
I said: "Tis a box of sweet ointment for the brow of the king they have lost." It was only a spray or arbutus hidden away in the moss.
I saw the face of a woman smeared, and lined with care, With shadows of bitter suffering drawn by the hand of despair. When suddenly o'er the anguished came a look both purple and mild.
I said: "Some magician has touched her.
It was only the kiss of a child."
—Watchman-Examiner.

MAKING THE GOAL.
By G. W. Tuttle.

A boy never rises higher than his ideals. Life never overshoots its mark. Success keeps its eyes on the goal. Tell me, my boy, your ideals, show me your goal, and I will tell you what you will become if you do not totter by the way and take your eyes from the goal.

That was a fine home run that you made the other day; but I noticed that you did not pause by the way, you did not dillydally, you did not waste time. No, your eyes were fixed on the goal, and something within you said: "Make the goal! Make the goal!" You did not have eyes for even your best friend in that noisy crowd; just then your attention, your energies, your very life were concentrated upon one thing—making the goal.

An aim, an object, a goal must always be before you if life is to be worth while. A young man with no goal before him is to be pitied. When he walks he falls over stumblingblocks, because he has failed to look ahead; when he runs he lands out in the desert of nowhere.

When the active boy arises before day light and turns the entire garden upside down before breakfast, he has an object, a goal. If you say to him, "Why do you get us so early, and work so hard?" the boys looks at you with a disgusted way, wonders if you were ever a boy, as he replies: "Working! I am not working; I am going fishing!"

You see the boy has a goal. He knows where the big, lazy perch hide in the depths of the still, black waters of the pool, and today he hopes to bring home the big fat one, the one he saw yesterday and dreamed about last night.

The boy worth while will have a goal, an object in life, as he grows older. Other things will appeal to him, will lure him on as the big trout or perch lured him in his boyhood days. Education, some vocation or profession, perhaps some girl with dancing eyes, a bright smile, and a pure heart, a home of his own—one goal after another will rise before him in life, and one ideal after another will be set before his eager eyes.

These are God-given goals, helpful ideals. They lift and inspire; they tide a young man over the shallows and mire of the self-centered life. The self-centered life of the very young person may remind of that of the kitten that tries to circle about itself and play with its own tail, but the self-centered life of the mature person reminds us of the caged fowl—shut up alone; no goal beyond the four walls of the cage.

Boys, remember that honest, upright, pure ambition is of God—the ambition to be useful, to do something worth while, to make the most of your opportunities and powers, to be useful in the world.

SERMONS AND SAYINGS
BY Elder C. H. Dickerson
NICHOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of my best Sermons and "Tributes to Seven Heroes of the Faith". Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY
A SURVEY

J. B. Lehman.

The difference between the Christian and non-Christian is that one looks forward and the other looks backward. The one is made a new creature in that his old barbarian and pagan instincts are atrophied (exhausted). His ancestors were because he lives among civilized men, but his habit of reasoning and his own backings of things are the same as his distant ancestors was.

In America the Christian looks forward and the non-Christian looks backward. This is equal to saying that the Christian can have faith but the non-Christian can not have. Abraham’s mind was able to bridge the time of twenty centuries and see Christ. The Jew of Oriental time who resisted him could not see hundred years. Their backward look compelled them to measure everything by things back two thousand years. Now we can see what a fine record men like Peter and Paul left for us and what a desirable record Anna and Pilate left. These observations are of immense value to us in our day; for while our problems are entirely new ones, the underlying principles are the same as the problems of Abra- ham four thousand years ago when he left Ur of the Chaldees. We are now going into a new relationship with the remaining nations of the earth. God means for us to find a Christian relationship and those who have faith and can penetrate the future will be God’s instruments to bring it about. The non-Christians cannot be used by God and they will be those upon whom “the stone will fall” and they will be ground to powder. They will be fighting to restore the old which has passed out forever. God moves out in his magnified power and brings in his new ages of civilization as though they were not there. A child might, as well tie a string to a locomotive and try to hold it as for these brand-new looking men to hold back God’s ages.

In a few day the test of faith will come to each individual and race alike. We have some white people who are determined to segregate and some Negroes who are determined to segregate themselves in all the essentials. They do not like “Jim Crow” laws and the countless discriminations against them, but when it is proposed that a common fellowship be established to do the world’s great big task they pull off in every way they can. The negro is experiencing much difficulty to help himself from segregating himself as the white people have to keep from segregating him. All this must be changed ere better things can come. In fact this is not only a race problem but a labor and capital problem. Labor must not segregate or else capital will. You must begin to labor for one another. Unless the white people will soon begin to labor for the upbuilding of the nation, God will take away their kingdom. Unless the Christian negroes of America begin to help in the world wide problems God will advance them no further than they are now. They will have reached the zenith of their power. From every pulpit and home alike must be proclaimed the gospel of helpfulness, and the hymn of hate must be sung with no new tune. For example, the negroes of Mississippi quit out the difficulties under which they are living and begin to lay plans for making themselves more helpful. It is not wise for them to think they can advance by demanding advancement. The Irish Catholics tried this and they all but eliminated themselves. Not long ago the writer had to go into a store filled with negroes. One said (whether for my benefit or not I do not know), “I do not blame the white people for being hard on colored people. If I had a chance I would be twice as hard as them.” In the Northern States many negroes are making themselves all they can but useless because they have not a real and supposed wrongs. If some half dozen newspapers that are continually singing the hymn of hate would use their energy to set the entire negro race to work in the wonderful opportunities for world helpfulness wonders would be accomplished. But they are men without faith and can no more see into the future than the Irish Catho- lies do. The negroes are not so long ago an invitation went out to all leading negroes to meet in New York and elect a “president of the negroes” who will take away their kingdom. In the Northern States many negroes are making themselves all they can but useless because they have not a real and supposed wrongs. If some half dozen newspapers that are continually singing the hymn of hate would use their energy to set the entire negro race to work in the wonderful opportunities for world helpfulness wonders would be accomplished. But they are men without faith and can no more see into the future than the Irish Catho- lies do. The negroes are not

RESPECT UNTO THE RECON- PENSE OF THE REWARD

America and the world: “Here am I, send me,” and the answer will come back quickly, “Go tell the world the message that is in your heart.”

HELPING THE COUNTRY COLOR- ED CHURCH.

In Trenton, B. C., W. Southern white men, Dr. Dillard, of Charlott- eston, Va., has for several years held an annual institute for colored preachers. The work is especially for the country preachers, handicap- ped as they are by narrow opportuni- ties, yet the best leaders the mass in and with the Negroes have attended the institute this year. White laymen from Virginia and Louisiana gave simple, practical courses in the Bible, and the minis- ter’s relations, social and spiritual, to neighborhood life. Dr. Gregg, of Hampton, talked daily on the pre- paration of sermons; and a capable colored layman held a class in church records and finances. Other teach- ers, white and black, covered Sun- day school work and home and com- munity needs.

The appreciation of the preachers was inspiring to the men who planned the work, as well as to the local white ministers and laymen who have cooperated in it from year to year. Nor is the giving all on one side. The eldest preacher in attendance was an ex-slave, the Rev. Solo- mon Simmons, former carriage drive- er to Governor Pickens, and a preacher for over fifty years. His back face is alight with good will to all the world: and one of the white college men who taught the classes of Jim “It is a liberal education to hear that old man pray.”

ORGANIZATION FOR PUBLIC WELFARE.

The State University of North Carolina has won an enviable leader- ship in statewide service to all classes of citizens. The late Dr. Gra- ham, president of the university un- til his untimely death, conceived and many of these plans. He was aided by Dr. Branson, whose loss to North Carolina Georgia still deplores, and by other forward-looking men with- out the university. He worked to make good as a member of society.”

SUMMERFIELD, N.C.

Dear Editor:

Please allow me space in your valuable paper for my annual report for the year ending Sept. 1, 1920.

No. of sermons

126

No. places visited and revisited

58

No. of places

58

No. of men

$1,000

No. of families

100

No. of children

3,000

No. of meals distributed

20,000

Funerals

1

Letters written

59

Carins written

52

Boats traveled by R. R.

200.00

Miles traveled by automobile

146.00

Miles traveled by steamboat

88

Miles traveled on foot

92

Rent

$3.00

Paid to widows and sick

$5.50

Raised for ministers

12.50

Raised for Nat. convention

15.00

Recd. from churches for self

104.95

Recd. from Natl. C. W. B.

200.09

Telegram (three)

21.83

Palt for rail-road fare

120.00

Automobile fare

149.00

Boat fare

2.84

Stamps, etc.

66.00

Paid to churches

5.00

Total paid out

$367.52

Yours for the cause,

J. B. LEHMAN.

Yours in Christ,

C. J. BOLLING,

Evangelist.

INDIANOLA, MISS.

Dear Editor:

Please allow me space to say something of our Lord’s day meeting, Oct. 3rd.

The prayer service was conducted by J. A. Lee and S. F. Harlingworth, after which the writer took his place in the stand. He is carrying on a two weeks’ revival. Over the river at Holly Grove he is getting along fine. He baptized five on the last first Sunday. We had a bright day and night service. There was not much of a crowd by day, but Oh, at night! And all were so good. Dr. Walker was with us from Memphis and enjoyed his old home fine. A. S. howard Phillip to $25. Church expenses $1.00. Sunday school 65 cents. Total $29.15.

Yours in Christ,

J. A. LEE.
THE GOSPEL PLEA

MISSISSIPPI

Editor to The Gospel Plea:

Dear Reader:

I want to thank the convention for the honor bestowed upon me as General Secretary of the C. W. B. M. or United Christian Missionary Society, in Mississippi. I served six years as the president, then in 1919, the state churches, convention, asked me in as state organizer. The office of the corresponding secretary was combined with that of state organizer and I then became known as the general secretary of the state. I am now in my ninth year as field worker, and I certainly appreciate the honor you have bestowed upon me and the fact that we will have seventy-two volunteer workers. I shall ever strive to keep your confidence. I shall ever keep in mind that you have a duty to try to make it possible for the work better for the next one who shall take it.

Now, as we are beginning another year, I want you to know that we are making great progress in the work. We are very anxious to do a great work this year. Yes, we can, if we all pull together. We can do something worth-while.

The first Sunday in October we visited Mt. Zion Christian Church of which Elder R. B. Brown is the pastor. He had the writer have a few words to say in a short way. I told them about our convention in Pont Gibson and the United Christian Missionary Society and how anxious I am to have all of the churches in this missionary work. The pastor spoke some very encouraging words, said he thought they would soon begin working in the mission work with satisfaction. I felt proud of these words. We want to do more than ever before this year. We hope every church will help us.

When Bro. A. O. and I reached home we found that Mrs. Dolly Ann Heart Gomio had departed this life. She called herself Bro. A. O. and I reached home. We were glad to see that she had been a faithful member of our church and that she had been a faithful worker. She will be greatly missed.

S. C. L. NOTES.

The final program of the season given by the Summer Literary Society at the College last Saturday evening was the first one being pronounced by some as the best in the history of the society. It may be that memory has grown dim with time, but I do not think it possible that there may be this last one reflected credit upon the young people who took part in it and upon Mrs. Staley, who had supervised their work.

A goodly number of the young people who have entered the S. C. L. for the first time took membership with the Institute Church last Lord’s day morning.

Mr. and Mrs. Reminger of Vicksburg were visitors upon the campus last Lord’s day after the morning church service.

October 11th was the thirteenth anniversary of the coming of Mr. and Mrs. J. D. Lehman to the Southern Christian Institute. By way of celebrating the day the Institute Church voted to make Mrs. Lehman, as well as Mr. Lehman, a deacon to the Institute Church. Mrs. Lehman has organized them in Bible schools. We have yet collected the one thousand, nor have we yet given it up. We have some cards out that we are expecting to collect, some individual pledges which we know are good and aside from that we went to Vicksburg 24th of Sept. and there added to work there. We enrolled 17 members of the Church of Christ, in most of whom had joined other churches, for shelter they said. There are fifteen or twenty more we did not get to see. We rented a house for services and are preparing to start a camp meeting there on the 3rd Sunday night. Elder R. E. Brown is the writer. The assembly is a part of the situation. All of the prevailed in the state are expected to help in this. This is the result of raising $100 to early Christian Institute. Write to the Bishop for further information.

COLORED HIGH SCHOOLS IN TEXAS.

Texas apparently leads the South in provision for secondary education among Negroes. The Southern Workman reports replies to a questionnaire from 113 colored high schools in that state, and estimates the total number as 145. Thirty-four high schools report four years of high school work; thirty-seven report three years, eighteen two years, and one less than two years. These schools have 16,000 pupils enrolled of high school grade. Sixty-two schools have libraries, with over 16,000 volumes. The state college for Negroes is enabled, through this high school work, to prepare teachers for Negroes who are preparing for secondary work, in which the requirement is that the teachers prepare for higher grade teaching than is possible in similar schools in other states.

Funds Received By

J. B. LEHMAN,

Oklahoma Convention Church, Rantoul, Kans., .50.00

Florida Convention, 2.50.

Fl. Convention, S. S. Dept., 1.00.

Grove Church and who has ten children of his own and two orphan members of the Church of Christ, I am to have all of the churches in under the load.

Addressee:

Address all communication to the Gospel Plea, Institute Rural School, Edoms, Miss., 25 cents a copy. We ask that you put a subscription blank to the proper where the address can be found. To the best of our ability we will keep you informed, no matter what is the climate out there. Where it is possible we get a neighbor or near-by member of the family to forward a copy of the Plea for you. The postoffice department requires the same of all persons.

B. B. LEEHMAN

A掴alba Christian Institute opened October 5, 1920, at 9:00 a.m., and has the present time he has added to his congregation three from the Baptist and four from the Methodist Churches.

The Alabama Christian Institute faculty has been carefully selected and are working together faithfully. If you have a boy or girl send to the S. C. I. for Negroes is enabled, through this the faithful members of Harmanville United Christian Missionary Society, in Mississippi. I served six years as the president, then in 1919, the state churches, convention, asked me in as state organizer. The office of the corresponding secretary was combined with that of state organizer and I then became known as the general secretary of the state. I am now in my ninth year as field worker, and I certainly appreciate the honor you have bestowed upon me and the fact that we will have seventy-two volunteer workers. I shall ever strive to keep your confidence. I shall ever keep in mind that you have a duty to try to make it possible for the work better for the next one who shall take it.

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ministers and pastors have been enthusiastic boosters for the Emergency Drive and well is it that our leadership would touch this nation.

I am glad to give here the names of the churches, the responsibility each took, and their pastors:

St. Louis, $2,110, Bro. Moses E. Powell.

Frankford, $680, J. W. Gibbs.

New Haven, $853, Mr. and Mrs. Franklin Harnish.

Madison, $710, Jno. W. Nuby.

Salisbury, $710, Jno. W. Nuby.

Columbia, $495.

Pulten, $925, W. H. Bowen.

New Haven, $825, H. L. Parsons.

Chamons, $1810, H. L. Parsons.

Jefferson City, $9, J. W. Daniel.

Blackwater, $875.

Napton, $1,215.

Kansas City, Mo. $1,205, Wm. Alphin.

Lathrop, $1,275.


Tupeks, $1,260, C. E. Leggett.

Atchinson, $1,240, Harry Brown.

Emporia, $415.

Parsons, Kan., $675, Westley J. Sims.

Yours for the success of the Emergency Campaign.

MRS. ROSA BROWN GRUBBS.

ARKANSAS

Our state convention is a thing of the past. It was the best we have had for several years. Fred. P. N. Moss and Evangelist Harry Smith and wife were there and rendered valuable service, speaking of the growth of the work in Arkansas and the time present there. The church everywhere, and the fine opportunity for a great success for the Lord.

The church will awake to its full strength. Elder Jacob Gordon of Kerr, opened the convention with one of the old fashioned sermons that brought all to its feet with tears of joy and hand shaking. The delegation was good, considering the place was on one side of the Rio Grande.

Elder W. A. Scott, of Kerr is the new pastor of the church. He was much appreciated this week.

This church is standing loyal to its faith and has been since we have been organized. Our Bible school is not so large, but we are growing into a more ideal school. Our teachers are very enthusiastic and our endeavor is to do the work. We have always appreciated the presence of Elder W. A. Scott, and count upon him for his appreciation for his service.

The church gave me plenty to eat, and so I need not fear though dark night may come. Though friends forsake and foes increase, O precious promise verified. I am glad to say that the church is in a strong condition. It is a young church, and its prayers are for itself. Is THIS YOUR CHURCH?

Another Kind

Its boundaries are the ends of the earth. Its mission is to the whole of man's being.

Its energy is directed toward a Christian influence to all men. Its endeavor is to project itself into the life of its community.

Its prayers are for itself. Is THIS YOUR CHURCH?

P. M. Lands.

Kerr, Ar. 11/15/11.

Adapted.

THE GOSPEL FLEA

SAVANNAH, TENN., RALLY A SUCCESS

The second Lord's Day in October the College Avenue Christian church held its Rally, Past. W. P. Martin, the former pastor, and who is now pastor of the Gay Street Christian church, Nashville, Tenn., to hold a rally.

At 11 a.m. Eld. Martin preached from the text: John 14:6, "I am the Way. His subject was "The Way". He preached an excellent sermon. A very appreciative congregation was present, and he carried our minds back to our pioneer days when this church was organized in Savannah.

Offering at this service $76. At 3 p.m. Eld. Martin and his wife tendered the remembrance fellowship of Eld. W. A. Scott, of Jackson, Miss., who brought us a wonderful message from the subject, "My Brother."

At 7:30 p.m. the congregation re-assembled and the house was packed to overflowing. All gave intense interest in this service. We made the final appeal for money for the church debt in this service. Total amount raised for the day $118.67.

The same was turned over to Hon. J. E. DeFord, our treasurer. The church also gave to Eld. W. A. Scott a beautiful album to show to him our appreciation for his service.

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The church is standing loyal to our pioneer days when this church was founded. All our teachers were very appreciative congregation was Editor the Gospel Plea:

Secretary.

CLARKSVILLE, TENN.

Please allow me space in your valuable paper to say something about my whereabouts. I am here on my regular station, and I am moving things nicely. I have met in a revival meeting here. The word of Him who rules o'er pleasure of visiting the city of Memphis.

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tendent of the Gay Street Christian Bible school and was enthusiastic in her work. She won the hearts of the students of the entire school. The church, Bible school and C. W. B. M. will miss her much, but we pray that her labor will be a success and fruitful. Miss Ella Martin is a graduate of our famous school, B. C. I., located at Edwards, Miss. Her work at Jarvis will be new and her first attempt, yet we feel sure that she will be successful. The school which gave her training has given her great zeal and enthusiasm for the work. Before we pray that they will be monuments of praise and honor to the school that many may rejoice in the fruits of her work.

Everything is going well with the Gay Street church. Our repair work is going on slowly, but things are looking better now. In a few more days the work will be done. Yours In the Master’s cause, W. F. MARTIN, Evangelist.

THE ROYAL REGNUM

If you are discouraged when trouble is near, and if your heartache has caused you to doubt and to fear, though this may bring sorrow and trouble, just simply pass on and forget it. Take but the lowest seat, then smile to yourself and forget it. To uprising feelings, just simply say, “I will.”

The widow’s mite was a large gift proportionately; it was all she had, and she was powerless until she earned more. But the spirit of her giving was as great a cause for Christ’s praise. It was reverent and humble. She gave not to be seen of men, but because, despite her affliction, she appreciated the goodness of God. —Ex.

CHRIST, THE ANSWER

I have a life with Christ to live, but, ere I live it, must I wait till learning can clear answer give Of this and that book’s date? I have a life in Christ to live, I have a death in Christ to die— And must I wait till science give All doubt a full reply?

Nay rather, while the sea of doubt is raging wildly round about, Questioning of life and death and sin Let me but creep within Thy fold, O Christ, and at Thy feet Take the lowest seat, And hear Thine awful voice repeat Come unto Me, and rest: Believe Me, and be blest. —J. C. Shairp.

In the long fight for righteousness the watchword for all of us is spend and be spent. It is of little matter whether any one man fails or succeed; but the cause shall not fail, for it is the cause of mankind. —Theodore Roosevelt.

SAYINGS

Words fitly spoken are like apples of gold in baskets of silver.

The Great Ruler of the universe is never late with His work. From the rising to the setting of the sun and all that occurs within that time, the ideal of the punctual is attained.

If you suffer for wrong doing you suffer rightly; but if you do the right thing, the pain may be unjust, but remember that when the full measure of life is given you shall have the recompense of reward.

Religion is not only being good; it’s doing good now.

This book includes “Some Men I Have Known” as well as Sixteen of my best Sermons and “Tributes to Seven Heroes of the Faith.” Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY
OUR STAGE OF DEVELOPMENT MEASURED BY WHAT WE DO

J. B. LEHRMAN.

Jesus said: "Go ye into the world and teach all nations." He well knew what that meant and warned his disciples. He knew there would be a resurrection and so told his disciples the time would come when men would be doing God's will. He knew it would put into the hands of undeveloped people the great work of the church. He told them the love of many of their own number would grow cold. He knew their conversion would be few among them and so he would send them like sheep among wolves. He said he came not to bring peace but a sword.

Therefore, in looking over the history of the past two thousand years we can see what a struggle the truth has had. In this great struggle there was a forward movement. Especially has this been true in the past four hundred years in which Protestantism divided into a great number of denominations. Just think of what our Methodist went through to make two hundred and forty-six branches. Each time there was anguish of the soul. If we had some system of codification we would produce the identical scenes and then could look up such history as we left of their controversies we could see clearly the stage of their development. Of course they could hardly find a Methodist now who would care to take sides with either side, for Methodism has outgrown that now. Unfortunately the divisions are yet with them and they feel they must be loyal to them.

If we could get clearly in our minds what it means to be a Christian and for our troubles along all lines are due to our undevelopedness we would understand better. The wrongs now done are indicative of the stage of development. For instance there are still over fifty people killed by lynching each year. Careful teaching the number of them might be great or small; the others are charged if there were a counter a great exciting cause, it might be multiplied. The fact remains that we have yet a great many communities that are yet in the stage of development when they are capable of lynching.

Now we must remember this will always be the case until such time as all internal and external influences and environments are changed. For example, we have just removed one of the greatest causes of recession or reversion, the liquor traffic. We may now confidently expect to see crime rapidly decrease. No more will children be begotten by drunken parents. We are increasing our facilities for religious instruction. We may hope that a much larger proportion of children may grow up under its influences. We are praising earnestly that the present generation give the church a mandate to ratify the League of Nations. It must be clearly understood that if the effort is defeated now we must win a generation if not a century to get a council of nations where they can talk of their problems. It is not humanly possible for the nations to come together again and derive something like it. And if they could it would not be humanly possible for the nations to come together again and derive something like it.

God has given us certain tasks that fitted to our stage of development, tasks that we can understand and these we will have to perform. We must thoroughly train our generation of leaders from among the children for much authority in the church comes to them. If we commit the folly of neglecting this discussion hinder us from seeing the necessity of our church, then China and Russia might go through another thousand years of dark ages. And in the process of ages America will be drawn into it, and their fate will be our fate. Talk about isolating oneself now as is portions as for a Caesar to have talked of a Roman republic in the days of Imperial Rome. Our fast developing task is the missionary government to the nations. To run away from the task is to be overwhelmed by it. To seek now to save ourselves is certainly to see ourselves destroyed.

Crystal River, Fla.

Dear Editor:

Please allow me space in the paper for a few words. We had with us Oct. 1st, 2nd and 3rd, Prof. Franklin, who brought joy and sunshine to our city. When Prof. Franklin came to us he found us not quite round up but his presence here was worth a great deal. The days he spent here the church has put a new zeal into living today who would have perished literally saved us from starvation. I ask your prayers that a great work may be done for us and for our country.

MRS. MINNIE WILSON.

RICH FRUITS OF AMERICAN INVESTMENTS

There is abundant evidence that it is worth while for America to extend the helping hand toward Armenia. The existence of Armenia today is due to American intervention; not political, but philanthropic intervention. The basis of this statement is found in the report of Mr. Charles V. Vickrey, secretary of the Near East Relief, who has just returned from a personal inspection of the work that the organization is carrying on in afflicted Asia Minor.

Mr. Vickrey says: "The best estimate that I have received is that the government would have cost from a million dollars to a million and a half. This estimate is not based on the relief sent from America, because we have been able to do much for them that we have been able to do for others that have not received the same assistance."

The president of the Near East Relief headquarters in New York has given me an autograph letter from Dr. H. Ohandjanian, the president of the republic, in which he says: "America literally saved us from starvation."

Thousands upon thousands of women and children are living today who would not have been living had it not been for this investment of American philanthropy.
THE GOSPEL PLEA

THE ACADEMY STUDErTS will work on Thursday of this week rather than on Friday. On Friday the principal will have several of the colored students attending at the school of teaching the colored people's fair which is being held at Edwards.

IMPORTANT NOTICE

To avoid confusion make all checks payable to United Christian Missionary Society. All offerings which have hitherto been sent to American Christian Missionary Society Board of Directors, Missions, Foreign Christian Missionary Society, Board of Church Extension, National Benevolent Association should be sent, and checks made payable to United Christian Missionary Society, 1504 Locust Street, St. Louis, Mo.

FROM THE MOUNTAIN TOPS OF OLD VIRGINIA

The Southern Christian Institute in honoring this occasion, extend most heartily to you Sincere congratulations.

This little gift that we bestowed,
Tie but an humble token,
A slight expression of our love,
Through thirty years unbroken.

Tis but a little piece of coin,
Yet made of perfect gold,
Symbolic of the richness
Your Christian lives unfold.

We wish you years of fruitful joy,
With little grief or pain,
And pray the great gift that you've given
Has not been made in vain.

Mr. and Mr. Lehman spent almost two weeks at the St. Louis convention. Misses Tepee and Brown attended the sessions of the last three days.

The S. C. I. was well represented at the International Convention when several of our teachers and R. H. Gooden, both graduates from the school, delivered addresses from the platform. Other former students Lula Gustav Smith, Mrs. Lawrences were in attendance, among them being P. H. Moss, H. D. Griffin, Mrs. Drakes, George, E. A. Helm, Lucy Williams and Mrs. Hattie Menzer Singleton, the last named having been a student in the very early days of the school.

A good number of former students entered the school the past week. Several have been here for a few days before also entering. Both dormitories are becoming well-filled.
but they don't often get it. How often have I colored girls tell me, "My mother taught me so and so, but she never told me how it was done." "Men give little to women in marriage; 'flash of their flash,' and though they will work to support the family, they cannot say when they remember they have souls to be saved. But it is their business none the less to train them for eternity. You say you have a weak church. It is just as strong as its individual members are. I have worked with church members who have had energy. It has been the most enjoyable fellowship I ever had. Where there is harmony among the members, and the spirit of love to man and true worship of God; where there is self-denial and true consecration, a small hand can do great work and work that others may see their good works, and recognize it as a church of integrity. Let every family establish a faithful, meet every Lord's day to study the word, render thanks, worship and praise, exult enough to bear the work of the Lord. Then, live pure, holy lives, you will have a strong church for Christ himself will meet with you, live in you, love you. If you have the respect and confidence of the community, you will say, that others may see their good works, and want to join. I have a great faith in the negro race, and I think it is capable of ris ing to a high plane. Sending you all my best wishes, and praying God's blessings on you. I am your in the one great hope.

MRS. KATIE SODDIE SAW, MISSISSIPPI.

Editor of the Gospel Plea. --

Please allow space in The Plea for me to say a few words about our church. On the third Sunday six were added to it. Our Heavenly Father was in our midst. Our pastor, J. A. Kayes, stretched forth welcome and hand. They were Blessed to have us by Bro. Williams on Sunday. He made an able talk. May God bless the young man and crown his work. He is one above the average young men.

Monday night, our president, W. A. Scott, was with us. Our pastor left out on the train he came on. We were sorry he could not be with us. The gathering was small but the spirit was good. Our president is capable to deliver the word of God to any congregation. We can not command language strong enough to tell of his kindness and spirit toward all. Our prayers go out daily for him. He is the right man for the right place.

Our pastor had left to be in the meeting this week in Vicksburg. We wish them in the meeting that they may accomplish a great work for the Master. We pray the day may come when the true gospel may come to the negro. With faith the light and love now more than ever and are coming to it daily.

Sister Mary Milke was appointed by the president of the Baptist worker of our church. She shall have our support. We pray that she may be a strong worker for the Master.

Yours in the service,

Mrs. Sarah Spivey.

THE GOSPEL PLEA

WF. ZION CHRISTIAN CHURCH,

St. Petersburg, Fla.

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Please allow space in The Plea for me to say a few words about our church. On the third Sunday six were added to it. Our Heavenly Father was in our midst. Our pastor, J. A. Kayes, stretched forth welcome and hand. They were Blessed to have us by Bro. Williams on Sunday. He made an able talk. May God bless the young man and crown his work. He is one above the average young men.

Monday night, our president, W. A. Scott, was with us. Our pastor left out on the train he came on. We were sorry he could not be with us. The gathering was small but the spirit was good. Our president is capable to deliver the word of God to any congregation. We can not command language strong enough to tell of his kindness and spirit toward all. Our prayers go out daily for him. He is the right man for the right place.

Our pastor had left to be in the meeting this week in Vicksburg. We wish them in the meeting that they may accomplish a great work for the Master. We pray the day may come when the true gospel may come to the negro. With faith the light and love now more than ever and are coming to it daily.

Sister Mary Milke was appointed by the president of the Baptist worker of our church. She shall have our support. We pray that she may be a strong worker for the Master.

Yours in the service,

Mrs. Sarah Spivey.
TURKS HOLD THE HIGHWAYS

Dr. George C. Dollittle, of Cincinnati, director of Near East Relief at Aleppo, reports that all the roads in the Autonomous Free-Maraikish district of Asia Minor are in the hands of bands of Turkish Nationalists and it is not considered safe to send Relief workers received at the New York headquarters of the Near East Relief. Dr. Dollittle reports, though Arabs pass through the Turkish lines freely.

UNFRIENDLYNESS TO AMERICAN RELIEF WORKERS

The Turks in Asia Minor are developing an unfriendly feeling toward Americans in spite of the fact that the gracious work of the Near East Relief is conducted with the utmost care to avoid friction. Prof. Sandy K. Kerr, of the University of Pennsylvania, has been in the service of the Near East Relief in the region of Aleppo for the past year or more, and has just returned, says that a few days before he left, the Nationalist military commander in Marash, whose men had been cared for in the American hospital, ordered his relief workers out of the hospital and none of the American workers, with the exception of Anna Kemal, business manager from Marash, who had been there the longest, was permitted to leave. The Turkish military commander declared that he would not obey the order.

FRENCH WITHDRAWAL LEADS TO MASSACRE IN MARASH

Miss Evelyn Trostle, of McPherson, Kansas, has given a year of service under the Near East Relief to the suffering people of Asia Minor. She returns with the memory of some unusual experiences still clear and fresh. In her opinion the withdrawal of the French forces from Marash was one of the chief blunders that has been committed in the Near East. She gives this opinion:

"They were on the verge of victory. The Turks had lost heavily and were almost panic-stricken. Someone in authority that did not know local conditions, however, ordered the retreat and thus the French commander in Marash realized the mistake, he could do nothing but obey."

More than twelve thousand Armenians, most of them women and children, lost their lives in the massacre in the city and its suburb amid circumstances of horrible Turkish savagery, according to Miss Trostle. "Twenty-five hundred of the twelve thousand who tried to flee, the survivors of thousands of people who had been kept at all hazards. It was impossible to send any Armenians to Syrian orphanages because the difference in race and religion would mark the Armenians for attack by the other children. The same was true of Syrians in Armenian asylums. Both are Christian races, but of different sects. Enemy is almost at loggerheads between the many creeds of Christians in the Near East as it is between Moslems and Christians."

AMERICAN RELIEF IN MARSIAN VAN

The results brought about in Asia Minor through the agency of American philanthropy are well indicated by the observations of Miss Anna Laura Trefethen, of Oberlin, Ohio, a graduate of Oberlin College, and a member of the First Congregational church of Oberlin. She has just returned to New York on her way home after having given a year of service to the Armenian people in connection with the Near East Relief. She was stationed at Marsovan, Turkey. She says that in addition to furnish relief to the destitute, the orphan, the sick, the homeless, and the starving, the Near East Relief workers are maintaining harmony between the Turks and Armenians. The political situation in Marsovan was comparatively quiet when she left there. Since American relief activities began at Marsovan general conditions have greatly improved. There was practically no trouble or disorder during the period of her residence there, but in her judgment, the time has not yet come when the relief work can be safely discontinued. It would be very unfortunate indeed for the Armenian people if the efforts America in their behalf were discontinued or even diminished at this time.

A LITTLE JOURNEY IN ASIA MINOR

Travel is not altogether safe in certain districts of Asia Minor. Even the workers of the Near East are in constant danger from bandits and other marauders. Miss Lucia W. Thompson, of Hertkirx, New York, a graduate of Mount Holyoke College, and a member of the Dutch Reformed Church, who has come back to the United States after a term of service in that region bears testimony on this point. She says that when the time came for her to leave Sivas, in central Asia Minor, where she was stationed, and to take up her journey homeward, she was warned not to undertake the hazard, but she and another American woman worker of the Near East Relief were ready to take a chance. The Armenian driver of one of the relief trucks had been fired upon just outside of Sivas several days before it was proposed to start. But the American women were not frightened by that, and on their own responsibility they began their journey with a native driver. They made the entire trip of several hundred miles by motor truck and arrived safely at their destinations in spite of all the dire predictions and threats that were made. Miss Thompson states that conditions among the native Christians of Sivas are greatly improved. This is due to the assistance that the American people are giving through the Near East Relief. There is an improvement also in the political situation, the Armenians and Turks living together there in apparent peacefulness.

SERMONS AND SAYINGS

BY

Elder C. H. Dickerson

NICOLASVILLE, KY.

This book includes 'Some Men I Have Known' as well as Sixteen of my best Sermons and ‘Tributes to Seven Heroes of the Faith’. [Every Christian should have a Copy.]

ADDRESS THE AUTHOR

PRICE 50c PER COPY
ed the lesson that it is wrong to make divisions in Christ's body. If now this space can be devoted to further world-wide missions we can do double our offerings.

And how important it is, that we realize the importance of the occasion. We are passing into a world crisis. In less than fifty years from now China, Japan and India will take the reins of church affairs into their own hands. It is up to us to give them a trained leadership or the time will come. If the Jews had given the Roman Catholicism a trained leadership or authority came to them, denominationalism would never have been born. If we give China, Japan and India a safe hand to build, some of the other dangerous issues will not be born. During the past year it almost seemed we had forgotten the high and holy coming of starting off the nerves of people right and had zone back to our old pastime of denomination making. We had started out to kill denominationalism and we had already made two over the organ and missionary organization and we can now see the fruit of splitting those two into two or three over personal differences.

But now go to work and show the world the better way. Our hundred years of assembling denominationalism has been battered down and all religious bodies are seeing if hopefully they may find union. If we what we have denied before, we will show them the way.

But our great task is to give the newer people a trained leadership, authority comes to them. If the American Negro can be given a safe leadership the year 1950 comes around, America can understand tremendous things for world uplifting. Bolshewism can flourish in America only in proportion as we neglect our task of lifting up the submerged.

CARLSIL, KENTUCKY.

Dear Editor:

Please all space for a few words in your valuable paper of the church at Fair View. I have just arrived from that place, where we closed a two weeks meeting, held by Elder J. E. Anderson of Clarksville, Tenn. The meeting was just grand, and a success. Elder Anderson is a palatable as well as a gospel preacher. We have been away from home from start to finish. Everybody enjoyed his fine sermons, and were lifted up.

Elder J. E. Anderson preached his farewell sermon on Sunday night. The Final Judgement, which we all were deeply impressed. The meeting closed with 7 added to the church.

There will be also in a great struggle. Our church has washed away last August by the high water, caused to a cloud burst. We purchased another lot in a better location. We have just finished the foundation of our new church. The Baptist Church had washed away, opened the door of their church and invited us in to hold a rally. So the two churches came together and took up upwards of two hundred dollars. Elder W. H. Brown of Mt. Sterling Elder K. R. Brown Bible School in

*Note: This text appears to be a collection of various articles, letters, and reports contributed by different authors. The content spans a range of topics from church history, personal reflections, and social issues to local church events and editorials. The text is rich in personal narratives and reflections, with a focus on the religious and social context of the time. The documents are likely from a local church newsletter or an organized publication from the late 19th to early 20th century.*
The Gospel Plea

Published for the cause of primitive Christian

Editorial content...

THE GOSPEL PLEA

The Senior Endeavor Society held a very interesting meeting Sunday night, where the first installment of their seventy-five dollar pledge for the year.

OUR LOSS BUT HEAVEN'S GAIN.


The death angel visited the home of Sister Tucker, Monday afternoon at 1:30, Oct. 25, 1920. Sister Tucker was taken ill Sept. 19, 1920. She leaves a husband, three small children, father, mother, a number of sisters and brothers and a host of friends. Sister Tucker was born in Cumberland County, Ky., in 1868. At the age of fourteen she came with her parents to Grady Co., Oklahoma, where her parents now reside. She obeyed the Gospel July 1995, under the preaching of Elder R. B. Wells, at her request. Elder R. B. Wells preached her funeral sermon.

The death of Sister Tucker was a peaceful death, a consecrated christian, a loving mother and devoted wife. She is gone but never shall be forgotten. At two o'clock Monday morning word reached that Sister Tucker began calling her friends and relatives to her bedside, hugged and kissed each and told each and every one that she was going home. Last she called her husband, told him not to worry, that he had done all he could, her time was up, that her husband had been a good husband, and to take good care of the children. She talked freely until about one o'clock, and at one thirty she passed away. She was conscious until the end.

Mrs. E. H. Mayberry.

THE POWER OF THOUGHT.

It has been very truly said that thought is one of the most potential powers in the world. The thinker who drives things, the seeker may find the thought which the Creator has given to man. Christian life which Christ intended dollars was raised for this work. The seeker may find Go's power-thought which is one of the most potent soever things are just, whatsoever things are lovely, whatever things are good, whatsoever things are honest, whatsoever things are pure, whatsoever things are lofty, whatsoever things are of good report: think on these things. May it be that we all shall heed these words of Paul to keep ourselves very sharply on things worth while, that we may enjoy the abundant Christian life which Christ intended should be ours.—Akon Duckell.

NASHVILLE, TENN.

Nashville, Tenn.

Gay St. Christian Church, Lord's Day, Oct. 17. Our service at 11:00 A. M. went to high water mark. Our attendance increased greatly. Our Lord and Master, preached on the subject: "A Square Deal for Our Women." From this he showed very clearly that the women's work, our church, is unlimited, and that its bounds are set to do all she can in whatever part her work may be. One of the secrets of the successful invitation was extended and one came forward and made the confession.

Offering $25.00.

Lord's Day, Oct. 24, Sunday school showed progress in attendance and offering. The teachers are growing in their work. Miss Mary Kinnard has entered into her work very enthusiastically, although, Miss Ethel Roes and Miss Ella Martin, who is now teaching in Jarvis Christian Institute, has blazed away and made things possible for our present state. Our Sunday school is moving on fine in all lines, and all of the members are going forward with the greatest zeal and purpose to do things.

The work of repairing our church is going on fine under the management of Elder H. L. Herod, and if all things are well, completed in the next two or three days is the weather permits. The cost of this work is about $4000, and it has made a great improvement on the building, of which we are all proud.

Miss Ethel Roes and Miss Ella Martin are giving us some splendid reports from Jarvis. They seem to be well fitted for their staff, and are enjoying their new field of labor.

We wish for them great success, and that their work will be a glorious witness to the Kingdom.

Yours in His service.

M. THOJO C. ROBS, Cor. Secy.

2094, Jefferson St.,

Nashville, Tenn.

CLARKSVILLE, TENN.

Gay St. Christian Church, Lord's Day, Oct. 20th.

Dear Editor of the Plea:

Please allow space for the following report:

On Oct. 16th we began a meeting at Fair View church, near Sharpburg, Ky. This meeting closed on Oct. 18th after 24 hours of continuous meetings by confession and baptism. Both attendance and interest were fine from beginning to end. We held three services each day to this church. He is a fine young man and a strong in christian faith. There are a great many young men here who are strong in christian faith, also financially strong. These people lost their house of worship some time up to a Block of water, but they are now at work rebuilding it. They need some help to do this work on the high cost of building material.

They have a large Bible School here, which is a great thing for a small community. It is the best rural churches and Bible schools I have seen for some time. This meeting continued 15 days, and one hundred and seventy-six dollars was raised for this work. Bro. Wilson and the writer were very hospitably entertained in the many comfortable homes of this faithful people.

We pray God's blessings upon them in their efforts to rebuild their house of worship.

Christianly yours,

J. E. ANDERSON.

TEACHING THRIFT IN SCHOOLS.

The school board of Norfolk, Va., is so successfully promoting thrift among the children of that city as attracting attention of the North and South. The simplicity of their methods and the results speak for themselves.

In the sixteen school weeks since the p'sa was introduced, 4,122 white children, 99 per cent of the total, have shown a saving. The average per child $4.74, as average per child of $4.56, or 28 cents per week. During the
THE GOSPEL PEA

same time 2,135 colored children, 61
per cent of the total colored enroll-
ment, deposited $7,827, an average
per child of $2.49, or 16 cents per
week.

The percentages of colored as com-
pared with white savers is strikingly
as is a comparison of the amounts
with which colored children drew.
Over half of the savings, about $11,000 fell to $2,500 excess at the
end of the term. The white chil-
dren doubtless have a wider range
of wants, but the figures also indi-
cate more interest and oversight
from colored than from white par-
ents, in content, of communication
to reinforce the efforts of the school.

The banks of Norfolk endorsed
the work by giving $1,000 for ma-
terials which would make a lasting
vacation they had had a weekly
Children's Day, when any child, white or black, may come to the
banks, to have a deposit from five
cents up. The banks believe that
they are thus serving both their
own and the community's present
and future interests.

"THE VOICE OF THE NEGRO"

Col. R. T. Kerlin, a Southern man
and a professor at the Virginia Mil-
itary Institute, has compiled a book
under the above title which has just
been published by Dutton. It con-
ists of extracts from the entire
Afro-American press, two dailies, a
dozen magazines, and nearly three
hundred weeklies," made during the
four years of the commonwealth of
Washington riots. Its editor rightly clas-
sifies it as "a primary document in
promoting a knowledge of the Ne-
gro"—a knowledge essential to per-
manent racial adjustment. He ad-
mits that some of it is unpleasant
reading, but adds that there are words which are "as disagreeable
as is...dispicable." The book gives
a cross-section of the mind of the race
in its relation to the state and social
and the white race can scarcely afford, in
justice or in wisdom, to ignore it.
One of the most valuable services of the race
which has been made,
formed in hundreds of Southern
counties is their establishment of a
pulpit and their success in
understanding, between the races.
This must be the first step in
any permanent adjustment. Col.
Kerlin is doing a service of the same
to a larger audience.

NEGRO BUSINESS MEN HEAR
WHITE SPEAKERS

A successful meeting of the Al-
abama Negro Business League is re-
ported at Gadsden, Ala., at which
attending were the Reverend Col.
Holod, president of the Gad-
son Chamber of Commerce, and by
Mrs. W. Mathis, who, during the
war for the Alabama Bankers
Association, well known both for
her own business success and for
her energetic and practical efforts
gratuated them on their large and
growing bank accounts, and in urg-
ing further investments in land and
home advised colored real estate
men to watch thrifty negroes as
closey as possible as white automo-
bile salesmen do, and to "go after
prospects" with the same enthusi-
asm. Col. Hood is quoted as com-
menting the negro's "unprecedented
interest" in the bank and "the
courage" which had proved itself so progress-
ively could not long be denied the
ballet, many negroes in the state
in the first place of a trust, that
gained to realize the trust to the
right by reason of their good citizenship.

Dr. Morton, of Tuskegee, made
his address. He disclaimed
for his people all desire to mingle with
whites, but said "we do want equal
accommodations, equal opportuni-
ties, justice, protection, and an in-
partial administration of the laws."
laughter and joy; laughing where the wild birds sing;
Swinging in the grapevine swing.

When the wind came over the cotton And time went on and he kept his peace,
But he never altered his easy pace.

 Some of the most beautiful Southern poems of the last thirty years have been written by Samuel Minturn Peck of Alabama. His “Grapevine Swing” is perhaps his most popular production:

When I was a boy on the plantation,
Down by the deep bayou—

The fairest spot of all creation,
Under the arching blue—

When the wind came over the cotton and corn,
To the long slim loop I'd spring,
With brow neath bare, and a hat brim torn,
And swing in the grapevine swing.

Swinging in the grapevine swing,
Laughing where the wild birds sing;
I dream and sigh—

For the days gone by,
Swinging in the grapevine swing.

The call is big enough, glorious and loud.

一笑果紫罗兰一知饥渴
as a boy with a heart full of joy,
Swinging in the grapevine swing,
I'm weary at noon, I'm weary at night
I'm freted and sore at heart.

And care is sowing my locks with white,
As I went through the favored mart.

I'm tired of the world with its pride and pomp,
And fame seems a worthless thing,
I'd barter it all for one day's repose,
And a swing in the grapevine swing.

Swinging in the grapevine swing,
Laughing where the wild birds sing,
I would be away,

The call is big enough, glorious and loud.

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THE FIRST OFFERING FOR THE U. C. M. S. (J. B. Lehman)

On the Sunday before Thanksgiving Sunday schools will be appealed to for American Missions and if the do not function as the church to all the Negro churches for contributions for promotion of our educational enterprises. This offering will be made so as to give the church a greater feeling of the worth of the Negro churches and Sunday schools than all other就是one which the churches are listed carefully by names and if all who will make a regular offering it from their church it will be properly listed and so reported. In reporting remember two things. (1) Make out the checks or money order to the United Christian Missionary Society, and (2) write what church it comes from. For example, if E. R. Brown would remit $176.13 to day, it comes from Christian Chapel, Port Gibson, Miss., and he would make out the check to the United Christian Missionary Society and send it to 15th and Locust St., St. Louis, Missouri.

Remember God is no respecter of persons, but measures and punishes according to the use they can be for His cause. The Negro has long been in the habit of looking to the white man for his rights and blaming him if he did not get them. He should remember that God promotes those who base their lives on the good of others and abases those whom he can not use, and that this is true irrespective of color or race. All the combined efforts of evil men can not hold down those blessed of God and all the aid that good people can give can not lift him whom the curse of God rests. The six or seven hundred churches are God's resource strength and if we will do our work he will spread them out and if they do function he will highly exalt them. We should therefore have for our slogan, "Every Negro church is God's resource strength and without the help of the white man we should develop within the state evangelistic and pastoral workers to see that this is carried out. Every worker should round up those churches that fall to come up on time.

Hereforehere there has been some divisions among the churches. In south-eastern Mississippi and in South Georgia they have not cooperated herefore but all difficulties are now removed and there should be a united effort for the cause. Of all Protestants we can least afford to divide into schisms and factions. Our only excuse for being a separate people is that we are not to unite the sadly divided church. If now we divide over personal differences and petty jealousies we of all men the severest condemnation. We have severely condemned others for making divisions and now we do worse than they.

The present condition of the Negro churches is such that it is ready to listen to anyone who has a message on unison. If we now come to them with a kind message and with a united united missionary program they will deliver the message to us. It is not one of the queer things of human action that when many of these people heeded our message and fought us we delivered it faithfully, but now when they are ready to hear us they have begun to quarrel bitterly among themselves over such things as the organization and making out programs, the methods of doing work? The time is over when our opportunity has come and God wants us to do our very best for his cause.

There is another reason why we should do our best. While there has been cooperation between the Negro and white churches for more than twenty years this is the first time that a United Negro church is cooperating with a united missionary enterprise of our great brotherhood. What we do at this time will influence the great work of the church for hundreds of years. We are beginning at the top, the congregationists can think they can begin at the bottom, but they will always fail. If the League of Nations fail at the coming election, it will show that the church must do a better foundation work ere the nations can assume an ideal relationship. If it is succeeded at the coming election, it will show that the church must stand by the man of state affairs and help him over the difficult places. The church must now show the way. With the women voting there will be two results and the church must determine which it shall be. Either partisan politics will now corrupt our entire life by inducing us to lose our own and the man will unite in bringing in a new type of politics and a new day.

We wonder if our Negro churches ever take the opportunity this new day brings in for them. It is not a time when gifts are given which al- ways are given to men when they do good work, but it is a time when cooperation work comes. This is the perfect gift. If every Negro church and Sunday school falls in line they will have gained a right which no man can take away. All us pity the poor

ARMENIANS in their persecution by the Turks, but we sometimes wish that we also were included as a crown of righteousness which the Lord shall give us at the last day, and not to us only but to every one that doeth his will, as are given to us through the Apostles. She has crossed this river of tears, troubles and sorrows, and come to the shore of eternal life and rest. From earth but present with God. Her voice is hushed here, but her works still live.

FAIRVIEW, KY.

Editor the Gospel Plea

Please find space in your columns to say that on the 10th of October we had with us Rev. J. E. Anderson from Clarksville, Tenn., and the pastor, Rev. A. W. Allen from Carlisle. He holding a 15 days' revival. Some of his sermons are Faith, Repentance, Baptism, The Terms of Salvation to Sinners, A Message from Hell, and other good sermons.

We held one of our Sunday evening meetings on the 18th of October with us Rev. C. H. Johnson from Aaron Run, who made some good remarks.

We raised while the meeting was in progress $176.13.

The church was moved away on the 7th of August by the help of the Lord we are building it up again. Let us pray that the Lord will watch over us and bless us.

You're in Christ,

AUGA RUTH LANE.
THE GOSPEL PLEA

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THE GOSPEL PLEA

October 1st. I spoke at Galliwas church, Summerfield, Fla., to a few disciples. The weather was unfavorable, and the church was in an extreme state of disrepair and neglect. The services were quite successful, and the people were very much interested. The offering was taken was $5.00.

From Summerton, I went to Crystal River, Fla., there I preached the first Lord's Day. Finding that there was disaffection among the people, I endeavored to raise the money and building materials. The total amount raised was over $200. The church was in a deplorable state, and it was decided to raise money to support the work.

I went to Marion, there I preached on Second Lord's Day to a few. Bro. A. B. Edwards is one of the pioneer members and is still an active worker. The church at this place was organized quite a number of years ago by Elder H. J. Brown. The church that was first built still remains and is in good order, being built by an old carpenter. Very few young carpenters are interested in the work, but they are needed now. The stables and studdis are down, and unless they are attended to, the church will decay. The church is occupied by the members of the church and is used for worship services.

I have been in much need of rest from the difficulties and anxieties of the work, and I have been able to get a much-needed rest. The offerings were quite large, and the people were very liberal and generous in their giving. The offering was $3.00, which was taken from the members of the church.

The field is indeed ripe to harvest, as an appeal to every friend of the cause of Christ to stand by the work and do their duty faithfully. The people will give the money that we need to build a church and to support the work. I am asking all who subscribe to the Emergency Fund to pay up their second installment on this occasion. The money that we raise will be put in for the saving of humanity.

Sincerely yours,
I. C. FRANKLIN.

Nashville, Tenn., Oct. 29, 1929.

To the Churches of Christ, Greeting:

We are measured by the amount of the services that we do, whether glorious or menial. We may have faith to remove mountains, but unless our faith is sustained by the work, it will be vain.

We should count it a great privilege to be counted worthy of being a co-worker along with the Master in this work of grace. The ancient psalmist said, "Let the earth be joyful, and all the nations glad at your salvation." May we have double strength and energy for the task, and no work and gifts are too great for the cause we represent. Your co-worker in Christ,

PRESTON TAYLOR

TENNESSEE

Nashville, Gay St. Christian Church.

Fifth Lord's Day, October 31, the writer was called to Centerville, Tenn. I arrived in Centerville Saturday night and went to the home of Elder Billy Phillips, who is one of our pioneer preachers, and his wife. They now live in a pleasant home and have a beautiful garden. Lord's Day at 10 a.m. we enter a very enthusiastic Bible school. At the close of our Bible study the house was nearly filled, and all of the seats were occupied. People had come from far and near to take part in the meeting. It was a great meeting. We are all eager to hear the good news and to tell others of the salvation that is in Christ Jesus. We are all eager to hear the good news and to tell others of the salvation that is in Christ Jesus. We are all eager to hear the good news and to tell others of the salvation that is in Christ Jesus.

One missionary, like Livingston and Jacob Kenoly, will not only revolutionize Africa, but all Africans. They may be found. No service can be counted worthy of the servant who does not make a sacrifice. The greater sacrifice was made by our Lord and Master. The gifts that He brought to us are certainly worth the gifts from which we have so long and so often been deprived.

I have invited a young minister of the A.M.E. church for a special purpose. We have no pay for the work. I am asking you to do your share, as I am sure you will. It is just a little more than what we have been doing. I am asking you to do your share, as I am sure you will. It is just a little more than what we have been doing.
church is now complete. The work can now be thrown open to pay the bill off when the work was done. All the church is highly pleased with the work.

Gay Street Christian Church is doing things and that in the right way. Our newly-elected officers are going into their work fine, and the whole church is pleased with them.

Our mammoth Auxiliary has planned a high day and an all-day meeting for the Lord’s Day in November. We are campaigning for one hundred members.

We are expecting Brother James Edwards to be with us on the second Lord’s Day in November. We would like to yoke Brother Rundles up with the Gay Street Christian church for we feel that he would be a splendid man for this work.

From last report of Dr. E. J. Walker things are getting ripe in problem if we will leave it to them.

I would like to yoke Brother Rundles up with the Gay Street Christian church for we feel that he would be a splendid man for this work. This is a project going back and Rev. N. Elmore of the Baptist per this idea of some one naming himself nation- and better organizations throughout the nation. W. P. MARTIN, State Evangelist.

TENNESSEE

Editor the Gospel Plea:

I am to reply in a few words to Elder C. H. Dockser’s article which was published in the Plea of Oct. 25, page 2, first column, under the following head: “The Banks of the Old Kentucky.” He says, “The thing most needed just now is a national evangelist.” Then he gives the facts of the case. “Hold restricted meetings, establish churches, pay off debts, arouse interest and enth- usiasm in a general colored folks way.” He further says, “The national convention should get behind such a man and be supported heartily by.” He, Bro. Dockser also names the man “Texas Wonder.” He says, “That if the national convention can not be moved to do some man must go forth independent and butt with his own horns.” He says again, “Sometimes boards are a way and sometimes they are in the way.” To my mind Elder Dockser wrote this article without thought, or without realizing the power of organization, or without considering the idea of some one naming himself nation- evangelist independently and better.

This is a panna idea going back to our old traits of fifty years ago.

To my mind we have too many men now bettering with their own horns who don’t feel to be subject to any power or organization, who if given the opportunity will throw upon the forces that are doing a tremendous work in the church of Jesus Christ, Brother, our duty is to move to do the great task by the power of organization, for I truly believe that it is God’s way of working on the work of his kingdom.

I beg to differ a little with Elder Dockser a little regarding the same this national man should wear. I do not think that it is altogether the best that he should confine himself to contrived meetings and it is known in some parts of the country as “distracted meetings.” For this reason we have a State Evangelist in nearly all states where we have organized churches. I really believe that the evangelist of each state, this national man will, solve this problem if we leave it to them, in the first place, state men or na- tional men will not hold all the meetings. As a rule the preachers employ who they want, and this rule works I think pretty well. When a church plans a meeting they general- ly get the preacher they want, they can get all the meeting to hold, and if he did not do not do the work, they can get another preacher to do the work. This is the idea that we have in mind we should by all means have a national secretary to visit all the Churches of Christ in all the states. His duty should be to educate our churches on better and stronger organ- izations, and quicken them in missionary efforts and giving, to cul- tivate a deeper love and a better un- derstanding and to resolve on consecra- tion and fidelity in relation to the Lord’s work.

We need in the field a polished workman for there is a great work to be done in all our congregations, and this national man should by all means be a college man.

Yours for a National Secretary and better organizations throughout the nation.

W. P. MARTIN, State Evangelist.

ALABAMA

The forty-first annual Convention of the Christian brotherhood of Alabama was held with the Mt. Pleasant Christian church, Matthew, Ala., October 20-24.

This convention was in every way a success. Quite a large attendance was present. Reports from churches were better than ever before. All reports showed progress among the churches. Every church in the state represented and sent a deputation.

There were two additional churches, First Christian, Birmingham, Ala., and Warren, Oho. The Warren church was organized by Eld. Faw. McElhiney of Sellers, Ala., sometime in 1913. It is now under the superintend- ership of another Alabama man, Eld. Caudle Johnson, formerly of Hope Hull, Ala. He now resides at War- ren.

Among the many visitors at the convention were Dr. Finley of the East Church, Rev. W. C. Martin, and Rev. V. E. Eftolof of the Baptist church. All of these gentlemen made short but interesting addresses.

The convention closed out of the churches in and around Birming- ham, a new district to be known as District Three.

The convention voted to give the $1300 saw mill plant owned by the state at the meeting of the state in Alabama to the United Christian Missionary Society for the Alabama Christian Institute, Lom, Ala.

There are 26 churches in Alabama with a membership of about 1896. Alabama holds seven conventions a year, three quarterly conventions of the church, 2 quarterly conventions of the Sunday schoool’s, and the annual convention. Monies are raised for the purpose of operation for all con- tracted meetings, and for the work of the state. Within three years the state has paid $1300 for a law printing press, paid state evan- gelist $261 for one year, and made do nations each year to the Alabama Christian Institute.

The receipts in this meeting amounted to $416.79. Counting the amount raised in all convention weeks above $950 during the year.

Elder H. J. Brayboy, state Evan- gelist, was present, and of his strength and -hardships in establishing the Bir- minham church brought tears to the eyes of many. In appreciation of the great work on the part of the state, and the amount raised in all convention weeks above $950 during the year.

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The state rejoice to have church in Birmingham but feels to be successful there we must have a modern church building as nice as possible. We are happy to have something of a modern church building in Montgomery as well. In order to ac- complish this the whole state will have to get behind the movement.

E. D. C. Brayboy, president of the convention, expressed himself as being pleased with the work of the convention but felt that more can be accomplished. He advised all to strive to make 1921 a banner year and to strive to make 1921 a banner year and to strive to make 1921 a banner year and to strive to make 1921 a banner year. All claim that the work is progress- ing.

On Sunday morning the writer ad- dressed the convention, subject: “The Task of the Church.” The audience was very attentive.

Instead of meetings Wednesday be- fore the fourth Sunday in October the Alabama State Convention will meet Wednesday before the third Sunday in October, 1921. The annual meeting was changed and it would be possible for someone of the national workers to be present.

The moneys raised in all convention weeks for another year is to raise $1,000 in the annual convention.

R. R. WILLIAMS.

Clarksville, Miss.

Dear Editor:

I beg to differ a little with Elder Dockser a little regarding the same this national man should wear. I do not think that it is altogether the best that he should confine himself to contrived meetings and it is known in some parts of the country as “distracted meetings.” For this reason we have a State Evangelist in nearly all states where we have organized churches. I really believe that the evangelist of each state, this national man will, solve this problem if we leave it to them, in the first place, state men or na- tional men will not hold all the meetings. As a rule the preachers employ who they want, and this rule works I think pretty well. When a church plans a meeting they general- ly get the preacher they want, they can get all the meeting to hold, and if he did not do not do the work, they can get another preacher to do the work. This is the idea that we have in mind we should by all means have a national secretary to visit all the Churches of Christ in all the states. His duty should be to educate our churches on better and stronger organ- izations, and quicken them in missionary efforts and giving, to cul- tivate a deeper love and a better un- derstanding and to resolve on consecra- tion and fidelity in relation to the Lord’s work.

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W. P. MARTIN, State Evangelist.

Elder B. C. Calvert, and his kind wife, always makes me feel at home when in their beautiful home. Leaving Jackson, I went to Carlisle, Miss., the home of my childhood. One can imagine I was to meet my relatives whom I had been absent from for near seven years, I went to Cen- ter church. They were engaged in a revival meeting. Center church is the church where I was converted; I was a child nearly forty years ago and now I am thirty-eight. Thus you see the best half of my life has been spent in service for the Lord. It means to fight until death.

Elder R. B. Brown, the pastor, a strong young man, was doing the preaching. Elder B. C. Calvert, and his kind wife, always makes me feel at home when in their beautiful home. Leaving Jackson, I went to Carlisle, Miss., the home of my childhood. One can imagine I was to meet my relatives whom I had been absent from for near seven years, I went to Cen- ter church. They were engaged in a revival meeting. Center church is the church where I was converted; I was a child nearly forty years ago and now I am thirty-eight. Thus you see the best half of my life has been spent in service for the Lord. It means to fight until death.

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THE GOSPEL PLEA

house for the Lord. The church has allowed the sisters the privileges of soliciting aid, and I have taken the method of canvassing among the ministers. That we all may know about the place where we hold our services is not located just where we want it. But it was the best that could be done. We hope to build up a strong congregation. We have a number of faithful people that live in the city. Some of them were quite faithful at home, but some of them have been timid. It used to be, Bro. Carthy's term, "They don't know good seed from clover."

That we all may know about the Vicksburg meeting. Eld. T. B. Garrison advanced the idea of having the Lord's Day schools to start a meet in Vicksburg. He set out to raise money to that end. That left $25.25 of the $100.00. The $35.20 was paid out as follows: Elder B. T. Everette $20.30, total $35.20.

The $100.00 was gone. During the meeting we raised $17.90, that amount $7.90 was given Eld. H. T. Herod of Indianapolis, Indiana. Let us all work and pray for me. Please write to me.

Yours in His service,
Mrs. Florence Alexandria Vaughn,
231 Adams Ave., Clarksdale, Miss.

MISSISSIPPI.
The second Sunday night in Oct., the writer started a meeting at Hernando's, closed on the third Sunday. There were six by baptism. The service was good on Sunday, dinner on the ground, Sunday night we preached at Christian Chapel. Mr. A. J. Gosin, an old citizen of the town, and formerly a member of the Methodist church, has been a witness of the Christian church for quite a while.

When the invitation was extended, he came forward and made the good confession. Monday at noon we baptised him. He said to me, "are you still a disciple of the new church? I have no doubt about my baptism for many years." Mr. Gosin is a strong character, not easily moved, but when fully convinced, he will act without fear. It is better by far to be on the right side. To be hearken with Christ is right. Monday night we preached in Vicksburg where we had pitched a battle against sin. Bro. L. R. Garrison has been in Vicksburg for several days arranging for a meeting. He had rented a hall and had seats and lights put in. Eld. N. R. Trevillion preached the opening sermon on Sunday night. We continued to preach the old Jerusalem Gospel. Eld. J. A. Keyes, a young man, has just entered the mail service, was out with each night, has taken charge of the Sunday school. He is the right man in the right place. I am now in Clarksdale preparing the way of the National Team, consisting of Eld. K. R. Brown and others. Our good Br. W. P. Martin, back in Savannah with Bro. Zoller etc.

Brother, all these things help. Let's have more of it. Old Ky., has a great meeting season. T. R. Everett just closed a fine meeting with over twenty added at Mt. Sterling with our good and faithful Bro. Brown. At same time J. R. Anderson, the center shot, was firing on Fairview for Bro. H. T. Wilson, with good results. Almost in hearing distance "Yours Truly" was shelling the woods in Bourbon County for venerable and beloved Bro. Haltahaxy. Eighteen responded to our call. We had a big meeting. While P. T. Floyd chances for two weeks at Hustonville and I. H. Moore lets loose at Mays Lick ten days, "old Nick" thinks Judahmen is coming. I received some letters from Bro. Clarkson has gone there. We must go some. Then, Mississippi church needs a good able man, no other need apply. Address Mr. J. H. Purcell, Milburn, Ky. Lorenzburg also needs man unless Bro. Klarman has gone there. We never spent happier days than those with Bro. Hathaway and his good people at Little Rock. The great church and school there go hand in hand. Prof. Calaway and his four able teachers lent valuable assistance to the meeting. We stopped at Bro. J. R. Daniel's good home, from where we took in the county and adjacent territory.

P. H. WICKERSON,
At Old First.

ARKANSAS.

Dear Editor:
We wish to say that our Bible school at Mt. Sinai is alive with Bro. Bright as teacher. Much information is given on each lesson. In the great lesson on the heaving down of the corrupt tree there were three things that impressed me: honesty, purity and character. People have reputation and that is very good but character is what you are and those are the kind of tree God is looking for.

Our Bible school reports from 59c to 78c each Lord's day and only have in attendance from 11 to 29. We rejoiced to add one young man to the church and Bible school by baptism on the 29th. Rev. Joe Williams, the pastor, facilitated.

The writer has been very ill for six weeks.

S. L. HOSKINS, Sept.

SERMONS
AND SAYINGS
BY
Elder |C. H| Dickerson
NICHOLASVILLE, KY.

This book includes "Some Men I Have Known" as well as Sixteen of my best Sermons and "Tributes to Seven Heroes of the Faith," (Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY
A SURVEY

FINDING NEW FIELDS OF RESCUE WORK.

(J. B. Lehman.)

Nothing is more clearly taught by Christ and His Apostles than that it is the duty of every true Christian to see to it that the most needful对象 nearest at hand. Those who are looking for something spectacular far off never find it. The early pioneers used to trap the turkey by building a rail pen on blackboards about eight inches from the ground. They would scatter corn on the ground and the turkey would follow this in and when it got in, it would walk the rail pen and never see the opening through which it came.

A great many people are looking such that they never see the true path to service.

Rescue Work.

A good example of humble service is seen in the Salvation Army and the Y. M. C. A. The Salvation Army was organized at a time when the liquor traffic was building its full harvest of bitter fruit. It is hard for us even only a little removed from that time to comprehend what London and New York and Chicago and Louisville, Cincinnati were when the dram shop was on every corner. Every alien was crowded with men and women in the most depraved condition because of the liquor traffic. Men seemed helpless to do anything about it. The Salvation Army came in to rescue the poor wretches from their fate. It was almost like rescuing demons from the tombs. Instead of swords, Our Father's army came to rescue them after being affected. The was a painless preventative, the poison was a poison cure.

But now that the liquor traffic is going out the Y. M. C. A. too is finding its original task slipping away and it is casting about for another task. It is not another task, but the same task in another field. The Y. M. C. A. has moved on and put the young people to work in finding better race relations. The Y. M. C. A. came to bring Christianity, not society, a thing the church organized on a denominational basis could not do. No denomination can grasp with race relations. Each man contributes to the task but none take a leadership in it. An effort to bring about a fair treatment of every employee was made in every county in the South where leading negroes and white people can meet and talk about these problems and find the right course.

And it is timely that this work be done ere the politicians of all sections and parties stir up things. Most good men have learned to put proper valuation on what politi- cal classes are capable of doing. Their same is as utterly selfish as was the fame of the fraternal lords who farmed out the poor peasants like so much cattle. In fact our American politics is the reincarnation of the feudal age, only ballots are used instead of swords. Our fathers would raise its head up and never find where to put it. They had put up adequate safeguards against all abuses of the feudal age, but the old spirit came lumbering back through the un-guarded political gate and it now stands beside the holy of holies of the state.

In fact there are many other things that need to be done before the American politician lays his simian hand on them. Some force capable of bringing Christ into international relations must set to work before the league or any league of nations attempts to function in full. Possibly the world has no organization now that can grasp with it. We are sure Denominationalism can not do it: we seriously question whether any Y. M. C. A. or Federal Council can function. Most likely the world must wait the coming of a reunited church.

But now the foremen are receiving re- peal of the 8-hour law and the Sunday closing laws. They are also largely represented in the building trades. One-tenth of the rail workers in the South are negroes. It is significant that the negro booms large in the basic industries necessary to our civilisation: namely the production of fuel, foods, etc.; materials for machinery, and transportation.

The Negro a Large Factor in Labor.

The Negro is indeed a large factor in labor. He supplies one-seventh of the workers of America. Per- centage of the three hundred thousand members of the coal miner's union are Negroes. One-third of the workers in America in iron and steel, as well as a large percentage of the workers in the packing industries, are Negroes. He comes from one-half of the employes in the Chicago stock yards. Thor are also largely represented in building trades.

The Negro does not live up to his agreement. The bonds will be thrust into the very face of the nation and live up to its agreement. He is early pioneers used to trap the wild

THE QUESTION OF LIBERTY BONDS.

The following statement by William M. Lewis of the Treasury Department in "A Message of Thirst" in the current Southern Workman will reassure many investors:

"The fact should be emphasized that there is no suggestion in the present price decline that the Government has failed to live up to the agreement it made with the investors of the Nation when it sold Liberty Bonds and Victory Notes. The Government has paid and will pay the stipulated interest on the par value of the securities and will pay dollar for dollar on them when they mature. The one, who loses is the one who sells his Government short, who does not live up to his agreement. When the agreement specified on the face of the bond is lived up to the agreement which will be thrust into the very face of the nation and live up to its agreement. He is early pioneers used to trap the wild

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JEWISH CHRISTIAN INSTITUTE


Teachers and students had begun to appear on the ground of the school. By Sunday, Oct. 3rd, most of the students were present. A large number of the students were already here waiting to begin their year’s work.

Sunday, Oct. 3rd, the services the best the day. The central feature of the day was to see the old students went back to school. In the afternoon, we found the students engaged in reviewing for the entrance exams.

Tuesday, Oct. 5th, was the day of our opening. At 10 o’clock A.M. the student body and faculty were gathered in the chapel. After a short and interesting program, Pres. J. N. Ervin introduced each teacher to the student body and friends. Each teacher responded with a short expression leaving the thought that they were here to render service. This was followed with an address by Mr. A. C. Parker of Dallas, Texas, who is very much interested in this school and has shown it in every respect.

Mr. Parker told his life as a poor boy in school, and how he has learned to be a success. He told the students that success can be achieved with hard work and determination.

We are doing everything to make this year the greatest in the history of the school.

A careful selection of the teachers has been made, and with the former one great results are expected. We are as big family working systematically day and night, with two words as our guide, “Unity and Prayer”. For we know without prayer and earnest prayer we can do nothing.

We have twenty teachers and new students coming each day.

Sunday, October 17th was C. W. B. Day, and a splendid program was rendered by the students with Mrs. J. N. Ervin in charge. Misses L. C. Day and E. E. McCladden assisted by Elder Neely of Palestine, Texas.

So far, so good. The enthusiasm is lively and things are looking up. We kindly ask that you continue to keep the school in mind. Where it is possible to give a neighbor or a stranger a dollar or so, that is the flavor of the Plea for Good. Theasonic department requires us to drop those who are near and dear to us. We do not want to drop any one and you will not be too late.

ST. LOUIS, MO.

November 10th, 1920.

To Disciple Endeavors, Greetings:

The Department of Religious Education of the United Christian Missionary Society, in taking over the work of the National Board of Christian Endeavors, desires to offer every practical service to the Societies. It hopes the training-schools and other important new materials and methods of the church will be learned of this disappoint-ment.

GEO. T. SIMONS, National Christian Endeavor Sec'y, Department of Religious Education, United Christian Missionary Society, 503 Locust St., St. Louis Mo.

LIST OF THE EFFICIENCY CONGRESS

Of the Brotherhood of Texas of the Disciples of Christ to be Held at Harker’s, the Clay St. Church, Waco, Texas, Nov. 30 to Dec. 6, 20.


The GOSPEL PLEA

Published every Sunday from the Press of the Northern Christian Institute Published for the needs of primitive Christian Missions in the semi-tropical countries. Accepted on second-class matter at the Post Office at Harker’s, Texas, N. C., under the act of March 3, 1879.

Number 483

Advertisements Rates Made on Application

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FRIDAY AFTERNOON.


FRIDAY 7:30 P.M.


Board Meeting, 12:00 Noon.


Tuesday 8:30 P.M. Parades. 8:30 P.M. Mark Exhibitors. Sunday Morning.

Voted Bible School. 11:15 Devotional Exercises. 1:00 Service by President, Offering. Adjournment.

SUNDAY 9:00 P.M.


THURSDAY 7:30 P.M.


Address, by Mrs. V. Hubbard of St. Louis, Mo. Sermon, by Elder H. H. Smith.

Offering-Adjournment.

Friday Morning.


Lunscheon.

TUESDAY 7:30 P.M.

Eld. J. M. Cox, President.

Address, Mrs. J. N. Ervin in charge. Misses Proctor of Taylor; Eld. Mac Thomas, Phillip Thomas, G.I Offering. Adjournment.

THURSDAY 4:00 P.M.

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Offering-Adjournment.
GREENWOOD, MISS.

Nov. 8, 1920.

Dear readers of the Plea:

It has been a very active time since I have written to you, but it has been a very busy and eventful time. We have been quite busy in the church and are working hard to get the work done. The mission is doing fairly well, and we are planning to have more work done in the near future. The church is growing, and we are hoping to have a new building soon.

We are working hard to raise funds for the mission, and we are hoping to have the work completed soon. We are doing our best to get the work done as quickly as possible.

Sincerely yours,

ROBERT WILSON

LEXINGTON, KY.

Nov. 9, 1920.

Editor Gospel Plea:

Kind Sir:—Please allow me space in your paper to report some of the things that are being done in this place. We have been working very hard to get the work done, and we are hoping to have it completed soon.

The mission is doing fairly well, and we are planning to have more work done in the near future. The church is growing, and we are hoping to have a new building soon.

Sincerely yours,

RUTH THOMPSON

THE GOSPEL PLEA

OUT ON THE PLAINS.

Again after a long silence we greet the Plea family through our friends.

We are yet out on the plains, that is, when we are not away from home.

We were at Wichita the fifth Sunday in October and had a delightful fellowship with our newly organized church in that great center.

Brother A. D. Littles, recently of Wichita, is leading in splendid song, and we are delighted to have him with us.

We are very thankful for this good man and his work. We have been very happy to have him with us, and we are looking forward to more work with him.

Yours in his name,

T. E. EKERTT

Dear Editor:-

AARON'S RUN, KY.

The Gospel Plea is always welcome in this place, and we are looking forward to more work with you.

The church and Bible school are getting along nicely. We have had a very successful year, and we are looking forward to more work in the future.

Success to the Plea and Most sincerely,

C. E. CROCKETT

GREENWOOD, MISS.

November 9, 1920.

Editor The Gospel Plea:

Dear Brother:—

The St. Louis Convention advised the United Society and the Board of Missions to raise money to pay the underwritings of the various boards participating in the Interchurch World Movement. Here is a brief statement of the plans:

1. December 12th is the day set apart to pay our "debt of honor." 2. Cash offers are asked from churches, individuals, and organizations upon this "debt of honor." 3. If churches desire to put their offering in the budget, they are asked to raise and pay the "debt of honor" at the meeting on December 12th.

4. All money on hand, or previously pledged on interchurch campaigns, is to be paid in at that meeting.

5. The week of December 5th to 12th is to be designated as a week of prayer and sacrifice.

6. Most sincerely.

ROBERT WILSON,

H. O. PRITCHARD.

The above is a worthy one. For a hundred years our people preached Christian Union and when it appeared to them that practically all denominations were ready to undertake wide christianization under the name of Christ and under the authority of the United States, the convention banded with joy and went into it with a de salt voting. That it failed was due to two causes, (1) those in every denomination intensively loyal to denominationalism began to fear that it would break down denominations, and (2) because of the money interest began to fear its work when it took up such things.

But so far as we were concerned it did not fail. We raised nearly to millions more than we could have raised, and the denomination interest was not known in the field. We have no complaint to make for we have gotten value received.

THE GOSPEL PLEA
INTER-RACIAL LABORATORY EXPERIMENTS.

Certainly American adventures in the inter-racial field are proving of value to the whole world, now up to its eyes in racial problems. Our Philippine experiment is of interest to nations dealing with backward peoples, and proved the wisdom of our faith in the possibility of cooperation.

The work of the Phelps-Stokes Fund, one of our philanthropic foundations in dealing with racial problems nearer or farther afield, has recently been brought into the English Conference Missionary Societies to ask, with government approval, for Dr. Jones's services to study the educational needs of the native races of India and British Africa. The work made this impracticable; but Dr. Jones has now organized the African Educational Commission, a body of British, American and African experts, who, with the cooperation of the English, French, Belgian and American governments, are making a study of the educational needs of equatorial and West Africa. Those interested in Negro Education in America all over the South, bringing together that which comes from cigarette use, the U. S. Bureau of Education, and slow and halting as our progress earthly can save him.

INTER-RACIAL LABORATORY EXPERIMENTS.

has taken various forms. Aid has been given as follows.

Elder Gooden of Washington, D. C., made a walking visit in Sept.

I want to save, not murder men. Every church should have a copy.

This book includes "Some Men I Have Known" as well as Sixteen of my best Sermons and " Tributes to Sacred Missions of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR.

PRICE 50c PER COPY

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Subscribe to "The Gospel Plea"

SERMONS AND SAYINGS

BY ELDERS C. H. DICKERSON

NICOLASVILLE, KY.
ANGLO-SAXONS forever made De

nominalism: If we now fall in Japan and China and India and the Mohammedan countries and they get authority are they have a train desirable that they will grant Christianism and Brahmanism and Mohammedanism and some unknownims unto the church and cause another thousand years of darkness.

And, then have we thought how important it was that at the very period when the church was first organizing itself for foreign missions a people should come who call the church by itself because no authority but the Scriptures and attempt to be loyal to that ordinariness? Is its influence in Japan and China and India so much felt that it is promising to become the program of all missions. The great question is how can we organize one entire membership so our entire strength can be thrown into the task. There are some three or four thousand white churches and a great portion of our seven hundred negro churches are that are yet enlisted in the great work. This is the supreme task of today.

The ephemeral and local questions confronting us are: (1) The worldwide opportunity and the adjustment of our relationships with those newer peoples. Blind indeed is the man who cannot see the supreme task of our day. The hour has come when we are face to face with the remaining nations of the earth. Japan and China and India and all the remaining nations are not in the family of nations whether we want it or not. They are stirred through and through with a thrill that has been just before humanity strikes tent and marches on. Christian Missions have done enough work to challenge these people and they are questioning their own. God means for us to be as ready with our answer as was Philip when he met the questioning Eunuch.

But to meet the new situation we must do more than to go into a chariot and preach, unless you mean the chariot of this whole national affair. We must furnish an army of school teachers and ministers to enter into the very innermost chamber of their national life to teach them. To fall them now will be serious. Of course they will become Christian now, the question for us to answer is, shall they have a trained leadership before they take the authority of the church work over? If the Judaising Jews had not prevented Paul he would have prepared an army of workers for Rome ere authority came to them. But they followed him like blood hounds and so prevented him and the Romans forthwith made Roman Catholicism and gave the world a thousand years of darkness. If the Roman Christians had been qualified and prepared for the dispensation to do so, they could have given the Anglo Saxons a trained leadership ere authority came to them. But this they did not do and the Anglo Saxons forever made De

dominism: If we now fall in Japan and China and India and the Mohammedan countries and they get authority are they have a train desirable that they will grant Christianism and Brahmanism and Mohammedanism and some unknownims unto the church and cause another thousand years of darkness.

FACING THE FUTURE LIKE A CHRISTIAN. (J. H. LEHMAN)

There are just two kinds of questions facing us. One is vital and fundamental and the other is ephemeral and local. The vital and fundamental questions are those that pertain to urgent demands for work for which the time is up; the ephemeral and local questions are those that have to do with our personal relations with one another and with judgement of methods etc.

The Disciples of Christ on entering upon a greatly enlarged work and with great readjustments in both kinds of questions, and a study of them should help us to find ourselves and our places in the work.

The great vital questions confronting us are: (1) The worldwide opportunity and the adjustment of our relationships with those newer peoples. Blind indeed is the man who cannot see the supreme task of our day. The hour has come when we are face to face with the remaining nations of the earth. Japan and China and India and all the remaining nations are not in the family of nations whether we want it or not. They are stirred through and through with a thrill that has been just before humanity strikes tent and marches on. Christian Missions have done enough work to challenge these people and they are questioning their own. God means for us to be as ready with our answer as was Philip when he met the questioning Eunuch.

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The Gospel Plea

Negro Race. Entered as second-class matter in the United States Post Office, at the Groton, Conn., and in the general interests of the Propagation of Primitive Christianity, and in the service of the Gospel.

Advertising Rates Made Known on Application.

Number 482

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The Gospel Plea

TENNESSEE. Gospel Plea is in Successes With Gay Street Christian Church.
The following list of names of subscribers for the Gospel Plea from the Gay Street Christian Church, Nashville, Tenn., was sent in by W. J. Martin, State Evangelist:

Mrs. Mary McAlpine, Miss Sarah Hostetler, Miss Harriet W. Hance, Dr. C. O. Hadley, Mrs. Parthenia Thornton, Mr. B. F. Brown, Mrs. J. D. Buchanan, Mrs. J. P. Furnell, Mrs. E. W. Martin, Mr. Mark Collier, Mrs. Laura Otten, Mrs. L. A. Wilson, Mrs. Selie Stone, Mrs. Mark Parker, Mr. Wm. Hynes, Mrs. Jannie Martin, Mrs. L. C. Cross, Miss Laura Mae Deadrick, Mrs. Wm. Shannon, Mrs. Martha Osborne, Mrs. E. A. Cates, Mrs. W. L. Ballentine, Mr. Ed Lowery, Mrs. Fannie Butcher, Miss Emma Walker, Mr. R. C. Martin, Mrs. Kate Carter, Mr. Harrison Price, Mr. H. H. Taylor, Mr. J. T. Chandler, Mrs. J. H. Dunye, Miss Lula Evans, Dr. P. L. Lambrick, Mrs. W. C. Hardy, Mr. H. E. Hoit, Mrs. Minna Linsman, Mr. S. M. Roore, Miss Kate Barr, Miss Bertha Jones, Miss Eloise Petway, Mrs. Dabney O'Shea, Mrs. Ella Smith, Mrs. Luella Duneey, Mr. A. M. Johnson, Mrs. Edmonia White, Mrs. A. M. Burleson, Mrs. Georgie Knoebel, Mrs. Mary H. Hardison, Mrs. Minnie Moore, Mrs. Mary A. Batchell, Mr. J. E. Chandler, Mrs. Myfie Routon, Mr. Daniel Y. Hodge, Mrs. S. M. Cartwright, Mrs. L. V. Lintott, Mrs. R. Moore, Miss Katie Barr, Miss Bertha Jones, Miss Eloise Petway, Mrs. Dabney O'Shea, Mrs. Ella Smith, Mrs. Luella Duneey, Mr. A. M. Johnson, Mrs. Edmonia White, Mrs. A. M. Burleson, Mrs. Georgie Knoebel, Mrs. Mary H. Hardison, Mrs. Minnie Moore, Mrs. Mary A. Batchell, Mr. J. E. Chandler, Mrs. Myfie Routon, Mr. Daniel Y. Hodge, Mrs. S. M. Cartwright, Mrs. L. V. Lintott, Mrs. R. Moore.

Total number of subscriptions, sixty-eight (68).

"SCHOOL WEEK." The Bureau of Education at Washington calls for the cooperation of the churches in the observance of "School Week," December 4-11. The Council of Church Boards of Education desires to emphasize the significance of this effort to call the attention in all institutions of learning to the children and youth of the land.

Let the pastors and the people of the churches, and the secretaries of the churches and schools, cooperate with each other on the occasion before the close of the year.

W. J. MARTIN, State Evangelist.
The Gospel Plea

other that "School Week" may strengthen the hands of people to support more adequately all these institutions, and to provide educational facilities that will be more than the worthy of the confidence and devotion of the nation.

(Signed.) A. W. HARLIS,
President.

ROBERT L. KELLY,
Executive Secretary.

MINUTES OF STATE BOARD MEETING—JACKSON, OCT. 20, 1920

The State Board of the Mississippi Christian Missionary Society, met in the Study Room of the First Christian Church, Jackson, Miss., Oct. 5th, 1920, with the following members present to-wit:


The Gulfport situation was taken into consideration, and discussed from the viewpoint of a field of opportunity, and also as to the plan of entering and building up the work. A committee, consisting of Capt. Stone and D. H. Starns, and discussed by the members of the Board, on motion duly carried, the State Board agreed to withdraw their work at Gulfport for the coming year, to the amount of $300.00, and it was directed that immediate steps be taken, in cooperation with the United Christian Society and local committee, to secure a suitable minister.

On motion of President Harlis, and carried, Thompson was retained as Secretary of the Southern District, under the same contract and stipulations that prevailed to his employment during the past year, with the exception of an increase of $25.00 per month, and necessary traveling expenses and meals when engaged in work of the fields.

On motion duly considered and carried, it was ordered that J. M. Talley be employed as secretary of the North East District, at a salary of $1800.00 per year, and necessary expenses of travel and meals, when actually engaged in work in his respective field. He is to begin his work on the 20th of November, or as near thereto as is practicable, so as not to take him from his present duties as a member of the State Convention. Bro. Talley explained some details of the work he leave his present work before he was called upon for the secretaryship. The State Secretary was directed to prepare and enter into a suitable contract.

Came Rev. R. A. Powell, by letter, read by the Secretary, and asked to be a member of the State Board, as Secretary of the North West District, and later than Dec. 1st, 1920, and preferably Nov. 1st, 1921, upon the grounds that the condition that his wife's health would not admit of his being from home, and that it was the hope of the committee that her condition might soon necessitate his resignation. After consideration, on motion duly made and carried, the Board, that he be released, and the same to take effect on Nov. 1st, 1920.

The figures for the budget for the coming year was considered, and dropped from the standpoint of needs and methods of meeting them, and the ability of our people, etc.

It was ordered that the State's budget for the year be $12,000.00, and that an effort be made to raise this amount in the following way:

Ohio, $6,000.00; Mississippi, $10,000.00 for the year through the local churches of the State for this year. It was suggested that an effort be made to do this. In the following way, viz; that $5,000.00 be raised by individual and private gifts, and that the remainder be raised through the churches, as church offerings.

THE FOUNDATION OF CHRISTIAN ACTIVITY

Te foundation of Christian activity is the local church. Whatever does that hinders all the enterprises of Christianity, and whatever serves it; give momentum to every movement intended to redeem mankind.

The way a pastor can do the most good for China is to make his church larger and true and Christian possible. This is the way, also, in which he can make his largest and best contribution to what is called social service and to civic righteousness. A strong, well-organized, Scripturally enlightened, Spirit-filled church is light and salt to the community in which it exists. The world's evils are to be corrected through these organizations which have little sections of the kingdom of God. The world's evils are to be corrected through these organizations which are little sections of the kingdom of God. The world is distinctly felt as plainly evident by the cooperative enterprises in which he can make his largest and best contribution to what is called social service and to civic righteousness. The outside world should be called to faith, repentance, conversion, and especially the practice of the words of Jesus Christ in order to make the world what it ought to be.

Since the local church is the foundation of Christian activity, the pastor and office bearers have the chief responsibility and a larger share than any other Christian workers in making the world better.

GREAT GROWTH IN ALL PHASES OF OUR WORK

St. Louis, Oct. 21.—The International Convention of Disciples of Christ, which opened in the Colli- sion here last Tuesday, is attracting attention, during which time, motion was made and carried, that $5,000.00 be raised by individuals and private gifts, and that the remainder be raised through the churches, as church offerings.

The matter of the budget for the coming year was considered, and dropped from the standpoint of needs and methods of meeting them, and the ability of our people, etc.

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Great growth in all phases of our work.

This book includes "Some Men I Have Known" as well as Sixteen of the best Sermon and "Trifles to Seven Heroes of the Faith." Every Christian should have a Copy.

ADDRESS THE AUTHOR

PRICE 50c PER COPY

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For
The
Gospel
Plea

SERMONS
AND
SAYINGS

By
Elder C. H. Dickerson

NICHOLASVILLE, KY.
DISCOVERING THE TASK.

(J. B. Lehman.)

Vol. XXIII.

EdwardS, Mississippi, Saturday, December 11, 1915.

Number 484.

A SURVEY.

Preach the Word.

The Gospel Plea.

The Supreme Task of One Day.

Any discerning mind can clearly see that the world posture has been suddenly ready for bringing all the forces of materialistic science "appeared on the horizon. One of his disciples he closed by saying, "We have the world ready for it to be put of Germany and Britain so as to

be converged by the great spiritual leaders could come. If our league

ent and become frightened. We are getting the time is abundantly

frighten the world into associating. We remain yours in the Malten.

The Danger Zone For the Disciples of Christ.

As a body of workers the Disciples of Christ have been in a very precarious situation during the last twenty years. One group took up the cudgels of materialistic science and began to beat out the brains of the dogmatic literalists who were unable to defend themselves by direct methods and so they were driven to use a more subtle method of compelling themselves to defend the old things as they were as great as any other. They were as utterly blind to the supreme task of their day as were the ruling Jews to Christ's idealism. They did not hesitate to threaten to withdraw their support of the work in order to make their opponents line up. The mistake such people always make is to fail to apprehend what God would have them do. They think their supreme duty is to hold the masses to the things that were on the program a generation ago. The ruling Jews thought they were serving God when they crucified Christ to save the old Jewish order when in fact their successors were only a voice in the wilderness to the old struggle until such time as trained leadership came to them.

The task of every age has been to produce a world condition for undertaking a worldwide redemption and finally when the spirit had the world ready for it to be put out to sea, and the wars, and the weather, it was very cold and we had to get back to our task. At remendious and helpful Providence. We did not understand how the spirit of God gets the ages ready for our task.

If we look over the history of the development of Christian civilization we can see that each age has a tremendously important task to do; but important as these tasks were, the mass of the men of each time re- sisted with all their might the task to be done in their day. For four-teen centuries the Jews labored uninterruptedly to produce a world condition for undertaking a worldwide redemption and finally when the spirit had the world ready for it to be put out to sea, and the wars, and the weather, it was very cold and we had to get back to our task. At remendious and helpful Providence. We did not understand how the spirit of God gets the ages ready for our task.

None of us need to look for a new world order in a day. We must first train a leadership not only for our own nation but for all the nations of the earth. Our supreme task is plainly revealed. No new idealism will work results. Christ knew this when he warned his disciples that he came not to bring peace but a sword. He knew his idealism would cause a struggle until such time as trained leaders could come. If our league had not been made the mistake that nations permeated with the idea of destruction and finally when the spirit had the world ready for it to be put out to sea, and the wars, and the weather, it was very cold and we had to get back to our task. At remendious and helpful Providence. We did not understand how the spirit of God gets the ages ready for our task.

Josep H. J. Crag.

KANSAS.

Dear Editor of the Gospel Plea:

Please allow me space in the Plea to say that we had with us our State Evangelist, Rev. C. H. Craig, from Nov. 9th to 19th. During this time he preached some excellent sermons. His general subject was "Soothing Jesus." I feel that I voice the sentiment of each mem- ber in saying that the church was revived. There were no additions to the church during this Evangelistic meeting, the reason God only knows, but we think it was owing to the weather, it was very cold and people did not attend as they would have, had the weather been favor- able.

We pray that Rev. Craig might live long time and continue to preach Jesus Christ.

May God bless yours in the Master's cause.

W. E. Sims, Pastor.

2317 Morgan Ave.

Ponca, Kansas.
The following have been elected as delegates to the Jackson District Convention: Sunday School: Reverend Myers and Jerome Freeman; Church: and Cynthia Wright; Woman's Work: The convention will be held at Jackson, December 3-5th.

The Young Women's Christian Association of the school held an informal social Saturday night. The way of raising funds tiny socks were furnished, in which each was asked to place cents enough to represent the height of his or her sock. Some shoes were supposed to be very large.

All are now looking forward to the School of Methods to be held at the S. C. I. next week, beginning Dec. 6th.

MISSISSIPPI.

Dear Editor:

Please allow me space in your valuable paper to speak about our church at Shaw. The third Sunday in November was a high one.

Elder Keys preached one of the best sermons that I have ever heard him preach. Everybody enjoyed it and felt cheered up by it.

His subject was, 'Let us lay aside the weight that doth so easily beset us and run with patience he race that is set before us.'

The meeting was grand. It seemed as though everybody was in the service heart soul and body. Two services were held at two o'clock, and at eleven o'clock services were held at the chapel. Good music furnished by the choir, an excellent sermon by the pastor and nineteen cents ($23.97) was raised for the support of the church.

The following have been elected to the Junior Department: S. C. I. notes.

Stella Hancock, Carrie Hemming, Modesta Keyes, and Ruth Johnson, the former winning by a score of three to one. At night an entertainment was given at the church, the numbers on the program being furnished by the teachers.

Several of our young men were attendants at the wedding of Miss Bertha Johnson, a former day pupil, which took place at Friendship Baptist church at Edwards, Thanksgiving night. Quite a number of others from the campus witnessed the marriage.

The offering taken at the close of the morning service, Thanksgiving Day, amounted to one hundred and thirty-seven dollars and eighty-seven cents, ($137.87). Miss Adaline Howard and three others visited us all day long, although away off in the Adiron- dacks Mountains, sent a liberal contribution for this, notwithstanding her many needs during her illness.

The sum accredited to the Junior Endeavor Society for the day was ($15.66), Linda Miller, a former student now in California, sent a contribution which brought the sum accredited to the church above the one hundred dollar mark. We have come to feel that we have not done real well in our offering unless we can count on the money raised in the success attained this year although cotton is not selling well.

Mrs. J. N. Ervin, Misses Edna Mas James and Rosa Paige, and Messrs. Ford and Jacobs were guests of Mr. and Mrs. P. M. Moore of Ed- wards. Friday evening. Mrs. Ervin returned to her home at Jarvis Institute, Saturday.

The Young Women's Christian Association of the school held an informal social Saturday night. The way of raising funds tiny socks were furnished, in which each was asked to place cents enough to represent the height of his or her sock. Some shoes were supposed to be very large.

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Sixty-seven pupils are enrolled in the four high school grades of a county training school in Arkansas, and twenty of these are preparing themselves for teaching; some are already teaching in the summer terms of the regular school year. The dormitory increases the school population, and makes the influence of the school country-wide. The building is really a home, furnished very simple but neatly. The standard is distinct- ly above the average of the homes from which the girls come, but not beyond what they may hope to at- tain.

Many of the county raising schools have qualified for, and are receiving Federal and State aid for vocational training in agriculture under the Smith-Hughes Act. Ten boys is one school in a single year made aggregate net profits of $240 upon their home projects. The boys are in- struted in good farm practice, as well as in theory, and in the keeping of accounts. For example, Archie Thomas has discovered the secret of the world's largest negro population. 'county. The dormitory increases the high school grades and makes the influence of the school country-wide. The building is really a home, furnished very simple but neatly. The standard is distinct- ly above the average of the homes from which the girls come, but not beyond what they may hope to at- tain.

A Training School for workers will be conducted at the S. C. I., to which all the sisters can attend. The teachers are going forward to leader in the force of instructors. The brethren in Texas are held an efficiency congress which will be a real get-together meeting ending December 6th. We hope much good will come from this.

A REPORT OF THE STATE EVAN- GELIST OF TEXAS.

This report is from Oct 1st to Nov. 20th. Sermons Preached 39. Members taken in church 6. From the Methodist Church 1. From the Baptist Church 4. By Confession 3. By Baptism 4. Official Boards (local) held three, one general church meeting. Conducted the Northern District meeting on the 5-7 of Nov. Had a great convention all things con- sidered. Money raised for all purposes $53.86. Confessions during the convention three. The Regional Superintendents organized an missionary society with former students. Get one sub- scription to the World Call. Letters written to date 40. Paris 12.30 Expenses 64.40. Muskogee 5.35. Chickasha 11.32.

Rail and auto, letters and room rent and board $75.90. I attended the Arkansas Conven- tion in Washington. It was a very fine convention. I went to Okla. to drive the but it was called off before we could reach the place. We were sorry. The weather was very nice. Chickasha and raised $170.00 in pledges and cash. This report was sent to Mrs. Stearns by Mrs. Smith.

The work in Texas is doing as well as we can. We have men who will say one thing and do another. We have such men in our lead. I do not mention this by way of complaint; but the men who are not as good as any other is the one who does the least.

I am not discouraged but I am determined to do more this year than ever. I believe the righteousness of Jesus Christ will finally triumph in all the guns of oppression. I am faithful to you.

H. G. SMITH.

PRACTICAL WORK IN COUNTY TRAINING SCHOOLS.

Sixty-seven pupils are enrolled in the four high school grades of a county training school in Arkansas, and twenty of these are preparing themselves for teaching; some are already teaching in the summer terms of the regular school year. The dormitory increases the school population, and makes the influence of the school country-wide. The building is really a home, furnished very simple but neatly. The standard is distinctly above the average of the homes from which the girls come, but not beyond what they may hope to attain.

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THE GOSPEL PLEA

REPORT OF FUNDS SENT IN BY

J. B. LEHMAN.

AUG. AND SEPT. RECEIPTS FROM COLOURED SOURCES

Arkansas-
Holy Grove W. M. S. $3.00
Washington W. M. S. 5.00
Washington Circle 5.00
Mt. Shal W. M. S. 3.00
Pearl S. W. S. 1.25
District of Columbia-
Washington R St. Circle 2.00
Florida-
Sumterfield, Ind. 5.00
Indiana-
Indianapolis W. M. S. 9.30
Kansas-
Atchison W. M. S. 4.60
Kentucky-
Louisville, Ind. 1.00
Millville, M. B. 5.00
Germanmout, M. B. 2.00
Nicholisville, M. B. 6.00
Midway, M. 6.10
Carlisle, M. B. 7.00
Arons Run, M. B. 5.00
Louisville, M. B. 5.60
Lawrenceburg W. M. B. 10.10
Winchester Ch. 2.00
Paris, W. M. S. 15.00
Paris, Indr. 5.00
Paris, L. B. 2.10
Lebanon, M. B. LEHMAN 3.00
Missett-
Jackson, W. M. S. 2.05
St. Luke W. M. S. 5.00
Forest Grove 5.35
Jackson W. M. S. 1.00
Providence W. M. B. 1.00
Mississippi-
Chamers, W. M. S. 4.70
Luthrop, W. M. S. 5.00
St. Louis W. M. S. 4.70
Clarks-
Dayton W. M. S. 2.40
Oklahoma-
Chickasha W. M. S. 1.50
Muskogee Circle 2.10
Clearview W. M. B. 16.45
Oklomee County 4.60
Chickasha W. M. B. 23.50

South Carolina-
Galey W. M. S. 4.50
Holly Hill W. M. S. 7.00
Tenness.-
State Conv. 47.00
Knoxville T. C. Ch. 3.00
Texas-
Taylor, W. M. S. 1.58
Martinsville 131.50
Kanmoke W. M. S. 3.00
Philipo W. M. S. 12.50
Philippi W. M. S. 2.86

A CHRISTMAS MAGNIFIED 52 TIMES

Surely the world is growing more sensible about Christmas giving, shell boxes and pluse albums are growing more scarce because givers are growing wiser. It is wise giving only that please personally. You may not be able to give as much as you wish, anywhere at Christmas than to make a present of a year’s subscription to The Tothman’s Companion. For 52 weeks it will selll those at home and abroad every age—all wholesome stories—for all ages—excelling Short Stories, Editor the Gospel Plea:

of committees.

Music, offerings, ad-

ARMON’S RUN, KY

Music. President’s Quarterly.

Music. Offers, adjournment.

Sunday Evening

9:00 A.M.—Devotional, Welches-

aser.

3:00 A.M.—Discussion of B. S. Lesson, offering, adjournment.

11:00 A.M.—Sermon.

Music. Offering adjournment.

Sunday Afternoon

2:00 P.M.—Devotional, Aaron’s Run.

5:30 P.M.—Special program.

3:30 P.M.—The Christian Bible Institute As I see it, G. S. Prager, Winchester.

Sunday Evening

7:30 P.M.—Devotional, Leree. Re-

sency of Secretary and Treasurer.

Music.

8:00 P.M.—Sermon.

Music. Offering, unlimited bus-

ness, adjournment.

INTELLIGENT SELFISHNESS

Christmas gifts are neither more nor less than translated thoughts. A selfish or careless Christmas gift is no more than trouble than a selfish or careless thought to the receiver, no matter what its cost in money may have been. That is why many a youngest and many a grownup also finds Christmas day a time of bitter disillusionment and disappointment. Presents bought in selfish hope of return, or in careless fulfilment of obligation, or even for the setting pleasure of the moment can never bring real appreciation to the reve-

receiver of “good will” and thought for the future.

None of us has had so much that we do not desire those dear to us to have more. None of us has lived so successfully as those of us not desiring other to avoid the mistakes we have made. The successful Christmas gifts are those who are not on the selfish pleasure of the moment but on thought and care for the future. None of us knows the future, but all of us hope for the future for those near to us.

Surely a Christmas gift is dis-

patched in this country that it is not acceptable by at least a perfec-

tory hope for the future. But it is possible to give gifts which carry not only a hope but an assurance for the future, gifts that develop char-

acter, that inspire success that pro-

uces independence. You can give your youngest habit that is worth more money. You can give them a training that should be a part of their development and a source of pride to their race.

You can give them a protection against misfortune which will last them all their lives, and they will [to be continued] presented... What is more, you can make your presents cost what you will, and you can buy them at any acceptable price. All you need do is to follow Government Savings Securities. No matter how slim or how bulky your purse, they will fit it. No matter if you can afford no more than a 25-cent thrift stamp pasted on its card you can do as much toward giving your boy or girl the habit of thrift and wise-

vestment, as the man who gives his children a 100 treasury savings cer-


tificate. You can start your young-

ster on the way to financial inde-

pendence and safety with a $1 war savings stamp as well as with a $100 Liberty bond.

When you give these sound secu-

rities, you put your love and confidence in the abilities of the hideous as well as with you and you give happi-

ness for the future as well as for the present.

no matter what concrete form

they take, your thoughts are all you

can give for Christmas. Think it over and buy government savings securities.

THROUGH I SPEAK WITH THE TONGUE OF ANGELS

There is noasset to a community so great as that of a friendly spirit—good roads, telephones and even churches not excepted—and it is the women who make a neighborhood friendly. Everybody fears the pos-

sibility of the outsiders who inhabit the environs of the store in the village store, their thoughts are as dark and use-

fulness as the night when they chew and spit. Even that, however, is ignored in the friendly atmosphere we women can create.

Snobishness is more a charac-

teristic of the country than the church, and it is fostered by us women. We must learn to be kind to a few of our few snobs. They are busy, someone must stay at home; when we do go, we are a little dif-

ferent. The man that thinks the landowner’s wife is kind and mighty and she draws within her shell. The members of one
church have a good time among themselves and do not think of the little woman who has just moved in. And if we do.

To be friendly costs no money. The hearty smile and greeting that men have acquired through meeting the world and its neighbor for generations, we might copy with profit.

The old saying "Even the cat can look at the king" might be changed to "Even the cat can speak to the cat."

The biggest, finest lesson we women can set over men is to show more of that tolerance and charity. "Though I speak with the tongues of men and of angels and have not charity," was written two thousand years ago, but it is just as true now as then. Charity in thought, word and deed means being kind in small things. It means applying the Golden Rule every hour in thought, word and deed.

"Let all things be done in order, that the church may be without confusion and that the Word of God may have full sway among you."

"Even the king can speak to the cat."

"To be friendly costs no money."

"The biggest, finest lesson we women can set over men is to show more of that tolerance and charity."
WHAT ARE WE TO GIVE TO THE NEW PEOPLES?

(J. E. Lehman.)

Christ gave a command to his disciples which sends them to all peoples with the great message, without consideration as to whether they want it or not. In fact, it may be taken as a rule almost without exception that the very things they would least want when first offered. The assumption is that they need it, need it badly, and there can be no happier work in the world till they get it and make themselves capable of playing their part in a Christian society.

But while this command leaves us no option as to what we shall do it entitles our judgment how we shall do it and to our honesty the question what we shall give. There has never been much division of opinion on the question of how to go. Perhaps there has been more dispute among the Disciples of Christ on this point than among all the other Christian people from that far-off day till now. At any rate, there has been far too much among them, a people who wanted to be loyal to the Book. But on the question of what to give them the church has always come farther short than on any other thing. When it was settled that the Jews should give the Romans the message of Christ, the great majority of them determined at once that it should be a Judaeized Christianity. Paul did it all in his power to prevent this, and while he did prevent them from consummating their purposes he prevented him from accomplishing his full purpose. Had the Jews succeeded in giving the newer peoples a Judaeized Christianity, Christ's purposes would have failed.

Four centuries later, when the Roman Catholics conceived the idea of making the Teutonic peoples Christianize them and did not hesitate to reckless the sword to accomplish their purpose. One of the saddest chapters of church history is the rape of the Teutonic peoples with a Romanized Christianity. It was the direct cause of a thousand years of dark ages and if all the misery and woe caused by the dark ages of mankind were taken out of medieval Europe it would be another story. When about 1879 the several great Protestant Churches were organized for foreign missions they conceived it a free for all sight as to which could win a victory among the newer peoples which seemed no longer possible in the home land, for the war with Persia here had been fought to a standstill and an unwonted tree was agreed to. Every pastor conceived his mission to be to denominationalize his parish as far as his power went, and every missionary society conceived its duty to be to denominationalize the newer peoples with the great message, with the hope that they would bend every energy to give him such a trained leadership as to prevent him from Chuining the church of the future in that region. While the missionaries see clearly that they must cease trying to denominationalize the Chinaman, we do not see as clearly that we must bend every energy to give him such a trained leadership as to prevent him from Chin-gong himself. Some of the books that have been written in mission classes preparing our missionaries are at fault in this and intimate that the Chinaman should be given full reign to engraft his racial peculiarities on the church in the future.

However there are certain racial qualities that must not be lost to the future. Perhaps if we would see that every race has good qualities and bad qualities and that we should seek to conserve the good ones and crucify the bad ones we would understand it better. The great pho-netist saw a day when the nations would bring their glory into the kingdom. When in the future we can build a Christian civilization made up of the good qualities of the Jews, the Romans, the Anglo-Saxons, the Negroes and Asians on the foundation of the fundamental truths of the Master Teacher we will have a great civilization. Sometimes we find men who have such a racial consciousness that they feel any bad quality is the only one to anything. They do not seem to see that some of the qualities which are most glorious are not from them but from the others. The civilization of the future must seek to conserve all that is good in all of them and must be willing to build a wall against anything that makes a lie. Every bad quality in every race is a lie, for it is not what they think it is. Every social, legal or organization that is not built on God's great truth is a lie, for it claims to minister to some want of mankind when it does not do so.

SALISBURY, Mo.
November 29, 1920.

Dear Readers:

Just a few words to let you know that this old machine of which we wrote about, some time ago, is now doing its work in a fine spirit and has been since the day we made it. We are not cutting up fineness. Looking over the roll we discover that we had thirty-five active members who have gone to the great beyond. We have nineteen members who are members in name only. They are like wet cement, too hard to be of any value. Such a pity! Yet we are thankful to our Heavenly Father that we have with us now thirty-five active members and we take great pride in stating that their work proves them equal to Gile's three hundred.

If our workers and workers keep pace they have (and we have no doubt of their ever changing) we are going to show our sister churches here in the Stato, something that will make them open their eyes. And our cousins out of the state will put on glasses with double, double lenses. We are in the "Show me State," and Salisbury is going to do some showing.

We are laboring with a splendid people. The members of the other two churches, namely: Baptist and Methodist, are very, very nice. We are using their children in our Bible School, and Christian Endeavor, and are just getting along fine.

Elder Dorland rendered a program Thanksgiving evening composed of children of the three churches. There was no decision, had a lovely crowd.

Our eleven o'clock services Thanksgiving morning will never be forgotten by the hearing and attending. Tears of joy and thankfulness were shed by all.

The sisters served all day dinner which added $24.00 to our treasury. Our receipts for this week were $43.25.

If you want to read of real church development, you watch to the columns of this paper, headed, "Salisbury."

EELD. S. C. DEVINE, Pastor.
Dear Reader:-

On the 9th of Nov, we were blessed to have with us Mrs. Grubbs and Rev. Hor, who brought to us a great message, after which the following was then said

Elder B. D. Varner, $1.00; Bro. Stephen Steed, $l.01; Sister S. S. Blackburn, $1.00; Alfred Jones, $1.50; Dave Blackburn, $2.50; Sisters Sarah Sneed, $.50; Alice Tarmose, $2.50; Sister Sophia Watkins, $.50; Ellen Tarmose, $2.50; C. A. Jeaning, $.50; Lydia Watkins, $.25; Catherine Jackson, $1.00; B. F. Pogue, $.25; Dave Williams, $.50; Albert Gray, $1.99; James Knight, $.50; Charles Thornton, $.50; Florencce Brown, $.25; Jesse Jaxon, $.10; A. G. Sneed, $.25; Johno Sneed, $.15; Julius Shells, $.25.

We enjoyed having Sister Grubbs and Bro. Hor and with hope they will come again. The second Sunday in Nov, the writer was with Forest Grove, District 1, meeting was almost rained out, which made me late making my arrival. Did not have time to say anything about missionary work this time so was with some of the workers. Nov. 28-29, I was in District 2 at Grand Gulf. This place was good from start to finish. The work was very good and $2.00 were reported for Grand Gulf. Our total amount of money raised for two days was $5.51. We hope that each auxiliary will make their quarterly reports to the United Christian Missionary Society for this month and don’t forget the place, 15th and Locust Street, St. Louis, Mo.

Yours for the cause.
S. S. BLACKBURN.

N. B.—I am glad to say that Mrs. Elia Carroll was appointed as Key Woman for three months in place of Mrs. Goins. We extend to her our prayers, that she may do well in her new work. She is one of the teachers of Calhoun County and fully able to do the work. We hope the missionery work will do better.

MT. ZION CHRISTIAN CHURCH.
St. Petersburg, Fla., Nov. 25, 27, 28.

Please allow space in your paper for these remarks. We are glad to say that our church is getting along fine spiritually, and also financially.

Added to the church this month two new members. Raised for church school work $49.00. Our District meeting will be held in Tampa, Saturday, before the 2nd Sunday in Dec. We expect to go over the top in raising means for our State Convention. We are glad to say that our Sunday school is doing fine. On last Lord’s Day we had an attendance of 80.

R. D. MOORE, Pastor.

V. W. Moore, Sup't.

F. V. WORTH, TEXAS.
Editor Gospel Plea:- Please allow me to make this announcement through this valuable paper, that I am a member of the Christian Church, the church Christ, a minister of the same, believe in the old Jerusalem Gospel and the one place, with no master but Christ, no guide but his word and Spirit, no party but his church. It is my desire to wear out in the service of the Master, and not to rust out. I am enrolled in the Taylor Convention as a delegate for the A. C. I. to which I refer any one for reference. I am at your service.

W. D. Wilson, $5.00; H. T. Dugger, $2.50.

NORTH MIDDLETOWN, KY.
Editor Gospel Plea:

Please allow me space in your paper to report some work of the church at North Middletown, Ky. Now the writer entered into a meeting of about ten days ago, with the assistance of Bro. J. H. Moore. We had a fine meeting, 21 added to the church, 17 were baptized, $25 raised.

Sorry that we had to close so soon as we did. We were to begin our meeting at Midway with our Bro. C. H. Dickerson. On our arrival we found our Baptist brethren had arranged it in a very neat manner. On Tuesday we held our good Bro. J. B. Everrett in a meeting with our mission church at Lebanon, on Nov. 25. We immediately began and helped him in that work. There was one addition. There is a splendid location there for another congregation.

Brethren, the harvest is ripe, but the laborers are few. Let us do a great work for the master this year.

Yours for the cause,
A. W. DAVIS, 461 N. Upper St., Lexinton, Ky.

AARON’S RUN, KY.
The Gospel Plea:-

Please allow space for the following report.

Just closed a successful ten days meeting at Step-Stone church, much revived. Two additions, one baptized. We are looking forward to greater things at Step-Stone. The writer was in Winchester Sunday, fine service. We are looking for further. Work very nice. We ask the prayers of the brethren that greater things may be accomplished in District six. The church school workers’ Institute at Mt. Hersey, Jan. 9-10.

Yours truly,
C. H. JOHNSON.

CLARKSVILLE, TENN.

Dear Editor:-

Please leave space in your most valuable paper for me to say something about the brotherhood to whom our whereabouts.

I have succeeded in moving my family from Johnson to Clarksville. I have been here every since the 25 day of August. I want to say there are greater things since I have been here and mean to do greater things. We need not fear changes by the help of God, by July first, 1921. We want to be strong enough to ask for State Convention in 1922. We are planning to paint our church this spring and finish the basement and repair the parsonage. We are small in number, but we feel that we can do all things through Christ who strengtheneth us. We desire the prayer of the brotherhood, that we may build up the walls of the church of Christ that have been torn down in Clarksville.

Mrs. Shock of Nashville came to our city to teach in our High School and destroy the way to the Christian Church and is now the organist. The 24th day of Sept., the writer began a ten days meeting at Mayfield. This church is doing fine. Every since that time the writer has been preaching there two each month.

We have some of the best people in Mayfield that we ever met. They have a full table all the time. We are able to give them much leading the women and Elder Tom Jares loading the men. The church seems to be revived as never before. We are planning for greater things than ever before. All eyes are on the Christian Church. We are planning to take this city for Christ.

We have strated the Christian Endeavor, Sister Nocella Finney is president. She has the young people thinking as they should. We had services on Thanksgiving Day. This church will send $1.50 for Bible School work.

Yours for the cause,
L. H. TATE.

SAVEyour DIVISION, F. S. TREAS.

The work among the Negro Discipiles in Ohio is growing in proportion to the ability of those in charge who would not be able to be vice or save for the church to grow in membership or in money more rapidly than the ability of the ministers and officers to take care of their needs. Perhaps our churches in Ohio and elsewhere are measured in strength and size in accordance with the words of Jesus who said, “For who is so wise and understanding as to be able to tell where your money is spent?” Such gifts are not hard to find. Buy your Christmas presents from Uncle Sam and “BAH” at Scrooge, but not with $8. W. S.

A VOICE FROM OHIO.

The Negro Discipiles in Ohio is growing in proportion to the ability of those in charge who would not be able to save or for the church to grow in membership or in money more rapidly than the ability of the ministers and officers to take care of their needs. Perhaps our churches in Ohio and elsewhere are measured in strength and size in accordance with the words of Jesus who said, “For who is so wise and understanding as to be able to tell where your money is spent?” Such gifts are not hard to find. Buy your Christmas presents from Uncle Sam and “BAH” at Scrooge, but not with $8.

THE GOSPEL PLEA

Mississippi.

Address all communications to the Gospel Plea, Institute Rural Shelter, Edwards, Miss. All contributions will be receipted. It is a pleasure to note that you send a money order for $1.00 and send it to us. Windows are up in the Press building. We beg the readers of the Gospel Plea to notice that the pamphlet, "Uncle Sam and "BAH" at Scrooge," is safe for it now. The minister and officers are kept busy trying to keep it there. Family from Johnson to Clarksville. It is a great change since I have been here.

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W. S.
come. But in spite of all this, the work, with one or two exceptions, is forging ahead in Ohio.

The Principal's address was as follows:

"Passing from a lower to a higher civilization is urged by Principal Holtzclaw, of the Utica Normal School, Not Only Need of Negroes.

"The use of soap and water in all departments of the school has raised the health of the students. In one instance, a student who had been absent for several days due to illness, came back to school feeling better than ever before. The use of soap and water in all departments of the school has raised the health of the students. In one instance, a student who had been absent for several days due to illness, came back to school feeling better than ever before.

The State President to the National Convention.

Each of the Districts have been organized with their District officers during the year we plan for a greater step forward.

Miss Trout, one of the National Secretaries, brought a great message. To know her and to hear her means to know one of the great love of giving information and inspiration to go forward.

This year we have the pleasure of welcoming Elder M. Jackson, recently of the church at Dayton in August of our present term. Mr. Burton, who has been a faithful servant in the Lord and he is going at it with great faith and courage.

Our State Missionary interest for this year is centered on our Baby Mission in Columbus, our great capital. Elder M. Jackson, recently of the church at Dayton in August of our present term. Mr. Burton, who has been a faithful servant in the Lord and he is going at it with great faith and courage.

The women responded to the call of the Lord to be a house for the Lord and he is going at it with great faith and courage.

The late Rev. Sam Jones, of Georgia, was delivering a lecture in a race question in a northern city, when one interrupted the service long enough to ask him how would he, if he had the power, try to solve the problem. Mr. Jones promptly answered that his solution would be to start a soup factory. His meaning was clear. We want to make such a generous use of soup that no one can justly indulge in such jokes at our expense.

When you go to your various homes, there will be toothbrush only once a day and his bath tub only once a week, has not yet reached a sufficient level of intelligence to enable him to preserve his own health, to say nothing of those who come into contact with him.

While you are here, I want you to get into the habit of taking a daily bath, at least once a day, and of using soap religiously one time a day. I want you to get into the habit of taking a daily bath, at least once a day, and of using soap religiously one time a day.

The person who uses his toothbrush only once a day and his bath tub only once a week, has not yet reached a sufficient level of intelligence to enable him to preserve his own health, to say nothing of those who come into contact with him.

When you go to your various homes, there will be toothbrush only once a day and his bath tub only once a week, has not yet reached a sufficient level of intelligence to enable him to preserve his own health, to say nothing of those who come into contact with him.

Then, you, as the leader in your locality and the man to be loyal and go forward this year.

The State President had sent out a call to all the states to act for the ministry. Every man who is able to get to school, should send young men who are not able to get to school, but want to prepare.

We are urging every woman and man, to be loyal and go forward this year and work successfully in all departments. But there are a few essentials without which I can't see how any person can brush only once a day and his bath tub only once a week, has not yet reached a sufficient level of intelligence to enable him to preserve his own health, to say nothing of those who come into contact with him.

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THE GOSPEL PLEA

STATE CONVENTION NOTES.

The Mississippi State Convention of the Disciples of Christ, met at Hattiesburg, November 17-19. The sessions were held in the beautiful and commodious church building of the Hattiesburg brethren. The ladies of the churches made a magnificent decoration for the convention and it was a desire to say that no body present was ever more delightfully entertained.

The opening session of the convention took place Wednesday evening under the chairmanship of Mr. T. Miller, minister of the church. The session closed with a warm welcome from the city of Hattiesburg. The Convention was called to order by G. T. Moore, then delivered the President's Annual Address. The work of the convention was considered and consideration was given to the reports of the various departments of the work.

Mrs. F. T. Myers of Hattiesburg, Circle Dept. reported an increasing interest in the Girls Missions Circle work and that they had proven a great value where tried and of great inspiration and pleasure to all making an active part in them.

G. W. Stillman of Hattiesburg, Circ. Dept., brought the report that the treasury had not at time during the past year been devoid of funds, the work having been supported consistently throughout the year, leaving still a good balance on hand.

Mrs. J. B. Leland, treasurer of Women's work, reported that all obligations had been paid leaving still a good balance.

BIBLE SCHOOL SESSION.

Thursday afternoon was devoted to the Bible School session. Mr. A. H. W. South, secretary of the Convention, gave an interesting address on the work of the past, bringing to light the work of the present and the need of the future without wasting precious time in futile argument.

The convention reconvened early Thursday morning. L. E. Larlak, President of the State Board, delivered a powerful address on the work of the past year, bringing out its triumphs and defeats, the work now being carried on by the State Board and its hopes for the work in the year ahead. The President brought out the fact that in some ways we as a people had been spared the things experienced by many of the great churches in the State. "The Lord has said" his work has not progressed more rapidly and the reason for this is that we have not been so prepared for the work of the present as the church that has been a great help to us. The work of the past year, he said, has been in the field but a few weeks and the work of the year, he said, has been done a thing to advance the Kingdom of God.

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THE CHRIST SPIRIT.

(J. B. Lehrman.)

We have repeatedly said on this page that the difference between a Christian and a non-Christian is that the Christian has the power to look forward and the non-Christian has not. The Christian is headed in the right direction while the non-Christian feels that he must defend what he is or what he has.

But while the above is a good test from the standpoint of action there is still another accurate test from the standpoint of the spirit. Paul accurately describes the spirit of the true Christian in the following:

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:4-7.)

The non-Christian spirit he describes in the following:

"Now the works of the flesh are manifest, which are: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wrath, factions, divisions, parties, envyings, drunkenness, revelings, and such like," (Gal. 5:19-21.)

Of course when the Christian spirit is as pronounced as in the first and the non-Christian spirit as in the second the contrast is easily seen; but in most lives neither is as pronounced as in these two and so we need to look for lessons to see what men are.

The man that is always nursing about for the worst that is in man and is in clined to put the worst construction on everything is headed the wrong way. The man that is hunting for the best that is in man and will overlook faults that can be overcome only by ignoring them is headed to the right.

When Christianity came into the world it found a world in the power of the instincts beget in the jungles life and about the pagan altar. If had been the thing that it came to noise and to exploit, it could have it without end. It came not to hurt that but to bring a knowledge of the better. It sometimes pointed out what these bad instincts are but never nursed about for them. The world can never get rid of them when they are given undue prominence by people nursing about for them. It is our business to make the world better, not to set as judges over its shortcomings.

Therefore, when an editor of a religious paper, or a minister of the gospel or a missionary secretary gets into the habit of using all his energy in mean ing about for evil, attributes the worst
CARLISLE, KY.

Dear Editor:—

Please allow space in your paper to publish the meeting that we conducted at Houstsville, Ky.

It came to a close on Oct. 30th. After a week of praying against satan and his host and resulting in great good for the church spiritually and financially. We had a large attendance all through the week. Some of the members live three and four miles, but were here almost every night. The Lord added to the church, three by baptism and three were claimed. Money raised $230.00, with no special efforts. Eld. T. H. Moore has a large men's Bible class, which he is very proud of. It will give every one high aspirations. He is a real Christian, a gentleman with high ideals. The good members gave me too much as I could carry away.

We left Monday with a pleasant remembrance of the good members of Houstsville Christian Church.

F. T. FLOYD.

AN APPEAL TO THE MINISTERS.

Dear Editor:—

Please allow me space in your most valuable paper to make an appeal to the ministers of the brotherhood, especially the ministers of the state of Mississippi. We are planning to build a real modern church, a brick structure, two of its meetings.

The lady teachers prepared a program for that day and invited each and every one to our church. There were a great many community friends out to spend that day with us. They laid aside their work in order that we might have heart to heart talks with one another. Rev. D. C. Brayboy preached the annual sermon. A contribution of $6.50 was raised and about $3.50 in pledges.

The teachers and former games were played among the students, such as the potato race, in which Mr. Jerry Norris was the winner; the 100 yard dash, Mr. Willi Steiner, and many other games.

The teachers in the education of the head, heart and hands, without which a race can succeed is impossible. The teachers of the Alabama Christian Institute attended the Teacher's Institute which was held for two days for the benefit of the Alabama teachers.

WILL R. ALLEN.

BAY CITY, TEXAS.

R. F. D. No. 1, Box 49.
Editor of Gospel Plea:—

It has been some time since I have written to the Plea. I have come again. The Church of Christ in this community is progressing slowly, but surely. On the last Fourth Lord's Day in November, 1926, after the Bible school service, the Superintendent, Hal Robbins, was taken ill. The news was taken for the United Christian Missionary Society, the same to be applied to the Inter-Church Underwritings. The consequence of the illness was taken to the lost and the offerings considerably larger than it would otherwise have been.

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525 E. Market St.

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our own solar system, and that these who knew no sin, who had violated

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tioned here, and I know from experience that it is useless to talk to men
in the presence of such a crime. They
are crazy, but that only makes them
less capable to act in a matter that
involves the life or death of a human
being.
It is certain that some men
have suffered death
for a
crime
which they never committed.
Some
years ago a negro was arrested and
lodged in the jail at Hattiesburg. He
was charged
with
the
nameless
crime. A large number of men gathered at once and began to make

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cause of mob violence in the South is
that crime which need not be men-

preparations
to storm the jail. Tom
Batson, who is now mayor of the
city, was, at that time, sheriff of the

I move in their orbits, day after day, no law. Mercy and justice met and county. He selected a number of
(month after month, year after year, were reconciled, not over a broken, deputies to assist him in defending
-(Rom.
13:1.)
through
countless
centu~ies,
in law, but over and above a law that: the jail and the life of his prisoner.
It is the boast of our people that obedience to law. Our mmds
are had been kept, honored and magni- I He told the enraged multitude that
ours is the
most
highly
favored staggered at the thought.
The con- fied. Law's fiery hand-writing
was he would kill the first man that
nation on earth.
I believe it, and stancy and precision
their move- blotted out by atoning blood, and crossed the
barried that he
had
I believe that the blessings which a ments d:splay the majesty
t~1 God, the law-giver, is now in Christ, placed to mark the limits for the
Benign Providence has bestowed on law that controls them.
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reconciling the world unto Himself'j
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He and
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us as a nation,
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with every estimate the consequences
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rising of the sun.
"Vhile we have bedience.
For all we know the de-, Human law is divinely sanct.oned.
man v;ho afterward
proved his in,ings innumerable
for which to !lay of anyone of them for one hour It has behind it the' authority
of nocence to the satisfaction of every,hankful, I desire to discuss too, might wreck the material universe. God. He that resisteth it resisteth
body.
The guilty man was afterthe one which I regard as the Our own little world, an insignifi- the ordinance
of GOD. Here
is wards caught, was tried, convicted,
test of them all.
I mean the I cant part of God's creation,it
is said. where the wbole world appears to condemned to die, and hanged "un~est that this world. can
giv~.1 moves in its orbit, around the sun, be at fault, at the
present
time, til d8ad," by the law. What a tert iJ:;it?
I don't beheve that It five hundred and fifty millions
of more than ever be ore, if pass; b
rible th 'ng it would have been to
.sts in our great wealth.
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More than six- "Ve have unworthy and belitttling
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is by far the wealthiest coun-, ty-three thousand miles in one hour.
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places, and lawlessness III d .es au,d murder multiplied by one hundred.
but there is scarcely anyone
of
How about moral law? Has God slums.
Everyb?dy kpows that thIS 'Vith the grave and the judgment
these in which we are not excelled a law that defines the duty of man' is true
and everyone who knows bar of God before me, I darge not
by one or more of the other great I to his ::\Iaker and marks the
path anything worth knowing is bound call it anything else.
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that man shall follow, or travel, for' to know that the preservation
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We all believe that the crime 1"eThen why should we, above
all I his own safety and for the glory of lour liberty, the enjoyment
of the ferred to is the most wicked and inothers, come before our God today, I the God who made him?
The Bible fruits of our toil, the sacredness of excusable that a wicked man can
with praise and thanksgiVing on our I says He has. It says the transgres- 'our homes and .every good that our c')mmit, and no one could reasonalips?
It is because of our civil and! s'on of that law
is sin.
Someone civilization has brought us, depend bly offer any plea for mercy in such
religious
freedom.
Destroy
,this I has said that "sin brought death in-lon the maintenance of our laws. The a case.
It is not a question
of
break down the bulwark of nght-, to the world, and all our woe."
It confl,ct between law and lawlessness whether or not he should die. The
eo us law that stands between us and I is true.
Sin and
trouble
ar,e in- was ne. er more prevalent than at law says he shall, and when its penthe reign of the mob. Turn loose: ~eparable.
Why is this sad world present. Shall we maintain the maj- alty is met in obedience to the law
the forces of disorder and laWless-I so full of trouble today?
It is be- esty of the law?
Our safety as in- and as the law directs, its majesty is
ness and the time will soon
come: cause it is full of sin. "Vho would dividuals, our life as a nation, is in- upheld.
People are taught to fear
when lamentation
and despair willi undertake
to describe in
measure volved in the answer.
the law, not the mob. The mob that
take the place of rejoicing.
Only j the misery of this poor,
suffering
In the South where the popula- lives today will di,e tomorrow, but
those who are familiar with the his- world?
Where will yOU find
the: Han is not so ~reat and the polke the law is eternal.
The law is that
tory of the persecutions and martyr- p'8n that can correctly portray the powers of government
are not so which stands betw~en us and all eledams of ages past can properly ap- wretchedness
of our fallen
race. I well organized, the conflict is dif- ments of destructIOn that endanger
~reci~te the freedom of ever~ soul This whole world throbs with ag~n~; ferent in method, but the principle ~ur libertie/J ~
.happiness and our
III thiS land of ours.
No one IS un-l It "groans and travils with pam.
violated is just the same.
Law is hves. Break It, dishonor it, trample
del' obligation here to account
to Why does it suffer thus?
Violated not respected in the v,j'olations that it under foot, and by your example
anyone
for
what
he
believes·llaw
tells the cause
fi'
.
. I
'th
b
teach others to do so, and we will
.
.,
.
nd expressIOn III VIOence, el er y
_
There are none ffwho claIm the fight
On every page of the history of
"d
h
b
soon go the way of all the nations
·
f h' h
t
the IlldlVI ual or t e mo .
to control the a ectr?ns.o
IS ea: I this world you see evidence of God's
. .
.
. .
.
_ whose wrecks strew the pathway of
or to limit the
aspiratIOns
of hiS displeasure against
sin. You see I . It IS frequently said, I.n JU~trfiC~. time.
They forgot God, and lost
soul.
They may
rise to
heights I' falling empires,
tottering
thrones tlOn of the mob, that .Ill extren;'e respect for His authority, then lost
celestial, if He Wills, or they may and perishing dynasties.
These are. cases, the people are Justified m respect for the
"powers that be,"
descend to perdition's
depths if He exhibit.ions of the
wrath
of God taking the law into their own hands. and now decay and death are writprefers.
The
eagle whose
unfet-, against the violators of His law. To this I would say: You can't take ten all over their memory.
There is
tered wings lift him to an altitude All of thlese, however, are insigni- the law into your own hands.
You nothing else left of them.
above the "hoIIlJe of storms," has no ficant, as manifestations
of His jus- can violate it, but you can no more
That God will help us to uphold,
more liberty to move in his native tice when compared with the trage- tak'e it into your own hands than by precept and example, the laws of
element than have I to worShip God i dy of Calvary.
I have
witnessed. you can take God into your hands. our country and
transmit to our
as my conscience directs.
It is just scenes that impressed me with the! How will you take God into your children the evidences of our sacred
as true that my life, my property, idea that God was angry with the I hands, and when and where will you regard for the "majesty of law," is
my home ·and everything else that world.
That the day of vengeanoe Iturn Him loose?
the prayer of one who believes His
is just and sacred, is guaranteed
to' had come. I have looked through I Again, who will decid.e as to what I' Bible.
me and mine by the
law of our midnight darkness at the work of is an extreme case?
The principal -Exchange.
country.

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Side issue results of National Convention: Teams are in all the states vis-
ing their state workers with the Na-
tional group; the wealth in our rural school for advisors. It must have at least five teachers, eight months' term, eight grades of work, and added courses in industries and manual training with real high-school work where possible. With these conditions met, and an increased appropriation from the county board of education the Slave Board contributes toward Board for equipment. An advance report for the past ses-
sion indicates remarkable growth of rural schools. It indicates a determination to make money for education educate. In 1912 there were four schools, to which county boards gave $3,544, and the State Board $2,000. In 1912 there were $107. They received from county boards $250,000, from the State Board $250,000, and from the General Education Board $1,000,000. They had 628 teachers, 29,000 pupils, 1,000 of a high school age. The amount of land, buildings and equipment is $1,026,000, $278,000 of which was added during the year. 29 of the schools are now emerging, and 15 have new dormitories for children from distance, 81 schools have dormitories in nearby homes. Simple dormitories are among the greatest needs of these schools, which are some of the South's most promis-
ing assets today, whether from a mor-
tal or an economic standpoint. They are beacons of hope for both races in the rural sections, where three-fourths of the Negroes still live, and where ignorance and in efficiency have too long been allowed to flourish.

A SUGGESTIVE MONUMENT, Fairburn, Ga.—The people of Camp-
bell county have put up on Fairburn's main street a monument to the soldiers of this county who suffered wounds or death in the Great War. Two sides of the monument carry the names of white soldiers, with the names of colored soldiers who they suffered or died. Two sides are similarly inscribed with the names of colored soldiers who died in battle. On top of the shaft is a globe of granite inscribed with the words "Their all for Democracy and the White Flag". A Continuation Committee, consisting of one woman for each organiza-
tion represented, will devise ways and means for working out, by local units, a monument for the soldiers of each proposed. The report has already been presented to one denominational state gathering, where a resolution was passed to carry it out locally.

The Committee includes Mrs. Lake Johnston, of Georgia, chairman; Mrs. T. W. Beverett, Raleigh, N. C.; Mrs. Arehild Davis, Atlanta, Ga.; Mrs. J. C. Jackson, Little Rock, Ark.; Mrs. J. H. Cranford, Jasper, Ala.; Mrs. W. D. Weatherstone, Columbus, Ga.; Mrs. M. E. Williams, Mobile, Ala.; and Mrs. R. I. Fitzpatrick, Madison, Ga.

NEGRO. DIVISION, ON THE NEGRO. At the annual meeting of the Miss-
issippi Department of the American Legion, recently held in Jackson, a resolution was unanimously adopted stating "We realize that the Negro is with us, a part of us, and here to stay; that he is an important and indispen-
sable factor in our industrial life, and as such is entitled to a square deal, and should be treated with common sens-
ity in all his relations with the white race; that we urge all local posts in this jurisdiction to give this subject close attention, and put forth their best efforts to promote the harmonious relationship between the races, in order that our common welfare may be served."

REIDSVILLE, N. C.

Editor of the Gospel Plea:

Please give me space in your paper for a brief letter. We are living to have Bro. H. H. Thompson of Rous-
field, W. Va. for this convention year. I must say he is one of the most promi-
ient young men of our church. I pray God bless his efforts and let suc-
sess be ours. Yours in Christ,

MRS. C. C. MOADEN.