

Disciples of Christ Historical Society

## Digital Commons @ Disciples History

---

Christian Plea

Stone-Campbell Movement Periodicals

---

1926

### Christian Plea Volume 1 (November 1926 - October 1927)

Vance G. Smith

*National Christian Missionary Convention*

Follow this and additional works at: <https://digitalcommons.discipleshistory.org/christianplea>

---

#### Recommended Citation

Smith, Vance G., "Christian Plea Volume 1 (November 1926 - October 1927)" (1926). *Christian Plea*. 9. <https://digitalcommons.discipleshistory.org/christianplea/9>

This Book is brought to you for free and open access by the Stone-Campbell Movement Periodicals at Digital Commons @ Disciples History. It has been accepted for inclusion in Christian Plea by an authorized administrator of Digital Commons @ Disciples History. For more information, please contact [jmcmillan@discipleshistory.org](mailto:jmcmillan@discipleshistory.org).

# The CHRISTIAN PLEA

VOL. I

SATURDAY, NOVEMBER 13, 1926

NO. 1

Library of  
The United Christian Missionary Society  
Indianapolis



**Elder Preston Taylor, Nashville, Tennessee**  
**President of the National Christian Missionary Convention**

## INTERNATIONAL CONVENTION

All eyes of the Disciples of Christ are now looking toward Memphis Tennessee, the interest being the assembling of the International Convention, which convenes on November 11 to 17. This meeting promises to be another milestone in the history of the church. The slogan of every Disciple is "On to Memphis."

Persons of all ages from all parts of the world will be in attendance. The discussions and addresses will be made by men and women who are thoroughly prepared along educational lines and ripe in experiences pertaining to the work under consideration. Much thought and study have been given to various problems that are of special interest to the Disciples of Christ. Topics, therefore have been selected that are related to the activities of this group, and will be thoroughly thrashed out in the convention. Some of the subjects are: Christian Unity, Law enforcement, The Place of the College in the Life of Our Brotherhood, The Indigenous Church, The Rural Church, The Problems of Young People in the Local Church.

A new venture connected with this meeting is the launching of the Youth Convention. In this project an effort will be made to offset defects that have been discovered in young people's conferences that have caused deserved criticism. Young people have attempted to grapple with problems that have puzzled men of experience. Also their discussions have not been based upon careful research. In order that the discussions on the convention floor may be intelligent with informational background the arrangement is to have groups for study of these problems under supervision before the presentation of the subject.

At last youth will be given an opportunity to express itself relating to its serious religious ambitions and ideals.

An invitation has been extended to Negroes to attend this convention. No doubt there will be a great deal which is worth while that may be obtained by any Negro youth who may attend.

Mary E. Taylor.

### TO THE GOSPEL PLEA, EDWARDS, MISS.

A subscriber called at the Office the other day and asked, "Has the ship gotten in?" The reply was that ships don't run on dry ground, but the subscriber continued, "There are so many new inventions until I felt no hesitancy in making inquiry. I understand a new ship is to hoist its sails under a new name, *Christian Plea*." "Oh!" said I, "that boat is to arrive early in October; of course we are to allow for bad weather, high seas and other hindrances that the

sailors may meet with; but she seemed to be full of courage, but it will pay to wait for sometimes delays bring better results." Since in the company with the above subscriber our minds have been running back to the National convention at Louisville and we see the whole floor covered with standing objects with uplifted heads and loud cries.

"Mr. President!" one by one they were recognized and well do we remember how eager they were to put in their speech for and against the *Christian Plea*. Have all of these emotions and anxieties faded away or are you sending in the real material that furnishes a certainty of launching and continuing what we have so long hoped for, a paper edited by our own Vance G. Smith and his staff? These are the persons you have intrusted of getting out the paper, but well do you know by experience that the thing done in our conventions are only initiative but the real work is to be done at home. The church is greatly in the need of leaders that will accomplish the things that are needful and the people are willing to be lead; they don't want to be lead by blind guides; but by women and men of vision who can look into the morrow and plan things for the future. *What have you done toward publishing the CHRISTIAN PLEA?*

Lee Avenue has sent in her thirty paid up subscribers for one year and more to follow. Let us hear from all one by one, *speak out*.

Preston Taylor.

### FROM THE SUNFLOWER STATE

We desire to let the readers of the Gospel Plea hear from the Kansas work, we are still on "Business for the King." Our work moves along very well here in Lawrence, where some of the faithful workers and the writer are pressing forward toward the mark for the prize of the high calling of God in Christ Jesus. Brother Wm. Alphin, National Field Secretary of the Churches of Christ was with us at the Second Christian Church, 19th and Tenn. Streets, Lawrence, Kansas, Lord's Day Sept. 12th and took a very active and definite part in all our regular services, plus a special conference at 4:00 P.M. with the members of the church only. Brother Alphin gave a talk at the close of the Bible School period, to the Bible School. At 11 A.M. he brought to us a great message, using for a text "Lord, what would Thou have me do?" We feel that his visit to us was not in vain, and we extend a welcome to him to come again. Brother Alphin saw our work here and also saw what we are endeavoring to do and commended same. We have been watching the Plea expecting an article from our State President, F. H. Coleman, and our State

Secretary, D. M. West, and our Correspondence Secretary, R. L. Love relative to the work. The writer heard that we have a new minister at the Second Christian Church, 2317 Morgan Ave., Parsons, Kansas. We say hurrah! for the Parsons church, we must give them credit for securing ministers, and we say they are right, keep a minister on the ground. We heard that the Emporia church is without a minister, one of our college towns, oh! we would to God that we would get a hold of some ministers who will stay with our churches in Kansas, and we would to God that we could teach the church folks to take care of their ministers. Let us all get in on the whole job, and put the whole program of Christ over. We regretted very much we were not able to be at the National Convention, and we also regret that we wont be able to be at the International Convention, however our prayers are for the success of the work. We are glad to say that we have one of our Lawrence girls in one of our best Christian schools, and we pray that she may make good and come back to us a great worker. We have in mind two more of our Lawrence young folk we are planning on sending off another year, these two young folk are of the same family a boy and a girl, and we have every reason to believe that they will make good.

—W. S. Sims.

### RUSSELVILLE, ARK.

The Arkansas State Convention is now history. I must say the convention was full of inspiration. All concerned seemed to have caught the spirit of doing more.

We were glad to have three of our National workers, namely Bro. Wm. Alphin, Sister Rosa B. Grubbs, and Miss Deetsy Blackburn. All rendered valuable service for which we are grateful.

Mrs. Grubbs thrilled us with the importance of subscribing to the *Christian Plea*, to the extent that a large number of subscriptions to same were given her. After an address made by her showing the needs of the Field and the church's responsibility, Mrs. Bostick called for volunteer subscriptions to the support of the general work and more than \$100.00 was subscribed.

Bro. Fuller of Little Rock (white) the State Evangelist visited the State Convention, also Bro. Moore (white), a worker with the young people. They spoke many encouraging words which we shall try to remember and put into practice as far as it is practical.

I feel that the Convention from every angle was truly worth while.

Yours for greater service,

Mary B. Franklin.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH	EDITOR
MARY E. TAYLOR	ASSOCIATE EDITOR
H. L. HEFOD	ASSOCIATE EDITOR
J. B. LEHMAN	ASSOCIATE EDITOR
Subscription Price	\$1.00 per Year
5c	per copy.

## PRESTON TAYLOR

ON the front page of this issue you will find the picture of Elder Preston Taylor who needs no introduction to the Disciples of Christ in this country. His consecration and unswerving loyalty to the church has commended him to the entire brotherhood. His business acumen and integrity has made his name a prominent one in his own city and in the state in which he resides. His ability and foresight have accumulated for him a competence that any man could well be proud. His peculiarly high sense of responsibility and knowledge of the real tenets of Christianity has made him a true steward of the material goods with which he has been endowed. His personal characteristics of kindly humor and sympathetic understanding has endeared him to a host of those with whom he has come in contact in his years of service. His readiness and willingness to answer every call that time and his health will permit has made him the best loved and most widely known man in the entire brotherhood.

Any stranger seeing the ease with which he presides at the sometimes stormy sessions of the National Convention of which he is the first and so far only president, would be surprised to learn of the age of the one who so efficiently rules this group of men all of whom are leaders in their own community and who occasionally find it hard to recognize authority when at the Convention. With the coolness of a veteran, Eld. Taylor appoints, decides, recognizes, brings to a vote and disposes of a question with greater ease and facility than Congress. A president that presides, is the caption that could be applied to Elder Taylor.

Besides making Nashville Tennessee one of the best churches in the state and one of the most dependable ones in the brotherhood from a standpoint of cooperation on a state and national basis, Elder Taylor has contributed to the support both personally and financially in such a way that failure was impossible. In the last two decades Elder Taylor has dedicated more church buildings than any other man. In the services he

is wont to make all present feel that they are being rededicated to the cause for which the building is to be used. No task is too large, no situation too entangled for the strength and ability of this grand old veteran. No call is too insignificant, no church too small to enlist the aid of Preston Taylor from the prodigious task the Chicago situation offered to the belated call to the Danville, Kentucky church-opening; from the launching of a church journal to the officiating at the funeral services of the father of one of the ministers of our brotherhood.

It was the privilege of the author to have the services of Elder Taylor to conduct his ordination service. And the real spirituality that surrounds the man added more to the occasion than any other feature. And from his rich store of experience, the charge held the very finest of all that mature knowledge, constant contacts, ripe judgment and mellowed tolerance can give to a man of God who has lived as well as preached a gospel of service and sacrificial love.

The Christian Plea could think of no better manner of making its initial appearance a honorable one than by doing this honor to one who has done so much to make the venture a success and has pledged his support to his partial realization of his and the brotherhood's dream until all that is to be desired is consummated.

## THE CHRISTIAN PLEA

THE Plea is the culmination of some strenuous efforts. To make the venture a success it has required concerted effort, frequent conference, wide travel, and great thought.

The Christian Plea means more than just eight pages of church news, editorials, feature articles, etc. It has a deeper significance than the mere fact that another religious paper has been started. It is the maiden effort of the National Convention of Negro Disciples to maintain an enterprise of its own. It is the initial test of the organization and resources of our brotherhood. It marks the beginning of an epoch that should steadily carry the convention on to larger and greater fields of self service.

The success, the breathless anticipations, the careful estimation, the unbounded faith, all are factors that tell a larger, more profound story than any previous thing that has happened. It may not seem like a definite advance. It may lack certain good features but like Touchstone of "As You Like It." "A poor thing, a poor thing indeed, but mine own." The defects that attend the first steps of a child, the lack of speed, the lack of equilibrium, the difficulty of control, may all be here to require the patience, the forbearance and care of the readers. With the continuance of

the venture comes the advantages of experience, excellence and naturalness. We pray your consideration until it reaches that stage.

This paper is the National Organ of the Disciples of Christ. "The Christian Plea." Ah think, "The Christian Plea" not the Christian's Plea, not the Disciples of Christ's Plea, not the Brotherhood's Plea, not any of the conditioning names that would limit or bind, but the Christian Plea. The essence of that which cannot be refuted, the substance that cannot be destroyed. The selection of that which is common to all, is the guiding note in this paper. The Christian Plea of the Fatherhood of God, of the social gospel of the brotherhood of man, the sacredness of human personality and the responsibility to our fellow-men; of the great motive of sacrificial love, of the divinity of man are all to receive articulation and orientation through this your paper. Then the peculiar plea of the Disciples of Christ, the plea for unity is not one of the lesser motives that will actuate our organ. But more peculiar to the Christian Plea will be that idea of Christian service. We dedicate ourselves to this ideal in all departments. The Christian service of the giving of information. The church, the auxiliaries, the school, the general work, the special fields, all will be allowed to present facts of general interest, methods of doing their work and conclusions reached. All this is Christian service to the local church. A Christian treatment of the social problems that arise attendant on living conditions, racial relations and economic facilities will be a Christian service to the Negro race. The fostering of a greater sufficiency of confidence, support and interest will be a Christian service to the brotherhood. The engendering of the spirit of brotherhood and unity will be a Christian service to co-operation. A real devotional Christ-like manner of approach, a constant recurrence to the attitude of prayer, an ever present spirit of service will be the measure of our service to God.

The Christian Plea is not to be measured in dollars and cents, in paragraphs and columns, in news items and announcements. It is to be measured as it tends to give expressions to those ideas and ideals, that form our brotherhood. It is to be rated by the true relation of the thoughts, sentiments and actions of the Negro Disciples of Christ. Refusing to be tied by the cords of tradition and custom, declining to be motivated by the force of sectarian logic, disregarding the guiding power of a pet theory or private opinion, it dedicates itself to progress, to advancement, to service, and what else could the Christian Plea do?

# A Christian Service in Cooperation

J. B. Lehman

## Not Taking the Upper Road

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Jesus here invites only those who are laboring and are carrying a great burden because of it. It is about equal to saying, Before I can do anything in your life you must be in the attitude of anxiously wanting to make this a better world and you must have worked at it long enough to have found it a heavy load. You must not make the mistake of getting something of your own and propagating it for the gratification of your mind.

But this we have found hard to do. Take for example our political parties. The main thought in the mind of those who are leading the promotion is not the unselfish betterment of the world, but the gaining of power, popularity, and even wealth. It is clearly to be seen that they have not only not come in the right way but they have not come to Jesus at all. Consequently, Jesus has not been in it, and so partizan politics has drifted into a state of moral collapse. We often say "politics is rotten" and we mean the men running it are rotten. Yes, they are rotten very often, but they are to be pitied rather than blamed, for the system itself is what is rotten and the best people in the world could not run it. If we would turn it over to the preachers or to the Christian women it would serve them the same way. No man can go into politics, as it is organized now, and take on himself Christ's yoke to pull the load. Before that can be done there must be a complete reorganization of politics on a basis of wanting to do an unselfish thing for mankind, and it must rest on the minds of those who are responsible as a heavy burden. The idea of patronage, and gaining advantage must be eliminated. The politics of America will go lower and lower until it reaches the corrupt state of some old civilizations unless we can bring it up to Christ's standard. He is not saying "Come unto me" to the American political parties while they are organized as now.

And this same thing is true of our denominational organizations. If down deep in our hearts we could say that we have organized these denominations, or even the factions in the denominations, for the reason that we want to unselfishly extend the kingdom of God we could claim His

promise, but a careful analysis of our motives precludes that. While our standard of thinking in the denominations is far above the standard of thinking in the political parties, yet we must remember that that standard is much akin to the spirit of the political party. The fact is, our denominationalism is our spirit of politics remade to suit the church realm. Before we can destroy the denominational spirit we must destroy the partizan politics spirit, and vice versa. The two must go together. The spirit of Catholicism could flourish only under the imperial spirit of the old Roman Empire. The American Catholics who were forced out into our democratic system have greatly modified their ideas and those who went to South and Central America where there were democracies in name only have felt they were the supreme power and so held the imperialistic idea on. The truth is, we cannot reform the church much faster than we reform the political and social order. If we were as wise as we should be we would gain a very significant lesson from such affairs as the Daugherty trial, the Pennsylvania and Illinois senatorial corruptions and the Chicago police scandals. They are symptoms of a disease that we must cure.

All our other great problems come under this law also. Take our race problem for illustration. Everything that has occurred in America since its discovery indicates that God meant for this nation to be the developing ground for race cooperation and race helpfulness. No race, or even a group within the race, has ever been able to prevail. First, the Spaniards tried and failed, then the French tried and failed, then the Puritan English had their chance and failed to avail themselves of it. Then there came an influx from the slavic peoples of Southern Europe by the millions and yet they are unable to gain the ascendancy. And we must not overlook the Negro population which is now over a tenth of the whole and most likely before the year 1970 comes around it will be more numerous than the entire population of America at the time of the outbreak of the Civil War. But they need not dream of an ascendancy, or even of an empire within an empire. They along with the rest must buckle up and help to solve the problem of race relations. And we must remember, Christ does not invite this problem to come in until we are in the mood of laboring earnestly and find ourselves heavy laden and are willing to take His yoke upon us to solve it. Those men who pretend to be race

men, be they white or colored, have no claim on Him, and as long as He is not in it, it will drift down to the low level of our American politics. What Christ is not in, is dead and dead things become putrid.

"Wheresoever the carcass is, there will the eagles be gathered together."

No matter what a thing is, if Christ is not in it, it will become putrid. His yoke is the only easy one. All others are knotty and rough and make the shoulder sore.

This same lesson applies to all our international relations. If we attempt to develop relations with Japan and yet we Americans and the Japanese are selfish and think only of what we can get out of it, then these relations will drift into the worst of international feuds. Christ invites no such a problem into his courts. In America there must well up a most earnest desire to make something better for the world, and it must become a real burden that will welcome Christ into it, or else these relations will drift into malice and hatred and the worst effects will be on American Christianity, or should we say on American denominationalism? There is no wisdom in evading these things. Christ can wait centuries, or eras, till the people get up to His standard, but we cannot wait. We must either comply with His standard or go to ruination and obliteration.

## AMONG THE BIBLE SCHOOLS

### Now Is the Accepted Time

The Bible Schools and Y. P. S. C. E. are apportioned \$3,500 this year. Now is the time to begin your preparation to meet your apportionment as a local Bible School that desires to meet the request of our national budget. Now is the time to order your programs from the United Missionary Society for Thanksgiving Sunday. Now is the time for pastors and superintendents of the church school to make the first offering to be taken on the first missionary or special day which is Thanksgiving Sunday. The special topic of their desk talks before the Bible Schools on Lord's Day; and five minutes talk on the larger program of the church for every Sunday in the month of October is worth more than one hour's talk the Sunday just before Thanksgiving Sunday.

Let the special or century-giving schools begin Now to make the first offering count toward their special gifts for the promotion of religious and missionary education. Begin Now, order programs, enlist the whole church for the whole task.

Yours for the \$3,500,

P. H. Moss,  
Supt. of Religious Education.

# School Notes

## S. C. I. NOTES

School is well under way now and this promises to be an exceedingly good year. Because of increased attendance it was necessary to move the seventh grade to the Community School. Even with this shift made, however, every room is taxed to capacity. We are anxiously awaiting next year when we can move into our new building.

Speaking of the new building reminds us of the eventful day when the cornerstone was laid. The program included such speakers as President Burnham, Bishop Theodore D. Bratton, Mrs. Anna Carter, of Missouri, Mr. Leo M. Favrot of the General Education Board, and Dr. Bura Hilborn, of the Mississippi Dept. of Education. Our own people more than did themselves proud represented by the Elders K. R. Brown, I. C. Franklin, and W. P. Whitfield. The Presidents of Tougaloo, Alcorn, and Utica were present, together with a host of fine friends from several states. It was a day long to be remembered.

There are those who advocate discontinuing the work now being done in the first six grades, holding that the public schools are adequate for this training. And the present tendencies toward better public school facilities would tend to uphold this view. However, when we announced that the work of the first two grades would be discontinued this year, there was such a storm of protest, and so great a number of parents and influential friends came to the campus with requests for these grades that we changed the announcement, and now have a goodly number enrolled in these rooms. This, together with the examination of those coming from the public schools to our school, would seem to indicate an inadequacy in the public school as it now exists.

However, the report of Dr. Hilborn in this connection is very encouraging. Mississippi is now spending more for public schools for Negroes than she spent just a few years ago for all education. At present there is a movement to build a fine High School at Edwards. These tendencies seem to indicate that the time will soon come when we can leave the lower grade training to the public school, and devote our whole energy to a school of higher education, which our brotherhood so much needs.

The neighbors thought bedlam broke loose at Mt. Beulah when they heard us enjoying the Tennis Contest between the Franklin and Philo Literary Societies. The two teams were very evenly matched: the Philos being represented by James Toles and Felix Powell, while the Franklin

players were Oswald Penso and Cleo Blackburn.

Five sets were to be played, but play was called in the fifth because of darkness. The Franklins won the first and fourth sets 7-5, the Philos winning the second 6-2, and the third 6-4. In the fifth set the Philos had won five out of a possible seven games when play was called, therefore, the match was conceded to them. A great deal of very wholesome rivalry was manifested throughout the tournament.

Mary Moore, Lula Mae Franklin, Nelson Toles, and Isaac Henderson have been selected to represent the school at the Young People's Conference of the Memphis Convention. A special offering was received this week to defray their expenses.

## FROM J. C. I.

By M. P. Julian, Sec'y

Hawkins—Texas—Conforming to past customs, Jarvis Institution held its formal opening in the chapel of Texas Hall, Tuesday afternoon, September 21. With a lively and wide awake student body and a most promising and alert faculty, the President, in his usual father-like manner, greeted the community and friends who were present to share in the great exercises.

Jarvis is composed of an accredited High School department, and a college which has been approved by the state. Departments of Science, Education, English, Commercial, Mathematics, and Domestic Science and Art are being headed by competent instructors. Improvements have been made in the Science laboratory which makes it one of the most efficient for Negro Schools in the state of Texas.

Students from all parts of the states of Texas, Arkansas and Oklahoma make up the enrollment. Prospects are bright for the largest enrollment in the history of the school. Already that Jarvis spirit, which has kept alive the school and which has played such a significant part in the growth of this school, is being keenly felt by the student body and everything seems to be in tune for a successful year.

Added to the list of competent heads of the various departments are the following new teachers: Mr. Herod Ward, A. B. Fisk Univ., as head of the Chemistry; Miss W. D. Kelly, B. S. Bishop College, and Miss M. P. Julian, A. B. DePauw University, Greencastle, Indiana.

Miss Kelly heads the department of English in the High School, and Miss Julian is Secretary to the President. Prof. Jonas Jewett, formerly of the Evansville High School, as in-

structor there, heads the manual training department here. With the addition of the manual training to the school career, Jarvis has moved a step forward in its progress. Also this year, physical education has been added to the regular course of study and is required of each student. Prof. Mumford, of Wilberforce University, and also a student of Illinois University, heads the athletics.

President J. N. Ervin, our most competent head of this institution, is striving hard to put Jarvis on the map where it belongs. With the earnest efforts of his faculty and his always keen and alert willingness and his ability to put things over, there can be nothing else but progress made during this year. The new girls' dormitory which is nearing completion, will be one of the finest in the South. Dedication of this building will be held soon. All told, Jarvis is active, Jarvis is alive, and looks forward to a year unsurpassed in all history.

## PIEDMONT CHRISTIAN INSTITUTE NOTES

Piedmont Christian Institute has begun the session of 1926-27 with an enrollment of seventy pupils, distributed over the two grammar grades and four years of high school work. Twenty-three of the young people are members of the First Year class, while the Senior class consists of nine—two young men and seven young ladies. The faculty numbers four men and four women, are all devoted to their work, well-prepared for its performance and are in perfect harmony with the management and with each other; all are working this year too on salaries reduced from ten to twenty per cent lower than those paid last year. On the whole, in spite of a very limited budget, the prospects seem rather encouraging than otherwise.

J. H. Thomas, Principal.

Martinsville, Virginia.

## CENTRAL CHRISTIAN INSTITUTE NOTES

Dear Brethren:

We come with a word to the Christian Plea to let you know that the Central Christian Institute is moving along nicely with two Industrial and two Literary teachers. School opened September 21, with an enrollment of 33; since then we have had 2 more added making a total of 35 to date, a few more are expected.

We are carrying all the Elementary and High School work this year using the curriculum of the State of Kentucky. The school work is highly complimented by both the white and the colored people here.

Yours truly,

T. B. Frost.

# The Uniform Lesson for November 21

## Joshua Renewing the Covenant—Joshua 24:14-25

By Marion Stevenson

THE lesson assigned for today is not well understood unless chapters twenty-three and twenty-four are read and considered together. Joshua had completed his task of securing the Promised Land for the children of Israel. The close of his life was near. He was solicitous for the future of the people and was anxious, as Moses had been, for "the covenant."

### The Covenant—

The word "covenant" in its simplest terms is an agreement, a contract. It acquires a solemn and sublime meaning when it is applied to an agreement, a contract, between God and man. In this lesson the word acquires its meaning from the historical relation assumed between God and the descendants of Abraham. He covenanted to be their God. They covenanted to become his people in order that through them God might bless all nations of the world. In this covenant God's power and grace were set over against the loyalty of the people. The blessing of all nations depended upon the perpetuity and inviolability of this solemn compact. We therefore perceive why the keeping of "the covenant" was a matter of such deep concern to Moses and Joshua, men who saw what fidelity to God would mean to Israel and to the world. "The covenant" and its observance or its rejection are matters of concern to us also, for in its fortunes our highest welfare is included. What God's ancient people did with it, and the consequences have solemn admonitions to us and to all who may choose to be God's people.

### Other gods—

We commonly overlook one of the reasons it was exceedingly difficult for the ancient people of God to keep their covenant with Jehovah. This farewell address of Joshua discloses two facts which help us to understand. The first is that in the days of Joshua the children of Israel shared the universal belief that there were many gods. A nation might grant to one of them pre-eminence while worshiping many. The power and the authority of gods might be local or national. There was nowhere the belief that there was only one true God.

The second fact disclosed in this lesson is that the family of Abraham had worshiped many different Gods in the day when "your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor" (Josh. 24:2, 14, 15). At that time and there "they served other Gods" (vs. 2.).

The descendants of Abraham served the gods of Egypt and notwithstanding Sinai and the Commandments continued until the day of Joshua's farewell to serve other gods than Jehovah. Read Joshua 24:14, 23 where Joshua charges the people to put away the gods they had served in Egypt.

### The task of Moses—

Israel's recognition and worship of many gods made the task of Moses very difficult. The voice of Jehovah at Sinai gradually faded from the hearts of the people as the rumblings of thunder die out in the mountains. We can understand the story of Aaron and the golden calf. We can understand why Moses in his farewell address put such earnestness into his plea to the people to keep the covenant they had made with Jehovah at Sinai. Israel had no place in their thoughts for a god who was the only God. It was hard for them to change the gods of Egypt for the God of Israel.

### The Lesson Scripture

Joshua 24:14-25

14 Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. 15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

16 And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; 17 for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; 18 and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God.

19 And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. 20 If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good. 21 And the people said unto Joshua, Nay; but we will serve Jehovah. 22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses. 23 Now therefore put away, said he, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel. 24 And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken. 25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

### The task of Joshua—

The task of Joshua was more difficult than the task of Moses. Joshua had to subdue the people of Canaan. Moses was no warrior. With Sinai only a childhood memory to his army, Joshua had to win his campaign in an enemy's country whose gods made an ever present appeal to his soldiers. He might restrain them under military discipline but when he was old and when the conquest was complete, when the people were settling in their possessions with their families, then the test came. Could they, if they would, maintain loyalty to Jehovah amidst the appeals of the deities of their chosen land?

This was the problem of Joshua's farewell with its theme of covenant loyalty to Jehovah. Could he separate the hearts of Israel from the gods of Canaan? Could he implant supreme, exclusive, abiding loyalty to Jehovah?

### Reasons for loyalty to Jehovah—

There are nine reasons given in the chapter from which our printed Scripture text is taken.

1. *The first reason* for loyalty to Jehovah is found in Joshua 24:3, 4. Abraham, Isaac, and Jacob had been chosen and favored by Jehovah. For Abraham Jehovah "led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." To Isaac Jehovah "gave Jacob and Esau." And of Jacob Jehovah said, "Jacob and his children went down into Egypt."

The force of this first reason was that

the chosen people now possessing Canaan owed their existence as a people to the favor shown by Jehovah to their ancestors, Abraham, Isaac, and Jacob. In a national sense they therefore belonged to Jehovah. They were his people.

2. *The second reason* Joshua presented in the words of Jehovah is found in verses 5-7, "I plagued Egypt and I brought you out." There might have been in Joshua's audience some who had childhood memories of Jehovah's awesome intervention in Egypt. Some of them may have remembered how in terror they clung to mother's hand when they hurried through the sea. Some may have remembered the broken chariots of Pharaoh.

Israel therefore owed its very life to Jehovah. He was their God by right of redemption.

3. *The third reason* for loyalty to Jehovah was this, "Ye dwelt in the wilderness many days" (vs. 7) and, "Jehovah preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed" (vs. 17). Many who heard these words were born in the wilderness and grew up in its disciplines. Some were old enough when they left Egypt to remember their experiences of God's care for forty years. But for Jehovah's faithful care they all would have perished. Jehovah was their God because he had saved them from death.

4. *The fourth reason* for a covenant of loyalty to Jehovah is given in verses 8-12. This reason was based upon their recent experiences, the conquest of Canaan. They could not have conquered without Jehovah. Their loyalty was therefore that of an army to its king who in person led them to victory.

5. *The fifth reason* for loyalty was grounded in gratitude for "a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; vineyards and olive yards which ye planted not" (vs. 13).

6. *The sixth reason*, with three following, grounded loyalty in the nature of Jehovah. "He is a holy God" (vs. 19). Their God not only dwelt apart from other gods but was separated from them by his very nature. They were to learn this from the contrast between his purity as revealed in his worship and the worship of other gods. As their lives were to be elevated above Canaan's low level of morals, as they were to be pure in the midst of an impure people, they would understand the holiness of their God. Covenant loyalty based upon all the preceding reasons was now based upon their obligation to be like their God.

7. *The seventh reason* for keeping the covenant was, Jehovah "is a jealous God" (vs. 19). In this disposition he was reasonably within his rights. In everything Israel was his. God's jealousy was not the emotion of a small personality. It was the sublime demand of his unique greatness.

8. *The eighth reason* is given, with the two preceding, in the words of Joshua. This nineteenth verse gives us Joshua's idea of the nature of Jehovah. It is quite human. We believe we know God's nature more fully than Joshua knew it. Joshua said, "He will not forgive your transgression nor your sins." Joshua asserted that Jehovah was implacable. History soon proved Joshua to have misjudged Jehovah. There was always punishment for sin, but there was always forgiveness for the penitent who

(Concluded on page 8.)

# Christian Endeavor Topic for November 21

## How "Praise God from Whom All Blessings Flow?"

Psalm 116:12-19; Luke 17:11-19

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is there anything good we get without God's help?

What do we mean by a blessing in disguise?

Can national calamities ever be regarded as blessings? Explain.

Is one day a year for national thanksgiving enough?

Do we show proper gratitude for the blessings of sunshine and rain?

How much of praise should our daily prayer contain?

Can we honestly praise God for selfish victories?

Is conscientious devotion to Christian Endeavor an expression of praise?

Is worthy observance of the Lord's Day an expression of praise?

### Paragraphs to Ponder

You may think you have little to be thankful for, little to praise God for. Count your blessings and you will quickly change your thought; that is, if you are honest. Opportunities are blessings; so are friends and friendly people. Rain is a blessing, so is sunshine. The blue sky is a blessing; what if were red or a glaring white? Bird song and flower color and perfume are blessings. Your days are full of blessings. Praise God for the ability to enjoy even a few of them.

If we are to praise God adequately, we must cultivate the power of discernment. There is much to praise God for in every experience, if we but have the ability to see. Calamities, misfortunes, defeats, failures, even sorrows have something in them, often much, to praise God for; and always we have reason to be thankful it isn't, worse than it is. Learn to see the hand of God in the things that we look upon or that happen to us, and learn to praise God because he is always at hand to turn to in our time of need.

A life of righteous thinking and speaking and doing is praise for God, unspoken by the voice perhaps, but expressed in a language God understands perfectly. If we accept precepts of living which God has given us and strive to make them the guide of our lives we honor him by so doing; and such honor is praise. Such lives reveal the superiority of God's way of living and bring praise for the way and for him. Every life, therefore, that undertakes to live in keeping with God's laws is a living expression of praise to him who gave those laws.

Cheerfulness and optimism expressed by a Christian are manifestations of praise to God. These are evidences of faith, and our faith honors him in whom we place it. By cheerfulness I do not mean shallow frivolity that can't be serious on occasion; nor by optimism do I mean blind confidence that everything is going to come out all right whatever we do. The cheerfulness of a Christian is that ability to make the best of bad situations, and "smile when everything goes dead wrong"; and true optimism is the steadfast faith in right that believes

right will triumph, though wrong is very evidently present; will triumph through the efforts and sacrifices of the righteous. A cheerful optimist by his very being praises God.

God has given each one of us certain talents, some one, some five, some ten. With the talents he gives from day to day opportunities to use them. By the wise use of both we praise God, accepting as we do our responsibilities as intelligent creatures made in his image. Those talents were given us that we might serve therewith, and the opportunities are given that we may help make this a better world day by day. So doing, we honor and praise God by thus fulfilling the purpose of life and justifying his trust.

We praise God when we teach others to know God through Jesus Christ, who said, "He that hath seen me hath seen the Father." Truly to know Christ is to praise him, for his life and ministry can awaken only admiration and homage in the honest heart. To know him is to know the long-suffering tenderness, the patience, the gentleness, the wisdom, the saving grace and power of God; and to know these is to be filled with gratitude to him for his goodness. So everyone we bring to know and acknowledge Christ is another one to honor and praise God.

The enthusiastic support of missions is an act of praise to God. Such support is in action an expression of confidence in God's teachings as a safe and sufficient foundation for human character and human relationships and in his power to save from sin. Every time we send out a missionary we say to the land to which he goes, "Our God is better than your gods; he is the one true God, and he can save you now and hereafter." Such confidence in God honors him and brings the nations to praise him; and the more effectively we express it, the louder rings the praise.

We praise God when we praise the good in others and help to develop it there; for all good is of God. We may assume that where there is good in others it is the God-side of their lives at work, and when we praise it and help it to grow we praise him who gave it. Moreover such praise emphasizes the good so that others see it, and contrasting it with the bad, see its superiority and its greater desirableness, and are helped to seek further good and are moved to seek him who gives all good. Here is real praise.

We talk of songs of praise and thanksgiving. There are such songs, plenty of them, and we do well to follow our talk with singing. Singing arouses the emotions as almost nothing else does; and emotions awakened by the right kind of singing will turn our thoughts and our aspirations upward and toward the praise of God. We come together to sing the popular songs of the day, the jazz and the sentimental songs and the rest—why not come together to sing the rich, beautiful, uplifting songs of the church, the songs that turn our hearts toward God and open the gates of our emotions heavenward so that there pours out glad praise and adoration to him?

## Mid-Week Prayer Meeting Topic

For November 17

An Evangelistic Church

Acts 1:6-8; 2 Timothy 4:1-5

By Gilbert E. Ireland

The church has been evangelistic from its beginning; founded in evangelism; built up by evangelism; sustained by evangelism.

### I. What is meant by evangelism?—

"Evangel" is the most beautiful of words; good news; good tidings; God's glad tidings. All the words derived from "evangel" have caught its melody and brightness,—evangelist; evangelism; evangelistic. Soft and harmonious in utterance; healing and invigorating in purpose; evangelism is the one gladdening force in a world of disappointment, crime and sorrow. The evangel of love and salvation had its origin in the mind and heart of God.

### II. It is the church's business to proclaim the evangel of God—

The whole New Testament most forcibly shows this. John asserts that his book was written that men might believe that Jesus is the Christ, the Son of God (John 20:30, 31). The latest command of the ascending Lord, "Go . . . preach . . ."; the zeal, fortitude, and devotion with which the apostolic band gave their lives to the inauguration of this great task; the unmistakable tenor of the New Testament Scriptures, all make it clear that the church's great work is to evangelize the world. Three reasons for this: (1) It is his command, "Go . . . teach all things I have commanded . . ." (2) It is God's message, "He hath spoken unto us by his Son." (Heb. 1:2.) (3) Nothing but this message accomplishes the salvation of men. It is the power and the wisdom of God (1 Cor. 1:18-25). It compels the human heart, as nothing else can do, to turn from the world to God. It is the message concerning the remission of sins (Acts 5:31; 10:42, 43; 26:17). It is a gospel of personal salvation, "joy over one sinner" (Luke 15:7; also Matt. 10:32; Luke 12:8; Rev. 3:5). The wondrous scenes of Pentecost, that divine beginning of the church of Christ, in spirit, in theme, in all-conquering wisdom, faith, and zeal, started the great work of God's evangel in the world.

### III. God's evangel gives rise to social, intellectual and moral uplift—

From the evangel springs the urge of the church to bless all; the poor, the suffering, the criminal, the outcast, the friend and the enemy, everyone who is an "outsider"; to break the chains of ignorance which bind the souls of men everywhere; to e.g. to give the children a fair start that they may see the failures of the past and catch the alluring outlook of the future. The evangel favors and presses the pursuit of knowledge wherever her wondrous pathways may lead, that all may learn of and adore the "creator of the ends of the earth," who also bringeth out the hosts of the starry heights by number; and seeks to add above all the culture of true spiritual refinement. These treasures of knowledge are not the evangel, but where the gospel is received it lifts high the tastes, the aspirations, the efforts of men. "Institutional" charity, benevolence, and education abounding now in the world, are the outcome of the teaching of Jesus.

With this evangel, O church of God, go up into the high mountains of illustrious pulpits; and down into the lowly barn and mission room, and on to the blest places where the Sunday school teacher brings his pupils, her pupils, to Jesus. For of all loving and loyal teachers and preachers it shall be said, "How beautiful are the feet of them that bring good tidings, the glad tidings of God."

**THE THRILL OF MISSIONARY LITERATURE**

THOSE who are "bored" by missionary literature or, even find it "uninteresting," must be classed as people not yet awake to the deepest romances and the highest reaches of history. They are dead to the thrilling stories of the divine life in the burning torch of human adventure and the passion of man to rescue his fellow-men out of darkness into the marvelous light and liberty of the children of God. Those who read and think stamp into their souls the glory and beauty of heavenly culture.

It might seem that being made more spiritual personally were motive enough for reading this literature, but there is more to it than that. To know what God is doing everywhere, every day in his world will turn the current forces and energies of our being in the right direction and we shall find ourselves wanting and knowing how to work with God.

A rapid glance at the periods of missionary history will prove all and more than we have said. We must look at it first, as it is set forth in the New Testament; thus seeing the pure water of life burst forth from the original divine springs; second, in its magnificent achievements during the apostolic era when it caught like fire from country to country with a new light and a new life; third, in its expansion during the middle ages, how splendidly it moved, how sadly it became entangled; fourth, in the period known as modern missions when it grew up out of conditions bound with decadent theology and fenced with deadening ecclesiasticism, and how it broke forth and kindled the pentecostal passion to preach the gospel in every tongue and every nation; and fifth, in its present prophetic and palpitating era when it is about to rush forth into vastly larger metes and bounds, and bring what we may believe will be the final triumphant era, when the whole world will be unified in the love and brotherhood of the gospel. This missionary literature is history, inspiration, prophecy, call to service.

We believe spiritually successful missionary work to be the preparation for the final and great and successful struggle of Christ with war, which is the oldest, the worst, and the most powerful enemy of man. Missions can master Mars. Missions are really the story of human progress. They present the supernatural aspects of the human race and its spiritual possibilities.

ONE thought gathered from the Bible for yourself is worth ten thousand gleaned from the interpretations of others.

**FROM THE BANKS OF THE OLD KENTUCKY**

By C. H. DICKEERSON

Maybe you think, 'cause I didn't say  
That I didn't "get" St. Louis that  
day,  
But I tell you, that I can't remind  
When a fellow had such a scrumptious  
time.

After a tiresome all-night ride  
Thru vale and tunnel and mountain  
side  
To reach at dawn a big old town  
And have to meet you, a long tall  
Brown.

He surely did, and wore a smile  
Not seen on those "in durance vile."  
A friendlier greeting never seen  
'Twas my dear old friend—Eld. J.  
J. Green.

We took his Lizzie and the town he  
split  
Never halting narry abit,  
Negotiating traffic plucky  
Till he said, "Whoa Liz" at New-  
stead and Lucky.

There good Sister Green and Margret  
too  
Had breakfast good enuf for you  
Then off again like a wild reindeer  
To 425 DeBaliviere.

There Herod, Lehman and Lewis  
Grant  
Sister VanBuren and Smith by Vance  
With Mrs. Anderson, Hopkins and  
Plopper  
And Walker all dumped into U. C.  
M. S. hopper.

They had the World Series on that  
day  
And all ov'em wanted to see the play  
But we buckeled down to biz to do it  
And stuck like leeches till we got  
thru it.

Then came my friend and yanked us  
out  
And whisked us thru the traffic about  
Until we saw Centennial light  
And there I preached to a crowd that  
night.

Sing it? Well, I say they did  
That choir lifted the music lid  
In soulful cadence old and new  
And when invited, I sang too.

But of that lunch at Y. M. C. A.  
The role that Herod played that day  
Devouring pig foot, rib and head  
And rushed the waiter "Please more  
bread."

Well, everything goes for the "Chris-  
tian Plea"  
Out from harbor, now at sea  
And whether cotton or silk your  
gown  
We all must paddle or all will drown.

**Uniform Lesson for November 21**  
(From page 6.)

offered his broken and contrite heart.  
9. *The ninth reason* is a prediction that on the face of it presents Jehovah as a vengeful God. It is written in verse 20. When, however, the people had exhausted the mercy and forbearance of Jehovah, they were afflicted with evil and scattered among the nations.

**Motives for covenant keeping—**  
"Take good heed therefore unto yourselves that ye love Jehovah your God" (23: 11). This was the first and the finest motive, and naturally the most difficult one for such a people in such circumstances. It is not easy for us today.

"Now therefore fear Jehovah" (vs. 24: 14). This was a lower motive than love, but more reasonable in the light of the experiences in which Jehovah had revealed himself. The motive of fear is still the more common one in man's lives.

**Serve him—**  
The fathers of Joshua's people had been bond servants in Egypt. Now Jehovah was to be their master. They were to be his servants. Service might have had high qualities in their estimation and use of it. But they rendered it more commonly as bond servants, grudgingly. What a pity that even today many of God's people put their service on the low plane of expediency and necessity.

**By the mercies of God—**  
The end of the lesson for us is in Romans 12:1. "I beseech you therefore, brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

**I**NTELLECTUALISM deadens the intellect and emotionalism hardens the heart. The parity of mind and heart will be kept when we follow the words of Christ: "Thou shalt love the Lord thy God with all thy heart and with all thy mind." "Mind and heart according well will make one music" says Tennyson. All of which is "good psychology." We hear much of "a well-balanced diet" these times. The idea should be applied to the welfare of the soul.

**RENASCENCE**

The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.

But East and West will pinch the heart  
That cannot keep them pushed apart;  
And he whose soul is flat—the sky  
Will cave in on him by and by.

—Edna St. Vincent Millay.

Self-government, if it means anything, means the exercise of sufficient self-restraint on the part of the people to uphold their own fundamental law against every temptation to subvert it.

Fill your mind with thoughts that are clean and wholesome; also thoughts that are strong and life-giving. Stiffen your will, tighten your grip, deepen your purpose day by day.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, NOVEMBER 20, 1926

NO. 2

## The Educational Task

By P. H. Moss, Superintendent of Religious Education

### PASSING THE TWELFTH MILESTONE

QUITE a dozen years ago, the American Christian Missionary Society, which is now an integral part of the United Christian Missionary Society, sent out its first Field Secretary to do work among the Sunday Schools of the colored Disciples of Christ. The society made its choice through the general secretary, Mr. Robert M. Hopkins, who found one busily engaged as minister of what he still believes to be one of the finest congregations in the brotherhood. He was also giving about two hours a day as instructor of the Bible Department of the Martinsville Christian Institute, located among the foothills of the Blue Ridge Mountains at Martinsville, Virginia. After much correspondence and one or two personal conferences, the work was begun in this long neglected field.

This Sunday School Evangelist, as he was then called by many, had to first acquaint himself with the field and its needs. He was given a place on many of the colored convention programs, and accompanied Mr. Hopkins to several of the white conventions in the South. Mr. Hopkins always gave ten minutes of his time for the worker to introduce his work in these conventions. After making a survey, it was discovered that vision, organization and leadership were outstanding needs of the field. Like most "greenhorns" entering a new field of labor, he was almost sure that within a few months and in one year at the most, he would have the workers facing right, and a reorganization of the entire field. But it was soon discovered that it takes plenty of time and no little patience for development. Before you can render valuable help to any one you must somehow convince him that he needs the help you have to offer; but this is a slow process. Personal and group conferences were his way of approach. The local Bible Schools were visited in an endeavor to bring them up to the standard of efficiency. While we are now passing our twelfth mile-

stone in this great task of bringing our schools up to standard, the fact yet remains that there are still many Sunday School workers that are in the throes of lethargy; they are asleep at the switch. There are even those who are indifferent not to say ignorant of the ongoing of the mighty Sunday School army. The graded lessons, missionary instruction, and teacher training have no place in their program.

The Bible School has an open door before it which no man can shut. It



has access to the lives of millions in their impressionable and formative period. To the molding touch of the Bible School teacher comes the most valuable thing in the world—the soul of the child in its plastic state. The child is eager, trustful, alert and receives for good or evil the words, stories, ideas and lessons of the teacher, who is to it hero, exemplar, oracle, priest and prophet, the interpreter of God and life, of right and wrong, of heaven and hell, of the terrestrial and celestial. Thus through the life of the child the teacher is building the home, the church, the state and civilization of tomorrow. Where else in all the program of God, can we find an opportunity so vast, or a responsibility so tremendous as that of the teachers in our Bible Schools and Young People's Society? "How careful then

ought we to live, with what religious fears, who such a strict account must give for our behavior here."

Prof. E. R. Williams, who joined us as a young people's worker and Teacher Training Supt. proved a valuable asset to the work. It was with deep regrets, when because of insufficient funds his service was discontinued. The coming of our first children's worker in the person of Miss Deetsy L. Blackburn, who has been in the work for five years, has meant more to the church than time and space will permit us to discuss. She has gone among all of the churches, promoting the nurture and training of the children, introducing the graded literature, missionary instruction and missionary giving. She has conducted some of the most outstanding Vacation Church Schools in our brotherhood; served on the faculty of all Leadership Training Schools and Schools of Methods.

### SOME ACHIEVEMENTS OF TWELVE YEARS

WE have already called attention to the coming of the first workers into the field of religious education. We wish to call attention to the fine fellowship of the state workers. "Light is the task when many share the toil." The spirit of cooperation in many ways has made the weight of these twelve years light and the work therefore enjoyable. The superintendents and state presidents have been kind in their invitations to us to be present at their conventions and with few exceptions, giving us space on their program. It has been our desire to work with, not for, the fellow-workers.

**CHANGING CHURCH ARCHITECTURE.**—The one room building is still the great handicap among Negro Bible Schools. It is almost impossible to carry on a departmental program in the one room building. A few of the church houses have basements, giving one room above and one below; this gives a little advantage over the single room. A new day, I am glad to say, is breaking for colored Bible Schools. We are beginning to build our church houses with the child in mind. Within the next twenty years 80% of our churches will have been rebuilt.

(Continued first page of next issue.)

## "FROM THE BANKS OF OLD KENTUCKY"

By C. H. Dickerson

While the "frost is on the pumpkin vine, the fodder in the shocks," the Old Kentucky ministry, according to long established custom, are simultaneously charging the forts of wickedness.

With Brother I. H. Moore helping Brother H. T. Wilson at Germantown; Brother H. D. Griffin helping Brother Brown at Mt. Sterling; Brother Evell firing on Little Rock, State Evangelist C. H. Johnson holding forth at Hustonville; R. W. Watson charging on Danville and I. H. Moore beginning our meeting here in Lexington it appears that "Old Nick" will know that we're about our Father's business.

Splendid time for revivals and 'tis reviving that we need. "Old Summer Slump" has atrophied so many of our religious muscles that "a flat tire" is the synonym for many an erstwhile soulful Christian. But we have no grounds for complaints in Lexington. These good people keep things going wonderfully the year around. I've never seen a more faithful set of folks, addressing themselves to any task suggested. The clubs keep continuously at it, and what shall I say of our choir? They "go against time" and they "Sing it."

Now to the ministers, and especially to the State Board: For more than two years the time and place has been permanently fixed. Third Fridays in October, January and April; Lexington is the place. No man who is awake (or cares) need wait to be "notified." Nor can we forget that we have taken a man away from his charge and regular support and placed him "on the Field" and now to "retire from him" is to repeat the cowardly act practiced on faithful Uriah in David's time. Shall we "retire from" our state evangelist "that he may be smitten and die"? We will not.

Only Lexington with twelve dollars, Millersburg with five and Germantown with two dollars responded. Will the others report at once?

Since the Christian Plea has unfurled its banners to the breeze we must hasten with subscriptions. Our committee in St. Louis October seventh we succeeded in getting down to "rock bottom" basis. It is hoped that all the states will rally as never before to this new and all-important enterprise. Upon it hangs the fate of all our newspaper aspirations. Surely "our hopes and fears are all with thee, are all with thee."

The birth of a child is the serving of a notice that increase must be made in the allowance of the family. Parents cannot shift the accruing re-

sponsibility. They must meet it.

The Christian Plea, our newest baby, was born in Louisville National Convention, cradling enroute to cry in St. Louis where rolls the Missouri.

No newspaper ever lifted itself by its own bootstraps, and unless vigorously supported this will "Die-aborning." I once had newspaper ink on my hands. A paper is a costly toy dealing in eternal verities. Sometime I think while God is building empires, forecasting centuries we are casting pennies and counting our toes, yes cross-making in sand on the beach.

But our history is in the making. We must do something now or never. Has the chance come to put a Christian paper in every home? How shall we offset miasmatic influence of the poisonous daily sheet the crier drops at our door?

The Christian newspaper must come into its own and church people must enlist in the enterprise. Ashamed were we when I called for showing of hands of those of our church who read a religious paper. We could count them all on our fingers and then have fingers to spare. Now that we have had the Christian everything else, we come to the Christian Plea.

Good bye, Gospel Plea we have been friends so long,

Edwards may sing us her farewell song

Yes we are sorry to see you go.

Wouldn't we miss you, right well you know

But for the fact you come back to us under changed conditions names and numbers.

Lexington, East Second St. accepts an ample portion of responsibility. Our Sunday school and choir—and there is none better—will gather and send in the news. Our officers will read of the home and foreign work and quality. Prof. T. W. Pratt, the Texas genius, will swing that Empire into line. Other men will vouch for states as the world moves. Old Kentucky will be in the Running. Sent seven paid subscriptions yesterday.

### DOING THE WORK

By H. G. Smith, Evangelist

It is a pleasure to tell you about the meeting held at the J. C. I. in September, just before the opening of school. Never have I held a more successful meeting since I have been in the Lone Star State.

It was a case of sweepstakes. There was not a boy or girl left in the school that had not made the good confession of Jesus Christ. The cooperation of the teachers was far more loyal than I have ever had in any church in the State. They threw themselves into the meeting.

It is not possible that a community of people could be more loyal to a school and to a meeting than those in the community surrounding the Jarvis Christian Institute. With but very few exceptions, they attended the meetings every night for two weeks and three nights.

Twenty-four souls were saved to a larger service in the Kingdom of our Christ. Many of the young people said to the writer, "I have never thought of my Christian duty in this manner before. I am going to do more for God." One young man said, "You have awakened me to a new sense of my duty as a Christian." "I know," said he, "I can do more for the Lord and I am going to do more for him. I am going to give more time and service to God and more of my earnings shall go into the treasury of the Lord."

At this meeting came the Baptist and the Methodist and the Holiness, saints and the sinners. No finer spirit could be shown than the good people of the J. C. I. showed in this meeting.

President Ervin had to be away for two or three days on business during the meeting but he had so thoroughly put his spirit into his teachers that everything moved right along with that same fine spirit as when he was there. He is a fine type of Christian character and indeed the man to lead the J. C. I. on to higher grounds in its program of Christian education.

Mrs. Ervin, the better half, is of the same sort of steel and is a wonderful helper to her husband in the work which he is doing. Without her I do not see how the work could move along with so few ripples of the face of the sea as the ship sails on to success.

Just as the meeting started Mrs. C. B. Howard had to leave for Hot Springs on account of her health. At this writing she is still there. We are praying that this good woman may regain her health and again come back to her work of character building.

Mrs. L. B. Ross gave us such splendid music during the meeting. She is such a fine Christian spirit.

Miss Julien was so kind to let me know each day if there was any mail. She is so thoughtful of others and does all she can to make it pleasant for everybody that passes her way.

Mother Ervin is always reminding both teachers and students what it means to live a Christian life. Well I tell you she is a fine preacher and is ever ready to give you the word of the Lord.

Prof. Howard was the financial man and I tell you, he knows how to get it together. When we closed out he had \$81.65 for the meeting and for the Dist. \$24.29. If you want some body to talk the money out of the people just get Howard.

# The Christian Plea

Published Weekly

Office Address

425 DEBALVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH	EDITOR
MARY E. TAYLOR	ASSOCIATE EDITOR
H. L. HEROD	ASSOCIATE EDITOR
J. B. LEHMAN	ASSOCIATE EDITOR
Subscription Price	\$1.00 per Year
	5c per copy.

Application made for entry as second class matter

## THE BENEFICIARY

In the insurance business this term is well known. The beneficiary is the person who receives the benefits of the policy after the death of the policy owner. This beneficiary is always someone related to the policy owner. The Christian Plea is the beneficiary of the Gospel Plea. It receives the benefits of the long experience of one in this work in the person of the editor of the Gospel Plea, Mr. J. B. Lehman who has consented to contribute regularly to the Christian Plea. He will write weekly under the caption "A Christian Service in Cooperation." Thus those very instructive articles on subjects of general interest will be conserved to our readers. Mr. Lehman is superintendent of work being done among the Negro by the United Christian Missionary Society and he has spent years in this position.

In another way are we beneficiary of the Gospel Plea. Courage and resourcefulness of a very high order are necessary to launch a new venture. While recognizing the faith and devotion of the men who are supporting this new paper, yet the Christian Plea has had some precedent to guide it in its policy, its method and its contribution to a brotherhood. The Gospel Plea has in a measure blazed the trail for the Christian Plea. It has discovered such writers as Eld. C. H. Dickerson, author of "The Banks of Old Kentucky"; Eld. C. E. Craggett of Kansas City, Missouri; Eld. J. H. Thomas of Virginia and a host of others who contributed to the Gospel Plea regularly or at intervals. These know the "smell of printer's ink."

Thirdly, we inherit from the Gospel Plea a list of subscribers to serve as a nucleus for the building up of an extensive and widespread reading public. More important was the potential subscribers it gave to its successor. Not intending to continue, the Gospel Plea had not actively solicited subscriptions for a quarter of a year but all the expired subscribers serve as potential subscribers of the Christian Plea.

Once a friend of Thomas A. Edison visited the inventor in his workshop. Great machines stood about the inventor's bench. During the call the man asked Mr. Edison what were the uses of the great iron and steel monsters. The inventor answered that these were of no use since they would not run. Then the friend spoke of the great amount of waste material involved in the making of so many imperfect models. But Mr. Edison replied, "These are not wasted. Each one is the result of some mistake in calculation, and from each I learn never to make that same mistake again." So the mistakes of the Gospel Plea may serve is a warning to the Christian Plea to never make the same mistake.

And I could not close this article without a word of praise and gratitude to the man who has stood at the helm of the superannuated journal, the Gospel Plea and has loyally supported the new enterprise. This man has put into the hands of the Negro brotherhood for two decades a paper that was the only national paper we had. Despite its deficiencies it has been all the brotherhood has had and the present good will and sense of unity that pervades the national work owes much to this former paper that has gracefully vanished off the scene of action to make way for this new enterprise. Much of the credit due is the portion of this man, Mr. J. B. Lehman, superintendent of Negro work and president of Southern Christian Institute. The Christian Plea is glad to offer this tribute to the gallant editor of its older brother and its staunch friend. We recommend to your consideration Mr. Lehman's weekly contribution in his own column. The unflinching practicality in Christian living exemplified by the depth and richness is well worth the time spent in reading. This is to the new subscribers since the older subscribers will be eager to turn to this page. The Christian Plea salutes Mr. Lehman and honors his labors.

## HOW DO THE SCORES STAND

The churches are scattered all around the "diamond" some on "first" others on "second" and some trying to "steal home." Coach Rosa Grubbs has brought most men around while Coach Moss in the storm-devastated south has sent in a few "singles." After this issue we expect some Babe Ruth to "clear the bases." Remember "Indolence" and "Inertia" are the "battery" for the opposing side with "Laziness" on "First," "Good-Enough" on "second," "Better-than So-and-So," "shortstop," "Fine-for-Us," "third baseman," "Can't-Do-It," "Wait," and "I-am-Against-It" are the "outfielders."

So far there are seven "scores"

made by Nashville, Tenn., the home of the National President, Eld. Preston Taylor and of the chairman of the Paper Committee, Mrs. Ida Taylor; Memphis, Tennessee home of the Recording Secretary, Eld. Blair T. Hunt and Dr. J. E. Walker, National Treasurer; St. Louis, Missouri home of Eld. J. J. Green and Field Worker Rosa Grubbs; Indianapolis, Indiana home of Eld. H. L. Herod, Secretary of the Joint Executive Committee and Mrs. H. L. Herod, Treasurer of the National Women's Missionary Convention; Dayton, Ohio home of Eld. A. W. Davis former National Evangelist; Little Rock, Kentucky home of Mr. J. B. Duncan; and Danville, Kentucky home of Mr. J. T. Smith, father of ye editor.

Those just about "home" are Lexington, Kentucky home of Eld. C. H. Dickerson member of the Joint Executive Committee and famous author of "From the Banks of Old Kentucky"; Cincinnati, Ohio home of Eld. R. H. Davis former National President of the Bible School Convention, Fulton, Missouri home of Eld. P. A. Gray Second Vice-President of the National Bible School Convention. I think North Middletown, Kentucky with Eld. J. O. Brayboy at the helm, deserves honorable mention since not having a pledge, it has sent in thirteen subscriptions, Lockland, Ohio, ten, home of the other Dickerson boy; and Mount Sterling, Kentucky home of the old veteran of Kentucky, Eld. W. H. Brown with twenty-six.

Now in the noise and clamor surrounding the spirited contest it is altogether probable that some error may have occurred and we would be more than pleased to make any and all corrections.

Kentucky	132
Missouri	119
Ohio	65
Tennessee	65
Mississippi	54
Arkansas	46
Texas	35
Indiana	30
North Carolina	23
Illinois	21
Oklahoma	20
South Carolina	17
Alabama	15
Georgia	13
Kansas	12
Florida	9
Maryland	9
Virginia	7
California	4
New York	4
Michigan	4
Washington, D. C.	4
Pennsylvania	2
Iowa	2
New Jersey	1
Mexico	1
Total number of states	27.
Total number subscriptions.	711

# A Christian Service in Cooperation

J. B. Lehman

## THE RACE PROBLEM WORLD-WIDE IN SCOPE

Our superficial reasoning often leads us into all kinds of dilemmas that could be avoided if we understood better. The problem of the races of the earth is a case in point. In each locality they think their problem is all that there is of it, and each side to the problem thinks only of the difficulties it causes that side. But as a matter of fact, God has put on His agents the problem of working out the relations of the races of the earth and that will be the most important business of those people who want a better world for many decades to come.

The real Christian element of the civilized world has been at work for a hundred years. When Moffett, Judson, Carey and Paton started to what was then known as the heathen world, the work was begun. However they themselves did not dream of the extent of the work they were beginning and its rapid unfolding.

The Inter-racial Commission at Atlanta, Georgia is not an organization to create new conditions, but it is intended to aid in directing the sentiment created into right channels; and if possible avert wrong courses. There is great danger along this line. The white people who have been prone to think they could do just what they pleased needed to be awakened to the fact that they were now reaching a place where that could no longer be done. The Negroes of the South who have been prone to think all they needed to do was to complain at the indignities they were suffering, and retaliate as occasion afforded, needed to be directed into another channel of thinking. We must now know that the race problem in America is the center of the stage of the great world drama of race relations; and it behooves us to be thoughtful in all we do.

The Inter-racial Commission hopes to be able to direct the Christian sentiment created by the missionary schools into the right social channels.

And what is done here is being closely watched in other lands. Dr. T. C. Loram of Pretoria, South Africa has been in this country studying our situation. He is at the head of a similar organization for the South African Union. There the natives outnumber the whites three to one. When Moffett went there sixty-five years ago the people were dealing with the natives with beads and brass rods. Now they are debating the question of railroad accommodations, personal ownership and wages and places of work; so rapidly has the

work moved on. Dr. Loram is greatly interested in what has been done in America in education and in the adjustment of these problems, and he hopes to make use of what he has learned here when he goes home to his work.

But the problem is not only the problem of the relations of the white and Negro peoples, but is now the underlying thought in India, China, Japan and the Pacific Islands. The missionaries are face to face with their greatest problem. All these peoples were ready to grant that the white peoples were the superior people and they were glad to have their tutorage in finding a higher life, but they were not willing to condone their air of superiority because of race and arrogance in dealing with them. And when these natives began to defend themselves they ran to extremes just as any people will who defend themselves. We are the weakest when we defend our rights and the strongest when we stand up for a great principle for the good of mankind. All the natives of these lands are in great danger of making most serious mistakes that may throw the world into an age of darkness such as the Gothic peoples threw Europe into fifteen hundred years ago. But the white people are not in a position to prevent it as long as they are arrogant and drunken with the wine of their own conceit. The true missionary now has before him his greatest task and our earnest prayer should be that he may be led by the spirit of God.

In America we now have about twelve million Negroes in a total population of one hundred and eleven millions of people. Now that we have cut off all foreign immigration we may expect the proportion of Negroes to increase. Before the year 1970 comes around we may have a Negro population of thirty-five millions. The fate of American civilization depends on what the Christian white people and the Christian Negroes do in this situation. And at the rate things are going in India, China, Japan and Africa, we must get ready to have in the family of nations some seven or eight hundred millions more before the year two thousand comes around. It is plainly to be seen that the fate of the world hangs on what we are now able to do in training a safe leadership from among the children of these peoples. We dare no longer dream of making these leaders think as the Anglo-Saxon thinks. We must aim to fill these leaders up with the principles of right which Christ taught.

It seems to us that under these conditions we should no longer waste our time in pointing out the faults of the various groups of people but we should give our energy to building up an exalted sentiment of doing greater things. If we were to hunt simply for the faults of the various groups of mankind we could find them in such an abundance that we would be overwhelmed. It is our business now to search for the noble qualities of all races and do what we can to make them available for the greater civilization that we should now build. It seems to us the schools are not awake to this situation as they should be. They are majoring in athletics which is a replica of the old Greek Olympic Games. They should be majoring in Justice and Mercy and Faith which Christ said are the weightier matters of the law.

## NEWS ITEMS AND ANNOUNCEMENTS

Mrs. M. B. McCall of Cleveland, Ohio reports that the Women's Missionary Society of that church is growing by leaps and bounds. She reports an especially good meeting of the society on October the twenty-first.

Elder J. E. Anderson of the church at Champaign, Illinois writes of a successful ten day meeting held at the church in Carthage, Indiana. The interest was high and sustained throughout. Some were so enthusiastic that they traveled five miles to hear the gospel preached. Elder R. E. McDuffey is the pastor of that congregation.

Elder William Walker, in sending in his renewal to the paper, says he is too busy to write. He reports just finishing a successful revival in Pacard, Kentucky. All honor to the man who is so busy on the work of the Master that he hardly has time to write even.

The Second Missouri District held it's annual convention at the Second Christian Church in Jefferson City, October 13-16. The State President, Elder J. J. Green, the State Bible School President, Mrs. Retta M. Logan; the State President of the Woman's Missionary Society, Mrs. Mary Van Buren; and the Field Secretary of the W. M. S. Mrs. Cammie Doolen with a large delegation of ministers, pastors and delegates, all contributed to the success of the meeting.

Elder J. C. Williamson reports that he has severed his relations with the Christian Church at Rockford, Illinois, as their pastor.

Kentucky seems bent on reviving the entire state. Go to it Kentucky. You have the right idea. Who will follow its lead?

## THE SOUL OF RELIGION

THE Disciples will feel that their sermonic literature has been beautified and enriched by the publication of *The Soul of Religion*, by John J. Castleberry, minister of the Walnut Hills Christian Church, Cincinnati. The title of the book is the subject of the first sermon, which is based on the well-known words of Micah, the prophet, "What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?" The opening paragraph says:

Here is one of the master utterances of all times. It is a spiritual lens gathering up and converging rays of truth and beauty and focussing them in a single glorious stream of brightness. It is a golden casket filled with precious gems—diamonds and pearls and opals and rubies—all of them fit to adorn a queen's crown. It is the greatest passage in the Old Testament, just as in every constellation there is one star that outshines all the other stars in glory. It represents the finest flowering of Hebrew thought and idealism; and in simple grandeur and cosmic sweep it holds kinship with the best in the teachings of Jesus.

This quotation may be taken as characteristic of the style, the range, the thought, and the spiritual tone of the book. A very fine quotation, the reader will observe. But Mr. Castleberry has by no means put his best apples on the top of the basket. The book deals with the inward life, as one may see from such topics as "The Lily of the Soul," "The Power of Thought," "The Ministry of Mysticism," "The Heart Path to Unity," "The Three Graces," "The Voice of Conscience." It has its doctrinal aspects also as the sermons, "Knowing God," "The Atonement," "Religion and the New Age," indicate. Along with these the author does not overlook the applications of religion to the outward and practical life and so we find sermons on "Woman Recrowned," "The Morning Light Is Breaking," "The American God," and "The Master of Men." One of the best and most satisfying sermons in this fine volume is "A Nation at the Altar," in which the preacher means to vision and to enter sympathetically into the feelings and needs of the whole nation with its riches, its burdens, its danger by sin, and its help in God.

We could wish that all of our ministers would carefully read this book. They will find it an example in matter and in spirit, and a distinct stimulation to that greatest of all services, preaching the everlasting gospel to the race of men.

## THE POWER OF DISCIPLES

THAT the Disciples have power and a great deal of it cannot be denied. This is a cause for sober thought and not for vain pride. They carry a responsibility which they must not treat lightly, selfishly nor sectarianly. This would cover them with shame and prevent the divine word of recognition, "Well done, good and faithful servant."

The secret of their power is to be found in the fact that they have ever sought to keep in direct contact with the eternal sources of power through obedience to the faith and consecration to the task. They believe that all authority in heaven and on earth reside in Jesus Christ and his will for his people is written in the New Testament. This belief is what has made the Disciples a New Testament people.

Reading the "Biography of J. T. Johnson" recently made us realize this in a fresh way. The author of this exceedingly interesting volume was John Rogers. It was published in 1861. Mr. Rogers considered Johnson "emphatically The Evangelist of the Reformation of the Nineteenth Century." It will be recalled that J. T. Johnson and Walter Scott were co-workers. They often held meetings together. Whenever we mention Scott we should not forget Johnson. They were two flaming souls consecrated to Jesus Christ and dedicated to the preaching of his gospel—two burning and shining lights whose labors were no less sacrificial than their successes were glorious.

In 1834 Johnson inspired the "Christian School," as he seems to have considered the church, in Georgetown, Kentucky, to "commence committing to memory the oracle of heaven." A paragraph in his biography gives, we believe, the secret of the power of the Disciples. In reporting the decision of the Georgetown brethren and sisters he writes:

Would any Christian be ashamed to imitate his Lord in every action of his life? We presume not. Would not any Christian be ashamed to do anything derogatory to the character of a disciple of Jesus? We hope so. What, then, is the best course to pursue to enable us to practice the one, and avoid the other course? The answer is easy. Commit to memory the history of the life, the sayings and doings of our Lord—his birth, life, miracles, benevolence, teachings, death, burial, resurrection and ascension. Let these be deeply engraven on our hearts, and a corresponding love will result.

We account loyalty to these great beliefs, together with zeal and sacrifice in preaching them, has made the Disciples what they are. As early as 1846—only 35 years after the publication of "The Declaration and Address,"—they had brought together a body of 200,000 people, which had grown to 300,000 at the time of Alex-

ander Campbell's death in 1866 and which, counting fairly every group it has created, must be now at least 2,000,000 of people with an important place in the sun.

It is for us of today to make profound recommitment of ourselves to these doctrines and ideals, for they crown Jesus Christ our Lord and Master, our Example and Savior, and the full and final revelation of God to mankind. Strict loyalty and full devotion to these is our only hope of making a *worth-while contribution* to the kingdom of God.

We love all God's people, we would, and we do co-operate with them, we pray for the grand hour of the complete unity and even union of God's people to come. The Disciples will exert their power and influence in this respect by believing the Scriptures, teaching them to the people by following Jesus Christ, and him alone, in confession, obedience and perpetual practice through all the contending voices of the present hour.

The Disciples are needed more today than ever for the world is wildly confused and dazzled by its new knowledge and its new freedom. The human race seems to have reached an age when we have a glory we scarcely know how to use. Our wealth of things is apparently too much for us. The way to organize all this so that we can understand it, master it, guide it, use it, is to do so from the spiritual standpoint. Jesus Christ gives us that. To follow him—the very heart of the doctrine of the Disciples, is the way out of the maze, for he is the Way, the Truth and the Life.

## They Shall Not Pass!

By Arthur Penn

Three Spirits stood on a mountain peak  
And gazed on a world of red,  
Red with the blood of heroes—  
The living and the dead.  
A mighty force of evil strove with free men  
Mass on mass  
Three Spirits stood on a mountain peak  
And said, "They Shall Not Pass."

The Spirits of Love and Sacrifice  
The Spirit of Freedom, too  
They called to the men they had dwelt  
among  
Of the Old World and the New.  
And the men came forth at the trumpet  
call;  
Yea, every creed and class;  
And they stood with the Spirits who called  
to them  
And said, "They Shall Not Pass."

Far down the road of a future day  
I see the world of tomorrow;  
Men and women, at work and play,  
In the midst of their joy and sorrow.  
And every night by the red firelight,  
When the children gather round,  
They tell the tale of the men of old  
Those noble ancestors brave and bold  
Who bravely held their ground.  
In thrilling accents they often speak  
Of the Spirits Three on the mountain peak.

O, noble Sacrifice and Love!  
O, Freedom's Dead, Alas!  
May everlasting peace be theirs  
Who said, "They Shall Not Pass."

# The Uniform Lesson for November 28

## Gideon and the Three Hundred—Judges 7:1-25

By Marion Stevenson

OUR lesson for today is a part of one of the many stories in the Book of Judges, and the only lesson we have from this Old Testament book. If those who study uniform lessons were in the habit of reading books of the Bible, there would be greater profit in studying a lesson from the book. Many, however, still study only the scraps of Scripture which are printed in the lesson quarterly.

The Old Testament was written for purposes of instruction in the art of righteous living. The apostle Paul believed that no man could be "thoroughly furnished unto good works" who did not know the Scriptures, meaning the Old Testament. The Book of Judges is a part of this profitable teaching material. It will be a long time before we have another opportunity to study it. Truly, it would not take long to read the entire book in connection with this lesson on Gideon.

### The setting of the story—

The setting of the story of Gideon is the situation portrayed in the whole Book of Judges. Moses had long been dead. Joshua, his successor, had completed his life work and was no longer with the people. The immediate followers of Joshua are dead. The children of Israel therefore found themselves in their own land, free to do as they pleased, with their responsibility directly to God, inasmuch as there was neither prophet, nor leader nor king in the land. The Book of Judges is therefore of very high significance, because it is a story of how people behaved in the realm of righteousness when they were out from under control and individually responsible to God alone. The Book of Judges is one of the best books of the Bible to study at this day, when there is such a rebellion against outside authority and such an insistence upon the democratic idea of "self-determination." We need to have an opportunity to study how men behave under such circumstances.

### A true record—

The Book of Judges is a true record of human life as we know it in ourselves and as we observe it. Left to themselves, the children of Israel disbelieved, disobeyed, and were dismayed by their enemies. In sore distress they cried to God for help in their helplessness. He mercifully heard the cry of his penitent people and sent them relief. The book may well be thought of as being written upon the outline, "The children of Israel did that which was evil in the sight of Jehovah," and Jehovah "sold them into the hands of their enemies." When they cried unto Jehovah, he "raised up judges who saved them out of the hand of those that despoiled them." This is the outline on which all of the stories of all of the judges are written. The first three chapters portray this general situation and the general times according to this formula. The remainder of the book gives more extended accounts of a number of the persons and tells us more of the character of the judges by whose help the people were delivered.

### A study outline—

For those who wish to read the entire book, the following outline will be helpful. Introductory chapters, 1-3.  
Deborah chapters, 4, 5.  
Gideon chapters, 6-9.  
Jephthah chapters, 10-12.  
Samson chapters, 13-16.  
Dan and Benjamin chapters, 17-21.

We see from this outline that when we have read the first three chapters of the book we have a collection of stories of the

### The Lesson Scripture

Judges 7:4-8, 19-21

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappedeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. 8 So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their right hands, and the trumpets in their left hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. 21 And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight.

judges. This book is the sequel to the Book of Joshua. Recall the farewell warnings of Joshua in Joshua 23:14-16. What he foretold, came to pass.

The story of the Book of Ruth and many of the stories in first Samuel, belong to the period of the judges.

### Gideon preparing—

Begin your study of the lesson for today by reading the sixth chapter of the Book of Judges. You will be much helped in your reading if you have a Bible map giving the regions involved. Note the distressing conditions portrayed in the first six verses of the sixth chapter. Read also the eleventh verse. Note how the distress had almost destroyed the faith of the people. This is revealed in the reply Gideon made to the salutation of the angel of Jehovah, "Oh, my Lord, if Jehovah is with us, then why has all this befallen us, and where are all his wondrous works which our fathers told us of?"

The sixth chapter is the story of the preparation of Gideon for his task. Gideon needed to be assured as well as persuaded. His preparation for the commission to deliver his people from their oppression is somewhat like that of Moses to be the deliverer of the children of Israel from the bondage of Egypt.

### Gideon's victory—

Gideon must have been a man of strong personality and good reputation or he could not have gathered such a host of followers. The response of the people was doubtless also a reaction based upon the desperate

situation. If they failed, they could suffer no more. They had everything to gain and nothing to lose.

The fact that twenty-two thousand returned home as soon as permission was given manifests the result of the long period of oppression. For seven years they had been plundered by the swarms of their enemies from the east.

The sifting of the army to a very small body of three hundred men is one of the familiar stories in the Bible. The test which Gideon used has had many explanations. The result was a body of alert, intrepid men, upon whom Gideon could rely absolutely. They were men of initiative as well as of courage, as the story shows.

### Gideon's folly—

The eighth chapter completes the story of the expulsion of the Midianites. It is a story of savage and relentless warfare, which must be judged in the light of the times. Through it all Gideon's forcefulness appears. He was a man qualified by natural disposition to deliver his people in an emergency.

Gideon succumbed, however, to the temptations which came to him when peace was secured. He delivered Israel from the Midianites only to lead them into folly. When he was asked to become a king, he refused and requested that he should be given the golden earrings which had been taken from the Ishmaelites. Out of these "Gideon made an ephod, and put it in his city, even in Ophrah: and all Israel played the harlot after it there; and it became a snare unto Gideon, and unto his house" (8:27).

### Teaching points—

From this ancient book of religion we learn how patiently God nurtures our faith until it is strong. He permits men to set their own tests through which they receive assurance.

God is also long-suffering with the erring. He is immediately responsive to the cry of a penitent heart and he is "able to save to the uttermost" all that come unto him.

If you have looked at the newspapers and magazines carefully, you have noticed pictures of proposed buildings. These structures have not been built. Not a shovel of earth has been excavated, not one brick has been put on another; yet there is the image of the building as it will look when it is finished.

Do you have a picture of your life in later years? If you do not have such a picture, get one. It will help you to build. Keep this completed, perfect picture of your life before you, and it will help you to become like it.—*The Pioneer*.

Think not of the church as an institution you may support and as a place you may attend with regularity or irregularity. Think rather of yourself as a "living Bible known and read of all men." Do not attend the church in order to listen to a particular sermon or series of sermons. Remember that you belong to a fellowship of living men and women who have solemnly pledged themselves "in the love of truth and the Spirit of Jesus to gather together for the worship of God and the service of man." It is a simple covenant. None the less it is a solemn obligation. You are the church. Keep faith with yourself.—*Horace Westwood*.

# Christian Endeavor Topic for November 28

## Christian Endeavor Around the World

Philippians 2:1-13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Where are Christian Endeavor headquarters?

Who is Francis E. Clark?

What is the Christian Endeavor World?

What is your opinion of it?

What and when is Christian Endeavor Day?

Who is your state Christian Endeavor president?

What do we mean by graded Christian Endeavor?

What special lines of endeavor is Christian Endeavor engaged in?

What special service has Christian Endeavor rendered your church?

What value have Christian Endeavor conventions?

### Paragraphs to Ponder

Christian Endeavor today has become a world-wide movement for truth and righteousness among the young people of practically every country. It is a very large work and counts its workers by the hundreds of thousands. In carrying on the work the United Society of Christian Endeavor is publishing a weekly periodical and scores of books and hundreds of helps that are being translated into many languages. These books and helps prepared by experts, have been exceeding effective in promoting the movement and in developing the Christian life among the young people.

From a missionary in South India there comes the word that there are nearly ten thousand children of Junior Endeavor age on the mission rolls and directly in contact with Christian Endeavor. They are children in the village schools for the most part, and, being Hindu children, are only associate members; but they are being brought in touch with the principles and methods of Christian Endeavor and are coming directly under the influence of the life and saving power of Christ.

In Germany the Great War seems to have had a stimulating effect upon the Christian Endeavor movement. During that period the number of societies increased from five hundred to more than a thousand; and since the war this number has been augmented by another five hundred societies. In the field are a number of consecrated men and women as field secretaries who are carrying on a successful campaign to bring Germany's young people into close and saving contact with Christ.

Christian Endeavor has societies in practically every country in the world today. It is strongest in the United States, as we would expect but it has gained great strength in other lands also. It is especially strong in Great Britain, Germany, Canada, Brazil, South Africa, Australia, India, China, and Japan. The largest society in the world is at Bolenge, Africa, our own mission station at the point where the equator crosses the Congo River.

Christian Endeavor is found in about eighty evangelical denominations, in most of which it is the only young people's society. It began in the church of Rev. Francis E. Clark, the Williston Congregational Church, Portland, Maine; but has

had a very rapid and wide-spread growth. It is especially strong in our own brotherhood, being graded in many churches from the Juniors to the Adult Societies.

Last year the fortieth anniversary of the founding of Christian Endeavor in China was celebrated there, the first society having been organized in 1885. The whole year was devoted to a campaign to increase the number of members and societies. During the campaign the number of societies was increased from twelve hundred to twenty-five hundred.

The devotion of Christian Endeavorers is well illustrated by the loyalty of the members of the societies in the Metet Girls' School in West Africa where there are two societies with a total enrollment of 205 girls. Ten of these girls walk more than twelve miles every day to attend the school. Recently the Endeavorers have taken up the life of Christ for their daily reading and for discussion in their Sunday topics.

Christian Endeavor has for a long time carried on work in the prisons of the country and many active societies have been organized and are carrying on in our prisons. Such a society has been organized in the prison at Batangas, Philippine Islands. A large society in the town holds a weekly service in the prison, but the prisoners have their own meetings every morning and evening; and the wardens testify that these Endeavor services are helping to create a new spirit among the prisoners.

Christian Endeavor has ever been aggressive, so it is not surprising to learn that two Christian Endeavorers of Norway, Dr. Arne Jonsen and his wife conceived the plan and formed the ambition to organize a Hebrew Christian Church in Jerusalem. This was two years ago and a year ago this plan was carried out, and the first Jewish Christian Church since the days of the Apostolic Church in Palestine was organized. The purpose of these young people was to organize a Christian Endeavor society also, and no doubt they will succeed.

Originality has ever been a marked trait in the Christian Endeavor work and it is evident in the work in foreign countries. In Yehamur, India, a society of Endeavorers some months ago held a two-day meeting in celebration of their anniversary. A feature of the meeting was a parade through the town at four in the morning on the way to a sunrise prayer meeting. The subject, "God Is Light," was chosen for the topic at this early morning meeting.

Our own Christian Endeavorers have ever been active and enthusiastic and have always been supporters of the forward movements in our churches. For a long time our young people have been supporting a number of the orphans at the Damoh Orphanage, India, and have contributed to the support of native evangelists and helpers in the countries where we have missionary work. The leaders of the young people's work in the brotherhood have made fine contributions of service and promotion and under the fine leadership of Cynthia Pearl Maus and R. G. Ross, superintendents of young people's work, much more fine work is being done.

# Mid-Week Prayer Meeting Topic

For November 24

## A Thanksgiving Church

Philippians 4:4-7; Ephesians 5:17-20

By Gilbert E. Ireland

I. Therefore shall the peoples give thee thanks for ever and ever. Psalm 45:17—

A seasonable topic, with Thanksgiving Day at hand, As a national festival, a religious service intended to be the prominent feature of the day, it is surely a goodly custom. Some may deem it only formal; others may say there is only a vestige of religion in the annual observance. But there is some force, some solemnity, some reverence, some spiritual uplift in the assembling of uncounted congregations to worship God, to give thanks to God. As to the charge of "formality," each attendant must be responsible for his own heart sincerely, gratefully, reverently joining with others in thanksgiving. Happy the congregation which thus waits on God. "Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100:4; 95:1, 2).

II. Thanksgiving in individual and congregational life—

But these verses are a summons to every individual Christian to cultivate certain graces, to maintain certain attitudes of mind towards God and man (Eph. 5:15-17); make good use of our time; rescue it, snatch it away from every idle waste. A warning comes in just here against the ever-accursed drink; "wherein is excess," loss beyond remedy. But quaff of the nectar of life; drink in of the Spirit; "be filled with it." How Christian we should be, with that Spirit filling the soul! In place of drunken revelries and vile songs which come from drink there will be Christian songs, holy thoughts in beautiful words.

The melody of gladness and thanksgiving and praise will not be wasted in the heart of the worshiper, for there it rises in "melody unto the Lord!" O, we do not live just amidst bricks and stones and the clashing noises of the world; we live already in the house of the Lord, and, "while seeking the city which is to come, lo! we may offer up a sacrifice of praise to God continually, the fruit of the lips which make confession to his name" (Heb. 13:14, 15).

III. Our thanksgiving boundless in its scope—

The following passages have one thought, "the Thanksgiving spirit," Eph. 5:20; Phil. 4:6. "Giving thanks always, for all things"; "in everything by prayer and supplication, with thanksgiving . . ." In songs and with prayers giving thanks "for all people" (1 Tim. 2:3); not thinking of ourselves alone, but thanks to God for all that blesses and makes glad other people, other countries, all the world. And always thanking God "for his unspeakable gift." With such sentiments, such motives, such practices, there will be assured to the heart a sense of peace; "peace which passeth understanding"; the world cannot explain it; the believer realizes it, but human intellect cannot account for it. It passeth knowledge, yet you may know it; (comp. Isa. 26:3, 4, 20; John 14:27; 16:33;)—A congregation is what its members make it; it reflects their character. If the graces of this lesson are generally practised "our congregation" will be a true witness for Christ.

Content makes poor men rich; discontent makes rich men poor.—Franklin.

It is more important to make a permanent friend for your concern than a transient sale.

# The Watchword for Our Future

By Charles F. Hutslar

I PRESENT herewith five reasons why I believe the Bible should be in the public schools,—not taught, but read and honored as it should be in every American institution.

## I.

First, its principles are the foundation of all that is worth while and permanent in our American life and civilization. The highest voice of the nation's statesmen has been inspired by the principles of the Bible.

The Puritans dreamed of a government built after the divine plan of God's word; and consistent only with that dream has America been happy and prosperous. Roosevelt was a real American. He said: "The social fabric of modern States has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual. To limit its circulation and use seriously menaces the highest interests of civilized humanity."

Lincoln said: "The Bible is the greatest book to man. All good communicated through it. But for the Bible we could not know right from wrong." Therefore, since the Bible is the book of every true American and proclaims the highest and central truths of our nation, it should be honored in every place where our flag hangs.

## II.

Second, the Bible contains the essential principles of character, which is the sum total of all education and culture, according to the judgment of our best educators.

Webster said: "Education comprehends the complete individual,—enlightening the understanding, correcting temper and habits, fitting for the highest usefulness. Thus religion is indispensable."

This generation is being dragged through an awful tide of social filth without the true essentials of character to protect it; and I am surprised under such conditions that our youths get through as well as they do. There are 27,275,110 children in America not in touch with any church or Bible school. That perhaps accounts somewhat for 55,000 under 16 years of age going through the courts of Chicago in the year 1924. I voice a truth well confirmed by tragic examples, when I declare that any effort to build character without the principles of the Bible is futile and on the sand. It takes cement to give strength to a foundation. It takes the spiritual forces of God's word to transform our secular learning into the stability of character. And no system is in keeping with the noblest purpose of education, that simply feeds the mind and starves the soul.

A great educator recently remarked that if he had to choose between the two, he would prefer a Bible to a college education. If we insist on keeping the influence of the Bible out of our schools, we will continue to endanger the life of the nation.

## III.

Third, the Bible is a revelation of the highest order of religion from the viewpoint of life, service and hope. Religions of the world have been built upon codes, rituals, morals, fear, superstitions and idolatry.

The religion of the Bible which is Christianity, is built upon faith, hope and love,—centering completely in a divine person. Our Christian faith has motivated progress

\*Written for and published by the "Pasadena Sun" by the pastor of Washington Christian Church of that California city.

and inspired service to all mankind. Our Christian hope has been the glad dawn in the darkest periods of history. It is the only satisfying comfort of death. Our Christian love, though feebly expressed, has been the dynamic to all expressions of brotherhood and is the perfect corner stone of every institution which stands for happiness, peace and good-will.

The love-lyric of Paul in his Corinthian epistle is the sublime revelation of an infinite love, which was perfectly expressed by the Great Shepherd of mankind; and the sufferings of our nation today are brought upon it by the neglect of its citizenship to develop and express the love-religion of the Bible. Our courts are a display of the hate which permeates and regulates human beings today. Not in Washington nor in Geneva will that monster evil be conquered; but only by the love of Christ's religion cultivated in the hearts of men.

Why not give our young people in the schools the best there is in the Christian ideals of our Bible? God only knows they get too much now that is pagan.

## IV.

Fourth, the Bible reveals the world's perfect Savior. A scholarly Frenchman once said: "Whatever the world produces in the way of surprising events, Jesus Christ will never be excelled." The Bible pictures the need of such a Savior in the glaring examples of human failures and frailties. It presents that evil power coming to Jesus in the wilderness, which power had cursed and blighted and disappointed humanity for centuries,—and the trail of that path has been the tragedy of man. But the Savior of the Bible conquered. He had power on earth to save men from their sins,—and He is the only one. Washington saved the colonies; Lincoln saved the union; but Jesus only can save the soul. Dare we who are responsible for bringing our children into such an environment of evil withhold the only power in personality who can preserve their graces and save their characters? Shall we who love good and hate evil exalt the vices and the moral breaches of warriors and statesmen before our young people, and then deprive them of the virtues and nobility of the only perfect One who ever graced the earth by His presence? Our youths need the Savior of the Bible more than they need any other advantage. For that reason the Bible should be where they are being trained and influenced.

## V.

Fifth, the Bible is the completest revelation of God ever given to mankind. Reli-

### Life—What Is It?

Life is more than idle hours,  
More than merely fruits and flowers;  
More than constant pleasure sought,  
More than joys that can be bought.  
Life that really is worth while  
Tries to cause the sad to smile,  
Brings new hope to those in pain,  
Wishing only good to gain.

Life that yields the rarest joy,  
Seeks not ever to destroy,  
Causes never tear or groan,  
Striving ne'er for self alone;  
But that life is rich indeed  
Which supplies another's need,  
Which in darkness sheds a light,  
And in service finds delight.

—Florence N. Hoagland.

gions, philosophies, teachers, nature,—all express symptoms of the Divine Head, but are vague and incomplete. The Hebrew had the revelation of one God, Jehovah, but they did not understand His true relationship with His people. So in all the vast and untiring search for the Almighty, the complete and most satisfying revelation is that the Master Teacher recorded in the New Testament of our blessed Bible.

"I am most sympathetic with every honest effort to better understand our Infinite Father, whether that effort is in heathen India or so-called Christian America; for humanity will never revere the sacred life and principles of this earth until it knows the true God and worships Him. "God is a spirit." To worship Him truly must be "in spirit and in truth." That is the supreme conception of worship known to man. Such an ideal for our country is the only safe environment for our hallowed traditions and institutions.

Germany broke her spiritual moorings by worshipping the god of war—America will break hers, if she continues to worship the god of gold. We must teach our children to revere God, in worship; and not dishonor Him in profanity. "We become like that which we worship." To know the true God of the Bible and to worship Him in spirit and in truth are the most urgent issues before our American commonwealth for this generation. And the only way that our civilization can be stabilized with principles that will insure the character and crown with glory the destiny of our children's children is to place the Bible and God where they belong in American institutions,—and I include the homes as well as the schools.

Teach the principles of God's Word to the children; write them upon the door posts, and upon the gates, that our days may be multiplied and the days of our children in the blessed land which God gave to our fathers. That note of Israel's great leader should sound out and reverberate through the whole of the nation's life until its truths shall become the refuge of our strength and the watchword for our future. God save America!

### Prayer

**A**LMIGHTY and Ever Blessed God, we seek the assurance of Thy presence when we work and when we play, when temptations assail us, and when joy sings in our hearts. We thank Thee that our prayers are always answered according to Thine own love and wisdom. We thank Thee that though we forget Thee Thou dost never forget us. Breathe through all our being Thy cleansing and life-giving power and cause us to love Thee as we ought to love. Cause us, Father, to love every beautiful thing in the world. May we be lovers of good men and good women. Deliver us from sloth and arouse us to go forth with courage to overthrow all that is evil and to make ourselves the agents of Thy holy, militant, loving will on earth as it is in heaven. Enable us to do our part in the great and small things of life, enable us to win the crown of the faithful. We ask through Jesus Christ our Lord. Amen.

THE religious press is a most important factor in molding opinion and inspiring the progress of modern Christianity. It is far more important to know what the religious press is saying than to know what the secular press, so-called, writes.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, NOVEMBER 27, 1926

NO. 3

## The Educational Task

By P. H. Moss, Superintendent of Religious Education

(Continued from last issue.)

**LEADERSHIP TRAINING.**—If we are to go forward in the program of religious education, we must have more trained leaders. We are making this advance little by little through our Schools of Methods, Leadership Training, and the Teacher Training Classes in the local churches.

**VACATION CHURCH SCHOOLS.**—The supreme need today as never before is the knowledge of God's word. "The entrance of thy word giveth light; it giveth understanding to the simple." Through the Vacation Church School we are able to give more Bible instruction than the average Sunday School gives in one year. The standard Vacation Church School requires at least sixty hours of work and recreation; the entire program is designed to shape the character of the pupil.

**YOUNG PEOPLE'S CONFERENCE.**—The Young People's Conference, is the newest feature of the program of religious education. We held our first conference for young people at the Southern Christian Institute at Edwards, Mississippi, last May. This effort proved to be a worth-while one. All who attended this first conference pledged their support to the second one. The slogan is—"107 pupils for 1927." This is a part of the great Youth Movement. Ere this article goes to the press, the First Youth Convention of Disciples of Christ will be held in Memphis, Tennessee. It is understood that the colored youth will be given a part on this program. The motto: "Building the Kingdom Through Brotherhood Cooperation," suggests a wonderful theme for the youth of the world. It is understood that the leaders of youth will not be permitted to take part in the discussions; they will be granted a seat in the midst and their minds will be free to think and gather data for future use.

### VISION OF THE NEW TASK

THE prevailing motive of the Sunday School of 1780, was philanthropic. The present day school must

be no less altruistic in spirit. The Church School must extend its borders to touch the whole of life. Little by little, the church is being brought face to face with a task that is all her own. The Bible School of today must be more than an extension agency of the church; it must be more than a recruiting agency of the church. The prevalent motive of the Church School should be to teach the religion of Jesus Christ, not as a theory, but as a practical guide of life. We have too long taught lessons and not pupils.

Let us face the facts in the case as they present themselves to us in the study of the situation. The children of the church are God's trust to us. It is said: "That children is God's challenge and man's opportunity." If the church fails in the task of giving to its children and young people Christian training, it means that a great per cent of the children of America will be justly classed as religious illiterates. At the present time, the general American public school courses may contain lessons on anything and everything except religion. Whatever approaches that forbidden field must be denatured of the religious element before used. The Bible may come in as a literature of good moral or inspiring biography, but never as the basis of faith or message of salvation. It is evident that the church is the one institution that must give to the children of America their religious instruction. The one question that confronts the church today is, how shall the teachers and those who are responsible for putting across this educational program of the church be made to feel the weight of their duty in this all important task? "And all thy children shall be taught of Jehovah." And we measuring up? What is our standard of measurement, how shall we know whether or not the lessons taught in our Bible Schools every Lord's day are bringing desired results? Let us ask another question, in the public school at the age of nine, what does the child know? You say, if he is a normal child, all

things being considered, he would be in the fourth grade at nine. What does this nine year old child know about his Bible? As a junior he should be handling the Bible, memorizing many of its choicest passages. From thirteen to sixteen the boy is well on in High School. At the same age has he made open confession of his faith in Christ? Is he living out in his daily life the teaching of the Holy Book? Are there visible changes in his spiritual life? What about his devotional habits? If there is no religious progress made in the life of this youth, you may do well to question the efficiency of the work being done in the Bible School. I am cognizant of the fact, that the lack of organization, the lack of equipment, "lame" leadership all serve to militate against the progress of the program of religious education. Quoting from Dr. Cope: "Before we can approach intelligently the detail of organization, it is necessary to see the special task with which we are concerned as it stands in the whole life of today. This organized religious education is for children only a part of their whole experience and what it will be and do is to be determined in a large measure, by all that is related to it on every side. The program of religious education in the church must be made both in the light of the lives that the children are now living and in the total life we would like them to live."

The church, once discovering her task, must mobilize her forces, open up her training camps and make ready to charge against the foe of ignorance, sin, and all that may serve to dull our senses of the true philosophy of life. The church must plan the course that is to be taught in the Church School. This suggests a committee on religious education in the church school, the personnel of this committee being—public school teacher, business man or woman, Children's worker, Young People's worker, Missionary leader, the pastor ex-officio, the general Supt. ex-officio. The first work of this committee should be to inform itself, educate the church in the educational task of the church.

How long shall the church expect something for nothing? The church

(Continued on page 8.)

## SIDELIGHTS FROM CINCINNATI

By (Mrs.) Viola M. Laws

We started our new fiscal year with "Home-coming" services, Sunday October 3rd. The day was one of those bright, beautiful, cloudless autumn days, a day that would invite any Christian to go to church. Our Lord's Day school began promptly at nine-thirty with a good attendance. The school has ten organized classes ready for work and trying to go and grow. Our aim this year is to raise all of our apportionments, local, state and national. We are endeavoring to be a three quarter century Bible school in national giving.

The morning service opened with a processional of the robed choir. The minister spoke from the subject "The Church's Need for Spiritual Power." Some points gleaned from the sermon are as follows:

- (1) The church needs spiritual power because it is preeminently a spiritual institution.
- (2) The church needs spiritual power because of its program of world-wide conquest through the gospel.
- (3) Each individual Christian needs to be prepared to receive his own spiritual power.

After the sermon the invitation was extended and two joined the church.

In the afternoon, a friendly financial contest between members of the church, natives of Kentucky and natives of Ohio, resulted in a victory for the Kentucky side, \$40.25 to Ohio's \$31.75. After the contest the Junior C. E. met led by Mrs. Minnie Markham to select suitable songs and a speaker for the evening. The Intermediate C. E. S. is under the supervision of Eld. R. H. Davis whose aim is to capture the youth and impress him into active Christian service. This society is doing particularly well in organizing for spiritual service and leadership. Mr. B. T. Laws is president of the Senior C. E. S. and is looking forward to a prosperous year numerically, financially and spiritually.

The evening services were brief. At the close two members who had made the Good Confession previously were baptized.

## A LIVE W. M. S.

By Cora E. Randall

The missionary society of the Jarvis Christian Institute church is yet endeavoring to carry forward their task along missionary lines. The society is now working under the division plan. With such wide-awake leaders as Mrs. L. B. Ross, Mrs. W. E. Ervin and Mrs. T. M. Dackery, we know they will bring to us each month a helpful

and inspiring program that will mean much to the growth of the work both spiritually and financially. Beginning the third of September our state evangelist, Eld. H. G. Smith held a two weeks revival meeting with the Institute church which was a success from every angle. Every sermon preached during the meetings was one that tended toward spiritual uplift and will be long remembered by those who attended. As a result twenty-four were added to the church, four by confession, one returned, and nineteen from other churches.

## EVANGELICAL WORK IN THE BLUEGRASS STATE

By C. H. Johnson, Evangelist of Ky.

We started on the evangelistic field, September 1st. We have visited a number of the churches and found them ready to support the state program. We are working with all departments of the church and are looking forward to this being a great year for the work in the state of Kentucky. Elder C. H. Dickerson, state president of the church convention; Mrs. M. E. Taylor, president of the Bible school work; and Mrs. S. M. Brown president of the Women's Missionary convention, are all doing everything possible to support the work. The aim is nothing less than "over the top" with all of our work both state and national and we are all doing our best to clear the way for our field workers to get the finest results when they visit our state. We shall gladly join hands with them in putting over the program they will bring to us. We only ask them to inform us of their visits that we may be able to make preparations for them.

We are having much success, working among the churches and hope to see our state work measure up to the standard. We were with the church at Winchester one Sunday and found many of our friends there loyal to their task. If you have not received your national apportionment, notify the state president. Let us make ready now to put our national program over.

## NEWS AND ANNOUNCEMENTS

Elder J. F. Whitfield writes of the very cordial welcome accorded him by the congregation at Roanoke Virginia on the occasion of his assuming the pastorate of the church there. The First Sunday in November was given over to services in the various departments suitable for the occasion. The evening services were composed of addresses of welcome to the new pastor from the several departments. We wish for Elder Whitfield the most signal of successes in the new field of labor.

## "FROM THE BANKS OF OLD KENTUCKY"

By C. H. Dickerson

### The Inverted Commission

"Go ye therefore and criticize conditions to every creature; he that complaineth and abuseth shall (not) be saved; and he that trusteth confidently shall be condemned, for Lo, I am not with you at anytime nor anywhere."

Is this not the slant of mind which many of our so-called leaders bring to us? A most common Monday morning expression where evangelists, itinerant, and local preachers meet is "Where were you abusing the people yesterday?" or "Where were you dusting the Bible?" And so it goes that too many people sent forth to preach the gospel (good news) of the Kingdom of God, go about nursing a grudge, contaminating God's fresh air with their disgruntled disquieting ebullitions. How sad! Jesus is the self-declared Light of the World. The world wants light, and it is our rich heritage to beam on this dark world the reflected light of His presence.

The merest tyro can criticize and complain. Had Jesus spent His time in bickering complaints, the world would still be lost.

Complaining malecontents should read the joyous note of that prince of preachers, "I thank my God for counting me worthy and putting me into the ministry." And when we set up the commission aright we'll find that it glows with peace and joy.

## OLD MISSOURI

By E. K. Burton

It has been some time since you have heard from me here in old Missouri. I am still on the field fighting Old Nick with all my power, letting the world know that I stand for nothing but Christ and Him crucified. I am still on the battlefield of New London for my second year. We tore down the bars and let eight through last year, two from the Baptist Church. So far this year we have taken one from the Baptist Church. We are making the gospel so plain that even a child can understand.

I am in a new field this year, the little fighting church at Frankford, Mo. Only a few members of our communion are there but in union there is strength.

Sister Cammie Doolin was with us after a trip through the Second District and reports that the work is progressing in all departments. We are all interested in the wonderful work being done at our new station, Vandalia; and hope that every church will take an interest in this new field. In a year's time by our help it should be well on the road to success.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH	EDITOR
MARY E. TAYLOR	ASSOCIATE EDITOR
H. L. HEROD	ASSOCIATE EDITOR
J. B. LEHMAN	ASSOCIATE EDITOR
Subscription Price	\$1.00 per Year
5c per copy.	

Application made for entry as second class matter

## NATIONAL APPORTIONMENTS

To the uninitiated the apportionment made your local church, Bible school, and Missionary Society is often a subject of resentment since it seems to be arbitrarily imposed, a sort of "taxation without representation." The report of the National Convention is brought back to you. Little or much may be made by your local delegate of the financial side. But it all assumes a sort of impersonal vagueness when the hundreds and thousands begin to invading the glowing reports of the enthused return delegate. Pride for past achievements and national aspirations for future prowess eclipse the local aspects of the issue.

But let it be inscribed on the tables of your heart, yes bind it about your neck. The National Convention has no other method of raising its money except through the local church. From the large city churches of Chicago, Cincinnati, Cleveland and Baltimore to the small rural churches of Georgia and Florida, the total amount is apportioned. And whether you as an individual, a church, a Bible School or Woman's Missionary Society meet this challenge and go over the top depends in a measure the success or failure of the National Apportionment to be reached. If you fail there is no other way.

But even so it would perhaps be wise to know through just what means you receive your exact amount, seeming with no voice in the matter. But you do have a voice. Either your local organization or your state organization sends a delegate. This delegate is a worker among you who knows you. He can rate rather accurately your resources, and to him is committed the task of representing you in your entirety to the National body. The apportionment of each department is brought to the session of that department by the Joint Executive Committee. There a vote is taken to adopt the whole apportionment, your delegate voting. Then after its adoption the total is turned over to the field secretaries to be ap-

portioned locally. These secretaries, Mr. Wm. Alphin of the Church proper, Mrs. Rosa Grubbs of the Woman's Missionary Societies, Mr. P. H. Moss, and Miss Deetsy Blackburn, for the Bible Schools are well acquainted with the entire field of their department so rating from past giving, present strength, numbers, local expenses and effectiveness of organization these persons apportion to each state and to each church the amount the local organization is most likely to raise, and that best be depended on to meet the obligation.

Why is the Woman's Missionary Society apportioned more of the total Negro apportionment than the Church proper? Because the Missionary Societies taken as a whole are more effectively organized for giving nationally than the church which must carry the burden of the local assembly, like salary for pastor, organist, musical director, director of religious education, parsonage, janitor wages, heat, light, water bills and repairs on buildings, only helped at will by its auxiliaries. But the pastor and his wife are both expected to be useful in all auxiliaries. So while the Woman's Missionary Society gives as an organization more money for missions, the church gives more for the equipment and leadership for local use of itself and auxiliaries. So even as this is true of the division of responsibility of the National body so do the secretaries take into consideration other items such as the number of Sundays the pastor serves, number in the membership, local obligations, financial strength, repairs undertaken, buying or building, freedom from debt and all such conditioning data. Then in accordance they apportion your local church. So you do have two different ways of approaching the problem if you find it a problem. First, through your delegate to the National Convention. The success of the National depends on the local and if you locally, after doing your best are dissatisfied then see that the one who represents you make the adjustments. Second, through the Field Secretary of that department. They are eminently reasonable persons and will be more than glad to correct anything that they have been mistaken in estimating.

I know many of you are not doing your best because your best is not required of you by the apportionment. If so your Field Secretary will be more than glad to raise the amount allotted to you at any time. Do not be reticent, Speak up, we want you satisfied.

(Warning)—No apportionment should be lowered, for that is retrogression. Christianity is progress. So no Christian church will ask for an unchristian thing.

## AN EXPLANATION

This explanation should have appeared in the first issue of the Christian Plea. The Gospel Plea turned over two hundred dollars on unexpired subscriptions and nearly three hundred names of subscribers whose unexpired terms range from one month to four years. Now these persons without losing an issue because of the delay, will receive just as many issues of the Christian Plea as they would have received had the Gospel Plea continued. In other words, the date of expiration has been moved up five weeks to account for these five when no paper was being published. That will account also for some of the dates as they appear on the wrapper of the Christian Plea where they extend over into the year 1928. You sent in a renewal before the Gospel Plea carried over to the Christian Plea list subscriptions expired. Thus also two persons who may send in their subscriptions at the same time, will find the expiration date different because one had a part of a subscription left that counted in.

## BETWEEN THE HILLS

By D. W. Bradley, State Bible School  
President

After reading so much good news from the dear old Gospel Plea, it seems strange not to write that name now. I feel that the brotherhood owes to Brother Lehman and his excellent co-workers a debt of honor for their contribution in the past by means of their untiring efforts through the Plea. I am sure that they will not be forgotten soon. It has pleased the brethren to change the name of the paper and enlarge it and I feel that all of us should do all we can to make it a success.

The work at Rogersville is moving on splendidly. We have baptized two since the state and national conventions and have five more for baptism. We were sorry to hear of the illness of Brother Preston Taylor and hope for him a speedy recovery. Brother Martin is moving along well with his church at Knoxville. Pinn is at Bristol. Smith has gone from Johnson City and they have no pastor. Lyons is there until they can obtain the services of some one. Scott has returned to the church at Jonesboro. I don't know who is at Jellico. Now I think if we will put a little oil and gasoline in each of these great engines the power will be generated. I hope each school will not forget the Thanksgiving offering but will send it promptly to the United Society, 425 DeBaliviere Ave., St. Louis, Mo. To do this will greatly strengthen the hands of our Bible school field workers that they may go and succeed in the great cause which they so forcibly advocate. May God bless them in their work.

# A Christian Service in Cooperation

J. B. Lehman

## LOCARNO BEFORE TAKING, OR SHALL IT BE AFTER TAKING?

IF some one would have proposed to the Germans, French, English and Belgians in 1912 that they go to Locarno to make a treaty to preserve the peace they would have given him no attention. But after they had killed and wounded in battle some ten to twenty millions of men and some thirty or forty millions more had perished because of the hardships of the war, and when they had destroyed not far from two hundred billion dollars worth of property, they consented to go to Locarno and make a treaty of mutual good will. Because of a haughty mind and a conceit that they were strong enough to defy the world they would not go before they suffered the disaster of the World War. They made the same mistake that Christ said the Jews would make:

"If thou hadest known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

That was a clash between two races of men. The Romans came in on the Jews and scattered them to the four corners of the earth. But we have outgrown that and there can no longer be a clash of races. In the last war all the races of the earth were on either side and it will be more so now. There are still annoying clashes between races in the strata of the ordinary affairs of life, but in the larger sense we need not fear a clash of races. But the world is in imminent danger of a clash that will draw in all the races of the earth on both sides.

Then why should we not stop and do some serious thinking? From now on we will have to deal with all these peoples. We now have living in America a population of about one hundred and twelve millions of people. No one ethnic group has more than twenty millions. These various groups, English, German, French, Italian, Irish, Polish, Hungarians, Russians, Fins, Negroes, Japanese, Chinese, Hindus and a number of others, must all live together. No matter how much some might wish to go away, or to drive the others away, it cannot be done. It is a finished transaction and no man can undo it. God means for these people to be his demonstration farm showing the world how the nations of the

earth shall live together. If they will not do it by taking thought, then they must do it by being driven through a catastrophe. Let us imagine that our red hot Californians thrust us into a war with Japan and the Japanese cry that the Occident means to destroy the Orient and China and India and Siberia side with her. Then Europe would divide and parts of Africa would be drawn in on either side. And by time this would go on a year or two the situation would become a sore evil and all race barriers in America would be broken down, and possibly the cleavage between the radicals and the ultra conservatives in our own land would be widened and we ourselves would clash.

Now let not some one imagine that this calls on only one group to be cautious and do right. It is a call to Christian America, be it white or black or yellow or brown. God has now elevated all the races of the earth to the plane where they can and must be His servants in this cause, and failure to do what can be done will be equally disastrous to all. All must share equally in the suffering. America has boasted much of its democracy and its freedom. It is now challenged by its own standards. It must now lift up and Christianize all its people or go into ignominious failure. And to lift up and Christianize this mass will require the cooperation of all the Christian minded men and women.

And in this comes our greatest opportunity. In fact, it is our "visitation." Some think they should spend their time contending for rights and privileges in the common walks of life. But God is opening wide the door of opportunity in this higher realm of the spiritual work of the world and if we do not take it God will count us unfit for the lower things. The Negro now has a chance to step out in a work that requires self sacrifice and even martyrdom, and if he takes it he places himself among the immortals of the earth. If he does not take it but contents himself to grove for his rights in the lower realm he will lose the greatest opportunity that has ever come to a people.

Let us not be discouraged because we hear the cry of fraud and graft in politics. That is a hopeful sign. All evils are given an inning before they are destroyed. It might be to an advantage if the grafting politician would become more brazen in his clamor for office. A tremendous revolution is about due in America in which the better people will insist on a more Christlike international relation, more Christlike state affairs, more Christlike politics and a more

Christlike business. To completely overcome militarism is a tremendous task for the next four or five decades. In fact, it may take all the rest of this century. We are preaching a very fine idealism now. After a little will come the clash with the old ideas.

But before this can be accomplished we must train one generation, or maybe a number of generations, under a different system of education than we have had in the past. The Negro children and the white children and the Japanese children and the Hindu children must all be taught to seek to help each other. Here in America we must in our white schools teach the children to seek to be helpful to all others. And the same must be done in the Negro schools. We must show them that a prosperity which cannot be comprehended now awaits the day when the nations of the earth will seek to help each other.

## S. C. I. NOTES

The Y. W. C. A. entertained the campus with its annual Hallowe'en Social, Saturday, October 30. Their room was decorated with corn, pumpkins, and pictures of cats, bats, witches, and all the trimmings. The students and faculty came masked and in costume representing everything from ghosts to scarecrows. After a very enjoyable hour of games, refreshments of doughnuts, apples, coffee, and pop corn were served.

Congratulations are in order for Professor and Mrs. Jacobs. Sunday, October 24 they became the proud parents of a ten pound boy. Professor Jacobs informs us that they searched through all the histories they could find for someone important enough to name him after. They could not find any such character, so that Mrs. Jacobs named him Burnett, Jr.

On every fifth Sunday the Y. M. C. A. and the Y. W. C. A. have a joint meeting. The meeting this month was conducted by the girls. Part of the meeting was devoted to answering questions on table etiquette which have been placed in the new question box at the dining room. During most of the time the girls explained a plan backed by the National Y. W. C. A. for the promotion of world friendship.

In March of every year the Japanese have a holiday season which to them is as important as our Christmas. It is called the Doll Festival. At that time the greatest joy, and a religious duty of every girl is to have her dolls for this ceremony. However, there are many poor girls in Japan who cannot have this joy. Therefore, the girls of America are sending at least 100,000 dolls to the girls of Japan.

S. C. I. is to send two of these dolls as messengers of love to the girls of Japan.

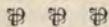
## GRASS IN THE STREETS

By B. A. Abbott

WE have often noted the effects of quarrels in families. We have seen vast estates dissipated and lost to the heirs by litigation and we have known the family altar to be torn down and the family itself scattered by bitter words from angry tongues.

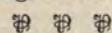
Going through the country now and then we have noticed the ruins of once splendid church buildings. Grass growing on the walls and steps; rafters stripped and exposed like the ribs of some huge dead animal, bleaching in the sun; pulpit desolate and the corners where ecstatic hearts once said Amen deserted and desecrated.

The history of the ruin revealed a split or a quarrel between "prominent members." We are sure the angels weep when they look upon such spiritual desolation and grass grows in the streets of the New Jerusalem which run close by that broken down house of God.



ONE is amazed when he reflects upon the readiness with which good and otherwise sensible people will commit the folly of quarreling in the church. It reminds one of Tennyson's terrible, dramatic, frightening lines when he denies that "time is a maniac scattering dust" or "life a fury flinging flame."

We have studied a great many church "rows" but we have never yet found one that could be justified. Somewhere the irrational entered into them—somewhere perfectly good people lost their senses and became like "furies flinging flame."



IT is not so easy to keep out of quarrels, as it is not easy for nations to keep out of war, as it is not easy to prevent the battle of the markets. But it can usually be done—"as much as lieth in you, live peacefully with all men." Carry the peace effort to that degree and not many quarrels will break out. If one tries to be a peacemaker he can generally become one. But if he cannot effect reconciliation when personal and church upheavals take place he may at least let the strife be one-sided. Let him that would ruin a church, a family, a friendship, a world—cast the first stone. But

He that would love life,  
And see good days,

Let him keep peace and pursue it.

Movement is not progress unless it is in the right direction.

A selfish preacher is at the opposite pole from Jesus Christ.

## COLORED STUDENT WINS AUDIENCE AT N. C. UNIVERSITY

Speaks on "World Outlook" as Seen From Helsingfors Conference

Chapel Hills, N. C.—Charles C. Spaulding, Jr., son of the President of the North Carolina Mutual Life Insurance Co., was one of the speakers at the recent Y. M. C. A. Conference at the University of North Carolina, making the first time a colored student had ever spoken at this great institution. Just back from the World-Y. M. C. A. Conference at Helsingfors, he spoke on "World Outlook" as seen from that notable gathering, where forty nationalities were represented. His address was in fine spirit, thoughtful and splendidly expressed, and was heard with great interest and appreciation. Among other things he said:

"My trip to Europe has inspired me. It has given me an increasing appreciation of my fellow-man and the Gospel of Jesus Christ; a Gospel that uplifts and beautifies the lives of men. As this Gospel is translated into unselfish and genuine cooperation the world outlook becomes brighter and brighter. . . . Someone has said that the world is growing better and worse all the time. I thank God that it seems to be growing better faster than it is growing worse. A better day is dawning, a better understanding between all nations and peoples; and we are beginning to realize as never before our dependence, one upon the other.

"In conclusion, permit me to say that the invitation extended to six others of my race and to me to attend the Helsingfors Conference, and the opportunity extended to me to appear on this program, give encouragement and outlook to the Negro youth of the land. They deeply appreciate the new spirit of democracy and fellowship which this participation cemented, and they pledge you their loyalty and trust for the building of a better world."—Press Service, Commission on Interracial Cooperation, 409 Palmer Bldg., Atlanta, Ga. R. B. Eleazer, Educational Director.

### Winter Song

Because I sing in April,  
With magic in the air,  
Must I be sad and silent now  
When winter boughs are bare?

My heart is not a songster  
That waits upon the spring,  
But while there is a blessed sky  
And friendly earth, I sing!

For ever green my joy is,  
Like any cedar tree;  
It makes a tune of ice and snow  
And whispers it to me.

—Abbie Farwell Brown.

## NEEDED—A COLLEGE

By F. D. Kershner

THE following letter from Mrs. William Alphin, of Kansas City, Mo., the President of the National Christian Woman's Missionary Convention, should be read with attention:

Dear Mr. Kershner:

I am writing you a line about your article which appeared in "The Christian-Evangelist" October 21, where you spoke of my race, the Negro. You say very correctly what I believe should be said to our white Brotherhood about the Negro Disciples.

Mr. Kershner, I am glad to have a man of your ability speak a word through "The Evangelist" to the Brotherhood for my race. As you say, many of my people are tired of "emotionalism," but the other people of the denominational world have given them colleges. So college men head up their pulpits in most places. They have their bishops in the Methodist churches, and big Baptist preachers who have been educated in colleges largely maintained by white Methodists and Baptists. They have not one but hundreds of colleges, while the Negro Disciples have not a single accredited college.

Why should not the Disciples of Christ who plead for the oneness of God's people open this door to the Negro? Even the Congregationalists have a number of colleges. I have heard white Methodists and Baptists speaking to my people say "All Negroes are Methodist or Baptist unless tampered with by a white man." I have always wanted to answer them by saying the Word of God makes Christians only. And then I have wondered why the white Disciples were not as anxious to gain the intelligent Negro as these people.

Well, Mr. Kershner, I say this so that I may say our great need is a college where we may send our boys and girls to train for their life work. Our church is weak when it comes to the number of cultured members we have compared with the denominational church.

I hope you read Mr. Vance Smith's article in the September "World Call," subject, "Facing up." I am sure he is right. We have many millionaires among the Disciples of Christ and I have wondered why they have not given us a college. I know Mr. Rockefeller is a large giver to a college in Atlanta, Ga. It is a Baptist college.

As you say, many Negroes are becoming agnostics because they disbelieve in isms, and our churches generally are not inviting in most places. Many times have I heard cultured people say when they have heard one of our able men, "that's what I have been looking for."

I am writing you commending you for this splendid article, and praying that you may continue to remind your people of this open door of opportunity to my people. A host of our boys and girls are coming out of High School in the North and South, and are crowded into the denominational schools. We either lose them when they finish or they keep their names on the church roll out of respect to mother and father. Where we have strong ministers they are safe, but we have such a few. If given an opportunity the Negro Church of Christ would grow as fast as the white Disciples. There has always been in my heart a desire that the simple gospel be preached to my people in every city.

I am praying this start of yours may cause more Disciples to meditate upon the open door of opportunity.

Undoubtedly, there is great need for an institution of the type suggested in the above letter. In the North, colleges and universities are open to students of all races on equal terms, but this is not true in the South. From every point of view we think it would be a decided advantage if our colored brethren could have a college under their own special auspices and capable of giving instruction of the highest academic standing. Mrs. Alphin is unquestionably right in her conviction that our success in the field of Negro evangelization depends very largely upon the attention which we give to education. We owe it to our colored brethren to make this larger program possible. Somewhere in the South a college or university of the first type should be planned and projected by our people with special reference to the needs we have just outlined. The call to establish such an institution constitutes a challenge of major importance to our entire brotherhood.

# The Uniform Lesson for December 5

## Ruth and Naomi—The Book of Ruth

By Marion Stevenson

IN all the literature of all peoples, there has never been a finer thing than the Book of Ruth. Whoever wrote it was a literary genius of the highest rank. It is a story that one reads in one's childhood, and to which one returns in youth with increased enjoyment, and a story which one enjoys to the end of life. What is the secret of the enduring and increasing fascination of such a short and simple story? The answer to this reasonable question will disclose the values of the lesson for today.

### The times of the judges—

The Book of Ruth might well have been incorporated in the Book of Judges, as it is a story of the same sort. The place of Ruth in the genealogy of King David would locate this story somewhere in the close of the period of the judges.

But the Book of Judges is not very pleasant reading. Stories of the wild disorders of the times, the oppressions by enemies, the deliverances under judges, are not peaceful reading. The content of these stories is made up of sins and sufferings, of repentings and battlings for deliverance, of relapses and a repetition of such unhappy experiences. Under such conditions the people of God lived unhappy lives in the Promised Land.

But in the time of Boaz there was peace and plenty with piety and neighborliness in the land of Judah round about the little city of Bethlehem. The story of the Book of Ruth appeals to us because with such a background at the time of the judges life at its best seems to have been enjoyed in Bethlehem.

We note, for instance, the mutual regard and esteem between Boaz, the rich farmer with large fields, and his harvesters. They wished one another peace and prosperity in the name of Jehovah as they exchanged morning greetings.

We are attracted by the compassion which Bethlehem poured out upon Naomi, their widowed kinswoman, returning from a distant land.

We admire also the tender courtesy and the high consideration given to Ruth, a foreigner, by Boaz, by his young men and by the whole community.

In fact, we close the reading of the Book of Ruth with the feeling that Bethlehem was a good place for a home in the time of Naomi and Ruth and Boaz.

### The personality of Naomi—

First of all, we admire the wife and mother who would leave home and follow her husband and her sons into a foreign land. We sympathize with her as she suffers the burden of famine times in Bethlehem. We have some understanding of the perplexities which must have come into her home when her two sons married young women of a strange race. We admire the strength and constancy of character through all of these experiences.

We admire also the maternal, the womanly consideration for the two childless widows, the wives of her two sons. She would return alone to her homeland, if her two daughters-in-law might have homes and husbands and children of their own by remaining in their own land. Here speaks not only the woman heart but the mother heart of Naomi.

Naomi must have been a rare and a strong personality to draw Ruth with cords of love from her race and her religion. Nor

### The Lesson Scripture

Ruth 1:14-22

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; 17 where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if I ought but death part thee and me. 18 And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? 20 And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. 21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

did she do this intentionally but naturally, and therefore irresistibly, such was the responsiveness of Ruth to such a woman as she found Naomi to be.

It is worth while to give thought to Orpah. She, too, held Naomi in great respect and if she had been bidden, doubtless would have gone to Bethlehem with Naomi. She had cast her lot with that family. She, however, recognized the value of the common sense suggestion of Naomi that she return to her own country and find her home and build her family with her own people. She made what we might call a negative reaction to the personality of Naomi.

In the decisions of both Ruth and Orpah we are impressed with the strong personality of Naomi.

### Ruth, the Moabitess—

We do not tire of studying the pictures of Ruth which artists paint any more than we tire of reading the story of Ruth as it is written. She stands to all generations who know her as the embodiment of the loyalty of love. She loved Naomi with all her heart, and soul, and mind, and strength. Therefore she was willing to return with her mother-in-law to share widowhood with her in Bethlehem. This meant the renunciation of both race and religion, elemental and fundamental things which are the hardest of all to renounce. It meant for Ruth that she would venture into the alien land, never an easy thing to do. It meant, when she found herself in Bethlehem, toil in a stranger's harvest field under the hot sun that tarried through the long day. Ruth's love for Naomi meant to the last degree absolute self-denial and renunciation. The human heart can urge no more. A human life can go no farther.

Something of this same sort of loyalty led twelve men to forsake their common lives in order to follow Jesus to their

death. Something of this same loyalty of love leads men now to take up their cross and follow Jesus.

We are attracted too by the courageous and the modest way in which Ruth claimed from Boaz her legal rights as a widow. The Jewish law at that time had a provision which secured property to a family. Then, as now, the real estate owned by a man would legally come into the possession of his sons. But in the time of Ruth and Boaz the property must remain, if possible, within the family. But the sons of Naomi had died and their widows were childless. Moreover, only Ruth had returned to Bethlehem. The law permitted a widow in such case to ask the nearest kinsman of her husband to marry her in hope that she might have a child who would inherit her former husband's property. By such a device lands were not alienated from families.

When Ruth learned from Naomi that Boaz in whose fields she had gleaned was a kinsman, she modestly asserted her rights on behalf of her dead husband. It developed, however, that there was a nearer kinsman. Therefore we have the curious ceremony described in the third chapter of the Book of Ruth in which Boaz called what we would call a session of court, before which the kinsman was summoned and reminded of his duties under the law. A man could not, however, be compelled to marry the widow. In case he refused, the widow was given the right to draw his shoe from his foot and to spit in his face. From that time the man was known in the community as the one whose shoe had been loosed.

Upon the refusal of the nearest kinsman Boaz himself undertook to discharge a kinsman's duty. Ruth therefore became his wife and in due time a son was born who became not merely the heir of Ruth's first husband, but also the ancestor of King David. We note in this whole transaction the irreproachable character of Ruth, her modesty and the care which Boaz took to protect her.

The story closes with the happiness of the widow Naomi when with her grandchild in her arms, she was no longer childless.

This beautiful story was doubtless preserved because of the relation of Ruth to the dynasty of David.

### NEWS AND ANNOUNCEMENTS

Mrs. D. C. Fowler reporting from the church at Columbus, Ohio has much to say of a successful rally held in the church there in which over one hundred and fifty dollars (\$150.00) were raised to help meet a note due on the church. She also reports a high interest in all the other departments of the work there.

On account of the ill health of his wife Elder A. L. Frost has tendered his resignation to the High Street Christian Church at Carlisle, Kentucky. It went into effect October 10, 1926. Brother L. L. Lucas, church clerk would be glad to communicate with any worthy ministers now seeking a charge. Address communication to L. L. Lucas, Carlisle Kentucky.

# Christian Endeavor Topic for December 5

## Character: How Form It? What Affects It?

Proverbs 22:1; 8:1-11; 1 Corinthians 15:33

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What part in character building does self-denial have?

Is real religion a necessary element in character?

Should church membership be an evidence of trustworthiness? Is it?

How do athletics help to build character?

Why is good character better security than first class collateral?

Is one's character affected by gossip about one's self?

How will prohibition help to build character?

What effect does war have on character?

Is the present increase in the use of tobacco a threat to national character?

### Paragraphs to Ponder

Character is like the dye that colors all the goods alike, so that it is the same clear through. Reputation is like the color stamped on one side of the goods only; it looks one way from one side, but quite different from the other side. It was Emerson, I believe, who said, "Character is what a man is in the dark." Amplifying this thought, come the words of Aeschines, the great Athenian orator, "He who acts wickedly in private life, can never be expected to show himself noble in public life. He that is base at home will not acquit himself with honor abroad; for it is not the man, but only the place that is changed."

"A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is in him; reputation is from other people—that is the substance, this is the shadow."—*Henry Ward Beecher*.

"Experience serves to prove, that the worth and strength of a state depend far less upon the form of its institutions than upon the character of its men; for the nation is only the aggregate of individual conditions, and civilization itself is but a question of personal improvement."—*S. Smiles*.

Ideals are the blue prints of character. It follows, then, that the kind of ideals we choose and hold to will determine what our character is to be. So the higher and more worthy our ideals, the loftier and the sturdier our characters will be. G. D. Boardman exhorts us thus: "Let us not say, Every man is the architect of his own fortune; but let us say, Every man is the architect of his own character." Let us choose wisely our ideals and work hard and steadily to build in accordance with their plan.

"The best characters are made by vigorous and persistent resistance to evil tendencies; whose amiability has been built on the ruins of ill-temper, and whose generosity springs from the overmastered and transformed selfishness. Such a character built up in the presence of enemies, has far more attraction than one which is natively pleasing."—*Dexter*.

"A good character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, wealth, talents, or station; but it is the result of one's own endeavors—the fruit and reward of good prin-

ciples manifested in a course of virtuous and honorable action."—*J. Hawes*.

"Character is like stock in trade; the more of it a man possesses, the greater his facilities for making additions to it. Character is power—is influence; it makes friends; creates funds; draws patronage and support; and opens a sure and easy way to wealth, honor and happiness."—*J. Hawes*.

"The character is like white paper; if once it is blotted, it can hardly ever be made to appear white as before. One wrong step often stains the character for life. It is much easier to form a good character and preserve it pure, than to purify it after it has become defiled."—*J. Hawes*.

Environment does not make character—we make our characters—but environment may profoundly affect character in the making. Temperamentally we are affected by the weather: one kind of weather makes us bright and happy; another kind makes us gloomy; another kind makes us irritable; and another kind makes us energetic and eager to be doing things. Now the weather does not make character, but the way we react to the weather does make character. So with the rest of our environment; if we make the most of the pleasant things about us and refuse to be borne down and defeated by the unpleasant things, we build strong character: otherwise our characters become the servant, and not master, of our surroundings.

What we read, if we read with attention, must inevitably affect our characters. There is conscious absorption of truths or ideals we find in the books and papers we read and there is unconscious absorption, too. Good books written by good men, worthwhile articles by clean-minded and serious-intentioned writers make some impression upon us, sometimes slight, sometimes very deep. Unclean things we read have something the same effect. We may fight against the evils that seek to creep out of the things we read and find lodgment in our minds and souls, but we can't altogether avoid their dragging their dirty feet across the white page of our souls, even if we keep them from coming to stay. We should seek that which is good and clean for our reading.

The work we do does not affect character so much as the way we do it. There are kinds of work that are debasing in themselves, of course, but no honest work need lower our ideals and undermine our characters, if we regard it rightly and do it honestly. Honest work honestly and conscientiously done opens the way for better work. Whatever the work, it is the way we do it that counts in character building.

Character governs our speech and our speech in turn affects our character. Jesus said that not what goes into a man defiles him, but the things that proceed out of his mouth. We need therefore to keep watch over our speech so that it may build, and not destroy, character. H. Giles writes, "Every thought willingly contemplated, every word meaningfully spoken, every action freely done consolidates itself in character, and will project itself onward continually."

# Mid-Week Prayer Meeting Topic

For December 1

## A Church With a Sound Financial Basis

1 Corinthians 16:1, 2; 2 Corinthians 8:1-15

By G. E. Ireland

### I. Financing the church is a gracious work—

Money and finance should be no more a subject to be avoided, or a matter for suspicion than any other grace or duty pertaining to Christian life or the church's practice. Often we hear the exclamation, "There 'tis, money again!" or some other jocular, hasty, or scornful remark about "the collection." This hostile attitude toward church finance has no right nor reason in it, unless where the matter is presented in undue form or where the congregation has no knowledge, nor consciousness, nor generosity concerning giving amongst "the saints." It cannot be forgotten that money played a large part in early Christianity. Incidents in the life of Jesus show that he had need of money, and used it (Luke 8:3; John 12:6; 13:29). Barnabas, beloved unto this day, brought the money he received from the sale of his field "and laid it at the apostles' feet" (Acts 4:36,37).

### II. Money is needed for the church's work—

It is scarcely necessary to note various legitimate calls for money. (a) The support of workers, e. g., Luke 10:7. The Lord's "seventy" whom he sent on a special mission, "the laborer is worthy of his hire." Paul's claim for himself and other workers, 1 Cor. 9:4-14. He himself would not accept remuneration, because he determined not to be under obligation to them; but he had a right to their support. (b) Fellow Christians in need. Full of finance as these two chapters are, 2 Cor. 8, 9, they are of remarkable beauty, rising to that exquisite point "though he was rich yet for your sakes he became poor." Paul describes to the gentle churches of Corinth and Macedonia the need of the impoverished and suffering churches in Judea. Clearly he lays down his plan for gathering monies and for assembling the contributions when he should reach Corinth on his travels. In these financial transactions he would himself be absolutely above suspicion and would have the monies handled by men whom the church itself appointed (1 Cor. 16:3, 4; 2 Cor. 8:18-21). In the large class of fellow Christians and others in need of our help would come missions at home and abroad; all benevolences, from a neighbor in distress to the multitudes of orphans and widows; the "Near East and Far East," the unfortunate or the stricken; such need as is evident everywhere and always. (c) Miscellaneous demands for funds, necessary and legitimate, e. g., building and maintaining places for worship and kindred uses.

### III. Paul's directions form basis of financial methods—

The strength and solidity of church finance, as in all good business, is honesty and integrity, and below these is the foundation of the liberal spirit of love. The New Testament does not fix the proportion of income or possessions to be given. For each disciple, "as he hath prospered"; "as he hath purposed in his heart"; "not grudgingly or of necessity" (reluctantly or of compulsion); "for God loveth a cheerful (joyous) giver."

Then, at our services, not "Lord, here is what thy talent has gained, it is thine," but "What shall I render unto the Lord for all his benefits to me?" The collection as joyful as the singing.

## THE EDUCATIONAL TASK

(Continued from first page.)

should no longer plan to do kingdom building business on the "peanut stand" basis. If she is to put across a worth while program, the church school must be considered in a larger way in the church's budget.

We have made some little progress in a better and bigger program for the church school, but there is yet much room for improvement. Let us all get under the task, with our best gray matter and greenback. We shall not be satisfied until the Bible school doors stand open fifty-two Sundays to the year, the indifferent teacher made different, the building made for teaching.

I am closing with a quotation from the St. Louis Globe-Democrat: "But there is something more needed than endowment of secular Universities, that something is the support of those moral educational forces and facilities which are vital to the spiritual progress of the human race, even the salvation of civilization. That these forces and facilities are and must be religious and spiritual is recognized by all thinking people. Such being the fact it seems an anomalous thing that a larger proportion of the annual income of those who so believe and who really wish such a development of their powers and extension of their operation is not devoted to that work."

## KIPLING'S ANTIAMERICANISM

An editorial in the daily press accounting for Kipling's bitterness against the United States points out what the once popular author owes to America and says:

What, then, is the cause of the ill-feeling he seems to harbor toward us—this English near-hermit of the gifted pen?

The answer perhaps is found in the history of the fighting done by the Irish Guards in the World War. In the appendix, there is a list of the Guards who were killed in action. And there is this significant line: "Second Lieutenant J. Kipling, 27-9-1915."

That, perhaps is the whole pathetic story. The light went out for Rudyard Kipling when his handsome young son was slain.

Apparently Mr. Kipling believed that if America had entered the war in 1915 a great many lives would have been saved and among them might have been his own son.

This was possible but his attitude is not becoming. He seems not to think of the many others who would have fallen in such a case. In war somebody must be killed and there can be no sheltered ones. It were much nobler in this great Englishman if he accepted the death of his son as a sorrow too deep to be forgotten but at the same time too lofty and sacred to be turned into a bitterness.

Mr. Kipling always seemed to us cynical and sometimes a near cave

man. The pen that wrote "Plain Tales from the Hills" did not hamper itself by any restraints of delicacy. These stories leave the impression that he rather gloried in war. His weakness, to put it thus mildly, is apparent if the death of his son in war turns his heart into wormwood. We will not accuse him of selfishness, but plainly it makes a difference whose son is killed in war.

If the interpretation of the incident is correct, the warning is obvious. Let not suffering and its mystery make the mind unreasonable, nor loss bow down the soul with gloom and sorrow. Better to turn every hurt into strength and striving by the wonderful Christian doctrine that all things work together for good to them that love God.

THE ordinary Christian life sparkles with miracle. We only need to have our eyes opened in order to see them.

## NASHVILLE, TENNESSEE, GAY STREET CHURCH

By Jennie L. Hardin

We are still laboring for the Master under the leadership of Elder R. C. Malloy. Sunday, September 26, the third anniversary of his pastorate was celebrated. The Bible school presented him and his faithful wife with a token of its appreciation. At eleven o'clock, the pulpit was filled by Elder Monroe Jackson who preached a powerful sermon. Brother Jackson is making his home here now with his daughter, Mrs. McKissock. We are glad to say he has taken membership with us and we are sure that his counsel and advice will mean much to us, in putting over the program for the Master.

THE way to make a success of life is to make every day a success. Each one has or may have his daily bread, his daily task, his daily grace and his daily crown.

## A REPORT

The following is a report of the financial efforts that have been completed during the month of September. This report was sent to us by Mr. J. B. Lehman, superintendent of Negro work under the United Christian Missionary Society.

*Receipts to the U. C. M. S. from all Depts. of the Church for September, 1926 for the Negro Churches*

California.	Ch.	B.S.	C.E.	W.M.S.	Cir.	Tri.	B. & G.
Name of Church							
Los Angeles, Birch Street,				11.15			
Los Angeles, 33rd & Hooper,				7.10			
Total:				18.25			

*Receipts from the Negro Churches to the U. C. M. S., for September, 1926*

Indiana.	Ch.	B.S.	C.E.	W.M.S.	Cir.	Tri.	B. & G.
Indianapolis, 2nd				18.00			5.00
				18.00			5.00
Kansas.							
Kansas City, 8th St.				5.60			
Lawrence, 2nd		1.00					
Winchester		16.47					
		17.47		5.60			

*Receipts to the U. C. M. S. from all Depts. of the Church for September, 1926 for Negro Churches*

Mississippi.	Ch.	B.S.	C.E.	W.M.S.	Cir.	Tri.	B. & G.
Name of Church							
Mound Bayou No. 1				2.00			
Shaw		10.00					
Total:		10.00		2.00			
				Grand Total			\$12.00

*Receipts to the U. C. M. S. from the Negro Churches for September, 1926*

Texas.	Ch.	B.S.	C.E.	W.M.S.	Cir.	Tri.	B. & G.
Beaumont, Forest Ave.		.35	Btd				
Jarvis Inst., Hawkins				7.03			
Total:		.35		7.03			
				Grand Total			\$7.38
Virginia.							
Martinsville, Fayette St.				25.00			
Total				25.00			
				Grand Total			\$25.00

# The CHRISTIAN PLEA

VOL. I

SATURDAY, DECEMBER 4, 1926

NO. 4

## What of the Youth?

*By S. C. Devine, National President of Christian Endeavor Convention*

Ten years ago there came into existence in our brotherhood, a national convention. This thought had been in the minds of a few of our leaders for a number of years but it was not realized until a decade ago. In the annexing of auxiliaries to the convention, the young people as endeavorers were not included in the program. The Endeavor Department should have been born with the church department for the thought of the youth should have been one of the foremost in the minds of the leaders.

After three years of national activity, someone brought to the convention the needs of this department and it was organized. The organization drifted along for two years without a program for its sessions. In 1922 at the Indianapolis Convention, Prof. E. R. Williams, who was secretary of the teacher training and Christian Endeavor work, feeling the great need of the Endeavor department, called a group of the interested ones of the convention. Prof. P. H. Moss, Miss Deetsy Blackburn, Mrs. Malinda LaTouche of Chicago, Mrs. Christian Stewart of Springfield, Elder R. H. Hancock and the writer met with Prof. Williams. We discussed at length the work and a motion was carried that a set of officers be elected for this department. The following were chosen:

S. C. Devine, president; C. B. Torrence, vice president; Mrs. M. A. LaTouche, secretary; Miss Lula Flecher, assistant secretary; Miss Eva Johnson, treasurer and Miss Herod, music director.

These officers began work and labored throughout the year but there was no space given on the program of the Kansas City convention for the Christian Endeavor program. The president delivered his address on the night known as President's night.

Leaving the Kansas City meeting we worked hard through the year trying to perfect organizations in each state. We made some progress along this line, and the next convention was the Chicago convention. We were given a session on the program and

enjoyed a splendid program. After the Chicago assembly, spurred on to a greater effort, we worked strenuously through that convention year. At Cincinnati, we succeeded in proving to many that we were going to make the work of this department succeed. It was at Cincinnati that the Bible school and Endeavor program was first correlated and we had great sessions. We find that greater work can be and will be done that way. A yet newer interest was awakened among the churches after this meeting in Cincinnati. At Louisville we again had great sessions in conjunction with the Bible school.

Having been toiling as the president of this department since the Indianapolis Convention of 1922, we are happy to state that there has been some progress both in interest and development. We have formed some new ideas about the work. In as much as this is a department of religious education and as the Bible school is also we see no reason why these two departments cannot be correlated in their work. We have some recommendations to be submitted in our next national meeting which we hope will be a forward step in the development of our work. We firmly believe that we are going to do something worth while this year. The president of the Bible school convention and the president of the Christian Endeavor convention have pledged to work together in the task of the national work among the youth. You may expect from us a great program this year. We challenge each endeavorer and Bible school pupil to a performance of their full task. While it is true that we stress the financial side yet what we wish most is more active and cooperating organizations.

Prof. Moss and Miss Blackburn have given their lives to religious education in our brotherhood and it would be glorious to have the development along the lines of numerical strength, religious enthusiasm and financial competence come during the period of their national life. Our

young people need a worker in this department, one who is consecrated and willing to put every effort into the work. But even now the department of religion is doing more to salvage the youth than any other department of our church and we solicit the interest and cooperation of all in putting over the program. We wish that each of you could spend a day in the Workers Conference at the international convention and learn just what a burden our youth is on the hearts of those who are delegated to give religious education to the brotherhood.

We are coming to you this year through our letters, through our paper, through the youth's conferences and ask that you hear us in all things for good. The first thing we want is your confidence. With your support and confidence we will be able to do a great work for this department this conventional year. The thought that should be foremost in your mind should be kingdom-building. Let us lift up Christ that He may draw all mankind to Him even our youth. So be prepared for the calls we are planning to make upon you this year.

The financial task allotted to the Christian Endeavor this year is five hundred dollars (\$500) out of a total of three thousand five hundred dollars (\$3,500) for the entire department of religious education. Now Endeavorers, let us go over the top this year. We shall put forth more effort this year to get more individual donations. When you receive your apportionment please consider it carefully and as something worthy of serious efforts on your part. The president of the Bible school convention is in the Lone Star state (Texas) and the president of the national Christian Endeavor convention is in the Buckeye state (Ohio) yet our hands are clasped with a hearty grip and also now we are together in putting into effect the program among the youth of our brotherhood. We are daily thinking and planning for the better development of this work. Our hopes are that we shall be able to report at Washington next year the greatest advance of any preceding year in our department. May God bless us in our cooperation in the same task of saving our youth.

## DOING THE WORK

H. G. Smith, State Evangelist of Texas

It was my pleasure to attend the opening of school at Jarvis Christian Institute the twentieth of September. It was indeed a wonderful day, filled with inspiration. To see the boys and girls coming in from different parts of Texas and other states, coming to this great institution of learning, made me long for my old school days again. When the teachers filed one after the other upon the stage, their faces suffused with the delight of service, eager to help those who were coming from some nine or ten states, not there for the dollar alone but from a desire to be of service and make humanity better, I was truly impressed. President Ervin, a fine Christian character, was indeed the wisest selection to lead the forces of Jarvis. He stands alone as an educator west of the Mississippi River. His worth as a leader in educational circles will not be appreciated until he is gone and the same is true of his good wife. Great mothers and great wives make great men.

During the opening program, Pres. Ervin told of a girl who had applied for work but had been told she could not enter as a work student at this time and not to come if she could not pay her way. Her third answer had been, "I'll be there tomorrow." The president asked us what was to be done in a case like that. The writer volunteered to help the girl to the extent of ten dollars (\$10.00). Elder N. H. Johnson, pastor of the church at Greenville promised a donation of twenty-five dollars (\$25.00) from the Greenville church. G. W. Rogers of Hawkins, pastor of the church at Cason and the church at Dixon, pledged fifty dollars (\$50.00) from his two churches. So the subscribing continued until nearly a hundred and twenty-five dollars (\$125.00) were pledged to the support of this girl. And the way was opened for the girl to enter school immediately.

I wish the brotherhood of Texas could realize what we have at Hawkins. We have the most outstanding school in the state but can hardly appreciate it. Surely there is no reason why all the ministers of the state should not attend the school opening. We owe this to the president, teachers and to our children. It is to be hoped that we will see all of our brethren there at the school closing.

## S. C. I. NOTES

The Y. M. and Y. W. C. A.'s had a special joint meeting this week, at which time a pre-Memphis conference was held. The problems of Law Enforcement, the Indigenous Church, Christian Unity, and the Church College were presented by the delegates who have been selected to attend the Memphis Conference, and were then

discussed by the other members of the Associations. The meeting was so interesting that it lasted longer than the usual time by more than thirty minutes. The meeting especially was helpful to the delegates, as the discussions helped to clarify their minds on many of the questions.

The Church at Southern Christian Institute, November 7, had its annual meeting and the financial report showed that 76 members paid into the Church and its auxiliaries \$1,192.42, which makes a contribution per member of \$15.70 for the cause of missions, both local and world-wide. This is an unusually good report, as there are not 100 churches in the whole Brotherhood which did so well.

## FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, Pres. of State Convention of Kentucky

We just closed a great meeting in Lexington. Our "Little Giant" I. H. Moore did the preaching. Ten added, a number reclaimed, a joyful service, large attendance, wonderful music, large offerings, "red hot" sermons, (preached not "spelled") and a church revived are among the visible results. Cold rains did not stop the throngs who came. No man of "his inches" beats Brother Moore preaching. Surely he is a Little man with a Big message. Now for the siege of winter. We are ready.

## FROM NORTHWESTERN KENTUCKY

By Elder H. T. Wilson, Pastor at Little Rock and Germantown

On the thirtieth of September, I was called to Brookville to preach for the white people of the Baptist Church. They desired old-fashion gospel sermons, of the plan of salvation by grace preached by one of another race. Brookville is the county seat of Bracking County, a beautiful town and with some inhabitants of renown. The singing choir of Germantown accompanied me and furnished the singing throughout the meeting. We had a splendid time, though only three persons of our group live in Brookville and they belong to the church at Germantown. We were there for four days including one Sunday. That Sunday, about six o'clock, we were invited to take part in a service at the white Christian church. The choirs of their church and my singers alternated in furnishing the music. I offered prayer and we listened to a splendid sermon by the pastor Elder Pfantiel. We then returned to the Baptist church and preached to a crowded house of white people from the subject of "God dabbling in Politics," and held the congregation enthralled for one hour and ten minutes. Even yet they seemed thirsty and wished me to stay another week. Many dis-

## THE CHRISTIAN PLEA, A CHALLENGE

By Preston Taylor, President of National Convention

Our city is posted all over with large posters advertising for ten thousand laborers. I do not know what is the class of laborer wanted. They may want them for railroad work, mining or cotton picking. If either one of these they will help out wonderfully of publishing the Christian Plea. If cotton picking that will be woven into our beautiful white paper that the Christian Plea will speak to us on; if mining that will furnish the coal to run the machinery that will do the printing; if railroad labor, that will move the trains that deliver the papers to the subscribers. We find in every branch of industry a cooperation to help the other enterprises on. If we have the control of these ten thousand laborers we would classify all of them as newsboys, with instruction to sell to every disciple of our brotherhood (and others as well). If they succeeded in selling a paper once a week we would have ten thousand nickels and reduced to dollars we would have five hundred dollars a week.

We were always taught to aim high, I remember recently addressing a rural school in this district and admonished the children to raise the standard in every department and ask what was going to be their calling when out of school; some had made the choice of the ministry, medicine, law, domestic science and many kinds of mechanical work. One little dwarf was pointed out in the rear of the building who had not made a choice of his vocation but when he was requested to tell what he wanted to be he arose very manly and said, "I want to be the president of the United States." He may not reach that mark but that boy has high ideals and will hardly fall to the bottom of the ladder.

The task before us demands service and sacrifice. Are you willing to give both? It is your enterprise. Don't depend upon some one to do what you are expected to give yourself. It is the work of every man, woman and child. None are exempted and the Lord's work requires haste. May he depend upon you to answer, Here am I Lord at my post of duty?

~~~~~  
tinguished persons were in attendance including the county judge, members of the board of education of the county, the county superintendent of education as well as prominent lawyers and physicians. The singing was so popular that the choir was compelled to sing four songs after the services were dismissed. We all enjoyed a fine fellowship and spirit of cooperation.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Application made for entry as second class  
matter

## THE CHRISTIAN PLEA

There are a few conditions that surround the publishing of the paper that should be known by our readers and contributors.

First to be understood is that due to the limited resources of the subsidy of the paper, each week a certain amount of the material must be taken over from *The Christian-Evangelist* because of its value and to reduce the cost of typesetting. That means that now the material that comes in must be sorted and not used indiscriminately in order to get the widest appeal and serve the greater number in the remaining pages.

Second, the plan is to devote an entire column to short news items and all announcements of real import. This will be the last copy set-up and later we give a day as the latest date on which any matter can reach our office and hope to appear in the next issue of the Christian Plea. The mechanical side of printing precludes the receipt of material in the office on Wednesday and its appearance the following Saturday in the pages of the paper. We want to cater to this particular type of usefulness and help keep the entire brotherhood informed of the plans of their neighbors in this mutual task. This is very easily accomplished with a little aid and consideration on the part of our contributors.

Third, space will be given to certain regular material that will appear weekly. Of such a nature will be the column "A Christian Service in Cooperation" by Mr. J. B. Lehman, "From the Banks of Old Kentucky" by Mr. C. H. Dickerson, "School Notes" from the schools as well as the prayer meeting topic, the Bible School notes and the Endeavor topic culled from *The Christian-Evangelist*. Also we shall publish as regularly as they come in the reports of the field secretaries of the national work in each department for we feel that their work done on a national basis is of general interest to the entire brotherhood. One page will be given to feature articles to be written on request dealing with some topic of wide and gen-

eral interest to all leaders and lay members of the church.

Also we wish to avoid duplication of news material as far as possible. Many times different members of a gathering write accounts of the event and send them in. To print all would mean that something from another part of the country and on another subject must be omitted. True the value of different personal angles could mean a great deal but this must be sacrificed for the sake of a wider appeal. Also a word as to the character of the material would not be amiss. Long tables of figures are not so interesting unless tied up in some way with the national work. If possible, to facilitate editing, manuscripts should be typewritten.

These are all things that all contributors to any sort of publication know but often in times of unusual excitement or great rush are forgotten. Often also the personal element enters in and one is apt to become provoked at the seeming discourtesy of the paper in regards to that one's manuscript and we solicit your consideration in cases like these. We are printing for a wide constituency and must try to make the Christian Plea of such a nature that it will satisfy the largest number possible.

## "WHAT IS THAT IN THY HAND?"

Exodus 4:2

This question was asked of Moses, the first great leader of the Hebrews. But it has been the keynote of service ever since. Once a great multitude had followed Christ into the desert to hear Him preach. When He had finished the people were hungered and weak from the experience. When the disciples had inventoried the supplies on hand they found only five barley loaves and two fishes. One of the disciples decided that only a hundred shillings of bread would give each of that great assembly a taste. But the Master asked how much they had and the barley cakes and fishes were brought to him. By using what was in His hand Christ was able to perform a miracle of relief in feeding five thousand persons.

So one sees throughout that even a Christ was not able to make something out of nothing on the one hand but on the other by using what He had at His disposal He was able to perform miracles. Moses was not commanded to bring water from a rock where there was no rock thereabout, but by using the existent rocks he was able to preserve a people for forty years. To perform the miracles of today only requires that we use what is in our hands. The great motive forces of today were in existence at the inception of the world but until the human family learned to use what was in its hand these forces of hy-

draulics, electricity and combustion either went to waste or were considered as a menace by the superstitious savage. The colossal turnover of commercial products and the mighty markets that meet a world need are the direct result of the organization of society on the basis of that which was in its hand.

Once Moses threw down what he had in his hand and it began to put forth shoots and bloom into flowers. What he had in his hand was possessed of the power of life. It could give strength and vitality to the urge of power that was in it. It could foster and support those symbols of life. What is in our hands may also possess the same vitalizing and energizing power that Moses' rod had. Think for a moment of the great plagues that would decimate the populations of a nation in a year. By the use of vaccines, antitoxins and proper care the epidemics of fever, etc., have been entirely eliminated.

On another occasion when threatened by the viperous transformations of their enemies' staffs, Moses' rod was turned into a serpent that devoured the other snakes. So mayhap what one holds in his hand has also the power to protect as well as give vitality. For instance a Christian holds patience in his hand. The seeming triumph of evil in today's transaction has no terrors for him since he is patient enough to wait for tomorrow's overthrow of wickedness. The spirit to pray for one's enemy while yet feeling the sting of his lash is a Christian virtue alone. A Prometheus may ask the mercy of a Zeus upon man for whom he is so cruelly tortured but he never would petition the Powers-that-be for mercy for a Zeus. So true forgiveness is one of the destroying staffs held by the followers of Christ.

That which is in your hand is capable of giving and continuing life and of destroying hatred and animosity in those once an enemy.

## The Stars

They wait all day unseen by us, unfelt:  
Patient they bide behind the day's full  
glare;  
And we, who watched the dawn when they  
were there,  
Thought we had seen them in the daylight  
melt,  
While the slow sun upon the earth-line  
knelt.  
Because the teeming sky seemed void and  
bare,  
When we explored it through the dazzled  
air,  
We had not thought that there all day they  
dwelt.  
Yet were they over us, alive and true,  
In the vast shades far up above the blue.—  
The brooding shades beyond our daylight  
ken,—  
Serene and patient in their conscious light,  
Ready to sparkle for our joy again.—  
The eternal jewels of the short-lived night.

—Mary Mapes Dodge.

# Youth Abroad at Memphis

An Interpretation by B. H. Bruner

One of the old Hebrew prophets gives us a picture of a young man going forth with a measuring line in his hand to measure Jerusalem for the foundation and walls of a new city. But before this young man has fully entered upon his task an angel appears to tell him that the Jerusalem of the future is to be a city without walls.

In our day, not one young man, but thousands of young men and young women are abroad in the world with measuring lines in their hands. And they are measuring our present civilization in all its various phases as it has never been measured before. Youth is measuring our present civilization not with the idea of rebuilding many of the old walls which have been shaken down, but with the idea of building a civilization without walls; with the idea of laying a foundation for an order of life upon this earth which shall be infinitely better than any which humanity has ever known.

The youth of the Disciples of Christ were abroad at Memphis with measuring lines in their hands, and they proceeded to measure some of the agencies for kingdom building in the light of the general spirit which possesses the youth of this present century. Just how they measured, whether accurately or not, is beside the point; the important thing is that they were measuring, and they demonstrated the fact that youth is vitally interested in the problem of kingdom building which the Church faces.

The Youth Convention, in the words of Miss Cynthia Pearl Maus, "grew out of the desire of youth to face modern problems together, and to have a share in the vital tasks of the church." The convention was planned by the young people's workers of the United Christian Missionary Society and a committee of young people themselves. After the first session the convention was turned over to the young people and to a very large degree they were responsible for what happened thereafter. There were adult advisors in the various discussion groups, but the findings of these groups, to a very large extent, represent the actual thought and ideals of the young people themselves.

The general theme of the Convention was "Kingdom Building Through Brotherhood Co-operation." The following specific problems were faced, both in discussion groups, and in the general sessions of the Convention: "Law Enforcement"; "The Indigenous Church"; "Christian Unity"; and "The Church College." The findings on these four problems were presented to the General Convention in a most able manner at the Saturday evening session. In them we have the real significance of the Youth Convention reflected.

The following extracts from these findings show how searchingly the youth of the Disciples of Christ are measuring these four factors and agencies in Kingdom Building:

"The Church college should have a definite Christian objective to mold men and women into the likeness of Christ surcharging them with the passion for service, sacrifice and love . . . It should give the student an experience in Christian living which will cause him to go out with that ideal, rather than for personal gain . . . Many of the professors in college are more interested in the subjects they are teaching than they are in the lives of the students . . . The social life upon practically every campus is not as high as it should be. Most institutions are giving an undue emphasis to athletics . . . The atmosphere of the Church college must be higher and better than that of the State institution or else there is no reason for the Church college to appeal to its community for support. If they are the same, it simply means that the Christian pays double taxes for the same education. . . The Church college should stimulate original thinking: The student should be a searcher after truth, and it should be accepted wherever found. The teacher should be scholar enough to know that when dogma is removed from religion, and materialism from science, there is no conflict between the two. . . The religious conception that is given in most Sunday schools has proven inadequate to include the conception of God and the universe as given in the college. Therefore, there arises a problem in the religious thinking of the student. The Church college, because of its Christian faculty, higher percentage of Christian students, smaller student body, and, therefore, more intimate personal contacts, is better able to help solve the personal and intellectual problems of the college students. . ."

The opinion of the group which studied the Church college was, "That there is a special need for the Church college in developing leaders for all phases of activities, with special emphasis on full time religious service. But we find that the Church col-

lege is not fully doing its duty in this respect."

The basis of the discussion of the "Indigenous Church" was, "That true Christianity is the religion of Jesus Christ. We believe it to be an essential part of religion that freedom of expression and experimentation be practiced by every local church of Jesus Christ at home or abroad . . . A church shall be called indigenous when the native Christians shape and carry out the policies of their own church, which will eventually lead to self-support. The indigenous church is, ideally, self-governing, self-propagating, and self-supporting, but the primary consideration is the determining of its own policies . . ."

"We heard," declared the finding of the group on this subject, "that the work of the missionary is to promote by every means at his disposal the spread of the religion of Jesus. . . The local churches in the foreign field today are pleading for unity and union. The problem of denominationalism on the foreign field is a reflection of Western sectarianism. It is imperative that the church of America cleans house before laying upon the church in other lands burdens which the Church of Christ in America is failing to bear. We believe that the Church of Christ in America has no right to hold over the churches in the foreign field the divisive issues local to the Church of Christ in America."

On the matter of administration the suggestions of this group were to the effect that "the qualifications for admission to membership be left, in the light of the New Testament, to the native church, regularly organized with elders and deacons. . . It is the conviction of this group that plans for the future of the indigenous church shall be made by the leaders of the native church in accordance with the needs of their own situation. . . We believe that youth can hasten the day of better understanding between the native churches of Christ and the churches of Christ in America as they work through their mission boards."

This group urged as constructive measures toward the realization of their ideals, a better and more clearly articulated missionary policy; a generation of better informed young people; a page in one of our publications which would give youth an opportunity for free discussion; the more frequent visits of missionaries and secretaries to the young people's groups in our churches; a larger opportunity for the young nationalists in our colleges to co-operate with American youth; and a more adequate program of missionary education in our colleges.

In the discussion and the findings on "Christian Unity" the youth at Memphis measured in no uncertain terms the divided church. "We recognize Christianity as one of the most urgent needs of the present hour, and that only a united church can solve the problems of the world, and we appeal to our Brotherhood to give themselves to earnest prayer for Christian unity. . . Youth feels that the spirit of Christ is the important thing and that co-operation with other Christians is a step toward Christian unity; that we should enlist in every co-operative enterprise possible with other groups of young people, without racial barriers, on such problems as abolition of war, economic and industrial relations toward bringing about Christian Unity; and we recommend our aggressive program of education on these problems and full co-operation with the Federal Council of Churches.

"We observe the Motto:

In essentials unity,  
In opinions, liberty,  
In all things, Charity."

recognizing both the individual right and responsibility of interpreting the mind of Christ. Inasmuch as the controversies arising in past efforts to secure Christian Unity have centered about divergent interpretations of New Testament teachings, we recognize common ground to be faith in and obedience to God through Jesus Christ and love for one another, as embodied in the New Testament, as the basis for the union of all Christians. We recommend that the Disciples of Christ Youth Convention invite the youth of all communions to an international youth conference on Christian unity."

Youth, in measuring our efforts toward law enforcement in America today declared that, "law, rather than an agency to correct people's mistakes, should open up to them larger opportunities. . ." They urged "that a better system of education be built up to show the people the importance of the law and to give them the moral and religious training necessary to insure moral character. Only through public opinion can law be enforced, and no governing body can en-

force its will upon the people unless they permit it. . . That more care be given in the selection of public officials and that each person feel their individual responsibility for the selection of those officials."

This group studying law enforcement pointed out the part in their findings that we must make it possible for our courts to function more efficiently by getting rid of technicalities; selecting better juries; insisting that lawyers be not too keen to acquit their clients, sometimes at the expense of justice; and that the mentally deficient be taken care of by specialists. The religion of Jesus Christ, as expressed through the Golden Rule, was declared to be the means by which these results can be accomplished; "and that when this rule is fully lived by the people, the necessity for the law will disappear. . ."

In concluding their findings this group said: "We call attention to the fact that obedience to the law, according to this principle, must come from an inward instead of an outward source. We are led to conclude then, that Jesus would not use physical force, and that the use of such force is contrary to his teachings, and an admission that we knew nothing better to do and are missing the mark in our attempt to build a Christian world. We believe that the Church is the greatest single institution for the accomplishment of these things. And even though we recognize many of its weaknesses, we would recommend it as the organization through which we can build up the right attitude toward law enforcement."

These findings are important, and far-reaching in their implications, but the real value of the youth convention is not in the letter of these findings, but in the spirit of the youth which they represent. The important thing is that youth in our age is trying to find itself, and is willing to make its ventures in company with those who are older and wiser. The whole convention gave expression and meaning to an utterance which was made in the devotional period of the first session, "Youth must understand age, and age must understand youth." Nothing could do more to bring this thing to pass than just such meetings as the Youth Convention. Youth wants to go somewhere.

The Church needs to go much further than it has yet gone along certain of the great highways of human life. Will the church get the vision and lead youth out upon the great adventure of making all of our intricate and complex life really Christian? And will youth have to make the great adventure by itself and pull the Church along with it? Nothing could be more tragic than for the Church to break with youth. Nothing could do more to hasten the realization of the kingdom of God on earth than youth properly directed and harnessed to the vital tasks of the Kingdom. This cannot be done by a program which is completely worked out by youth. In giving youth the opportunity to think its way through the problem of Kingdom building, as was done in this Convention, we are taking a step in the right direction.

We must never forget that it was Alexander Campbell, a young man, who took the plan for the unity of God's people which had been carefully thought out by his father, and actually put it before the Christian world. The most significant decision of the Youth Convention is the suggestion of a youth conference on Christian Unity. It may be that a church which has preached unity for more than a hundred years, will be led to practice what it has preached, by following its youth. Let the Church join hands and hearts with its aroused youth, and by giving what age has to offer and accepting what youth has to offer, go forth upon the great adventure of making a Christian world.

IT is popular to be popular and attractive to be brilliant but every wise man will put truth before popularity and goodness before brilliance.

☞ ☞ ☞

THE Lord's day is the church's biggest chance to influence the world. To misuse the day, to neglect to witness for Christ, to devote it to worldly ends, to work or play and leave out worship is more foolish than the farmer who fishes, hunts and sleeps when harvest is ripe. Only the man who misses Sunday forfeits things of eternity.



## Tad Lincoln's Turkey

ONE year, a few weeks before Thanksgiving, a friend sent a fine live turkey to the White House, with the request that it be served for President Lincoln's dinner. Tad, the President's son, who was the life of the White House, took a great fancy to the bird, naming it "Jack," and feeding and petting it. He even taught it to follow him about.

Just before Thanksgiving, while the President was discussing important business with a cabinet officer, Tad rushed into the

room, sobbing with anger. The turkey was about to be killed! And Tad had flown to the President to lay the case before him and save Jack.



"But," said the President, "Jack was sent here to be killed and eaten."

"I can't help it," blubbered Tad, between sobs. "He is a good turkey, and I don't want him killed!"

The President of the United States listened gravely, and then taking a card wrote an order of reprieve. Tad, seizing the card, rushed away. And the turkey's life was saved.—*Our Dumb Animals.*

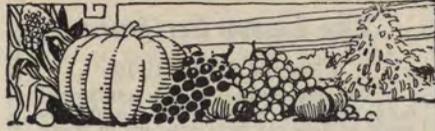
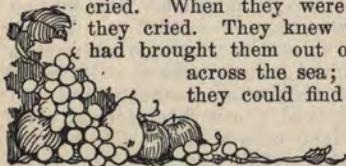
## God Takes Care of His People

THE mountain beside which the people were encamped, when Moses gave them the Ten Commandments, was far away from that Promised Land to which they hoped to go. The road lay across miles and miles of country in which there were no towns and no farms, only sand and bushes. There was not even any water, except in a few springs here and there. So it was a hard journey.

The Promised Land was already filled with people, who lived in cities, having high and thick walls, and were strong to fight. The Hebrews, after their long slavery in Egypt, knew nothing about war. So before they could venture to attack the Promised Land they must be made strong, and must be trained to be good soldiers.

For this reason, Moses could not lead them straight across the desert into the new country. They were not ready for that. They must live out of doors, winter and summer, and learn how to get along with very little food and very little water. They must wait in the desert till they were brave and strong and patient.

At first, they were impatient, like little children. When they were thirsty, they cried. When they were hungry, they cried. They knew that God had brought them out of Egypt, across the sea; but when they could find no food,



and when there were no wells in sight, they forgot that. Slowly they learned how to trust in God.

Of course, the great problem of the desert was how to get enough to eat. What could this host of people do in a land where there were neither markets nor gardens? Moses



—Copyright, H. Armstrong Roberts

### Old "Trampie" Saved

No one would lay hands on old "Trampie" with two such loving friends. They just would not give her up for a thousand Thanksgiving days. Great dinners may be fine on that day or any other, but none of them is fine enough for such a turkey as this. She has been pet, playmate, and friend to these two little girls and so in return they have saved her life. It is a great day of thanksgiving for them—and for old "Trampie," though she has no way of saying so.

told them that God would still care for them. He, who had sent an east wind to drive back the sea that they might cross, would still give them His divine help. And behold, when hunger came upon them, and all night they cried and prayed to God, in the morning there was food upon the ground. "What is it?" they said, as they saw the ground white about them. In the Hebrew language the word that means "What is it?" is *Manna!* and that is the name by which they called it. Every morning, it lay like frost about the camp.

Thus God cared for His people in the desert. Years passed and years passed, and

at last the arms of the men were stout and the courage of the men was strong, and they were ready to invade the Promised Land. Moses led them to the river across which they saw that pleasant country. Then he gave the command to Joshua, and again, as in the former times, he climbed a mountain to be with God. But this time he did not come down. His long and great life was ended. He had served God and saved the people. So he went to his reward in heaven, and Joshua became the captain in his place.—*George Hodges.*

## Two Sides

TWO boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.—Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."—When it rains, one man says, "This will make mud"; another, "This will lay the dust."—Two boys examining a bush, one observed that it had a thorn; the other, that it had a rose.—Two children looking through colored glasses, one said, "The world is blue." And the other said, "It is bright."—Two boys having a bee, one got honey, and the other got stung. The first called it a honey bee. The other, a stinging bee.—"I am glad that I live," says one man. "I am sorry I must die," says another.—"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."—One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—*Christian Monthly.*



## Mother's Thanksgiving

GRACE and Freddy were planning the jolliest Thanksgiving ever. Mother always did have the loveliest dinners, with turkey and pies and pudding and everything imaginable. And then Aunt Mary and Uncle Tom always came over with the three little cousins, so

that Grace and Freddy just had the most wonderful time on Thanksgiving. But this year they were planning a surprise all their own.

"Poor mother," said Grace, "has nothing but work, work, work before Thanksgiving. I do believe she must be glad when it is over. Let's help her this year all we can, so that she will have something to be thankful for, too."

"Yes," cried Freddy, "this is going to be Mother's Thanksgiving, the best one of all!"



# The Uniform Lesson for December 12

## The Boy Samuel—1 Samuel, chapters 1-3

By Marion Stevenson

THE life story of Samuel furnishes one of the most dramatic portions of the Old Testament. Foster son of a priest, spending his childhood in service in the chapel, growing into renown as a prophet, coming to be the judge of his people, and finally becoming the king-maker of Israel. Such is the outline of the life of Samuel.

Here again we are to note that the material for this lesson covers the first three chapters of First Samuel. There is more, therefore, in the lesson than is expressed in the printed passage. In order to appreciate the story of Samuel's childhood experiences in the Temple, it is worth while to consider the home out of which he came and the family of Eli into which he came.

### A yearning mother heart—

The story in First Samuel catches our attention immediately. There is discord in the home of the good man. His favored wife is childless and therefore taunted and shamed by her more fortunate fellow-wife. She was socially shamed because she was childless. It was not only a grief to her but a matter of concern to her husband because of her grieving.

Perhaps this should raise a question. How should society regard an intentionally childless marriage? There is reason to believe that there are many such. Has society a right to demand parentage of those who are married, if parentage is possible? Should there be social reproach upon those who, though physically fit, intentionally and deliberately refuse parentage? Should our young people be taught that marriage should mean parenthood?

When we consider the needs of the world, we must be impressed with the value of such parentage as Samuel enjoyed. The world needs spiritual leaders. We have a right to expect them from spiritually minded fathers and mothers. Indeed, we might insist it is the obligation of Christian parents to provide Christian leaders for the race.

The world needs a new race. The purpose of the Gospel is to bring in a new creation of those who are born again. The glory of Christian parenthood is therefore the opportunity to bring this new race into the world.

The gift of parenthood is the crown of manhood and of womanhood. How much more honorable and more highly to be desired it is, therefore, that Christian fathers and mothers should leave to the world Christian children. It is a day to be welcomed when this is the strong desire in the hearts of Christian women.

### Devoted children—

Hannah so strongly desired a child, a son, that she devoted him without reserve to God before he was born. Samuel came into the world with the consecration of a Nazirite upon him. No doubt he was told, as soon as he could understand, that this consecration was upon him from before his birth. No doubt this knowledge had a great influence upon his life. Evidently he accepted it as a holy obligation and discharged it faithfully and loyally in honor of his father and mother and in the fear of God. Fortunate are the men or the women who come to know that such a consecration was theirs even before they were born.

To devote children to the service of God does not mean that all the boys must be preachers and all the girls must be missionaries or wives of ministers. The Kingdom of God which Jesus exhorted us to put first in our seeking is brought in by

### The Lesson Scripture

1 Samuel 3:1-10, 15-19

1 And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. 2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), 3 and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; 4 that Jehovah called Samuel: and he said, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. 8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10 And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

15 And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I. 17 And he said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee. 18 And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good.

19 And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

such a number and variety of gifts that there is room for all consecrated callings.

Samuel was first of all an errand boy, a chore boy, in the Temple where he waited upon the aged priest Eli. He opened and closed the doors, he took care of the lights, and doubtless did all other things necessary to be done and possible for a boy to do. In these circumstances he became accustomed to the house of God. Doubtless he came to love it and to hold it in high reverence with all the sentiment possible to a child.

In these circumstances he also became accustomed to God's voice. This brings us to the dramatic story in the printed passage. Imagine the fright of the child awakened from his sleep time and again by a mysterious voice calling him by name. Try to imagine with what palpitating heart he sought his bed again when told by the aged priest to listen carefully to all that God might say to him. Imagine the embarrassment of the lad when he wakened in the morning and had upon him the burden of the stern and tragic words he was to speak to the old man. Such were Samuel's approaches and acquaintance with the voice of God.

Children who are dedicated to God must be made familiar with the house of God, trained to love it and to reverence it, and to find in its manifold opportunities some

exercise for their abilities. Children must be also taught to recognize the voice of God. This will come to them through the written word, through their growing knowledge of the Christian experience of themselves and of others. They should be taught to hold the word of God in high reverence and to render to it prompt and loyal obedience.

Men and women who were devoted to the service of the Kingdom of God by their parents will make their life callings the instruments of their Christian service. The Kingdom of God has been set forward by its great ministers and missionaries. It is no less indebted to its Christian business men, its Christian professional men, its Christian teachers, its Christian statesmen. A devoted man will "abide in the calling wherein he is called" and glorify God in that. Whatever may be his gift, he will let his light so shine that men seeing it will glorify God. Devotion and consecration mean seeking first the Kingdom of God. Seeking first the Kingdom of God does not mean, merely that our first and chief endeavor is to get ourselves within it, but that the highest purpose of our life is to promote it in the world.

Well may we pray that there may be Christian mothers yearning for children with the agony of Hannah in order that they, like she, may devote them to the service of God.

### Neglected children—

It should not escape our attention that the life work of Samuel was determined largely by the fact that Eli neglected his own children. His sons were permitted to do as they pleased while they grew to manhood. When they became men they were vile, wicked, profane, and sacrilegious. They therefore brought ills and distresses upon their nation as well as shame and reproach upon the worship of Jehovah. Because of the failure of these sons of Eli the people turned to Samuel and demanded that he provide for them a just and a righteous government.

Good men and good women may neglect their children instead of devoting them to the service of God. The perversion of such lives is more disturbing and destructive of all good things than the wickedness of the wicked. It is sometimes the misfortune of good parents that their children are evil. It is sometimes caused by their own neglect. Eli would not restrain his sons. Therefore his family was wiped out, the presence of God was taken away from the people for a time, society was disturbed, and the labors of Samuel were increased.

This whole lesson centers itself in parenthood and in childhood.

One reason more young people don't stay at home nights is because they're afraid to be alone in the house.—*Philadelphia Inquirer*.

War is the most colossal calamity and scourge of modern life. It is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer and prepare for war no more.—*Federal Council Message*.

# Christian Endeavor Topic for December 12

## The Children of Our Community: What Shall We Do for Them?

John 21:15-17; Matthew 25:40

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

- What are the juvenile courts?  
Have you a probation officer in your community? What kind of a man should he be?  
What takes away the need of juvenile courts and probation officers?  
Should we require all school teachers to be Christians?  
What is the Parent-Teachers Association? Its value?  
What C. E. committee should care for the community needs of the children?  
What are the health conditions of your community?  
At what age are boys and girls most easily won for the church?  
Are Christian Endeavorers responsible for the children in the community?

### Paragraphs to Ponder

It is a well established fact that a Sunday school boy or girl practically never comes before the courts of the country. This being true, it is evident that a fine way to help the children in our community is to support our Sunday schools in every way we can. We can help to make them more attractive and better manned so that they can draw more children and care for them better. We can strive to interest the parents of the community so that they will come to Sunday school and bring their children, or at least send them regularly. The Sunday school in spite of its handicaps is doing a great work, and we should help it do a better work.

There is a song we sing sometimes, "Someone is looking to you," and it is so true that we need to be very careful how we act that we may help and not hurt others by our conduct. Our attendance at Sunday school and church and Christian Endeavor will inspire others to come. The way we talk and act in school and at play and work will have its influence on others. So we can help the children of the community by a good example.

There is a sound basis for a wholesome life in the Bible. People who read it absorb these principles of right living both consciously and unconsciously. A community where the Bible is quite generally read is bound to be a better community than the one where it is neglected. You see the point. We can help our community and the children in it by promoting Bible reading. This can be done by organizing week-day Bible classes in the church or in such homes as will welcome the classes; by placing Bibles in homes where there are none; and by becoming good Bible students ourselves. Give the Bible a chance, and it will work wonders in the community.

Most of our churches are open only one or two days a week, and "dark" the rest of the time. This ought not to be, and especially in communities where there are no other meeting places. Boys and girls want to get together, and will in one place or another. If we can get them into the habit of meeting at the church under the right supervision, we are going to help them greatly. Not only are they going to be turned toward the church, but they are going to get a different and wholesome outlook upon life. We need to get our churches open oftener.

We can help the children of the community by systematic home visitation. It will not be our purpose to pry into the affairs of the home, but only to discover the conditions that are there in order that we may help to remove those conditions that are unwholesome and bring in the conditions that promote health and happiness. Such friendly visitation tactfully carried on will bring sunshine into many a gloomy home, and will bring into the sunlight of new and pleasant fellowship many a boy and girl, hitherto cut off from such helpful association.

There are a number of organizations today which aim primarily at helping boys and girls to better expression of personality and to greater usefulness and so to greater happiness. The Boy Scouts, the Girl Scouts, the Camp Fire Girls, the Comrades, Pioneers, and Friendly Indians are organizations of this kind that are well established and doing a splendid work among the boys and girls of the communities where they have been organized. Here is a fine opportunity for us to help, either by organizing such groups where there are none, or by helping with such groups where they are already organized. It's a fine opportunity to express true Christian character and to build such character, and we ought not miss it.

There are places of amusement in your community; in some communities many of them. Do you ever concern yourself about the character of them? You should; we all should. Every unclean place ought to be cleaned up, or driven out. We ought to endeavor to see that the right kind of moving pictures are shown in our "movie" theatres and that the shows that come to our play houses are clean and wholesome. We can't compel the children of the community to stay away from unwholesome places, but we can undertake to close or clean up such places so that when children do go thither for amusement it will be of the right kind.

Every community has timid, lonely boys and girls in it. Boys and girls who love play and good companionship just as we do, but whose native timidity, or whose home conditions, tend to shut them away from the best associations. We can undertake to help such boys and girls by friendly advances and quiet, wise encouragement. We can be "big brothers," or "big sisters" to some of these backward ones, helping them to overcome their diffidence and to forget their home handicaps and to overcome adverse conditions. Such a service would be a very fine and happy one.

Good books are always wholesome influences in any community. Most boys and girls read a great deal, and not being wise in the selection of books, read much that is not very helpful. Here, then, is a chance to help the children of the community by getting those who are widely read, and whose judgment of books is good, to prepare lists of books that would be interesting and at the same time would be helpful in character building. Encourage the use of the local library, or work to get a circulating library in your community, so that the best books will be available. Read good books yourselves and pass on what you get.

# Mid-Week Prayer Meeting Topic

For December 8

## A Church With an Educational Program

2 Timothy 3:14-17

By Gilbert E. Ireland

### I. The topic calls for a wide and varied program—

Education in Bible knowledge should begin in the Christian home, v.15; ch. 1:5. This has been the theory and often the happy practice down the generations of Christians. Bible history, facts, doctrines, biographies, stories, etc. But our topic calls for a different, a wider education. Education in the United States is provided by the State from Kindergarten to State University. It is a marvel to other countries; a wonder to ourselves; unequaled anywhere else in the world. It reaches almost every phase of life and activity. Farming, manufacture, and commerce; medicine and surgery; arts and sciences; everything is brought under the strong, beneficent sway of education. Domestic or household life has been literally transformed within the past generation or two by the marvelous improvements which education has produced. Thus, every field of knowledge has been blessed by education, every field but one. The State does not touch religion. Religion, then, belongs to home and church. They must centralize their efforts directly upon the moral and spiritual needs of children and youth and the process of religious education must continue in the church when its members are beyond the point of direct home teaching.

### II. A definite and practical program—

Every congregation would find it well to have a definite program. This will be, not a burden, but a bond of union, a matter of common interest, to all the membership, e.g., a simple program for five years. 1. Double our membership. This is a suggestion offered with deference for we all are aware that conversions cannot be fixed as other matters can be. 2. Double the Sunday school. 3. Have one class in each of the five years a graduating class; (a) in the study of the Bible; (b) in Teacher Training; (c) in the history of missions. 4. Increase the missionary forces in the congregation. 5. Increase the annual budget; the per cent of increase might be fixed year by year as practicable. Such definite plans do not exclude other enterprises that might be found necessary.

### III. Especially a program of training in evangelism—

Evangelism is the life of the church. Members, older and younger, who can speak or sing to the edifying of others, who will band together for evangelistic purposes and whom the church will use at home and send out wherever they can aid; to (a) mission halls; (b) any congregation without regular ministry which invites a visit; (c) new missions. Thus, disciples of Jesus, availing themselves of the astounding facilities of wide education freely offered in these favored days, may add to their faith many a virtue and many varied services; a practical education which is really a growing in the grace and knowledge of our Lord and Savior Jesus Christ; which, with the knowledge of the only true God "is life eternal" (2 Pet. 3:18; John 17:3).

A modern battleship costs \$12,000,000. It lasts for twenty years at the most, and during that time its upkeep costs \$16,000,000, or \$28,000,000 in all. A first class battleship costs as much as all the hundred buildings of Harvard University. What could America not be if battleships were turned into schools.—*Canton Christian*.

## NEWS AND ANNOUNCEMENTS

Elder H. T. Wilson supplements the report of Elder R. Evell of last issue on the revival meeting held at Little Rock and is very prodigal in his praises of the power and effectiveness of Bro. Evell as a revivalist. He says that his members declare that it was the greatest meeting that they have experienced in thirty years. The financial effort of the last day, Sunday, October 31, netted one hundred and eighty dollars and forty-nine cents (\$180.49).

Brother R. Evell of Nicholasville, Ky., reports a very productive meeting conducted by him at Little Rock, Kentucky for Brother T. W. Wilson. Twenty-two were added, seventeen by baptism and five reclaimed. He comments favorably on the smoothness that characterized the official board's activity as well as the business methods of preparedness for the meeting. Elder Evell commends the efforts of Elder Wilson as pastor and the members for the loyalty in this effort as evinced in the fact that some traveled seven or eight miles on Sunday to hear the Word preached in a downpour of rain.

From the church at Danville, Kentucky comes the report of a successful revival held in the city by Elder R. W. Watson a former pastor of that congregation. Eight were added to the church there. The same reporter announced the sad news of the deaths of two of the members of the congregation in the persons of Miss Loretta Fish, a young girl who had been active in all the departments of the church since her family moved to Danville, and of Mrs. Mary Chitterson, a faithful and loyal worker there.

The Danville church has recently secured the services of Elder T. R. Everett as their pastor. This congregation is in the midst of a struggle to retain a new church building they were able to purchase from another congregation of the city.

Harshness is not argument. That is why it is never convincing.

☪ ☪ ☪

THE minister who does not let this church know what is going on in the Brotherhood, and as far as possible throughout all Christendom is falling short. A church cannot grow and serve without being able to "box the compass."

☪ ☪ ☪

UNINFORMED churches are always difficult, which explains the unhappy contentions that perpetually vex preachers and weaken congregations.

## HITS AND HAPPENINGS

### The Worm Turns

Early Bird: "What, no worms out yet? That's what I get for adopting that daylight saving plan."—*Exchange*.

\* \* \*

### Ever Hear This One?

There was an old duffer named Roop  
Who let out a terrible whoop  
When the grass on his chin  
Got kinda mixed in  
With the noodles he ate in his soup.

—L. C. Davis, again

\* \* \*

### They Needed a Sense of Humor

The unconscious humors are the best. This is one of the things which actually happened under my observation at the Central Hall, Westminster, a few nights ago, says a correspondent in the *Christian World*. The audience, before the meeting began, was singing some lusty choruses, and was in the middle of one of them when the side door opened, and the speakers and other important persons streamed onto the platform. There they were, marshaled in their places by the busy secretary—"The Bishop of Omega will sit on the right of the Chairman. . . . Sir Alpha Beta, will you come forward?" and so on; and while all this shepherding was proceeding the particular chorus which the audience was singing with all their might and main was "Bring them in! Bring them in! Bring them in from the fields of sin!"

—*English Paper*.

\* \* \*

### The Back-Seat Driver

If he should hit a trolley-car  
Or cut a train in two,  
Do anything that drivers are  
At times inclined to do,  
The Coroner may find—alack,  
Should anyone survive —  
That there was someone in the back  
To tell him how to drive.

It's hard to watch the road ahead  
And heed the voice behind;  
And many people now are dead,  
You frequently will find,  
Yes, many people are deceased  
Who might be now alive,  
Had no one told or tried, at least,  
To tell them how to drive.

And many more who occupied  
The rear are now at rest,  
Yes, many people now reside  
In regions of the blest,  
Because they yelled, "Here comes a truck!"  
"Put on your brake!" Oh, I've  
Seen lots of people out of luck  
For telling how to drive.

So when your wife is driving, please  
Don't tell her what to do;  
To see that other auto she's  
As competent as you.  
If you will leave her quite alone  
You likely will arrive;  
She doesn't need a megaphone  
To tell her how to drive.

In fact, the able engineers  
Who any car designed  
Have put the steering wheel and gears  
In front and not behind.  
For that's the place, they all decide,  
The best they can contrive;  
The rear's the proper place to ride,  
The front the place to drive.

—Douglas Malloch, in *Motordom*.

## AS I THINK ON THESE THINGS

By F. D. Kershner, Dean of the College of Religion, Butler University

### Our Solidarity

OUR national conventions are, perhaps, the most striking illustrations of our solidarity. We differ over many things, but there is a common loyalty to something basic and fundamental which binds us together. Perhaps no other religious group ever contained so many divergent elements or ever attempted to combine so many opposing views. The most encouraging thing about the Memphis convention was its manifestation of the spirit of tolerance. Of course, there were some present who were disposed to give no quarter to others who differed with them, but they were in a decided minority. If we can learn to combine loyalty to our convictions with charity and tolerance toward those who do not agree with us we shall be on the high road to victory. Tolerance does not, of course, mean compromise nor surrender. It simply means the application of the Golden Rule to the realm of religion. We do not like for others to treat us with intolerance or contempt, and we should be unwilling to exhibit these traits in our dealings with our neighbors.

The roots of prejudice and bigotry are, after all, primarily in the sub-conscious mind. The most important contribution of psychology which has been made in recent years is directly concerned with this field. We hate people and are prejudiced against them from motives which are far more instinctive than rational. As we make progress intellectually and spiritually we develop patience, breadth of comprehension, and clearness of vision. This is true of individuals and it is also true of social groups. The Memphis convention illustrates the fact that it is becoming more and more true of the great brotherhood of the Disciples of Christ.

\* \* \*

### Jackdaw Hymns

THERE is, perhaps, nothing particularly illegitimate in decking oneself out in borrowed plumage, and yet the practice hardly seems to be in the best taste. We do not know how it appears to others, but as for ourselves we have an inveterate dislike for parodied hymns or music of any sort. We do not particularly appreciate changes in the wording of the great classical masterpieces in the field of hymnology. Usually such changes weaken rather than improve the original. Bentley was a great classical scholar, but when he took it upon himself to revise the text of *Paradise Lost* he succeeded only in illustrating his inferiority to Milton. For example, he made over the famous passage, "No light but rather darkness physical," into the pedantic expression, "No light, but rather transpicuous gloom." It is dangerous to tinker with a masterpiece. Genius at its worst is usually superior to common criticism at its best.

The great communion service upon Sunday afternoon was, on the whole, the most worshipful and reverential we have ever attended at any of our conventions. The only discordant note in the entire program was furnished by one hymn, the words of which were a parody on Kipling's *Recessional*, sung to a tune which the entire English speaking world has come to regard as inseparably joined to Faber's *Faith of Our Fathers*. Either *Recessional* or the immortal lines of the great Catholic hymnologist would have been infinitely superior to the production which borrowed from both of them without rising to the height of either when considered alone.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, DECEMBER 11, 1926

NO. 5

## A Nation-Wide Simultaneous Bible Reading Revival

By Jesse M. Bader

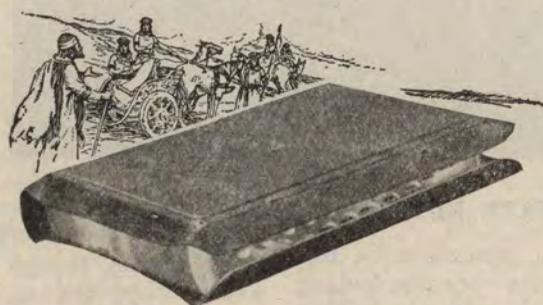
Secretary of Evangelism—United Christian Missionary Society

One of the greatest revivals needed today in America is a revival of Bible Reading. The Book of all Books is too often neglected. Many who are Christians know too little of this Book that is

more valuable to the nation than all the other books put together. In many homes the Bible is dust-covered, unopened, and unread. Many give as their excuse for not reading the Bible, that they have no time, but they have time for the reading of daily papers, magazines, and novels. To help bring the nation back to a reading of the Bible as our fathers used to do, the Commission on Evangelism of the Federal Council of Churches is promoting a nation-wide Simultaneous Bible Reading Program. All the Evangelical churches representing thirty million members are to read together the Book of Luke during the first 24 days of January and the Book of Acts during the 28 days of February. The motto is, "A chapter a day keeps the tempter away." What a glorious thing it will be to have tens of thousands reading the same chapter on the same day.

Last February, our own Brotherhood read the Book of Acts, a chapter each day. No less than one-half million read this book together. The United Society sold 150,000 penny copies of Acts to the churches. The other religious bodies hearing of the plan, felt it was so valuable that they desired to make it a united Protestant plan next January and February.

Our churches and preachers, our superintendents and Bible Schools



"Understandest thou what thou readest?"  
Acts 8:30

should take the lead in every community. They should seek to get all the other churches of the community to join on such an undenominational movement.

Think of being able to

purchase the Gospel of Luke and the Book of Acts in separate bindings for a penny each. These penny copies may be ordered from the American Bible Society. This great Bible printing and Bible distributing Society has nine branch offices in the country from which these penny copies may be ordered. The following is the list of branch offices:

Eastern Agency:

New York State and adjacent regions not otherwise cared for. The Secretaries, Bible House, Astor Place, New York City.

Atlantic Agency:

Pennsylvania and New Jersey. Rev. Frank P. Parkin, 701 Walnut St., Philadelphia, Pa.

National Capital Agency:

Maryland, Delaware, and District of Columbia. Rev. James H. Hyatt, 716 Woodward Bldg., Washington, D. C.

South Atlantic Agency:

Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida. Rev. M. B. Porter, 218 North Adams St., Richmond, Va.

Central Agency:

Ohio, Kentucky, Tennessee, Alabama, and Mississippi. Rev. Frank Marston, 424 Elm St., Cincinnati, Ohio.

Northwestern Agency:

Illinois, Indiana, Michigan, Wisconsin, Minnesota, Missouri, Iowa, Nebraska, North Dakota, and South

Dakota. Rev. J. L. McLaughlin, 1788 Jewelers Bldg., Chicago, Ill.  
Southwestern Agency:

Texas, Oklahoma, Louisiana and Arkansas. Rev. J. J. Morgan, 911 Main St., Dallas, Texas.

Western Agency:

Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico and Arizona. Rev. Arthur F. Ragatz, 808 Railroad Bldg., Denver, Colo.

Pacific Agency:

California, Nevada, Oregon, Washington and Hawaii. Rev. A. Wesley Mell, 250 Golden Gate Avenue, San Francisco, Calif.

Study the above list carefully. Find out the location of your branch office for your region, and order from there only. All orders for more than 4,000 copies of these two books should be sent to the American Bible Society, Bible House, Astor Place, New York City. On such an order the freight is prepaid. Orders less than 4,000 should be sent to your regional branch office indicated in the above list. On orders for less than 4,000 copies, the purchaser is asked to pay the delivery charges.

Every church should try to enlist every member in the reading of one chapter each day beginning January first. Some will want to read from their own Bibles. Many do not own a Bible and should be provided with a penny portion of Scripture. It is convenient size, can be carried in the vest pocket, the hand bag, or the pocketbook.

Some churches will desire, in fact they should order, a quantity of the penny copies of the Gospel of Luke and the Book of Acts, and give one of each to every one who does not have a Bible.

The Sunday School would be rendering a large service to give a copy to each pupil and ask all to join in the reading, each teacher keeping a careful record of the chapters read each week in the class. The superintendent could easily find out how many chapters were read by his school each week.

There is a great evangelistic value to be found in this united concerted Bible reading. Last February an Evangelist was holding a revival in

(Continued on page 8.)

## FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, Lexington, Ky.

That we are making a gesture in the right direction is evidenced by the visible results of the autumn meetings. These are "seasons of refreshing from the presence of the Lord." Our state evangelist, Elder C. H. Johnson, opened the campaign at Hustonville—that wonderful Lincoln County church which is known far and wide as a deeply spiritual and worthy congregation. Unfortunately it is again without a pastor. Then began Watson at Danville (which church Bro. T. R. Everett has recently taken), with nine additions. At Danville, they have recently bought a church building from the Baptist brethren—a splendid building. Bro. Griffin reports sixteen added at Mount Sterling with Br. Brown whose broken arm is improving. Our "Old Musket" Eld. R. E. Evel, pastor at Nicholasville "set the woods afire" at Little Rock for Bro. H. T. Wilson with twenty-two additions; while Bro. I. H. Moore electrified Lexington, leaving us ten added. And other meetings are in progress. We need a few more good upstanding preachers for the "widows," Winchester, Hustonville, Mayfield, Carlisle, Mayslick, and Junction City. Elder G. E. Letton and the good people at Midway have completely renovated the church—all new everywhere. I had the pleasure of preaching for their re-opening and Prof. E. B. Toles of Paris gave them a good sermon that day. Our new preacher, J. W. Johnson, member at Prall Street where Bro. Toles preaches, is doing well.

And now to the paper, congratulations on the first and splendid issue. But the brethren must remember that a saw mill must have timber. Unless the "woods yield timber there is nothing to saw." And no saw ever sawed by itself. I mean plainly that "Ye Subscribers and Preachers must write the news to the Christian Plea. Who knows what you are doing but you? And who else knows what you want?" Write and write plainly on one side of the paper. Put a mile of thought into an inch of space and never mind that "Mr. Editor: Please allow space in your valuable paper."

Another suggestion, I can sell a dozen copies weekly at church—other ministers can too if they contain the "proper stuff."

Once more the campaign for subscriptions must not let up. We must press on until the whole church is reading. Isn't it true that we give our people nothing to do and fuss at them for doing it?

And now Ye Kentucky Brethren, come ahead with your mission money. Four months of the church year gone and "nary a cent" from many of you.



### OUR ASSOCIATE EDITRESS

YOU will find somewhere in this issue a cut of a very fine looking young lady who is solemnly looking into your eyes. This is one of the editorial staff of this paper. And I want to tell you something of this lady. First she is married and to one of the prominent educators of the state of Kentucky. She is one of the leading citizens of that noble burg, Winchester, located in the Bluegrass region of the Cornercracker State.

Besides her few duties to her community, she is the most honorable president of the august state Bible school convention in the champion state in all religious activities in our brotherhood. She and the rest of her co-workers are putting over a constructive program.

Last but not least, she is the recording secretary of the National Bible school convention and the supreme equanimity that characterizes her behavior during the stormy sessions marks her from all the others, to those attending the convention. The nearest to excitement that she ever comes is to glance with reproachfulness on a low-speaking committee chairman or indistinct motion, over the top of her "looking-glasses." With strong men around her almost weeping in exasperation, this young lady never allows herself to lose one iota of her habitual tranquility.

Too late for publication came an account of her versatility by Elder C. H. Dickerson in conducting a district meeting in Hustonville a couple of months ago. He claims that this lady, her spouse, Mrs. Laughton and himself filled every position.

By C. H. Dickerson, President of Kentucky State Convention

Distinction, though marked, is not of press clippings and applause. Real service is the only badge of honor. The lost and half-wayward children saved to the race, home and church will write her name among the benefactors that live on. As a teacher in public school, Mrs. Taylor gave substantial evidence from the first of capacity for leadership. Well-earned promotions came fast till the supervision of the Clarke County public school was her charge.

Meanwhile the church did not overlook her talent for she was in all points loyal to every department of church activities, the Bible school being her natural forte, because accustomed to dealing with the adolescent mind.

All this was clearing the way for the presidency of the Kentucky Bible school convention, secretaryship of the National Bible school convention and promoter of the school of methods held annually in Kentucky for training of workers in all departments of local church work. Under the supervision of Mrs. Taylor, the state work has been organized for most effective service tributary to church life. Each year sees the well-known districts "producing" as never before. To this work she gives wholesome, constructive attention.

Again her wisdom and discretion is seen in the choice of companionship, her husband being one of those brilliant Berea stars whose lustre is more and more dispelling the sombre shadows from the Bluegrass and Mountaintop of Old Kentucky. Prof. Taylor is "holding down" the principalship of the Winchester High School.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c                 | per copy.        |

Application made for entry as second class matter

## THE DISCIPLES OF CHRIST

In the National Convention that met in Louisville last August one of the most attractive features was the series of addresses on "The Disciples of Christ" delivered by Mr. R. M. Hopkins of the Religious Education Department of the United Christian Missionary Society; Elder G. K. Lewis of the Home Missions Department of the same society and Mr. F. E. Smith of the Board of Ministerial Relief. The business of the convention was shelved when the time came for these addresses. All the delegates, men, women and young people came into this part of the meeting. Committees were dismissed and all social engagements refused during this period.

Mr. Hopkins began the series by telling of three reasons each for admiring and for being ashamed of the Disciples of Christ. The three reasons he gave for admiring them were:

- (1) They are a growing people.
- (2) They are a scriptural people.
- (3) They are a people with a plea.

His blameworthy traits he catalogued as:

- (1) They are a "scrappy" people.
- (2) They are a self-centered people.
- (3) They are a stingy people.

Whether you would be as frank as Mr. Hopkins, you must admit that those qualities enhance your task and those faults plague you in your local work. The Disciples of Christ as he pointed out are growing faster than any other denomination; the percentage of increase is very high but on the other hand they give less per capita than any other, standing last in a list of twenty denominations in missionary giving. They are a people with a plea, the plea being the unity of God's people throughout Christendom, but they are so self-centered they refuse to cooperate with any other sect. Like a clock their hands are always pointed to some spot on their own face. With all the support given their doctrine in the scriptures they remain a "scrappy" people. Instead of dwelling in harmony, the

least zephyr causes a hurricane on their lake; the least church fight causes a split; the smallest contention fosters an alienation of support. They are content to continue in the half-right of authoritative guidance on one hand and wrong following on the other. Scorning to cooperate they carry their pie to a corner and extracting a plum, exclaim in terms most sanctimonious, "What a Good People am I" (with capitals).

Mr. Lewis on the second day brought an inspirational address starting with the history of the Disciples of Christ. He told of the many titles the congregations struggled under to uphold a subtle distinction without a difference. Alexander Campbell was an Old-Light, Anti-Berger, Seceder, Conventanater Presbyterian and every title meant some sort of a split. Deploring such a condition, Mr. Campbell refused to obey the church rules about administering the communion to some who were not of the same faith as they of his division. In consequence he was tried and finally compelled to leave the church of his complicatedly-named brethren. Stone, Smith and Campbell's son in other parts of the country had reached the same conclusion about this matter of division. They all united under the name that has not yet been disapproved by any scripture, or denied by any sectarian. This name that all fain would claim in addition to their denominational name, this name that denoted followers of our Lord at Antioch, this name without which there is under heavens none other to give salvation—"Christian"—was chosen by this band of pioneers.

Mr. Smith treated more detailedly of the historical background calling attention to the fact that the early leaders saw the inconsistency of preaching unity and starting another denomination. He showed that they tried to find congenial co-laborers by trying the Baptist Church but were compelled to withdraw because of insurmountable differences. Mr. Smith called attention to the personality of these leaders and the amount of real ability and talent embodied in the early pioneers of the Disciples of Christ. His lecture, given on two successive days contained much that was stimulating and thought producing.

The Disciples of Christ was the largest communion that did not split during the bitter struggle that rent this country on the question of states' rights that culminated in the Civil War of 1860-64; thereby proving it had a reserve of strength in both spiritual and organizational content not possessed by the other sects numerically stronger. That in our own Negro brotherhood there has been no schism like the one in the Baptist Church nor the multitudes of divi-

sions like those in the Methodist, again proves that the Disciples have something in common that promotes unity. Doctrine we have to give order and organization to our beliefs; ordinances we observe to give support and form to our organization; institutions we support to render service to our constituency; but solidly we stand for no creed, no ritual, no word but the words of the Holy Writ, nothing but the simple scriptural commands.

That is the strength of the Disciples of Christ.

## HYMNS OF THE CHURCH

MANY of the congregations I have visited have little or no sense of selection when they come to choose the songs for each occasion. Our Bible school workers have emphasized the discreet use of songs in the church school. But very little of this has percolated into the church proper. And consequently the invitation hymn is as liable to be "Nearer, My God to Thee" as the communion hymn is to be "Let Jesus Come into Your Heart." I perceive the same lack of discrimination that for so long characterized the selection of passages of Scripture for the morning services. The popular method has long been to close the eyes, hold the book on its edge and allow it to open at random. then begin to read. The songs are selected at the chorister's whim with no thought of its relation to the theme of the discourse or the occasion in the services. The ability of the audience to sing the song is a controlling factor but even so a congregation soon learns to sing what should be sung at the proper time if a little effort is expended in this line.

A song in many cases offers the only medium that permits the entire congregation to join in the worship. Moreover the hymn rightly selected will do more to bring about a certain condition of mind on the part of the hearers than any other one thing. The amount of cooperation exhibited in the song service is often indicative of just how much of the attention there is to the rest of the program. The distracting influences that are present in the minds of a person when he enters a religious service are only removed by getting him to turn his thought to something else and the best way is to start him to singing something relevant to the subject under consideration.

A song well and appropriately sung is a sermon preached.

## A GOOD CHRISTMAS GIFT

A yearly subscription to the Christian Plea.

The Paper with a Purpose.

Office Address  
425 DeBaliviere Ave.  
St. Louis, Mo.

## A SIGN OF THE TIMES

IT is heartening to read that strong utterance for peace by President Coolidge in his Armistice Address at Kansas City, Mo. He said:

It is not only because of these enormous losses suffered alike by ourselves and the rest of the world that we desire peace, but because we look at the arts of peace, rather than war, as the means by which mankind will finally develop its greatest spiritual power.

Surely the President and the American people stand for international peace as the condition of progress in all those elements which make nations truly great. The time is coming when Tennyson's marvelous prophesy in his "Locksley Hall" will come true:

For I dipt into the future, far as human eye could see,  
Saw the Vision of the world, and all the wonder that would be;  
Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens fill with shouting, and there rained a ghastly dew  
From the nation's airy navies, grappling in the central blue;  
Far along the world-wide whisper of the south-wind, rushing warm,  
With the standards of the peoples plunging through the thunder-storm;  
Till the war-drum throbbed no longer, and the battle flags were furled  
In the Parliament of man, the Federation of the world.

Our Secretary of the Interior, Mr. Hoover, says that within two years the airplanes will be carrying mail and passengers, and freight as well, and it is no doubt that airplanes will soon be as common in the air as automobiles on the land, though perhaps not so numerous. But we are anxious for that time when "the war-drum throbs no longer and the battle flags are furled."

### Sermon

#### Footprints of Jesus

By John B. Hunley

Text.—For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.—1 Pet. 2:21.

WHAT did the Apostle have in mind when he asked us to follow his steps? Gone is the Christ from the earth. Those footprints in the sand and on the rocks were soon obliterated by the winds and the rains. To literally follow his steps was impossible even in his day. It is a greater impossibility today. He is not in Bethlehem, not in Nazareth, not in Jerusalem. He has ascended on high. Who shall ascend into heaven; that is to bring Christ down from above? Or who shall descend into the abyss; that is to bring Christ up from beneath? But what saith it? The word is nigh thee, even in thy mouth and in thy heart. That is the word of faith which we preach. Christ is here in a very different sense, but in a very real sense and a far more adequate way than when He walked in Palestine. When will we learn that the spiritual far transcends the physical, that the things of most importance are to be found in the region of the soul? Christ is here according to his promise to be both with and in his people.

In the first place he is in his church, because his church is his body. His Holy Spirit gives life to his body. The church is just as vitally Christ's body as your body is yours. He is the head of the body. With every member he is vitally connected. He is pained when there is sorrow. He rejoices when there is health and normalcy. If you wish to find his footsteps today you will find them where his church is found, where his cause is being advanced. The man who forsakes the church and says, "I will find the footsteps of Christ in nature, out in the hills," will not find Christ. If one has Christ in his heart and is interested in advancing his cause, he will find much in nature that will draw him nearer to God, even as Christ was thus drawn nearer to God. But there is nothing in the shallow sentimentalism of the day that forsakes the church for the woods. Such a course usually ends in the Grove of Daphne or the high places of heathen worship, where in beautiful natural surroundings men erected altars to the gods of their own desires.

When Jesus went to the hills and the woods he went with the burden of the cross on his heart. He went there to sense the purpose of God for his life and to reach those decisions that brought redemption to men. He did not go there to picnic or to spend the time light-heartedly, except on such occasions as when he was physically exhausted.

Again the footprints of Jesus are to be found in the places of deepest need. When he was on earth he did not seek stations of wealth and ease. He shunned the rich and inviting situations in life. He went to the poor and the distressed and the sorrowing. If they were people of wealth he helped them just the same. He went after lost sheep, miserable dejected people. He was the good physician to all classes. So today he is to be found in the places of greatest need. We scarcely know the needs of the world here in prosperous America. We do not know what it is to be hungry and naked and sick without a physician to heal pain. Three-fourths of the world will go to bed hungry tonight, and millions will shiver without clothing, and be wracked with pain unrelieved by nurse or doctor. And there the ministers of help will find him. His tracks may be clearly discerned. And they will be crimson with his blood. One of our modern hymns has well put it. I think I never felt all this more deeply than when in Cleveland our great convention sang this hymn to the music of Beethoven:

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of Man.

In haunts of wretchedness and greed,  
On shadowed thresholds dark with fear,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

The cup of water given for thee,  
Still holds the freshness of thy grace,  
Yet long these multitudes to see  
The sweet compassion of thy face.

O Master from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city streets again.

Till sons of men shall learn thy love,  
And follow where thy feet have trod,  
Till glorious from thy heaven above  
Shall come the city of our God.

Finally, the footprints of Jesus will be found in the way of service. Those who go out to meet the needs of the world, whether at home or abroad, whether in Canton, China, or Walla Walla, Washington, will find the footprints of Jesus and will walk therein. You will never find God in the hermit life, or in any refuge from the struggles of life. But each new challenging task is but another opportunity to see his footsteps.

## AS I THINK ON THESE THINGS

By F. D. Kershner, Butler College

### Catch Phrases

WE are all subject to catch phrases. Some combination of words strikes us as particularly attractive and we find it impossible to avoid repeating it. Occasionally some particular adjective or adverb gets the right of way and we seem unable to find a substitute for it. Of course, these difficulties do not beset the man who confines himself to the use of a manuscript. The catch phrase, when reduced to writing, is easily detected, and once we are aware of its presence it is a simple matter to perform the process of elimination. It is only when we speak "extemporaneously," as Dr. J. Ross Stevenson suggests, that it is able to get in its work.

The catch phrase has numerous genera and species. One eloquent interpreter, at the Memphis convention, was evidently under the subtle spell of the phrase "across the years." He crossed the years so many times that certain of his auditors were fearful lest he should never get back. Another equally renowned orator discoursed eloquently and repeatedly upon the "far-flung battle line." It would be easy to multiply illustrations, but it is scarcely worth while. We are all sinners in this particular and it does not behoove any of us to cast the first stone. We have often wondered whether some future Edison may not produce a device which will register the catch phrase after a second or third repetition, and immediately bellow so loudly that even the most calloused speaker could not fail to take notice. Such a device would add greatly to the comfort of the audience, and would also give a certain peace of conscience to the speaker. Until it has been perfected the public at large must depend for protection against the catch phrase upon that indispensable and never-sufficiently-appreciated critic of ministerial foibles, the wife of the preacher.

### Relative Truth

ALL truth as we know it is relative. This simply means that our point of view is partial, and when it becomes enlarged it necessarily makes a change in what we see. Absolute truth belongs to God alone, since He knows everything and possesses the only infinite point of view. It is for this reason that science is always changing. No textbook in any scientific subject is worth much after two or three decades have passed. When the writer began his study of physics it was still known as natural philosophy, while its correlate, mental philosophy, was a hodge-podge of psychology, epistemology and metaphysics. It is true that certain general principles appear to persist in the scientific realm, but no one can say with authority just what they are. Atoms have given place to electrons, and we do not know that the electron is the last word. Scientific knowledge is useful and is indispensable to progress, but it is always relative and never absolute.

There is only one absolute reality known to human beings. It is what the Scriptures call love, or active good will. It never fails, never changes, and will never lose its value. Other things will pass away, but it will remain. In the course of a few centuries the scientific achievements of today will seem puerile and insignificant, but the radiance of love will not be dimmed.

Notice—Sunday, December 12, is Men's Day at Centennial Christian Church. Every man of the congregation is urged to be there and to bring some other man with him. Let us make this a red letter day in our church.—Elder J. J. Green, Pastor.

Receipts to the U. C. M. S. from all Depts. of Church for October, 1926, from  
Negro Churches

| Name of Church                                  | Ch.   | B.S.   | C.E. | W.M.S. | Cir.        | Tri. | B. & G. |
|-------------------------------------------------|-------|--------|------|--------|-------------|------|---------|
| <i>Arkansas</i>                                 |       |        |      |        |             |      |         |
| Antioch, Plumerville                            |       | \$1.50 |      |        |             |      |         |
| Edward's Chapel,<br>Russellville                |       | 3.20   |      |        |             |      |         |
| Cross St., Little Rock                          |       | 2.20   |      |        |             |      |         |
| Mt. Sinai,<br>N. Little Rock                    |       | 1.50   |      | \$2.00 |             |      |         |
| Total:                                          |       | 8.40   |      | 2.00   |             |      |         |
| <i>Arkansas Miscellaneous</i>                   |       |        |      |        |             |      |         |
| Arkansas State<br>Convention                    | 14.00 |        |      |        |             |      |         |
| <i>Florida</i>                                  |       |        |      |        |             |      |         |
| Bethlehem, Webster                              |       | 3.50   |      |        |             |      |         |
| Mt. Zion, St. Petersburg                        |       | 5.00   |      |        |             |      |         |
| New Salem, Tampa                                |       | 3.00   |      |        |             |      |         |
| Union, W. Tampa                                 |       | 1.00   |      |        |             |      |         |
| Total:                                          |       | 12.50  |      |        |             |      |         |
| <i>Illinois</i>                                 |       |        |      |        |             |      |         |
| Bloomington, 3rd                                |       |        |      | 4.80   |             |      |         |
| Chicago, Oakwood Blvd.                          |       |        |      | 18.50  |             |      |         |
| Total:                                          |       |        |      | 23.30  |             |      |         |
| <i>Kansas</i>                                   |       |        |      |        |             |      |         |
| Hutchison,                                      |       |        |      | 2.10   |             |      | 1.75    |
| Parsons, 23rd St.                               |       |        |      | 2.40   |             |      |         |
| Topeka, 2nd                                     |       |        |      | 2.10   |             |      |         |
|                                                 |       |        |      | 6.60   |             |      | 1.75    |
|                                                 |       |        |      |        | G. T. 8.35  |      |         |
| <i>Kentucky</i>                                 |       |        |      |        |             |      |         |
| Covington                                       |       |        |      | 4.80   |             |      |         |
| Danville                                        |       |        |      | 1.40   |             |      |         |
| Little Rock, Paris                              | 5.00  | Spec.  |      |        |             |      |         |
| Louisville, Hancock St.                         |       |        |      |        | .45         |      | .90     |
| Midway                                          |       |        |      | 1.50   |             |      |         |
| Paris, 7th St.                                  | 10.00 | Spec.  |      |        |             |      |         |
| Winchester, Brdy.                               |       |        |      | 2.10   |             |      |         |
|                                                 | 15.00 |        |      | 9.80   |             | .45  | .90     |
|                                                 |       |        |      |        | G. T. 26.15 |      |         |
| <i>Mississippi</i>                              |       |        |      |        |             |      |         |
| Christian Chapel,<br>Port Gibson                |       |        |      | 2.66   |             |      |         |
| Hermanville, 1st                                |       |        |      | 2.55   |             |      |         |
|                                                 |       |        |      | .70    |             |      |         |
| Edwards                                         |       |        |      | 10.05  |             |      |         |
| Vicksburg, Central                              |       |        |      | 2.10   |             |      |         |
|                                                 |       |        |      | 18.06  |             |      |         |
| <i>Missouri</i>                                 |       |        |      |        |             |      |         |
| Chamois, 2nd                                    |       |        |      | 2.40   |             |      |         |
| Columbia, 2nd                                   |       |        |      | 4.20   |             |      |         |
|                                                 |       |        |      | 4.00   | Spec. CCI   |      |         |
| Southern Christian Institute,<br>Frankford, 2nd |       |        |      | 4.20   |             |      |         |
| Fulton, 2nd                                     |       |        |      | 2.40   |             |      |         |
| Jefferson City,<br>2nd or Elm St.               |       |        |      | 3.30   |             |      |         |
| Kansas City, Woodland Ave.                      |       |        |      | 11.50  |             |      |         |
| Madison, 2nd                                    |       |        |      | 3.90   |             |      |         |
| New Haven, 2nd                                  |       |        |      | 2.10   |             |      |         |
| St. Louis                                       |       |        |      | 4.50   |             |      |         |
| Centennial                                      |       |        |      | 35.00  | Spec. CCI   |      |         |
|                                                 |       |        |      | 77.50  |             |      |         |
| <i>Ohio</i>                                     |       |        |      |        |             |      |         |
| Cincinnati, Kenyon Ave.                         |       |        |      | 4.00   |             |      |         |
| Columbus, Monroe Ave.                           |       |        |      | 4.20   |             |      |         |
| Dayton,                                         |       |        |      | 5.56   |             |      |         |
| Washington Norwood                              |       |        |      | 10.00  | Spec. CCI   |      |         |
| Springfield, 2nd or Fair St.                    |       |        |      | 3.60   |             |      |         |
| Xenia, Main St.                                 |       |        |      | 3.40   |             |      |         |
|                                                 |       |        |      | 30.76  |             |      |         |

(Continued on page 8.)

THE EAST NORTH CAROLINA  
ASSEMBLY. Oct. 19-22, 1926

By P. H. Moss, Supt. of Religious  
Education

It was the pleasure of the writer to attend the General Assembly of the Disciples of Christ in East North Carolina on the above date. This great body is made up of the Goldsboro-Raleigh District and the Norfolk-Washington District which holds a joint session every four years, the session opened with a suitable devotional period. The first order of business was the appointing of committee on organization. The following officers were elected to serve this convention and the next four year: a chief and associate chief for each district, a scribe and associate scribe for each district. The two chiefs sat side by side each presiding over his district and alternately presiding over the entire assembly.

Elder L. W. Fillet preached the guide sermon from Matt. 5:16 "Let your light so shine before men." Then the ministers reported with five dollars (\$5.00) and the remainder of the first day was spent in hearing reports from all departments. The night session was given over to preaching. The writer was introduced to the Assembly and spoke a few minutes. It was very interesting to watch the procedure of the Assembly and the chiefs are to be congratulated for the fine way they presided over that great assembly. Though several storms arose and the old ship rocked yet they brought all safe to the shore.

It is to be regretted that there seems to be a halting in the educational program of these good people. It is well known that if they are to advance in their program of kingdom building, their leadership must be trained for the task. They are not suffering for men but there is a dire need for trained ministers to man the situation. The chief of the Goldsboro-Raleigh District has had some training and is pledged to an educational program for his district and the same may be said of the chief of the Norfolk-Washington district yet we all know that those who fall heir to these men's mantle must be better prepared than their predecessors.

Twenty-three men applied for ordination; eight passed and were ordained to the glorious work of the ministry. And four or five of these were young men whose only need is to give themselves to study and prayer to succeed in their calling.

The slogan of the Fathers of our faith has been for a hundred years, "In essentials, unity; in nonessentials, liberty; and in all things charity." If the older men are afraid

(Continued on page 8.)

# The Uniform Lesson for December 19

## The Savior's Birth—Luke 2:8-20

By Marion Stevenson

"MERRY CHRISTMAS."

It is a sad day for any person, child, youth or man, when he does not make a joyful response to the greeting, "Merry Christmas." No other day of the year makes so universal, so joyous and welcome an appeal. What an astonishingly large place Christmas day makes in the work and in the worship of the world. For many weeks preceding the day, shops and stores are filled with the products of innumerable factories. On shelves and in street windows are gorgeous and splendid displays of what we call "holiday goods." On the Sunday preceding Christmas and on Christmas day, the thoughts of millions of worshippers are turned to the baby in the manger at Bethlehem.

It is therefore fitting that we observe again our usual custom of turning aside from the main course of lessons to present the Christmas lesson to our Bible schools.

### A child's Christmas—

Christmas is different. However much and what it means to a child, it means something else and something more as the years go by. Recall your child thought of Christmas. Eager anticipation and impatient waiting for the day. Unusual and hasty early rising on that morning. Impetuous rush for the Christmas stocking. Nervous curiosity as you emptied it. The enjoyment of one gift after another down to the small package in the very toe of the stocking. Playing all day in the enjoyment of Christmas gifts.

### The youth's Christmas—

Youth is a long way from childhood. On Christmas day there comes to the youth a brimful, overflowing cup of joy, a round of laughing, hilarious pleasure, ecstatic and explanatory greeting of friends and companions, flashes of color, keen enjoyment of outdoor sports, home from school, visits with chums. No day means so much to youth as Christmas day.

### An adult's Christmas—

When we have grown up, there may come to us, as it should, a realization of the truth of some wonderful words, "It is more blessed to give than to receive." The Christmas joy of the adult is the joy he has helped others to experience. He is happy not so much for what he gets as for what he gives. The most welcome sounds to his ears are the shouts and songs of children and youth. As he has gradually gone into the experiences of adult life, its disciplines have taken away from him some of his selfishness and have brought to him the higher joys of living for others whom he loves.

The adult could not have such Christmas joy when he was a child, nor could it come to him in his youth. Christmas is, however, a more wonderful and a happier day to the adult than it can be to the child or to the youth.

### The Christian's Christmas—

The Christian's Christmas for today does not organize itself around the Christmas tree and the Sunday school celebration at the church. We have discovered that we have misunderstood childhood and that our children and youth are ready to respond to the sentiment, "It is more blessed to give than to receive." The elimination of the Christmas tree from Sunday school Christmas celebration is an encouraging sign of spiritual progress.

### The Lesson Scripture

Luke 2:8-20

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, And on earth peace among men in whom he is well pleased. 15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

We do well to emphasize giving rather than receiving. However, it is possible that Christmas exercises may be so organized and promoted and that so much emphasis be given to the desirability of a large offering, that we may miss the highest Christian meaning of Christmas. But we are on the way from the old selfishness to the truer idea. While we shall be very careful we can afford to be patient.

### God's Christmas—

Perhaps it will help us to get the true meaning of Christmas by restudying the familiar Scripture assigned for this day. First of all, we might notice that while Christmas means very much to us, the occasion of Christmas, the birth of Jesus, meant everything to the heavenly intelligencers. The familiar story of the shepherds in the field tells us how an angel came to stand by them to announce the birth of Christ, and how, before the glory of the angelic messenger had faded, a choir of angels sang a joyful anthem from heaven itself.

This incident and the first announcement of the birth of Christ should lift our thoughts high toward the meaning of Christmas. We might profitably attempt to learn and to understand why the birth of Christ received such joyful acclaim by the choirs of heaven. Perhaps there is yet much about Christmas that we have not learned because we have been so attracted by its relation to ourselves.

In the next place, much of the meaning of Christmas is conveyed to us in the words of the song of the angels. They sang, "Glory to God in the highest." We may take this to mean that the angels believed the birth of Christ was related to the glory of God who sits in the highest

place in the heavens. Undoubtedly this is true.

Perhaps it is a better meaning that the birth of Christ was the highest glory, the most glorious thing that could be ascribed to God or that God himself could do. This is a higher meaning than the other and just as true.

While the spell of the Christmas season is upon us, will it not therefore add to our interest and joy in it, if we try to discover in what ways the birth of Christ brought to God the highest glory that could be ascribed to him? In such meditations we may find ourselves rising to those rare and high joys which are to be found only in the heavenly places.

### Peace among men—

In the next place, the angels announced in connection with the birth of Christ, peace among men in whom God is pleased.

Perhaps this peace that the angels related to the birth of Christ was supposed by the angels to be the result of his coming into the world, and perhaps the bringing of this peace through Christ is to be the most glorious thing that God could do for the world.

As we surround ourselves with Christmas joys, we must not shut out from our thoughts the wide, wide world in which we live. In it are men of many tongues and many climes. We know them now all by name and are in almost immediate communication with them as we will.

Men have never lived peaceably with one another since the day Adam was alienated from Eve because they both sinned. From the day Cain killed his brother men have shed one another's blood. The most horrible, unnatural thing that ever happened in the history of mankind was the great World War. The most shameful thing about it was that it was waged by Christian nations, who, more than once during the war, paused to celebrate Christmas whose great meaning is that God's highest glory would be peace among men. Great armies paused from murdering one another only long enough to chant these words and then returned to their guns.

How long shall the Christmas sentiment be futile? How long shall Christians continue to sing the song the angels sang at Bethlehem? How long before we shall have a Christian Christmas?

Christian Christmas cannot truly come until there is among all men that peace which is the highest glory of God.

In the midst of our Christmas joys and celebrations may we have time for solemn self-examination while the words of the angels' song ring in our ears.

Have you learned to admire good qualities in those people whom you do not like? It is a fine accomplishment.

"Try and trust will remove mountains"; so an old proverb says. Try without trusting and you merely make a small hole in the hill; trust without trying and the hole fills up again. Try and trust at the same time and see what happens."

Self-reliant thinking is the true purpose of education, and in so far as our schools are promoting this kind of education are they successful as representative institutions in a democracy.—R. E. Blight.

# Christian Endeavor Topic for December 19

## How Can We Express the Christmas Spirit?

Luke 2:1-20; Galatians 6:9, 10; 2 Corinthians 8:9; 9:6-15

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is a gift grudgingly given a real gift? Which is more important, the cost of the gift, or the spirit of the giver?

Should their wealth discourage us from giving gifts to rich friends?

How do Christmas decorations develop Christmas spirit?

What provision for the poor in your community is made at Christmas?

Should Santa Claus be debarred from our Christmas observance?

Do noise and dissipation on Christmas eve express Christmas spirit?

Does feasting on Christmas day express Christmas spirit?

Should we always give so-called useful gifts?

### Paragraphs to Ponder

Much of the joy of giving grows out of the appreciation of the one to whom we give. As it is with us, so it is with others. Lack of true appreciation has spoiled many a gift, so we can help in building up the Christmas spirit by showing that we appreciate the gift. It is not so much the gift that counts; it is more the spirit of the giver. Often times a "duty" gift will become a joy gift because of the genuine appreciation we manifest.

Christmas always suggests giving of course, and that is well, for it celebrates God's greatest gift to us, our Lord and Savior Jesus Christ. Giving is definitely a part of Christmas, but not always is our giving wise. We ought to strive to give to another's need and desire, not just to satisfy ourselves. Just because something is pretty or pleasing to us is not always evidence that it will prove so to others. We need to remember, too, that others may have hungry hearts and spirits as well as empty hands. Gifts should seek to please the soul as well as the hand and mind.

The true Christmas spirit thinks only of the needs and the happiness of others, and so holds no thought of return. There is much giving at Christmas that is hardly more than barter, giving because gifts are expected. With such a thought as that in mind, we are apt to give grudgingly, and are apt to be hurt and mayhap become embittered if no gift is received in return. After all when we give with the thought in mind that we are going to receive something in return we are thinking more of self than we are of the other's joy.

Sharing expresses the Christmas spirit in genuine fashion. It blesses him that gives as well as him that receives. We may not have much to share, but we shall enjoy that little much better, if we divide with someone else. There comes to us the story of the two boys who got rich fruit cakes for Christmas, one hiding it and eating it all himself, the other calling in his schoolmates and sharing it with them. The first boy got sick and didn't enjoy his Christmas; the second boy had a great Christmas and helped others to enjoy it too. Sharing makes others happy and adds to our own enjoyment.

When Jesus came to the earth he came as one of us, accepting the burdens, the tasks, the trials, the disappointments, the hardships that men have to bear—he became

truly one of us. That is the true Christmas spirit, and if we are to give it real expression we must endeavor to enter sympathetically into the joys and sorrows, the trials and hardships of others. That means the development of self-forgetfulness and the cultivation of love for all men.

Christmas is a time of good cheer and the spirit of Christmas is the spirit of hopefulness and gladness. If we are to express the Christmas spirit helpfully, therefore, we need to cultivate optimism in our attitudes and in our talk and cheerfulness under all circumstances. A "Gloomy Gus" is never a welcome member of a Christmas party, but a "Sunny Jim" always is. We like cheerful, sweet-spirited, hopeful people at all times.

The spirit of Christmas is the spirit of Christ. If then we are to truly express the Christmas spirit we must strive daily to be like him. That means devotion to the highest ideals in our thinking and in our doing. The finest expression of Christ in the world is the life of purity, fidelity, cleanliness, and joyful and thoughtful service. To be Christians in whom these virtues find ever fuller expression should be the ambition of every one of us; for the greater the attainment, the better the expression of the Christ-spirit which is the Christmas spirit.

Devotion to the church and its activities is an expression of the Christmas spirit. Christ, who is the giver of Christmas and the source of true Christmas spirit, set up the church as the agency on earth to preach the good tidings of his coming, to tell men everywhere the significance of Christmas. If, then, we are truly devoted to him, we will be truly devoted to his church and will give ourselves unreservedly to its efforts to instill the Christ-spirit in all hearts. The larger the number of those who accept him, the more effectively will the spirit of Christmas be expressed.

Jesus came to earth to fulfil the plan of God for the salvation of mankind; he always did the Father's will and sought to honor him in his conduct and to win respect and acceptance for him from others. That is the Christ-spirit; and it must be our spirit and endeavor, if we are to truly express the Christmas spirit. God is to be honored in our attendance upon his church; by our observance of the Lord's Day set aside for his worship; by lives of self-denial and devotion; by ministry to the needs of humanity; and by clean minds and pure hearts. The Christmas spirit will then have a home in our hearts.

At Christmas time we give gifts to one another and find joy in the giving and the receiving. Now, if we are like God in our spirits, it must be that God our Father finds joy in our gifts to him, too. Can there be any finer gift to him than the gift of self? Have we given ourselves through honest confession of Jesus Christ as Savior? Have we surrendered ourselves to him through honest devotion to his work in the world? What a beautiful expression of the Christmas spirit it will be to make this surrender at the Christmastide, or to renew our promise of allegiance and service! The gift of self means the gift of all.

# Mid-Week Prayer Meeting Topic

For December 15

## A Consecrated Church

Titus 2:11-15; Romans 6:4-11

By Gilbert E. Ireland

"Consecrated," is understood in its plain, direct meaning, amongst all people of all times and all religions, as "devoted" to the divine; to sacred purposes; to the gods; to GOD. The word "sanctified" is used in the same sense. In the early days of Israel, and amongst the nations surrounding them, that which was devoted might be for utter destruction or to live henceforth exclusively in the service of the deity. The Christian ideal of consecration to God is not for death, as ancient sacrifices amongst both Jews and Gentiles were offered, but as "a living sacrifice," "holy and acceptable unto God, which is your spiritual service" (Rom. 12:1; comp. 1 Cor. 6:20; Heb. 10:19-22; 1 Pet. 2:5).

The first passage, Titus 2:11-15, describes what is expected of believers; what we are being trained for "The grace of God was manifested." For what purpose? Not to translate believers instantly into some glorious state; but teaching, training, disciplining us, "that we should renounce ungodliness, etc." This salvation is the healing of the soul; of the inner nature; not a superficial covering up or hiding of the evil.

The second selection, Romans 6:4-11, tells of our position, our relationship or attitude towards God; "free from sin"; living new life in Christ. So completely is the believer united with Christ, so complete the process by which he has come into this relationship, that he is said to have come into it "together with Christ." "Died unto sin"; "buried with him by baptism into death"; separated thus wholly from all fellowship with sin; from its guilt, from its doom. Into "newness of life." After his resurrection Christ was not living as he lived before his death. Thenceforth he lives a new life, as Advocate, Mediator, for his people; active in all which may be mystically but majestically included in those great terms. So, the Christian does not now serve sin, but is interested in what interests Christ. In this "newness of life" the church is "consecrated" to God. It is the gospel intent that the church should be "separate from the world" (Comp. Ex. 19:5; Deut. 14:2; 26:18; 1 Pet. 2:9). If Israel would keep true, separate from the heathen in faith, customs, practices which were repulsive to the purer faith committed to the chosen people, then would Jehovah call them by endearing terms, "people for mine own possession," etc. They would be distinguished as "high amongst the nations."

Thus, "ye see your calling, brethren," consecrated to Christ. The need for and the urging to this seems greater than ever. The need because of the wild indulgence in pleasures that are only emotional, or sensuous, or transitory. Because of the wave of crime carrying (from all reports) a preponderance of comparatively youthful perpetrators on its crest. Because of the strong tendency in much of present-day teaching and of current literature to exalt human wisdom above God's gospel. The urge because of the multitude of opportunities and agencies for spreading the gospel. Because of the ardent uprising of Christian youth, not to break away from the old paths of faith, love, and obedience to God, but for onward march and better service under the Captain of our salvation; one bright, inspiring evidence of this was shown in the recent Youth Convention at Memphis.

**A Nation-Wide Simultaneous Bible Reading Revival**

(Continued from page 1.)

a Nebraska town. He was asking all to read a chapter each day in Acts during the meeting. A crippled man, not a member of any church, hearing about the reading, asked if his chapters could be counted even though he could not get to church. He was told it would be counted. When he had gotten about half way through the Book of Acts, he sent for the Evangelist. He said he wanted to be baptized. He related the discovery he had made, that the way of obedience was plain and he was ready to become a Christian. He was taken to the church in an auto and being crippled he could not walk into the baptistry for his immersion. He was lowered into the water in a blanket. After his baptism he expressed great joy in his new-found Christ. Many others will find Christ and obey him in like manner, if we can get them to read the Word.

The Word of God does not need defense so much as it needs distribution. "My Word shall not return unto me void," is a sure promise. Let thousands not only join in the concerted reading of the Word of God across the nation, but let thousands help to distribute the Word of Life to a hungry nation. Our nation does not hunger for bread for the body, but it is hungry for the Bread of Life.

A Bible reading revival across the nation will cheer hearts, sweeten homes, bless America, deepen the spiritual life of the church, and win souls to Christ.

Plan a Bible Reading Revival in your church. Make someone responsible for the leadership in all this. Invite and urge other religious bodies to join in this reading, for "Behold how good and how pleasant it is for brethren 'to read the Word of God' together in unity."

**THE EAST NORTH CAROLINA ASSEMBLY. OCT. 12-22, 1926**

(Continued from page 5.)

to approach the study of unity of those who seem so near but are so far apart, the youth of the church will rise up and condemn the so-called passion for the unity of God's people. I say study the approach of unity advisedly, for while we have something in common I fear neither side is ready for amalgamation. Are we ready to obey God's Word and advance upon our knees toward those things that will in the end make of us a great body of Disciples, living in deeds as well as in words, truly after every word that proceedeth out of the mouth of God?

**Receipts to the U. C. M. S. from all Depts. of Church for October, 1926, from Negro Churches**

(Continued from page 5.)

| Name of Church             | Ch. | B.S.  | C.E. | W.M.S. | Cir. | Tri. | B. & G. |
|----------------------------|-----|-------|------|--------|------|------|---------|
| <i>Oklahoma</i>            |     |       |      |        |      |      |         |
| Boley                      |     | 12.00 |      |        |      |      |         |
| Clearview                  |     |       |      | 4.00   |      |      |         |
| Oklahoma City, E. 6th      |     |       |      | 1.54   |      |      |         |
|                            |     | 12.00 |      | 5.54   |      |      |         |
| <i>Tennessee</i>           |     |       |      |        |      |      |         |
| Bristol, College Ave.      |     |       |      | .60    |      |      |         |
| Memphis, Mississippi Blvd. |     |       |      | 4.65   |      |      |         |
| Nashville, Gay St.         |     |       |      | 12.00  |      |      |         |
| Nashville, Lea Ave.        |     |       |      | 6.25   |      |      |         |
|                            |     |       |      | 23.50  |      |      |         |
| Grand Total \$17.54        |     |       |      |        |      |      |         |
| <i>Texas</i>               |     |       |      |        |      |      |         |
| Greenville, Clark St.      |     |       |      | 3.00   |      |      |         |
| Houston, Grove St.         |     |       |      | 4.00   |      |      |         |
| Taylor, Murphy St.         |     |       |      | 2.00   |      |      |         |
|                            |     |       |      | 9.00   |      |      |         |
| Grand Total \$23.50        |     |       |      |        |      |      |         |
| <i>Virginia</i>            |     |       |      |        |      |      |         |
| Roanoke, 9th St.           |     | 5.00  |      |        |      |      |         |
|                            |     | 5.00  |      |        |      |      |         |
| Grand Total \$9.00         |     |       |      |        |      |      |         |
| Grand Total \$5.00         |     |       |      |        |      |      |         |

**CHRIST OR NOTHING**

By B. A. Abbott,  
Editor of Christian Evangelist

**N**O Christian book in recent days has had a wider, and none so enthusiastic a reading as "The Christ of the Indian Road" by E. Stanley Jones. It has already passed through six editions and is destined to pass through more. It is one of those missionary books which thrills—not because of romantic and melodramatic aspects but for directly the opposite reasons. It is natural and practical, and it shows the remarkable way in which Christ is walking the Indian road—as he is walking the roads of all lands somehow, if we had eyes to see. In one of its most instructive passages Mr. Jones says:

Mrs. Besant announces a coming World Teacher. She puts forth Krishnamurti, a Brahman youth, who is to be the incarnation of Christ. (Even here she naively acknowledges the supremacy of Jesus, for it is to be an incarnation of Christ.) He has given forth his first installment of world teaching, and has received divine honors in India and in the West. I had a long interview with him, found him of average intelligence, of rather lovable disposition, of mediocre spiritual intuitions, and heard him swear in good, round English! I came away feeling that if he is all we, as a race, have to look to in order to get out of the muddle we are in, then God pity us.

There is literally no one else on the field and nothing else on the horizon. It is Christ or nothing. (First edition, page 46.)

Mrs. Besant brought Mr. Krishnamurti to this country, and he had rather a spectacular reception in Chicago, but we hear nothing about him now. The newspapers made a good deal of him. But this is their way and Krishnamurti has not proved to be even a seventh day wonder.

Nor will any man today who claims to be Christ fare differently. Such a man may be self-deluded, he may be trying to delude others, but no man can "palm himself off" these days as Christ, excepting in a very limited

and darkened-parlor way. These false Christs cannot stand the test of time.

As the Master himself told his disciples the case would be many have arisen during the ages and called themselves Christ, but how helpless and futile they have all been. There is only one Christ, and He is Jesus of Nazareth. His name grows more wonderful and his works more effective as the world grows older. He has no rivals in power and word. He alone is Christ.

A few people in this country need to take this to heart and to ponder it well. They seem to dream that there will yet arise another who will lead us further than Christ has. This is impossible. Jesus is the final revelation, his words the ultimate wisdom, his cross the ultimate power.

Mr. Jones tells us in the same splendid little book that he asked an earnest Hindu one day what he thought of Christ and received the answer:

There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field.

That is true in India, a thousand fold it is true in America, and being true, the supreme challenge to ministers and the most urgent need in the world is to preach Christ. Let us preach him with tongues of fire for  
**IT IS CHRIST OR NOTHING**

**T**HE Bethany Press has been rather busier than usual this year in the production of books pertaining especially to the work of the Disciples. It has published "The Church Story Hour," by Mildred McArdle; "Financing the Kingdom," by J. B. Holmes; "How to Increase your Sunday School," by Harry Munro, "Horizons of Immortality," by Frederick D. Kershner; "Memories and Experiences," an autobiography, and "Christ the Way," by Dr. J. H. Garrison; and "Stewardship and Tithing," by George F. Bradford.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, DECEMBER 18, 1926

NO. 6

## Ministerial Pensions

By F. E. Smith, Executive Secretary of Board of Ministerial Relief

THERE is a growing sentiment in America on the subject of church pensions. The first plan for the benefit of the ministry was established in 1717. Two hundred years later the Protestant Episcopal Church founded the first modern and adequate pension provision for their clergy.



The business world has come quite largely to see the value of a pension in industry. Most of this development has come in the last twenty years. Two hundred-fifty of the major corporations have a pension arrangement and

the employees consider it an honor when at the close of their service they are placed on the pension list. The U. S. Government Municipalities, the various forms of business and industry have all proved the value of the pension idea. It is the common thing for states to have a teachers' retirement fund. That the laborer is worthy of his hire even after his productive days are over seems to be accepted by industry.

Most of the Protestant churches in America either have established or are working on an adequate provision for their leaders. Our first attempt to care for our ministry began thirty-one years ago at the Dallas, Texas Convention in 1895. The work of Ministerial Relief begun then in a very small way has increased until we now aid three hundred fifty homes in which live seven hundred people. Among these is a good representation of the Negro ministry and widows.

It has been our policy all the time that any man who has really given himself to the ministry shall not in his older days or if overtaken by misfortune be allowed to come to want. His family is also protected in the same way. It has not been so long since an aged Negro minister was taken from the county home in Texas and given care among friends until his death. The honor of the church as well as the welfare of the ministry is at stake.

In 1919 a Pension System was begun in which over 800 have enrolled and there is \$400,000 in the Fund. During last year without any special promotion 40 men enrolled. Dues are paid according to age. This plan was a real gain in many ways but is not large enough to satisfy all our ministry. It put the retirement of a minister on a business basis and has been an important step in the development of the care of our ministry.

The desire for a real pension provision for all our ministry, missionaries and teachers in our schools found expression in the resolution passed by the Cleveland Convention in 1924—that a Commission on the Ministry be appointed. This was done by president J. H. Goldner of Cleveland, at the Oklahoma City Convention 1925. There are 212 members of this Commission scattered throughout United States and Canada. There are Negro representatives in this group of leading men and women.

The Commission met at Oklahoma City, organized with Thomas C. Howe, Indianapolis, Chairman, Mrs. Alda R. Teachout, Recording Secretary and F. E. Smith, Executive Secretary, and appointed a Central Committee to act as a business Committee consisting of seventeen people conveniently located for travel. Our Actuary, Mr. George A. Huggins of Philadelphia, indicated the facts he would like for the study of our Ministry. His request laid the foundation for a deliberate and thorough study whose facts would make a sure

foundation on which to build a pension plan for our Ministry.

The response to our calls for Information Schedules has been beyond expectations. We have heard from over 90 per cent of our active, located ministry. The response from the Negro men has been good. We wish we could have returns from every one. During the year we have had replies from 6,250 different people. Schedules received have been 5,400. Those studied or will be studied amount to 4,100, of these the definite data rests upon the study of 3,696 schedules showing an average annual salary for the group of \$2,250. We have had replies from 200 Negro preachers and workers. The total amount of annual salary paid those represented by the 3,696 schedules is \$8,317,771. With the inclusion of the Foreign missionaries whose schedules have not yet been studied and the returns from the rest of our ministers the total annual salary paid by our brotherhood of both races will equal \$10,000,000. With such an investment it is not strange that we should be thinking about an adequate pension plan.

The average age for entering the ministry is at 27, the average age of the whole group is 44. The highest average salary is at age 51. The average years of service for the whole group is 17. The children reported in these homes are 5,000. The average age of the children is 9.79 years. The average age of the wives is 41.42 years.

The meeting of the Commission on the Ministry last April at Indianapolis was one of enthusiasm and inspiration. The Negro representatives were present and shared in the deliberations. This great cause of making a proper provision for all our ministry made a profound impression on all present.

The plan consists of retirement at 65 equal to half the average salary during the service in the ministry, disability and widows benefits of a kind to protect the minister and his family. The cost is to be eight per cent on an amount equal to the annual salary of the minister to be paid by the church he serves. He is to pay two and one-half per cent on his an-

(Continued on page 4.)

# Church News

## S. C. I. NOTES

Professor Jacobs, Mary Moore, Lula May Franklin, Isaac Henderson, and Nelson Toles, our delegates to the Young People's Convention at Memphis, have returned, reporting a very wonderful convention. They will give their formal reports Sunday. The trip was made in Prof. Jacob's car. They are suggesting that if such a trip is made again lighter delegates should be selected, as the group this year broke a spring and were delayed one day.

Mr. and Mrs. Lehman, Professor Bebout, Mrs. Hobart, and Mr. and Mrs. Long represented the faculty.

The first quarter of our year's work ended this week, and the reports are being sent to the parents. Despite this fact many students are still coming in. It is very hard for even a good student to enter so late, and still carry the work. This means that a great many fail who could have made good grades had they had an equal start with the rest of the class. It means also that they must repeat much of the work, and are therefore in school so much longer than should be necessary, with all of that added expense. It is false reasoning to believe one is saving money by coming to school several weeks late. It always is more expensive in the end. What a fine day it will be for all our schools when every student can be at his desk on the very first day and remain in school until the very last day. Not until then can we ever hope to build up a strong school system.

## NEWS ITEMS AND ANNOUNCEMENTS

Mr. D. I. Reid reporting from Dayton, Ohio tells of the installation services of their pastor, Elder A. W. Davis at which Elder Stafford Campbell of Paris, Kentucky officiated on the third Sunday of October. This church is striving to finish their building begun in 1924 under the pastorate of Elder Munroe Jackson. The congregation is composed principally of people from the different towns in Kentucky. He also reports a trip made by the pastor and choir on Nov. 14 to Cincinnati to assist Elder R. H. Davis in an anniversary service. The Bible school has proved its prowess by annexing one of the state banners and has as its superintendent a state Bible school worker in the person of Mr. W. M. Jackson. It is planning to render a program for the special day Thanksgiving offering. The financial side is also held up in the church by the support of the members and the average collection is near sixty dollars (\$60.00) per Sunday.

## MISSISSIPPI NOTES

Evangelist Calvert is now touring Mississippi in interest of the First Christian Church of Clarksdale. Let every lover of the Cause of Christ help in a substantial way in raising the \$1000.00 to pay the last lot we bought out of debt, and in 1927 set plans to build.

The Churches that have subscribed for the Clarksdale Church are as follows: Center Church, Jackson College Addition Church, Grand Gulf, Indianola, McKinney's Chapel, and Bethel.

Elder B. C. Calvert, Evangelist of Mississippi, attended the International Convention at Memphis, Tennessee. He was very pleased to meet Prof. P. H. Moss, Miss D. L. Blackburn, Mrs. Rosa B. Grubbs, Elder S. C. Divine, Mrs. Jas. H. Thomas, Mrs. Alphin and Elder M. M. Bostick. The International Convention was very good.

Bro. E. D. Vaughn, Mrs. M. L. Turner, Mrs. H. A. Heath were delegates from Clarksdale to the Mound Bayou District Convention which was held with the Bethel Christian Church, Nov. 17, 1926. All performed well their part.

Mrs. Lula McCarty was delegate from Mound Bayou Christian Church, and Bro. Geo. Holmes was delegate from North Mound Bayou. These two faithful servants always give "pep" and "push" to the meeting.

Elder J. N. Turner, District Chairman, was at his post of duty, and presided over the sessions with the Spirit of the Master. He is loved by all the people of the District. Really he is our fun box.

On Monday, Nov. 21, 1926, Evangelist Calvert attended the funeral of Sister Lee Anna McGill. She was born in October, 1885, and departed this life Nov. 17, 1926. Her death was sudden. She died while visiting her oldest son in the Greenwood Hospital. This young man was shot about three weeks ago while working in the Compress at Greenwood by a member of the other race. Mr. C. B. McGill is an unexceptionally fine young man.

Sister Lee Anna McGill leaves a husband and nine children; five girls and four boys; two brothers and one sister; and a host of other relatives and friends to mourn their loss.

She became a member of the Baptist Church when a small girl. But after learning the way more perfectly she became a member of the Church of Christ under the preaching of Elder A. L. Johnson. She lived in the Christian Church a little more

than twenty years, and lived a consistent Christian until her death.

The Ministerial Session of the Mound Bayou District Convention proved to be quite helpful to all. Each session seemed better than the other.

The Willing Workers' Missionary Society is really alive, and doing a very commendable work. Especially is this true of the Mound Bayou District. Mrs. L. McCarty, District and State Organizer, Mrs. M. L. Turner, District and State Organizer, Mrs. H. A. Heath, State Treasurer, are among the live wires. The work cannot die while they live and remain alive in it.

The Evangelist preached at the Jackson College Addition Church, Wednesday night, Nov. 24, 1926, and collected pledges for the Clarksdale Church.

## HERALDS

### From the Young People's Circle of the Lea Avenue Christian Church

(Miss) Bessie Chandler, Reporter

(Miss) Beatrice Chandler, Pres.

(Miss) Mary Belle White, Sec'y.

October was a red letter month for the Young People's Circle. On the first Sunday in the month we had "Young People's Distinction Day." The services of the day were conducted by the young people. Elder Monroe Jackson delivered a very inspiring sermon to the young people at eleven o'clock. At six P.M. the Christian Endeavor conducted a very interesting program which included a "Radio Social."

In order to encourage a greater spirit of reading the Circle in co-operation with the Church has established a Circulating Library. On the third Sunday in October we had the Library Dedicatory Services. Elder Monroe Jackson delivered the sermon in the absence of our pastor who is ill. The Library already has over one hundred books on history, religion, travel, fiction and science. The benefits of the Library have already been felt among the young people and children.

On the fifth Sunday, the Christian Endeavor had its first educational rally. The work of the Young People's Conference was discussed by the members of the Endeavor.

During the Halloween Season the members of the Christian Endeavor and the Young People's Circle enjoyed a social given by the Christian Endeavor Society at the home of Miss Annie D. Anderson.

With a desire to do a more constructive work the young people are planning to begin a Community Story Hour at the Church on Sundays from four to five P.M. We are also making our plans for our Christmas Social which will take place Monday, December 27, 1926.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Application made for entry as second class matter

## CONCURRENT SESSIONS

THIS is a food for thought suggestion. According to present arrangements the National Convention convenes on Monday afternoon and extends until the night services Sunday night. That means that some of the delegates must leave home Sunday afternoon to be there for the first session. These will not get home until Monday, being away from their business and churches for eight days. If only one hundred delegates attended there is a loss of nearly two years, in ten years a total loss of twenty years spent in attending a Convention that could easily transact its business in three days and leave Sunday open for any general or inspirational services. The answer is concurrent sessions of the three departments. As a time-saver concurrent sessions are the most logical thing.

The entire week that the local church spends in entertaining the Convention will be reduced to four days at the most. Besides the first day could be placed so that the first part of the week will be available for those last minute preparations that necessarily must be left undone when the delegates arrive early Monday morning. Any church is taxed to its utmost in both man and money power to entertain a Convention for an entire week, so as a convenience to the church acting as host to the assembly, concurrent sessions would be a decided windfall.

The Bible school and women's conventions have only one day for their business and for their program on their strictly departmental work. The Church convention takes up three days not counting Sunday. If concurrent sessions were used each department would be able to have three morning and three afternoon sessions and meet together at night for the inspirational addresses. The Louisville Convention was annoyed by the "crowd outside" especially during the church part, by those who had finished their business in an earlier convention and were too tired to be interested in the lengthy proceedings of the church proper. These persons

would be taken care of in the other sessions if the concurrent session method was used. So to conserve all the best strength of interest and enthusiasm of the delegates and to give more time for the departmental work, concurrent sessions offers the easiest plan.

The earlier conventions are always hampered and delayed in their program by those who are not so vitally interested in the special work of that department but since they are in attendance wish to have a voice in everything whether it concerns them or not. They are not averse to starting long, useless arguments and demanding involved explanations of things any one closely associated with the convention itself would know all about. The concurrent sessions would do more to removing such individuals and facilitating business than any other one thing. Each convention would be composed of those most interested in its national program. As a sifter of the several delegates, concurrent sessions are eminently useful.

The Executive Committee and all other committees find it very difficult to get anything of a vital nature before a convention that appoints its committees just before dinner and expects a report just after the meal. The Joint Committee will then be able where all conventions are meeting concurrently to carry its projects to all the conventions at the same time and thereby gain the support of each at a time when it is possible to change if necessary any item of its policy that is disagreeable to any one convention. So for facility in management, concurrent sessions solves a serious problem.

The only reasonable and unselfish objection that can be offered by anyone is the one that states that some of our congregations send the same person to represent them in two or more departments. Such a one could not attend two conventions if concurrent sessions were the rule. But even so the present burden falls on the local church and they must entertain for a week a person that is a delegate for only one day or two days. Concurrent sessions will cost the several congregations a bit more but save the host church much. Then whenever our delegation becomes large enough we can take advantage of certain reduced rates.

Concurrent sessions is a natural outcome. Eventually they must come into use, so why not now?

## HOW READEST THOU?

There are rallies and revivals but so often they stress that most sensitive of man's possessions—his pocketbook, or that most intangible of his properties—his soul. But the Simultaneous Bible Reading Revival touches neither directly. The prac-

tice of daily Bible reading should not be new to any Christian but it has been found that so little is done in this line and that which is done is so unsystematic that the need for supervision in this line became apparent last year and resulted in a simultaneous reading of the book of Acts among the Disciples last February. The idea was so attractive that two books of the Bible are to be read the first two months of next year by all denominations of the Evangelical churches. Luke's Gospel will be read during January by some thirty millions of people, one chapter each day for the first twenty-four days. The thrill of such a spiritual communion with over thirty millions of those naming Christ as their Savior, is not to be estimated.

This is to be interdenominational both in the actual reading, the keeping of a community record and as to ordering the penny copies of the two books if possible. When we consider how few times and in how few matters the denominations can get together, we are ready to grasp anything that offers a basis for concerted action and cooperation without compromise on major principles. The demon Division has so worked that it is next to impossible to find a moiety that will be acceptable as a working basis for those who call themselves Christians, conservatism-radicalism, Baptist-Methodist, Occident-Orient, white-black, urban-rural, cooperating-noncooperating and a dozen other petty divisions. But so far this project has met the approval and cooperation of all groups and the sole thing urged by all is to rush preparations. Get the order for penny copies in at once. Start telling the church about it now. Perfect the system for keeping record without delay. And establish local community organization with other denominations immediately. Remember—Luke the first twenty-four days of January and Acts the twenty-eight days of February. "A Chapter a Day Keeps the Tempter Away."

Many of you read the Bible daily and it is only a question of reading the assigned chapters these two months but to you who do not read daily the suggestion is to read at a certain regular time each day and thereby establish a habit. Adapt it to your own needs but be conscientious and fair. The value of the Revival rests on the daily concerted reading and attention of all Christendom on the same chapter each day. The aim is not the amount read nor the speed or even proficiency gained but the object is to turn the attention of a host of believers to one thing and attain a certain per cent of unity that all

(Continued on page 4.)

# A Christian Service in Cooperation

By J. B. Lehman

## We, the Disciples of Christ.

This is to be an article about ourselves, but we are going to think about it as though we were some outsider who had met the religious people known as The Disciples of Christ. And we are going to think about them as though we had had no chance of knowing anything of their faults but knew only their declared principles and their organization. We know they have faults enough. Sometimes we think they are worse than any others, but when we get close to the others we find they have great faults too. Sometimes they seem much greater than ours. But be that as it may, we are going to write in this as though we knew nothing of that.

We are also going to hold in mind that every organization, be it government or church, must sooner or later get as good as its declared principles or go to smash. When Thomas Jefferson wrote into the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal," he said it and it became the standard for America. Though America at once began to build a constitution that recognized slavery, the country could not get away from it. It was not only planted in the Declaration of Independence but it was planted in the conscience of the people and finally the crisis of the Civil War came and for four years the nation hung in the balance between emancipation and destruction. What the Disciples of Christ put into their early declarations they will sooner or later reach, or go on the rocks.

Then let us look at the Disciples of Christ. They want the Church to be united and in order to make it as easy as possible for it to be united they accepted no name but the names given in the early church by the apostles. Christian and Disciple are used in every instance where it is possible. They do not think they are the only Christians but they are very anxious to make it easy for all who believe themselves to be Christians to come in with them. They have gone a step farther and they accept no creed but the simple declaration that Jesus is the Christ the Son of the Living God. They take only the Bible as their authority and in fundamentals they demand that the declared principles of Christ must stand, but in all matters of opinion they give the greatest of liberty.

This position has kept them from dividing into North and South or into different races like the white people, Negroes, Indians, Chinamen, Japanese or Hindus. They have organized an International Convention

to which delegates from all these peoples come and appear on the program. Their published reports include all these peoples and in their addresses they talk of the "Indigenous Church" which means that they are willing for the different peoples to adapt the church to their needs. Or at least it means that the different peoples shall have a voice in determining what it shall be.

Now we do not know whether they have any difficulty among themselves about applying all these idealisms or not, but we do know that in a very short time they will get to the place where they will be tested. And if the various elements composing it sometimes feel that they are slighted like the Greek widows in Jerusalem, they need not complain. All they need to do is to pitch in and do well what is theirs to do and in a very short time the evil will right itself. For example, if the Negroes feel that they are not given the privileges of fellow Christians, all they need to do is to ally themselves with that very large element among the white people, which we are certain must exist among them, and do to the best of their ability all that comes to them to do; and in just a few years things will right themselves. We are sure the leaven must be working in the conscience of eighty per cent of the people and they will not long feel it is the Christian thing to do to make them sit in the third gallery while Filipinos and Chinamen and Japanese and Indians can sit in the audience. It may be they do not do that, but if they do, the leaven will soon work in their conscience.

And then too, the various groups composing this people which abhors divisions, must all feel equally responsible for the righting of things. Complaining and especially antagonistic complaining does not right it. First each element must do well its part and then it can stand up and say, Here I am, a fellow Christian, treat me as a brother. We feel sure that as time goes on a few decades longer their International Convention will indeed be international, and the hosts from all lands will come up and sit down in its councils.

## HOW READEST THOU?

(Continued from page 3.)

may know we feel we are sent of the Father. Somewhere in this issue are the addresses of the depositories where the penny copies of Luke and Acts may be obtained. Act now without delay and let us prove that we are of that vast army that shall participate in this Simultaneous Bible Reading Revival.

## NEWS AND ANNOUNCEMENTS

### To the Kentucky Churches

Men and brethren: What shall we do? You men who are holding down posts of honor—keeping churches from responding to missionary calls and good men out of real, missionary pulpits—what shall we do? November is gone with September, October, August and July and your church has not sent a cent of money for the evangelist you unanimously placed on the field. If your church had not paid a cent since July, what would you do? Lexington, Millersburg and Georgetown are the only ones heard from. I shall await your order with reference to our state evangelist. Our minutes will be out early in December.

C. H. Dickerson, State President.

Brother W. H. Jordon, reporting for the Central Christian Church at Louisville, says the work there is progressing finely in both the church and the Bible school. He asks the help of our readers in building up a Men's Bible Class in his church school. Any of our patrons are asked to give Brother Jordon any assistance they can in this worthy effort. Such as desire can correspond with him through this office or by addressing the following: 439 4th St., Louisville, Ky.

## MINISTERIAL PENSIONS

(Continued from page 1.)

nual salary. These amounts are to be paid into the pension fund.

We believe this plan will be equitable and businesslike for all. It will relieve the minister of fear for his old age and in case of disability or death. This will be of great help to him in his work. As the minister is so the church will be.

The spiritual element in this whole effort must be kept to the front. We wish that the work of preparation and education as well as the actual campaign shall be characterized by great spiritual ideals. In this way we shall not only bring heartening assurance to our ministry but the effort itself shall have large spiritual values for all our churches. May God lead us in this great task that requires the best we have of heart, soul, time and resources.

Since the survey is not yet complete and no major effort is to begin until its completion this is a year of education and publicity with the belief that the survey will reveal that this is the next great task before us. We await the hearty cooperation of all our Negro churches.

# Kingdom Building Through Brotherhood Co-operation

Address Delivered by Miss Cynthia Pearl Maus at the Opening Session of the Youth Convention,  
Memphis, Tennessee

## I. Youth and the new world—

YOUTH today faces a world that is infinitely more difficult than that faced by the youth of any previous period in all modern history. For it is a world of distrust, of disappointment, of calamity.

The mechanism of the world has become so intricate and involved that youth is stunned as it tries to solve the problems that must be met. Out of the chaos and wreckage of the World War, however, youth, groping its bewildered way toward God, is beginning to sense its opportunity to establish the kinship of humanity, and so sings with the poet,—

“What care I for caste or creed?  
It is the deed, it is the deed.  
What for class, or what for clan?  
It is the man, it is the man!  
It is for love and joy and woe,  
For who is high and who is low.  
Mountain, valley, sky and sea—  
All are for *humanity*.”

“What care I for robe or stole?  
It is the soul, it is the soul.  
What for crown or what for chest?  
It is the soul within the breast.  
It is the faith, it is the hope,  
It is the struggle up the slope!  
It is the brain and eye to see,  
*One God and one humanity!*”

Youth today, looking at the world and its challenge, sees that there must be no wastage of physical, intellectual, social, or spiritual power. There seems to be an inescapable responsibility upon youth to find better foundation stones on which to build the reign of peace on which must be established the civilization of tomorrow.

This passionate desire to find a better way that is stirring youth the world around is being vaguely called the Youth Movement. Part of this restless desire is the result of disillusionment about old dogmas, disenchantment about the activities of the older generation, which in the recent world crisis proved utterly irrelevant in meeting the needs of humanity. Part of it is the result of a transfer of allegiance from the authority of dogma to the authority of the scientific method.

The significant characteristic of this Youth Movement urge the world around, however, is not irresponsible self-expression, as some adults would have us think. It is rather a new social consciousness, the desire for freedom to create and to express themselves; to have a vital share in the work of the world.

THE Great War necessarily caused youth everywhere to drop as useless baggage all but the simplest and most portable of creeds and conventions. The peace that followed caused old institutions of government and conventions of society to break up because of their inadequacy in meeting the vital needs of human life. As General Smuts, that far-seeing South African warrior, said, “Humanity has struck its tents, and is on the march. Civilization has broken camp and is moving.”

The bewilderment that followed close on the heels of the World War is giving way to an enthusiasm on the part of the youth of this generation to find a better way,—to find the common ground on which humanity can achieve its fullest self-expression.



Miss Cynthia Pearl Maus

Youth has had enough of intrigue and of secret covenants, secretly arrived at among the nations of the world. They have had enough of government propagated lies about other people. Enough, too, of smug, unhealthy concealment on the part of older people of the vital facts about the sources of life.

Youth believes that men can be trusted, and that it is childish for individuals and nations to act toward each other with the old, slant-eyed suspicion that led us into a World War that practically wrecked the continent of Europe. Youth knows today, that not only the Bible seers but the biologists, the anthropologists, and the sociologists all teach us that mankind is one. That which is happening among the youth of the world, East and West, is the articulate demand that the traditional habits and customs which separate men shall give place to habits and customs that will tend to bind men together.

Youth is seeking a method of living together in a world where mutual trust will take the place of suspicion. Youth knows that the present system of lawlessness by which nations deal with one another must go, and that instead there must come a world organization for peace. Youth knows that wholesale economic exploitation must go, and that there must come instead industrial democracy. Youth sees that race rancor must go and that there must come instead race reconciliation. Youth knows that divisive dogmas must go and that there must come instead that faith which has a “reverence for every other man’s reverence, and that adventure of striving evermore for the life that is shared.”

## II. Youth’s adventure is a venture of trust—

THE scientific spirit and attitude of the new day makes it forever impossible for young people to take over glibly and unquestioningly from the past any custom or doctrine at all. Because to be genuine

all truth must be achieved by oneself out of a struggle. If it is not so battled for and won, it has no real, vital meaning to youth. In this scientific search for experienced truth, the youth of America and of the world turns naturally to Jesus as the touchstone, because He makes forever vivid those values beyond the reach of science toward which the evolving world is constantly moving. It is true that some youth are trying to drown the sense of bewilderment resulting from the Great War by jazz; but the majority of thinking youth know that “God is not running a bankrupt world,” and that the mystical Jesus is the “way, the truth, and the life.” Thinking youth knows also that the prejudice in the minds of many oriental young people against the very name of Christ is because he has been entombed by occidental Christians in cold, lava-like interpretations and has been used by Western nations as a subtle form of exploitation of their brethren of the Eastern world.

The Jesus whom youth follows, however, is no champion of the type of Christianity which many in the Western world incarnate. For Jesus threw the force and youth of his spirit against the organized deadness of his time. The customary barriers by which men in his day shut each other out of fellowship one with another, he walked right through as a ghost ignores a wall. The obstructive traditions of his time he pushed out of the way, even going so far on one occasion as to upset the tables of the money-changers in the Temple so that the chief priests and elders could not possibly miss the point.

Jesus believes utterly in a coming age. The picture of a Kingdom, or right relationships between men, was indelibly in his eyes. And the way Jesus discovered himself in folks customarily scorned makes it impossible even now for any true follower of Christ to look complacently at the great masses in the world whom conditions have beaten down.

WITH a sensitiveness, a responsiveness, a reverence that more than anything else makes his life a miracle, Jesus made outcasts at home with him. Women who had cheapened themselves found again their sense of virtue and honor in his presence; lepers were warmed into new life by his sympathy; and the despised publican and Samaritan were lifted into a new sense of self-respect as they walked and talked with him. The stamp of worth, of unlimited worth which Jesus put upon personality is the salient thing he did from which the human race can never get away. To the last Jesus shared his life with others. The one thing that he will not give up is kinship—his kinship with God and with men. Not only in the upper room at the last supper with his friends, but in the Garden of Gethsemane a few hours later, we feel him probing for union with the illimitable Will. Always, even on the cross, the impelling Christ is reaching upward toward the Infinite, that spirit with Spirit may meet.

[The rest of this speech by Miss Maus will be published in the next issue of *Christian Plea*.—Editor.]

# The Uniform Lesson for December 26

## Review—Teachings of the Quarter

By Arthur J. Culler

WHEN the world was young folks loved to sit about the camp fire or in the festal circle and hear their singers recount the names and deeds of their great heroes. Just to name these heroes, Emerson says, appealed mightily to their imagination. There were always singers on hand such as wandering bands of prophets going from place to place, or a local chorus of women and young men, some of whom would recount the deeds of the heroes and the others join in the lyrics of praise. These songs were religious and patriotic, for these two passions are close of kin. They served for the amusement of the people, for the thrill of their tale, for moral inculcation, and for the enrichment of their religious life. To us these stories are interesting for their romance and achievement, for the snatches of history they give us, for the rise of moral ideals they portray, and the religious impulses they excite.

The lessons of this quarter have been such stories. They deal with household words—Moses and Joshua, Ruth and Naomi, Gideon and Samuel are as truly world heroes as Columbus and Washington. These names are connected with the founding of a great people and their early struggles as they rose to nationhood. They combined two of the tensest emotions man has known, love of country and love of God. Whether for better or worse religion and patriotism were one in Israel; today it is often worse rather than better, but I am convinced that it was an asset during the early history of the Israelites at least.

### Religion as action—

In the first place, here we have seen religion in action. One usually conceives of religion in the quiescent attitude of the "holy man" of India or the contemplation of the Buddha. During the Middle Ages the monk was the typical religious man. Does any reader of this page recall a single statue or painting representing religion that does not picture bowed head or quiescent attitude? The writer does not recall one exception. Now let us get this thing straight; there is no religion without the bowed head or at least the humble heart, but to portray this as the whole of it is wrong or at least defective. We cannot conceive of Moses as a man who could have been shut up in a monastery or who would have lounged about in a parlor, yet Moses was one of the first geniuses of religion on our planet. What a virile faith Joshua had but he was above all things a man of action. Samuel was a prophet of God but he spent most of his time applying the laws of Israel to the many situations arising in a people just settling a new land.

Religion is here inwoven into life. When we find people who are nothing but religious we can be sure that they are not genuinely religious. These are the people Miss Maude Royden must have had in mind when she told the incident of the fine religious man who said to her, "My, how I hate religious people." Instinctively she approved the sentiment although there are few if any today more genuinely religious than Miss Royden. If religion is something more than an emotion or a pose it is a lovely thing and a part of life but if not it is a most hideous caricature of all the great religious souls.

Both the strongest and weakest thing in life is the will. Men have good ideas, emotions, attitudes, but these pale and bloodless things do not function in their everyday living. Most of our actions are automatic and there is very little in any decision that

### Devotional Reading

Psalm 85:1-13

- 1 Jehovah, thou hast been favorable unto thy land;  
Thou hast brought back the captivity of Jacob.
- 2 Thou hast forgiven the iniquity of thy people;  
Thou hast covered all their sin.
- 3 Thou hast taken away all thy wrath;  
Thou hast turned thyself from the fierceness of thine anger.
- 4 Turn us, O God of our salvation,  
And cause thine indignation toward us to cease.
- 5 Wilt thou be angry with us forever?  
Wilt thou draw out thine anger to all generations?
- 6 Wilt thou not quicken us again,  
That thy people may rejoice in thee?
- 7 Show us thy lovingkindness, O Jehovah,  
And grant us thy salvation.
- 8 I will hear what God Jehovah will speak;  
For he will speak peace unto his people, and to his saints:  
But let them not turn again to folly.
- 9 Surely his salvation is nigh them that fear him,  
That glory may dwell in our land.
- 10 Mercy and truth are met together;  
Righteousness and peace have kissed each other.
- 11 Truth springeth out of the earth;  
And righteousness hath looked down from heaven.
- 12 Yea, Jehovah will give that which is good;  
And our land shall yield its increase.
- 13 Righteousness shall go before him,  
And shall make his footsteps a way to walk in.

is absolutely new. No coach would allow a football expert, however well he knew the game, to go on the field without practice. His carefully made decisions as to what ought to be done would be futile on the field for he would be down before he got half way through the thinking, let alone carrying the thought out in action. And then without practice the action, even if time were given for its execution, would be ridiculously awkward. We have all witnessed people trying to do a thing to which they were not accustomed and noted how foolish they appeared.

In fact we can say more than this. Experience teaches us that acts have much to do with our thinking. If we do deeds of love we come to think of all men in terms of love. If we do honest deeds we build upright characters. If we do things for God we come to think of God more correctly than if we were to meditate only in the monk's cell. Moses learned more of the will of God in the forty years of his work for him than he had ever done in the meditations as a shepherd, however good those were. We need both, but the action is what gives the fine temper and loyalty to religion.

### The place of faith—

Because of this false conception of religion implied in the ascetic and quiescent attitude many good people have thought of religion as something apart from life, something useless or merely ornamental, confined to preachers and a few other select souls. Of course some have purposely caricatured religion so as to give an excuse for throwing it away in somewhat the spirit of a

man building a straw man and knocking him down. We have given too little attention to answering this criticism. We have been content to defend our religion intellectually whereas we need to show that faith and God are necessary practically. If men need God in their everyday living they will accept him; if they do not feel that need no amount of argument will avail.

Faith is not a separate element to be found only in religion but it is the warp and woof of life. He who plants the seed has faith, he who teaches the child has faith; the pioneer, inventor, worker of every realm is a man of faith. Faith and works are not contradictory but supplementary. They are like the two arms of the scissors, both being necessary if the scissors are to cut the cloth. The difference between futile and forceful lives is the difference in their measure of faith.

It is unfortunate that so much of the history in the Old Testament is a story of war. We find in this warfare glimpses of the finest qualities but also many ignoble impulses and actions. It has been a hard task for the church to show the inconsistency of our religion and war. It has even been urged by many on the basis of these Old Testament heroes, that war is a stimulus to religion, an opportunity for faith and courage and loyalty to God. But at this point one must preserve his sanity and separate the essential from the nonessential. Faith, courage, loyalty, vision, and hope are the stuff of which the noble life is made but their connection with war is incidental and even detrimental. There are just as great calls to heroic service in the paths of peace as war ever offered. The highest faith is that which loves justice, deals out mercy, and walks reverently before God in all humility. There are plenty of occasions in life where the sacrificial spirit has its inning and where men can do for their fellow men all that their most heroic souls will command. It is not necessary to lose the finer elements of these characters if we drop away the primitive warlike conditions under which they lived.

### The law of growth—

One cannot always tell the growth of a plant by looking at it on two successive days but if he will give it some time he can notice the change. We delight in the growth of plants and animals, and the development of our boys and girls. It is a little more difficult to see growth in the lives of nations and peoples. We can say for example that the United States has so many people today whereas it had only so many at the time of the Revolution. But to say in what respects it has grown morally and spiritually is more difficult. If we look at things only during our own lifetime or a short period of years it is still more difficult to notice progress. We are even sometimes inclined to think that we have degenerated.

One of the benefits of this history is that we see the growth of the Israelites toward the purpose God had given them. Looking over this long period of time we can mark definite things: a settled people, a form of political organization, an increasing measure of peace, a development of ethical religion, and other marks of progress. God was working in his world. Did he work then and quit? Is God working in the world now? If this history teaches us anything it seems to me it should be this, that now as well as then, there is development and progressive attainment of God's purpose in life.

# Christian Endeavor Topic for December 26

## The Past Year—Its Lessons The New—Its Possibilities

Deuteronomy 8:1-6; Philippians 3: 13, 14

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is it sound psychology to make new resolutions New Year's Day?

Is it better to make a resolution and break it than to make none?

Has your society gained or lost in membership? Reasons?

Should your pastor be closely identified with C. E. work?

Why is a definite missionary responsibility, such as support of a Damoh orphan, good for a society?

How can the social life of the society be improved?

Should the society adopt a definite evangelistic program?

Has the society a financial budget? Should it have?

Do you think the young people should have a definite work to do in the church? Reasons.

### Paragraphs to Ponder

At the beginning of the New Year it would be a good thing for the officers who are just going out of office and the new officers to sit down together in conference to consider the work of the past year and to plan for the months just ahead. Together they could then review the work of the year just past, and with its successes and failures before them, plan much more wisely and effectively for the year before the society. Thus there would be no sharp break with the old program, but a wise and comprehensive continuance of the old.

It would be wise for the Prayer Meeting Committee at the beginning of the New Year to sit down with the leaders for the meetings just ahead for a consideration of the programs of the past year, in order that the new programs may profit by the good features and avoid the mistakes and failures of the old programs. Leaders learn by experience, but there is much experience ready to hand that they may have without having to live through it. It is wise to consider the old in order to improve the new.

What has been the society's relationship with the church during the past year? Has it been close and helpful to either or to both, or has it been less than that? The Christian Endeavor work is failing if it does not benefit the local church; and there is something wrong with one or the other, if the society is not benefited by its contacts with the church. If the relationship has been close, perhaps we can make it even closer; if it has been more or less formal, we can and should work to change things so that the society is in exact line with other church activities.

Every society should here at the end of the year review the work of the committees in their relationship to the society, the church, and the Christian Endeavor work at large. Has there been proper co-ordination between the committees? Have there been needless committees? Should the work of some committees be divided? Has any special talent for special committee work been discovered among the members? Such points determined and used will greatly improve the society activities for the next year, as well as benefit the individual efforts of the members.

Is there a society anywhere whose spiritual life is all that it should be? Very

probably not; we may say certainly not. There are, of course, societies that have developed a very high degree of spirituality, but even in such societies there is room for much growth still. One of the possibilities, then, before every society is the deepening of the spiritual life of the members separately and collectively. That may be done by encouraging the prayer life, by promoting Bible reading and by building up the spiritual element in the Sunday programs. Such growing spirituality means increasing power.

How far can the society see? Does it see no farther than its own petty needs? Does its outlook take in only the local church? Is it concerned only with the brotherhood activities? Or does the circle of its horizon take in the whole world? Surely every society should have a world vision of the work of the Christian; and a part of the work during the New Year should be to help all to get a world vision and to see the local society in relation to a world work.

Many a society is growing too slowly and doing work far below its ability because its contacts with the work of Christian Endeavor is too limited. During the New Year every society should endeavor to multiply its contacts until it is properly related to the city, county, state, national, and world work. The members need to be informed about the world wide activities of Christian Endeavor and to that end should have in the home, or have access to, the *Christian Endeavor World*, that fine journal of Christian Endeavor thought and work. Encourage the reading of this excellent magazine and increase the number of your contacts.

Christian Stewardship is in the air these days and it ought to be in every mind and heart. We are hearing more and more of it in the church; and that is well. Christian Endeavor should be seriously concerned about it. We are stewards of Jesus Christ and will be held accountable for our stewardship, so it behooves us to consider our responsibility and to strive to accept it more fully and fulfil it more wisely and profitably. The New Year presents an opportunity for development that we dare not pass by.

Every society should have a definite goal in the field of evangelism. There are associate members in the society who ought to take a definite stand for Christ; there are young people in the church who are not yet Christians; and there are hosts of young folks outside the church whom we can seek for the Lord. The primary work of the Christian Endeavor work is to win souls for Christ and to make better Christians of those who are already in the society. Herein, therefore, lie great possibilities for the New Year, possibilities of deepening the devotional life of the society, and possibilities of winning many souls for our Master.

More members means greater effectiveness and wider usefulness. It is a rare thing to see all the young people in the church in the Christian Endeavor societies; and there are always young folks in the neighborhood that should be in the societies. This means that there are possibilities of greatly increasing the power of the society this New Year and in benefiting many young people by the new relationship.

# Mid-Week Prayer Meeting Topic

For December 22

## A Generous Church

Acts 2:43-47; 2 Corinthians 8:8-15; 9:6-8

By Gilbert E. Ireland

Generosity an abiding principle, Acts 2: 43-47—

This incident of early church generosity was that of a brotherhood, a *real* brotherhood. It was the realization of a new social relationship; a new condition; a new obligation; a new love; a new life. Not so much an outburst of generosity as the working of a new, living principle within. This social practice, having all things common, was a spontaneous manifestation of the new relationship into which the faith and following of Jesus, and the new spirit within, had brought the adherents of the new and beautiful faith. It did not obtain for any great length of time; was evidently not intended to be permanent. But the same spirit of attachment, of love, of generosity should abide in the church. One of the many characteristics of the disciples of Jesus which amazed the heathen world was this brotherly love. This new affection sprang up between Jew and Gentile; between bond and free; was shown in the term "brother"; in the welcome and hospitality given to strangers, poor or otherwise. It was esteemed a privilege to give the Christian stranger lodging; pious widows washed his feet, according to Oriental custom; he received every token of brotherly affection. "Poverty has preserved a reflected ray of the glory of Him who humbled himself and became poor; and the poor are lifted up because Christ has identified them with himself." Then was heard the exclamation of surprise "Behold, how these Christians love one another!"

2 Cor. 8:8-15; 9:6-8. In these two chapters Paul urges "with inimitable force and delicacy" the claims of collections for the impoverished Christians in Judea. He was the more generous in thus pleading for them because he was defending himself at the time from the aspersions of the Judaizers. A truly generous spirit will manifest itself in many ways; as in speaking of others; in treatment of others; but always including the giving of money, when required and possible. He appeals to the liberality of the churches in Macedonia, they themselves were very poor, but gave with gladness and generosity (1-5).

### Motives to generosity—

True generosity is not response to some cold command which we would willingly disobey if safe to do so; not to compulsion. It rises out of a generous spirit. It is incited or encouraged by example of others, as the Corinthians were by the example of Macedonia. By the Great Example, "the unspeakable gift." By the thought of "equality" in the church's giving (13-15) that the "Burden" of giving should not rest unequally upon the brethren. Generosity is impelled because "indebtedness to others" calls it forth. As Gentile Christians were indebted to Jews, from whom came the gospel of their salvation, we, too, are indebted to others; to all who have suffered for the Gospel; have upheld it; have spread it abroad; taught it to us in our childhood, and since; through whose efforts we have shared in the inestimable benefits of the Gospel. What Christian is there who does not know that the Church of Christ is worth more than all beside? chap. 8:1, 4, 19. This generosity is a "grace of God." Graces are not mere human excellences; the Corinthians and Macedonians were liberal through his grace within them; they gave "first themselves and then their contributions by the will of God." Let us be responsive to its work within the soul.

# As I Think on These Things

By F. D. KERSHNER

## Our Community Church Survey

SOME months ago, at the suggestion of a friend of the Community church movement we prepared a questionnaire and sent it out to the ministers of a selected group of community churches in the middle west. The list of churches was prepared by the friend to whom we have referred, and, in his judgment, was fairly representative. The answers to the questionnaire were somewhat slow in coming in. We have been able to tabulate the information which we received only during the last few weeks. Without attempting a thorough digest of the material we shall indicate a few of the most important facts which have come to our attention. The questionnaire contained the following inquiries:

- (1) When was your church founded?
- (2) What, in substance, are the requirements for admission?
- (3) How do you handle the missionary or benevolent situation?
- (4) What is your present membership?
- (5) What were your receipts last year for current expenses?
- (6) What were your receipts last year for missions and benevolences?
- (7) How many additions had you last year (a) by primary obedience, (b) by other means?
- (8) Are there other churches in your community besides your own?
- (9) What is your frank judgment concerning the community church as a contribution to Christian union?
- (10) Do you favor making the community church group a separate denomination? If not, what is your idea as to the future co-operative life of such churches?

In regard to the first question, we discovered that only three of the churches which sent in a report were founded before 1920, and the earliest of these dates from the year 1912. The larger proportion was founded in the last three years.

The requirements for admission are somewhat varied. In Federated churches, in most instances, members are admitted in accordance with the rules of the denominations which have entered into the federation. Where the church is not of the federated type, various regulations obtain. The principal point appears to be that there are no special restrictions in the matter of baptism.

Missionary funds are usually sent to the different denominational boards represented by members in the federated church. Where this is not the case the funds are contributed to various local agencies, to Near East Relief, and sometimes to independent or un denominational mission enterprises. There appears to be no definitely worked out or systematic program in the field of missions so far as we could determine.

The churches which responded to our questions had membership rolls varying from 65 to 550. All but three of them had less than 200. The majority appeared to run between 100 and 175.

The answers to the query about local expenses were not complete. Two correspondents simply responded, "I do not know." The largest budget report was \$6,150.—others were 4,000, 3,100, 2,000, 1,000, and less.

In the matter of mission offerings, the community church appears to get along about as well as the average denominational congregation. No church reported as much for missions as for home expenses,

but some of the federated type were not far from this goal. As a general proposition, the missionary and benevolent reports were creditable to the congregations which made them.

With regard to the matter of additions, the results appear somewhat disappointing; 244 were listed as the sum total of additions of all classes and types in the entire list of churches reporting to us. Many of these were by letter or transfer, and could scarcely be called "additions." One church, for example, listed 53 additions, of which only eight were by primary obedience, another listed two by primary obedience, and 10 by other means. Another listed none by primary obedience and 15 by other means. Three churches had no additions of any sort.

There appears to be a division of sentiment as to overchurching. Some of the questionnaires appear to have been filled out by representatives of overchurching areas; others do not complain about overchurching. In one or two cases the community arrangement appears to have added another to the denominations already in existence in the community. As a rule, however, it appears to have succeeded in lessening the number of churches.

Sentiment is divided concerning the value of the community church as a promoter of Christian union. Some correspondents are enthusiastic in their advocacy of its value; others do not attach much significance to it. Most appear to think of it as a stepping stone, and not in any sense as a goal.

None of those addressed favored making the community church a separate denomination. There was wide divergence of view as to the future of the missionary and co-operative work of such churches. Some of the answers to the last two questions were so significant that we will take them up in a later study. For the present we must submit the above brief digest as containing a fair statement of the facts brought out in the limited survey which we were privileged to conduct.

## Faith in God's Love

We ask, and we are answered not,  
And so we say, "God has forgot,"  
Or else, "There is no God."

The years  
Roll back; and through a mist of tears  
I see a child turn from her play,  
And seek, with eager feet, the way  
That led her to her father's knee.

"If God is good and kind," said she,  
"Why did He let my roses die?"  
A moment's pause, a smile, a sigh,  
And then, "I do not know, my dear;  
Some questions are not answered here."

"But is it wrong to ask?" "Not so,  
My child. That we should seek to know  
Proves right to know beyond a doubt;  
And some day we shall yet find out  
Why roses die."

And then I wait,  
Sure of my answer, soon or late;  
Secure that love doth hold for me  
The key to life's great mystery;  
And oh! so glad to leave it there!  
Though my dead roses were so fair.

—Detroit Free Press.

## Billionaires

SOME time ago the editorial writer who lays claim to being the highest salaried man of his class in the world called attention to the fact that we have at least two billionaires in the United States at the present time. When we consider the fact that the entire wealth of the nation is not more than a few hundred billions it may be seen that these two individuals possess considerable power. Looked at from a purely economic point of view this concentration of capital in a few hands may not be especially harmful. Neither of the men to whom we refer is a spendthrift or a miser; he uses his capital to the best of his ability as a means of promoting the business enterprises of the world. For the most part, he probably lives as simply as the average man whom he employs. He looks upon himself as a manager, and uses his remarkable business sagacity to direct the great financial interests committed to him in such a way that they will best serve the public welfare.

The centralization of capital, in our modern civilization, may prove beneficial or harmful in accordance with the type of men who are charged with the responsibility of its control. Men with the altruistic outlook of the younger Rockefeller are likely to serve humanity better than any manager of capital who could possibly be selected by the voice of the public at large. On the other hand, it is quite conceivable that the vast power which his wealth places in the hands of Mr. Rockefeller might be used to the serious disadvantage of the public if directed by someone less intelligent and less benevolently disposed. Some day we may be forced to deal with just such a situation. As things stand at present, our billionaires do not constitute any special menace to the welfare of the rest of us.

## Darrow, the Debater

CLARENCE DARROW has won another debate. At least, if press reports be true, he secured the decision over his antagonist. The question discussed was whether there is any meaning or purpose in life, the Chicago lawyer, of course, taking the negative position. Mr. Darrow has acquired very considerable fame during recent years by his advocacy of unorthodox policies. He chooses the unpopular side because he realizes that the man who can win against odds always achieves a greater victory than when he has everything in his favor. Darrow likes hard cases, and takes great delight in accomplishing the impossible with a jury. He has reached a point where mob psychology works in his favor, and the mere announcement of his name as an attorney is enough to set the jury to thinking that they must prepare themselves to decide in his favor.

Does Darrow actually believe that there is no meaning nor value in life? If so, he appears to spend much time and effort in the extension and prolongation of something which has no value. He is a good deal of a crusader in his way, a fact which furnishes another contradiction to his theory. Clever as he is, it is quite impossible that he should be able to substitute sophistry for truth in the ultimate thought of man.

The College of Religion,  
Butler University, Indianapolis.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, DECEMBER 25, 1926

NO. 7

## Where Shall I Go to College

These articles were written by Negro students of the various schools and are recommended to those who will be entering school for the second semester. All the writers are graduates of Southern Christian Institute.—*The Editor.*

### EUREKA COLLEGE

By Hayes Peoples, now a Student at Eureka College

EUREKA, the home of Eureka College, is nineteen miles east of Peoria, Illinois, on the Toledo-Western and Santa Fe Railroad and State Highway No. 8, now paved. A Peoria Eureka bus line also furnishes transportation between the two places.

The community has grown up around the college and the population of approximately two thousand consists mostly of those drawn hither by the educational attractions. This tends to produce an atmosphere advantageous for the life of a college and for young people. The college tries to develop in the students a strong moral character and great intellectual strength that will be directed to the greater service of mankind. It recognizes the place of religious instruction in the development of character of young people and supplements its cultural courses with strong Bible and religious education departments.

Eureka holds a membership in the North Central Association of Colleges and Secondary Schools, a wide known standardizing agency. Graduates from Eureka are accepted as teachers in any high school and they may enter almost any university for graduate study without conditions. Eureka boasts strong departments in science, English literature and religious education; good courses in mathematics, education, philosophy, economics, and sociology as well as other minor courses.

Eureka affords little social life for the Negro students. One can live month in and month out and never see a colored face except his fellow students as the town is composed entirely of white people. Rooming conditions are very good and inexpensive as some nice rooms can be obtained for two dollars a week and

(Continued on page 8.)

### HIRAM COLLEGE

By Miss Odessa Howard, now a Student at Hiram College

Hiram college is located in a small college town in northern Ohio. The town is so small that it is a stretch of the imagination to call it a town as it resembles a village most. The post office, the church, the high school, an inn and a tea-room are the chief public institutions of the village.

Like the town Hiram College is small, the average enrollment is a little less than four hundred. The advantages of a small college are too evident to require reiteration. Hiram is a college of liberal arts. It is supported to a large degree by the Disciples of Christ though neither the personnel of the faculty or student body is limited to the members of the Christian Church. The college stands for high ideals of Christian living. Every possible opportunity is given for the formation of a free and unbiased opinion in religious matters. A number of courses in religious education and Biblical instruction are offered and any student taking a Bachelor of Arts degree must have at least four hours of Bible work. Those students preparing for the ministry or any other Christian service will appreciate the atmosphere of liberality that pervades that department. Hiram College is in the Ohio Association of colleges. The State Department of Public Instruction recognizes Hiram credits at their full value in according positions to its graduates in the high school system of Ohio. There is no question concerning the academic standing of Hiram.

Of the total enrollment, three are Negroes—two young ladies and one young man. So far there is no problem of race relations at Hiram. In the classroom, in the library, in the church, on the street, and in any of the campus societies, the Negro students receive the same consideration as any other race group. Negroes have not attended Hiram in large enough numbers to form a social or economic group that could compete with the white students and there is no Race Problem. Because there are no

(Continued on page 8.)

### BUTLER UNIVERSITY

By Jason M. Cowan, now a Student at Butler University

Situated as it is in the progressive capitol of Indiana, Butler University offers unusual opportunities to its students because of the industrial, social and educational advantages in and about the city. Fifteen hundred and sixty students are enrolled for the present term. Of these sixty-two are negroes who are preparing for a variety of vocations and professions. This is an increase of about nineteen over the former year.

Both white and colored students find employment in hotels, restaurants and in private homes and while the wage rate for such services is not high yet the industrious student can earn and save enough to defray most of his expenses. Also other positions can be secured of a higher order of work.

The Y. W. C. A., Y. M. C. A., a host of churches and many student organizations amply provide for the social life of the group. These also aid materially in helping the struggling student to gain employment and getting suitable homes for out-of-town students.

The educational advantages in Indianapolis are numerous, including the Metropolitan School of Music, the John Herron Art Institute, and the Teachers College of Indianapolis, all affiliated with Butler; the College of Missions, and the Indiana Law School as associated institutions. The state and public libraries and their branches offer a wealth of materials to students of research and specialized study. The public school and high school systems are always open for observation and as a field for practice teaching. The College of Religion became one of the constituent parts of Butler University in the spring of 1924 and has its dean and faculty. It offers exceptional opportunities to members of our race who are contemplating full time Christian service as it has at its disposal certain scholarships that are awarded to any one furnishing the proper credentials.

Graduates from any department are rarely confronted with the problem of obtaining employment after graduation since those majoring in educa-

(Continued on page 8.)

# Church News

## THE WOMEN'S MISSIONARY CONVENTION OF MISSOURI

By Mrs. Wm. Alphin, President of the National Convention of the Women's Missionary Societies

OUR meeting was held in St. Louis, Mo., August 3-8, with the Centennial Christian Church, which heretofore has not entertained the convention. The congregation is in its new home, the first unit of its new building. So nice is this unit until one wonders what the completed building will be. They have a splendid location and with Elder J. J. Green and his good wife to lead them they have an opportunity to become one of the leading churches of the entire brotherhood.

The entire convention was inspiring but I want to speak especially of the women's sessions. It opened its program with the president, Mrs. Mary Van Buren, in the chair. Each number on the program seemed the best but when the president brought her message we were struck by the thought that one of our younger women had so caught the vision and was giving study and time to the Lord's work. Her address gave a truly constructive program for kingdom-building. The Missouri women are so zealous that they accepted new duties and responsibilities without a frown; and the growth of the work in Missouri has been so gratifying that we are all proud that we are in Missouri.

The state and district officers brought in splendid reports that proved the convention had been justified in their choices of their workers. The excellent manner in which these women acquit themselves of their duties has gained for them the confidence of the state. We have three district meetings during the year and they all support the state convention financially. Mrs. Anna Lewis of Kansas City, Mrs. Sarah Lampkins of Jefferson City, and Mrs. Virgil Gooch of Madison, are the presidents of the three districts and they all have served in a fine way though none wanted the office when it was thrust upon them. The reports show that they have grown and are supporting the state work in a very real way. Following these was the report of Mrs. L. A. Devine, our General Secretary, which as usual was fine. Mrs. Devine is now a national figure but we Missouri women take pride in the fact that she is one of our flock. We are proud of her because she has led us to higher planes not only financially and in co-operation but also morally. We are sorry to lose Mrs. Devine to Ohio for we need her but Missouri's loss is Ohio's gain. We gave her ten

dollars as a token of our appreciation of her excellent services.

Missouri, through the help of the white sisters, is able to put a general secretary on the field to work the state and pay her fifty dollars per quarter. It has a state development fund that makes the burden easy. This should prove an inspiring example to those states that say they cannot support a field worker for the state work.

In the afternoon, a sultry hot afternoon, Mrs. Josephine Stearns of the United Society gave a stirring address on Kingdom-building that made one realize just how little one is doing. Mrs. Rosa Grubbs, our national field worker, also brought us a great message that afternoon. So the Missouri women have the challenge put up to them this year. The officers for the state convention are: Mrs. Mary Van Buren, Fulton, president; Mrs. Virgil Gooch, Madison, vice-president; Mrs. Eva Gilmore, Jefferson City, recording secretary; Mrs. Ethel Dyson, Kansas City, treasurer. None of these women are new in office since those who were not state officers have served in their districts.

The rest of the conventions had just as fine sessions as the women but time will not permit me to write of them. Elder J. J. Green was elected president of the church convention and we are expecting great things in Missouri this year from this leadership and some hard work.

## Forget It

If you see a tall fellow ahead of the crowd,  
A leader of men, marching fearless and proud,

And you know of a tale whose mere telling  
aloud

Would cause his proud head to in anguish  
be bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day

In the dark, whose showing, sudden display  
Would cause grief and sorrow and lifelong  
dismay,

It's a pretty good plan to forget it.

If you know anything that will darken  
the joy

Of a man or a woman, a girl or a boy,  
That will wipe out a smile or the least way  
annoy

A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it.

If you know of a thing, just the least little  
sin,

Whose telling would cork up a laugh or a  
grin

Of a man you don't like, for Lord's sake  
keep it in!

Don't, don't be a knocker, right here stick  
a pin—

It's a pretty good plan to forget it.

—The Baptist.

## FROM THE BANKS OF OLD KENTUCKY

Ye Olden Times

By C. H. Dickerson, Lexington, Ky.

From the earnest, anxious, almost despairing heart of many a devoted Christian comes the pious wailing for the things of long ago. So often he laments the loss of the old-fashioned prayer-meeting, its attendant joys and its soulful songs and reviving fellowship withal. Will they ever return? Surely they'll return. They will come back along with old stone chimneys, log fireplaces, carpetless, paintless, screenless rooms. They will come back with the old stagecoach, oxcart, brass-toed boots, jeans "britches," and Lindsey coats and the calico sun-bonnet brigade. They will return with the all-day, big-dinner, spread-free basket-meeting dinner. Ah, those old days! when the whistle of the "steam-car" was never heard by some and seldom by any. Telephone, telegraph, gas, autos, radios, generators and regenerators were a prophecy and the "three R's" were the goal of ambition. Halcyon days! Good old days never to be forgotten, but have not they served their purpose? Ye who pine for such olden times, why not migrate to the undeveloped territories where these things abound and there "bathe your weary soul" in seas of that sort of thing? Do we want the return of those so-poverty-stricken days that it took two kildees to kildee—one saying "kill," the other faintly uttering "dee"? Isn't much of this hearkening back to ye olden times a kind of apology for our present lethargic state?

Isn't it a kind of living in the past, ignoring the ever pressing present, vibrant with teeming activities? Orpah returned to her gods of Moab—fleshpots of Egypt, and was lost for all time. Ruth clave to the forward hand and wrote her name in the hall of the famous ancestors of the conquering King. This modern world will never be put back into the ancient molds. Life has been called a canoe headed upstream, breasting the waves. Better address ourselves to the task, for we can never "unscramble eggs." All honor to the fond memory of olden times as a foundation for the good present and to this present for a more glorious future.

Beloved, if the life into which you pass when you consent to the crucifixion of self does not open to you the very gates of God, and make the singing of the birds and the blossoming of the flowers infinitely more beautiful, you have never yet seen Jesus.—G. Campbell Morgan.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation with the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20,  
1926, at the Post Office at St. Louis, Mo.,  
under the Act of March 3, 1879.

## GROWTH, A CHRISTIAN REALITY

IF you go over the parables of Jesus Christ, if you review His miracles, if you search His teaching you will find no censure of small beginnings. No matter where nor how the start is made, He had no words of blame for its size. According to biologists the yeast plant is one of the most minute of organisms. The mustard seed is the smallest of plant seeds. The frequenter of the high-ways and by-ways are the lowest of social beings. But upon these humble and small beginnings the Master Teacher builded the parables which were his main methods of revealing the Kingdom of Heaven. We have no reason to believe that if the man who had received only one talent, had put that one to good use and gained another talent, he would have been cast out into outer darkness because of the smallness of his offering instead of receiving the reward given to the ones who had more to report. Not the smallness of the capital but the indolence and fear of his nature were punished. So constantly the ideal of growth, material, numerical and spiritual, is stressed by the Savior. Gamaliel recognized the law of growth when he gave that sage advice to those who favored persecution of the new sect. This great teacher said that if the new religion be of God then nothing would be gained by attempting to eradicate it except the destruction of the persecutors, and if it were not of God then it would eventually pass away the victim of its own weakness. So it is with any organization claiming to do service for mankind.

If your local church is performing a real service in promoting the welfare of those it ministers to then it is a growing church in some way, if not in numbers in its sphere of influence, if not in financial standing in its power in the community, if not in its order of service in its efficiency in the field of social service. Growth is inevitable. The infant is all head; the

adolescent all arms and legs; junior child all height. It is only at maturity that a normal proportion is reached. So at different stages in its life the church is all out of proportion in its growth in one department of its life. But that is no cause for despair. The history of Christianity in many places affords evidence of this uneven growth. At one time, personal courage and individual consecration were the ideal and the old Roman martyrs were the personification of the finest and best in Christendom. Later, mysticism and monasticism were the cardinal virtues. Old men saw visions and young men dreamed dreams. Every notable wrote one or more confessions. Three-fourths of the classics of ancient Greece and Rome were destroyed by some enthusiastic monk erasing them to use the parchment to chronicle some strange dream or peculiar emotional state. Later dawned the philanthropic ideal that gave rise to such extensive organizations as the Young Men's Christian Association, the Bible school and the Christian Endeavor. Just at this period we are entering upon an era of organized foreign missions and social service. So from time to time new shoots are put out to grow and some grow faster than others, giving to the whole an unbalanced appearance but growth is a Christian reality that cannot be prevented.

Today growth is the measure of life. Two trees were planted in a yard. Some seven years have passed yet the trees are the same size as they were when planted. Each spring they put forth leaves and new shoots but when autumn strips them they are the same size they were in the spring. The reason for this condition is not difficult to diagnose. The live-giving qualities of the soil are just sufficient to sustain the present life of the plants but not equal to promoting growth. Even so, a church rooted in the vital energies of individual consecration, devotion and activity tends to grow, stands still or dies in direct ratio to the qualities in each member. A church is not murdered by the gates of hell but it is frozen to death by the cold indifference of its so-called members.

The church has been found wanting in power to lead in many fields. Practical affairs, social service and education have been more ready to grasp the facilities that science and invention have put at the disposal of the forces of the humanity. But throughout the church has assumed a position of leadership in the spiritual matters and in the moral realm.

So throughout growth is a Christian reality that is of necessity ever present to provide a defensive in preserving autonomy and an offensive in promulgating spiritual uplift.

## A REAL CHRISTMAS

The Christmas season has returned with its festivities, its reunions, its gastronomic comforts, its toys for the young, its parties for the youth and its presents for all. Christmas with its universality of celebration, its significance of the genesis of a great career, its spiritual re-location of lives and aims, its heralding of the near-close of another year, has a glamour only Easter can rival.

When the new life of the flowers and plants is bursting into bloom, the latter holiday greets us. Symbolic of the resurrection of life from death, the re-awakening of the vital energies, it represents the quickening of the world of life to increased activities. But at Christmas the perennial, the ever-leaved, the ever-green is the only touch of color on a barren earth. So the beginning of Christ's life was a time when he truly was the only apparently living thing in a dead world. At his second birth all things burst into bloom but He began life when he was the only "way, the truth and THE LIFE." So for this season we want rather to consider the Jesus' Way of Living than the Jesus' Way of Dying. The beginning of life while not attended by the shouting and tumult that characterizes the end of life is yet the day that is permanently associated with the service rendered by such a one since the memorial day is the day of the birth and not the day of death if such a one has deserved a worthy recognition.

Christmas day comes on Saturday the day long sacred to the Hebrews as their Sabbath and the next day is Sunday the Lord's Day—hence for two consecutive days we commemorate two of the principal events of the career of our Lord, His birth and His resurrection. For one of these days we shall all enjoy the benevolences of Heaven in our temporal pleasures of feasts, social activities and personal benevolences but how many of us will the next day remember sufficiently the One whose natal day it is, to so pattern His action in distributing some benevolences among the orphans and aged—A White Gift for the King?

This offering is being taken through the Bible School and is counted one of the special day programs and offerings. If Christmas as a world-wide institution, if Christmas as the birthday of our King, if Christmas as a time of joy and thanksgiving, if Christmas that typifies any sacrifice or service, makes its appeal to you, then aid in this work of love and mercy throughout the year by bringing for the support of the orphans and aged your White Gift for the King.

# A Christian Service in Cooperation

By J. B. Lehman

## Why the Nations Should Be Taught

JESUS commanded that all nations should be taught, but men have always feared to risk the adventure of doing so until they got to the place where they could catch Christ's vision; but when they caught that, they risked everything, even their own lives, to carry out his wish. To refuse is the most expensive, the most sorrowful and the most wicked thing we can do, but men often do it thinking it is best for them. Below we want to give five reasons why no people can afford to refuse to do their duty.

1. Ignorance solves no problems and brings on the most serious ones possible. Mississippi could easily sustain a population as large as Belgium and Holland, but because it had a great load of ignorance it could scarcely support itself. Land that should sell for six hundred dollars an acre dropped down to six dollars an acre. The most wasteful methods of living prevailed and it looked as though all the people might have to move away to make a living. It cost the state hundreds of millions of dollars to expiate for its ignorance. Those people who advocated keeping the people ignorant paid for it in their own destitution.

2. All expedients grow into institutional evils that are destructive. All men know that some things are wrong, but they think they must resort to expedients to accomplish their ends. For example, when the Gothic invasions came over the Roman Empire, the Church called in military power to meet the shock. This folly grew through a thousand years and finally it took nearly a century of war to drive this Red Dragon out of the sacred precincts. Our history says it was a war to separate Church and State; but it was in reality a war to drive militarism out of the Church. Both the white people and the Negroes are now making a mistake that will cause great sorrow to both. The present enforced segregation is teaching the Negroes that they are an empire within an empire and in a little time this will come as a great curse on the heads of all the people. God segregated the Jews because they were the only people who had the conception of a God of the universe, but that situation does not now exist and we cannot think of a greater calamity to both the white people and the Negroes than this. By the year 1970 this country may have 35,000,000 Negroes. What can the nation do if these people feel that they are an empire within an em-

pire? A heroic effort may be made to undo it, but how can it be done?

3. If the Church fails to do its duty, some other influence will take it up. In the sixth century the Church failed to do anything for the people and so Mohammedanism sprang up. Mormonism sprang up in this country because the denominational spirit prevented the spiritual growth in the people. If the Church now fails, some ism will spring up that may be much worse than Mohammedanism or Mormonism. Some people complain that Darrow the agnostic is lecturing to great audiences of Negroes. But why complain when he defends them and the Church casts them off? Every failure of the Church brings on a new misery to the people. Every monstrous error had its birth in a failure to obey the command of Christ.

4. A republic is possible only in a country of intelligent and righteous citizens. If we want to lodge sovereignty in the people we must expect the government to be what the average citizenry is. The word Bolshevism means the same as our phrase "The People." The difference is in the people, not in the system. A republic in the hands of a very bad people is a very bad thing. We must obey our Savior or see our country perish.

5. We need to struggle to save the world in order to save ourselves. If any people give themselves up to complaining at others they gain nothing and lose all. No matter how much evil there is in the world, we must up and at it. We must do this for our own salvation.

## Christmas Prayer

*OUR Father, we thank Thee for the return of the season when angels are near and when kindness and worship beat warm in our hearts. We are filled with tender memories, lovely dreams, deep satisfactions, and wistful longings. We thank Thee for the love, the music, the message, the fellowship, and the radiancy of these holy days. Grant us to know afresh the presence of the blessed Master and may his life flow into our hearts, his kindness be in our tongues, his beauty shine from our characters and the glory of his works be manifest in our deeds. And, Holy Father, grant that those out in life shelterless and friendless may find the way, if not into the dwellings of the great, into the lowly places where Thy people may find Thee. Bless all mothers, and little children, and homeless wanderers, and hungry wayfarers on the long, long trail of life. For us all may the Star of Bethlehem shine again and may the angels sing. Grant to little children the gladness of the Christmas joy, and to us all, dear Father, the old, sweet, wonderful Christmas faith. For we seek it in the name of Jesus Christ our Lord. Amen.*

## A BETTER WORLD

By D. I. Reid, Dayton, Ohio

What would be an ideal world? Can it be attained by human effort? Will evolution finally succeed where religion apparently has failed? But religion has not failed. Failure of religion would mean failure of our God. God is not slack concerning his promises as men count slackness, but he is longsuffering and desires that none of His should perish but that all should come to repentance. We should think an ideal world would be a world of contentment, a sane and safe world given to moderation—neither too slow nor too fast; neither too poor nor too rich; neither unkind nor too kind; neither unjust nor too merciful. Contentment is satisfaction and both are rare. Ambition is in the ascendancy and lashes the nations into rivalries.

Civilization seems to be a positive achievement. To what is the credit due? Then comes the question can humanity say with absolute assurance that the advance has been up or down—towards the good and God or towards the evil and destruction? The governments of the ancients were iron-clad and policed by aggressive veterans of strife. Their final history is well known.

Does our God expect too much of his creatures? Are there other gods? The Bible teaches there are other superhuman powers that influence human life in that a knowledge of good and evil came to man through disobedience to God and obedience to another influence. Man has mistaken all sorts of spiritual manifestations for God and the powers beyond man are all gods to finite man. But man has reason, judgment and power of discrimination.

The appeal from the pulpits of the world is "Accept Jesus the Christ" both for this life and the life in promise. There is only one sermon and Jesus is the theme—Jesus in promise, Jesus in prophecy, Jesus in life, Jesus in death, Jesus in the resurrection, Jesus in the ascension, Jesus on high and Jesus to return. Jesus then is the interpretation of our God; a knowledge of Jesus is a knowledge of God; to follow Jesus is to follow God.

A study of Jesus and a study of modern life together is enlightening. Those who profess faith in Jesus should have faith also in themselves to candidly consider and compare and conclude. Reference to modern life includes a study of the churches also.

A better world would be a sane world. For an insane world could easily commit suicide and accomplish its own destruction. But the mind of Jesus was a sane mind and "Let this mind be in you that was also in Christ Jesus."



### Isn't Christmas Jolly?

**D**OLLY, isn't Christmas jolly?  
Don't you wish 'twould stay all year?

Is it always Christmas, Dolly,  
Where you came from, tell me dear!

Did you live with good Kris Kringle  
In his home so far away?  
Are you glad or sorry, Dolly,  
That you're here with me today?

Dolly, isn't Christmas jolly?  
Are you glad that Santa Claus  
Put you in my little stocking?  
Yes, I know you are because

You do seem so awful happy.  
Do you love me, Dolly dear?  
Isn't Christmas awful jolly?  
Don't you wish 'twould stay all year?

Dolly, isn't Christmas jolly?  
Oh, if you could only talk;  
It seems funny that you cannot  
When you laugh and cry and walk.

I'll try awfully hard to teach you.  
If you'll only follow me  
I think you could learn a little;  
Come now, just say A-B-C.

—Unknown.

### The Angels and the Shepherds

**I**T was in the winter night, and the stars were shining and all was still, and in the fields the flocks were sleeping while the shepherds watched. We may guess that, as they watched, they talked together and told one another stories; especially about David, who, when he was a boy, had lived at Bethlehem, and had lain out many a frosty night in that very pasture with his sheep, and once had killed a lion and a bear. The lion and the bear had come to get the sheep, and young David had fought with them and killed them. And they sang the Shepherd's Psalm, "The Lord is my shepherd." And they spoke of the King of Glory, how he would sometime come, according to the promise; and they wondered how he would look, and what he would do when he came. And they said, "When he comes he will be seen here in Bethlehem." For that was written in the Bible. Then—

All at once a great and wonderful light began to shine, brighter and brighter, in the black sky, till the night was like the day. All the clouds came out in the splendid garments which they wear in the early morning and in the late afternoon. And out of the central shining appeared an angel of the Lord, gleaming like a flame of fire. The shepherds fell upon their faces, not daring to look up, hardly daring to listen or to breathe, while the angel spoke. "Fear not," he said, "for, behold, I bring you good tidings of great joy which shall be to all people. The King has come! Tonight he is born, yonder in Bethlehem. There shall you find him, sleeping in a manger."

And then the sky grew brighter still, as if behind the clouds the gates of heaven itself were swinging open, and out there came angels upon angels, a multitude of the heavenly host, shining and singing. This is what they sang:

"Glory to God in the highest,  
And on earth peace,  
Good will toward men!"

Then the chorus ceased, and the choir went back into heaven, shutting the golden gates behind them; and the night was dark and still again, and the shepherds were alone. So up they leaped, crying one to



—From *Our Dumb Animals*

another with great joy, "Let us go to Bethlehem and see, let us find, the King!"

The shepherds, all out of breath with running, found them,—Mary and Joseph, and the babe lying in a manger. And they told what they had seen and heard about the singing angels and the King of Glory, while Mary listened, remembering the angel who had appeared to her. So the shepherds returned, glorifying and praising God for all the wonders of that night. Thus was kept the first Christmas, with carols by the choir of heaven, and God's own Son, the Savior of the world, coming as a Christmas gift for all mankind.

—George Hodges.



—Underwood and Underwood.  
Christmas in the White Lands of the Reindeer

### Trouble Ahead

**M**ERRY Christmas! girls and boys.  
Santa Claus with team and toys  
Now is starting on his way,  
With his overladen sleigh—  
Never heeding cold or wetting,  
Not a single town forgetting.  
But a puzzled look he bears  
As he moves among his wares;  
And I doubt if ever yet  
Was Santa Claus in such a pet.  
Now he purses up his lips,  
Snaps his rosy finger-tips.

—The St. Nicholas Books of Verse.

### How the Christmas Tree Came to Be

**T**HERE are many pretty legends about the origin of the Christmas tree. One of them goes back to the sixth century when Saint Winfred was preaching of Christ to the people of Scandinavia and Germany. One Christmas Eve the people gathered around a great oak tree to offer a human sacrifice, as was the custom of the Druid rites. St. Winfred cut down the oak. A tall young fir tree suddenly appeared in its place as the great oak fell to the ground. Then Saint Winfred said to the people: "Here is a new tree, unstained by blood. See how it points to the sky! Call it the tree of the Christ Child. Take it up and carry it to the castle of your chief. Henceforth you shall not go into the shadows of the forest to hold your feasts with secret rites of shame. You shall hold them within the walls of your own home with ceremonies that speak the message of peace and good will to all. A day is coming when there shall not be a home in the north wherein on the birthday of Christ the whole family will not gather around the fir tree in memory of this day and to the glory of God."

—Katherine S. Cronk.

### Dog Saves Cat From Auto

**A** SPECIAL dispatch to the *Boston Globe* from Turner's Falls, Mass., reads:

Sept. 7.—A kitten of this town owes its life today to the bravery and intelligence of an Airedale dog belonging to George Moreau of Fourth Street, which dashed into the street this afternoon and grabbed the kitten in its mouth, when it had strolled into the street in the path of an oncoming automobile. The dog carried it to the sidewalk, where it deposited it in safety.

The incident happened on Third Street and was witnessed by a number of citizens who at first thought the dog had started after the cat to chase it. After the dog had deposited the kitten on the sidewalk it ran immediately back to its master and proceeded on down the street.—*Our Dumb Animals*.

# The Uniform Lesson for January 2

The Christian a Follower of Jesus—Mark 1:16-20; 2:13-17; 1 John 2:6

By Marion Stevenson

## Introduction

THE undertaking of a new course of Bible lessons is always an interesting event. There is the possibility of new truth or of new understanding of old truth. There is the inspiration which naturally comes from fellowship with multitudes who study with us, for the students of uniform lessons are a large host.

For the next three months we shall share with this great company the values that must accompany a study of the Christian life, the theme of the lessons for the quarter. If we study carefully, we shall know better what it is, and how, to be a Christian. And with this knowledge we should all be better Christians. May it be so.

There are great evangelistic possibilities in this series of lessons. Many members of our classes who are not Christians will learn and will choose the Christian life. Should we not therefore recruit our classes to the limit in order that we may use to the full this opportunity to improve ourselves and to evangelize others?

## Background—

The first lesson uses the familiar story of the calling of the four fishermen to show us that a Christian is a follower of Jesus. Why do we believe that to be true? What is it in the experience of the four fishermen that we may share and become followers of Jesus as they were? Does our sharing of their experience entitle us to call ourselves Christian?

These men did not begin to follow Jesus at the seaside in Galilee, as we might infer if we had before us the story as it stands in Matthew 4:18-22, in Mark 1:16-20, and in Luke 5:2-11. We are afforded in John 1:35-42 an interesting introduction to this Galilean incident.

## At the Jordan River—

Drawn with multitudes to hear John the Baptist preach, Andrew, and Peter, and James, and John were at the Jordan River. They were excited with thousands of others by John's announcement of the immediate coming of the Messiah. Imagine, if you can, the amazement of Andrew and John when one day Jesus was pointed out to them as the Messiah. No wonder they followed him at once, and soon after, each one brought his brother to Jesus. They believed they had found the One desired by all Israel. Two more of their countrymen, Philip and Nathaniel, joined them in this discovery. In this way and at this time six of the subsequent group of twelve men became followers of Jesus.

They seem to have tarried awhile where Jesus was and to have returned with him to Galilee.

## At their regular work—

The fishermen returned to their nets while Jesus went on to Nazareth and preached in his home synagogue a sermon which so deeply offended his townsmen that he left Nazareth and made his home in Capernaum. The fishermen kept on fishing and Jesus made a visit to Jerusalem. When he returned great crowds thronged him. His fame as a teacher and worker of wonders had preceded him. What a welcome Capernaum gave him! The story is found in Matthew 8:5-17; Mark 1:21-34; and in Luke 4:31-41. Andrew and Peter, James and John were citizens of Capernaum. They would hear about Jesus and talk about him. But they kept on fishing. Do we wonder why? From Matthew 8:14-15, Mark 1:29-31

## The Lesson Scripture

Mark 1:16-20

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

Mark 2:13-17

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

1 John 2:6

6 He that saith he abideth in him ought himself also to walk even as he walked.

and Luke 4:38, 39 we may glimpse a reason why Peter kept at his work. There was desperate illness in his home. Family sickness was expensive. He had tarried quite awhile on his visit to the preaching of John the Baptist. Perhaps the family income was somewhat diminished in consequence. Probably Mrs. Peter was like other wives and told him to keep working. Perhaps Peter was torn by the conflicting duty to home and the desire to follow Jesus again. Perhaps this situation helps us to understand why he fell at the feet of Jesus in his boat load of fish and confessed himself unworthy. But with an overflowing cargo of fish, and his mother-in-law cured, Peter was ready to hear and to accept once for all the second invitation. Jesus was considerate. He knew from experience in his home in Nazareth what affliction meant to the home. Tradition records that before this Mary had become a widow and the responsibility for the home had fallen upon Jesus. He sympathized with Peter and his family. And no doubt one of the most devoted of Jesus' disciples was Peter's wife herself.

## Hearing the call—

Peter was not surprised to be called from his business to follow Jesus. From the first introduction to this wonderful person he had added knowledge to personal experience. Peter could not—would not—forget those wonderful days at the Jordan and the weeks that followed. He had seen and heard. He was more and more confidently affirming the belief of John the Baptist and his own brother Andrew that Jesus of Nazareth was indeed the promised Messiah. This conviction warmed into confidence. He believed and trusted. He felt that deep

satisfaction that every faithful Israelite hoped and expected to enjoy when the Messiah came. Peter's faith dominated his whole life. He chided himself, no doubt, for fishing when he wanted to be following even though his home did need him. It was only such a faith in Jesus that could make a follower out of a man like Peter.

Matthew belongs to our lesson. He was a public official with his office on the main business highway. He heard all the daily news of Capernaum. He not only heard much about Jesus but doubtless saw with his own eyes many wonderful things Jesus did. What business man today would not hear and see such marvels in his own town? So Matthew came to believe in Jesus, as Peter did, from his own knowledge of what Jesus was doing and saying. In the same way faith came to Andrew, James, and John.

So faith comes to the man who becomes a Christian, a follower of Jesus. We have the four memoirs of Jesus and from them learn what Jesus said and did while he lived with men. We know what his life and power have meant for many. Some who have been blessed by him have been our friends and neighbors. We have learned who Jesus is and have seen what he can be.

The Christian, the follower of Jesus, is the man in whose heart faith has come as it came to the fishermen; faith that Jesus has the true answer to the problem of life for this age and the age to come. If a man will not believe in Jesus he will not follow him. Becoming a Christian is therefore first of all a matter of believing in Jesus.

## Deciding to follow—

Did you ever think that Peter followed Jesus "as a matter of course?" Do you think it was easy? Peter had a dependent family living in a city. He had to provide their daily living. When he and Andrew were called, "straightway they left the nets and followed him." And so did James and John. Did they run any risk? Would you do it?

Back of a decision like this must be deliberate judgment, intense and strong emotion, and imperial will. There was no return to the former life for these men, except for one brief night with the nets. They had actually died to their former life. Their decision involved their families as well. But there could have been no following of Jesus without such a decision.

Does a man have such an experience when today he becomes a Christian? The call of Christ is as challenging and as exacting today as it ever was. It means now as then an absolute change of motive and method of living. Such a decision is the result of mental, and emotional, and volitional processes. This complex working of the mind is what we call repentance. It is return toward truth and reality of the entire mind of man. It demands a change of life that is described as a resurrection from the dead, or as a new birth. It is a turning of the entire being from darkness to light, from death to life, from life on the merely human level to life on the plane of its spiritual possibilities.

## Following—

When Jesus said, "Follow me," they followed. When they laid down their nets and left their boats, they faced a new life. Old things had passed away; all things became new. They no longer pleased themselves, they thenceforth served Christ. When they went up out of the waters of the Sea of

(Continued on page 8.)

# Christian Endeavor Topic for January 2

## Being True to Our Covenant with Christ Hebrews 8:10-12

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Why have a Christian Endeavor pledge?  
Does signing the pledge make our obligation any greater?

Would you suggest any changes in the pledge?

To whom do we make this pledge, the society or Christ?

Would it be a good practice to sign the pledge every New Year?

Is it harder to keep the pledge now than ten years ago?

Should one sign the pledge who does not intend conscientiously to try to keep it?

Should we admit anyone as an active member who does not sign the pledge?

Can one keep the letter of the pledge and miss its spirit?

### Paragraphs to Ponder

The Apostle Paul, writing to the Corinthian church, exhorts them, saying, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." Now while that exhortation was addressed to those Christians of Corinth a long time ago, it applies to us today just as forcibly. If we are to be true to our Lord we must in every circumstance stand fast in the faith, being true to our ideals and our vows of service. That is hard often, but when we consider the obstacles in the way of those Corinthian Christians, we will quickly discover how much more they had to overcome than we.

We must be honest with Christ, just as we are with other friends. He is the best friend we have and we must be "square" with him. To keep our covenant in letter only, to pretend we are living a life we are not, to observe only the forms of our religion, is not being honest with him. Such a course may deceive those around us, but it never deceives our Lord. He knows when we mean what we say and when we are honest in what we do. Every effort at deceiving our fellow Christians is a lie to God and is not fair and above board with Christ. It's up to us to be honest with him.

Our pledge requires us to make Bible reading and praying a habit of our lives, and if we are true to our covenant with Christ we will put such a rule into our daily conduct and keep it. That rule is not there just for spiritual discipline. It develops that discipline, to be sure, but it does far more than that: it brings us into a spiritual understanding of Christ and of the Father in heaven and it keeps us in daily contact with our Captain. Bible reading, prayer, and meditation are a Christian's nourishment; he can no more do without them and live a Christian, than a plant can live without water, or a man without air.

When we sign the covenant with Christ we agree to do his will, not our own; that is, if we understand what we are doing and are honest in taking the pledge. That means that we are not going to set out to get what we want regardless of what others want or have a right to; it means that knowing what others want or need, we are going to seek it for them so far as it is good for them to have what they want, endeavoring to turn their desires into the

right channels; and it means that we are going to endeavor to persuade others to accept and do the will of Christ, knowing that therein lies the solution of all human problems and ills.

One clause of our pledge requires us to take some part in the Christian Endeavor meetings apart from singing. Now, to fulfill that requirement in the letter we need only read a verse of Scripture or offer a sentence prayer, either of which might require no thought and no effort on our part. The spirit of this requirement, however, expects of us a thoughtful consideration of the topic and an effort to bring something to the meeting that will be worth something to those there. If we are going to keep our covenant with Christ, we must strive to make a real contribution to every meeting we attend.

We are required by our pledge to respond to roll call at the regular monthly consecration meetings, unless kept away by some unavoidable circumstance. To just be there and answer, "Present," when one's name is called is good, but not good enough. We are usually expected to respond with a verse of Scripture or by giving some missionary fact, or something about Endeavor work, and we are not "playing the game" when we do not prepare ourselves to make the response required. It is a small thing that is required, but must not be regarded as of small importance on that account.

The pledge calls upon us to "support the work and worship of our church." That's a real and definite requirement and one we should diligently strive to keep. Very evidently we are not supporting the work and worship of our church, if we habitually leave the Endeavor meeting to go to some other church or to no church at all. Habitual church attendance is a responsibility of every Endeavorer, and he isn't a true Endeavorer who doesn't regularly attend the services of his own church. Moreover such support of the work and worship of his church means an active participation in the local and world-wide activities of the church.

We repeat from the pledge that we will do "whatsoever he would like to have me do." One can't be honest in the face of that clause and shirk his duties in the society or refuse to accept any responsibilities. The Endeavor society is not a purely social organization for bringing young people together for good times; it has that object, but the most important element in it is what its name indicates, the training of workers for the work and offering opportunity to work.

The pledge begins, "Trusting in the Lord Jesus Christ for strength." It is very, very important that we fully grasp the meaning of that clause. We are to trust in Christ, not in ourselves, or someone else; he is to be the source of our power. Because we do not fully comprehend the meaning of these first words of our pledge and trust to ourselves or to earthly agencies wholly, failing to call Christ into our conferences and not letting him put his strength into the work—because of this self-trust instead of Christ-trust, we fail often, and often fall far short of the possibilities of many of our endeavors. Trust Christ.

# Mid-Week Prayer Meeting Topic

For December 29

## A Forward Looking Church

Philippians 3:13-15; Hebrews 6:1-3

By Gilbert E. Ireland

The new year invites a forward look—

A forward look becomes the closing days of the year. Looking backward, we see mercies, opportunities, successes. We see also failures, but these may not be irretrievable; or, if lost opportunities do not occur again, new "open doors" will invite us to enter; opportunities for doing good; for "adding to our faith" every virtue (Phil. 3:13-15). Paul likens his earnest and strenuous life to a race on the track. The prize was "the high calling of God in Christ Jesus." What that radiant prize would really be, he could not say; he had not reached it; but he was stretching out towards it, intent only on that which was before him. The glorious prize was yet to be seized. (Heb. 6:1-3.) The writer was chiding his readers because they had been learners so long and through indifference still needed teachers when they should be teachers themselves. Now, leaving all this indifference, brace up to the high occasion, do not linger like children in the primary class; go forward; there is higher knowledge just before us; and heights of Christian attainment to be reached.

### The forward look of the Christian—

Note Paul's intense word, v. 12, "that for which Christ laid hold on me"; seized me; apprehended me; denoting intense interest and great purpose on the part of the Savior in bringing us to himself. When we realize his intensity a responsive zeal is kindled in our own soul.—Let me, personally, "press forward"; (1) In the knowledge of "the word of Christ." Reading the Bible more carefully; studiously; understandingly. (2) In helping the church more (1 Cor. 15:58; Eph. 2:10). (3) In aiding to spread the church's influence (1 Thess. 1:6-10).

### The forward look of the church—

Here the church has advantage over the world. The world preaches hopefulness; optimism; outlook. But it is plain that the spirit of the present age, like that of preceding ages, is relying on its own ideas, which are alien from and opposed to belief in and worship of the one living and true God. Preceding civilizations have passed away. Our present-day civilization, proud, splendid, boasted, has no sign or pledge of inherent immortality. For, what is the world looking to to bring universal prosperity and happiness? Is it not to education; science; reason; wealth; civilization? Are not these exalted ideas and such as these the idols of the world? Let them not beguile us away from quiet, determined confidence in the One Living God, the knowledge of whom we have learned from his Son Jesus Christ (1 John 5:20, 21). The divine purpose in gathering the church unto himself fills the New Testament with a splendor surpassing the thoughts of men. Always it is "better farther on" in God's purposes concerning his church. In the dawn of prophecy it was "all nations would be blessed." Later, "Kings shall come to the brightness of thy rising." Then, "the knowledge of the Lord shall cover the earth." Let no congregation look backward. Let no discouragements dishearten. Ho! Christian members. Let not past mistakes blind us to present opportunities; deafen us to the call of the Master. The future of the church is marvelous. God is its architect, who planned it; the artist, who paints it; the owner, who provides the material and who is intending to occupy it.—the home, the temple, the palace of God's family; to make glorious the building, of his own erection.

## EUREKA COLLEGE

(Continued from page 1.)

if several want to room together a small house is available for ten or twelve dollars a month.

Work at Eureka is plentiful during certain seasons and can be obtained at all times in odd jobs though steady places of employment are rarely found. There is a splendid opportunity for a person athletically inclined in the four major sports—football, baseball, basketball and track.

The greatest advantage Eureka offers to one of the Negro group is opportunity to come in rather intimate contact and study the white race as a people and individually. And furthermore some lasting friendships may be formed that will mean a great deal to a Negro youth in giving him tolerance and understanding of those we sometimes call the "opposite race."

## HIRAM COLLEGE

(Continued from page 1.)

Negroes in the vicinity of the college the Negro students find their social life mainly among the white group. This is not attractive enough to entice those of the Negro students who desire extensive social benefits in the college life. The Negro student at Hiram is not a social recluse for he is invited to and unusually attends many of the informal social functions of the student body with no discrimination on a basis of color. Only a few times have the Negro students felt it best to refuse any invitation to a social occasion. Such occasions were as a rule formal co-ed affairs. When they do attend a function they all profess to have a really enjoyable time and not to feel any slight on account of their race.

Negroes are given the same advantages in the line of scholarship as any other group. Some are able to win scholarships as prizes and any other marks of excellence are awarded them with no reference to race or color.

Many of the students are able to earn a part of the expenses by working and the opportunity is in no way limited. The college employs a number of young people and the town itself affords unusual opportunities for work in both farm work for the young men and housework for the young women. And the Negroes enjoy the same opportunities for self-support.

## BUTLER UNIVERSITY

(Continued from page 1.)

tion can easily meet the state requirements for license by taking the courses offered and the same is true of any other profession that is prepared for at Butler.

Because of the many exceptional advantages offered by Butler Uni-

## THE BOOK OF BOOKS

By Charles L. Goodell, D.D.

If you wish to read the most popular and up-to-date book, it will not be the "best selling" novel of this or any other year. It will be the Bible. Although it is more than eighteen centuries since the ink was dry on its last pages. No other book can compare with it in circulation. It has been translated into 835 languages and dialects according to the last report of the British Bible Society. Next to the Bible in number of translations, comes *Bunyan's Pilgrim's Progress* with 107 languages and dialects. It will, therefore, be seen that the Bible walks the paths of 728 languages unaccompanied by any other classics. More Bibles were printed last year than ever before. It is far within bounds to say that if the next Bible issued by the American Bible Society should have printed on the fly leaf the number of its circulation, it would read "eight hundredth million!"

The ends of the earth are asking for it. More Bibles were circulated last year in China than in England and America combined.

It is heartening to many Christians to know that by the radio this continent is belted every morning with the Word of God. From the Atlantic to the Pacific any man with a good radio can have a passage from God's Word, a hymn, and a prayer, with which to begin the day.

Good literature is the inspiration and guide of thought and life. Nowhere do you find such literature as in the Bible. It is the source of English undefiled. Shakespeare quotes from it in every one of his plays. If you love biography here are the matchless biographies of the ages. In hours of quiet meditation you find here profounder truth and more inspiring messages than are to be found anywhere else. The greatest poem ever written begins, "The Lord is My Shepherd, I shall not want."

In the Blessed Book are to be found His words, who said, "The words which I speak unto you, they are spirit and they are life." Here is set forth the path of life which shineth brighter and brighter into his perfect day. Here is told the story of the Church of the living God. How bad men became good, and went out to bring others to Christ. Here we are told how we may conquer our troubles and find forgiveness of our sins. Surely there is no better way in which we could be helped to fulfil our tasks and bear our burdens, than to spend a few minutes every day in reading a portion of God's Word.

It is a laudable plan that is before all the Evangelical churches of America to join unitedly in a nation-wide simultaneous Bible reading revival plan, reading a chapter each day in Luke during January and a chapter each day in Acts during February.

The Commission on Evangelism of the Federal Council is back of the plan wholeheartedly and urges all the churches to make this great plan effective, extensive and intensive, in every community. Let us with unabated enthusiasm give ourselves to the reading of that Book whose pages grow not yellow with the passing years.

versity as an educational institution; because it is endowed and organized by our own brotherhood, the Disciples of Christ; and because of its standing in the association of colleges, it should be considered by each one of the Negroes who intends to continue his work in the educational field in a higher institution of learning.

## Hits and Happenings

### There Are Others

What kind of coat is finished without buttons?—A coat of paint.

\* \* \*

### An Athlete's Performance

Hicks: "Wilson, they tell me, is quite an athlete." Wicks: "Yes, his last feat I hear, was to run up a tailor's bill!"

\* \* \*

Edison, with all his inventions, was a piker compared to the ambitious young photographer who advertised: "Your baby, if you have one, can be enlarged, tinted and framed for \$8.79."—*Hardware Age*.

\* \* \*

### Difficulty Easily Overcome

Mr. Jenkins: "I think a woman should not spend more on clothes than on rent." Mrs. Jenkins: "Well, then we shall have to pay a bigger rent."

\* \* \*

### His Happiness

Miss Hall: "Don't you think that young man to whom we were speaking just now is afflicted with a 'swelled head?'" Miss Boylin: "No, he's not afflicted with it, he enjoys it."

\* \* \*

### Lovers' Tests

He: "Are you willing to make pies like mother used to make?"

She: "Are you willing to have dyspepsia like your father used to have?"—*Boston Transcript*.

\* \* \*

### An Uneducated Teacher

Esther, returning from her first day at school, was asked by her mother, "How do you like school?" "Oh, school is very nice, but I don't think my teacher knows very much. She could not read my writing."

\* \* \*

### Golfer's Diet

He wore plus fours and carried a large assortment of golf clubs.

"Yes," he said to the girl in the train, "I have had an appalling day. Rained all the morning and the greens at luncheon were in a shocking condition."

"Really!" said the girl. "And did you eat them?"—*The Presbyterian Magazine*.

## The Uniform Lesson for January 2

(Continued from page 6.)

Galilee, they were as though they had never been fishermen. They could never return.

Is there any experience like that in becoming a follower of Jesus? There is. We enjoy it in baptism. It is explained in the sixth chapter of Romans. The man becoming a Christian is one who has died to sin. His old life has been buried. He has been raised to walk in newness of life. All this is fully, accurately, and beautifully symbolized in his baptism. He is alive unto God. He cannot consent to return to the former way of living. His baptism has pledged him to the new life.

### Imitating Jesus—

After long years of following Jesus, John wrote that followers of Jesus should "walk even as he walked." He recalled how as they walked with Jesus in Galilee they learned to say what he said and to do what he did. They learned the art of imitating Jesus.

Following Jesus today means doing the works that he did, doing even greater works. So following Jesus means fellowship with him in serving the heavenly Father.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JANUARY 1, 1927

NO. 8

## Tenth National Convention

By Elder B. C. Calvert, Evangelist of Mississippi

THE Tenth National Convention met with the Third Christian Church of Louisville, Ky., August 23, 1926. Louisville has a race population of 50,000, two Negro banks, two home insurance companies, two libraries, four office buildings, fifty-four Baptist churches, one Congregational church, seven A. M. E. churches, six A. M. E. Zion churches, two Catholic churches, two Presbyterian churches, three M. E. churches, four Christian churches, two Episcopal churches, and three C. M. E. churches. One hundred men are employed in Post Office as clerks and carriers, two detectives, one fire engine company, five weekly papers, fourteen funeral directors, forty-six physicians and surgeons, six drug stores are among the business activities of Louisville.

### BIBLE SCHOOL SESSIONS

The Bible School was the first to take its place on the program of the great National Convention. Elder R. H. Davis who has served this department for two years as president, was in the chair. He proved himself equal to the task. Some splendid addresses and papers were rendered during this session. Three states led in the contest for the Loving Cup. They were Mississippi, Maryland and District of Columbia, and Kansas. Mississippi raised \$442.10. Maryland and District of Columbia, \$115.82. Kansas \$151.00. Mississippi led in the contest, and the S. C. I. was the school in the state that received the Loving Cup. The Loving Cup was presented to President Lehman to take home to his school.

The present official staff of the National Bible School Convention is as follows: President, Prof. T. W. Pratt of Texas; 1st Vice-President, Elder Vance G. Smith, Missouri; 2nd Vice-President, W. M. Jackson, Ohio; 3rd Vice-President, Elder P. A. Gray, Missouri; Recording Secretary, Mrs. Mary E. Taylor, Kentucky; Assistant Recording Secretary, Mrs. M. H. Haygood, Alabama; Corresponding Secretary, Mrs. Hattie Tyree, Washington, D. C.; Treasurer, Mrs. Retta Logan, Missouri.

A resolution was adopted in all the departments to raise \$16,000.00, distributed as follows: The Bible School and Christian Endeavor, \$3,500.00; Woman's Missionary Society, \$5,000.00; Churches \$4,000.00; individual contributions, \$1,000.00; for publication of Church paper, \$2,500.00.

The Bible School and Christian Endeavor held their sessions jointly.

### WOMEN'S MISSIONARY SOCIETY CONVENTION

Then came the Women's Missionary Society. Mrs. Wm. Alphin of Kansas City, Mo., presided. She is really and truly a leader of women.

Officers elected for ensuing year were as follows: Mrs. Wm. Alphin, Missouri, President; Mrs. H. A. M. Singleton, Kentucky, 1st Vice-President; Mrs. Ida Taylor, Tennessee, 2nd Vice-President; Mrs. W. F. Thomas, Texas, 3rd Vice-President; Miss E. M. Hardin, Kentucky, Recording Secretary; Mrs. Susie Offutt, Ohio, Assistant Recording Secretary; Mrs. L. E. Mayberry, Oklahoma, Corresponding Secretary; Mrs. H. L. Herod, Indiana, Treasurer; Mrs. Susie King, Kentucky, Secretary of Children's Department. Signs of progress are being shown in this department.

### CHRISTIAN ENDEAVOR WORK

Christian Endeavor Officers for National Convention are: President, S. C. Devine, Ohio; Vice-President, I. K. Hicks, Texas; Corresponding and Recording Secretary, Mrs. Catherine Falkner, Ohio; Assistant Secretary, Miss Beatrice Chandler, Tennessee; Treasurer, Prof. Jason Cowan, Indiana.

Bro. S. C. Devine has been president of the National Christian Endeavor Convention since its organization, and it has really made progress under his leadership. Many helpful productions were rendered at this convention.

### CHURCH SESSIONS

The Church period opened with Dr. Preston Taylor, our National President, presiding. Dr. Taylor has been president of the National Con-

vention since its organization, and we are not thinking of getting any other while he lives and can serve us. Elder Monroe Jackson, who is now retiring from the ministry, preached the convention sermon, Thursday morning. He was at his best, and brought us a great message.

From the reports of the State Evangelists and Presidents we can readily see that we are making progress educationally, financially, and spiritually. Yet we note the sad fact that many of the evangelists are being called off the field to take up pastoral work. The cry in all the states is for more preachers. We will lose spiritually and financially if a solution to this problem is not found.

Some very inspirational addresses were delivered by Bros. G. K. Lewis, Robert M. Hopkins, and F. E. Smith of Indianapolis, Ind., on "DISCIPLES OF CHRIST."

Bro. A. W. Davis, our National Evangelist, made a glowing report of his year's work. He reported additions at the following places: Okmulgee, 38; Muskogee, 40; Greenville, Texas, 51; Dallas, Texas, 54; Boley, Oklahoma, 18; seven meetings held since January, 1926; souls converted, 189. Money raised, \$1,780.37.

Bro. Wm. Alphin, National Field Secretary for Churches of Christ, Kansas City, Mo., delivered his second report as follows: Visited 20 states, with receipts totaling, \$2,684.13, four hundred churches representing. This does not include auxiliaries.

Bro. Moon, a returned Missionary from the Congo District of Africa, gave a very interesting report of his experiences in the great work that is being done over there.

A very appreciative audience greeted the Convention from the very start, especially at the night services. Representative ministers from the other denominations were constant visitors of the convention, and a number of them were introduced.

The most heated battle of the convention was when the Joint-Executive Committee read a resolution, recommending that the Christian Board of Publication of St. Louis, Mo., be requested to print "The Christian

(See page 4.)

# The Experience of Worship

By Frank G. Tyrrell

NOT all church-going is worship. Much of it is mere diversion, or social intercourse, or a concession to convention. Doubtless also, some go to church to listen critically to sermon and song; but a critical listener is not a worshiper. The church and her ministers must be aware of the absence of a proper motive and purpose among those who find a place in the sanctuary, and it should be their purpose so to shape the service that they will be swept into the current of worship and benefited spiritually in spite of themselves.

True worship will cleanse and enrich the life; it will engender high resolve and stimulate to holy endeavor. There is nothing so greatly needed in the world today as the experience of worship for all the people. Our contacts all the week are of the earth earthy; we are engaged in a commerce of things; we encounter men who are covetous, selfish, ruthless and unscrupulous. Life seems often to be a sordid struggle, with strength and cunning pitted against ignorance and weakness. The most heroic Christian in the strife of competitive business must have an eye to profit and loss. With all this goes a dimming of spiritual ideals, a dulling of the moral faculties, a loosening of the moral fibre.

Great multitudes seek relief from this drab materialism in entertainment. Eye and ear are played upon and the senses thrilled with picture, drama and music. Commercialized amusement has grown into an enormous business. Recently the statement was made that the weekly payroll of the moving picture industry in Los Angeles is equal to the total of the next seventeen industries! But Hollywood is not heaven. What will divert these rivers of humanity from the playhouse to God's house? Not all of them can be won, but if any are to be effectually reached, it must be by the appeal to their deepest instincts and emotions. There is a ministry of the drama whether silent or spoken, but there is also a higher ministry to the human spirit, which only the Church can supply.

If the Church is to continue to attract and benefit men, it must do so by developing its unique ministry, that of worship. Here its purpose and program are distinctive, and it has no competitors. In the field of mere entertainment, it will be outstripped by the movie show on the next corner. But this is not to say, even by implication, that there is nothing of entertainment in pure worship, nor room for much that quickens the pulse and stirs the fancy; indeed, the hour of worship should move and feed the emotions, quicken the imagination, and thrill the soul.

Worship is an act, or a series of acts. It is not an experience that we can have by mere acquiescence. It demands personal initiative on the part of the worshiper. One great difficulty with the usual church program is that the so-called worshiper has practically everything done for him. He is sung to, prayer for, and preached to. He is in a wholly receptive attitude, not for a part, but for all the period. There should be a putting forth of his own energies, an exercise of his own faculties. In thoughtful, prayerful self-examination, in humble confession of sin, in thanksgiving and adoration, and reverent, audible participation in responses when the congregation bears a part, he should seek the experience of worship.

Congregational singing has not gone out, and never should. One may not be in a singing mood, but sing he ought, if there is any melody whatever in his voice. The words are sometimes almost devoid of meaning; on the other hand, they sometimes give

utterance to the finest sentiments; probably a fair average is maintained in our hymnology, and there is profit in song. When the preacher announces his text, reads it, and the context all the hearers should be active listeners; there is such a thing as eloquent attention. However, through the preparation of the sermon, it can be vastly improved in its delivery by inspiring attention on the part of every hearer.

Either the church-goer has had an experience of worship, or he has been a mere dawdler for an hour or more, an onlooker at an empty ritual, with no more spiritual profit than the proceedings of a lodge. Possibly human faculties cannot recognize God's presence; nevertheless there is help for souls in his sanctuary. From the burdens and cares, the temptations and defeats of the world, from its rampant materialism and mammonism, its envy and strife, men turn to the house of God. In its atmosphere, vibrant with praise, odorous with the incense of prayer, they feel his presence. Pride and self-will are rebuked, sin is confessed and forsaken, greed gives way to grace, and suspicion and resentment to brotherly love. Sighing souls come forth singing; weights are transformed into wings; the murky air clears, and the delectable mountains come into view. Life triumphant, abundant, immortal, is ours.

Sunday spent in the sanctuary, in the courts of the living God, prepares the soul for any stress or storm the week may bring. "Blue Monday?"—yes, but it is the blue of the skies, the canopy of love divine.

And all the breeze of Fancy blows,  
And every dewdrop paints a bow;  
The wizard lightnings deeply glow,  
And every thought breaks out a rose.

The tides of life have risen to higher levels; we have been to church; we have had the experience of worship.

Los Angeles, Calif.

## "Questionable?" "It Is Not Clean"

By O. J. Thomas

DO you compromise? Are certain things you do questionable? Does the "I" present itself when you consider certain vocations, recreations, habits? And do you evade the issue? Are you one of the many men, women, and young people we so often find are "so willing to believe what they wish to be true"? Those who change God's inspired word or omit certain parts until it has no real message of condemnation for the unclean? Are you one of those who attempt to make themselves believe God will judge them on their beliefs, rather than by the deeds done in the body and his own word of truth? Are You?

A certain man was inspecting his linen collar one morning, having worn it the previous evening to church. His good wife, observing the inspection, said: "If there is any question about it, it is not clean."

How true, and applicable to the Christian. A Christian in his daily life and contact with the world is required to make, daily, decision after decision either for or against the great program of Christ. You come in contact with every imaginable temptation known and used by the devil. Many of these temptations are so "sugar-coated" they seem quite harmless at the time. But remember "sugar-coating" bichloride of mercury does not remove the poison and, if taken, the penalty will be death. The final results from the daily decisions you make at these critical moments when the temptations come, will not only be reflected in your life and confront you in the

judgment, but also in the lives and judgment of your associates.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot.

To be able to impart, one must first possess. Do you possess Christ and does Christ possess you? Can you impart Christ to your companion during a game of euchre; while playing the races; while you are aiding directly or indirectly in some lottery scheme; while dizzy to the tune of jazz, or can you convince one to put on Christ when you demonstrate your lack of loyalty by your absence without a just reason?

No! when your mind is occupied by the material, the questionable, the unclean, you are not in a sacred nearness to Him and without the personal relationship resulting from this close communion with Him, you cannot convince your friend of the real need of a personal Savior.

What about your pastor, the elders, the deacons, Bible school superintendent, teachers and leaders? What if they dance, gamble, play the usual card games, smoke cigarettes, use profanity, tell "whitewashed," unclean stories, frequent and loaf about the pool halls of your city, attend the theater on the Lord's Day, and are guilty of any of these or of the many other questionable things beneath the dignity of a Christian?

You would be the first one to seek the discharge of the minister, especially. Would probably take your child from under the influence of the superintendent or teacher. Remember no unclean thing can enter into the presence of God the Father. Yes, but one other thing—

Show me,—the book, chapter, verse in God's divine word that says *you* can, while preachers and others cannot. All unclean things are in one place. There is a straight road to God. You and all others, whether minister, elder, deacon, superintendent, teacher, or pupil must travel the same road. What is unclean for them is unclean for you.

Sure I know your alibi. It is, "I let my conscience be my guide." Many, far too many, say that. That is generally the excuse given by those who are unwilling to come out clean for Christ and his Church. Instead of letting your conscience be your guide, let Jesus Christ be your guide, for a conscience is a safe guide *only* when it is the conscience of Him.

How do you acquire a safe conscience, one that is pure? Your daily relationship with God must be through Jesus Christ and nothing may come between you and him. That means He must have daily your unequivocal allegiance and humble obedience to his specific commands. Study the New Testament and learn his will toward you.

Far too many "so-called" Christians have separated themselves from God and are aliens to Jesus Christ because of the hyphenating agencies of Satan. The conscience of such individuals has ceased to function. Such a conscience is a safe guide only in paths of unrighteousness.

Many who claim to be members of the church are a liability to Christianity. It has ever been that Christianity has suffered from dead weight.

Don't forget, compromise is your first step with the devil. The second step is much easier. The third very convenient. The road is now slippery and your travel on this downward path will be swift.

Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Questionable? It is not clean. It is anti-Christ.

And then I will profess unto them, I never knew you; depart from me, ye that work iniquity.

Danville, Ill.

# The Christian Plea

Published Weekly

Office Address  
425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . \$1.00 per Year  
    . 5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## THEN THE SNOW MELTED

**T**HE other week we had a snow in St. Louis. The next day the streets were filled with slush and dirty water but in the back yards the blanket of snow was untouched and gleamed brightly in the sunlight. I wondered how one part of the snow could be so clean and the other so soiled. Then came the thought that the streets were in use, the back yards were not. Business, commerce, transportation and life flowed down these thoroughfares and back. The used was soiled, the unused was clean. So the host of things considered unclean, dirty, by the people may just be evidences of usefulness. While the unpolluted may just be the useless.

The following day the sun melted the snow and the true conditions came to light. Whereas the streets were lighted by brilliant lights mounted on stately posts the back yards were hidden in ghastly shadows. The front yards were in the best of condition, graded and sodded with the outlines of flower beds and grass of last summer on them. The back yards were filled with ashes and tin cans. The streets were drained with ditches and the water of the snow was soon carried off; the backyards remained muddy for weeks after. The front was paved and taken care of, while the back was the dumping place for all refuse. So may not the life that appears so white and pure here, when stripped of its outer covering, be just as unsightly as the back yard when the snow melts?

## A RECOUNT

**T**HE thousand has not been reached yet in our subscription list. But we are not discouraged, since there has been a steady advance. In issue two we published a list of the states and their respective standings. Some have gained others lost, due to the expiration of old subscriptions. Check your state and don't get too complacent over

the result. The thousand is some way off yet.

|                |     |
|----------------|-----|
| Kentucky       | 161 |
| Missouri       | 123 |
| Tennessee      | 83  |
| Ohio           | 65  |
| Mississippi    | 62  |
| Arkansas       | 45  |
| Texas          | 44  |
| North Carolina | 32  |
| Indiana        | 30  |
| Illinois       | 29  |
| Georgia        | 26  |
| Kansas         | 24  |
| South Carolina | 23  |
| Oklahoma       | 21  |
| Alabama        | 12  |
| Virginia       | 12  |
| Maryland       | 9   |
| Florida        | 8   |
| New York       | 5   |
| Pennsylvania   | 5   |
| California     | 4   |
| Michigan       | 4   |
| Washington     | 3   |
| Iowa           | 2   |
| New Jersey     | 2   |
| Mexico         | 1   |
| Jamaica        | 1   |
| Gratis         | 30  |
| Total States   | 27  |
| Total Number   | 856 |

## A GLANCE

**W**HEN the Youth Convention met in Memphis, Tennessee November 11-14 of the nine persons in attendance of the Negro race at the first session the entire nine were either in attendance at The Southern Christian Institute or had graduated from it at some earlier time. The only delegates sent to the Convention were the five from the campus at S. C. I. The only other one who was eligible to attend as a youth was a former student of that institution and had attended at his own expense, namely Mr. Hayes Peoples, now of Eureka College. Of the older people enrolled, Prof. P. H. Moss, Miss Deetsy Blackburn and Mr. S. C. Devine are all formerly of the Southern Christian Institute as graduates. The editor was admitted as a visitor to this session and made the ninth also making it unanimous as a S. C. I. delegation.

Whether this was a coincidence or not the editor is not willing to say but it offers food for thought to those who are expecting great things of this new generation. The leaders of this generation will be those who have prepared themselves by using every means for self development. Some are always ready to find fault with the general attitude of the S. C. I. graduate to advancement and they are correct in most things but the credit is due these for taking advantage of every opportunity to learn something new. And this at least is commendable.

## THE NEW YEAR AND ITS POSSIBILITIES

**O**NCE more we experience the beginning of another year and it has its message for us, not so different from former years but yet possessed of a few unique characteristics. The world history has changed and the conditions of life have altered. New concepts have been born and old institutions have been abolished. Science and art have made some advance. The practical arts have advanced in caring for the physical needs of man. A little of real worth has been added to the total amount of philosophical thought.

But the new year is richest in its possibilities to the practical work of the follower of the lowly Nazarene. In a world as full of the disintegrating forces of sin, hatred and malice, the possibilities for really constructive work of a tangible nature are uncounted. Each year a committee on recommendations, for future work brings to our conventions from one to fifty recommendations which, as a rule, are accepted. So on, from year to year, the committee works, often reiterating some unrealized ambition of the years before. But the end is not in sight where new resolutions can be brought, as the former ones have never been accomplished.

Just a few of the outstanding ones may be mentioned. The Bible school work has long been trying to put a full force of national workers on the field and to take some steps to put on state and regional workers. But either the workers or the money has not been forthcoming. There has been valiant effort and much propaganda applied to the task of organizing state Christian Endeavor work and developing National C. E. work. What are the results visible to the natural eye? The church conventions are now without a national evangelist and have only one man for the national work on the field. When shall there be a fully-staffed force caring for the needs of the field? The paper has been started but there is yet much to be done before the journal is truly an organ of Negro Disciples. The Young Peoples Conference meets but there is no evidence of the conference movement extending and expanding until the one we now have reaches a self-supporting basis.

Possibilities galore present themselves and it's the task of all to see the new year the best year of all.

Read a Religious Paper. "The Christian Plea" is yours for fifty-two weeks a year for only One Dollar.

# A Christian Service in Co-operation

By J. B. Lehman

## How Does God Select His Men?

WAS Abraham selected because he saw in Sodom great institutional evils? Did God choose Isaiah because he saw great faults in Israel? Did Paul become the apostle to the Gentiles because he saw the errors of the ruling Jews? Does any man become great because he is able to point out the errors of others? We think not. God can make no use of a mere faultfinder, especially if he finds fault with things that make him uncomfortable. The only man that can risk faultfinding is the man that is capable of constructing something better than the thing that he would destroy. Abraham gave almost no attention to the wicked city of Sodom, Isaiah gave but little space to the wickedness of his people and Paul did not even refer to the sins of the ruling Jews in a faultfinding way. Each of these men had in mind the building of a new and better order and in faith they gave themselves to it. In fact much in the Bible conveys the idea that men suffer things because they are not doing what they should. In the days of the Judges they were sold into bondage because they did not remain true to God.

## What It Means to Us

This then should teach us a lesson. If any people would gain power in the world affairs or would hold it if they have it they must be constructors of greater things. It is possible that the mere complainer of wrongs convicts himself as much as he does the man who perpetrates the wrongs. No man will ever be delivered from wrongs unless he is capable of carrying a big program himself.

Europe is complaining bitterly of the way the United States is doing, calling us Uncle Shylock. No doubt much of this distrust is well founded, but unless Europe now begins the construction of a new world order its complaints will avail nothing. Japan and China and India are complaining bitterly about the arrogance of the people of the West, but they will get nowhere unless they now begin to construct something larger. On the other hand, if these people now complaining would launch out with a great program to which they would devote themselves in a most unselfish way, they could easily take the ascendancy in the same way that Peter took it from the ruling Jews two thousand years ago. What Peter did in reality was to take the idealisms of the Jewish nation which they preached but did not practice and made them the banner of his forward movement. America is full of idealisms which

we do not think of practicing. Let a man from India take these up and say unto us, "Woe unto you, Scribes and Pharisees, hypocrites," and we can withstand him as little as the ruling Jews withstood Peter.

## What We Can Mean to a Constructive Program

But let no man hold this banner aloft who is not a great constructor himself. The seven sons of Sceva thought they could use the name of the Christ whom Paul preached and they were torn naked. If a Christian Negro wants to hold this banner aloft he must first be a steward, he must be capable of being a martyr, he must have in mind a great constructive program for all peoples, he must be ready to be spent as the Lord would have him, or he can get nowhere. Our white man's civilization, which some say is shot through and through with paganism, would fall like a house of cobs if a truly great man would arise who could demonstrate a more righteous way in his own life. But let not a mere complainer who wants ease for himself try it. He will get no farther than Ananias and Sapphira did.

Then let us seek for redress by looking within ourselves. If we get right with God, He can fling us against these wrongs as He threw Paul against effete Judaism. But we must quit searching for the mote in other eyes when great slivers are in our own. We need men who know why justice and mercy and faith are the weightier matters of the law.

## REMEMBER

Start the New Year right by reading a chapter from the Bible today. Begin at the first of Luke and read for the twenty-four days of January. Today is the day. "A Chapter a Day keeps the Tempter away."

## A REPORT OF FUNDS

A report of the receipts of the United Christian Missionary Society of the money received from the Negro Churches for the month of November shows a total of \$91.93 for the church proper, \$235.30 for the Bible school, \$38.00 for the Women's Missionary Society and \$3.50 for the Circles, making a grand total of \$368.53 for the month.

THE temptation to cynicism is always strong but no one should yield to it. We are flooded with cynical literature—let us let it alone. The cynical soul is the unappreciative soul. It neither gets from life nor gives to life anything good.

## THE TENTH NATIONAL CONVENTION

(Continued from page 1.)

Plea," our National Paper, on their press.

"CHRISTIAN PLEA" is the name of our National Paper. Mr. Vance G. Smith, Editor. Prof. J. B. Lehman, Mrs. Mary E. Taylor, Dr. H. L. Herod, Associate Editors.

Those elected for officers for Church Department are: Dr. Preston Taylor, President; Elder Monroe Jackson, 1st Vice President; Elder B. C. Calvert, 2nd Vice President; Elder R. L. Peters, 3rd Vice President; Elder Wm. Alphin, Corresponding Secretary; Elder Blair T. Hunt, Recording Secretary; Elder I. K. Hicks, Assistant Recording Secretary; Elder R. W. Watson, Statistician; Dr. J. E. Walker, Treasurer.

Joint-Executive Committee, Elder Preston Taylor, Elder H. L. Herod, Mrs. Mary Van Buren, Elder C. H. Dickerson and Dr. J. E. Walker.

OF NOTE: Eighteen states reported during convention Year. A wonderful growth was shown in the Missionary Societies under the leadership of Mrs. Rosa B. Grubbs, field worker for the women's department. She reported 21 states that are lined up with the missionary cause, these states having 100 societies and raised in actual cash, \$4,500.00. The three states leading in the financial effort are: Mississippi, Indiana, and Tennessee.

The annual address of our National President, Dr. Preston Taylor, was enjoyed by all. His travels, interest, service, and experience enable him to serve as a Moses to this great brotherhood.

The women of the National Convention organized a Ministers' Wives Counsel with Mrs. Jas. H. Thomas as President.

Mrs. Affra B. Anderson delivered a telling address on her trip to the Orient. She visited Africa, China, and the Philippine Islands.

Miss Rosa L. Page sang some solos that touched the hearts of all who heard her. Mississippi is proud of this accomplished young woman.

Miss D. L. Blackburn was at her best when reporting on Religious Education. It was shown by this report that Prof. Moss and his team have done a splendid work.

Mrs. Noala M. Smith of Chicago, Illinois, delivered a remarkable address on "The Connection of the City Church with the Young People." Mrs. Smith filled the hearts of those who listened to her with wholesome things.

The writer preached the Missionary Sermon following Mrs. Smith's address. He received many encouraging remarks because of his efforts.

The Convention voted to go to Washington, D. C. in 1927.

# Kingdom Building Through Brotherhood Co-operation

Address Delivered by Miss Cynthia Pearl Maus at the Opening Session of the Youth Convention, Memphis, Tennessee

(Continued from week before last.)

Throughout the whole earth today there is a never-increasing murmur against organized conventional, perfunctory religion. In this murmur Christian and non-Christian youth alike are asking, "Will the Church give its strength and mind not to doctrines that divide, but to problems that make men one? Will the church face war, economic exploitation, maladjustment between the sexes and between the races, law enforcement, the union of all Christians as uncompro-misingly as Jesus faced the life-crushing system of his day? Will the church become a vehicle of the flaming passion of humanity's oneness which Jesus embodies—the passion for fellowship, the enhancing and lifting up of life?"

### III. Disciple youth face Kingdom building through brotherhood co-operation—

IN this quest for experienced truth, the youth of the Disciples of Christ join with the youth of the church universal and with youth everywhere. These are days when the youth of America and of the world are getting together in conferences, in congresses, and in conventions to face in the spirit of brotherhood and co-operation their share in the building of a Christian world order of society.

This great gathering assembled here tonight is the result of a desire on the part of college student groups, summer Young People's Conference groups, Student Volunteer groups and local church young people to have a vital share in the program of the church as it faces world problems and world responsibilities.

For many years it has been the hope of the Young People's superintendents of the United Christian Missionary Society that there might be held a great gathering like this where the young people from all parts of our brotherhood, representing all those organizations which minister to the needs of youth, might come together to consider and discuss the major problems in our program of Kingdom building.

Through the summer Young People's Conferences a great deal has already been done toward preparing young people for leadership in the local church. In spite of this fact, however, there has never been an agency through which all our young people could come together to consider the greater problems in the program of building in this world the Kingdom of God.

If the youth of our brotherhood are to have interests which extend beyond the local church, it will be only as they learn about the great organized activities of the brotherhood, and as they become individually interested in the problems which are involved in this work.

DURING the past year, the Disciples of Christ Continuation Committee resulting from the great Interdenominational Student Conference which met at Evanston, Illinois, last January, under the leadership of Mr. James Wycar, its chairman secured a "vote by mail" from the college students of the Disciples of Christ expressing almost unanimous approval of the idea of a mass gathering for the youth of the brotherhood.

Inasmuch, however, as youth had neither an agency time nor funds through which to launch and promote such a continent-wide gathering, Mr. Wycar at the Quadrennial Convention of the International Council of Religious Education in Birmingham, Alabama, last April, approached the

Young People's superintendents of the Disciples of Christ, asking us if the United Christian Missionary Society through its Young People's superintendents would be willing to sponsor, without the privilege of censorship, such a youth conference or convention.

This request on the part of youth was considered by the Executive Committee of the United Christian Missionary Society in its May meeting, and they voted unanimously to sponsor without the privilege of censorship such a gathering for youth, and referred the execution of their action to the three National Young People's superintendents.

Thus as a result of the ambitions and aspirations of young people and leaders of young people, a committee which was composed of Mr. James Wycar, representing our colleges; Mr. Myron Hopper, representing summer Young People's Conferences; Mr. Max E. Wilcockson, representing Christian Endeavor societies; Miss Mossie Allman, representing Circles and Triangle Clubs; Miss Bernice Andrews, representing organized classes and Departments of the Church school, and Mr. James Wright, met in Memphis, Tennessee, on May 31st, 1926. This Committee under the leadership of your Young People's superintendents with Mr. Robert W. Hopkins as chairman has been responsible for the set-up, selection of time and place, choice of convention theme and topics, preparation of discus-sional outlines, and the promotional plans of this first continent-wide gathering for the youth of the Disciples of Christ.

With the renaissance of interest in the "Jesus way of living" which has dominated the thinking of Christian youth during the past decade, there has come also a desire for facts concerning the practical working of organized Christianity, and a demand for opportunity for self-expression on the part of young people whereby they may be able to pass their own judgment on the institutions and traditions which they have inherited.

The committee decided, therefore, to take as the theme of this first youth gathering, "Kingdom Building Through Brotherhood Co-operation," and to select under that theme the four most acute problems of the four agencies through which the Disciples of Christ are unitedly and co-operatively attempting to build the Kingdom of God, namely, "Law Enforcement," especially as applied to the Eighteenth Amendment though not limited to it, as representing the most acute problem of the Board of Temperance and Social Welfare; the "Indigenous Church" on the foreign field as the most acute problem of the United Christian Missionary Society; "Christian Union" as the outstanding problem of the Christian Unity Commission, and the "Church College," as representing the outstanding problem of the Board of Christian Education.

You will note on your program that each of these four topics will be presented beginning Friday morning by two young people, one chosen from a college group and one representing a local church group; and that these two presentations of each topic will be followed by an adult speaker, who will present the problem as seen from an adult point of view. The Convention will then break up into four discussion groups, each of which will be presided over by a young person for an open forum discussion of the topic assigned to it.

The leaders of discussion in each group are asked to name a findings committee of three from their section to summarize the discussion and to bring back to the mass meeting of the four sections on Saturday any recommendations or findings that may result from their deliberations. The report of these four findings committees will then be considered by the convention *en masse*, approved, amended, or referred back to the sections.

The final reports on the findings of each of the four discussion groups as amended and approved by a majority of the Youth Convention will be reported to the General Convention on Saturday night by four young people chosen from the four discussion groups. In this way we hope that the judgments of youth on these four Kingdom building problems will find their way into the recommendations of the General Convention for the guidance of the agencies that are unitedly and co-operatively trying to build in this world the Kingdom of God.

Because we want youth to have unlimited freedom in discussion, unhampered by adult domination; the privilege of discussion on the floor of the Youth Convention and in the discussion groups is limited to young people between the ages of sixteen and twenty-five, including undergraduate college students under twenty-eight years of age, who have made a study of at least one of these four topics either in college or in pre-convention discussion groups.

ADULTS who have registered for the Youth Convention have been granted the privilege of "listening in" from the gallery during the mass sessions of the Convention only. They will not be recognized by the presiding officer, even if they should attempt to secure the attention of the chair, inasmuch as the privilege of discussion is limited wholly to young people.

We want youth to have its chance for a full, frank, and unhurried consideration of the vital problems that are before us. Working separately in library, in school, in business and industry, youth sometimes becomes harassed by schedules, cluttered up with theories, scattered and pessimistic. The give and take of group discussion not only stimulates initiative toward right thinking and right action, but creates a new and quick sensitiveness to the needs and interests of other folk, an enlivened sense of the divine in everybody; and an eagerness to respond to that mysterious force in men which we call personality.

To youth this is a social age, an age of getting together for conference, deliberation, and discussion. Therefore to the youth of this great gathering a thousand voices cry: "Be on your toes! Get out of your rut, your Main Street; travel. Rub elbows mentally with all sorts of people! Up and away from the stuffy, petty valleys that isolate folk. Onward together toward the broad plateaus where the freer winds of independent thinking are blowing."

Youth of the Disciples of Christ I challenge you to find the common ground on which the Christian youth of the world may unite to usher in the reign of peace, the Kingdom of right relationships, the redeemed world order of society for which your leader, Jesus, lived, and wrought and prayed

Rise up, O youth of God!  
Have done with lesser things,  
Give heart, and soul, and mind, and strength  
To serve the King of kings.

Rise up, O youth of God!  
His kingdom carries long,  
Bring in the day of brotherhood  
And end the night of wrong!

Lift high the cross of Christ!  
Tread where his feet have trod;  
As brothers of the Son of Men,  
Rise up, O youth and serve your God.

# The Uniform Lesson for January 9

The Standard of Christian Living—Luke 6:27-38

By Marion Stevenson

## Standards—

CAN we standardize Christian living? If so, is it desirable to do so and how can we do it? Such questions are suggested by the title of our lesson, "The Standard of Christian Living."

A standard is something by which we measure, weigh, approve or disapprove, accept or reject. We cannot conduct our daily affairs successfully, or peacefully, or happily without standards. Out of this common and necessary use of standards on the natural levels of life arises the opinion that there should be found a standard or standards for spiritual living. Many reasons strengthen the opinion that such a standard is both desirable and necessary. Without a standard of Christian living how can we be sure that we are Christian? Without a commonly accepted standard how can there be an orderly Christian community? Without conformity there must be, it would seem, spiritual chaos or anarchy. The logical sequel to the lesson we had a week ago is the lesson for today.

## The standard in Jesus' day—

Jesus found a religious standard in his day. It was very definite and severely exacting. Everything a man did was measured, judged by it. This standard determined what was right, or wrong, or necessary for a religious man. By it a man could judge his neighbor as well as himself, approving or condemning him. Jesus himself was judged by this standard. Whether he was approved or disapproved depended upon the persons who judged him. According to their interpretation of the standards many persons decided that Jesus ought to be killed. Other persons decided that the conduct of Jesus was so correct and admirable that they tried to make him the king of their nation. Some even professed their willingness to die for him.

The religious standard in the land and time of Jesus was the Law of Moses together with the mass of tradition which had grown around it. The standard was venerable and ancient because of its relation to Moses and to centuries of national experience.

## Christian standards—

Every generation of Christians finds itself regulating its religious life by standards. Christians have fought and died for them, and against them. The Christian world has been united and divided by them. At the present time, as in all Christian times, the followers of Christ are discussing standards, and choosing the ones they will rally round and defend. Sometimes the standard of Christian living is a code of belief or a code of conduct. Locally it may be traditions preserved and transmitted in customs. In many ways a Christian discovers and decides what he ought to do, and sometimes how to do it. A widely popular subject for debate in any Christian group anywhere at all times is this, "Is it right or wrong for a Christian to \_\_\_\_\_?" It is not always easy to decide. Nevertheless and notwithstanding, we persist in the effort to find a standard of Christian living. Even today in our Sunday schools this is an interesting and vital topic for consideration.

We fervently affirm that we must and will make the world Christian. But the non-Christian world is asking us the very searching question, "Are you Christian?" No one but ourselves believes we are Christian. Non-Christians say the currency of our Christianity is counterfeit. They say the "pearl of great price" we offer to sell

## The Lesson Scripture

Luke 6:27-38

27 But I say unto you that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

them might be purchased for ten cents a strand in ten cent stores. They trample under foot the salt we send to save them. They profess to love our Christ while charging us with hypocrisy in professing to be his followers. They courteously suggest that we cast the beams out of our own eyes before we can be trusted to wipe the specks from their eyes. Consequently we are humbly turning to examine our standards of Christian living in order that we may not only save those that hear us preach but that we may save ourselves also.

## Shall we live by law?—

Men were trying to be righteous by law when Jesus spoke the words which make our lesson today. We have transferred much of the ideal of legal righteousness into our ideas of Christian living. We have been accustomed to say that a man becomes a Christian by "obeying the law of pardon." That saying ought to carry a deeper meaning than is commonly given to it. With its deeper, vital meaning it is true. Otherwise it may be the letter that kills. The law in the days of Jesus could not and did not "make alive," as Paul so frequently and so very earnestly affirmed when he told his experience in trying to regulate his religious life by the standards of the law. The men who were responsible for the crucifixion of Jesus were pre-eminent demonstrators of righteousness according to law. They, as was Paul, were actually murderers and the chief of sinners.

The Christian who lives by the letter of a law finds himself groaning in bondage to the fear of death. Jesus came not to destroy the law but to fill it full of something it lacked and for lack of which it was futile. Paul continued to live by a law after he became a Christian, but it was, as we learn from the eighth chapter of Romans, "the law of the Spirit of life." By it he became both free from sin and alive unto God.

If, therefore, a man desires a free and

living Christian experience he cannot have it by making obedience to commandments the standard of his living. He may try to do this by listing the "commands" and the "promises" he finds in his New Testament and by seeking the right to claim the latter because he keeps the former. This is to try to merit favor by obedience. This is the difficulty in trying to make local Christian custom the standard. Some try to live by church disciplines put forth as Christian standards.

## What does law lack?—

Law as a standard must have lacked something because Jesus said he came to fulfill it. That meant more than exact compliance. Jesus meant to fill its forms with something that had been emptied out of it. So he said in the Sermon on the Mount, from which Luke seems to be quoting, that murder was more than killing. It was hating. Adultery was more than a physical offense, it was unchaste desiring. According to Jesus the letter of a law is not a standard of righteousness if it is empty of the spirit of righteousness. Therefore, righteousness is vitally a matter of disposition rather than behavior. It will be worth while to turn here to Matthew 5:17-42 and study the whole matter to which Luke gives only partial allusion. It will help us to see how Luke in our lesson material gives us Jesus' Standard of Christian Living.

## The great words of our lesson—

If we have reasoned correctly and pondered properly thus far, we are not expecting Jesus to give us a formal program as our standard. While he may say, "Do this," there is more in it than the mere doing. And the reason for the doing is this something more. This "something more" which enables us to make programs out of precepts and principles, is expressed in the great words of the lesson. They are "love" (vs. 27), "do good," "bless," "pray" (vs. 28), "give" (vs. 30), "be merciful" (vs. 36), "judge not," "condemn not," "release" (vs. 37).

Here we have dispositions of the inner life. What a man does in relation to his active relation to his neighbor is determined by the presence or absence of these dispositions. If Jesus was correct in relating motive and disposition to law, then the active presence of these dispositions of heart determine whether a man is keeping God's law or breaking it. If he has these dispositions he will naturally and inevitably conform to things which God requires. Without these dispositions he can have the form of godliness without its power. He may have a name to live and yet be dead.

Our primary Christian concern should therefore be the cultivation of these dispositions in our hearts. The manner in which they move our behavior will be determined now, as it was then, by circumstances. It may be and again it may not be, that with my heart full of love and benevolence I may give to everyone that asks and go the second mile. There may be times when I must. There may be times when it would be foolish or wicked to do so. How far and in what manner my motives move me would depend upon good judgment. There were circumstances, for example, when Paul advised that a man should be left hungry.

## The standard of sonship—

The greatest words of the lesson are these, "We shall be sons of the Most

(Continued on page 8.)

## What Confession of Christ Includes

Romans 10:1-10; Luke 12:8, 9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Why insist that a new convert make a public confession of Christ?

What do we mean by a public confession of Christ?

Can one be a true Christian who refuses to make a public confession of Christ?

Who is to judge whether our confession is genuine?

What proves to the world that the public confession of Christ is genuine?

How is church membership a confession of Christ?

Is neglect of the services of the church a denial of Christ?

How is our home life a confession or denial of Christ?

How is proper observance of the Lord's Day a confession of Christ?

### Paragraphs to Ponder

Confession of Christ means, of course, the acceptance of him. That to the world should mean that we believe his way to be better than the world's way. If we have accepted his way, that we will live in it is naturally assumed. Moreover, by such acceptance we declare that we recognize his claims to sonship of the Father and lordship over the lives of men. It follows from this that we accept his authority in the affairs of our lives and will no longer seek to do our way in accordance with our own will, but will strive to discover his way and to do his will.

Confession of Christ means that we have trusted ourselves to his care. It means that we believe in him as Savior and are confident he is able to save us and will save us, if we will let him. More than that we declare by our confession that we believe that he, as the Son of God, is able to care for us here and to minister to our needs both physical and spiritual. Beyond that we believe that he is able to so care for all men and to save them from sin.

The Apostle Peter in one of his sermons in Jerusalem declares, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." He of course was speaking of Christ and when we confess him we accept that statement as true. There are many other religions, but we believe that through no one of them can we be saved: salvation for us is only in Christ. Moreover, we believe that salvation is a present one and that it comes through acceptance of Christ's teaching as the foundation for our lives in preference to the teachings of all other religions.

Jesus said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Our confession of him, therefore, includes self-denial and the acceptance of responsibility under his leadership and the sacrifice of all things that hinder our worthy service for him. Once we have accepted Christ, we are to be ready to answer his call and to do his bidding. His service may take us into hard places, dark places, dangerous places, but the true servant of Christ will accept such commission as a part of his cross-bearing and will go gladly.

When we confess Christ we thereby declare a belief in his word as the rule of life for all his followers. Therefore in our confession is included a proclamation of our intention to read his word and meditate upon it that we may discover for ourselves its precepts and commandments and be able to give them to others, not the words only, but the spirit and meaning also. A true Christian will devote much time to the reading of the Bible, for in it is recorded the life of Christ and the activities of his servants guided by his Spirit. Such reading brings us knowledge and understanding and courage for our work.

Co-operation with the saints is included in our confession of Christ. By our confession we accept Jesus as Lord and Master and that naturally brings us into fellowship with that great host who like us have enthroned him in their hearts as Savior and King. We could hardly accept him as master and then refuse to work with his other servants; so we enter heartily into the fellowship of service with our fellow Christians, exercising forbearance and humility in our endeavors, and consecrating all of our talents in his service.

By confessing Christ we in that act proclaim him to the world as Lord; but that is not enough. In our confession is included the determination to proclaim our Savior to the world by word of mouth and by our carefully considered conduct. Every thorough Christian is an evangelist using his speech and his acts to present Christ to the world and to urge acceptance of him. This does not mean that we will all take to the evangelistic platform; but it does mean that we will strive to take advantage of all our daily contacts to present him favorably to men.

He who truly confesses Christ will strive to be a good citizen of his country. A good Christian will be law abiding, and he will endeavor to secure general obedience to the laws. He will seek to promote the best interests of his country, making effort to discover what those best interests are. He will strive to promulgate the teachings of Christ among his fellow citizens, believing them to be the one true foundation of national peace, prosperity, and true greatness. He will be ready to accept his share of responsibility of government, and he will exercise his influence to get and have supported the right kind of officials. A true Christian can do no other way.

Confession of Christ includes enlistment in the cause of missions. Jesus' last command to his disciples was "Go ye into all the world and preach the gospel to the whole creation," and no true Christian can evade such a clear and direct command. So every genuine Christian will be an honest, earnest, and steadfast supporter of missions. He may not go to the mission field himself—he may not be fitted for such work—but he will seek to persuade those who are fitted to go to enlist, and he will by his prayers, his gifts, and his enthusiastic missionary propaganda at home endeavor to promote the missionary cause. At heart every true Christian will be a missionary.

For January 5

Pentateuch.—Genesis

By Gilbert E. Ireland

A year in the study of the books of the Bible. Brief must be the notes, but may the study be devout and prayerful. The Bible; source of all our instruction in spiritual knowledge, source and charter of our civil, political, religious and personal liberties; founder and defender of home and church; inspirer of national and international brotherhood.

"The blessed staff of hoary age,  
The guide of early youth."

### A glance at the earliest books of the Bible—

We have all been taught from childhood that the first five books have been known for many centuries as "the Pentateuch," or the fivefold book, so called since the days of Origen, the celebrated Christian writer of the third century. Long considered to have been written by Moses, from early Jewish tradition. More recently the Book of Joshua has been classed with the five books and the six called "Hexateuch," the sixfold book. Joshua seems to be derived largely from the same sources as the five books and gives completeness to the preceding history of the rise and progress of the Hebrew nation by showing them in occupation of the Promised Land. The Pentateuch, containing the law of Moses, was regarded as the work of Moses in the time of our Lord (Matt. 7:12; 22:34-40; Mark 12:18-27; Luke 24:44; John 5:45-47; 7:19). This does not prove his authorship of the whole of the five books. They do not bear the name of Moses, as so many of the New Testament books bear the names of their writers. If the author, he may have used earlier documents. It is certain that Moses wrote some portions of these books (and this seems to be often overlooked), eg. Exodus 17:14; 24:4; 34:27; Numbers 33:2 in which a very lengthy writing by Moses is distinctly asserted. These, and Deuteronomy 31:9, show large portions to have been actually written by the hand of Moses. But, whether more or less by the hand of Israel's great law-giver, to the Christian reader these writings are part of the sacred Book we devoutly and affectionately call "Our Savior's Bible."

### The Introductory Book—

Genesis, meaning "the beginning," or origin, deals, after the creation and the early peopling of the earth, with the history and religion of the Hebrew race. Several "genealogical trees" or portions of family histories are given—chap. 6:9-19; 10; 11:10-32, etc. The story of Genesis groups itself chiefly around five principal persons, Adam, Noah, Abraham, Isaac, Jacob. "The narratives of Genesis are of universal interest. They give the creation and purpose of the world, the fortunes of its earliest inhabitants, the upgrowth of primeval nations, the original settlement of mankind and the gradual formation of one special nation to play a unique part in human history" (Dr. R. Payne Smith).

Thus we see the opening book of the Bible leads us to a definite historical point. The first of the steps, we might call it, which, following throughout the sacred volume, show a unity of the divine thought and purpose, steadily overcoming every human hindrance or opposition, and unswervingly set upon the great object of promise and of prophecy, the coming of the Christ, the Anointed One of God.

# As I Think on These Things

By F. D. Kershner

## Simultaneous Reading

IT is a fine thing when the Christian world as a whole can agree to co-operate in any worth-while activity. Such co-operation leads to mutual understanding and to mutual sympathy and tolerance. The international lesson series, the Christian Endeavor program, and many other similar illustrations, come readily to mind. One of the best things which has been recently suggested in this field is the agreement on the part of the representatives of some thirty million Protestant communicants to urge upon their people a simultaneous Bible reading campaign during the months of January and February, 1927. The idea is to read the book of Luke, a chapter a day, during January, and the book of Acts similarly during February. The Disciples of Christ, above all others, should rejoice in such a program. We have always been a Bible reading people, and our ultimate appeal has been to the Sacred text. We have especially emphasized the value of the book of Acts in the work of Christian evangelism. We should enter enthusiastically into this simultaneous campaign, and our churches should register 100% strong in its favor. Nothing would have rejoiced the hearts of our fathers, especially Thomas and Alexander Campbell, more than for a program like this to have been suggested and carried out during their own times. The fact that it is being done today is one of the most heartening indication of the progress that is being made towards real Christian unity.

\* \* \*

## The Alleged Failure of Marx

UNDER the above caption Brother J. A. C. Meng, of Youngstown, Ohio, comes back at us rather vigorously because of our criticism of the founder of Socialism.

Dr. Kershner gives two remarkable reasons for what he calls the failure of the Marxian philosophy. These are "its elimination of all spiritual factors from its program as well as its violation of the principle of democracy." It seems hard that people should be condemned for something they not only never did, but against which they have always contended. But many instances could be given of this very line of argument. I will mention two, one ancient and one modern. Nero accused the Christians of burning the city of Rome, and as the accusation of the tyrant amounted to a conviction, the most inhuman persecutions and martyrdoms were visited upon the Christians. And there are people living in this country who firmly believe the Christians did it. During the Pullman strike in 1894, the railroads accused Eugene V. Debs of leading a mob which destroyed thousands of dollars worth of property in the city of Chicago. They failed to convict him, but yesterday I heard a man, prominently identified with the Y. M. C. A., say nobody could make him believe Debs was not guilty. Either of these victims was incapable of committing the act charged. How about "the elimination of all spiritual factors from the program?" Dr. Kershner elaborates this idea in these words: "The only paradise which is worth the name is one which is built upon the production and distribution of goods. To be happy is to be rich, and to be poor is to be miserable." This is the condition which confronted Marx, and by which we are still environed, and it is a condition which the Socialist movement is doing its best to change. The Socialists are not in power, and certainly they or their philosophy are not responsible for the present system of production. Socialism proposes to lift humanity to higher levels than the markets and all the material cares which are now considered the only employments worth while. It proposes to abolish the struggle for existence, and banish forever the specter of poverty. As Frances E. Willard said: "It is the very meat and marrow of Christ's gospel. It is Christianity applied."

The second charge is that "it violates the

principle of democracy." Here again we are condemned for violating a principle which we not only never violated, but which no Socialist ever failed to uphold. Democracy is as necessary to Socialism as is the strong to the bow, or as man to woman—useless each without the other. Kautsky, the great German Socialist, says: "Socialism without democracy is unthinkable." He rings the changes upon this statement, and shows in a lengthy article that Marx never tolerated the idea of the abandonment or even the suspension of democracy. Any apparent gain at the sacrifice of the principle of democracy would not be worth the price. *Vox populi vox dei*, is a cardinal principle of Socialism, and any individual or any organization that discards democracy—even temporarily—discards Socialism at the same time.

We are glad to publish the above letter in the interest of fairness, but we frankly admit that we cannot see that it has in any way disposed of our original contentions with regard to Karl Marx. Brother Meng has evidently misunderstood our reference to being happy and rich and its contrary. The sentiment is not our own but was intended to represent the position of Marx. Of course, we do not agree with it.

With reference to the suppression of democracy, we can only say that Marx was the author of the battle cry of Russian communism, "the dictatorship of the prole tar-iat." Lenin and Trotsky were students and expounders of Marx and always claimed to be his disciples. Brother Meng evidently does not regard them as good Socialists, and we are not disposed to sit in judgment upon party schisms among those who claim to be Marxians. Marx was an advocate of economic determinism and if we understand his writings the interpretation of Lenin is quite in harmony with his general thesis. We confess that the founder of Socialism is hard to read and hard to understand, but we still do not believe that we have seriously misrepresented his position.

\* \* \*

## Highwaymen

A GOOD brother who belongs to the Left has sent us a copy of John Oxenham's production entitled "A High Way and a Low," evidently with the implication that reading it might do us good.

To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.

We have no objections to Mr. Oxenham wearing the title of a highwayman if it is his desire to do so, but we cannot see why others should wish to follow him. The select folk who insist in being numbered with the chosen few, the elite, the highbrows, the people who tread the sun-kissed mountain tops while the rest of humanity drifts to and fro on the misty flats, at times make us a trifle weary with their protestations of superiority. These people who insist on patrolling the high places always remind us of a certain Scriptural passage which we would like to put beside the poem of Oxenham:

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at naught: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.

We are without a pastor but we are still laboring for the Master and have services every Lord's Day. We have only a few but we were able to have our Thanksgiving program. Our choir gave us some excellent music for the afternoon and we had a good attendance.

Elder W. M. Martin was with us a few months ago and he proved to be an eloquent speaker. We wish that more of the preachers of this state would visit us at Jellico. We desire to feel the brotherhood of the disciples of Christ. Our Bible school is increasing and with the aid of all departments we hope to renovate our church building inside and out. We are also trying to get the Christian Plea in every home. We are always glad to read of the work of our churches in the other states.

Mrs. Robert Murphy had the pleasure of visiting the church in Lockland, Ohio, where Elder W. H. Dickerson is pastoring and she reports a fine congregation.

## The Uniform Lesson

(Continued from page 6.)

High." This is the standard of Christian living. It means that being begotten sons of God and therefore partakers of his divine nature we would naturally do as he would do, for we are as he is. God is love. Because he is love he gave. His goodness is over all his works and his mercy is as high as the heavens and from everlasting to everlasting.

Let us therefore "be perfect, as our heavenly Father is perfect," to use Matthew's fuller report of this same lesson on the Standard of Christian Living.

MIRAGES appear over the sea as well as over deserts. You have read tragic stories of travelers in a desert pursuing the mirage of a lake or stream until they were overcome and death relieved them. Capt. W. A. Ross, of the Dollar Liner President Adams, which recently made a trip around the world, tells a story of mirage over the Red Sea. While the ship was passing the Sokotra Islands the passengers saw what was apparently a large field of ice, and Captain Ross was astonished to hear the lookout cry: "Ice on the port bow!" He looked up, surprised, and saw a "large field of ice cakes suspended above the horizon." Presently he saw a number of small bergs drift into view, followed by a large one. The latter was so clear that he could see blue and green veins in the ice. The word spread through the ship, and presently men in shirt sleeves and women in thin dresses stood at the rail gazing in amazement at the spectacle. Very soon one of the women began to shiver and sent a steward for her coat. "The psychological effect was amazing," said the captain. "In a minute all of the passengers were shivering. I myself felt chilly. It was not until the mirage faded that we realized that we were within a short sail of Port Said on the hottest stretch of water in the world." A computation showed the nearest ice field to have been more than 8,000 miles away. While the passengers were shivering at sight of the mirage, the temperature was above 100.—Our Young People

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JANUARY 8, 1927

NO. 9

## The Youth Convention

### AS A DIRECTOR SAW IT

By Roy G. Ross, Young People's Superintendent

I THINK that all who had a part in promoting the Youth Convention, together with those who were observing the Convention from a point of view which is likely to be more unbiased, are agreed that it was a great success and promises to have a great significance for the future. The fact that the young people of our brotherhood representing all parts of the country, all races and all organizations which are caring for the needs of our young people should come together and think through problems which are so important to our brotherhood work speaks well for the value of a Youth Convention.

It seems that almost without exception, the young people who were present in Memphis, went back with a new vision of the possibilities of leadership for the young people of this generation and with far greater inspiration for full-time Christian work. They came up to study problems in the light of the "Jesus' Way of Living" and they went back with some definite ideas as to how they were going to make the "Jesus' Way" real in their lives and with a determination to do so.

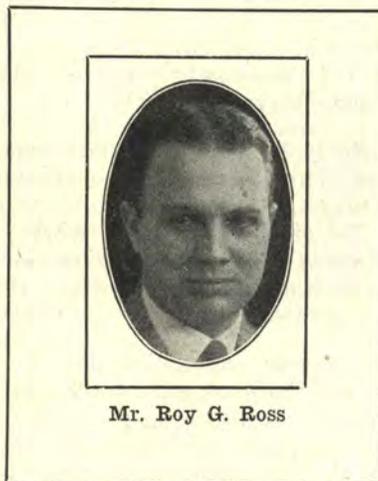
#### Significance of Findings

The findings which the young people brought out were sane and thoughtful and contained suggestions worthy of serious consideration by the older members of the church. We hope that the spirit of this convention may live on and that the young people may continue to come together from time to time in like gatherings to make other suggestions and contributions to the thinking of our people.

#### Significance of Business Side

Perhaps one of the most significant actions taken by the Youth Convention was that in which they elected a vice-president from among the colored young people of our brotherhood. Thus the Convention Young People went on record not merely as affirming their desire to

welcome the Negro young people into their midst, but by definitely taking action which spoke their mind in more than mere words. Another like expression of the mind of the group was in the fact of their electing the new young people's superintendent, Vance Smith, now editor of the *Christian Plea* and superintendent of young people's work among the colored churches, to sit with the other young people's superintendents as ex-officio member of the Executive Committee of the permanent Youth Convention organization.



Mr. Roy G. Ross

May the young people of our brotherhood continue on in paths of even greater usefulness and may they take back the mind and spirit of the Youth Convention to their local churches to such an extent that they will have justified their coming long distances in order to enjoy the fellowship of that great gathering.

#### AS A YOUNG PERSON SAW IT

By Miss Bernice Andrews, Secretary-Treasurer of the Youth Convention

THE first Youth Convention is now history, but to those of us who sat in its sessions and sensed its spirit of consecration, it is not in the "dead" past.

The convention, with a total attendance of over six hundred students and adults, was all that could be expected. The four hundred twenty-eight students represented twenty-seven states and Canada; more than thirty-five colleges and universities and almost all of the thirty-one summer young people's conferences. Twenty-four of these conferences were represented by at least one officer. It would be almost impossible to estimate the number of local churches represented, but we have not found many instances where two delegates came from the same church.

The scholastic standing of the group as a whole ranked very high. A large percentage of the delegates were either college graduates, students now doing graduate work in collegiate institutions or those working for A.B. degrees in colleges or universities. They tell us that the findings of the convention were intelligent, sane and thoughtful. Surely with the large majority of the delegates either college or conference students, any other kind of findings could not be expected. Could our church colleges, foundations and young people's conferences wish for any better recommendation of the effectiveness of their teaching?

The emphasis of the convention was on the church of the future and the world of tomorrow and the relation of young people to them and so it was natural that we should think of the next Youth Convention. A permanent organization was effected. A president, two vice-presidents and a secretary-treasurer were elected. Serving with these new officers as the executive committee are the three retiring officers of the convention, the leaders of the four discussion groups, and the four young people's superintendents of the United Christian Missionary Society as ex-officio members. Definite plans for program are now under way, although the time and place have not yet been decided.

Too much cannot be said for the first youth convention and its effect on the lives of the young people who attended. Be awake to further developments in this great field and watch for definite announcements,

# Church News

## WORKING WITH THE CHURCHES

By B. C. Calvert, State Evangelist of Mississippi

The First Christian Church of Clarksdale enjoyed great services the first Sunday in December. It was a gloomy looking day, nevertheless we had a crowded house. The pastor, who had not been with them for several Sundays, was on the job, and as a result two splendid sermons were delivered. One was reclaimed at the night services.

The majority of the members are rallying to raise the one thousand dollars (\$1000.00) we set out to raise by the third Sunday in December, 1926. We ask the aid and prayers of all who are lovers of the Cause of Christ. "Remember the words of the Lord Jesus how He said," "It is more blessed to give than to receive." You are not poorer for having given to a righteous cause. The Lord blesses the cheerful givers. God is not only able but He makes all grace abound towards His people. Try Him and be convinced.

The Churches have paid to date as follows:

Jackson College Addition Church, \$15.50.

Bethel Christian Church, \$14.50.

Grand Gulf Christian Church, \$3.50.

Indianola Church of Christ, \$19.00.

Mound Bayou Christian Church, \$8.50.

Union Hill Christian Church, \$2.50.

Grand total collected from all churches to date, \$43.50.

On behalf of the First Christian Church of Clarksdale, Miss., I thank the churches and individuals who have contributed.

## FROM NORTH MIDDLETOWN

Elder J. O. Brayboy, Pastor

We are doing our best to bring this work to the front. On coming to this church in March we found the congregation somewhat scattered and interest lagging. But since then we have baptized seven persons and done other work of an encouraging nature.

We had a play November 13th for the benefit of our Bible school and it proved a huge success. We collected at the door thirty-eight dollars and twenty-five cents and from other sources ten dollars and sixty-five cents.

We also have fourteen paid subscriptions to the Christian Plea and are canvassing for others. Our missionary society is doing some fine things.

## AMONG THE BIBLE SCHOOLS

"Was That Somebody You?"

By P. H. Moss

Somebody did their very best  
To share the burden with the rest,  
Somebody made a loving gift,  
Thanksgiving offering on time to lift,

Was that somebody you, was that somebody you?

Somebody never missed the day,  
They sent their offering promptly away

To the treasurer for the works that wait,  
For you the thanksgiving offering take,

Was that somebody you, was that somebody you?

Somebody let the day go by,  
To raise an offering did never try,  
Somebody failed to do their part,  
The kingdom work was not on their heart,

Was that somebody you, was that somebody you?

Somebody took the offering on the day,

But they did not send it away,  
Somebody said, "I'll make it bigger be,

Wait awhile and others see,"  
Was that somebody you, was that somebody you?

Somebody helped the budget make,  
Voted Thirty-five hundred dollars take,

For Religious educational work,  
To do this task you can never shirk,  
Was that somebody you, was that somebody you?

Somebody on convention floor,  
Resolved the work must faster grow,  
Somebody of the bigger church,  
Never helped to do the work,  
Was that somebody you, was that somebody you?

## FROM MT. STERLING

Elder W. H. Brown, Pastor

Mrs. Lizzie Magowan, Reporter

Our church work is moving along well. Eld. H. D. Griffin, of Washington, D. C., held our annual meeting and every sermon was full of the Gospel truths and held the interest of the audience. We had nineteen additions and the church was greatly revived.

While Brother Griffin was here he received news of the serious illness of his mother, which has since resulted in her death. Our sympathy goes out to Elder Griffin in his bereavement.

## CENTRAL AND LOUISVILLE HANCOCK NOTES

Elder T. B. Frost, Reporter

Mrs. Addie Davis, of Covington, was a visitor on the campus Thanksgiving to her son.

Elder Alcorn, pastor of the M. E. Church, of Shepherdsville, was on the campus Dec. 6th to enter his son in the high school department.

Mrs. Frost, the matron, was in Louisville, Dec. 10th and 11th, to do some Christmas shopping.

Five of the girls from the campus, with Elder T. B. Frost, attended service in Louisville, Dec. 12th. All report a splendid service.

On Dec. 14th Mr. Calkins, representing the educational survey department of the U. C. M. S., was a visitor to the school and the classroom. He also gave a splendid address to the student body, urging all to prepare themselves for the best in life and service.

The Louisville Hancock Christian Church, through its Women's Missionary Society, has raised \$32.50 for the C. C. I. and the Christian Endeavor Society \$25.00 for the same purpose. The Bible school, through its superintendent, has expressed its desire to help. The Women's Missionary Society of the 16th and Chestnut Streets Church has also something for the school and the 17th and Jefferson Streets Church has challenged all in giving to the same purpose. Can we hear from some other organizations of the local churches over the state?

## NOTES AND ANNOUNCEMENTS

Elder M. F. Frazier reports an excellent meeting with several additions at the Wehrman Avenue Christian Church, Cincinnati, Ohio. Elder F. T. Floyd, of Covington, Ky., did the preaching and receives the commendation of the reporter.

Elder D. D. Davis, state evangelist of Georgia, reports a visit of the National Field Secretary for the churches, Elder William Alphin, to the state. He also mentions a visit of the Bible school worker, Prof. P. H. Moss. Elder Alphin visited all the churches in southern Georgia and the state convention, October 21st to 24th, and the district convention of southern Georgia in company with the evangelist. The reporter also has taken charge of the work at Valdosta and through his efforts on the field has succeeded in uniting the two factions of Georgia. Elder Alphin was donated \$22.30 by the churches in Georgia.

Mrs. Jennie L. Hardin, of Nashville, Tennessee, reports the death of Mrs. R. M. Cooper of Knoxville, who had long served in the state as one of the leaders in the Women's Missionary Societies.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## PROSTITUTED PULPITS

ESAU sold his birthright for a mess of pottage. The modern city pulpit is selling its birthright for a mess of dollars. The Disciples are not as guilty as some other denominations but it is fast taking over the methods of Rome in which it is gaining a foothold. The politician of the city counts as campaign expenses a certain sum that is given to churches as contribution to the congregation after the pulpit has been used to further the political ambition of some pettifogging demagogue.

Some of the pastors of churches are plainly and openly into the game to "get theirs" and the pulpit in that case is bought and sold with all the commercial valuation as the political rostrum. The highest bidder gets the influence of the minister who hides his unmitigated treachery behind the sanctimonious attitude of informing the people of the modern issues of the day. He dabbles in the political pot and camouflages his faithlessness in a righteous cloak of social helpfulness to an emigrant people. Such a pastor has little to expect of the spiritual leadership that he seeks to hold and even less of the community's good opinion.

Others less ingenious and less greedy are almost as guilty in yielding to the smooth-tongued arguments of some wily politician and loans out his post of honor to the agitator, secure that in the end the church will receive a hand-out of some five, ten or twenty dollars and he himself will personally profit by having as his friend a prominent public official. The immunity often found when a preacher is accused of some misdemeanor is traceable to this influence that he can command in the public official circle.

So the pulpit may be sold by the pastor for a mess of dollars and future influence and immunity.

But there is also another manner of selling the pulpit that is even more

to be deplored, as in its operation there is required more than just the preacher to prostitute the sacred rostrum. Sometimes the officials see an opportunity to collect a little money for repairs or other improvements on the house. And they even enlist men and attempt to persuade the candidates to visit their church that they may collect more. Such a procedure is an abomination before the Lord. Can the business leaders of the congregation so completely lose that vision of true leadership that will not only tolerate but will encourage the improper use of the pulpit for every cause that is willing to pay for it? Brunhilde, queen of the Franks, gained the execration of the world by promoting the lewd sex life of her grandsons in order to undermine their mental and moral stamina that she might reign. But is she any worse than the guardians of the church who allow the house of God to become contaminated by the rotten methods of modern politics in its most virulent form in that it attacks under the guise of religion?

**IF I WILL THAT HE TARRY  
TILL I COME, WHAT IS THAT  
TO THEE? FOLLOW THOU  
ME. JOHN 21:21**

THESE words were addressed to the Impetuous Disciple by the Master as his last advice to Peter. There is much of potency in the saying today to those of the kingdom who are so anxious to see that all are in the task. That there must be cooperation we know. But the idea that Christ wished to leave was that of personal responsibility of an individual nature. The Master had just finished giving to Peter a definite work and a set plan to guide him in his activities. Peter was to feed the lambs and sheep of the Good Shepherd who had then laid down his life for the sheep. But zealous to see that all had a task commensurate with his, Peter was inquiring as to the task of John the Beloved. And Christ answered him in the title of the article.

Ministers, pastors, leaders and workers today meet the same thing in the members of their group. There will always be Peters who will not fully do their special tasks because they spend so much time seeing that every one else is provided with something to do. They are not

## The Days of Our Years

Are three score years and ten. The first five and last ten, one is unable to read. The second twelve are provided for by one's parents. That leaves only forty-three years to read *The Christian Plea*. Begin to read at once. One dollar a year assures you of fifty-two issues. Office address, 425 DeBaliviere Ave., St. Louis, Mo.

willing to accept the job laid out for them unless another of an equal definiteness be given Brother So-and-So or Sister What-You-May-Call-Her. They have not sensed the sacredness of the trust given into their hands to begin to work until all about them have a task. They are unable to see with the blind bard that "They serve who only stand and wait." In the last analysis, Peter was meddling. And they who are of the same mind today need ponder the answer the Master gave.

Christ told Peter to mind his own business. And such would be the burden of the advice He would offer to those who hamper the local work by their incessant wailings. Of that small group who clog the wheel of progress in any department of the church work, very few, if any, can concentrate their energies on the special task given them if they are so very concerned over the enlistment of all in the doing of a task. In other words Christ knew that if Peter did well the task given him, he must be relieved of the management of the entire preaching force of the Apostolic church and address himself whole-heartedly to feeding the lambs of the church. To Christ came the assignment of the special duties and not to Peter. And Christ resented the interference of the man on this occasion.

The minister by virtue of his promise to God has assumed certain tasks and when he has to bear the entire load himself he is as worthy of the text as Peter was. If he is to do all, what is to be the task of the layman? To every baptized believer comes the call to a definite service and the one who insists on pausing in his task to hunt work for such a one needs to know that his Master counsels, "What is it to thee if I would that he tarry until I come?" The job for you is to follow the Christ and quit worrying yourself, the other disciple and your Master by officiously trying to change the order of the universe to get work for one who is not remotely dependent on you for advice or directions. Have you a task? For God's sake! perform it and quit meddling!

The order to you is blazoned in words of fire, "Follow thou Me." If in your following, you do a good job, the other fellow will find his inspiration and place by your example, but if not, "What is that to thee?" You have your own needs to answer for and that is job enough for you. So to ye chronic meddler, Christ has pilloried you in public view and if you are inclined to find all sorts of excuses for negligence on your part while doing another's task, remember "If He would that any tarry until He comes, what is it to thee? Follow thou Him."



# Join With the Millions—

*These were more noble than those in Thessalonica, in that the scriptures*

## Millions Reading the Bible Together

MILLIONS in America will be reading the same chapters in Luke and Acts on the same days during January and February. A nation-wide simultaneous Bible Reading Revival will begin on New Year's Day, participated in by all the Evangelical churches of America, representing a membership of about thirty million. The plan calls for the reading of Luke in January and Acts in February.

The Disciples of Christ have always desired to be a Bible people. They have loved the Book of Books and have sought to make it their rule of faith and practice. In every community where our churches and preachers are found, they will do well to take the lead in seeing that the whole community unites in this revival of Bible Reading. Certainly our own churches will join in the plan clear across the nation for this Bible Reading has been made a part of our own 1927 pre-Easter Evangelistic Crusade. No one will want to stay out.



## The Book of Luke

By Glenn McRae

THE third gospel makes a distinct portraiture. Certain emphases are easily distinguished. These give the gospel its charm and indicate the character of its contribution.

First, Jesus is portrayed as a man of prayer. Luke alone relates that at his baptism Christ was praying (3:21). After healing the leper when crowds pressed him, Luke says Christ withdrew into a desert "and prayed" (5:16). Before choosing the twelve, Luke reminds us Christ went into a mountain and spent the night in prayer (6:12). The third gospel records that Christ was praying at his transfiguration (9:29). Luke notes that once when Jesus was praying one of his disciples was provoked to exclaim, "Lord, teach us to pray" (11:1). Of the four gospel writers, Luke alone records the parables of the importunate widow (18:1-8) and the Pharisee and publican at prayer (18:9-14). And we are indebted to Luke for the prayer, "Father, into thy hands I commend my spirit," the last words Jesus spoke upon the cross (23:46).

Again, it is Luke's account that makes plain Jesus' attitude toward womanhood. It tells how Jesus once met a funeral procession near the city of Nain. The sight of a grief-stricken widow on the way to bury her only son so touched the heart of Jesus that he halted the procession and restored the son to life (7:11-17). Incident after incident in the narrative of Luke reveals the courtesy of Jesus toward women, his compassion at their misfortunes and his unwavering attitude of respect.

It is the third gospel that shows Jesus in his unmistakable attitude of compassion for the

poor and his condemnation of the rich. To Luke we are indebted for Jesus' statement, "Blessed are ye poor" (6:20), for the story of the rich fool (12:13-21), the rich man and Lazarus (16:19-31), and the unjust steward (16:1-13). And it is Luke who records the parable of the marriage feast where the rich are turned away and the poor are invited.

But the chief characteristic of Luke's account is the emphasis made upon the human and humanitarian Christ. It is one who knows the yearnings of the poor, the downtrodden, the sinner and the outcast. Jesus, visitor in many homes and guest at many tables, was not made for the desert or monastery.

Luke shows Jesus was a man of social traits. In a certain village lived a Mary and Martha where Jesus went once to dine. While he was there, the women got into a dispute over the serving and Jesus, upon being appealed to, helped the domestic Martha to see "the good part which shall not be taken away" (10:38-42). Eating in the home of a Pharisee, who apparently was not friendly toward his cause, he gave a greatly needed lesson in courtesy while offering hope to a sinful woman (7:36-50). Once he even invited himself to dine with a chief publican, Zacchæus by name. Zacchæus came from it a transformed man.

But Luke's picture reaches the sublime in those materials which set forth Jesus' teachings on the universal elements of human living. The parable of the Good Samaritan (10:25-31) proclaims the undeniable message of universal brotherhood. The parables of the lost coin (15:8-10), the lost sheep (15:4-7), and the lost son (15:11-32) show the Father's love going out to the last erring child of the human race and the Father's rejoicing when even one broken sinner returns. Ten lepers are healed and only one returns to express his gratitude, and he a Samaritan! (17:11-19). How racial lines are obliterated and national barriers broken when Jesus speaks! These undying parables proclaim that the Father's love is the golden chain that binds all hearts and draws them to the throne of God. Three of these parables came from the pen of Luke alone.



## The Book of Acts

WHEN Henry Ward Beecher wrote his "Life of Christ" he had an unhappy disagreement with his publisher on the appearance of the first volume. He halted the work, which, alas, was never completed by him. One evening he was sitting at the window looking out toward the sky in deep meditation. Someone said, "Mr. Beecher, when do you expect to finish your 'Life of Christ'?" He was silent for a moment and then said impressively to his questioner, "Finish the life of Christ! His life will never be finished. He is from everlasting to everlasting." That is really the deepest message of the Book of Acts.

The first thing one finds out in it is that Jesus Christ is not dead, that he arose and is alive to live forevermore. That was the heart of Peter's sermon on the day of Pentecost, recorded in the second chapter of the Acts. Christ on his throne is the secret of that triumphal march across the ages of the men and women who confessed Christianity.

The book of the Acts tells how Christ does his work in the world. It tells the power of an inspired church. In it we see the presence of God in human life. In it also we may

trace the beginnings of church organization and witness the words and methods by which men had the center of gravity of their lives shifted from earth to heaven. The gospel makes old lives over into glorious new ones.

In the Acts the mysteries, marvels and wonders of prayer are demonstrated. It shows that prayer gives men courage to fight, power to endure and vision to be happy. It unlocks iron gates and releases prisoners. It heals the sick. It is the urge of progress in morals, religion, philanthropy, and missions. One prayer meeting as in the case of Lydia at Phillipi may be the beginning of a new civilization. The prayer flame burns with blinding brilliancy in the book of Acts.

There is no more thrilling story known and there is none which makes better reading than the history of the early Christians like Paul and Silas and Mark and Barnabas and Peter and a great host of others who carried the gospel from Jerusalem to Asia Minor, from Asia Minor to Greece, and from Greece to Rome. It was the torch passed from hand to hand, carried from country to country, and that will be carried forward from generation to generation until the world is saved.

The Book of Acts shows God's way with men and nations and awakens to action as no other book known to us. It will make a thousand great men where Shakespeare will not make one, and it will set the world on fire when all the philosophies of the schools are burnt down into dead ashes. The churches are to be congratulated that again this winter they are reading this most marvelous book chapter by chapter, and day by day.



## The Book for All

IT is not so long, in the story of mankind, since Bibles were so costly that they were chained to church pillars. During the reign of Edward I, a Bible cost \$150. Small chance that the wage earner, with an average income of three cents a day, could ever possess one! In the late thirteenth and fourteenth centuries, it was a very cheap Bible, indeed, that could be had for \$75 of our money; \$300 was a common price. Fine Bibles cost from \$500 to \$900. Even as much as \$1,800 and \$2,000 were paid for them in the fourteenth and fifteenth centuries. The Bible was only for the wealthy few. It was truly a rich man's book.

Then came the miracle of printing. The Bible was the first book printed. From that day up to the present, it is estimated that fully 625,000,000 copies of Scripture (portions and complete Bibles) have been produced. Every year about thirty million come from the press. The American Bible Society alone, in its 110 years of existence, has produced over 174,000,000 volumes. In 1925, this Society printed 9,214,423 cop-



Picture of forty Bible Service' at Monte Vista on one evening during a by A. W. Luce. Such church. What a blessed reading our Bibles in deeper spiritual life th



Read a chapter daily in Luke during January

# Read Your Bible Daily



They received the word with all readiness of mind, and searched daily.—Acts 17:11.

ies. In other words, the Bible is no longer the book of a few. It is the book of the multitudes, rich and poor alike. In fact, he who cannot afford to buy a copy may receive one free.

The little one-cent Gospel may be regarded as one of the greatest of world forces, making for international peace and good will. Volumes of Scripture have been distributed more widely than any other book, in more different tongues than any other book, and with more effect than any other book has had in bringing the diverse peoples of the earth to think and worship together.

The Bible takes root in any national soil, and its growth interlocks across national boundaries. It is the world's book. It alone holds up the irresistible picture of all mankind as one family, with one Father, and an elder brother, who has "broken down the middle wall of partition" and made us "no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

The Bible is the greatest unifying force in the world. It is bringing all the thoughts, dreams and ideals of mankind into a common river of life, moving forward with overwhelming power. No petty national dykes can stem that flood. The Book speaks in hundreds of different tongues, but it tells the same story to all. It is schooling all in a single language, the language of the Spirit.

The Book is teaching mankind to speak with a single voice, the voice of the family of God, every day heard a little more clearly in the international councils, demanding every day a little more effectively that fratricide and contention shall cease within the Father's household.

Surely it is the Book for all. It needs distribution rather than defense. Let every lover of the Book help in its wide distribution and reading during January and February.



## Great Men on the Greatest Book

The Bible in the English language is the most widely sold book in the world. Whether or not it is as widely read we do not know, but the American Bible Society reports the remarkable total of ten and one-half billion copies sold in 1925. This breaks the record for all previous years. Increases were shown in China, Japan, and throughout the Far East. Russia alone declined to admit the Bible as an influence for good.—*The Outlook*.

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of

the Bible.—*Theodore Roosevelt, 26th President of The United States.*

It is very difficult indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.—*Woodrow Wilson, 28th President of The United States.*

Behold it upon this table. I never omit to read it, and every day with the same pleasure . . . Not only is one's mind absorbed, it is controlled, and the same can never go astray with this book for its guide.—*Napoleon Bonaparte, Emperor of France.*

Talk about questions of the day, there is but one question and that is the gospel. It can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine Revelation.—*William E. Gladstone, Premier of England.*

You will find in this little book (the Bible), guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.—*Lord Roberts, English Commander.*

If we abide by the principles taught in the Bible our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.—*Daniel Webster.*

The Bible is a book, in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—*Robert E. Lee, American Soldier and Educator.*

What a book! Vast and wide as the world; rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity are in this book!—*Heinrich Heine, Jewish Scholar.*

It is impossible that man should have made the Bible. If we accept the agency of God in it, all mysteries are explained with their origin;—its incessant variety, its constant unity—the structure by which it holds the mind of the world forevermore; the spiritual impulse which comes from it; its inexhaustible energy in lifting peoples; its unwasting power in the world—they are all natural.—*Richard S. Storrs, D. D.*

The more the Bible is put into the minds and hearts and daily lives of the people the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans.—*Charles W. Fairbanks, Vice-President of The United States.*

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.—*Arthur Henry Hallam, English Essayist.*

Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes of nature.—*John Henry Newman, Catholic Cardinal.*

I do not know a book which gives in such compact and poetic form every phase of human ideas as the Bible. Without the Bible the education of the child in the present state of society is impossible.—*Lyof A. Tolstoy, Russian Count.*

## Special Bible Service, Feb. 27

A SPECIAL Bible Service that always proves interesting is one to which all the people of the community are asked to bring their Bibles that have peculiar and unusual interest attached to them. The returns from such a service are always gratifying and unusual interest is taken in it on the part of a great many. The following suggestions are made for such a service:

### Make a Call Several Weeks in Advance

1. *For the Oldest Bible in the Community.*—Ask those in the community who have very old Bibles to bring them to the service. Make your request known in plenty of time. Have the people bring their old family Bibles to the church. The mute message of such a stack of old Bibles will warm all hearts and make them glow with sacred memories. Who knows what treasures and sacred memories may be hidden in the family Bibles in the homes of your church?

At Rifle, Colorado, a Bible was found which lacked but a year of being 300 years old. It was brought over from England. Its type was clear but so antiquated that few could readily read it.

2. *For the Largest Bible.*—People usually diffident and slow of speech, will become eloquent as they tell of their old family Bible and its history. The Odd Fellows came to one Bible Service with the largest Bible in the city and they will always cherish a cordial feeling towards the preacher and the church that recognized their Bible.

3. *For the Smallest Bible.*—Some have been printed that are no larger than a postage stamp. Such copies always prove of interest to all.

4. *For the Most Unique Bible.*—One was brought to one service that was printed in Jerusalem; its covers were thin layers of Olive wood, the front cover being inlaid with a Greek cross. Bibles will be brought written in many and various languages. A Bible carried through the Civil War and pierced with a bullet was displayed. Another Bible carried through Flanders Field was among those on the table.

### Other Features of Interest to All

Have the owner of each Bible write out a brief statement of his Bible, which the preacher may read during the service.

Appropriate special music should be arranged for such a service, such as "There's a Dear and Precious Book," "The Old Faith and the Old Bible."

Here is a splendid opportunity to stress daily Bible reading and systematic Bible study. This service presents a good opportunity also to ask those present to promise to carry a copy of the New Testament with them wherever they go and to read at least one chapter daily.

February 27 is suggested for this special Bible Service.



brought to the "Bible Colorado, last November, evangelistic meeting held service will bless any era we shall have in present search for a Scriptures.

# A Christian Service in Co-operation

By J. B. Lehman

## THE NATURAL MIND ACTS ON INSUFFICIENT EVIDENCE

THE real difficulty of the natural mind is its inability to see a thing as it is. The unselfishness of the Christian religion alone is able to fit the mind to look at things as they are. The selfishness of the carnal mind leaves a man utterly unfit to see things in their true light. Two illustrations will help us to see this.

### Illustrations

One time I attended a state convention that had the year before voted that every pastor must bring fifty cents for every member in his church. The first man whose name was called arose to report when some one asked him if he had fifty cents for every member and he said he had not. Instantly a dozen or more men were on their feet objecting to his reporting, and for nearly two hours they carried on a very acrimonious controversy. Finally I asked if I could ask a question and they said I could. I said, "Do you twelve men who object have fifty cents for every member in your church?" And it was revealed that not one of them had it and then they were ready to let the distracted brother report. That was a Negro church. Here is another that happened in a white church. They were carrying on a very acrimonious controversy on what they called "open membership." One brother was very violent in his denunciation of a missionary because he belonged to a union church. And then it was revealed that he was contributing the larger amount to build a union church in his own neighborhood.

### Wisdom Follows Christianity

I do not say that these men were dishonest. Those Negro ministers thought they were strictly upholding their laws; that white man thought he was defending the integrity of his religion in a foreign land. They were both honest, but they had too small amount of the grace of God in their hearts to properly observe the facts. This is why the apostle urges Christian people to pray for wisdom. The Christian religion really makes a man a smarter man, a wiser man.

### National Aspects

Now this lesson should help us in many things. If England had been willing to unselfishly look at the situation from the standpoint of Germany, or if Germany had been willing to look at the situation from the standpoint of England, there would not have been a World War. And if some prejudiced white people would be willing to look at the situation of

the colored people they would never again take the hostile attitude on all questions they now take. And if the prejudiced colored people would stop to look at the situation of the Christian white people who are trying to do all they can to make a better world, they would quit nagging and heckling those who are doing the best they can.

This also ought to enable us to be patient with what is, until it can grow better. No Romans were baptized on the day of Pentecost and not for fifteen years thereafter. Why? Because they had to wait till the great idea of the kingdom had matured sufficiently to enable the people to see things as they were.

## NATIONAL CHRISTIAN ENDEAVOR DAY, FEBRUARY 6, 1927

By Miss Deetsy Blackburn, National Elementary Superintendent

Sunday, February the sixth, is National Christian Endeavor Day. This is the time set to raise our national apportionment for the C. E. work. This year we have a beautiful pageant for our young people, "Youth Leads." This is a stewardship pageant, stewardship of time, talent, wealth and personality. Every Endeavor Society ought to send NOW to the U. C. M. S., 425 De Baliviere Ave., St. Louis, Mo., and ask for this pageant. Begin in time to work it up among the young people.

Our national apportionment for the Bible schools and Christian Endeavor this year is three thousand five hundred dollars (\$3,500). Five hundred dollars (\$500) of this amount is the apportionment of the Christian Endeavor Societies. We have only one day in the missionary year that we ask the C. E. Societies to take an offering for our national work. From the number of Societies we have listed it ought to be an easy matter to raise the apportionment, on Feb. 6th, if we all work together.

Will you start NOW to make your plans for the program and your offering? Plan to take your entire apportionment on that day. Let all the C. E. Societies get busy and make plans that will insure large results. Not one society can afford to fail in raising its apportionment, for that will mean that the work will suffer just that much. Do your best to have your society on the honor roll.

Remember Sunday, Feb. 6th, is NATIONAL CHRISTIAN ENDEAVOR DAY and our only chance to give for the support of the Christian Endeavor in a national way. Can we count on each of you?

## S. C. I. NOTES

For a few weeks some have been quite anxious about the health of the campus. Miss Evans, Everett Van Buran, J. A. Christmas, Thelma Dunson, and Miss Wright all had diphtheria, and Professor Jacobs and his family had quite a siege of it. But all are out now except Miss Wright, and she is improving rapidly. Nearly every student and faculty member had the Schick Test made to determine immunity to diphtheria, and those who were shown as not immune have taken three injections of diphtheria toxin-antitoxin mixture. So the chances are good that we will have no more cases of it.

Mrs. Hanna, matron of the laundry, is now at Vicksburg Sanitarium where she has undergone a serious operation. She is improving nicely.

The two Christian associations gave a tea to their two dolls which were sent this week to New York, where they will join with thousands of others to be sent as Messengers of Good Will to the children of Japan. Our dolls were named by popular vote Daisy Beulah and Bobbie Lou. A letter was sent with each doll to the little Japanese girls who are to receive them. They in turn will write our students a letter of appreciation. It is hard to estimate what effect such an expression of good will may have upon the peace of the world.

Our campus is interesting and attracting attention in more ways than one. Last week a class in geology from Milsaps University conducted by Dr. Sullivan, came here to study the earth formations. Their trip proved so profitable that Dr. Sullivan plans to return again soon with another class.

The vocal students under the direction of Mrs. Abel of the Music Department gave a very interesting recital recently. The students were all in costume and the songs were sung in action.

Viola Martin and Oswald Penso are the only two who earned First Honor in grades this quarter. The requirement for First Honor is A in department, A in three academic subjects, and no grade below C. Twelve students made Second Honor by having B in department and all other grades except one B.

## NOTES AND ANNOUNCEMENTS

Elder Frost of the Central Christian Institute reports a very pleasant and profitable visit to the churches at Paris, Carlisle, Germantown and Mayslick, Kentucky, in interest of the school. He was received so well by these churches that he contemplates another tour to the other churches of the state.

# The Uniform Lesson for January 16

The Christian's Use of the Bible—Deuteronomy 6:4-9; 2 Timothy 3:14-17

By Marion Stevenson

THE topic for the lesson today, "The Christian's Use of the Bible," reflects in the word "use" a common attitude toward the Scriptures. This places the Word of God upon the low plane of utility. It is therefore not surprising that the Bible is not more widely read and understood by Christian people. We have placed it among the common-place necessities when we think of it as using it. Sometimes we think of the use of the Scriptures as we do of those things which are with us like bitter medicine, or unwelcome discipline, or emergency matters.

Is it not better to approach the Bible with the idea that we are to enjoy it? A helpful present day writer has suggested that most people wish to use God when it would be better if they learned to enjoy him. No doubt if we enjoyed God more fully we could use him very much better. This is certainly true of the Christian's Bible. If we really enjoyed it, we would use it more. If we read it because we may, rather than because we must, we should get more of both enjoyment and use out of it.

To the average Christian the Bible is thought of as a book of law. We have a great deal to say about "the commandments." The Christian, however, is not under the law, according to the New Testament teaching, and therefore the word of God to him is not to be classed with law books. It is very much better to think of the Scriptures as a book of life. Paul, who was a Pharisee, had been under the Law, and was still under the law as a Christian, but it was "the law of the Spirit of life in Christ Jesus." A book of law that is a book of life is of very different quality than if it were merely a book of law.

## The word of God—

We are accustomed to say, and believe it to be true, that our Bible is the Word of God, that our God is the living God, and therefore his word is the word of the living God, or, as the New Testament speaks of it, the Living Oracles. If we therefore think of the Scriptures as the word of the living God, Living Oracles, the Book of Life, we will enjoy using it and therefore profit highly from it.

## Use lovingly—

The material from Deuteronomy 6:4-9 is one of the great passages of the Bible. It is the Jewish "Shema." It is said that every pious Jew is supposed to repeat this passage every day. It presents an exalted conception of God who may be and who is to be loved by every believer with all his heart, and with all his soul, and with all his might. It must logically follow that we will therefore use the Word of God lovingly because we love God. If we do not love the Word of God, we should examine our hearts to see if we love God. We love the words of those we love.

## Use loyally—

The words of Moses to which reference is made in this Deuteronomy passage are words which he had commanded on that day of his farewell. If there were nothing more than the authority of God back of the Scriptures, this would be a sufficient reason for using the Bible. Inasmuch, however, as back of God's authority is his loveliness, and in our hearts there is both obedience and love returned, it is therefore not difficult to think of the use of the Bible as something which is commanded to us. It is easy

## The Lesson Scripture

### Deuteronomy 6:4-9

4 Hear, O Israel: Jehovah our God is one Jehovah: 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be upon thy heart: 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the doorposts of thy house, and upon thy gates.

### 2 Timothy 3:14-17

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

to obey the commands or the desires of those we love with all our heart, and soul, and mind, and might.

## Use earnestly—

Not only were grown-up men and women to take these words of God to their hearts, but they were to teach them diligently unto their children. The knowledge of God's will, and work and purposes in his people was necessary to the ancient people of God. If one generation after another was to be true to God, they must know his word and his will. It was therefore the duty of the parents to teach with earnest diligence these things. The same obligation of diligent teaching and study is upon us for the sake of God's purposes now understood in a much clearer and a higher sense. We therefore should be diligent students and earnest teachers of the Word of God for the sake of ourselves and for the sake of our children.

## Use familiarly—

When Moses spoke these words, there was not a body of written Scripture as there is today. Therefore these things that needed to be known and kept were to be matters of instruction by conversation and story telling. How familiarly the teachers and learners must consider these things. As families sat together in the home, they talked about the things that Jehovah had done for his people in order that they might be his people. When parents walked with their children in pleasant ways, they were to find opportunities to talk about these things. It is said of Walter Scott, whose centennial we are now preparing to observe, that he could never walk in the fields without calling the attention of his companions to some of the things of God which were suggested by the beauties of nature around him. If he plucked a fragrant rose, it was to remind him and his companion of the Rose of Sharon.

When a father or a mother was resting in the house, he was to speak of these things while he was lying down. When he arose

to go about ordinary affairs, still the things of God were to be so familiar that they might be talked about as part of the ordinary affairs of life. What a wonderful familiarity with the Word of God are suggested by these words, "sittest in thy house," "walkest by the way," "when thou liest down," "when thou risest up."

## Use Personally—

The word of God was to be bound for a sign upon the hand. Later generations took this to be a literal command and in various ornaments carried the words of God in this way. They were also to be "for frontlets between thine eyes," and thereupon grew the use of what we call the phylacteries. So on hand and forehead there were indicated the personal belief and use of the word of God. When the pious Jew went out of his house and out of his gate he indicated in portions of the Scripture written upon the doorpost and upon the gate that he entered upon his way and undertook his work according to the Word of God.

Thus to the Christian might be the Word of God to his hand, to his head, to his walk, and to his work.

## Use profitably—

Most of us know by heart the selection from second Timothy, the third chapter. The injunction of Paul is an echo from the sentiment of Moses. Timothy was fortunate to have in his mother and grandmother teachers of the ancient sort. He was to abide in the things he had learned. He was to meditate that the sacred writings were able to make him wise unto salvation through faith which is in Christ Jesus. We should pause a moment to consider that these words are spoken to a Christian young man, a young Christian preacher, concerning the Old Testament. Surely the Christian today cannot afford to overlook the relation of the knowledge of the Old Testament unto his salvation "through faith which is in Christ Jesus."

The use of the Scripture is profitable to us because we believe it is inspired of God. In it we find teaching, reproof, correction, instruction in righteousness, and if we use it with enjoyment we find that we are helped to be complete. "furnished completely unto every good work."

## Kindness

By Edgar A. Guest

ONE never knows  
How far a word of kindness goes;  
One never sees  
How far a smile of friendship flees;  
Down through the years  
The deed forgotten reappears.

Until life's end:  
One kindly word  
The souls of many here has stirred  
And tells with every passing day  
"Once unto me he played the friend."  
Man goes his way.

We cannot say  
What lips are praising us today.  
We cannot tell  
Whose prayers ask God to guard us well,  
But kindness lives  
Beyond the memory of him who gives.

The man who mocks at an impulse for good, whether in himself or in his fellow men, is doing more evil than he can estimate.

## How to Develop Our Devotional Life

For January 12

### Psalm 40:1-8

Exodus

By Gilbert E. Ireland

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

#### Suggestive Questions

- Who are the Comrades of the Quiet Hour?  
Is the hurry of today reason for less or more devotion in our lives?  
Should there be more of the worship element in our church services?  
Do you think the ordinary C. E. meeting gives large enough place to prayer?  
What did the Apostle Paul mean by "Pray without ceasing"?  
What is the value of public prayer to the one praying?  
Do long public prayers help or hinder the worship period?  
Do we make enough of the devotional value of the communion service?  
Can we with profit use written prayers in public worship?

#### Paragraphs to Ponder

In these busy times there is need for us to give serious consideration to the development of the devotional life, lest in the rush of our daily affairs we lose spiritual contact with our God. We would not want to forget how to speak our language so that we could not talk with our friends and loved ones, nor would we want to become so estranged from those whom we love and regard highly that we could no longer have close fellowship with them. Just so, we ought not to let our prayer life languish, for through neglect of the devotional life we lose this wonderful and inspiring touch with our Lord.

There are today scores of books printed that will help us directly or indirectly in the development of our devotional life. We cannot read all of these—it would not be well to do so, if we could; but we can select two or three of the best of these and make them our daily companions until we catch and hold the spirit of the writer. In selecting these two or three books we shall do well to consult someone whose judgment we can trust in so important a matter, someone who has read and shows in his life real benefits from his reading.

The devotional life is, among other things, a life of prayer; so if we would develop it, we will urge more prayer in our meetings and encourage the holding of more prayer meetings, lending our presence as a stimulus. We already have our Christian Endeavor prayer meeting which will usually bear the injection of more of the prayer spirit; we have the mid-week prayer meetings of the church: these we should support, but we can find help in seeking to have other special prayer meetings for smaller groups of like-minded people where kindred spirits may meet to stimulate each other in the quest for closer fellowship with the Father. We are not apt to pray too much; the danger is all the other way.

The Bible is our "rule of faith and practice," and so we may look to it for stimulation of the devotional life. In such a quest we will not be disappointed, for it is rich in devotional passages and prayer patterns. The Psalms are nearly all expressions of devotion; the Books of the Prophets abound in passages that stimulate and direct our devotions; and in the New Testament there is frequent exhortation to prayer and a constant emphasis upon the necessity of keeping close to God and our Savior through prayer and meditation. The Bible is God's

Book and naturally we expect it to point us to him; and we are not disappointed as we read it.

Someone has used the phrase "practicing the presence of Christ," and there is a wonderful thought in those words. "Practicing the presence of Christ"—that means acting as though Christ were present in person, as he surely is for every one who will let him be. Such a practice would bring us soon to a spiritual feeling of his presence and lead us into a communion with him that would be free from self-consciousness and the diffidence that so often hampers us in our devotions. Being with people every day brings an understanding and a sympathy that cannot be developed by only occasional contacts. So will it be with daily "practicing the presence of Christ."

In developing the devotional life we must seek to cultivate and maintain the right mental attitudes. We cannot enter into spiritual communion with Christ when our minds are full of envy, malice, bitterness towards others, or thoughts of vengeance toward those who, we think, have wronged us. We can't expect our Lord to draw close when we thrust ourselves from him by cherishing unclean thoughts, holding selfish desires, and seeking unworthy pleasures. If we really want to enter into a helpful and abiding communion with our Lord, we will seek earnestly and persistently to get and hold the right attitudes of mind and heart.

The Apostle Paul admonished Timothy, his son in the gospel, to "exercise thyself unto godliness"; and we are sure he would urge us to devote ourselves to the same kind of exercise, if he were here and were to write to us. Such exercise will take us into the field of service; it will cause us to look carefully to our conduct always; and it will lead us to look to our thoughts and motives constantly. But as we go about the service of the Lord, as we meet the temptations and trials of each day, and as we find how hard it is to keep our minds clean and our hearts pure, we shall be led to see our great need of God's help. Such a sense of need will lead us to our prayer chamber and into the presence and communion of God. The very substance of exercise unto godliness is devotion.

The devotional element in our society meetings will be greatly enhanced in value, if we will have more care to improve the prayer part of our programs. We shall do well to appoint beforehand, where possible, those who are to lead in prayer, asking those thus chosen to give definite thought to the content and purpose of their prayers. More than that, we shall find profit in having the leaders for the month or quarter meet and pray together and discuss together the devotional element in the meetings with a view to enhancing it. All this means that we are going to take seriously the matter of developing the devotional life of the society and its members, and so are going to work definitely to that end.

God is infinite. How then can we ever hope to get any adequate conception of him or come into any worth-while understanding of him by just occasional hurried periods spent in prayer or devotional reading? We can't. If we ever hope to have any real understanding of God we must spend much time in meditation—meditation upon his Word, upon the wonders of his creation, up-

The Hebrews called this book "The Names," from the opening words. The Greek translators gave the book the name of "Exodus," meaning The Departure, referring to the great event which it relates. Two principal divisions may be noted: the historical, ch. 1:18-27; the narrative of the circumstances leading to the deliverance of the Israelites from Egypt and their journey as far as Mt. Sinai; the legislative, ch. 19-40:38, which relates the giving of the law upon Mt. Sinai and the making of the ark of the covenant as the symbol of Jehovah's presence and the center of his worship, and detailed instructions on civil, moral and ceremonial precepts.

#### 1. Historical—

We note that the Book of Genesis covers a period of many centuries, or some thousands of years. Chronological calculations in those earlier centuries and certainty of dates is not possible. Later, we learn (Gen. 15:13, 14) that Abraham's posterity were to be "afflicted," oppressed, in a land wherein they were strangers, for 400 years (comp. Ac. 7:6). That, at the end of that period they should go safely, strongly out of that land, "with great substance." That was God's assurance. Exodus tells of its fulfillment; "flocks and herds, and silver and gold and raiment" (ch. 12:29-36). This historic vision of Exodus culminates in "the passage of the Red Sea." The demands of Moses and Aaron in the name of Jehovah are unavailing with the powerful, fickle king. But now the plagues begin. At last falls the most fearful of the plagues, the first-born are slain. Now comes the command "Haste, get you gone." From the city of Rameses (ch. 12:37), which they themselves had built in hard labor, the Israelites take their departure, 600,000 men, besides children, and a mixed multitude of friends and fugitives from Egypt. In song and psalm, in records and in the memory of generations, and down through the ages the dreadful triumph at the Red Sea is forever fixed.

#### 2. Legislative—

This was the solemn establishment of the Theocracy at Sinai. The people are set apart "as a kingdom of priests and a holy nation," (19:6); the ten commandments are given and followed by the simplest and earliest code of laws to regulate the social life of the people. Amid most awesome surroundings were these things done: the sojourn of Israel at Sinai occupying about eleven months. Genesis historically touches a vast portion of the rapidly multiplying tribes, nations and races of earth. Exodus compasses the narrow but vastly important sketch of the one nation, chosen, distinct and separate from all the rest of the nations, especially in their remarkable development in spiritual knowledge and practice. The growing light led them to emerge out of the "gross darkness" that covered the most of the world in those times. Though "sacred history" narrows down at first in Exodus to this one people, it begins again to broaden out in the stream of their spiritual experience which displays the omnipotence, wisdom and grace wherewith God's providential dealings with the chosen tribes are to expand in blessing for the whole world of mankind.

on the marvels of our own being, and upon the relationships we should bear him and one another. The psalmist sang, "Upon his law doth he meditate day and night." That should be the refrain in all our life-song.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JANUARY 15, 1927

NO. 10

## Tilt Up the Color Line

By Alva W. Taylor, Secretary of the Temperance Board,  
Indianapolis, Ind.

### Ideals Become Practices

IT is a practical world that we deal with even in the church, idealists though we are. The so-called "practical man" is proud of characteristics that we find a rather rough fabric for weaving into our idealistic patterns. But the history of moral progress is a story of the progressive assimilation of the ideal into the practical. Some very excellent church Christians held slaves. My grandfather was one of them. He locked the cabin doors at night for he lived near the Ohio River, not far from the village where the first abolitionist journal was published. He looked upon the "underground railway" with about as much favor as Judge Gary looks upon labor unions. He was a strong, patriotic, law-abiding citizen when it came to demanding the enforcement of the Fugitive Slave Law. He was a just and kindly man in dealing with individuals, but *his* Bible justified the institution of slavery. He also believed in predestination with a Scotch theological zeal, and he made as good corn whiskey as Kentucky boasted. It was not moonshine, for he could make it in the full light of the sun and with the approval of his wife, his pastor and the law of his day.

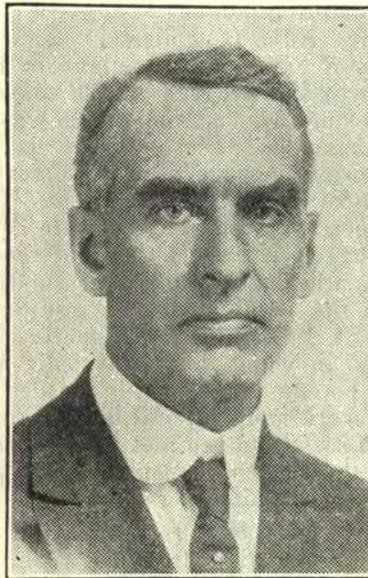
To him an abolitionist was a fanatic and a prohibitionist an idealist. He had Scripture to quote against both of them, and he was a good man. But idealism won, and so far as I know them every voting descendant of his is both a prohibitionist and a fundamental, little "d," democrat. He was a pioneer, always following the blazed trail to the west, but the social gospel had no part in the religion of his day. When you push clean personal character and kindly moral traits over into the wider and more impersonal relationships, you get an application of the social gospel. It is a widening of the moral horizon that is needed.

### What We Are Governed By

All are acquainted with Benjamin Kidd's famous thesis that what is

taught the youth of today will govern the social order of tomorrow. He laid down another that is quite as gratifying. It was that by keeping up the steady moral pressure of idealism, old customs and cruel systems are disintegrated and make way for the new, though the times and seasons of change are not easily seen and the battle against them runs strong.

That is a comforting and encouraging thesis for the idealist and social reformer; he may be defeated and forgotten, but his ideals win.



God is not on the side of the strongest battalions, but of truth and righteousness, only truth and righteousness must be born of sacrifice and self-forgetfulness. The winning faith outruns the practical man's statistics of success. It requires a certain abandon of the over-practical. It is rather careless of the little things, yet rejoices in them when they become straws in the wind to show progress. We can accept defeat in a thousand immediate undertakings, but keep up the steady moral pressure of idealism and win. Through sermons, books, editorials and all manner of public appeal we can direct the disintegrating force

of truth and idealism against the citadels of ignorance, half-truths, institutionalism and social inertia, and like Jericho's walls, they will come down. It may seem like casting bread upon the waters to a practical age, but as sure as there is a God in Heaven it will return to modify and reform ancient ways. The customs and institutions and social classes that will not yield will atrophy and die. Change is not necessarily moral, but social progress is, and its dynamic force is idealism.

### Christianity and Race

The microcosm of Christ's world encompassing ideals of brotherhood is the beloved community. Right there is an acid test. Many churches support African missions generously, but do little or nothing in their own communities to ameliorate the harshness and injustices found along the color line. The gospel of sweetness and light radiates from their pulpits, but it does not search down into the sour and acrid race relationships of their community. God's justice to the wayward soul is preached, but little is said about justice to the weak and oppressed. A most inexcusable lynching took place in a mid-western city. The law was strict, the judge was just and there was no doubt of the verdict, but the guilty wretch was swung into eternity by lawless hands. It was as stark lawlessness as a holdup or a bank robbery and the name of that town was in the headlines as a lawless community for days; but with two exceptions not a pulpit in that city called it to account before the moral law.

The question of men of different color eating together is of minor consequence, but the question of equality in chances to eat is of major consequence. No one on either side of the color line is asking for racial intermingling. When the white man gets frantic about that, it is a good thing to ask him who has been the aggressor in whatever racial crossing has taken place. But self-respecting, justice-loving men on both sides are asking for equality in opportunity, and of all institutions they have most right to ask the church to advocate that. Equality of opportunity is a fundamental of

(Continued on page 8.)

# Church News

## FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson

Two weeks of hard licks on good old Georgetown reminded me of the remarks of Jack Johnson in his pugilistic career, "I tried my best to bust a hole in his side." Like a Gibraltar stood the walls with scarcely any visible results. Significant reasons would make another story, but taken all in all it was a great meeting with good people, generous to a fault and faithful beyond mention. Not all of the members have "fallen to" the new project and the existing conditions. Theirs is by far the most modern building in town and the best we have in the state.

Our "Little Giant," Brother Moore, is holding things down (or up) remarkably well. He is a true yoke-fellow.

Old Kentucky is sorrowing over the ill-fated Frankfort school where some two hundred girls from all over the state were entrapped in a burning dormitory the night of December 13th, four of whom were burned to death; the remains of two are yet to be found and some sixteen were reported maimed for life and a large number suffering minor injuries. Public relief is being sought and obtained for those who survived but lost all. Sister Daisy Carter, one of our girls and once superintendent of our Bible school here, was among those burned to death and I went to her old home, Lawrenceburg, and preached her funeral, burying the charred remains. She was the youngest of a large and devoted family.

Christmas is upon us and our East End Club, with Sister Fannie Saunders as president and Sister Louise Rife, secretary, gave a bazar and realized over fifty dollars. Their next move is a "Stag Social"; while West End comes on like a whirlwind.

Notified of annual call, we began our fourth year here Jan. 1st. Something must happen this year. The calf wants more rope, annex, basement, Sunday school rooms, in fact, a Bro. Moss kind of a church house. Our church faces the New Year not owing its minister a dime, in harmony with itself and others and a goodly number of new additions as a "spring-board" to leap way out into 1927.

Here's a God Bless You for the New Year.

"Remember the Sabbath and keep it holy," and don't forget Christian Endeavor Day, February 6.

## OUR NATIONAL CONVENTION

By Mrs. William Alphin, President of the National Convention of the Woman's Missionary Convention

Our National Convention met in Louisville, August 24th-29th. The opening program from the local talent was indeed fine, the speakers and the choir being at their best. The responses from the visiting delegates were delivered by Prof. T. W. Pratt of Texas, Mrs. N. Smith of Illinois and Elder Preston Taylor of Tennessee.

The Women's convention began Wednesday forenoon with many new women present which was highly gratifying. The reports of the state presidents and secretaries were all good and showed an increase in every state. Also the National officers brought excellent reports to the convention. Mrs. Rosa B. Grubbs, our national field secretary, gave us a splendid report of the financial success of the conventional year in which the apportionment of three thousand dollars for the women's convention had been exceeded and a goodly sum for the special fund had been raised, as its outstanding points.

Mrs. Affra B. Anderson was with us and expressed a delight in the growth and program of the convention since her last visit which was in Indianapolis. She brought us an inspiring message from the observations of her trip in the Orient. The women were pleased to have Mrs. Anderson with us in the Conference.

Another subject of congratulation was the reading contest results of the St. Louis and Indianapolis societies, in which St. Louis led. We are hoping to make this feature of the work more general and we urge each society to begin at once to read, for thereby come inspiration, information and finally realization.

Addresses by Prof. Mumford of Jarvis Christian Institute, Mrs. N. Smith of Chicago on "How to Save Our Young People in the Large Cities," the missionary sermon by Elder B. C. Calvert and a paper by Mrs. M. E. Taylor of Kentucky on "Why We Need a College" formed the rest of the inspirational part of our program.

In our business session, the Joint Executive Committee brought to us an apportionment of five thousand dollars which we accepted. Mrs. Grubbs has sent out the local and state apportionment long ago and we are hoping that you have accepted yours and are doing your best to raise it. Also this year the women decided to stress especially the organizing of our young people from

the Cradle Roll to the Circle. We wish to come to our next national meeting with one hundred young people's organizations and with your cooperation we can thus double our aim.

Another forward step was the launching of our new paper, The Christian Plea, and we want to further urge that each missionary woman become an agent for subscriptions to the paper until there is a paper in every home.

Each year finds us on higher grounds. We had our largest delegation in Louisville. In Washington next year we hope to meet more of our sisters from North Carolina, South Carolina, Florida, Georgia, as well as all the other states. Help us to have a new day in our church life.

## NOTES FROM THE WOODLAND AVE. CHRISTIAN CHURCH, KANSAS CITY, MISSOURI

National Rally Day was observed by our Bible school on the Sunday before Thanksgiving and \$20.00 was raised and sent to the U. C. M. S.

Elder C. E. Craggett held a tent meeting for the new congregation at Vandalia, Mo., and organized the church.

Women's Day was observed Sunday, Dec. 5th, with an appropriate program morning and evening. The President, Mrs. Ethel Dyson, was glad to report \$25.00 as a result of the day's offering.

Our pastor, Elder C. E. Craggett, has been in Cincinnati, Ohio, for two weeks, holding a revival for Elder R. H. Davis.

The Missionary Committee of the church observed Dec. 12th as church National Rally Day. The members of the church were divided up and the \$2.00 per member assessment was stressed. The Missionary spirit was high and the entire evening's offering was turned over to the committee for the rally.

The Missionary Society is organized on the division plan basis, Mrs. I. N. Toney as leader of Division 1 and Mrs. Wm. Willis of Division 2. The assistance of the men has been enlisted so successfully that the women have to work to avoid being outdone by the men. Division 1 had congratulated itself on the superiority of its program until Division 2 announced its program for Dec. 19th. The Chairman of the Elders Board, Mr. Wm. Willis; the Chairman of the Deacons Board, Mr. S. Wallace; and the Chairman of the General Board, Mr. R. P. Jackson, are all active in the missionary society.

The sad news of the death of one of Kentucky's pioneer preachers, Eld. G. H. Graham, has come to the office.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
|                    | 5c per copy.     |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## PRACTICAL CHRISTIANITY

I WENT to a house of worship and there were assembled a group of loyal workers. They were reading and discussing the Bible. Throughout the discussion ran the theme of practical Christianity. Men and women of the church, local enthusiasts, warm partisans of the congregation, strait-laced, almost hard-shelled denominationalists, were all intent on getting the most out of something so interesting and progressive. The feasible manner of using the topic in personal life was discussed. The authority of the Bible was appealed to for the final proof. Orthodox arguments were advanced and proven. New opinions were considered and classified. The spirit of the assembly was fine and the differences were amicably settled. Indeed this seemed to be a group on the road to the real essence of Practical Christianity.

Then I went to the house of a man who had had so very little to encourage him in his work. The natural thing to expect under the circumstances was that the man, embittered by the treatment he had received, would deny all the tenets of the brotherhood which had proven so unchristian in its attitude, would not feel called upon to express any of the spirit of Christ in his works. But this man was really big enough to feel that his responsibility was of such an individual nature that he continued to do all he could to help others. So at his house and through his individual efforts he collected at least a hundred dollars worth of canned goods, toys, clothing, gloves and candies to give to the poor for the Christmas season. Hail to the man who not only talked practical Christianity but really practiced it in the best way he knew.

Then I asked myself which one of the two knew "Practical Christianity" and what it meant when expressed in action.

## THE VOICE AND THE BOOK

There was a time when the Voice alone was trusted to bring Christianity to the people. The Book, in its full strength, was considered dangerous. Bibles in the common speech were burned as heretical documents.

For his "heresy" in translating the Bible into English, Tyndale met death. What a change of scene! Four centuries ago, a world in which the Bible was the esoteric property of a few. Now, thanks to the labors of Tyndale and his successors who have made the Scriptures speak in more than eight hundred tongues, the prophecy of Tyndale has come true and many a man at the plow knows more of the Bible than did the priest of four hundred years ago.

Then, the Book must be strained through the Voice of the ecclesiastic, in order to eliminate all dangerous doctrine that might inflame the people. Now it is given pure and the Voice seeks only to accent and reiterate its teachings.

Always the Voice and the Book must go together. It is not too much for mortal man to claim that the Holy Book would have fallen far short of its achievements if it had not been for the constant service of the Voice of the preacher and the missionary, emphasizing, repeating and applying the sacred precepts. Indeed, it is not paradoxical to say that as the relative importance of the Voice has declined, its influence has increased. When the Voice took second place, and the Bible was given sovereignty in the language and homes of the people, then arose a popular demand for religious leaders to teach the truths of the people's Book. The wider the spread of the Book, the greater the call for the Voice and the more respect and attention paid to it.—Selected "The Voice and the Book."

## WHY A MISSIONARY EDUCATION

A paper read by John L. Steele on National Rally Day in the Woodland Avenue Christian Church, Kansas City, Missouri.

Missionary education is that process by which all Christians are led into a larger realm of knowledge, sympathy and service. Through a systematic study of the missionary work and the church Christians young and old may see the needs of the world in a more definite way of interest and service.

The early valiant endeavors worked hard to make the church see its duty to the missionaries but we have today organized agencies for the speeding of work and the conservation of the workers. But that is not enough. The missionary task calls for the participation of every man woman and child. Success in this enterprise demands not only the lives devoted to active service upon the home and foreign field but a generation of Christian laymen.

The immediate followers of Jesus became the first missionaries of the world, Paul being the first missionary to the Gentiles and the work inaugurated by him and continued by his followers resulted in bringing the entire Roman Empire under Christian rule by the middle of the fourth century. The method of the Protestant missionary is to go among non-Christian people, not primarily as a priest but as consecrated workers for the Kingdom establishing a center for the social transformation of the community, beginning with a home, church, school and hospital, preparing the way for a general advance of the people through a scientific and commercial as well as a moral and religious development for the benefits of a Christian civilization.

Protestant missionaries work under the direction and support of their various church boards. But the aim is to make the native church self-supporting as soon as possible. Their success is illustrated by the report of 1914 in which American Protestant contributions to work in foreign lands amounted to seventeen millions of dollars while native converts in their missions gave a sum equal to one fourth of that sum.

I have told only a part of the achievements of the wonderful missionary organization. But God's plan for the evangelization of the world has never changed, and those who speak against missions, home or foreign, are speaking against the greatest enterprise of God in the world. Therefore since we know the necessity of missions, let us do our duty, giving our prayers and our financial support, remembering the words of our Master, "It is more blessed to give than to receive."

## Read the Scriptures in Season

Order your Penny Copies from the American Bible Society in the center nearest you.

Addresses as follows:

The Secretaries,  
Bible House, Astor Place,  
New York City, New York.

Rev. F. P. Parkin,  
70 Walnut St.,  
Philadelphia, Pa.

Rev. J. H. Hyatt,  
716 Woodward Bldg.,  
Washington, D. C.

Rev. M. B. Porter,  
218 N. Adams St.,  
Richmond, Va.

Rev. Frank Marston,  
424 Elm St.,  
Cincinnati, Ohio.

Rev. J. L. McLaughlin,  
1788 Jewelers Bldg.,  
Chicago, Ill.

Rev. J. J. Morgan,  
911 Main St.,  
Dallas, Texas.

Rev. A. F. Ragatz,  
808 Railroad Bldg.,  
Denver, Colo.

Rev. A. W. Mell,  
250 Golden Gate Ave.,  
San Francisco, Calif.

# A Christian Service in Co-operation

By J. B. Lehman

## JESUS INVITES ONLY MEN OF FAITH

### Man of Faith vs. Man Without Faith

THE difference between a man of faith and a man without faith is in their outlook. The man of faith sees something ahead and strives for it in a feeling that he will be aided by the Eternal Goodness of God. The man without faith knows only his own needs and he spends all his time in providing for them and looks into the future only when he thinks he sees a way of gratifying them. There is still another difference. The man of faith has his eyes set on the great things of God, the man without faith has his eyes set on the wrong the world is doing to him.

Now as we apply this to the affairs of the world we can readily see that there is great danger of missing our life's opportunity by taking the wrong course. Look at the great characters which led Christian civilization. Though they had to condemn the wrong in the world, they had their eyes set on a great work ahead. A number of these are outstanding men whom we must mention.

### Bible Men of Faith

Abraham in his journeys from Ur of the Chaldeas to Egypt and Canaan met all the vices of pagan civilization, but these are only mentioned incidentally. He thought much of "In thee shall all the nations of the earth be blessed." Though he was a wanderer in the world, he saw clearly the greatness of his people and of his kingdom of faith. He might have had hundreds of fights with robber sheiks for his rights, but the world today would not know that there ever lived a man by the name of Abraham.

Moses began his career by avenging the wrongs of his people and had to flee for his life, and if that had been all that he did he would be as unknown as millions of others in Arabia. But that did not end his career. While herding sheep he forgot the wrongs of the Egyptian taskmasters and began to think seriously of the constructive work the descendants of Abraham should do. Moses is now known because he gave the only accurate record of the physical creation which has not been shaken by all our nature study; and because he codified the only moral law that the world has ever known. If he had stayed to fight with the Egyptian taskmasters he would have done the world no good.

Isaiah saw not only the evils of the neighboring nations but of his

Israel also, and he mentioned them in proper place, but the warp and woof of his message is taken up with the expression of his great vision of what Christ would do.

### Our Business

We could mention hundreds of others, but this will suffice. The conclusion we must draw from this is that we must not waste time in pointing out the world's faults beyond properly characterizing them. It is our business to set our eyes on the great things the world should be doing. Here is a wide field open in which there is no discrimination and no segregation. Christ says, "Come unto me" to all. Though the white man may boast that he is the superior race, yet he is in imminent danger of letting some Hindu, some Chinese, some Japanese or some Negro step up and place himself ahead, just as Peter and John stepped up before Annas and took the world's leadership. The leaders of the Anglo-Saxon civilization are in as precarious a position as were the leading Jews when Christ placed himself in the line of succession to the Prophets of Israel. But these newer people must remember they will not gain such a place simply because they belong to the race they do. The way is only open to those who have faith and will do better God's work than others.

## General News of the Christian World

### Religion in the College

THOUGH renowned for its liberalism, with a divinity school so non-sectarian that it trains men for the rabbinate as well as the Christian ministry, the University of Chicago has retained a feature of student life which many other universities have overthrown—compulsory chapel. "It is not compulsory chapel, but required chapel," according to Elmer Davis, a writer, who confesses himself surprised to learn that worship was so integral a part of the curriculum. And, he continues, "to add to the paradox, this compulsory chapel was a second thought; in the early years of the university, chapel attendance was optional."

How the change came about is explained by him in an article in the New York Herald-Tribune:

"The university grew rapidly, and grew into something rather different from what its founders had anticipated. It was evident that the corporate life of the undergraduates was going to need more attention than was at first contemplated. Wisely, the university authorities decided to help the growing college spirit rather than stand in its way."

The compulsory chapel, divided according to groups, was established, and serves as a get-acquainted hour as well as a period for devotion. Says Mr. Davis: "Men interested in the growth of religion recognize that religion and compulsion no longer mix very well."

## A World Wide Day of Prayer

THE Annual Day of Prayer for Missions has for years called together in cities, towns and villages all over the United States and Canada, thousands who believe in the power of united supplication.

There has been a growing interest in this interdenominational prayer day, evidenced by the number of places which observe the day and the increasing free will offerings. The progressive development of the united observance is interesting. In 1910 an interdenominational Day of Prayer for Foreign Missions began to be annually observed by the women of the United States, a little later a Day of Prayer for Home Missions being also annually observed. For years prior to this some of the individual communions had observed Days of Prayer. In 1920 the Home and Foreign interdenominational days were united, and in 1922 Canada joined the States in observing the same day, the Canadian women having also observed a Dominion-wide interdenominational day since 1920.

The deepening consciousness of the inherent strength in united intercession has led to further broadening of the observance this year, bringing into one great prayer group the Christian women of the world on March 4, 1927.

## New Service of Christian Endeavor

ADVICE to young people in the choice of a life work will be given by a newly established Department of Christian Vocations working under the auspices of the United Society of Christian Endeavor, it was announced at International Christian Endeavor Headquarters today. The establishment of the department comes as a direct result of thousands of appeals for advice received during the past year, after radio talks by Dr. Daniel A. Poling, President of the Christian Endeavor Movement. Not only the more than four million young people in eighty-seven denominations belonging to the Christian Endeavor Movement will be served by the new department but it is also planned to extend the service in co-operation with all other interdenominational and denominational agencies to all groups and individuals desiring assistance. Information regarding the opportunities and requirements of various occupations will be compiled and distributed to young people who are seeking to determine their life work.

The new department will seek to supply to parents, pastors, teachers of youth the necessary material with which to meet the vocational problems of young people in their care. It will endeavor to suggest to young people in schools, churches, and other groups the standards and guiding principles of success by which they may measure the desirability of various life callings. The department will offer to churches, Sunday schools and young people's societies, boys' clubs and girls' clubs, programs and material designed to help in the choice of a life work.

## Baptist Statistics

LATEST statistics of Baptists in North America give the total membership at 8,474,582, a gain over the previous year of nearly 111,000. There were 362,055 baptisms against 336,808 for last year. The gain of 700 Sunday schools represents a corresponding gain of 500,000 in enrollment. The value of church property has increased from \$343,540,300 to \$391,981,700. The amount of money raised for current expenses rose from \$48,084,602 to \$61,986,436, but for beneficence it fell from \$19,140,669 to \$15,877,800.



## A Little Boy's Complaint

I DO get so discouraged  
When, hungry as can be,  
I hustle home at mealtime  
An' through the door I see  
Shortcake, or peaches, it may be,  
A-waitin' there for me.

I slip in kind o' quiet  
But sis begins to stare,  
An' if I don't move pretty quick  
My mother says, "Why, there,  
What dirty little boy is that,  
A-sittin' in the chair?"

Now when my kitty's hungry  
You'd be surprised at how  
They jump an' run to feed her  
When she just says "Meow!"  
Nor make her wash before she eats—  
But you just watch her now!

She scrubs like she got sticky,  
As I do when I eat,  
She even rubs behind her ears,  
Until she's just as neat!  
If I could wait till after meals  
They'd never have to speak.

I think to be a kitty  
Would be a lot of fun,  
With no one saying, "Willie,  
Go wash your face, now, run!"  
But still, I'd rather wash with soap  
Than do it with my tongue!  
—Ada M. Stearns, in *Selected Poems*.

## The Heroism of Mary Ellen

THERE are two youthful characters mentioned in the Bible of whom almost nothing is recorded—not even their names. They are the boy who is described as "a lad here," and the girl who is called "a little maid." Just one thing they did we know; the lad was ready to give his loaves and fishes to Christ at his call, and the little girl, taking pity on the sick master who had enslaved her, told where he might find a cure. That is all; history throws no further light on their lives, tells nothing of their hopes, their fears, their struggles.

But how much the world would miss if there were no such heroes as the obscure boys and girls who pass their days helpfully and hopefully, known, it may be, to only a few, influencing a narrow circle of friends or relatives.

Yet how seldom we think of the debt the world owes these unknown boys and girls, many of whom are quietly spending lives of service for others, bearing burdens far beyond their years.

One of these little maids, faithful in obscurity, lived in the suburbs of an Eastern city. Not many knew her. And of those who could call her name, probably few stopped to think that her mother was dead; that her father was a helpless paralytic; that there were several younger children who needed care. She was not able to care for them, but who was to do it if she did not? So, though herself not yet old enough to be emancipated from the care of older people, she stepped into the breach. The effort to keep up the home was a great burden. She was cheerful, though sometimes she felt the strain. "Sometimes I think I cannot keep on much longer," she wrote to a friend. But she

kept on—because she saw her duty and could not lay it down.

A reporter for a Philadelphia daily, going off for his summer vacation, made the acquaintance of another humble heroine, of whom he told in his paper when he returned home. With some companions, he stayed for a week in an old farmhouse, in a lonely mountain region. Servants had been engaged, but they disappointed the excursionists. As a temporary expedient, a girl from a near-by farm promised to spend a few hours each day at the house on the mountain. The reporter thus described the girl, and told the story of her heroic life.

"Imagine my surprise when, instead of seeing a buxom mountain maid who could do the work of a man, I beheld a bare-footed child of ten years of age, trudging under the weight of a well-filled basket and a can of milk. How could we expect a child like her to do the housework?"



—© Underwood & Underwood, N. Y.  
The Nicest Riding in the World

"She set her burden on the piazza steps and cast a pair of smiling blue eyes at our faces.

"You haven't yet told us what wages you expect, Mary Ellen," I said.

"Well," she said, "you see I can be with you only a little while every day. Mother's sick, and I've got to milk the cows, and turn 'em out to pasture, feed the chickens and gather the eggs, and then I've got to take milk and eggs to customers. But I can bring you some, too, get the newspapers on the way, and then I guess I can find time to wash your dishes and maybe do a little sweepin.' Would fifty cents a week be too much?"

"There was a general laugh at the preposterous question, and when Mary Ellen began to look frightened lest she had set too large a figure on her services, it was arranged that each of us should 'chip in' with fifty cents a week, thereby multiplying her own ideas by five.

"Oh, thank you," said the child, with a mingled look of joy and surprise, as she lifted the basket and can and went into the kitchen. "We're awful poor, and it'll help a lot."

"There was never a week of my stay on the mountain top when I did not marvel at the amount of energy that was possible in a child of ten. Each morning she came trudging up the steep roadway with her milk can and basket, assisted in the cooking, washed the dishes after breakfast, swept the lower rooms and porch, then hurried back down the mountain to do her own home chores. Each day, too, she was in our kitchen promptly at half past twelve, when she ran down the mountain again two hours later to return in time for the preparations for supper and to assist in the cleaning up afterward.

"Two or three times I walked down the mountain with her, and in this way heard her pathetic story of child heroism. Two years before, her father—as well-to-do a farmer as exists in such out-of-the-way places—had a siege of illness which lasted nearly a year before he died, and during that time, while the mother was confined to the duties of the sick room, Mary Ellen performed all the work of the household. In the odd hours she either sold apples to the summer visitors who passed by in carriages, or gathered slabs of birch bark for the guests in the near-by hotels and boarding-houses. In this way she had managed to pay for her father's funeral, care for her mother, who since her husband's death had become a confirmed invalid, and yet, notwithstanding all of these expenses, had saved thirty-nine dollars, as she expressed it, 'to help through next winter.'

"One day I asked her what she intended to be when she grew up, and she replied:

"Oh, I don't know. I want to be a good woman, that's all.' And she will, just as surely as she is a good girl now."

Mary Ellen would probably be surprised if told that there is anything specially remarkable in her life. "I'm only doing what seems to be mine," she would be apt to say.

But that is the secret of a faithful life. That is exactly what "a lad here" and "a little maid" did.—*The Book of Every Day Heroism*.

## The Hurt Parrot

A FARMER, greatly troubled with crows, went out one morning to shoot them. Unbeknown to him the parrot, pet of the family, followed him. After the farmer fired among the crows, when he went to pick up the dead ones he found the parrot among them, wounded. He took it home, and the children in anguish asked:

"Who did it, papa? Oh, who did it? Who could have hurt our pretty Poll?"

Whereat Poll answered in a solemn voice:

"Bad company! Bad company!"

"Aye, that was it, children! Remember the parrot's fate and beware of bad company!"

## Charm

By Mitchell S. Epperson

WITH a ribbon on her hair  
And ruffles on her dress,  
She's the cutest little lady  
I ever saw, I guess.  
Now that school is started,  
And she is passing by,  
I couldn't write a sermon  
No matter if I try.

# The Uniform Lesson for January 23

Prayer in the Christian Life—Mark 1:35; 14:32-36; Matthew 6:9-13

By Marion Stevenson

THERE is a common and persistent conviction that prayer is essential to Christian living; but it is not easy to define prayer, or to say what place it has in Christian living, or what we have a right to expect from praying. The difficulties arise from the fact that prayer has to do with God, with spiritual things and persons, while we ourselves are having so many of our experiences in the realm of the physical and the present things of life. In prayer we reach out into the unseen toward God for the things which are not made with hands. Accordingly our knowledge of God and our experience with spiritual things determines in large measure whether or not prayer is happy and helpful for us. Perhaps we shall gain something from this lesson.

What is prayer?—

The common thought of prayer is that it is asking God for things we need and returning thanks for things we receive. If you analyze your next prayer and consider the one you hear in public, you will note how large a place this idea has in the mind of the one praying. It is true that we have a right to ask God for things we need, and should do so, and should not withhold our praise and thanksgiving for help and blessings. However, such praying is close kin to selfishness and accustoms us to think of God as one who can be used. This idea of God is the very lowest and most primitive one. Surely, we should have a higher idea of God.

Prayer, on the other hand, may be a seeking for God in order that we may have communion, oneness with him, in whose image we are made. Such praying puts us upon the plane of friendship with God, and in such a relation we enjoy him rather than use him.

Prayer may be also our knocking at the door which separates us from spiritual things. We live in the flesh, while we are exhorted to live in the spirit. The veil of the flesh does not easily part for us. There needs, consequently, to be great insistence in spirit toward the spiritual things. Prayer may therefore, be asking, seeking, knocking, to avail ourselves of some of the suggestions of Jesus in regard to our approach toward God.

Prayer before daybreak—

The first Scripture of our lesson tells how Jesus rose long before day and went out of the city to pray alone. It is a good thing to have times and places of retirement for prayer. There is no especial virtue, however, merely in rising before daylight to pray. We do not know that Jesus had this custom. Upon this occasion there was surely an emergency which justified it. Read the story of the preceding day in Capernaum and consider what depletion of vital and spiritual forces such a day must have brought to Jesus. He needed, therefore, not only a night of physical rest, but a period of spiritual communion with God to replete the fulness of his life.

And, then, he might be going from one such day into another and needed to be strengthened in advance. There comes to every Christian times of emergency when he needs all the help afforded by the best physical conditions in addition to all of the help that comes from spiritual strength. There are times when we must go to God in prayer, or fail or die.

## The Lesson Scripture

Mark 1:35

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

Mark 14:32-36

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

Matthew 6:9-13

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one.

In harmony with God's will—

Our next lesson Scripture takes us into the Garden of Gethsemane. On one side was the agony of Christ as he was shrinking from the cross. It was very natural that the One who was made in all things like unto his brethren should shrink from such shame and suffering. Jesus had seen men crucified and knew what the cross meant. On the other side, however, was the great work of God which he had come to do. That which troubled him was, very probably, the desire to know whether the cross was at this time inescapable according to the will of God. He found it so.

Prayer therefore brings us sooner or later to the question of our willingness to make God's will our own will. Such praying may bring us into Gethsemanes, as it did Jesus. In the end, however, we learn that in the program of God's will there is full and joyful compensation for any agony of any Garden of Gethsemane. Jesus found it so.

We shall find it so. The more we know of God and of his will the more evident it becomes that all desirable good, and blessing, and help, and power are within the realm of his will. There is nothing for which we can heartily or happily pray that is without the will of God. We are encouraged to ask for anything according to his will with the assurance that we shall have it. Read in this connection 1 John 5:14, 15.

How then can we know God's will? First of all, from our Scriptures wherein is recorded the experiences of a multitude of men and women who strove the best they could with the help of God to know the will of God and to bring their lives into harmony with his will. Therein we also find the revelation of the divine mystery which discloses to us the will of our God. We cannot therefore pray wisely or happily without a wide knowledge of our Scriptures.

We also learn a great deal of God's will from studying the world in which we live and the universe which God made, for all

things are made by his will and upheld by his will and power. Paul wrote to the Romans that the power and divinity of God could be clearly learned from the things he had made. Many centuries before this the Psalmist wrote, "The heavens declare the glory of God."

We may learn God's will from studying ourselves, for we, being in his image, are like him. There are movings in our lives, therefore, which help us to understand God.

We may know God's will from studying the life of Jesus, who, being in the form of God, humbled himself and took upon himself our flesh in order that he might teach and demonstrate before us the wisdom and the will of God.

The Lord's Prayer—

This is the prayer Jesus outlined for us. First of all, in praying, we put God, as revealed in his name, in the supreme place. He, as revealed in his name, occupies a unique place. We reach out after him, therefore, with this high honor.

In the next place, in praying we are thinking, first of all, of God's Kingdom and not of our own personal selfish needs. We are subordinating ourselves to his Kingdom, for we know, if we are wise, that in the coming of the Kingdom here and here after are all the things we need or should desire.

And here again in the Lord's Prayer, we are to make God's will the supreme thing in our lives, as it is in heaven.

There follow in the Lord's Prayer the blessings and the help that we should have day by day in physical and in spiritual things.

Let us pray without ceasing.

## Should Teach Religion

Nicholas Murray Butler, president of Columbia University, in a recent annual report urges that religion be included in all systematic education. He points out that "religion has inspired more literature, more painting, more sculpture, more architecture, more music, and a larger part of man's ethical and institutional life than has any other one thing. To say now that it is not to be taught or referred to in teaching because the teacher himself prefers to have no religious belief, or cannot agree with others as to what form of religious belief is the best justified, is certainly a preposterous proposal."

Dr. H. Augustine Smith, director of music of the Chautauqua Institution, said recently that "church music is more often a Godless quartet singing heathenish music in an unknown tongue, than a God-fearing choir." He says the churches of this country are spending each year \$16,000,000 for church music, and adds, "we get less than 5 per cent of worship and genuine helpfulness out of it." He believes that there should be a revival of real church music and congregational singing.

You may neglect the church and yet maintain your moral character by the momentum your mother's religion gave you, but unless you give your children religious training some of them will be immoral, and the third generation, if religion is still crowded out, will be criminal. It has never been known to fail.

# Christian Endeavor Topic for January 23

## How Can We Train for Service?

Acts 18:24,28; Luke 9:1-6, 10

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Must leadership be born in one or can it be developed?

What do we mean by "service"?

Must Christian service be confined to church and church activities?

Can you name three or four organizations outside of the church that are doing Christian service?

What is the value of committee work in training for service?

What part of the Sunday C. E. meetings is most effective in training for service?

What is a C. E. expert? Have you any in your society?

What value have conventions in training for service?

What place should the Bible have in training for service?

### Paragraphs to Ponder

In talking to a business man the other day an interviewer was given this statement. The business man, who is at the head of a big ice manufacturing plant in the west and who has other allied interests, said, "First I consider whether or not any new project will render a real service to the public; money is always the last thing considered, for I know that if the project gives real service the money will be forthcoming." This statement comes from a man who is not directly connected with any church, but who wants to be of service to humanity. If a man outside of the church can have such a conception as that, every Christian certainly ought to have at least as high a conception.

The idea of service is taking deep root in the lives of American business men and is finding expression through the many service clubs that have been organized and which have in several cases become international in scope and activity. The ideal of these clubs is to minister to some need, local, or national, or both; and though they are not functioning perfectly perhaps, they are doing a vast amount of good in caring for crippled children, the under-privileged, and the unprepared, and in helping to solve local problems and improve local conditions. They have no doubt caught the idea of service from the Christian teachings of the Church, and the church must not permit itself to be outrun in this field of service. We must keep the leadership for Christ's sake.

In our training for service we need first to take stock of ourselves. There are some things we like best; some things we can do best; some special adaptabilities that we need to discover. Also, there are probably some hindrances that we need to overcome in ourselves in order to do our best work. A calm, careful, and candid conference with ourselves is what we all need, in order that we may line up our talents and develop them, and discover our shortcomings and get rid of them as rapidly as we can. Socrates said, "Know thyself," and we do well to start getting acquainted with ourselves right now.

These are days of scientific investigation of physical and mental adaptabilities. The psychoanalysts are waiting to be called into consultation to help us find our places in life. Some of them can help us, no doubt, but the point is that if they can help us

through a knowledge of psychology, we can help ourselves in some measure at least by a study of human psychology. By such study we shall be able to reach two ends: first, we shall come to understand ourselves and our adaptabilities better; and second, we shall be able through our knowledge of others to be able to use our talents better in serving others. The mind is a wonderful gift of God and we honor him and serve him in seeking to know our minds better.

The word, "sell," is being used a lot these days in the sense of persuading others, or bringing others to see propositions as we see them and in enlisting others in projects in which we are interested. This use of the word suggests the idea of salesmanship and brings to us the thought that our service will be improved by a study of the elements of good salesmanship. We are here to "sell" Christianity and we do well to turn to the successful salesman to learn his methods.

There have been many and great servants of God and man, and fortunately the lives of many of these have been recorded for us. To read these lives is to receive inspiration for service and to be instructed in ways of service. No one can read the life of the Apostle Paul without feeling his greatness in service and forgetfulness of self. The lives of Lincoln and Gladstone, of Livingstone and Carey and Shelton and Judson, of William Booth and Jane Addams and Clara Barton, are stories of service of high order and unselfish quality and the study of such lives will without doubt touch us with their spirit and prompt us to a service like theirs in quality; and perhaps in quantity—who knows?

We need to develop our powers of observation. Much escapes us that the trained mind gets at a glance. If we learn to be observant, we will not only see how others serve successfully, but we will also see the opportunities for service that so easily escape us, if we are not watchful. Watchfulness is a trait that should have place in every Christian's character, not just that he may protect himself, but that he may minister unto others.

No one can successfully offer the excuse that he has no means of training in this modern time, for there are classes and conferences and institutes being held on every hand to which we can go for preparation. In the possible event of our being unable to attend any one of these, there are many excellent books carrying the courses as they would be taught in the groups. More than one C. E. expert has won his efficiency by his own unaided efforts. What he did, we can all do, if we will.

To wait until we are thoroughly trained for service until we begin serving is never to serve; for practice is a part of the training. Don't wait until you have completed this course or that before you start serving. Begin now. First efforts may be crude and halting, but they are first steps to higher and more efficient service. We "learn by doing" and discover the joy of service and so grow in enthusiasm for service. Pick out now some small service you can do and through it train yourself for the bigger service you can render tomorrow.

# Mid-Week Prayer Meeting Topic

For January 19

Leviticus—Deuteronomy

By Gilbert E. Ireland

### Leviticus—

As the name indicates this book has to do almost entirely with the duties of the Levites and priests of the Jewish times. More detailed study than the prayer meeting hour allows would show the laws relating to various sacrifices; to the consecration of priests, cleanliness of body and chastity of soul; the Day of Atonement; Sabbaths; treatment of neighbors, of foreigners, slaves, animals, etc. As to the religious value of Leviticus to us, we may note some suggestions: "Leviticus treats of matters which for Christians have lost direct interest and of a system of religious observances which they have never known; but . . . beneath its forms and ceremonies; its ritual purifications, its sacrifices . . . it is not difficult to read similar lessons of religion and morals in type and figure. The entire system is penetrated with the thought that Israel is called to be a holy people consecrated to the service of a holy God" (*Dummelow*).

The offering of sacrifices showed plainly that something must come between God and the offender, or the worshiper. "A deeper sense of guilt was brought home to him, seeing that for his fault the innocent must die. . . The immaterial in man as opposed to his material part, is consecrated to Him who is the true author of man's life; thus he is taught, even though it were but dimly, that he has in him something godlike and divine, and could not therefore have been created merely for a temporary and earthbound existence" (*Dr. R. Payne Smith*).—Referring to Heb. 7:11, 12; 8:7-10, the argument is made that if the Levitical priesthood is changed, as the new covenant involved, then the law is changed. Our Lord was not of Levi's tribe but of Judah's line; appointed priest, not after "a carnal commandment," that is, external rather than spiritual, as were the Levitical ordinances; his priesthood is of endless duration. This new law, under Christ, is written in the hearts of the children of God.

### Deuteronomy, i.e., "the repetition of the law"—

Vastly different from the detailed legislative pages of Leviticus is the historical, eloquent, comprehensive, inspiring, often fascinating volume, Deuteronomy. Of many of its noble passages we may truly say "seldom equalled, never excelled." Where do we look for a resumé of Israel's story from the day the God of their fathers undertook to "bear them up as on eagle's wings" until they set foot in triumph upon the Promised Land? Where do we look to find how Jehovah cared for the little ones as he bade his people write on the doors and gates of their homes some blest words from sacred writ for the children to see? Where does the pulpit of our country look so often for a stirring text for our national Thanksgiving Day, if not to Deuteronomy 8, "Forget not the Lord thy God . . . who fed thee with manna . . . who giveth thee power to get wealth . . ." Where do we turn to know again that sublime uplift given by the dying song of Moses, leader, lawgiver and bard of ancient Israel? Where are these and uncounted more of holy touches of history and of inspiration to be found but in the book of Deuteronomy? Open it where you will and at almost any point you will find some blessed word of history or doctrine, of precept or poetry which is recorded wholly for the benefit of the whole world for all time in Deuteronomy.

## Hits and Happenings

### A Snappy Answer

"Why, these apartments aren't fit to keep a dog in!"  
"But we don't allow dogs."—*Life*.

\* \* \*

### Half Safe at Least

EVERY HOUSEWIFE SHOULD HAVE  
TWO SAVINGS ACCOUNTS  
One at a Reliable Bank  
And One at This Savings Institution.  
—*Ad in the New York World*.

\* \* \*

### Improving on Nature

"O Ruth, what do you think? I saw Muriel the other day."  
"Uh, huh? Has she kept her girlish figure?"  
"Kept it? She's doubled it!"—*Maine Maniac*.

\* \* \*

### We Thought So

Customer: "I want a pair of spec-rimmed hornicles—I mean sporn-rimmed hectacles—confound—I mean heck-rimmed spornacles."  
Shopwalker: "I know what you mean, sir. Mr. Perkes, show this gentleman a pair of rim-sporned hectacles."—*Tatler*.

\* \* \*

### Won't Wear Out

A boy went into a butcher's shop and asked for a pennyworth of steak.  
"A penn'orth won't make much of a meal," said the butcher.  
"I don't want it to eat," replied the boy. "I want to make hinges for my rabbit-hutch."

\* \* \*

### Equal to Any Emergency

Father: "So you wish to marry my daughter, eh? You believe, young man, that you could support a family?"  
Suitor: "Well—er—that is—you see, sir, I was only reckoning on Ellen, but I suppose if it's necessary I can take care of the rest of you, too."—*The Epworth Herald*.

\* \* \*

### Heroism, Child of Necessity

Because he had crawled out on thin ice and rescued a playmate who had broken through, little Willie was the center of a group of admiring men and women.  
"Tell us, my boy, how you were brave enough to risk your life to save your friend," said one of the ladies.  
"I had to," was the breathless answer. "He had my skates on."—*Life*.

\* \* \*

### Momentum Too Great to Stop

MacDougal, the stonemason, was drawing \$14 a day, but when his brother from the country asked him how he was situated he shook his head.  
"But your job's a good one?" said the brother.  
"Sure is," said MacDougal.  
"How about the hours?"  
"Short."  
"And the work?"  
"Easy and pleasant."  
"What's the trouble, then?"  
"The wages—that's the trouble."  
"But—"  
"The wages—that's the trouble," MacDougal repeated furiously. "They are so high I can't afford to take a day off."—*Pittsburgh Chronicle-Telegraph*.

## The Easy Chair

By J. H. Garrison, Editor Emeritus

HERE we are at another milestone in the march of time. What a rapid traveler old Tempus is, or so seems to be, as we get along in years and life's duties and relationships increase. I can recall, however, when it seemed a long time between our Christmas and New Year's Days, as no doubt many of our readers can. We have not lost interest in these monumental days, but other days and duties come in between, and it seems to shorten the years. That the birth of one child in the small town of Bethlehem over nineteen centuries ago would have the power to introduce a new era from which we all date our letters and other documents, is the marvel of history. It can be accounted for only by his divine character and mission. His birth has both Christmas and New Years as everlasting memorials of spiritual progress and the hope of mankind.

BIBLE scholars have always admitted, along with Bible critics, that Luke's Gospel gives a more detailed account of the life of Jesus than any other. But some critics have said that Luke's record, stating that there was a decree of the Roman Emperor calling for a taxation and requiring the presence of Joseph and Mary in Bethlehem of Judea, is without authority, as there was no record in secular history of any such decree. Now our daily paper contains the startling headline: "Bethlehem Bible Story Confirmed by New Find. Roman Inscription in Asia Minor Supports St. Luke's Account of the Birth of Jesus Christ." Now it appears that the inscription of this record is "not a conjecture or a quotation or an allusion or a version at second-hand, or a debatable interpretation; but the clear and explicit official records by the Emperor himself, inscribed upon this very stone at the word of the Roman Senate." The paper adds: "It has been standing more than 1,900 years, awaiting the day when its significance should be interpreted to a skeptical world. The whole Nativity narrative hinges on this historical fact. So abundant is Roman history that it seemed reasonable to assume that if there had been a Roman census, as Luke declared, about the time of the birth of Jesus, there would be some corroborative evidence of it some where." Now such evidence has been found and the mouths of gainsayers are stopped so far as the objection to Luke's record is concerned. While Christians had accented Luke's record as trustworthy, there has been a class who found an obstacle in the absence of such a record.

## Tilt Up the Color Line

(Continued from page 1.)

democracy, of Americanism, and, above all, of the Christian gospel. There is not a community where white and black live side by side that does not challenge its churches with this problem, and the church that ignores it simply fails to preach either the justice of God or the gospel of Christ's brotherhood.

### Tilting the Line

The color line is here, whether right or wrong, and it is so grounded in prepossession and prejudice that its abolition in our day is hopeless. It is laid horizontally now, with the white man on top and the black man beneath it. Every fundamental we live by, both as Americans and Christians, demands that it be lifted from a horizontal to a vertical position. Tilting up the color line is a challenge to the best effort of the pulpit and of men of good will in the pew. If there must be a differentiation in community, school, hospital and church, let there be equal service. If states will compel different railway coaches and station arrangements, let them be of equal accommodation. When skill qualifies for craftsmanship, let pay be equal and opportunity at the job as well. When justice is done, let it be equal justice without reference to color. Thus only can we live together in peace. Either the colored man must be given equal opportunity and justice or you must stop his education, for culture and inequity do not dwell together in peace. The rank and file await instruction, but they are children led by false guides if they are not led courageously.

## NEWS AND ANNOUNCEMENTS

Mrs. S. L. Bostick of Little Rock, Ark., reports a very delightful trip to the International Convention in Memphis and a pleasant visit to Mound Bayou, Miss., after the Convention. She also reports a sum of over thirty dollars on the state apportionment for Arkansas to the women's work.

Mrs. O. L. Bridgewater reporting for the church at Parsons, Kansas, tells of the excellent progress of the church under the leadership of their new minister, Eld. G. H. Bundy, who took charge September 1. Elder Bundy besides making the church a success in its avowed program by baptizing five and taking in two others at his first revival and getting the congregation to agree to attempt to co-operate more fully in the national and state task has proved quite an addition to the musical talent of Parsons. *The Christian Plea* wishes for the church and its pastor the greatest of successes in kingdom-building.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JANUARY 22, 1927

NO. 11

## The Negro and the Church

Address Delivered at the International Convention by Mrs. Rosa B. Grubbs, National Field Worker of the Women's Missionary Society

MY people are a topic of discussion today probably as never before, to such an extent the program committee of the great International Convention has seen fit to give space for a brief discussion on the Negro and the Church.



Mrs. Rosa B. Grubbs

We wish we dared give an extended detailed historical setting which would take us back through the ages to the beginning of the race and follow him closely that there might be a renewed and full realization of the innate and inherent qualities of this people. Suffice it to say that by nature they are naturally kind-hearted, affectionate, hospitable to strangers, unsuspecting, communicative of their joys and sorrows. They are of a cheerful disposition and passionately fond of music. In their savage or undeveloped state in Africa we find them having considerably elevated themselves above the simple state of nature, living in settled habitation, practicing a rude agriculture and carrying on certain manufactures of weapons, the working of iron, the weaving of mats, cloth and baskets from dried grasses, dressing of skins of animals, structure of their huts, household utensils and the making of various implements. These are indications of a natural thrift, coupled with the qualities of a natural disposition which make for the race a worth-while foundation for Race integrity.

### History of the Negro

For many centuries Africa south of the Sahara desert was not known to the northern world. The daring sea explorers sailed along her coast bringing back gold dust and black captives. The wealth of Africa lured them irresistibly on, seeking ever her

treasures of gold, ivory, rubber, timbers and general produce as well as her peoples for their slaves.

The Negro of America today though 100% loyal is not American by choice. It cost Africa two million lives a year to supply the demand born of the desire of ease through the lust of wealth. To supply the demand for labor in the cotton fields of the south, shipload after shipload of shackled Negroes sailed from Africa to America.

Two centuries of persistent teaching and preaching on the part of Christians of America, Europe and Britain convinced those concerned of the evil of the slave trade with result that in 1865 four million Negroes were left as free men without possessions and without education to make the best of the situation. Alone! Ah, they were not alone for God the Father through the spirit of Christ imbedded in the hearts of Christian men and women, came forward to champion their cause. All over the south, Christian schools were established to administer to the need for education of these sons and daughters of the free-men. The high standards of morals as set by these splendid, self-sacrificing teachers has made to the Negro race a greater contribution than could have been made otherwise.

### After Emancipation

Immediately after the proclamation of emancipation, while Christians were thinking of the establishment of schools for the Negro, corrupt politicians were thinking of how this inexperienced unlearned element could be made a tool as means to his selfish end. The bitter fight resulted in the Negro becoming the victim, and to him was denied the right of franchise. Denying him this right meant that he could not have a voice in the affairs of the community or the affairs of the nation and of course his well-being and well-doing would receive no consideration until every other possible thing had been considered.

Not only did this disfranchisement propose inadequate educational facilities, but it as well suggested inconsideration of this same people along lines of industrial opportunities, social rights and legal court proceedings. The tide of prejudice began to rise, mob violence enacted, Jim-Crow laws passed, while the Negro, even as did the Christ when led before his captors, opened not his mouth. But we can know something of the burden of his soul the yearnings of his heart when we read.

“What grace O Lord and beauty shown around thy steps below

What patient love was seen in all thy life and death of woe.

Forever on thy burdened heart a weight of sorrow hung

Yet no ungentle, murmuring word escaped thy silent tongue.

Thy foes might hate, despise, revile, thy friends unworthy prove

Unwearied in forgiveness still thy great heart can only love.

O, give us hearts to love thee, like Thee O Lord to grieve

Far more for others' sins than for all the wrongs that we receive.”

### Self-Expression

It is interesting to note the rising tide of self-expression on the part of the Negro race as he rose mentally and materially, and as well the restlessness because of the two standards which have been set for the peoples of this country. It is urgently important that consideration be shown the unified cry of the race, because of the justness of the appeal. What then do we ask? We ask for equal educational opportunities, for equal industrial opportunities, i.e., for equal opportunity to work for a just wage and under fair conditions—the right of franchise, an equal chance before the bar; protection from mob violence; first class and equal accommodations for first rate fare via railroads, etc., and to be free from the label which generally ostracizes us or sets us aside as something different, something inferior.

(Continued in next week's issue.)

# Church News

## FORTY W. M. S. REPORT OBSERVANCE OF WOMAN'S DAY

We are delighted with the interest of our Woman's Missionary Societies in Kingdom building. Their loyalty is shown through the observance of Woman's Day of which many report having had an interesting program. There are doubtless some who have observed the day but who have not yet made report, while others are planning to observe the day at possibly an early date. We are here urgently requesting that a special effort be made by all societies to observe Woman's Day on or before the fifth Sunday in January. Failure on the part of a single society will make impossible that 100% record of Woman's Day observances which we so much desire.

It delights us to here list the financial attainments of the societies by states as per receipts to date of January 1, 1927.

|                             |          |
|-----------------------------|----------|
| <i>Arkansas</i>             |          |
| Wabbaseka .....             | \$ 9.00  |
| Little Rock .....           | 6.00     |
| N. Little Rock .....        | 5.00     |
| Total for Arkansas .....    | \$ 20.00 |
| <i>Georgia</i>              |          |
| Springfield .....           | \$ 3.00  |
| Total for Georgia .....     | \$ 3.00  |
| <i>Indiana</i>              |          |
| Indianapolis .....          | \$37.25  |
| Total for Indiana .....     | \$ 37.25 |
| <i>Illinois</i>             |          |
| Chicago, Oakwood .....      | \$18.38  |
| Chicago, Langley .....      | 8.50     |
| Total for Illinois .....    | \$ 26.88 |
| <i>Kansas</i>               |          |
| Parsons .....               | \$ 7.25  |
| Topeka .....                | 5.11     |
| Emporia .....               | 3.25     |
| Total for Kansas .....      | \$ 15.61 |
| <i>Kentucky</i>             |          |
| Mt. Sterling .....          | \$21.60  |
| Paris .....                 | 15.00    |
| Louisville, Hancock .....   | 13.41    |
| Louisville, Third .....     | 7.00     |
| Louisville, Central .....   | 6.50     |
| Carlisle .....              | 7.00     |
| Danville .....              | 6.25     |
| Midway .....                | 4.00     |
| Total for Kentucky .....    | \$ 80.76 |
| <i>Mississippi</i>          |          |
| Edwards, S. C. I. ....      | \$30.00  |
| Port Gibson (Chapel) .....  | 11.25    |
| Grand Gulf .....            | 5.00     |
| Vicksburg .....             | 5.00     |
| Hermanville (U. Hill) ..... | 2.00     |
| Total for Mississippi ..... | \$ 53.25 |
| <i>Missouri</i>             |          |
| Kansas City .....           | \$36.40  |
| Columbia .....              | 22.00    |
| Fulton .....                | 28.76    |
| Frankfort .....             | 19.20    |
| St. Louis .....             | 18.25    |
| Jefferson City .....        | 3.00     |
| Total for Missouri .....    | \$127.61 |

|                                |          |
|--------------------------------|----------|
| <i>Ohio</i>                    |          |
| Columbus .....                 | \$10.00  |
| Total for Ohio .....           | \$ 10.00 |
| <i>Oklahoma</i>                |          |
| Clearview .....                | \$ 9.00  |
| Total for Oklahoma .....       | \$ 9.00  |
| <i>Piedmont District</i>       |          |
| Martinsville .....             | \$30.00  |
| Roanoke .....                  | 25.00    |
| Floyd .....                    | 8.00     |
| Winston-Salem .....            | 6.00     |
| Total for Piedmont .....       | \$ 59.00 |
| <i>South Carolina</i>          |          |
| Holly Hill .....               | \$ 4.20  |
| Total for South Carolina ..... | \$ 4.20  |
| <i>Tennessee</i>               |          |
| Nashville, Lea Ave. ....       | \$14.50  |
| Johnson City .....             | 6.02     |
| Nashville, Gay St. ....        | 2.50     |
| Total for Tennessee .....      | \$ 23.03 |
| <i>Texas</i>                   |          |
| Hawkins, Jarvis .....          | \$41.15  |
| Houston .....                  | 6.00     |
| Taylor .....                   | 5.00     |
| Total for Texas .....          | \$ 52.15 |

Total Woman's Day offering received to date of Dec. 31.....\$511.74

Respectfully submitted,  
Rosa Brown Grubbs.

## NOTICE

The District Meeting of District No. 2 Arkansas, will be held at Oak Grove No. 2, Saturday before the fourth Sunday in February. The tentative program is as follows:

### Afternoon Session

Devotionals by Eld. Moses Daniels.  
Discussion—"How does a Christian prove he is a church member?"  
Discussion—"How does a Christian prove he is truly religious?"  
Report of the churches.

### Evening Session:

Devotionals by Bro. T. Moore.  
Sermon by Elder E. L. Turner.

### Sunday Morning Session:

Bible School at 9:00 A.M.  
Devotionals by W. M. Martin.  
Sermon by Elder H. Martin.

### Sunday Afternoon Session:

Sermon by Eld. M. M. Bostick.  
Eld. E. L. Turner, Supt.

## A CORRECTION

Due to an oversight in the article by Mrs. Alphin on the Missouri Missionary Convention on Page two of the issue No. seven, dated December 25, 1926, the name of the successor of Mrs. L. A. Devine as state secretary of the women's work was omitted. Mrs. Alphin has called attention to the omission and it is our pleasure to announce to the readers of the Plea that Mrs. Cammie Doolin of Frankfort, Missouri, holds that office by the unanimous vote of the convention.

## BETWEEN THE HILLS

By Elder D. W. Bradley, State Bible School President for Tennessee

"Death rides on every breeze and lurks in every flower." And it visited the church at Knoxville on the first day of December and took Sister R. M. Cooper, one of the faithful of the church. She was one of the first women I remember in the Church of Christ thirty-five years ago. Sister Cooper belonged to one of the prominent families in church circles in this state. She was the founder and first president in the state of the women's missionary work and had spent fifty-three years in the church. She was married twice, the first time to Elder T. R. Bayless and the second time to Philip Cooper.

Her funeral services were held in Knoxville and conducted by Elder W. M. Martin on the day following her death. The writer accompanied her body to Rogersville, where the last obsequies were held on December the third in charge of the writer. He was assisted by Dr. Franklin of S. M. College and Elder Martin, who brought two car loads of his members to pay their last regards to the memory of the departed. She survived her husband and is survived by three children. The body was laid to rest in the Rogersville Cemetery.

"God's finger touched her and she slept."

## A REPORT FROM KENTUCKY

Reporter—Elizabeth Batts

The District Meeting of District No. 6 was held at North Middletown on Saturday and Sunday. The various workers from all parts of the district were present and many inspirational papers were read, one of which will receive publicity through the *Christian Plea*. Much credit for the success of the meeting is due to the fine reception of the workers by the host church, led by Eld. J. O. Brayboy, its pastor, and Bro. Charles Greene, the superintendent of the Bible school. The cooperation of Eld. Banks of the Methodist church of that city was appreciated by all as well as the excellent music under the direction of Sister Emma Greene. Elder W. H. Brown of Mt. Sterling, and Elder H. T. Wilson of Little Rock, gave two stirring sermons. The financial side was held up with \$42.00 for the district and \$4.00 for the state fund. The next meeting of the district workers will be held in Aaron's Run on the fourth Saturday and Sunday in March, 1927.

"This is the day for investing. Tomorrow, that long tomorrow, Whose twilight human eyes shall never see, Will be our day for dividends."

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## WHY BIBLE READING

NEVER before in the history of the world perhaps, has the time been more appropriate for the study of the Bible than now. Our lives are so filled with worldly things—the getting of the almighty dollar, the pursuit of pleasure, and bickerings over this opinion and that—that very little time is left for the study of questions that develop the spiritual and moral side of life. Too much time is given in the study of man's opinion concerning what Jesus wants us to do and not enough of Bible study.

The Disciples of Christ pride themselves upon the motto that "Where the Bible speaks, we speak and where the Bible is silent we are silent." This brings us to the fact that we must know the Bible in order to carry out this sentiment. Ephesians 6:13-17 reads as follows. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." This admonition is to every Christian, and the only way to follow it is to read and study the Bible.

Every denomination or religious sect has a creed upon which is based their religious faith. These are more or less made by man, hence he writes what pleases him. This gives rise to many different faiths. Let men read the Bible and take for their creed the confession of faith in Jesus Christ, the Son of the living God. If we would find our Soul's salvation, we must get instructions from the New Testament.

The Disciples should be justly happy in that so many Protestant communions are urging upon their people a simultaneous Bible reading campaign during the months of January and February. Especially should we be interested in February reading, inasmuch as the Acts of the Apostles will be read at that time. There are twenty-eight chapters in this book and the same number of days in February. How easy to read a chapter a day! Let us all join in this reading campaign with a heart full of thankfulness that the open Bible will have a hearing at this needy time.

M. E. T.

## ACTS

LUKE has been read and Acts is the next portion of the Scriptures to be read simultaneously by the Evangelical Denominations. The reports for the first month have not been compiled but if your local church entered into this Revival you need no figures to convince you that the spiritual values accruing from the project are well worth the efforts. For "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," we know you will not cease to think on those things. And it is not to those we write. But to the others who did not participate is this addressed.

Acts is the Gospel of the Missionary. It tells of the Good News of the carrying out of the Great Commission into all Judea, Samaria and to the uttermost parts of the earth. Acts gives the organization of the Apostolic church which our brotherhood undertakes to follow. The only book of history in the New Testament, Acts is full of action and stirs the blood to fever heat to grasp the energy here exhibited. Besides these things Acts has some of the finest sermons in the Bible. Peter's Sermon on the day of Pentecost, Paul's Defense before Agrippa, the Sermons of the Missionaries, Paul's Address on Mars Hill and Stephen's "Swan-Song" before his judges, all form a series that cannot be equaled for the real essence of Christianity as seen by these early leaders. READ ACTS the twenty-eight days of February at the rate of a chapter each day.

A CHAPTER a Day keeps the TEMPTER Away.

Let "Each one won, win one by Easter. Let each one multiply by two, his faith."

"Pray ye therefore the Lord of the harvest to thrust forth laborers into his harvest."

## A CHALLENGE TO YOUTH

A STRANGER has been cast in our midst. One to whose coming we have long looked forward. Usually when we are expecting strangers to visit us we make all possible arrangements for their entertainment, not only to make their stay a pleasant one but also that we may get enjoyment therefrom. The visit of the Queen of Roumania to this country will illustrate the truth of the above statement. This stranger, however, is not a queen, yet no one could hinder its coming but all must entertain it. This guest is the New Year—1927.

Are you ready for the new year? Have you made plans of set aims for all the departments of your church work for the year? What has your Bible school or Christian Endeavor planned for the enjoyment of the presence of the visitor? Are you satisfied with the achievements of the past year or are you attempting greater things for the year of 1927?

There comes a challenge to the young people of today and are they ready to accept it? So much has been reported of the irresponsibility of youth and the wide gap opening between them and religion that now is the time for them to rise up and refute the allegation. For every illness there is a cause. If youth seems to be lacking along religious lines, there must be a cause. Some critical investigation on the part of the leaders of the local church will give an insight into the real cause of the conditions. I have a suspicion that the main reason for the illness of youth is the lack of sympathy of the trainers of youth. Psychology says that acts receive their stability in habits and the repetition of an act tends to facilitate the skill that is attendant thereon. So the final challenge to the leaders in the churches is, "Are you putting on a program of activities in the life of the child that will establish the right habits for the promotion of kingdom-building during the adolescent and adult stages of that life?" "Are you establishing habits of service to the church and to our fellow-men; habits of giving time and money in a sacrificial manner and to the cause of the Master?"

Never before has so much attention been given to the young people as now and the challenge comes to them to make good. Today is the day of youth. Christian Endeavor Day on February 6 is the first missionary day of the new year and it is dedicated to youth. Youth, what will you do with the day set apart for you to honor the work left here by Christ? In other words, "What will you do with Jesus who is called the Christ?"

—M. E. T.

# A Christian Service in Cooperation

By J. B. Lehman

## THE CHRIST WAY IS THE ONLY EASY WAY

“COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”

The most tragic thing in human history is the long drawn out effort of mankind to try some other way and make disastrous failures. In every instance where men tried to disregard the teaching of Jesus they suffered humiliating pains where they might have had joy if they had regarded Him.

### I. The Family and Home

We have just read a book on the life of the Moslem women. It is a most tragic story. It is hard to think of a woman whose birth is regretted, whose childhood is marred by being forced into motherhood at ten, who is never loved throughout life, and whose death is desired. Yet that is the lot of the Moslem woman. Now if there were any compensation for this suffering we might say it is a needed sacrifice. But there is none. The Moslem man suffers equally as much. If he had a woman who would stand beside him as an equal and whom he could love, and if he had children whom he could enjoy till they were grown, he would be infinitely happier. He has the hard way whereas he might have the easy and happy way.

### II. Slavery Hard

We have recently reread “Uncle Tom’s Cabin” and the whole story of slavery came vividly before our mind. Here were men who thought they could make other men do their work and they could get joy in ease. But it was not so. It was the hardest job any people ever undertook. There is not a thoughtful Christian man in the South who does not now say that they are much better off with slavery gone. They were mistaken.

### III. Ignorance an Unbearable Load

A great many people have dreaded to give an education to the newer peoples like the Negroes and the Chinese. But in this they were mistaken. So long as one man is ignorant, vicious or shiftless, there cannot be real happiness for the others. Jesus said we shall teach all nations, and in order to make it as strong as he could he said it must be “every creature.” When we will do this in an earnestness that will reach all the

people, we will find an ease and rest of soul such as we cannot now comprehend. If every man would do his share of the world’s work it would be almost a plaything to make enough to make everyone rich, and we would not need the standing army, the police guard, the jail, the penitentiary and the criminal court. But we feel we cannot afford to undertake what Christ said, and so we are muddling along in misery and woe.

### IV. Our Personal Business is a Burden if Unorganized

A great many people think they cannot afford to organize their personal business on a stewardship basis, because they have too much to do to make a living. As a consequence they have a ruthless competition that makes them work like slaves to make and keep anything. If they would adopt the Christ way business would be infinitely more profitable and more successful and the work would be easy.

### V. True of All Other Things

The same thing can be said of corrupt politics, wicked international relations and a heartless social order. Jesus knew the right way to do things and he tried to tell men how to find it. But they have continually said, “I have a better way,” and despised him and so the yoke is a hard one and the burden a very heavy one. Why will we not learn?

## DIRECTIONS FOR REMITTING TO U. C. M. S.

In remitting offerings to the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo., it is suggested that the following points be observed in order to insure proper credit being given on the records from which the Year Book is compiled:

- I. Have remittance letter refer only to the remittance and to no other subject.
- II. Be sure to show the following:
  1. Amount of remittance.
  2. Name and post office of church sending remittance (be sure to show local name as First, Central, Bethel, etc.).
  3. Name of minister of remitting church if it has a minister.
  4. County in which church is located.
  5. Indicate how money sent is to be credited, whether to Bible school, W. M. S., C. E., etc.
  6. Indicate whether the money is to be credited to the general or to a special fund. If the latter, indicate to what fund.

## S. C. I. NOTES

Things were rather quiet around the campus the week-end during our Christmas vacation. Most of the students had an opportunity to go home or to the home of friends, but about twenty-five remained. However, those who remained report having had a very enjoyable time. Trees were decorated in both dormitories, and the late sleepers were awakened by the shouts of the early risers who had found that presents had been placed on the trees during the night. After that no more doubts were expressed as to the reality of Santa Claus.

Even Dame Fortune had the spirit of Christmas and permitted the sick and the shut-ins to be present at dinner. These included Miss Wright, Mrs. Hanna, Mrs. Hobart, and Prof. Jacobs.

School has opened again, with everyone greatly refreshed after the short vacation. Nearly everybody returned on time, and reported that Santa Claus was unusually good this year.

Wendell Jackson, a member of the Senior Class, is back in his classes after a few weeks absence.

Isaac Henderson, Albert Mitchel, Bertriel Ivy, and George Underwood represented the school at a program given at the Edwards Christian Church this week. Edward Brown is the minister.

A number of the students were in a program given at Port Gibson during the vacation. Eli Wilbert and Isaac Henderson preached there December 26.

The programs of the Y. M. and Y. W. C. A. include emphasis on the physical development of each student as well as the development of mind and spirit. Sunday, instead of the regular meeting, each Association took a five-mile hike. The walk was in the direction of Vicksburg to see the damage caused by the extremely high water in the Big Black River. The hike was a very interesting one, but it was generally agreed, especially among the girls, that the trip would not be made again for a day or two, at least until blisters healed.

### News and Announcements

Mrs. H. D. Griffin, president of the Women’s Missionary Society in Washington, D. C., writes of two splendid meetings of the society in the November and December meetings. The November meeting was addressed by the wife of the minister of the white Christian church, Mrs. Melton, while the second partook of the character of an interdenominational missionary meeting. The publicity that it brought was good for the church.

# Youth Convention

## Christian Unity

ON Christmas Eve the Christian singers of my town, and of your town, irrespective of sectarian affiliations, united in the singing of Christmas carols. All were praising the same Lord:

"Glory to the new-born King."

May we throughout the new year continue this co-operation and extend it into broad fields of endeavor. If with this we combine a genuine respect for the interpretations of others, a reverent application of our Savior's gospel of love, and constant prayer that we all may be one, surely we shall contribute to the answering of his high-priestly prayer. Practical methods must be adopted, but these methods can avail nothing unless our lives be permeated with the spirit of tolerance, forgiveness, and love of Him who said, "Father, forgive them for they know not what they do."

May we incorporate within our lives that true tolerance of which Phillips Brooks wrote:

"Be more afraid of the littleness than the largeness of life.

"Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

"This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom he has called to be his ministers!"—Miss Sara Cox, Madisonville, Ky.

## Law Enforcement

LAW enforcement is a subject which is of vital interest to people of all ages. The small child may not realize that it is for his own good that he is punished for some wrong he has done, but if he is allowed to disobey his parents he will never obey the laws of the country. There is no use waiting until he has done some criminal act and then try to reform him. "You can't teach an old dog new tricks." Therefore teach him to obey the law of the home and school from the beginning.

However, we have some unsatisfactory conditions now which we have to face. From our discussions at Memphis I found that the United States' laws are not being enforced for the same reason that our Canadian laws are not enforced, and that is, that we do not put into office officials who will enforce the laws. Too many have sacrificed ideals for politics.—Ruth Sinclair, 8 Dorval Road, Toronto, Ont.

## Why the Church College?

THE church college, as such, is standing before the jury. It is being cross-examined by many, not only of our own brotherhood but of other denominations. Under our present system of school administration the citizens are taxed to support state institutions. Now they ask, "Does the church college offer any advantages over the state university which warrants the college in asking us to give still more to support it?" It can hardly be said that such a question is without a foundation of honest doubt, for while the church

college has a distinct place in our educational system, yet only too often it is sadly failing to occupy that position.

Perhaps the greatest error of many church colleges is the attempt to compete with state institutions. In such colleges training for full time religious service receives little or at the most a decreasing rate of attention. In this way, modeling its curriculum after that of the state institution and offering little or no training in the religious vocations, many church colleges offer no advantages over the university except one life-saving straw. Most denominational schools are small and therefore a more intimate contact is possible between professor and student, so that many of the student's personal problems are minimized in this way. This one fact alone is the only advantage that many of our schools can offer, yet it is an advantage that justifies the existence of the school.

But how much more effective would the church college be if it added to this life-saving straw a whole raft of advantages which are not in the least impossible. How much more powerful would the church college be if it maintained and cherished a Christian atmosphere, both in the classroom and on the campus, if it specifically sought to develop spiritual leaders for all phases of activity and placed special emphasis on training for full-time religious service. Then it would be answering the jury, giving tangible reasons for its existence.—Athol V. Havens, Transylvania College, Lexington, Ky.

## Comments of General Editor

We hope in the near future to have a large number of expressions from the young people of other communions on the proposed Christian Unity conference. Ask your friends in any denomination to write an article on what they think about the idea!

This page has already taken on a cosmopolitan flavor. We have had articles from Tennessee, Kansas, Missouri, Kentucky, Texas and Indiana. With the present issue we add Canada.

## PUT FIRST THINGS FIRST

Put Christ before the church, and the church before the club.

Put the spiritual before the material, and the eternal before the temporal.

Put humanity's weal before the denomination's glory.

Put God's word before men's opinions, and put Christ before creed.

Put prayer before pleasure; put the Savior before the teacher.

Walk more by faith and trust, and less by sight and reason.

Live to give, rather than to get.

Strive to be good, rather than to be great.

Seek to be holy, rather than to be happy.

Put into your work more of God, and less of self.—Selected.

## The Bible Popular

### DO YOU KNOW

That the Bible speaks in over five hundred languages and dialects and is the most effective missionary the Church has?

That the American Bible Society, Astor Place, New York City, is the largest Scripture producing house in the United States? Bibles, Testaments and portions of the Scriptures, without note or comment, are produced by the millions. These are sold without profit or given away where the need for giving is obvious.

That the Bible and the catalogues of a certain large American mail order house are the only books to be found in the huts of the natives of Liberia?

That the American Bible Society put the Scriptures into eight chief languages of the Philippine Islands in the first two decades since the islands became the wards of the United States? During the 200 years under Spanish rule the islands did not receive the Scriptures in a single Philippine language.

That a vessel returning to China carried twenty-five tons of Bibles as a part of its freight?

That there is no habitable portion of the globe where Bible Societies have not sent the Good Book and no important tongue into which it has not been translated?

That the first Scripture selection published in a daily newspaper appeared in the Cincinnati Post on New Year's Day in 1920? Since that time 2000 daily newspapers have used these selections.

That there are volumes of the Scriptures in 448 different languages and dialects in the library of the American Bible Society at its headquarters, Astor Place, New York City?

That the New York Public Library, when taking inventory, finds the only book missing from its shelves and for which it cannot account, will be a copy of the Bible?

That three dozen Bibles were distributed by Cecil B. DeMille among the members of his studio personnel who are working on his Biblical production "The King of Kings"? Mr. DeMille asked his company to read the Bibles at every opportunity so that they would realize the tremendous significance of the theme.

## Tons of Bibles

ONE vessel bound for China recently carried twenty-five tons of Bibles as part of its freight.

O believer, the joy of Christ is within you; give it room, let it spring up within you like a well of living water, and you will rejoice in the Lord always, and again rejoice.—G. H. C. Macgregor.

## Painting Shingles

It is said of William Hunt, the artist, that he never allowed the spiritual in his work to be obscured by the material or earthly quality. With him, thoughts, ideas, duties must always come before things. Once one of Mr. Hunt's pupils was engaged in sketching a landscape bathed in the glory of the setting sun. In the foreground stood a large barn. Mr. Hunt watched the young man quietly for awhile, and then said to him most impressively, "If you spend so much time painting the shingles on that barn, you'll never have time to paint that sunset. You will have to choose between the two."

Young People, Feb. 6, is Your Day, National Christian Endeavor Day! Observe it!

# The Uniform Lesson for January 30

The Christian Overcoming Temptation—Luke 4:1-13; 1 Corinthians 10:12, 13

By Marion Stevenson

OUR interest is attracted at once to this lesson by the hope held out by the subject, "The Christian Overcoming Temptation." Temptation is a matter of common Christian experience. Overcoming temptation is not so common. We find ourselves sharing the experience of the apostle Paul who spoke of evil being present when he would do good and that he frequently found a law of his members warring against the law of his mind. Much of our most interesting and helpful Christian literature deals with the struggles of God's saints against their temptations. We therefore instinctively hope that this lesson may help us.

A common conception of temptation is that it is something introduced into our lives from without by our arch enemy, the devil. We therefore assume that if there were no devil, there would be no temptation with its ensuing triumph over us and our consequent humiliation and our self-condemnation because of sin.

Then we discover that temptations root themselves in our human nature, just as these temptations rooted themselves in the human nature of Jesus. Satan is represented in this story as taking advantage of these dispositions and needs that are within us. Overcoming temptation is therefore not so much a matter of getting rid of the devil, as of so understanding ourselves and our relation to God, that we may successfully resist them, as Jesus did.

## The first temptation—

The first temptation of Jesus arose out of his hunger, his natural need of food after fasting forty days. If he had not been humanly hungry, there would have been no temptation in the suggestion that he turn stones into bread. This is what we mean when we said above that temptations root themselves in our human nature. On the face of it it seemed entirely proper to secure food to satisfy hunger. There is always therefore a natural, plausible foundation for temptation.

Over against this suggestion of Satan, was the fact, however, that there was a normal, natural human way to get food and to satisfy hunger. Although we are not told, we know that this is the course that Jesus took. He went where food was to be had in the natural human way. How far he had to walk in his hungry weariness, we do not know.

On the other hand, to have satisfied his hunger according to the suggestion of Satan by using his power would have been to use for himself power that he believed was given to him to use for other people and for other purposes. To have used for himself what belonged to others would therefore have been an embezzlement of power.

Jesus replied to the suggestion of Satan by a word of Scripture, "Man shall not live by bread alone." This meant that he would live in God's way. If he needed food for himself, he knew where and how to get it. For thirty years he had been securing food as other men did. There was no reason for him to discard that way at the end of his forty days' fast. Jesus knew why this other power had been given to him and how it was to be used. His reply to Satan meant that he would not misuse or selfishly use it.

Perhaps here is the ground of the most of our temptations. We find ourselves, with

## The Lesson Scripture

Luke 4:1-13

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, it is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had completed every temptation, he departed from him for a season.

1 Corinthians 10:12, 13

12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

satisfaction and pride, in the possession of wonderful powers. We can do things; we can get things. The question with us, as with Jesus, is whether we shall use these unusual powers primarily and principally for ourselves, or whether we shall use them as the Son of God did, for others. We might well go into the wilderness led by the Holy Spirit, and spend forty days in fasting and praying, if necessary, to bring ourselves into harmony with the decision of Jesus.

How common this temptation is we may discover by looking around us, if not by examining ourselves. How do men commonly use an increase of wealth, for instance? Money is power. Does the Christian ordinarily continue his plain living when wealth increases, in order that he may use the increased power in the service of God? How far is the Christian willing to imitate the life of Jesus, "who, though he was rich, for our sakes became poor, that others might be rich through him?"

## The second temptation—

The second temptation had to do with dominion over the kingdoms of the world. Here, again, was a temptation rooted in human nature, for Jesus shared God's ideal for all men, that of having dominion over the works of God's hands.

Man has always striven to have dominion by means of his power. Man has always thought to rule by force, by fighting, or fraud. Without using quotation marks

here, we have heard about business is business. A generation or two ago a prominent United States senator said that there could be no Golden Rule in politics. We have heard of the proposition to do evil that good may come, with the suggestion that the good accomplished would condone the evil that was done. We have also heard about the end justifying the means. Sometimes people are encouraged to do as Romans do when they are in Rome. We have heard about getting by with it. We have heard of secret treaties among nations for mutual advantage against other nations. We have heard of national policies being carried through by a propaganda which afterwards was discovered to be false.

Opposed to all of this was the policy of Jesus to give the devotion of his powers to God. He would have dominion but his Kingdom was to come by way of the truth in the hearts of those who accepted the truth. Read in this connection what he said to Pilate as recorded in John 18:37.

The road to dominion, according to the principles of Jesus, is a long and a weary one. It took him through the grave by way of the cross. Almost two thousand years have passed since he died to seek dominion by way of the truth, and few of his followers have yet irrevocably committed themselves to his way. The temptation to secure present advantage by compromise is a very strong one, as we all find every day in all of the things that pertain to our daily living, and therefore we continually deceive ourselves and suffer humiliation before the temptation that overcomes us.

## The third temptation—

Here again we have the temptation grounded in human nature. We live in God's world. God made us as well as the world in which we live. God gave us our life. We therefore must be in harmony with God and in harmony with his world if we shall be happy and successful. Jesus submitted himself to the limitations of human life in this little part of God's universe. Therefore he submitted himself always to the law of God as it is written in his own life and in the world in which he lived. When he was therefore tempted by Satan to disregard the law of gravitation by leaping out and downward from the pinnacle of the Temple, he said, "Thou shalt not make trial of the Lord thy God." To disregard what we call the law of gravitation would have been to make trial of God.

We discover sooner or later that life is defined by mental, moral, spiritual and physical laws. To transgress any one of them is therefore to make trial of God, because, in what we call these laws, we have discovered how God sustains and safeguards experience. When we therefore intentionally or carelessly disregard what we know to be a law of our physical being, we sin. To yield to any suggestion along these lines is to yield to temptation. Pleasures which are pursued and secured at the cost of any of our endowments come within the realm of sin. One of the most suggestive titles of any book I have ever read is *In Tune with the Infinite*.

We may know God's will by studying his world and by knowing ourselves, as well as by reading the Scriptures, for "day unto day uttereth speech and night unto night showeth knowledge," as we study the things which God made. (See page 8.)

# Christian Endeavor Topic for January 30

## How Show Loyalty to Our Church?

Romans 12:3-13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What do we mean by "our church"?

Is it true loyalty to give liberally but to attend only occasionally?

Can one be truly loyal to his society and not be loyal to the church?

What portion of one's income should a loyal member give his church?

How will a loyal member support his minister?

Will a loyal member desert his church for shows, picnics, Sunday excursions, and the like?

How is loyalty to one's church related to loyalty to one's country?

To be loyal to one's church must one attend all its services?

What should be a loyal member's relation to the Sunday school?

### Paragraphs to Ponder

To be loyal one must know what he is to be loyal to. To be loyal to one's church, therefore, one should know something of its history; and of course this means the history of the brotherhood, rather than the history of the local congregation, though a knowledge of the local work has much of encouragement and inspiration in it. Every Endeavorer should inform himself about the beginnings and the progress of his brotherhood, and will seek to become familiar with its organizations and methods and present activities.

It would be hard, if not impossible, to exercise a full and true loyalty to a church whose doctrines and teachings were unfamiliar to us. Without such knowledge we might find ourselves teaching contradictory doctrines, and certainly we could not speak with certainty and conviction to anyone in such matters. We as a brotherhood are seeking to restore the New Testament church, and to that end accept only the Bible as our rule of faith and practice. It follows then that we, to be loyal to our church, will study our Bibles in order to know what our church teaches, and in order to avoid teaching doctrines and precepts out of harmony with the program of the church.

A very important part of our loyalty to our church is right living. Every one of us is a living advertisement for his church, some of us quite prominent, some of us more or less obscure, but no one of us entirely hidden from the public eye. This being true—and it is so certainly true that we must see and acknowledge its force—this being true, we must watch very carefully our daily conduct, our thinking, speaking, and acting, for many an observant eye and listening ear is catching what we do, and recording it for us or against us. And we need to remember, too, that what we do affects for good or evil, not only our church, but the whole group of churches that make up Christianity.

One of the great lacks of the church program today is adequate advertising. Other institutions keep themselves constantly before the public by wise and systematic advertising. Why should not the church, the most important institution of all, advertise as persistently and aggressively? It should, and every loyal member should back such a purpose and program. One of the best means of advertising is

personal testimony. We ought to believe in our church—if we don't, we are doing wrong to stay in it—and believing, we ought to be enthusiastically praising and proclaiming its merits.

Every loyal church member will be an active evangelist seeking members for his church. We believe in our church and have nothing in its teachings to apologize for; we believe membership in our church will be helpful and uplifting to any who in sincerity unite with it; and we know the value to the church and the community of a growing membership. Since these things are true, as loyal members we will be out after members all the time, seeking them, of course, among the unchurched, and never in the membership of other churches.

Loyalty to the church includes support of the missionary and benevolent program of the church, both as a local congregation and as a brotherhood. Such support means making ourselves familiar with the program and entering heartily into the consummation and enlargement of that program. Many local benevolent and evangelistic projects may call for our support, and should, so far as we are able to give, receive our support; but our own church should receive the first and fullest measure of our backing. Loyalty demands no less and expects as much.

We invite friends to our church services; we seek new members for our church; and we advertise the work and worship of our church. In all this we do well, but as we are doing it let us remember, too, to make those welcome who come, and to make our church and its services so attractive that they will want to come again and again. We like our homes to be as attractive as we can make them, and we ought to desire as great attractiveness for our church home. This means physical attractiveness in the furnishings and fittings and comfortable-ness of the interior, but it means more the spiritual attractiveness we secure through pleasing and inspiring services and friendly attitudes and cordial welcomes.

Loyalty to our church means loyalty to the program of church unity; for this has ever been a cardinal aim with our brotherhood. We believe we have the only program upon which such unity can come and we ought therefore to be enthusiastically and steadfastly promoting that program. Our Christian Endeavor work offers a fine means of advancing such an ideal, and we ought to be turning its effectiveness in this direction more and more aggressively to the advantage of the church.

We can't be loyal to the church without being loyal to our fellow-members in the church. This means that we will seek to promote the spirit of friendship and fellowship in service in the church, and that we will be endeavoring to cultivate until it comes into full bearing the spirit of mutual helpfulness among the members. Surely we would not neglect the members of our home in their need. Can we, then, neglect the members of our household of faith? We speak of our church as a brotherhood and such it is, and because it is we are bound by the obligations of such a close relationship to care for one another.

# Mid-Week Prayer Meeting Topic

For January 26

Pentateuch—The Book of Numbers

(Psalm 81 would be an appropriate Scripture reading)

By Gilbert E. Ireland

### Numbers—

So-called because it records (in ch. 1 and 26) the two numberings of the people. The first of these was made at the beginning, the second towards the end of their wanderings. By the Jews the book is usually called "In the Wilderness," a very suitable title, for its contents cover nearly the forty years which passed between the end of their stay at Sinai and the beginning of their invasion of Canaan. Almost every chapter is full of thrilling interest, even apart from its high place and purpose in the sacred writings.

### The wilderness wanderings—

We are accustomed to use this phrase in speaking of Israel's journeyings from Egypt to Canaan. The wilderness was not by any means wholly a waste place. Now the great tract supports only a few thousand people. "But," says Dr. R. P. Smith, "the whole region has long been deteriorating: extensive tracts are now bare and desert where once numerous inhabitants subsisted in comfort." Balaam (24:20) spoke of Amalek as "the first of the nations," but it should "perish for ever." The country could not have been a barren waste "when one of its tribes held first place in the list of military powers." Forests have been destroyed and, by wars amongst the Bedouins, lands laid waste in the course of centuries. It is probable that the tribes of Israel were often scattered over the fertile country, engaged in raising cattle and agriculture. Parts of the wilderness were, however, described as "great and terrible" (Deut. 1:19). At this time one great tract is known as El-Tih (the desolate). Two species of trees, the tamarix and the acacia, which produce a substance similar to the manna, are still growing wild in the "desert," indicating former fertility; though even if plentiful long ago these would have been wholly insufficient for food for the vast hosts without supernatural aid. Among the incidents related in Numbers long familiar as sacred lessons to Bible readers are these:—The Blessing of Aaron (ch. 6:22-27); the cloud covering the tabernacle (9:15-23); the invocation when the ark set forth or rested (10:35, 36); Aaron and Miriam speaking against Moses (12); the spies and their report (13); one of the great intercessions of Moses (14); Korah's rebellion (16); the waters of Meribah and the fiery serpents (21); the strange prophet Balaam and his eloquent prophecies (23, 24); Moses warned of his death (27); cities of refuge appointed (35).

### Spiritual lessons for us—

The writer of Numbers was also the interpreter of the history of his people. In every event he sees the finger of God, ruling, guiding, providing for his chosen people; sees God keeping his covenant with Israel; preparing them to be his witness in the world. The description of the camp and congregation, of the sacred ceremonials and the duties of the various tribes give an ideal picture of organized religious life. The many crises in the experience of the pilgrim tribes, as Dummelow's Commentary points out, such as the incident of the brazen serpent, the appointment of the cities of refuge, "the victory of God's people over the evil powers of the unseen world" (ch. 22-24), show that as the apostle says (1 Cor. 10:11) "these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages have come."

# As I Think on These Things

By F. D. KERSHNER

## Danger

THE *Manchester Guardian*, in commenting upon our Mexican policy, probably reflects the sentiment of the best type of English opinion when it says that we are running grave risk of alienating our Latin American neighbors for reasons which, in the judgment of the *Guardian*, do not make the game worth the candle. There are a great many forces in the United States which would like to bring about a rupture with Mexico. Certain oil interests combined with clerical advocates of the Mexican Catholic party are determined to produce intervention if this can be done. We do not believe that the majority of our citizens will ultimately support such a policy.

Our government has already indicated its unwillingness to interpose in the church quarrel. The English oil interests, without attempting to involve their government in the matter, have agreed to submit to the terms of the Mexican constitution, and if the English oil interests can do this we see no reason why the American interests cannot do the same thing. Nations have gone to war and have given up the lives of their best citizens in the past over oil and other purely business considerations.

We do not believe that the enlightened citizenship of the world will continue this sort of practice. The Mexican laws may be harsh and unjust from our point of view, but they are the Mexican laws, and the Mexicans have a right to govern their own country. If we do not like their laws we ought to stay out of Mexico. If we went in under other conditions and have been treated badly since, we simply took a chance and lost. The Mexican constitution ought not to be made the basis of intervention. To do this means that we shall insist upon rewriting that document to suit our own taste and inclination. We should not like for the Mexicans to treat our constitution this way, and according to the terms of the Golden Rule, we should not interfere with theirs.

## Dog Eats Dog

DICTATORS not infrequently tread upon each other's heels. An interesting illustration of this fact occurred some weeks ago when the British dictator in Egypt visited Rome and made an attempt to interview the Italian dictator, Mussolini. The Fascist leader is so carefully guarded by his followers that they mistook the effort of the English visitor to see the *Duce* as an indication that there was a plot on foot to assassinate Benito. As a result they clapped the intruder in jail, much to the embarrassment of his dictatorial dignity. Through the efforts of the English ambassador, who discovered the fact all too late, the distinguished guest was released from prison but we understand he made no further effort to visit Senor Mussolini.

It is sometimes a good thing for a physician to take a dose of his own medicine. Most judges would not hand out ten, twenty, thirty, and forty years in prison quite so indiscriminately if they had spent a few months in the lockup themselves. Tolstoi argued that the nobility ought to be made to do physical labor for at least a certain number of hours each day in order that they might understand the attitude of the peasants. Most people criticize others without understanding them. Even

preachers sometimes make this mistake. The best plan is to familiarize yourself with the facts as far as possible from the inside before you outline a program of denunciation.

\* \* \*

## Paying for Its Whistle

THE public likes to read sensational newspaper copy, and the newspapers like to furnish what the public wants. As a result the average taxpayer has to foot a good many bills which would otherwise be unnecessary. One of the best illustrations of this fact is found in the recent Hall murder trial in New Jersey. The case cost the taxpayers of that state some hundreds of thousands of dollars and the only possible significance of the trial arose from its value as furnishing newspaper copy. The case was, in fact, opened or rather reopened by a metropolitan journal anxious to find something dramatic to put on the front page, and throughout the lurid and, at times, perfectly ridiculous procedure in the courtroom all of the great newspapers of the land played up the situation for everything it was worth. The net result is a huge tax bill for the citizens of New Jersey and a further impression on the part of intelligent foreigners that Americans are the most gullible mortals who now inhabit the earth. So long as we want this sort of thing we shall doubtless have it. If the general public could be induced to read something else it would not pay yellow journalism to abet murder trials and divorce scandals. The fault is with ourselves and it is useless to blame the newspapers for catering to our own depraved tastes.

\* \* \*

## Machine-made Freedom

MR. THOMAS A. EDISON, in a recent magazine article, called attention to the fact that the multiplication of machinery has been the chief factor in raising the mass of humanity from a condition of enslavement to a condition of freedom. So long as people did not have machines to do the hard and laborious things which had to be done human labor was required to fill in the gap. Every new machine which can take the place of a man or woman in the industrial field means so much additional freedom for the person whose place is taken. No one can estimate the saving in comfort and the relief from physical strain which have been produced by the invention of machinery. Every new advance in this direction means more for the promotion of the material comfort of the world than the united gifts of our great philanthropists.

Labor has sometimes shortsightedly opposed machinery. In so doing it has attacked its best friend and has made a most serious blunder. Mr. Edison is right in saying that, materially speaking, the hope of the world lies in the rapid and ever-increasing use of machinery. This alone can save us from starvation or from freezing to death when our food supplies and our coal and gas approach the point of exhaustion. We need to encourage the inventor. He is, after all, one of the few indispensable men in our civilization. Without him our culture will pass away and all of our achievements in the many and varied fields of human endeavor will ultimately count for nothing.

## The World's Worst Newspaper

THERE are numerous competitors for the honor of being the world's worst newspaper. Moreover the competition is so sharp that it is difficult to reach a decision. Our own vote would be cast in favor of the journal which itself claims to be the world's greatest newspaper. If jingoism and the constant incitement of racial and nationalistic prejudices count for anything the journal in question certainly has a strangle hold on first place. It is true that some of the Hearst and MacFadden publications can scarcely be outclassed in this same particular field, but they have so far failed to capitalize *ad nauseam*, the silly and immoral toast attributed to Stephen Decatur. If this sort of thing is necessary in order to constitute a journal "the world's greatest newspaper" we have less respect for this mundane sphere than we believe its real merits demand.

\* \* \*

## Pentecost

WE are likely to hear a good deal about the festival of Pentecost during the next three years. The program for celebrating the nineteen hundredth anniversary of the first Christian Pentecost is now being worked out and will doubtless be published at an early date. We have always insisted that our churches have made a great mistake by not celebrating Pentecost with even more elaborate preparation than is employed at Christmas or Easter. Pentecost represents the birthday of the Church, and the real beginning of organized Christianity. The older communions have recognized its importance, and under the name of Whitsunday or White Sunday it occupies one of the most honored positions in the calendar of the Church of England. Some years ago it was selected as the day for the special promotion of Christian union. Ministers of all churches are now taking advantage of the occasion to emphasize the claims of unity. While the Disciples of Christ have the honor of initiating this program for some peculiar reason they still take less interest than most other communions in its observance. It would seem as if no finer opportunity for proclaiming our historic plea could be found than is afforded in the celebration of Pentecost. Nevertheless, from the beginning we have habitually refused to take advantage of this opportunity. The time has certainly arrived for us to change this mistaken policy.

The special celebration of Pentecost in 1930 should, of course, receive the support of all our churches. It should mark the beginning of a new attitude toward the observance of Pentecost as a yearly festival.

## Uniform Lesson

(From page 6.)

It is entirely proper to pray, "Lead us not into temptation." It may be quite proper to suggest that ordinarily we should have sense enough to keep out of temptation. Perhaps these reflections will help us to appreciate the selection from 1 Corinthians 10:12-13. We need to take heed, lest we shall abuse the faithfulness of God in trying to help us when we are tempted.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JANUARY 29, 1927

NO. 12

## The Negro and the Church

Address Delivered by Mrs. Rosa B. Grubbs at the International Convention of Disciples of Christ, Memphis, Tenn., Nov. 11-17, 1926

*Continued from last issue.*

There is no north and south today for the twain have met, but there is white and black. Since white is white and black is black we must meet on some common ground where Christ is and there seek to make him practical through brotherhood.

### The Church's Opportunity

The church is the only medium through which this can be done. Does the church today possess enough of His spirit to measure up? Has the church learned the golden rule? Does the church have courage of conviction? If so, we face the dawn of a new day, for the Christ recognized no racial or national demarcations. His estimation was made on the basis of moral worth and personal faith. He preached as powerful a sermon to the Samaritan woman as he delivered to the rulers of the Jews. He was as ready to answer the faith of the Syrophenician woman as He was to commend the faith of Mary and raise her brother from the dead. Christ was as ready to receive the Greeks as He was the great men of His day. He called to Him one who occupied the most despicable place in the governmental system of that day, a tax collector, so throughout the spirit exemplified by Him was one of tolerance a sense of appreciation of the sacredness of human personality. He was always found championing the cause of the weaker oppressed group. The most beautiful of Christ's teaching stories had for its hero, a Samaritan, the hated half-breed of the northern kingdom. Wherever the spirit of Christ prevails, race nor nationality, nor language nor group inspire action. The one standard is intrinsic worth. Can you allow this great all powerful love to so grip your heart, your life, your personality that you can do as the Christ did on these occasions when called upon to set a precedent for Christian living?

The church of Christ is fortunate in that there has been no division

into North or South or white or black, as with some of the denominations. Without reviewing the shortcomings and the failures of the past as regards the racial situation permit me to say that the opportunities of today with the forward look and desire of self-expression on the part of both races concerned bids fair for a fine co-operation in kingdom building, if the strong will be reasonably considerate of the weak.

### The National Convention

Just ten years ago the Negro Disciples at the call of that Prince, Preston Taylor, was organized into a National Convention. It was indeed fortunate that into this first meeting the spirit of racial co-operation manifested itself through the presence of J. B. Lehman, Superintendent of Negro Education of the church, Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions, and Robert M. Hopkins, Director of the Religious Educational work of the church. The expressed desire for inter-racial co-operation on the part of all who attended that first meeting made impossible a gulf and started us on the "Upper Road."

Great progress has been made during these ten years and worth while have been the achievements. Because of this co-operation our Evangelistic force has been strengthened thereby conserving the church in a fine way. Because of this co-operation struggling churches in strategic points such as Chicago, Cincinnati, Baltimore, St. Louis, Dayton, Ohio, Columbus, Ohio, Kansas City, Kansas, Oklahoma City, Oklahoma, Houston, Austin and Paris, Texas, have been helped to secure more adequate church homes, which were absolutely imperative if these churches should at all be able to meet the needs of the local communities. Some of these have already become self-supporting and are doing fine work in the community. They are sharing too in helping to meet the

call of the world through the United Christian Missionary Society. Because of this co-operation new and strategic fields such as Memphis, Tennessee, Washington, D. C., and Cleveland, Ohio, have been entered and the church established. In both Washington and Memphis, Tennessee, adequate church homes have been provided, while in Cleveland desperate effort is being made through a co-operation of the city Mission Board (white), the Negro Church and the United Society to provide there an adequate church home. In practically every instance mentioned in this paragraph the local (white) board has been a potent factor in the achievements.

### Change in Constituency

The Negro Church of the past has largely been a rural church with the Disciples of Christ. The migration of the population of the rurals into the towns and cities and the south into the north has carried about one-half of our memberships into the centers, in which there have been no church homes. As far as men and money have permitted us, we have entered these fields and we have established in His name, but the end is not yet, for today the call comes from more than a score of large cities where already are gathered from 25 to 100 Disciples awaiting organization.

### Emergency Campaign

The Emergency Campaign, launched for the purpose of building a church in the Nation's capital, establishing a Christian College and to share in World Missions, resulted in putting into the treasury of the United Christian Missionary Society \$76,000.00. Our quota to the Golden Jubilee was reached, in fact we went a little over the top, and we have shared generally in the achievements of the United Christian Missionary Society by casting in our mites.

*(Continued in Next Issue.)*

At Molokai, Territory of Hawaii, there were recently 600 lepers. Ten years ago there were 1,300. Segregation to a large degree has been instrumental in this decrease. Segregation is recognized as the most effective means of controlling leprosy. It was instituted in Bible times, Lev. 13: 45, 46.

# Church News

S. C. I. NOTES

## IN APPRECIATION

This article arrived in the office too late to get in the *Christian Plea* before the event but we are taking the risk of saying that the committee will not refuse anything you wish to give on this worthy cause.—*The Editor.*

A committee of friends and members of the Maple Avenue Christian Church are planning a testimonial meeting for Elder W. H. Dickerson in recognition of the fifty years of service he has given as a minister of the Gospel.

Brother Dickerson has been one of our pioneer preachers and a loyal and good soldier in the army of Jesus Christ. He has done much to help churches and has been a constant lover of the youth. For the past three years he has been physically unable to labor. We wish to present him with a few bouquets of flowers while he yet lives.

We are asking his friends to join us in the service of appreciation. We would be glad to receive a letter and a contribution from you as we are planning to make up a purse for him. This meeting will be held on his sixty-second birthday, January 20. Send your letter and offering to Mrs. P. A. Gray, 638 Vine St., Wyoming, Ohio.

Thanking you in advance, we are,  
Yours in Christian Service,

The Committee.

Mrs. M. B. Smith,  
Mrs. H. Clay,  
Mrs. L. Bridges,  
Mrs. P. Allen,  
Mrs. P. A. Gray,  
Mr. C. Armstrong,  
Mr. W. C. Elliot,  
Eld. R. H. Davis, pastor of  
Kenyon Ave. Christian Church,  
Cincinnati, Ohio.

We have at hand through the kindness of Mrs. William Alphin, a program of the anniversary services held in Kansas City, Mo. on the occasion of the third year of the ministry of Eld. C. E. Craggett. It is too long to print all of it but some of the outstanding features were a sermon at the morning service by Eld. William Alphin, National Field Worker for the Church Department; greetings at the afternoon service from the sister churches of Kansas City, Kan., and a literary program for the evening's period of worship. This all came off January 9. Congratulations Elder Craggett on a successful ministry of three years in one place.

Renew your subscription to the *Christian Plea*. 425 De Baliviere Ave., St. Louis, Mo.

## THE TRI-STATE MESSENGER

Eld. R. L. Peters—Reporter

The churches in Virginia, West Virginia, and North Carolina are progressing nicely along all lines. They are being pastored by a group of active, consecrated Christian men. On Dec. 22, 1926 Elders S. Kenny and R. L. Peters fellowshipped into the Christian church in Winston-Salem, the A. M. E. Zion church, minister, officers, members, building and all. The house is a splendid structure on Dewy St. Winston-Salem and is so new that it had not been turned over to the Methodist Conference.

At Mt. Olive Christian Church, Baltimore, Md., Elder R. L. Peters held a revival service and at the end of the first week had gained fifteen accessions, twelve by baptism. A great increase in attendance and a great measure of cooperation was manifested by the auxiliaries is the report of the evangelist. A full report is promised at the conclusion of the meeting.

## SIDELIGHTS FROM CINCINNATI

Mrs. Viola H. Laws—Reporter

Our tenth anniversary was celebrated during the week of November 7-14. The main feature of the program was an operetta, "Pauline," given by the choral society of the church. A large crowd was present and over ninety dollars was raised for the church.

Then Elder C. E. Craggett of Kansas City, Mo., preached at our revival just after the anniversary. These services lasted two weeks and were full of inspirational and evangelical notes of which these few are the samples: "Christ the Marvel of the Ages" stressing the wonder of the Master as to service ideal, as to leadership and as to the solution of the world's problems; "Fundamentals of Jesus Christ" calling attention to the lack of human creed and the place of confession and unity in the plans of Christ; "The Fourfold Need of Christ" showing that the need for wisdom, sanctification, salvation and righteousness call for Christ and Him alone; "Perfect and Imperfect Sacrifice" emphasizing belief in God, obedience and faith before a definite act like baptism can do what it is meant to do; and so on for many more fruitful topics. The entire meeting was well attended and a success.

The last call for Christian Endeavor Day, Feb. 6. Let every society make this a banner day. Send offering to V. G. Smith, 425 De Baliviere Ave., St. Louis, Mo.

The students of the Vocal Music Department gave a very interesting program at a joint meeting of the two Christian Associations, Sunday, December 19. The program consisted of solos, duets, and quartets, and a play which the students wrote themselves. Following the program they served the Associations with popcorn balls.

Sunday evening the Missionary Committee of the Bible school presented a program consisting of Christmas carols and stories. A part of the program was an offering for the benevolent work of the United Society. This offering amounted to over twenty dollars.

Mr. and Mrs. Abel have moved to Crawford Cottage to become the matrons of the Boys' Dormitory, following the resignation of the Athertons who were there. Due to Mrs. Atherton's health they are moving to California, Mr. Atherton's home. We wish them all health and happiness in whatever they do.

## FROM THE BANKS OF OLD KENTUCKY

Upon the folding wings of dear and never-to-be-forgotten, 1926 went out the immortal spirit of that giant pioneer Christian preacher, Elder G. H. Graham, of Maywood, Lincoln County, Ky. Crossing into eighty eventful years in peace he breathed his last, on the last day of the old year at 2 P.M. I preached his funeral at Hustonville church which he had pastored so long and successfully. For some years failing health—incident to the ravages of age—prevented his active service. We knew him as "Old Headquarters" which phrase he brought with him from his military life and applied to Jerusalem. He fought the good fight, lived in the Gospels, preached the Acts of the Apostles, toiled in the Epistles and passed on into Revelation's White City of God. Adieu! Until we meet "just inside the Eastern Gate over there."

Lexington celebrated the Third Anniversary of "Yours Truly" and Wife Sunday, Jan. 2nd. Some half dozen ministers and congregations of the city took an active part. While not a financial effort one hundred dollars was quickly laid on the table. Our field is inviting, workers anxious, and the fellowship sweet. Along with the offering came a great big "Homemade" pound cake with lighted candles and a neat purse of money to "doll" the preacher's wife. She gets no cake unless I get some money.

Our state evangelist, Eld. C. H. Johnson, is making good wondrously.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                |                  |
|----------------|------------------|
| V. G. SMITH    | EDITOR           |
| MARY E. TAYLOR | ASSOCIATE EDITOR |
| H. L. HEROD    | ASSOCIATE EDITOR |
| J. B. LEHMAN   | ASSOCIATE EDITOR |

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## THERE CAME

AND it came to pass that in those days there arose a confusion in the land and the people said among themselves, "What meaneth these things?"

Then there came among the people false prophets and taught them secretly to follow certain leaders and to cry out for their leader when the time was come.

(For these false leaders had counselled together how to bring confusion upon the people and had said "We will divide the people in this manner.")

And when the day was far spent the multitude was a hungered and many among them were faint.

And when the Christ had broken bread and given unto them the fishes they did eat and were all filled.

Then each company as they had sat upon the ground appointed from among themselves those to gather up the fragments and of the fragments there were twelve baskets.

And then the false prophets put in the claim of their leaders, seeking thus to divide the people and the people did as they had been instructed and began to cry out for the leader that the false prophet had told him to cry out for and a great clamor was in that place.

And it came to pass that those who had hold of the baskets loosed them to cry for their leader and the baskets were overturned and the fragments scattered abroad and trodden under the foot of men.

And lo! the leaders whose names were being called ran and came to the place and saw the work of the false prophets and they sat down to counsel together.

AND from one corner of the land came Bible School, and from another corner came General Work and from another came Church and from the other came Christian Plea and Christian Endeavor and they all sat down with Woman's Missionary So-

ciety and they did relate what they had seen.

And it came to pass that all these decided to band themselves together and to go among the people and to quiet them.

And this thing they did and they went throughout the land and spoke to the people and when these saw that they spoke as ones having authority, they harkened to the leaders.

They then instructed the people and helped them to gather up again the fragments and they all worked together in harmony.

And when they had finished the fragments filled thirteen baskets for each one had tried to fill his basket up and so there was enough over to fill another basket.

The people marveled that the leaders could thus work together and when they had come to understand the wickedness of the false prophets they took them outside the city and stoned them.

And the journeying of these leaders came to be an established custom. In some parts of the land they were called STEWARDSHIP RALLIES and in other parts they were called ONE-DAY CONVENTIONS.

But the people all knew that they were the same and peace once more visited the land and there was no more clamor or confusion among the people.

## WHAT SHALL THEIR NAME BE CALLED?

Our brotherhood for a long time was reluctant to resort to the use of any form of title for their ministry that tended to place them on a plane above that of the leaders of the early church. And the word Reverent as applied to the pastor or preacher in our church has no synonym in the titles given those of old pioneers. Hence for a number of decades the Disciples of Christ have been content to call the ministers by the more humble, more Biblical name of Elder. Brother is the more familiar and generic term used to denote any one of the same congregation or any preacher well known by the speaker. But somehow the grandiloquent term of Reverend has crept in and we are constantly being confronted with a program or report with a name or names of certain leaders preceded by Reverend.

The Disciples of Christ are yet disciples or learners and the pastor is also in the same state of being a learner. But the other name given him places him in a category outside the one of an anxious learner. Elder only lifts him one degree above the members of the congregation in the process of learning. There exists no such an opportunity for an assumption of power and arrogance on

## TWO WAYS

ALL of us remember the story in our Fourth Readers of the contest between the wind and the sun which exhibited the power of each in removing the coat from the back of a traveller. The wind first tried and began to tear at the coat, it blew a gale, it gained a hurricane velocity, it expended a cyclone's strength, but the man only drew his coat tighter and journeyed on his way. Then the sun came out. It had witnessed the ineffectiveness of strength and it assumed different methods. Gently, quietly, almost imperceptibly it shone down on the traveller. The coat was so thick he could not feel the rays of the sun. But not dismayed the sun rose higher in the heavens and made its heat a little more sensible. Long before it had reached its height and expended its force the traveller had thrown off his coat and also his hat.

So it is with giving. No "strong-arm" methods or "lead-pipe" tactics can pry a man loose from his "strangle-hold" on his cash. No sultry conditions or heated debate can separate the hand and the eagle. But the use of some gentle means, some subtle methods may cause the loosing of the purse strings. These gentler means may be the giving of a pageant, or the putting on of a program. This is far from the "whine-and-beg" system, or the "got-to-have" method of procedure. You don't ask for the money but it is given in appreciation for the light and heat you have infused. Now, list I can hear some of the good brethren saying, "that is not so." Well here's the guage of battle. Put on, on Christian Endeavor Day, the pageant—"Youth Leads" and if you have conscientiously advertized and worked to put the idea over I guarantee that you will not have to beg or threaten for the desired amount. February the sixth is National Christian Endeavor Day and it is the only day set apart for the Endeavorers to participate in the world-wide missionary task. This pageant has a message for the entire church and can well be used as the evening's worship program on that day. Try for once the method of the successful rival and warm the heart, heat the conscience, light up the intellect and illumine the will so effectively that the coat of old excuses and the hat of indifference will be thrown off.

the part of the minister if he is called by the name of Elder. Besides this it lets the world know that such a leader is in an attitude of real service since he wishes no designative term applied to him above that of Elder.

# A Christian Service in Cooperation

By J. B. Lehman

## ARE WE READY?

**L**ET your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; and when he cometh and knocketh, they may straitway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them."

When I was a boy I got the idea from the ministers of the gospel that that meant that we should be ready when death would come, and most people hoped to be able to join the church before they would have to meet death. Of course they should do that, but Christ did not have that in mind at all when He spoke this. He expected to work with His people by getting every age ready for the work of the age and His great concern was lest they would not be ready when the great opportunities would come. He knew how superficial the human mind is and how it seeks for the things that are not worth while, and overlooks the things that are really worth while.

### Christ Is Ready to Become Our Waiter

The world is yet most concerned about the loaves and fishes. In other words, it is yet seeking things for itself. Its rights and privileges are yet uppermost in its mind. This is not only true of any one race or people, but is equally true of all of them. God knows we need rights and privileges and He also knows that these can come to us only as we are ready to co-operate with Him in His purposes. According to the above parable, He is ready to don the waiter's apron and serve us, and He will not ask or accept tips from us. He will serve us because that is His way of getting His work done.

### Are We Prepared to Sit at Such a Table With Such a Waiter?

Are we ready to have Christ pour out to us his great opportunities? Could we take care of such opportunities? As long as we are divided into groups as we are now each group must answer for itself. Are the Negro Disciples ready to properly care for the larger things? To this we answer yes and no. To those white people who know nothing of the capabilities of the Christian Negroes we say, "You have not the faintest idea of the greatness of this people." But to the Negroes, we would say, "You have very little

conception of how unprepared you are, intellectually and spiritually for the tremendous opportunities that are now sending their first glint of light over the eastern horizon." It is the purpose of that element of our white Christian people who have some responsibility in the work for the Negro people to give them every opportunity to prepare themselves for the larger things.

### A Series of One-Day Conventions

It is planned to send a team for one month to sixteen strategic centers that the greater messages that we usually get at the conventions can come to the people in the churches. Last year was the first time we tried this and it was a glorious success, but by no means a complete success. In most cases we reached only the members of the churches we visited. But there were notable exceptions as for instance Alabama and Maryland. This year the state boards and state workers should take it in hand to get out representatives from every church in the region visited. Let the slogan now be, "Get in touch with every church." We must teach the people the glories of being ready. We must put into their hands the literature they so much need.

### What If Christ Becomes Our Waiter?

Suppose our Negro churches begin to number their stewards by the score, and read our best literature and get posted on all the great work of the kingdom, Christ will throw in our way opportunities that will soon give us our rights and privileges. Suppose our Negro churches should suddenly quit being contentious and should make of themselves the most useful element in our brotherhood, does it take any guessing what God would do with them?

### The One-Day Conventions the One Important Thing Now

Then if these things are so, let us aim to make every one-day convention the biggest meeting of the season. Write letters, send telegrams, call up on the telephone, pray, talk, and do. We must at least double the attendance this year.

Joseph Parker of London uttered something that I thought was splendid in regard to the thirty-fifth of Isaiah, where it says: "Sorrow and sighing shall flee away." Take up an old dictionary, he said, and once in a while you will come across a word marked "obsolete." The time is coming, he said, when those two words, "sorrow" and "sighing," shall be obsolete. Sighing and sorrow shall flee away, to be no more. Thank God for the outlook!—D. L. Moody.

## AND BE OF GOOD REPORT

This is the sort of reports that came to the Joint Executive Committee when it convened in St. Louis on Dec. 22 of last year.

Eld. Wm. Alphin of the church proper has spent practically all his time since the National Convention in the states of Georgia and South Carolina and he found plenty to do in the rural churches that have so little conception of the work in its larger aspects. He was successful in better lining up that section for co-operative efforts in the future. He also sent in 38 subscriptions for the Christian Plea.

Miss D. L. Blackburn reported an extended trip in Arkansas and Mississippi before attendance at the International Convention and some work done in Texas since that time.

Prof. Moss was a pioneer or scout. He disappeared and the next we heard of him he was attending the district and regional conventions of Eastern North Carolina, of which he wrote an article in the Plea some weeks ago. He reported great possibilities in the field for cooperation in the national program if the brotherhood will see fit to utilize the opportunities presented them for better understanding of the needs of that field. He was also in the International Convention and with Miss Blackburn in Texas. He sent in 35 subscriptions to the Plea.

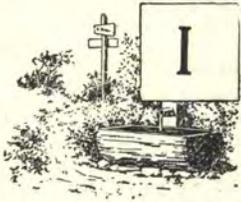
Mrs. R. B. Grubbs had placed the apportionments in the hands of her workers and had spent seven weeks on the field in Eastern Tennessee, Illinois and Arkansas. She delivered an address at the International Convention on "The Negro and the Church" which has been commented on favorably by all who heard it and began in last week's issue. Mrs. Grubbs had sent in 140 subscriptions to the Plea.

V. G. Smith of the Christian Plea, reported 825 paid subscriptions to the paper and a mailing list of over 850. He made a trip to the International Convention and had the paper there. Since then he has made one trip in interest of the pledge fund. All have expressed an intention of paying at least part of the pledge.

Elder Samuel McNeese, of Belleville, Texas, in sending in his subscription to the Plea, reports the work in that place in a deplorable condition due to an unfortunate selection of leadership. The spirit of cooperation seems to have died and the officials are not as active as they should be in the matters of the church. He also reports a visit of the field worker of the church, Elder William Alphin, to the church last year.

# Man, the Wonderful and the Wondering

"Thou hast put all things under his feet"



**I**N the Bible man is the crown and glory of creation. God created him in his own image, and wondered at his creation. It was as if men were a surprise to the Creator himself. The poets sing about him, the sages wonder at him, and, because he is astray from God, Jesus Christ died on the cross to redeem him from his fallen estate. The greatest singer of the Bible says:

What is man that Thou art mindful of him?  
Or the son of man, that Thou visitest him?  
For Thou hast made him but little lower than God,  
And crownest him with glory and honor.  
Thou makest him to have dominion over the work of Thy hands;  
Thou hast put all things under his feet:  
All sheep and oxen,  
The birds of the heaven and the fish of the sea,  
Whatsoever passeth through the paths of the seas.

In every civilized country man has been the wonderful. The Greek said the chief study of man is to know himself, and times without number philosophers, sages, thinkers, builders and reformers have stood appalled at the sins he commits, lost in admiration of the things he can do, at the sufferings he can endure, at the sacrifices he can make.

The ecstasy at the thought of man is by no means too great. He is mastering nature. The wonders of science and invention which fill us with unbounded delight are the creations of his genius. He has largely mastered the world, found paths in the sea, delved into the mystery of nature and made her yield up the secrets of steam, electricity, sound, heat, cold, the velocity of light, the greatness of force, radium, the x-ray, picture-making, poison, and the hundred and one arts. He is a biologist and seeks the secret of life; a chemist and discovers the mystery and potency of the soil; a dreamer and builds cities; an adventurer and bridges the rivers and sails the seven seas; and he learns

how to speak, to sing, to pray, to reach out into eternity, out toward infinity. He is a saint, he is a satan; he is a philosopher, he is a fool; he is a destroyer, and he is a giver of life.

So wonderful he is that God takes him into co-partnership and allows him to be a kind of creator.

He is body, he is soul, he is spirit.

His ideal and his possibility are measured in Jesus Christ, who is the pattern man, the typical man, the Eternal Man whom he seeks for Savior and Friend.

of his being. He looks out into the universe and counts millions of globes of light floating about in space, and dreams. He weaves his dreams into theology, poetry, philosophy, astronomy, and then falls asleep amidst the wonders, beauties and immensities, knowing he has only touched the rim of a universe that dazzles him with its glory, that overwhelms him with its limitless expanse. His very curiosity and wonder about it all, makes him half-eager to fare forth on the great adventure of death. He wonders what is beyond—he launches out to find it.

Such is man, the wonderful and the wondering. He is the object of redemption. His possibilities are to be unfolded by education, by work, by sacrifice, by religion.

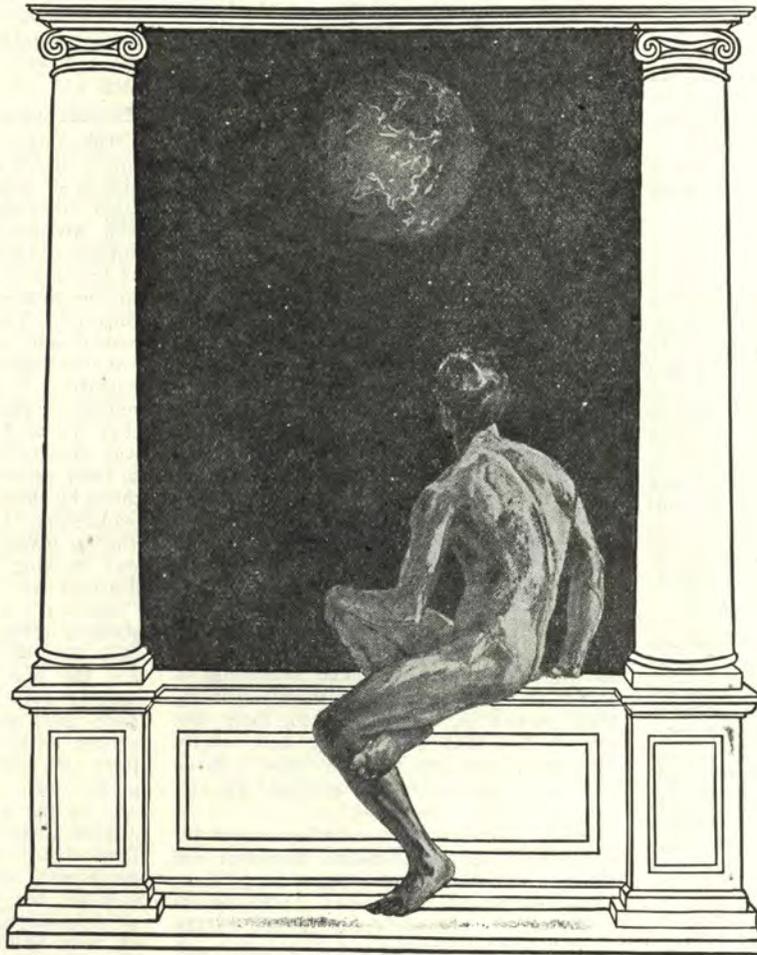
When Jesus came he found *man* neglected for *things*. Men had got their sense of values wrong and made more of a *sheep* than of a *man*. They cared more for property than for life.

Jesus shifted man's center of gravity from the material to the spiritual; lifted his aims from earth to heaven; and with the gospel of eternal revelation satisfied his wonderings by making him wonder more.

Jesus Christ, alone of all who ever lived on earth, had the proper measure of man, knew his greatness and what the outcome of his personality may be. He taught that the shipwrecks of life may be salvaged and made valu-

able, the prodigals brought back home and all things restored to beauty by the will of God. Christianity is a system that redeems and educates. Jesus never despaired of man. However low he had fallen, there was a way to redeem him.

In this redemption lies all man's greatest interest, for he will never come to himself except by it. Man is worth all the effort that can be put upon him, but he has never yet received his share of attention. We are building civilizations, or making systems, but the salvation of man is the object of the gospel.



Man is a wonder and mystery to himself. He feels all the passions of humanity stirring in himself. He is dragged down by weights, he is lifted up by wings. Sometimes he feels himself to be only a painted shadow and then he knows he is superior to all physical things, and that he will remain unhurt amidst the war of elements, the wreck of matter and the crash of worlds. He knows he was not made to die; yet he wonders how he came to be at first, how it is that he lives at all.

He is wonderful—he is wondering. There are the promise and hope

# Christian Endeavor Topic for February 6

## Interdenominational Fellowship Through Christian Endeavor

Ephesians 4:1-6

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Have you a church federation in your community? Has it a young people's department?

What do you think of the community church as a means of promoting Christian co-operation?

Does rivalry among the churches promote true religion in the community?

Would you recommend union evangelistic services to promote interdenominational fellowship?

Are we making a mistake in talking of interdenominational fellowship instead of calling it Christian union?

What is the attitude of people in mission lands toward denominational divisions?

Can you give an instance of interdenominational co-operation on the mission field?

Give at least three reasons for interdenominational fellowship in our day.

Name at least three ways in which denominationalism blocks the progress of Christianity.

### Paragraphs to Ponder

As Christian Endeavorers we all take the same pledge, no matter what denomination we may belong to. In it we subscribe to no doctrine, but only pledge allegiance to Christ and loyalty to his service. In this common act we take a long step toward Christian union, for therein we go beyond all doctrine as such to Christ who is above all doctrine, and the center of the church. Doctrine is one of the great barriers in the way of Christian fellowship, and by thus pushing past it to an expression of common faith in, and allegiance to, one Lord we do much to secure interdenominational fellowship.

It has been said that the denominations have been the response to temperamental necessity; that one denomination meets the needs of the emotional type, for instance, and another the needs of the people who like ritual, and so on. Perhaps so, but probably not. All sorts of young people meet in Christian Endeavor and seem to have their temperamental needs fully satisfied. In the early church undoubtedly there were all sorts of temperaments, yet they seem to have all been satisfied in the one organization. God is great enough for all; Jesus Christ is sufficient for all: and by emphasizing allegiance to our one God and one Lord we Endeavorers can help to show that all temperamental needs can be supplied in the one simple expression of faith in Christ.

Christian Endeavor promotes interdenominational fellowship by holding up a common ideal, the ideal of the surrendered life. We pledge ourselves to "do whatsoever he would like to have me do" and we promise to make it the rule of our lives to pray and read the Bible. That ideal focuses our attention and efforts in the one leader, Christ, and so inevitably brings us closer and closer together as we serve him and forget self. Reading the Bible brings us upon common ground and farther and farther from creedal statements and loyalties.

There are good many conventionalities and formalities that tend to develop, or

lay hold on us, as we grow older that inevitably insulate one group from another in the religious world, if we let them have their way. Now young people are impatient with conventionalities and formalities, and never more so than now. They have more than once shown the older leaders that these can be ignored or leaped over and a good and acceptable service rendered. Sometimes, of course, young folks do unnecessary violence to the conventions and the formalities, but they have freedom, and that is more than he has who exalts convention and surrenders to formality.

Christian Endeavor affords a contact with the leaders of other denominations so that the beliefs, the ideals, the aspirations, and the achievements of other religious groups than one's own are laid before us to instruct and inspire. In such contact we discover that other communions are heading in the same direction as we are, and, perhaps, getting on toward the goal faster than we are. We discover that other groups have different doctrines, perhaps, though often the differences are overemphasized, but that they are not letting doctrines and dogmas hold them back from loyal and efficient service. So it is that such contacts lead us away from the things that separate to the service that unites.

In Christian Endeavor we have discovered that many things can be done through co-operation among many groups that cannot be done well, if at all, by one group. Realizing the need for these things and their importance, Endeavorers have said, "We will not let any differences of doctrinal teaching keep us from a common and co-operative service, but will join hands that we may do a larger work and have a greater joy in doing it." They have found that such interdenominational fellowship in service can be entered into without impairing their service in, and loyalty to, their own church and that this service and loyalty are rather improved through larger outlook and wider experience and spiritual growth.

Many instances of interdenominational fellowship through Christian Endeavor are brought to our attention from time to time. One such instance is the work the Endeavorers of California are doing in one of the prisons of that great state. At San Quentin there is a prison Christian Endeavor society enrolling one hundred and seventy-five men. During six months up to December 1, 1926, six hundred men were sent to the prison and of this number sixty were enrolled in the society—a fine record. At Christmas every year the Endeavorers of the State send candy for the inmates of the prison, and last year a copy of the Book of Proverbs went with each box of candy.

A fine piece of work that is being done through the co-operative efforts of the Christian Endeavorers is the work being carried on among the seamen that visit the various ports of our Christian countries. Through the efforts of the Christian Endeavorers of Great Britain more than seven thousand British sailors have signed a special Christian Endeavor pledge. In a great many ports Endeavorers hold Sunday

# Mid-Week Prayer Meeting Topic

For February 2

The Book of Joshua

(Read Acts 7:45; Hebrews 4:8; 11:31; 13:5; James 1:5.)

By Gilbert E. Ireland

Reason for the name—

The Book of Joshua is so-called not because he was the author but because he is the principal figure in it. It consists of two nearly equal parts: chapters 1-12, the conquest of Canaan under Joshua; chapters 13-24, the allotment of the land among the tribes. The last chapter is a summary of Joshua's final farewell; the renewal of the covenant at Shechem, which Joshua "writes in the book of the law of God," and the death of Joshua. It tells also of the death of the faithful Eleazar, the son of Aaron.

This book may not have been wholly written at the time of the events it relates, though most of the records appear to bear the impress of actual witnesses. Concerning this the *Encyclopedia Britannica* says: "In general the literary problems are exceedingly intricate, and no attempt can be made here to deal with them as fully as they deserve."

Historic value—

The half-century or so which this book covers shows a remarkable advance in the history of Israel. A gigantic step has been taken since the solemn night of the Exodus. The wilderness received from Egypt the untrained multitude. They took possession of Canaan, forty years later, a nation with trained armies, a compact law; a perfected form of religion with higher spiritual ceremonial and teaching than the world had hitherto known. The tribes had become consolidated; they were one in blood and in religion. They held the strong conviction that the land of Canaan was to be theirs, was already theirs by the promise of God to their fathers, but was to become actually theirs by their own prowess, under the divine leadership. And the whole book bears convincing testimony to our own day that God was working out his own purposes in his dealings with that people at that time.

Seldom noticed by Bible readers is a striking scene vividly pictured in chapter 24. The two tribes of Reuben and Gad and the one-half tribe of Manasseh (see chapter 1:12-18) were honorably dismissed from their several years of fierce military service with their brethren. Leaving for their own side of the Jordan they built a great altar. The other tribes thought it was for the worship of other gods, rebellion against Jehovah. This called for war (see Deut. 13:12-18). But calm and brotherly conference showed they built this, not for sacrifice, but to commemorate the blessings of Jehovah and to bind them more closely to their brethren whom they were leaving on the other side of Jordan. A fine picture of offence, conference, reconciliation, rejoicing. "This episode reflects honor upon all parties, and shows that piety and zeal for the honor and worship of God animated the people that entered Canaan to an extent far beyond what was exemplified in many other periods of the history of Israel."—Joshua's reverence, faith, obedience, loyalty to God and people; his splendid leadership and noble farewell and retirement from public life, are a lesson fresh, striking, inspiring to this day.

meetings aboard ship, distribute Bibles, and talk with the sailors. At Christmas comfort bags containing small articles that sailors need are distributed among the seamen. All this is co-operative work done through Christian Endeavor unions and it promotes fine interdenominational fellowship.

# The Uniform Lesson for February 6

## The Practice of Christian Stewardship—Matthew 25:14-30

By Marion Stevenson

THE Scripture material for our lesson on "The Practice of Christian Stewardship" is taken from the twenty-fifth chapter of Matthew. Now it happens that this portion of the Gospel of Matthew was not written as a little treatise on stewardship, although it undoubtedly is of great teaching value when we come to study this subject. This paragraph from the Gospel of Matthew is a part of a larger whole from which it necessarily derives its true meaning. One of our first duties as students of the Scripture is to find out first of all what the passage studied meant when it came from the mouth of the teacher or the pen of the writer, and also what it meant when it entered the ear and the heart of the hearer. Our next problem is, then, to discover what, if anything, the passage means to us. Very frequently its meaning to us depends upon its first meaning to those to whom it was originally addressed. We must remember in studying our Scriptures that they were written to people who lived many centuries ago, who were of a different race, and who had a culture of their own. Our problem and task in Bible study is to translate Scriptures written to such people and for purposes of their lives into a relation to our own needs.

Before entering upon a discussion of the lesson Scripture, we therefore turn to a consideration of its larger setting.

### Three questions—

The verses assigned for a study of our subject, Matthew 25:14-30, belong to a section of the Gospel of Matthew which comprises chapters 24 and 25. These chapters are a record of Matthew's report of what purports to be a private conversation of Jesus with his disciples while they were seated together on the side of the Mount of Olives, looking down upon the City of Jerusalem which they had just left. As Jesus and his disciples were leaving the Temple and making their way to Bethany where they would stay overnight, "the disciples came to him to show him the buildings of the Temple. But he answered and said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:1, 2).

They went on their way and soon were resting from their climb up the mountain. Then, as we learn from Mark 13:3, Peter, and James, and John, and Andrew asked Jesus privately three questions. They wanted to know, because of what he had said about the destruction of the Temple, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). The answer to these three questions makes up the conversation recorded in the twenty-fourth and twenty-fifth chapters of Matthew.

The first question, "When shall these things be?" referred to the destruction of the City of Jerusalem. Its answer is given in Matthew 24:4-28. The next question was concerning the sign of the coming of Jesus, which he had mentioned to them time and again. The answer to this question is found in Matthew 24:29-51. The third question related to the end of the world, or, as the Greek words meant, the "consummation of the age." This answer concerning the "last things" fills the entire twenty-fifth chapter, from which our lesson is taken.

It would be interesting to turn apart from the consideration of "The Practice

### The Lesson Scripture

Matthew 25:14-28

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

of Christian Stewardship" to study these two chapters which give answer to these three very important questions. After 1900 years Christian hearts are still longing to know the answer to the second and the third questions. The first question was answered in the destruction of the City of Jerusalem by the Roman armies. We cannot, however, turn aside to study these questions at this time. They are only mentioned here in order to give a background for the lesson material which is a part of this conversation in regard to these three important questions.

### Teaching by parables—

Our lesson material is one of two parables which are recorded in the twenty-fifth chapter of Matthew. The first one is the familiar story of the wise and the foolish young women who were all invited to a wedding.

A parable is an oriental method of teaching. The truth to be taught is set forth in a simple story. A great deal of ingenuity has been spent in interpreting the parables of Jesus. Some commentators attempt to find some spiritual significance in every detail of the story. For example, it has been thought necessary to discover why no more than ten young women were mentioned and why they were divided into two groups of five each. A great deal of discussion has been organized around the

spiritual meaning of the oil, of the lamp. Such a treatment is fantastic allegorizing, or as one has expressed it, "Making the parable go on all fours."

The simple meaning of the parable of the ten virgins is that Christians should be sensible and prudent. The foolish, improvident ones missed their opportunity.

### Stewardship of talents—

Here we come to another parable which, as any other parable, may be made "to go on all fours" if we are not careful. For instance, we are not to find the meaning of the parable in the fact that one man was given five talents, another three, another two and another one, apart from the fact which made such a distribution depend upon the different abilities of the servants who therefore received different sums of money to work with. There is no special significance in the banker, the napkin, or the hole that was dug in the ground to bury the talent in.

The stewardship lesson of this teaching rests first upon the simple ideas that we all have abilities according to our natures, we have opportunities, therefore we should be diligent, be honest, and be faithful. These are the outstanding, essential things in the parable that make this a good lesson on the practice of stewardship.

### Abilities—

No group of Christians now, any more than the servants in the parable, have the same abilities. Our knowledge of the people in our limited circle, members of our own church, displays this disparity of abilities. We may therefore expect one's stewardship to be greater and more effective in its working than the stewardship of another

### Opportunities—

We cannot all have the same opportunities because we do not all live in the same circle of circumstances. However, one man's life may be as full of opportunities as another man's life. It is not a question of the lack of opportunity, but of our dullness in discovering them that determines with some degree our stewardship.

### Be diligent—

A servant must serve. While the word "servant" does not express the highest ideal of the Christian life, it expresses a very true relation of the Christian to his Lord. There is therefore the stewardship obligation of keeping busy.

### Be honest—

The condemnation of the one-talent man in the story rested largely upon his dishonesty, his wickedness. To be sure, he was lazy, but he was not honest. Christian stewardship rests upon the fact which we all recognize, that we are "not our own, because we are bought with a price." We assume the obligation to "seek first the Kingdom of God and his righteousness." Inasmuch as we are not our own, and inasmuch also as the Kingdom of God includes the welfare of others, there is upon us the obligation of the unselfish use of our abilities. This calls for common honesty. A servant cannot say the things he uses are his own. The Christian steward who thinks of himself as a servant of God, is under obligation as an honest Christian to use what he has unselfishly for others. In this he has the pattern of Christ, who "though he was rich, yet for our sakes he became poor."

## PRAYER

ONE of the universal needs of men is that of prayer. This need may be voiced by a prayer wheel, a stone cast before an idol, or a petition to deity, but it is still a prayer by some needy soul. All of the great religious organizations of our day had their conception in prayer. The Sunday school, under Robert Raikes, the Christian Endeavor movement, directed by Francis E. Clark, the Student Volunteer Movement, and the first foreign missionary society were brought forth in the atmosphere of prayer.

The Bible itself is a great commentary on prayer. It begins with Adam talking face to face with God, and closes with a picture of God being willing to hear and answer the petitions of his children. Tabernacle, temple, and church were all great centers of prayer.

### Jesus' teaching about prayer—

"And in the morning a great while before day, he rose up and went out and departed into the desert place and there prayed." Jesus gave to the world a perfect example of a life of prayer. Sixteen specific times the gospel writers state that he prayed. When he was baptized in the river Jordan, by John the Baptist, Luke says, "That Jesus also having been baptized and praying, the heaven was opened." His greatest miracles were preceded by prayer. The only miracle recorded by all four writers is that of the feeding of the five thousand, and we are told of the Master first offering a prayer to God. Before he raised from the dead the daughter of Jairus, and his friend Lazarus, his voice was lifted in prayer. The twelve apostles were selected in the atmosphere of prayer. Upon another occasion when they would make him king by force he retired to a desert place apart and prayed.

One of the very interesting phases of the prayer life of Christ is found in his expressions of thanksgiving. Hear him as he said, "I thank thee Father that thou hast not revealed these things unto the wise and prudent but hast revealed them unto babes." The average prayer of Christ's disciples today consists largely of petitions and requests and contains very few expressions of thanks for the blessings already received.

"Sit ye here while I pray," suggests that Jesus realized his personal need of prayer. In the Garden of Gethsemane, when he was bearing upon his shoulders the burden of the world's sin, "He went forward a little, and fell on the ground and prayed." The Mohammedan people lack many of the Christian virtues but they are always reverent and prayerful in their attitude toward God. If you visit the Mosque of Omar, or other of their sacred places, you will be asked to remove your shoes, for you are believed to be standing on holy ground.

Jesus in Gethsemane shows us the importance of prayer in grappling with the problems and perplexities of daily life. While God did not see fit to remove the cup yet the prayer was answered, as all true prayer is answered. The Father gave him sufficient strength so that he was able to drink the cup. It is well for us to recall the familiar thought that we are not to pray for tasks equal to our strength but that we are to pray for strength equal to our tasks.

### How to pray—

"And when ye pray ye shall say, our Father." This prayer, commonly called The Lord's Prayer, is so full of meaning that a lifetime of study would not reveal all its meaning. Christ was teaching his disciples to look upon God as a loving father. The Jewish people believed in him as creator, ruler, and judge, but this conception of Jehovah had not dawned upon

them. The fact is that even yet the world has not grasped this idea of God. When it does, it will mean the death knell to all forms of slavery, various systems of caste, and other forms of despotism. If God is a father, the principle of the brotherhood of man naturally follows. When the human race is looked upon as a world brotherhood it will mean the abolition of war. Brothers may misunderstand each other, and often fail to agree, but if they are brothers they cannot fight. True brothers will be like Paul and Barnabas, who agreed to disagree, and each went about his task in his own way, not forgetting that they were brothers.

### The secret of true prayer—

"Thy will be done," expresses the secret of all true prayer. Just this much of the Lord's Prayer put into practice would revolutionize the world. His will carried out in our individual lives would mean the observance of the moral law and the complete enthronement of Christ in our lives. No one ever took God's name in vain except in opposition to this prayer. No disciple of Christ ever forsook the Lord's Table on the Lord's Day, or put business first in the program of life without at the same time failing really to pray these heart-searching words. His will carried out in the local church would make quarrels, which too often result in division, impossible. It would also mean that indifference to the Lord's work would vanish like the mist before the morning sun.

This part of the prayer stresses the importance of loyalty and honesty. The world has always considered disloyalty to be one of the greatest of sins. A striking illustration of this is seen in Dante's hell. In his hell there were nine circles; those guilty of the lesser sins were found nearer the surface, while the very center was the realm of traitors, with Lucifer the greatest traitor in the exact center, eternally devouring Judas, traitor to his Lord, and Brutus and Cassius, traitors to their benefactor, Caesar. Those who make up the church of Christ can never be disloyal while praying, "Thy will be done."

If his will should be carried out in our national life we would soon be rid of such evils as the illegal liquor traffic, sweatshops, and child labor.

If God's will were carried out between the nations of earth it would mean that the millennium would be here. The lion and the lamb would lie down together, nations would beat their swords into plowshares and their spears into pruning-hooks and would learn war no more.

### The needs of daily life—

"Give us this day our daily bread," teaches that we are of the earth earthy and that some things are absolutely necessary to daily life. As a nation we can get along without gold but not without iron. To have good physical health there must be bread. But God only helps those who help themselves. That man who arises in the morning, prays this part of the prayer, and makes no effort to provide himself with daily bread will very likely go hungry. It means that after we have done our best that we can trust God for what we ourselves cannot do. This is the solution to the question of physical healing which is perplexing so many people today. We have no scriptural right to pray for the restoration of the sick until we have done all that lies in our power through medical science. There is no doubt but that God has fed many people, healed many of various diseases, and blessed others in a thousand different ways, but not until after they have first tried to help themselves.

### Prayer and forgiveness—

"Forgive us our debts as we forgive our debtors," means that the Christian religion

is different from any other system of religion upon the face of the earth. We are too prone to forget that there are two sides to the process of forgiveness and that half of it depends entirely upon ourselves. We are only promised forgiveness just to that extent that we are willing to forgive those who sin against us. Revenge may be a sweet morsel but it is suicidal. The Mohammedan religion delights in retaliation but the Christian religion demands forgiveness.

We should close the study of this lesson with a prayer to God, through Christ, that he will help us really to pray what is so often called "The Lord's Prayer."

—Selected.

## What We Stand For

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing,  
And the song of victory.

Dr. J. H. Garrison.

## Methodist Statistics

NORTHERN Methodism lost members last year throughout the South, or most of it, held its own in New England, New York, New Jersey and Pennsylvania, and gained slightly from Indiana west to the Pacific coast, and throughout the Rocky Mountain region and the Northwest. An area of loss extends from the South into southern Ohio, and into Michigan, including rapidly growing Detroit. Losses and gains were small for the year in all cases, and the net gain in the United States for last year was but 18,000, the smallest in years.

A new commission succeeded the centenary organization, and was able to show some decrease in Methodist mission debts during 1926. Receipts of the Foreign Board fell from a little more than \$6,000,000 in 1920 to a little more than \$3,000,000 in 1925, and made necessary severe cuts in the work throughout the world. However, it is fair to point out that the \$3,000,000 of 1925 is an even \$1,000,000 greater than for the year 1916.

The huge debt of the Methodist mission agencies, in largest sums for foreign work, was reduced by a quarter of their total sum during the two years 1924 and 1925. Now an appeal to Methodists has gone forth to wipe out all of the debts by the end of 1929.

The Pre-Easter Evangelistic Campaign is now in order. Organize the forces of your Church and its auxiliaries for gaining new members and rounding up your old constituency. Find out how many members of your communion have moved into your city. Make a special drive to reclaim them.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, FEBRUARY 5, 1927

NO. 13

## The Negro and the Church

*Address Delivered by Mrs. Rosa B. Grubbs at the International Convention of Disciples of Christ, Memphis, Tenn., Nov. 11-17, 1926*

*Continued from last issue.*

### The Negro Church Journal

The appearance in this convention of a new journal, devoted to Negro work, edited by one of our own young men, Vance G. Smith, is indicative of another milestone passed in the development of the church among the Negroes. This paper grew out of a natural and inevitable condition of evolving race consciousness on one hand and a growth of the Christian church on the other. The expansion and diversity that accompany an assembling of scattered interests and sporadic movements and the unification of these into a homogeneous whole requires the best of all that is good in any avenue of speedy and unbiased publicity and immediate contacts. No other medium is so facile in establishing this closer contact as a journal duly authorized which will serve all who require its service. The National Convention needed some method of reaching and affecting all of its constituency. A weekly paper appealed to it as a most ready and expedient means.

Just on the eve of this convention, the first issue of this paper was published by the Christian Board of Publication at St. Louis, Missouri. Its office address is that of the United Society. It is published jointly by the United Christian Missionary Society and the National Christian Missionary Convention. It remains to be seen what success will attend this effort. The present prospects point to a successful year. The subscription list exceeded 750 before the first issue came from the press. With the impetus given it by the Gospel Plea now not being published, it bids fair to become a really great organ for a justly great people.

### An Urgent Need

The crying need of the Negro Church of Christ today is a prepared ministry, a prepared leadership. Our leaders must be able to cope

with the leaders of other churches, the leaders of the world, lest we lose our opportunity. We must make and mold these men in our own church schools. The Negro church is truly grateful to the church at large for the Southern Christian Institute which has served for almost two quarters of a century to shape and mold strong characters of our race, for the Louisville Bible School and the contribution which it made, for the Jarvis Christian Institute and the Piedmont Christian Institute. We acknowledge the service rendered and appreciate the productions therefrom but we wish here to say that the time has come when it is absolutely imperative that these institutions lift their standards.

### Flanner House

While the Christian Woman's Board of Missions had its headquarters in Indianapolis, they undertook to do social service work among the Negro people of that city. This establishment was known as Flanner House. It grew to be a very unique affair. With a splendid day nursery, an employment bureau; it met a need and year by year as it grew in service it grew into the hearts of the people of that great city to the extent that they gave to its support in such measures that the community is now meeting the entire budget for support and up-keep. Mr. Chas. Lee, a white man, was the very successful director of this institution until January of 1926 when he was called to a larger field. At his going Mr. H. L. Herod, a colored man, who had been one of the strong supporters in general co-operation and voluntary service, became his successor and is now managing the work there successfully. A duplication of this same kind of service should be undertaken in many cities today. Indeed there is an open door for such service and the need is indeed appalling. Because of this apparent need, in the very near future, steps

should be taken to establish a home for our aged. The promise of the Scriptures, "There shall be light at evening time," is not being fulfilled as regards our aged. Many of them are destitute—they have no relations to care for them and are left pitifully to the care of the cold, indifferent world.

Jesus said, "Inasmuch as ye did it unto the least of these, my little ones, ye have done it unto me," and yet thousands of black-faced orphaned boys and girls have not a chance because "nobody cared."

### The Final Test

The religion of the church of Christ is on trial. Ye who claim to speak where the book speaks, ye who preach Christian unity, remember that what you are and what you do, speaks so loudly the world cannot hear what you say. Let it not be with you as with the Jews, God's chosen people, of whom he desired to make a great people, and their leaders, who because they were not big enough to accept the opportunity failed. He needs must cry, "O Jerusalem, Jerusalem that killeth the prophets, and stoneth them that are sent unto her—how often would I have gathered thy 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 not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," but rather may the great church of Christ rise above the blackness of prejudices into the radiance of a wonderful love, recognizing and demonstrating the realization of the Fatherhood of God and the brotherhood of man to such an extent that the world may really see Jesus.

Are you in earnest? Seize thou this very minute  
What thou wouldst do or dream you can. Begin it;  
Courage has genius, power and magic in it.  
Only begin, and the mind grows heated;  
Engage and the task will be completed.

(The End.)

# Church News

## STEWARDSHIP RALLY

This year the United Society is again putting on a series of Stewardship Rallies or One-Day Conventions all over the country. The places and dates have been arranged as follows:

Kansas City, Kansas. Friday, Feb. 11.  
 Oklahoma City, Okla. Sunday, Feb. 13.  
 Fort Worth, Texas ---Monday, Feb. 14.  
 Little Rock, Ark. ---Wednesday, Feb. 16.  
 Clarksdale, Miss. ---Friday, Feb. 18.  
 Port Gibson, Miss. ---Saturday, Feb. 19.  
 Montgomery, Ala. ---Thursday, Feb. 24.  
 Valdosta, Ga. ---Saturday, Feb. 26.  
 Reidsville, N. C. ---Monday, Feb. 28.  
 Eastern, North Carolina ---Tuesday, March 1.  
 Johnson City, Tenn. ---Thursday, March 3.  
 Lexington, Ky. ---Saturday, March 5.  
 Columbus, Ohio ---Monday, March 7.  
 Chicago, Ill. ---Tuesday, March 8.

These conventions or rallies will be conducted by a team composed of the national field secretaries of all departments of the national work. They are to give added inspiration to carry forward the work of kingdom through every part of the departmental tasks. Mr. J. B. Lehman, Superintendent of Negro work will be the leader of the team which will include Mr. William Alphin of the church proper, Mrs. Rosa Brown Grubbs of the Women's Missionary, Miss Ruth Musgrave of the Foreign Missionary Department, Prof. P. H. Moss of the Bible School Department and V. G. Smith of the Christian Plea and Christian Endeavor. From these experts in the several fields of the general work, all that is relevant to the work of that those departments may be put at the disposal of the local church leaders. General introductions and scopes of all the work will be given in public addresses and smaller conferences will treat of the more peculiar aspects of the types of work in the department.

All pastors, Bible school officials and teachers, Christian Endeavor and Women's Missionary Society officers, Circle and Boys and Girls Organizations leaders are urged to be present as well as any other workers and all of the laymen. These organizations of the church are urged to select some one to be their official representative and to make arrangements to have as many as possible in these sessions. All members of the local church are asked to attend. The messages are for all and the fellowship is increased by the cooperation of the local members.

Mrs. Rosa B. Grubbs reports that Women's Day offerings are yet coming in and the receipts in January totaled \$99.15. If you have not observed the day in your society do it now, in February.

## THE TRI-STATE INSTITUTE AND CONFERENCE

This conference is to be held in Kansas City, Mo. Feb. 8-11 for the ministers and workers of the states of Missouri, Kansas and Oklahoma. It will consider such subjects as "The Local Church," "Factors in Reviving the Local Church," "Each Church Served and Every Church Serving," "Factors in Developing State Work" Timely addresses on the following subjects will be delivered—"Young People's Activities in the Program of Religious Education" by Mr. Dale Bougness of Kansas City, Kan.; "The Church and Its Mission" by Mr. F. H. Coleman, of Kansas City, Kan.; "Cooperation in the Program of Religious Education" by Miss Deetsy Blackburn, National Field Secretary of the Elementary Department, and addresses on "The Larger Fellowship" by Mrs. Alphin, President of National Women's Missionary Convention of Kansas City, Mo., Mrs. Rosa Brown Grubbs, National Field Secretary of Women's Missionary Society; Mr. Grant K. Lewis of the Home Missions Department of the United Society, and Mr. J. B. Lehman, Superintendent of Negro Work.

Friday the entire Conference will attend the Stewardship Rally or One-Day Convention of the team under the United Christian Missionary Society. Eld. William Alphin, National Field Secretary for the Church Department, is promoting this conference and to him is due the credit for the idea and preliminary preparations for this endeavor. He says, "The indication is it will at least be a representative meeting and count on the right side."

All ministers, state workers, district workers, and local church workers of these three states are urged to be present.

## NEWS AND ANNOUNCEMENTS

The Plea received a letter from Mrs. Saul Lampkins of Chicago. She asks for the prayers of the brotherhood in the patient bearing of the burden of a large family of ten children recently left fatherless. She reports a sincere desire to place these children on the right path and is endeavoring to so do by the establishment of the family altar in the home. She reports a visit to the Oakwood Boulevard Christian Church of that city and a very excellent sermon by the pastor, Elder G. R. Dorsey.

## A REPORT ON FUNDS

The funds raised among the Negro churches for the first half of the Convention Year 1926-27 from July 1 to January 1 is as follows by states:

|                      |            |
|----------------------|------------|
| Kentucky             | \$488.23   |
| Missouri             | 391.92     |
| Mississippi          | 361.99     |
| Virginia             | 211.62     |
| Tennessee            | 148.67     |
| Illinois             | 123.68     |
| Arkansas             | 123.01     |
| North Carolina       | 103.77     |
| Texas                | 95.27      |
| Ohio                 | 94.31      |
| Indiana              | 86.00      |
| Georgia              | 59.76      |
| South Carolina       | 53.95      |
| Maryland             | 52.68      |
| Kansas               | 47.20      |
| Oklahoma             | 35.49      |
| Florida              | 34.00      |
| California           | 24.33      |
| Alabama              | 2.50       |
| District of Columbia | 2.00       |
| Total                | \$2,540.38 |

By departments this total was distributed as follows:

|                              |            |
|------------------------------|------------|
| Women's Missionary Society   | \$1086.21  |
| Bible Schools                | 712.04     |
| Church                       | 424.71     |
| Miscellaneous                | 271.46     |
| Boys and Girls Organizations | 22.77      |
| Christian Endeavor           | 17.97      |
| Circles                      | 3.30       |
| Triangles                    | 1.95       |
| Total                        | \$2,540.38 |

That means that with 50% of the time gone 20.32% of the total budget of \$12,500 has been paid.

## DISTRICT MEETING OF DISTRICT 6, KY.

In spite of inclement and extreme cold weather the Missionary District meeting of District 6 convened with many of the workers present on January 15 at Fairview, Ky. The program was splendid and the interest and enthusiasm high. The outstanding numbers on the program were as follows: "Our Spiritual Contribution to the State" written by Mrs. L. D. Magowan of Mt. Sterling and read by Mrs. Lockbridge of that place; "Our Financial Contribution to the State" by Mrs. Sara Jones; the welcome address by Miss Caywood of the Junior Christian Endeavor Society and the "Children's Hour" program.

The following state officers were present—Mrs. S. M. Brown, President of the Women's Missionary Convention, Elder C. H. Johnson, State Evangelist and Mrs. M. E. Taylor, State President of the Bible School Convention. All these rendered splendid services.

The recommendations by the president of the Institute, Mrs. Fannie Rucker were full of helpful suggestions which added much to the missionary flavor of the meeting. One of the aims is to raise more funds for the state development fund. District 6 is striving to be the banner organization by the time of the state convention.

# The Christian Plea

Published Weekly

Office Address

425 DeBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
|                    | 5c per copy.     |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## LADDERS

**T**HERE are ladders and—Ladders. There is the step-ladder, the extension ladder, the painter's ladder, the home-made ladder and ladders for all uses. Some have intricate mechanisms and can only be used by experts. Others are at the service of any moron. Some ladders, used for one occasion, are allowed to rot. Most ladders around a dwelling are minus a rung or two, not because of constant use but due to rough treatment. Some ladders are "make-shifts" and will fall at the least provocation. Others will bear the weight of tons and not bend. So there are ladders and Ladders. But the most convenient way to reach the top is by means of a ladder.

There are christians and—Christians. Some are so delicately adjusted mentally and spiritually to their world that only an expert in psychology and psycho-analysis can hope to use them successfully. Others are of such rough build that they may be used anywhere. Some Christians are used once and allowed to perish because they have no definite task. Most Christians around the average church are lop-sided and missing in some part because of the one-sided treatment accorded them. Used in one place and in one department they finally lose all interest and ability to do anything else—in other words, they are minus a rung or two. Some Christians are "make-shifts," used to pad out the program and make the report look big but relatively unreliable and weak in their service. But others can bear the entire program and not give way. These are the CHRISTIANS. True, there are christians and Christians, but the only method of the human family reaching the top is by means of Christians.

The world without ladders would be sadly handicapped in its mode of reaching the heights. But consider how much worse it would be without Christians.

## WALKING—STANDING— SITTING

**T**HIS is the chronicle of progressive cynicism. The first Psalm relates in its opening sentences of the natural sequences that are found in the life of one fallen from the plane of cheerful optimism.

"BLESSED IS THE MAN THAT—

"WALKETH NOT IN THE COUNSEL OF THE WICKED."

How very easy it is to come in contact with vice and sin! The thoroughfares of modern civilization are filled with those whose valuations are so faulty, whose reasonings are so erroneous, whose influences are so misdirected that they are pernicious and all their counsel is wicked. So the facilities for walking in the counsel of the wicked are so many that extreme care is needed to avoid such a situation.

"NOR STANDETH IN THE WAY OF SINNERS." After imbibing the counsel of the wicked, the natural curiosity impels to a closer scrutiny. The old philosophy advanced by the wicked, "It won't do any harm" has so gripped the imagination that a glance, a look, a survey, an investigation seems to be only a natural way to prove or disapprove the counsel of the wicked. Then the survey begun in innocent places finally leads to the alley, the dark streets and the low haunts of doubt and disdain and before the victim has become aware of it he is standing in the pathway of avowed evil intentions.

"NOR SITTETH IN THE SEAT OF THE SCOFFERS." As a last step in the process of acquiring a truly cynical outlook on life, the scoffers' seat is at last filled. To depreciate all goodness and virtue, to adopt an iconoclastic attitude, to ridicule all attempts to develop the soul is the special task (self-appointed) of the cynic. He builds nothing, plans nothing, perfects nothing. His delight is to demolish the living tissue of another's life structure, to take from an aspiring soul its last hope, to cast into utter darkness the groping intellect. Columbus almost suffered the torture of commitment to an insane asylum because he maintained the world was round. Astrologers, mathematicians, astronomers and scientists were aligned on a bench for the scoffers and their scoffing almost proved fatal to the hopes of the adventurous Genoan. The church persecuted Galileo from the seat of the scoffer. Men throughout the ages have been subjected to the scoffing of the seated. The "seat of the scoffers" is by no means a work bench.

## POWER TO SUPPLY AND RECRUIT THE MINISTRY

By Eld. E. L. Turner, Wabbaseka, Ark.

This is an authority always assumed by the originator of an institution and is an example or pattern laid down by the same for its continuation. The founder of an institution selects such persons from the body of the institution that have the qualities to do the special work needed. Jehovah appointed Aaron and his sons to the ministry of the priesthood in the Old Testament, Ex. 28, I Sam. 2:27, Ezra 8:17-20. These Scriptures show that the ministry of the Old Testament was supplied and recruited from those already in the service of Jehovah and the obedience to God was measured by their obedience to those chosen to minister to them, so the custom has descended and today men are chosen to do certain things in the service of God as preaching the Gospel or serving tables and woe are they if they do not these things. In the choice of the ministers for his chosen peoples Jehovah chose the first and indicated the suitable tribe and then others chose from this tribe the men to do the work. It was not the business of the Lord to continue to pick out the men.

The New Testament minister may be any man who has the qualifications and is ordained, may be a Christian minister. Christ ordained the first New Testament ministers and charged them in Matt. 28:19-20, Mark 16:15-16. He charged them to preach and baptize in the name of the Father, the Son and the Holy Ghost, and then said, "Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you even to the ends of the earth." Paul thus gets his authority to ordain preachers in every church, following the example of Jesus in sending men to preach. Titus 1:5 runs thus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city as I appointed thee."

Paul was an inspired apostle and he ordained preachers for the ministry but he had left Titus who was not an apostle called to a special task as Paul to ordain elders also. Hence we see that others than apostles were eligible to ordain men for the ministry. But there are certain limitations on the choice of these men as is shown in Acts 16:1-2, Titus 1:5 and II Tim. 4:1-2. These Scriptures show that the men must be recruited by choosing men full of wisdom and of good report among the brethren and as such must ordain and charge them with the preaching of the gospel. There is nothing in the New Testament to prove that the ministry is left to be chosen by the man.

In the days of the apostles each church had a number of ministers but such is not the case today for the Year Book shows over four hundred churches without a pastor. This condition is not due to the shortage of men worthy of the honor but the fault lies in the church waiting for the man to decide he wishes to be a minister. The Gospel must be preached to convert the world but this is impossible until there is a sufficient number of ministers ordained to this type of service.

Acts 2:42, says "They that were converted continued stedfastly in the apostles doctrine and fellowship and in the breaking of bread and in prayers." Acts 8:4 repeats, "Therefore they who were scattered abroad, went everywhere preaching the Word." These Scriptures show that there were a great many preachers and the assumption is fair to believe that they did not take it up themselves for the method was not that of voluntary selection of men to do this work.

# A Christian Service in Cooperation

By J. B. Lehman

## THE EVIL EFFECTS OF FEAR

"Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

The gospel of the old pagan imperialism was based on creating fear in the hearts of those whom it wanted to control. The Germans called it *schrecklichkeit*. We English call it often by a phrase, Strike consternation in their hearts. But it was all the same thing. It went on the basis that you must hold a man down with fear before you can hold him in subjection.

### Jesus Knew Better

But Jesus knew the fundamental error in this policy and so told Peter to put up his sword again for he could not win out by that way. When the demon of fear is once thoroughly aroused it will drive men to any extreme. If we should invent a hundred times more deadly weapons than we now have, our young men would brave them and defy them. No nation ever successfully used fear against an enemy, unless the fear struck conscience instead of physical courage. The schoolteacher that thinks he can govern a school by "scaring the children stiff" soon leaves the school in disgrace. The government that thinks it can conduct international relations by striking fear in the hearts of the other governments sooner or later perishes. The race that thinks it can hold its place of advantage, or the race that thinks it can gain such a place, by striking fear in the hearts of the people soon perishes.

### The Government at Washington Made a Fundamental Error in Its Policy

The administration at Washington thought that by sending half of our navy to Nicaragua it could strike terror into the hearts of all Latin-America. Instead, it is arousing the demon of fear and no one can tell what it will do during the next hundred years unless it is allayed. In it are tremendous possibilities. It can start a conflagration that will go around the world like the ether waves in radio. Latin-America, China, Japan, India, will easily feel that they are menaced by this, and then it will make its way around to Siberia, and Russia. And then if some European nations find that they can gain an advantage by it they will try to profit by it. No one knows where it will end.

## The Principle of the League of Nations and the World Court Is Based on Conciliation

What all the motives of the politicians in Washington were to defeat the organization of the world for peace we do not know; but we think we can name some of them. (1) They wanted to gain political advantage. It was the most crass opportunism. (2) They had secretly in mind some things they wanted this nation to do that they knew could not be done in such an organization. It was like the man that would not join the church because he wanted to do some things he knew the Church would not tolerate. But we will find it as long a road and as difficult a one as Pharaoh found in his battle against the Plagues of Moses. One plague after another will come up against us.

What the world now needs is machinery by which the different nations and races can meet and discuss the business they have with one another. This machinery must be based on the equality of races in opportunity and right. America can no longer do what it pleases in Latin-America or in the Orient, and England is learning the same lesson in China. They may change their attitude when they see it does not pay. But what we need is a change of heart which is not influenced by material interests. America and England must now back up what the missionaries have taught the people of the other races or they must prepare to meet the rest of the ten plagues, the last of which must be destruction.

### Wisdom for the Other Peoples

But the other peoples must not now make the mistake of trying to win out by striking consternation into these nations we have criticised above. They can no more win out than the others. Their course must be to pick up the torch of justice and mercy and faith which have been so ruthlessly thrown away by America and England and hold it aloft for a light of the world. If they do this, they will find the great mass of Christian white people standing by them and commending them for what they do. Let India, Japan, Africa or our colored people of America do this and the good world will applaud.

TOMORROW Is The Day! What Day? National Christian Endeavor Day. Observe it! Take Offering! Send to V. G. Smith, 425 DeBali-viere Ave., St. Louis, Mo.

## NEWS AND ANNOUNCEMENTS

Mrs. W. A. Scott of the West Main Street Christian Church, Johnson City, Tennessee reports some tangible results of the recent visit of Mrs. R. B. Grubbs, national field worker of the Women's Missionary Society. The ladies of that church were inspired to put over a very interesting and profitable Women's Day on the fourth Sunday in December. The offering was \$6.02. The reporter goes on to say, "We are beginning our Women's Missionary Society with the new year. The Christian Endeavor is doing well with Mr. Cornelius Scott as president and Miss Edith Meek as secretary and will carry out the yearly program. These young people had a special sermon on the second Sunday night by Elder W. A. Scott."

Elder T. R. Everett of Lexington in sending three subscriptions for his young people at Millersburg, reports that he is now preaching at the Millersburg and Danville churches. The first congregation has had his services for three years. The situation there is the same that has happened so often in the rural districts. The tenant farmer has given up his land and sojourned to the city for the advantages there. The pastor goes on to compliment the loyalty and goodness of the remaining few. Of the Danville church, he has little to say because of the short time spent in that field. To quote him on some of the state conditions, "We need more preachers, now that so many of our good churches are without that kind of help at this time. Several things stand in the way of getting this part of our state program over. One thing that is truly expressive is this: the majority of our churches want cheap labor and they are not willing to get under the load for better service."

Mrs. M. B. McCall, of Cleveland, Ohio, reports notable progress in the work there under the leadership of the pastor and the official board. The Bible and Christian Endeavor are having fine sessions and excellent programs. The special Christmas program by the Bible school was followed by the visit of the members of the missionary society to bestow cheer upon several needy homes under the leadership of Mrs. Gladys Talbot.

The last mentioned holiday was also the occasion of the wedding of the pastor of the congregation in Cleveland, Elder R. W. Watson. He was married to Mrs. Jesse M. Myers, Elder R. H. Davis officiating, with the assistance of Elder J. H. Goldner of the Euclid Ave. Christian Church. The bride has served as secretary of the missionary society for several years.

# What Youth Thot at the Youth's Convention

## Law Enforcement

THE question of law enforcement is vital to each one of us because of its relation to our very life. It concerns us not only in our city, state, and nation—but in the whole world. Since this problem covers such a wide field, for lack of space I shall discuss just one phase of this question.

How can we, as young people, help enforce the law? At the Memphis convention we discussed the good and the bad in our law system, and in our findings suggestions were given for bettering the enforcement of our laws. But now that we are back home, are we doing anything?

Are we putting our findings to work? If we are not, it is high time that we do, because there is no good in discussion unless what is discussed starts action.

But, you say, what can we do? How can we, young and inexperienced as we are, have any influence on the general opinion of law enforcement?

To have influence on anyone we must first convince ourselves that the laws are not properly enforced.

Second, when we as individuals are convinced of this fact, we can create in the various circles in which we move—our school, business, church, and social circles—an attitude for law enforcement.

Finally, after each of us as individuals has done his own small part, together in a group our influence will be much enlarged and will be felt throughout the whole community in which we live. When we once get public opinion on the side of the law, we have gone a long way in solving the problem.

At this most crucial time let us with all the inspiration and splendid ideas which we received at the convention do all we can, both as individuals and as groups, to create in our own community a sentiment for law enforcement.—*Mary Louise Chase, Transylvania College, Lexington, Kentucky.*

## The Church College, or College Church?

THE thoughtful student in a church college realizes that he is the recipient of special favor. In attempting to provide an ideal environment for the student, the church maintains its own colleges, the curricula of which are largely duplications of that offered by state institutions. Does the difference in environment actually secured warrant this apparent extravagance? Were it possible to attain even a practical ideal, would it be advisable to educate the student in a selected Christian environment? His life work must be carried on in the world as it now is.

Suppose that, instead of maintaining separate colleges, the church would invest its limited funds in Bible chairs and student churches in or near state universities and normal schools. The church would of course maintain its Bible seminaries, which might be located near the universities. The students now in the church colleges would receive the same education. The greater percentage of the youth from our churches are attending state institutions now; these also would be given the opportunity to take courses in religion. With the proper type of social program and evangelism a great number of heretofore uninterested college students could be ministered to and many won for the cause.

Yes, there is that deplorable and disheartening stumblingblock—*denominationalism*.—*A Rogers Grass, Transylvania College, Lexington, Ky.*

## The Indigenous Church

In this day of added emphasis upon the use and development of every means available for the betterment of international relations we should not disregard the opportunities which are presented in the matter of an indigenous church. The position of master and servant is not such as to foster brotherliness, and a lack of harmony is an inevitable by-product of a policy of domineering oversight on the part of home forces. The need of the day is for appreciation of, and respect for, personality, a thing difficult to advance when we claim that our own methods and interpretations are innately superior to any that can be presented by other peoples. A continued and progressive policy looking toward an indigenous church would be a great aid in bringing about the conditions for which the true followers of Christ should be praying—a world in which a man is regarded as a man, in all of the connotations which such a statement implies, regardless of geographical location, nationality, or color.—*A. T. DeGroot, Butler University, Indianapolis, Ind.*

## From the Editor

Most of the editors and associate editors have sent letters during the past week to their respective groups. We are very anxious to have those who were present at Memphis take part in this page.

This is not to be interpreted as closing the page to youth who did not have the privilege of attending the convention. Any young person of the Disciples of Christ may send a contribution. It will be gladly received.

Suggestions for the name for this page must be sent at once if they are to receive consideration. The drawing must be made this week to have the cut ready by the middle of February. Write now.

All convention-ites will be interested to know that the president of our First Youth Convention is now located in St. Louis for

## Do You Want the Records of Memphis?

This is addressed to all youth who are interested in what was done at Memphis. It has been proposed that the complete records of the convention be published in a booklet which will sell at fifty cents a copy. The copy for this booklet is now ready for the printers. In order to have the Christian Board take the financial venture that will be represented by the booklet it is necessary that several hundred advance copies be ordered. Less than a hundred orders have been received to date. These orders should be sent to

**A. T. DeGroot**  
**Butler University**  
**Indianapolis, Ind.**

better or for worse. Mr. Wright has confirmed the rumor that he was brought to this city by fair means.

Several adults have written to the editor lately to ask if they might have their articles appear on this page. From time to time we may as the need arises ask some adults who are specialists in their fields to give us the benefit of their experience. Unsolicited articles from adults on general topics cannot be used in this page. Space should be provided elsewhere for adult discussion. This page is reserved for youth.

A general appeal has gone out from headquarters for all who made a pledge to the expenses of the Second Youth Convention to pay their pledge. All pledges were due on January first. You can help by sending your check to Miss Bernice Andrews, 425 De-Baliviere Ave., St. Louis, Mo. If you have not as yet made a pledge, it is not too late. The convention voted to ask all young people of the Disciples of Christ who were interested in our youth convention to contribute two dollars and fifty cents before January first. This money will all be used for the work of the Second Youth Convention. The amount of the pledge is merely suggestive. Those who wish to give more will have no serious hindrance placed in their way. We can probably find three or four quotations from Roberts' Rules of Order (which, by the way, I did *not* write) which will make our stand on this matter orthodox.

## Law Enforcement

AMERICA has been criticized somewhat severely by many European critics because of the general "look out for number one," and "my pleasure first," attitudes. I am inclined to think that at least a part of this criticism is justifiable. In fact, I will assert that if American citizens were more thoughtful of others, a great part of our lawlessness would cease. If we realized that every time we break a law, whether it be failing to stop at a "stop" sign or committing manslaughter, we are subtracting from another's happiness and adding to his burden, there would be less disrespect for law.

I wish to mention traffic laws especially, because they are laws that practically everyone breaks. The breaking of traffic laws results in expense, nervousness, and sometimes death. Besides these, it creates a bad example and causes disrespect for law. Let's recognize the rights of others, and "force" will disappear from law enforcement.—*Miss Cora Belle Bridges, 559 N. Tenth St., Enid, Okla.*

## Law Enforcement

WHEN people can be educated to the need of using their vote to do away with the evils of society; to put in office public officials who not only enforce the law but obey it as well, we shall have made a great step toward the betterment of law enforcement.

What right have we to punish a man for something we do ourselves? I believe in the slogan, "Practice what you preach."

Every achievement is first a vision, and that vision, if we are obedient to it through prayer and work, becomes a reality. Let us get a vision of law enforcement as given in our Findings at the First Youth Convention. Pray for it, plan for it, push it. "Where there is no vision the people perish, but he that keepeth the law, happy is he."—*Miss Gladys L. Priest, 415 W. Market St., Jeffersonville, Indiana.*

# The Uniform Lesson for February 13

Making Our Homes Christian—Ephesians 5:25—6:4

By Marion Stevenson

THERE is no more important question more seriously discussed at the present time than the one suggested by the topic of our lesson. We do not long discuss the question, "What is the Matter with our Youth?" without coming to the conclusion that the fault rests upon the home. The implication is that if our homes were Christian there would be no crime wave, and flaming youth would not be unnaturally hot. When we discuss bobbed hair and short skirts for girls and Boston bags for boys, we attribute these youthful outrages of convention to the lack of family discipline.

## Decay of family religion—

There has been for a long time a widely expressed deep regret over the decay of family religion. The evidence offered has been the lives of our young people today. The explanation of it sometimes given is the passage of the old family altar.

The family altar, an institution remembered by some of us older people, meant ordinarily the daily reading in the evening time of a chapter of the Bible together with a prayer by father or by mother. More commonly than otherwise, there was only the reading and the prayer. Sometimes, but rarely, there was explanation of the reading and questioning of the children. Sometimes there was the singing of a hymn by parents and children. It was taken as a matter of course that "grace would be said before meals." This discussion of the family altar carries the implication that if it were received we should have the kind of family religion that would soon remedy our present ills in society.

We must grant that the old time family altar has almost disappeared. Those of us who remember it in the homes of our childhood know that it resulted in a very high reverence for God and for his Word, and for the Christian religion, and for the church of God. We are grateful for the deep impression of these things upon our lives by this sacred experience of our childhood.

Perhaps we may admit that the family altar, as we think of it, belonged to a condition of society which is not generally to be found now but which may be discovered here and there. Under such circumstances as the latter, no doubt Christian homes still have the family altar.

## The present day problem—

The present day problem is how with our changed conditions of life with which families must strive, we can make the home Christian. Christianity is more than worship. It is the living of a life directed and approved of God. The home is therefore Christian when each member of the home is living the life which would meet God's approval.

So we notice in our Scripture selection, mention of members of the family, husband, wife, child. The husband must therefore live as a Christian if it be a Christian home. If it happens that the husband is not a Christian, in some respects the home cannot be Christian. If, on the other hand, the wife be not a Christian, the Christian character of the home must again suffer. It is just as true in regard to children. Christian children help to make a Christian home. Non-Christian children may prevent a home from being as Christian as it otherwise could be.

The practical question is, therefore, not simply whether there be the family altar

## The Lesson Scripture

Ephesians 5:25

25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water with the word, 27 that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. 28 Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; 30 because we are members of his body. 31 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. 32 This mystery is great; but I speak in regard of Christ and of the church. 33 Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

Ephesians 6:4

1 Children, obey your parents in the Lord: for this is right. 2 Honor thy father and mother (which is the first commandment with promise), 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.

in the home, but whether the husband is behaving in a Christian way in his home. This necessarily assumes that outside of the home he is a Christian. This just as necessarily assumes that he continues to be a Christian in the home.

For the same reason the wife must be a Christian in the home. She may be a church member, very zealous in the missionary society or in the Ladies' Aid Society, very devoted about public worship, and yet fail to carry her Christian life as a wife and mother into the home.

It is conceivable that children may practice conventional Christian conduct outside of the home and fail to be Christian when they step over the threshold.

## Three words—

Three words seem to point the way to a Christian home. They are, "love," "obey," "nurture." The husband is to love his wife, and certainly his children also. The children are to obey their parents. The wife is to "fear" her husband. Fathers are to nurture their children in their Christian life. We may safely assume, therefore, that where these dispositions control the home life of husbands, and wives and children, it will be a Christian home.

What does it mean for a husband to love his wife and his home, according to the injunction in verse 25?

The answer is in verses 25-33. The husband of a Christian home is to love his wife as Christ loved the church. He would so devote himself to her that in the home the wife and the mother might be a sanctified personality like the glorious church, holy and without blemish. His love should cherish his wife as Christ cherished the church. His love would lead a husband to think of his wife as a very member of his own body.

Such a love cannot be defined. It must be thought of in the realm of idealism and

mystery. Indeed, Paul speaks of this devotion of the husband to the wife as a great mystery. Such a love as this in the heart of a man for his wife, patterned after the love of Christ for the church, would go far to making a home Christian.

## Obedience—

In verse 32 a wife is exhorted to "be in subjection" unto her husband and in verse 33 to "fear" her husband. These words are not to be taken apart from the paragraph in which they are written. If a husband is to love his wife as Christ loves the church, then a woman is to be in subjection to her husband and is to fear him as the church is in subjection to Christ, and as the church fears Christ. Certainly there is nothing unnatural or servile in such devotion. Well might any wife be in subjection to a husband who would love her as he loved his own body, as Christ loved the church, with all high and holy devotion. How would it be possible better to express the ideal devotions and affections of the husband and wife than we find in these words?

In a Christian home the children are to obey their parents. If they have parents who love one another as Christ loves the church and as the church loves Christ, obedience will be the beautiful daily tribute to such qualities of parenthood. From such fathers and mothers there could be no arbitrary dogmatic authority. In response to such qualities obedience would never be slavish but truly filial.

## Nurture—

A Christian home depends upon Christian nurture "in the chastening and admonition of the Lord" (6:4).

This was the idea of the old family altar. With the passing of that institution the obligation of the Christian nurture of the children by the parents still remains. As far as it may be possible processes of spiritual nurture should be carried on in the home. The Christian character of a father and of a mother are always strong factors in spiritual nurture. Many of us who have grown to maturity recognize how strongly we were influenced toward spiritual things by the high ideals we recognized in our Christian fathers and Christian mothers.

The Christian nurture of children is provided by Christian literature in the home, and Christian counsel and admonition in regard to the problems of life.

Much of Christian nurture has now been delegated to what we call the church school, just as much mental and moral nurture has been delegated to the public school. The modern Sunday school is able to provide and to maintain means of spiritual nurture which few families of themselves could provide and fewer still could maintain. The modern Sunday school is therefore a great factor in making homes Christian. It is assumed, of course, that homes recognize the Sunday school as an organization to which they are delegating a large measure of the spiritual nurture of their children. This means the sympathy and support of the Sunday school by the home in return for the benefits it imparts to the Christian home.

In the same field of Christian nurture is the church with its ministry and with its worship.

Love, obedience, and nurture in the spirit and for the purposes of Christ work together to make a Christian home.

# Christian Endeavor Topic for February 13

## Expressing the Missionary Spirit

Matthew 9:35-38

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Who were the first foreign missionaries in the New Testament and from what place did they set out?

About when did the modern missionary movement begin?

What missionary organizations for young people are there in our brotherhood?

What are the duties of the missionary committee? Is yours active?

What is the value of a missionary library? Have you one?

Do you know of any missionary work to be done in your community?

How will an active missionary policy help our society?

Which is more important today, home or foreign missions?

Why is a native a better missionary in his own land than a foreigner?

### Paragraphs to Ponder

The missionary spirit is the Christian spirit and the Christian spirit is always missionary; it may not always express itself in the same way and manifest the same interests, but it is always seeking new soil in which to plant the gospel seed. Every true Christian will, therefore, be interested in missions, not half-heartedly interested to the extent of a few dollars a year or a mission study book occasionally, but enthusiastically, aggressively, and persistently. If your interest in missions, your missionary spirit, is not of that kind, brush it up, wake it up, for that's what Christianity expects, requires, demands.

Jesus said, "Give and it shall be given unto you, full measure, pressed down, shaken together, running over shall be given into your bosom." That's true everywhere, and it is, of course, true in the field of missions. We can't understand, appreciate, nor fully enjoy our Christianity until we have undertaken to give it full expression in deeds as well as words. Christianity demonstrates, reveals itself in action, and the mission field gives full scope for such demonstration. So if we want to know and enjoy our Christianity, we need to know and promote our missions. The missionary spirit thrives under such endeavors.

All men are one in a vital sense. They may be of several colors; they speak very different languages; they have different customs; they see life from very different viewpoints: but they are one in origin and spiritual potentialities. Many gods are worshiped, but there is but one God; he is spiritual Father of all. So, spiritually speaking, all men belong to the same family and are therefore brothers, not blood brothers, but spiritual brothers. We then as members of the one family owe it to our brethren to share with them the knowledge we have of Christ and the joy we have found in the Christian life.

We have said that the missionary spirit is the Christian spirit. Now the true, living Christian spirit is joyful, optimistic, charitable, sympathetic, helpful, and all-encompassing. It is clear, then, that to express the missionary spirit is to cultivate the right frame of mind, to build up the right mental attitudes. That means we will practice kindness, sympathy, charity, helpfulness, hopefulness, and the other Christian virtues, for these growing vigorously

in our lives bear an abundant harvest of missionary fruits.

Often we form our judgments of our neighbors, territorial and racial, from incomplete data, very often woefully incomplete data. This being true, our judgments are imperfect, essentially untrue, and prejudicial, and tend to promote in us aversions and even open antagonisms. Now the missionary spirit will never live, and certainly not find expression, in such an atmosphere. It follows that we should seek to know fully the true conditions that govern the people around us and in other lands so that we may form true judgments, make adequate plans to help them, and give full and fruitful expression to the missionary spirit.

Very often we have gone out on our missionary enterprises eager to give, but not open to receive. We have assumed that we had all to give and the people of mission lands had nothing to give in return, in the field of religion we mean, of course. We are getting away from that attitude now, and that is well. There is much truth in the religions of other lands; much of error, too, but no doubt we have let some error creep into our religious conceptions, also. We do not know it all. Other peoples have caught glimmers of truth, have had flashes of inspiration; and we are wise if we go to them with open and receptive minds. Such an attitude wins an audience and permits a finer expression of the missionary spirit.

The church is essentially a missionary organization seeking expression of the missionary spirit in its own community and out to the ends of the earth; for "the field is the world." We who are its members ought, therefore, to be constantly endeavoring to raise the spiritual tone of the church and to increase its effectiveness for service and to lead it out to an ever finer ministry. Thus we shall gain for it the ever increasing respect of the community and an ever widening door for its ministry, and so win new ways and new opportunities to express the missionary spirit.

Every real service demands sacrifice. The quality and the effectiveness of the service depend in large measure upon the devotion we give to the tasks in hand. Missionary endeavor is like any other type of real service in that regard. We can't do good missionary work without real devotion, consecration to the work in hand. That calls for self-denial and willing sacrifice. These we must cultivate joyously, persistently, in order that we may give free expression to the missionary spirit.

There is a very real and a very practical way of expressing the missionary spirit open to every one of us. It is simple enough, though it is not always easy; it is, indeed, often quite hard. It is just taking the teachings of Christ to work with us and applying them in our relationships with employers and fellow employees, letting them govern our conduct daily in work or play. That demonstrates Christianity in a way that cannot be ignored and shows what Christianity in action can do and will do. Such a course gives background for Christian, that is, missionary, teaching that adds a thousand per cent to the effectiveness of Christian teacher and endeavorer.

# Mid-Week Prayer Meeting Topic

For February 9

The Book of Judges

(Judges 2:11-23)

By Gilbert E. Ireland

To appreciate or comprehend in some degree the strange and stirring pages of Judges it is necessary to have a view of the conditions in which the tribes found themselves after the death of Joshua. The last verse of the last chapter (21:35) gives an idea of the social and tribal turbulence which prevailed for many years. We have been regarding the Twelve Tribes as being gradually welded from a vast horde into a nation. Leaving Egypt, camping at Sinai and there receiving the "Law" from Moses: They then wandered to and fro (led and guarded by the pillar of fire and cloud) for about thirty-eight years. Then after several years of fierce hostilities, they took possession of the land of promise and settled down as an organized nation.

But this is not wholly correct. They had been brought slowly under the influence of a series of laws, civil, moral, and religious. And Joshua's great leadership had molded them into a solidarity, oneness in blood and oneness in religion, giving them strength to the degree of their unity. The influence of their great general, Joshua, was so strong for good that this eulogy is pronounced (see Joshua 24:31; Judges 2:7). But (Judges 2:10-15) this inspiring influence died out too soon and a violent falling away from the service of Jehovah ensued. Instead of holding together in a national unity, mutually helpful in loyalty to God and to each other; each tribe, in its own appointed territory, fell away into the abominable and divisive practices of idolatry.

The invasions and oppressions which followed under Ammonites, Moabites, Philistines, Midianites, etc., were local, not country wide. There might be peace in one territory and oppression in another at the same time.

### The Judges—

To meet the conditions just described "the Lord raised up judges" (2:16). These judges were very different from the officials who bear that name in our day. There were no such "courts" and "legal proceedings" as known amongst modern nations. The "judges" were at first soldiers; men fitted to be heroes and to lead their followers in fierce battle with their oppressors. Thus the stirring stories of Othniel, Gideon, Jephtha and others. The influence gained by these intrepid leaders against their oppressors naturally won for them the confidence of their countrymen. After the deliverances, the leaders were trusted to settle local disputes.

These lengthened periods of oppression doubtless tended towards forming in the mind of the people the idea that "a king" would mold the divided tribes and territories into one and lead them to permanent victory. These heroic judges, be it noted, sought to call their idolatrous countrymen back to Jehovah (2:16, 17; 3:19; 3:28; 4:14).

### Poetry—

Amid these scenes of wild and dreadful carnage springs up the Song of Deborah (ch. 5), a blaze of poetic splendor celebrating the defeat of her country's enemies and the glory of Jehovah as her poetic genius and the spirit of that age saw it; then sinking into silence. Worthy in its melody of triumph to be heard amongst the hills of Ephraim as were the song of Moses and the timbrels of Miriam to sound over the grim, dark waters of the Red Sea, beneath which lay silent forever the flower of Egypt's chivalry.

# Book of Acts

By F. W. Helfer, Pastor of Christian Church of Eureka,  
Illinois

## The Background and Purpose of Acts

THE Gospels relate the loving, daring, creative ministry of our Lord; the tragedy of his crucifixion; the triumph of his resurrection and ascension. The Book of Acts with its "apostolic continuity of the mission and spirit of Jesus" is a natural sequel to the account of the life of Christ.

## The author—

Luke, a Greek, a physician by vocation, perhaps a historian by avocation, a companion "with Paul on some of his most dangerous and adventurous journeys,"—this Luke, who wrote the Gospel bearing his name, was also the author of Acts.

## The background—

As with Luke's Gospel of Christ so with this book we find the work addressed to a friend, "a lover of God." This man, Theophilus, typical of many an earnest spirit of his day desired to gather all the information he could concerning Christ and his followers, and the cause to which they were dedicated.

Those first century Christians were denied the New Testament, which we are privileged to enjoy. Theophilus and those like him could not turn to a single volume composed of the twenty-seven accounts, narratives and letters which compose the Scriptures of what we term "The New Covenant." To us the Bibles of the first century churches would be very peculiar documents: the writings of the Old Testament; perhaps a few brief notes of some of the sayings and works of Christ; perhaps a letter or two from Paul. In fact out of the life and experiences of the early Christians the New Testament grew. There were needs: need for greater information about the earlier history of Christ and the church, need for counsel on giving, need for guidance on the treatment to be given an erring brother, need for someone to controvert the heresy that denied the humanity of Jesus, need for instruction on the Christian way of living,—there were needs and the Spirit of God working through the personalities of consecrated and spiritually-minded men met those needs.

Christianity in its spread from Jerusalem through Judea and Samaria into Asia Minor, thence to Europe, established churches in many cities and towns. Various churches had been propagated by various missionaries. Various Christians had been converted by various preachers; e. g., some by Paul, some by Apollos. During the fifty years or more which elapsed after the death of Christ and prior to the writing of Acts, doubtless many converts were made who had no clear conception of the origin and development of the church; others had no adequate appreciation of the power and the extent of the Christian movement.

## The purpose—

In order more firmly to establish these early Christians in their faith in Christ, risen and exalted to the right hand of God, and at the same time to better acquaint them with the history and development of the church, Acts was written.

Before the ascension of Jesus he had delivered to his disciples a promise and a program: "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." (1:8). It is with the fulfillment of this promise and program that Luke deals in Acts. He re-

lates how the Holy Spirit was poured out upon the early disciples, and how they in obedience to their Lord carried his Gospel from Jerusalem "to the uttermost part of the earth," Rome, the capitol of the world. From this panoramic view Theophilus and others could learn of the origin of each church, by whom it was founded, and its relation to the Christian church at large.

In the Gospel according to Luke, Jesus is portrayed as the Universal Christ. In Acts we see this Universal Christ becoming universal through the medium of his "universal church."

The inquiring Christian of the early days must have received this narrative with joy. Its account of the progress of the church through trial and persecution surely enlisted greater loyalties as the Spirit of God was thus seen to be at work among men. Down to us today it comes with its evangelical and missionary passion. It keeps before us the goal: "The World for Christ"; a mighty task, but not too great for a church that has the power of the Holy Spirit.

## S. C. I. NOTES

The Prentiss Normal and Industrial School gave a very fine program of music and readings at our chapel this week. We were especially interested in their program because Miss Rosa Page is at the head of their Music Department this year. Miss Page graduated from S. C. I. four years ago. She sang with the group from Prentiss, and the following morning at breakfast sang a solo for us, and had her group sing two numbers. We are always glad for any opportunity we may have for fellowship with other schools, but are more than glad when it means a visit from former students, and when we can be entertained as well as we were by this group.

The Ministerial Association meets regularly every Tuesday evening. The program usually consists of a sermon by a member of the group, or of an interesting discussion on some subject vital to the work of the minister. A discussion was lead last week by Professor Long on the subject: "The Life of the Minister."

## THE PRE-EASTER EVANGELISTIC CAMPAIGN

Two campaigns are now on but instead of working against each other they co-operate and supplement while reading Acts simultaneously with all the other Evangelical denominations; why not imbibe some of the spirit of the early church and "go into all the world and make disciples" and the man next door, the man on the job with you, the man in the barber shop is the part of the world for you to make disciples of the Christ.

## Hits and Happenings

### They're Even

May: "I wouldn't give you a straw if you were drowning."

Kay: "I wouldn't touch it if you did."  
—*Bucknell Belle Hop.*

### Too Often the Case

Sam: "Yo' ain't got no brains."

Tam: "Ain't got no brains? Why, man, Ah got brains what ain't nevah been used."—*The Progressive Grocer.*

### Sure Cure

Hardware dealer: "What shall I do for insomnia, doctor?"

Doctor: "Every evening keep repeating to yourself, 'I am a night watchman' and you'll soon be asleep."—*Good Hardware.*

### Not a Language Lesson

Teacher: "Give me a sentence with the word 'analyze.'"

Small Boy: "My sister Anna says she never makes love, by oh, how Analyze."

### Opinions May Differ

An Englishman and an Irishman, riding together, passed a gallows.

"Where would you be," said the Englishman, "if the gallows had its due?"

"Ridin' alone, I guess," said the Irishman.

### Don't Be Childish!

Uncle (to nephew who has just started school): "So you go to school now, Billy?"

Billy: "Yes, uncle."

"Let me hear you spell puppy."

"I'm too big a boy to spell puppy. Try me on dog."—*The Epworth Herald.*

### Hard on the Director

The director of the local zoo was away on holiday when he received the following note from his chief assistant:

"Everything all right except that the chimpanzee seems to be pining for a companion. What shall we do until you return?"—*The Epworth Herald.*

### Too True to be Funny

"I suppose you will want me to give up my job, Henry, when we are married."

"How much do you earn at it?"

"Sixty a week."

"That isn't a job. That's a career. I wouldn't want to interfere with your career, girlie."—*Louisville Courier.*

### Quite Matter of Fact

"What was George Washington noted for?"

"His memory."

"What makes you think his memory was so great?"

"They erected a monument to it."—*Pitt Panther.*

### Treating Company

A sportsman who owned a small estate in Hampshire invited a guest for the week-end. On the Sunday the host decided to go to church, and persuaded his friend to accompany him.

When the offertory bag came around the guest was about to drop half a crown into it, when his companion seized his arm.

"Put that in your pocket, Bill," he said, in an earnest whisper; "you're having this with me!"—*The Epworth Herald.*

# The CHRISTIAN PLEA

VOL. I

SATURDAY, FEBRUARY 12, 1927

NO. 14

## Southern Christian Institute



The Girls' Dormitory

### AS SEEN BY A STUDENT

Isaac Henderson, of the Junior College Department

I CAME to the Southern Christian Institute from the Island of Jamaica, three years ago and I am glad to have this opportunity to say something of my impressions.

The name of this institution shall ever be sacred to me and to many others who have had a drink from its fountain of knowledge. The beauty of the campus holds its charm. Its stately trees and cool breezes tell us God is nigh. The great number of song birds in the moss-festooned trees sing their melodious songs which fill the air with music.

And then there is a great fellowship among the students which holds such charm for me that I feel lonesome when out of their company. But greater than all is the spirit of the institution which wields an unseen influence. As sound travels, so we are hoping this influence may radiate and bring many to drink from its never-failing fountain. With such an able and consecrated man as our president, Mr. J. B. Lehman, we feel sure we will reach our goal. The Christian atmosphere that encircles this institution leaves a deep impression on all who come here.

A Christian leadership is what the world now needs and it is my earnest hope that the parents of young people finishing the high school may see their opportunity to give their children a

chance to find a useful place in the world. By sending them to the Southern Christian Institute Christian leadership is learned. Our splendid building now under construction will add greatly to the beauty and equipment of the institution. It will enable us now to do much better work. This institution is coming more and more into prominence because the influence of its graduates is felt.

To the S. C. I., I will say,  
Go on, go on in thy flight,  
No moments waste in bringing the light.

Be strong in thy battle for right  
And emulate the virtues of might  
As God gave it for our delight.  
Go on, go on in thy flight.

### AS SEEN BY A DEAN

Mrs. Ethie B. Lehman

THE study of human nature is very interesting, and through such study we are quite sure to be led to the conclusion that it is not his race but the position which he actually holds in the scale of enlightened and refined society which causes an individual to conduct himself in this way or that. This position is determined for the most part by the predominating influences which have been brought to bear upon his life.

It becomes the task of the Christian School to augment good predominating influences in the lives of its pupils, or to overcome bad ones. The latter is no easy task and quite

often cannot be accomplished at all. A white lady, after visiting the Southern Christian Institute several times, brought the daughter of one of her servants to place in the school. "Now," she said, to some of those in charge, "I want you to make out of her what you have made out of—," referring to a young lady pupil whose demeanor and ability she had observed and admired when on her visits here.

Because of unfavorable inherited tendencies or previous environment or because, perhaps, of a lack of capacity, some pupils cannot be lifted to the plane which their instructors have been able to help others to reach; yet the progress of many who at first seemed unpromising has been very gratifying, so gratifying that those who feel most keenly the responsibility of the school's task have been encouraged to bend themselves with renewed energy to it; for it is indeed "Delightful task to rear the tender thought, to teach the new idea how to shoot."

One of the tender thoughts nourished with great care at the Southern Christian Institute is that of helpfulness to others. Of a truth, why should so much effort be bestowed upon any one individual if he is not to pass along the good that he receives? Why should so many new ideas be taught how to shoot, if the shooting is to be only for individual gain, if one's fellowmen are not to be benefited thereby?

It is of interest to note that those S. C. I. students who have become most widely known have become so because of their spirit of helpfulness. Thus will it ever be, though it may not seem so for a time. And not only will this be true of the students of this school but of those of other schools as well; for by seeking to save our lives we lose them, but by losing our lives for His sake we find them.

### AS SEEN BY A FACULTY MEMBER

John Long, Principal of Literary Department

THE first thing noticed about Southern Christian Institute is the quality of work done. The work in the grades follows the regular  
(Continued on page 108.)

# Church News

## FROM ARKANSAS

Reporter—Mrs. S. L. Bostick

The apportionment for our state is before us and our aim is to raise the \$200.00 by June 30, 1927 if possible. At our last state meeting we pledged \$117.50 for missions and up to this time we have raised \$82.50 and this represents the efforts of several of our churches in meeting their obligations. Elder E. L. Turner has paid all of his; Little Rock, with many other obligations, has done well; Mt. Sinai has paid ten dollars, England and Gethsemane have finished their pledges; but Pearidge has so far only paid a small fraction of theirs.

Our watchword and aim is the paper in every home, 100 women and children enlisted and 10 new World Calls by the National Convention in August. We are now laboring in a new day and the call is more insistent to carry the Message of the Christ to the uttermost ends of the earth where so many wait to hear of the Gospel Tidings. Will you not join in this great task?

The officers for the state women's work this year are as follows:

Mrs. S. L. Bostick, President.

Mrs. Sarah Richardson, Vice-president.

Mrs. Minnie Guydon, Recording Secretary.

Mrs. Mahala Moore, Asst. Recording Secretary.

Mrs. Mary B. Franklin, General Field Secretary and Treasurer.

Mrs. Franklin is a new worker on the field and her visits are to be considered as means for the edification of the church as well as the women of the societies, and for that reason should receive the cooperation of the ministers in giving her the proper amount of time to place her work before the congregations she visits and receive the finances raised for her work which will in no way conflict with the program of the local church in their financial operations.

Mrs. Rosa B. Grubbs visit to the state was not as productive as we would have liked to have it owing to the inclement weather. But her counsel meant a great deal to the workers.

## FROM BALTIMORE, MD.

Reporter—Eld. W. H. Taylor

We made no mistake in having evangelist R. L. Peters, of N. C. with us from Jan. 3 to 14. Bro. Peters is a good evangelist, and his sermons will live long in Baltimore. While he was with us 19 were added to the church. One hundred and ninety-three members read the book of Luke the first 24 days of January and will read Acts in February.

## WORKING WITH THE CHURCHES

Reporter—Eld. B. C. Calvert, State Evangelist of Mississippi

The year of 1926 has passed into history, and the year of 1927, at this writing, has almost passed the first month. Many are not satisfied with the accomplishments of the previous year, and have pledged themselves to do more this year. God bless you, and may your tribe increase.

I am one who believe we ought to do more and better work as the years go by. Standing still will not please God.

We started out with the New Year here in Clarksdale to do better physically, spiritually, and financially. We have just closed our *Annual Drive* which lasted two weeks. A hundred and three dollars and fifteen cents (\$103.15) were raised by public sermons and collections. The ministers, choirs, and congregations appearing on programme were as follows:

Dr. Watt's chorus sang Tuesday night, Jan. 4, 1927, and Elder E. Tyres preached.

Pastor conducted the services on Monday night, Jan. 3, and on Wednesday night, Jan. 5.

Thursday night, Jan. 6, Elder M. Petterson preached. His choir rendered excellent music. Friday night, Jan. 7, Dr. B. F. Woolfolk preached and his choir sang.

Total for the Drive for the first week, \$43.60.

The pastor preached Monday night, Jan. 10, 1927. Tuesday night, Jan. 11, Dr. W. T. Strong preached, and his choir sang. That excellent choir of St. Paul M. E. Church furnished the music on Wednesday night, Jan. 12, and their pastor, Elder R. C. Gallion preached. The First Christian Church choir sang on the night of Jan. 13, and Dr. Joseph Peterson preached a wonderful sermon. Friday night, Jan. 14, members of the Chapel Hill choir, and members of the First Christian Church choir, sang jointly. Elder E. H. Harris preached. Sunday, Jan. 16, at 3:00 P.M. Dr. E. G. Mason preached. His choir of the First Baptist Church furnished the music.

Total for the second week was \$59.55. Grand total for the Drive, \$103.15.

Our plan of having the ministers and their congregations to assist us in our Annual Drive each year during the first two weeks of January of each year, is very helpful in every way. We become better acquainted with the people and they know us better.

## Program of One-Day Conventions

The following is the program planned for the Stewardship Rallies or One-Day Conventions as tentatively worked out by the team. It is, of course, subject to changes to meet the local conditions.

Time—February 11th—March 9th

## GENERAL THEME—STEWARDSHIP

*Special Emphasis—Definite Giving Devotions, "God the Great Giver."*

- 10:29 Survey of the Field  
 (a) Local \_\_\_\_\_ Wm. Alphin  
 (b) National \_\_\_\_\_ P. H. Moss  
 (c) World Wide \_\_\_\_\_  
 \_\_\_\_\_ Rosa B. Grubbs
- 11:00 Message from the Missionary \_\_\_\_\_ Ruth Musgrave
- 11:20 How to Give \_\_\_\_\_ J. B. Lehman
- 11:50 Literature \_\_\_\_\_ Rosa B. Grubbs
- 12:00 Adjournment.

## Afternoon

- 2:00 Devotional Talk by the Missionary \_\_\_\_\_ Ruth Musgrave
- 2:20 Our Organized Cooperative Work \_\_\_\_\_ P. H. Moss
- 2:40 The Budget Adopted by the National Convention \_\_\_\_\_ Wm. Alphin
- 3:00 The Christian Plea \_\_\_\_\_ Vance Smith
- 3:30 Release of Quotas and Packets, Under J. B. Lehman
- 4:00 Conferences (Simultaneous)  
 Men \_\_\_\_\_ Wm. Alphin  
 Women \_\_\_\_\_ Rosa B. Grubbs
- 6:30 Religious Educational Conference (optional)  
 \_\_\_\_\_ P. H. Moss

## Evening

- 7:30 Devotions by Team Leader.
- 7:45 Brief messages from General Field Secretaries.
- 8:00 Talk by Missionary \_\_\_\_\_ Ruth Musgrave
- 8:30 Illustrated Lecture, "Our World Wide Work" \_\_\_\_\_ Rosa B. Grubbs

## JANUARY OBSERVANCES OF WOMEN'S DAY

By Rosa Brown Grubbs, National Field Worker

Our aim for Women's Day was 100% observance. We have had reports from 50% of the total number and some fine letters from others who will observe the day in February.

Below is a report of the receipts for the January observances or remittances.

California—Birch St., Los Angeles, \$11.00.  
 Kentucky—Winchester, \$15.25; Lexington, \$10.50; Nicholasville, \$7.00.  
 Kansas—Kansas City, 8th St., \$6.00.  
 Maryland—Hagerstown, \$10.00; Baltimore, Mt. Olivet, \$6.00.  
 Missouri—Chamois, \$2.40; Napton, \$3.00; New Haven, \$5.00.  
 Ohio—Springfield, \$1.50; Dayton, \$15.50.  
 Texas—Greenville, \$3.00; Cason, Shady Grove, \$3.00.

Total for this month, \$99.15.  
 Grand Total \$610.89.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c                 | per copy.        |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## AND IN THOSE DAYS

The Utopias of the past are always interesting because of the comparative value that they will give to the present. The sigh for the past and the bewailing of the future seem to go hand in hand. When one of the older people of the church or of the marketplace begins to recall the times of antiquity and to live again the joys of the past all the others not of such ancient vintage "run for cover." The others are always the best. The old conventions when "in those days" a long list of the dignitaries of the state indulged in the pastime of preaching all the better parts of the sermons they had delivered during the year. The long week-length meetings of "those days" were a necessity as the sermons were long and debates interminable. "In those days came John the Baptist preaching in the wilderness of Judea" but neither John nor Jesus were as long-winded as the good brethren of the past.

One-Day Conventions were not heard of "in those days" and would have been ridiculed. Then Conventions were for exhibition. Now they are for inspiration and information. The convention is a school and intelligence bureau. The idea is to leave something with the people that will benefit them in their local work.

Last year the One-Day Convention plan received its first experiment among the Negro Disciples of Christ. The idea was so productive of result that it is to be used again this year. The only disappointing thing for the team last year was the lack of an out-of-town delegation of sufficient number to make the wide appeal desired. The team must depend on state and district workers to pass this on down to the churches and to secure for them the co-operation of the entire region thereabout. For "in those days" they had not the opportunity, but now you have. What will you do with it?

## AN INSTITUTION OF LIFE

"MEN have died and worms have eaten them, but not for love." "What Men Die For."

"The story of moral progress is a story of the progressive assimilation of the ideal into the practical."

The first is one of Shakespeare's gems on the inadequacy of exaggerated emotionalism to effect vital changes in the life of the normal human being.

The second is the subject of an essay by Sir Phillip Gibbs giving in a charming manner the idealism that attaches itself to objects so firmly that human life is a small price to pay for the preservation of the ideal.

The third is quoted from the article "Tilt up the Color Line" by Mr. Alva W. Taylor, which appeared in this paper a few weeks ago. It explains the use of those ideals for which men die.

And all three are appropriate in referring to the institution of life that I now write of—The Southern Christian Institute.

Unhampered by secret fraternities, men's unions, women's leagues, student's cooperative organizations for the purpose of instilling into the newcomer a fanatical devotion to the school, blind him to its faults and stimulate a lot of false ideas about the sacredness of the school spirit, S. C. I. is able to so grip the imagination and stir the passions that the loyalty accorded it by its alumni is little short of marvelous. It does not appeal to that over-emotionalism that affects its victims with a sense of superiority and inimical attitudes to all others not of that particular place.

Yet it does appeal to the very highest emotionalism in the ideals, those private longings and secret passions to attain and be. It takes pains to draw out and to present to those over whom it holds temporary jurisdiction a better way and a nobler thought. This thought is not to be treasured and has more of the good of others than the salvation of self inculcated in it.

Idealism for which men not only die but by which they live is the type that is produced there. How much greater is it to furnish man with a thesis for life than to furnish him with a weapon for suicide. To live is man's principal quest in this world and a formula for true living is worth more than a dozen ideals to die for.

Thirdly, S. C. I. is taking the best in the ideals of a day in which we live and translating them into deeds that they are trying to standardize in to codes of conduct that will govern a life of service. It is attempting to interpret the text of Mr. Taylor's article into practical instances that will serve as a guide for the established practices of a genera-

## LEST WE FORGET

Some few issues back I gave you a recount on the subscriptions of *The Christian Plea*. Now to refresh your minds a little on another matter. The news has begun to come to the office of the paper and the room for it has not in any way increased. The type-setting must not exceed a certain limit. So the matter that comes in is not always used the first issue after it reaches the office. And we have no apology to offer for the state of things, since we do guarantee that all will get in before a month has elapsed. Addresses of an inspirational sort are as fine six, eight or ten weeks after they are sent in as they were the first week. News will receive the first consideration. Four pages will be used from the other journals of the Christian Board of Publication and four of our own news. If you will only realize the amount of space that leaves after the departments are taken care of, for real news of the churches, you will see why it is absolutely necessary to cut every article to its very barest of facts to get all in that ought to go in, and not to get behind in reporting the news.

We are pleased to get your opinion of the *Plea*, plus any constructive criticism, and we are ready to profit by it. But remember this is for the national work and must make an appeal that will exceed that of your state or region. *The Christian Plea* is not what we want it to be, but you can make it yours by frequent and brief reports. And if your church is never mentioned it may mean you have no church reporter to send in the notes of your activities. We want to make a wider contribution than just news. So while you may enjoy reading your own long article in its original form, it would leave no space for the articles of others. This is just a reminder.

Can anything more nearly relate to the life of a time when no man can live to himself and to all who are connected in environmental nexus need so badly to have a philosophy that will vitalize yet ameliorate the conditions of life and living?

That it has faults no one denies, that it is inadequate no one doubts, that it is not doing what it should few question, that it lacks oh! so many things to contribute to its usefulness we have no hesitancy in saying but our part today is not to criticize but to praise for accomplishments rather than censure for shortcoming. Southern Christian Institute—preeminently—an INSTITUTION OF LIFE.

# A Christian Service in Cooperation

By J. B. Lehman

## Shall We Wait on the Leading of the Spirit?

“HOW be it when he, the Spirit of Truth, is come, he will guide you into all truth.”

When Jesus left the earth He said that he had yet many things to say unto them but they could not bear them then. He had uttered fundamental truth, but the things they needed to know most for their task He had not told them. But He knew they would not need to worry about that, for He promised the Spirit of Truth which would lead them step by step into the truth they needed. And there has been no lack along this line down through the two thousand years of Christian history. When Jesus went away he told them to remain in Jerusalem until they would receive the power from above. They had not the faintest idea when and how the power would come, but they obeyed implicitly, and they did just what came into their consciousness to do. One step at a time was enough. They soon understood what Christ meant when He said, “And lo, I am with you unto the end of the world.” They soon found out that the Spirit of God gets every age ready for the work of the age.

### Illustration

To illustrate, if on the day of Pentecost fifty leading Roman officials had come among the three thousand Jews to be baptized consternation would have reigned that day in Jerusalem. Not even Peter and John would have endured it. It was enough for them to baptize the three thousand. But some years later, possibly fifteen years, Peter was led to baptize Cornelius and his household after much misgiving on his part. But Cornelius was not fellowshipped in the church at Joppa, so far as we know. It was barely tolerated that he was baptized, but a church half Jew and half Gentile at Joppa would have caused consternation. But a few years later up at Antioch Paul and others took them in and formed a church made up in this mixed way. Then the work spread out through all Asia Minor and Europe.

In this way we can see the leading of the Spirit of God. It was not a mere accident that Martin Luther protested against the wicked indulgences of Tetzel and so started the Protestant Reformation. It was not a mere accident that William Tyndale translated the Bible into the language of the common English, or that John and Charles Wesley started a different prayer meeting in their rooms at Oxford, or that

Thomas and Alexander Campbell plead for a church free from denominational dogmas.

### Spirit of God Versus Spirit of Contention

This then should lead us to do some thinking. You cannot hustle the Spirit of God by starting a fight. Whenever the spirit of fight comes in at the door the Spirit of God flees out of the window. If we could have freed the American slaves by following the leading of the Spirit we would have had things right when freedom came. But we freed them with a fight and when they were legally emancipated they were still in bondage to everything but being bought and sold. The country found out it could not hustle the Spirit into giving right things by such methods. Now the Negro asks for his legal rights before the law, his rights as a citizen to travel, and his rights as a fellow-worker in the kingdom of God. How can he get them? A great many will answer that the thing to do is to start a fight. Some will answer that the thing to do is to menace the people who refuse these things, and they point to the results of the Chicago and Washington riots. But wait. Those results such as they were, came only because the best white people determined that ruination should not come to the people which would have included the Negroes as well as the white people. Nothing good can come that way. Every nation in the past learned that when Christ said, “He that taketh the sword shall also perish with the sword,” he spoke the exact truth.

### Leading of the Spirit

The better way is to wait till the Spirit points the way. The young people now in the colleges are studying race relations and they will find a new way. All the Negro youth needs to do is to make of his person a present example. The Negro students in the Methodist conference of young people did not need to say a word. There they were and that spoke for itself. The conscience in the white students did the rest. The same was true in the conference of the Disciple Young People. There they sat, a living challenge. The conscience of the students did the rest. Though the law said they must be segregated the young people, southern and northern, voted that they should be seated in the center of the room. They elected one of these colored students a vice-president.

This leads to a much larger and a more important thought. It is not

## SO. CHRISTIAN INSTITUTE

(Continued from page 105.)

course outlined by the State, using the State-adopted texts. We offer a standard four year high school course which is fully accredited by the State Department of Education of Miss. The Junior College work is equivalent to that of the average college. We hope in the near future to build up a four year college with standard work in Liberal Arts, Sciences, and Religious Education.

Another noticeable thing is the fine spirit of mutual understanding being created between the races. It was but natural to expect that after the atrocious actions of the Reconstruction Period, the South would mistrust the North, and any talk of racial co-operation from a Northerner would be misunderstood. And because there was so much of this talk there grew up an embittered spirit, evidences of which are still to be found.

The Disciples substituted the language of action for the language of words. Most people will misunderstand what you say, but everybody understands what you act out in your daily life. So instead of talking racial co-operation we acted it out by the establishment of such schools as S. C. I.

To be sure they were grossly misunderstood at first. That was to be expected. But it was the Christian Statesmanship expressed in the lives of J. B. Lehman and the other teachers of these schools which brought a change of attitude, rather than anything they said. And as S. C. I. continued to act in turning out capable Christian leaders, that spirit of understanding has grown, until we now enjoy the fellowship, the prayers, and the co-operation of the finest citizens of North and South, colored and white alike.

---

a serious question as to whether the Negro youth will get his rights, but it is a most serious question whether the Negro youth will be ready and prepared for the calls that will come to him in the next few decades. With rights and privileges come tremendous responsibilities. The Negro is now in a position where his responsibility for what is done in the immediate future is far greater than it ever before was, and it is going to grow by leaps and bounds. The Spirit of God will never lead him to fight for his rights, but it will lead him to find new things he can do for the advancement of mankind. The truth is none of us use half of the rights we now have and God cannot well give us more. It is only when God sees we have capacity to do greater things that He leads us into greater tasks.

# A University for the Disciples

By Frederick D. Kershner, Dean of the College of Religion, Butler University

IT is a trite observation that from the beginning of their history the Disciples of Christ have been committed to the cause of higher education. Not only were Thomas and Alexander Campbell, Barton Stone, Walter Scott and their comrades university men, but the basic principle of their religious program was an appeal to reason and to an intelligent study of the Scriptures. Alexander Campbell founded Bethany College early in the 40s of the last century, and his chief enthusiasm was the development of a great institution for higher education among his people. He continued in the Presidency of Bethany College until his death, and his published writings are filled with appeals for the promotion of this great enterprise. Walter Scott was made President of Kentucky University in the early days of its history, and thus our two oldest institutions of learning were linked with the names of the two men who were the outstanding leaders in the development of our historic position.

In the days when the Campbells and Scott conducted their work it was considered quite the proper thing to found a college in the wilderness. Mr. Campbell selected the site for Bethany with the idea, then so widely prevalent, in his mind that studious habits could be best encouraged by separating the student from the centers of population. With the rapid increase in methods of transportation and the corresponding development of our great American cities it was not many years before this idea was proved to be falacious. Nowadays no fact is more clearly realized by educators than the necessity for developing a university in a large civic center. The great schools of recent years have all been built in the big cities. Johns Hopkins University, the University of Chicago, and Columbia University furnish typical examples. It is quite impossible to build a great university today outside of a large civic center unless the most lavish expenditure of money is employed, and even then the results are likely to be dubious. The modern age demands quick transportation, adequate urban facilities for research and a host of other things which only the large city can furnish. Excellent colleges may still be built and maintained in rural communities, but this does not apply to the modern university.

## I.

The city of Indianapolis now has a population of over 400,000 people.

It possesses an energetic Chamber of Commerce which has lately constructed one of the most artistic and serviceable homes for such an organization in America. The Chamber of Commerce has started a campaign for a Greater Indianapolis with a population of 1,000,000 in the near future. There seems to be little doubt but that this goal will be reached in less time than most of us realize. Indianapolis is the greatest Interurban center in the world. It is one of the outstanding railroad centers of the middle west. Bus lines and automobile highways run in and out of it in every direction. It is approximately five hours from Chicago, St. Louis, and Cleveland, and less than three hours from Cincinnati and Louisville. It is a day's journey to New York, Philadelphia or Washington, and the trip can be undertaken practically any hour that one cares to leave the city. Some time ago one of the leading educators in America referred to Indianapolis as the greatest unoccupied center for higher education in the United States. He had in mind the fact that practically every other city of its size in the land has developed a great university, and he knew that American life being what it is, Indianapolis could not long remain without one.

The exigencies of our educational situation and the necessities of Indianapolis have succeeded in effecting a combination. The great university which the Disciples of Christ have long recognized as their necessary contribution to the cause of higher education is already under construction in the capital of Indiana. It seems entirely fitting that the state which contains our largest membership should make this great educational project one of the outstanding features of its capital city. Our brethren everywhere should, and we believe will, take a pride in the development of an educational institution of the highest type which we can point to as having been contributed by us to the higher intellectual and spiritual development of the American nation and the world.

## II.

Less than a decade ago a few of the Butler friends and alumni began to see visions and to dream dreams. The leader in this interesting pre-occupation was Mr. Hilton U. Brown, the President of the Butler Board and for many years one of the leading citizens of Indianapolis. Mr. Brown saw that Indianapolis must

have a real university and he also saw that Butler could occupy this position if its supporters and friends had the courage to seize the strategic moment. The college at this time was not in an especially flourishing financial condition. It had an endowment of about half-a-million dollars, but its plant was outworn and inadequate and the deficit for running expenses was mounting each year. It was a time which demanded action, and fortunately for Butler and for Indianapolis the Board decided to act. Its first step and its most important one was to employ an Executive and Financial Secretary to raise the funds which were urgently demanded for the progress and indeed for the very life of the institution. The man selected was Mr. John W. Atherton, and events since his election have abundantly testified to the wisdom of this choice. It is not an exaggeration to say that Mr. Atherton's work in this field has been the most outstanding contribution of its kind to the educational life of our brotherhood. When he took up his task a little over five years ago the assets of the University were about three-quarters of a million dollars. Today its assets are more than three million, seven hundred and fifty thousand dollars, and most people who know the situation will concede that still larger things may be anticipated for the institution in the near future.

## III.

The new Butler University plant will be located at Fairview Park in North Indianapolis. This park contains 246 acres and furnishes a location which is unsurpassed in America for university purposes. For more than two years some of the leading architects in the middle west have been at work planning the buildings for the new institution. They have developed a consistent scheme which will provide for almost unlimited expansion and which will maintain an architectural unity throughout the period of construction. Ground was broken last summer for the first unit of the new plant, and the work is being pushed with great rapidity. The first unit calls for an expenditure of something over \$1,100,000.00, and it is expected that the buildings which will constitute it will be completed during the autumn of 1927. The College of Religion building, which will cost approximately \$350,000.00, is next on the schedule and should be under construction during the fall

(Continued on page 112.)

# The Uniform Lesson for February 20

Serving in and through the Church—Matthew 5:13-16; Acts 2:42-47

By Marion Stevenson

## The Beatitudes—

THE first part of our Scripture lesson for today follows the Beatitudes. The relation of the illustrations of salt and light is so close to the meaning of the Beatitudes that we may give a few words to consider the former. This will also give us a good start for the lesson.

The Sermon on the Mount, of which some of our lesson material is a part, has for its theme the Kingdom of Heaven. Briefly characterized, we might say the Kingdom of Heaven is the sum total of all the blessedness which God can bestow upon man and help him to secure. It is significant and very interesting to note that Jesus' sermon about the Kingdom of Heaven opens with an octave on happiness expressed in the eight Beatitudes. In other words, just as all the music of the world is in an octave of sounds, so all the blessedness possible to man is in these eight Beatitudes. Happiness is therefore the first purpose of God's kingdom, the first blessing to men.

The happiness offered by the Beatitudes comes from the inner spiritual nature of man. Men will be happy in the Kingdom of Heaven because their inner lives are controlled by the dispositions set forth in the Beatitudes.

## Saving qualities—

Here we come to the illustrations of the lesson. The illustrations which Jesus used were always taken from familiar and commonplace things. Every one of his hearers knew from experience what salt was and what light was. It would follow, therefore, that the meanings Jesus intended to express and which he would bring before them by means of the illustration, were as obvious as the commonplace things which furnished the illustration.

For example, salt has an essential quality, its saltiness or its "savor." Without this essential quality, salt is so worthless that it is "good for nothing" except that it may help make a path for people to walk on.

Salt, having this inner quality of its own, seasons our food, making it pleasant and palatable.

It has also been discovered, probably it was known in the time of Jesus, that salt cleanses and also preserves things.

First of all, Jesus would have us consider that the inner quality of our spiritual life must be essentially different from the inner quality of the lives of those who have not adopted Christian standards. As salt must be salty, the Christian must be obviously and undeniably Christian.

What relation has this to the church serving the community? One grain of salt alone would have little value. One Christian by himself would have some value, an association of Christians, the church, would have multiplied value. It follows that if every Christian is a real Christian, if the salt has its salty savor, first of all, the community in which such a church functions will be a pleasanter place to live in. It will be seasoned with righteousness, and holiness, truth, beauty, and goodness. It will have the flavor of every good thing. This pleasantness will go forth in all realms of life from every individual Christian, and will proceed powerfully from the Christian group.

In the next place, unspiritual and immoral influences will be checked in a community by the antiseptic power of true Christians. There will be many evil, moral disorders which will find it impossible to

## The Lesson Scripture

Matthew 5:13-16

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Acts 2:42-47

42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

infect a community because it has been cleansed with salt.

In the next place, a community will be better and better because of the presence of a Christian church. It will be a saved community, a community restored to moral and spiritual soundness, and therefore, free to develop itself helpfully along spiritual ways.

This is the community service rendered by a church made up of people who have true Christian character.

There is doubtless among your acquaintances, a man or a woman of this quality whose influence, consequently, is happily and helpfully and savingly felt in the community. Such a one is a desirable neighbor, a helpful friend.

## The lighted lamp—

Here is another illustration from a familiar, commonplace thing. Light is revealing. However dim it may be it shows us the way. Not the least blessing of light is the fact that it drives away the darkness and with its coming many fears flee away to hide themselves in utter darkness.

Light prolongs and multiplies opportunities. It gives more hours for necessary labor and for the pursuit of the desirable and happy things of life.

Jesus said that our light was our "good works." Good works are the natural expression of the essential goodness of the true spiritual personality within us. If we are the kind of people described in the Beatitudes, if we are true saving salt, then our nature will manifest itself in characteristic works.

The service to the community through our good works lies, first of all, in the fact that the good deeds we do because we are good show how good and how true life may be. Perhaps there are many good possibilities of life unknown to men who are unable to discover them in their own spiritual darkness, and in the absence of any demonstration. No doubt many a man has been persuaded to seek better things in his life

by seeing the good things that come out of the lives of Christians about him.

In the next place, as light shows us our way, so the good deeds of good Christians about us, the activity and the enterprises of a church of Christian people, show men the paths in which life should walk. It reveals to them the great enterprises that are worthy and worth while in themselves.

It is a pitiable man who has never discovered what his life may be and has never had the satisfaction of directing it in the right and happy way.

In the next place, light dispels the fears that arise in the darkness. Courage revives with the coming of light. Many a man has had courage to live in the community in the light of the example of a companion who has found the way of life and is demonstrating it in his good works. What one man can do, another man may decide that he also can do. A sense of failure and defeat may therefore be displaced by courage and triumph by the conspicuous good deeds of a companion.

A church may show a whole community not only what life may be, and the way to live it, but how to live both boldly and triumphantly.

## Contributions of a Christian community—

The selection from Acts of Apostles gives us a glimpse of the contribution which the early church made to its community. For instance, the disciples contributed knowledge and therefore light because of the knowledge of the truth, when they continued in the apostles' teaching. So a church may give the freedom of the truth through the teaching of the truth.

The early church continued also in the fellowship, and thus contributed to the community a newer and a better social fact.

The church in Jerusalem continued in the breaking of the bread. This probably refers to the frequent observance of the Lord's Supper. The heart of this institution was the renewal of the covenant. It was also a communion. In the covenant and in the communion of the Lord's Supper was released a great social force for righteousness and holiness and consecration. This was the contribution made by the early church which may be a contribution of the present-day church also.

The church in Jerusalem continued steadfastly in prayer. The unique function of the church is that it gives men a place where they may worship God together. No greater blessing can come to an individual or to a community than to be helped to find God. Having found God, and having come into spiritual union with him in worship, a community has found its greatest blessings from a Christian church.

## Useful Exposition

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do right. So shalt thou dwell in the land, and verily thou shalt be fed." He enclosed in the letter a five-pound note. When Tommy "returned thanks," Wesley was greatly delighted with his reply. It ran thus: "Reverend and Dear Sir: 'I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before.'—*Christian Register*.

# Christian Endeavor Topic for February 20

## Our Duty as Christian Citizens

Isaiah 62:6-12

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is there any real justification for United States intervention in Mexico?

What should be our attitude toward China as individuals and as a nation?

Is it unpatriotic to oppose our country's going to war?

As Christian citizens should we oppose military training in our public schools?

Do we need more laws or fewer laws in the United States?

What suggestion can you offer for making our courts more effective?

Would a citizenship school for native-born adults be a good thing?

Would the increase of salaries of government officials reduce graft in government?

Would a government subsidy for the unemployed be a good thing?

### Paragraphs to Ponder

A Christian must practice what he preaches and the practice must begin before the preaching. Christian citizenship must be demonstrated as well as proclaimed. As Christian citizens we must live the teachings of Christ, if we expect to convince others of their superiority. Our citizenship must be more than theory; it must be life.

No one can vote intelligently for something he knows nothing about, or so little that he gets a wrong impression of its content and purpose. A Christian citizen must know what he is talking about and what he is voting for, in order that he may make his vote count for most and may be able to help others to vote wisely and effectively. It follows that a Christian citizen must be willing to give the time and effort to studying proposed legislation in order really to know what attitude to take toward it. Much foolish legislation would thus be avoided.

The time to investigate a candidate is before he is elected, not after; yet all too often we reverse the process. A Christian citizen will make it his duty to consider carefully every candidate running for office, investigating his record and character as far as that is possible. If we carelessly, lazily, refuse to make the effort to investigate candidates before election, we have little justification to condemn them after election. It is a responsibility to know whom we are voting for.

A Christian citizen will not shirk the responsibility of office where it is at all possible to accept it. He will accept the responsibility at some sacrifice and inconvenience to himself, if it is necessary. One of the great shortcomings of our type of government is the refusal of good men to take office. There are good men in office, but there are rascals, too. To increase the first and reduce the second by accepting responsibility, is the Christian's duty.

History is a record of man's effort to govern himself. A study of it reveals many mistakes and helps us to avoid many errors. If history repeats itself, it is because men do not profit by the lessons of history. Government ought to be progressively better generation by generation, but this can come about only if we familiarize ourselves with what has been done in order that we may do better. A good citizen will, then, be a student of history, and a Christian should be a good citizen.

Every once in a while some observer from some other country undertakes to tell us what is the matter with us. Often we do nothing but get "sore" because of his criticisms. That's a wrong attitude. The criticism may be just and we shall do well to see its justice and profit by it; if it isn't a fair criticism, an attitude of petty resentment surely lays us open to criticism. We need, as Christian citizens, to be open-minded so that we may profit by criticism, may see our neighbors' good points, and not miss our own faults.

An attitude of "splendid isolation" is both selfish and lazy. To say that Europe's troubles are none of our affairs is not Christian talk. We ought not to be meddling, but we ought to be vitally interested in the people of Europe and their difficulties, as well as the people and troubles of other lands. We are here to serve humanity, and intelligent service cannot be rendered without knowledge. Moreover, our affairs are too closely and vitally related to the affairs of other nations for us to be indifferent to their progress. Oftentimes our refusal to inform ourselves in this matter is due to just plain laziness; and no real Christian is lazy.

World peace is most certainly the concern of every Christian citizen. Jesus came that men might have peace, and we are his pledged followers, and as such can do no other than promote peace among the nations. We should, therefore, be familiarizing ourselves with the various agencies that are promoting world peace in order to lend our earnest support to such of these as we can morally and financially. The program of international peace is a part of the program of the church, and we must see that it has its full share of our support.

You have noticed how great is the acclaim given the hero of some great athletic or physical achievement these days. "Trudy" Ederle received upon her return to New York a reception unsurpassed by that of any other hero or heroine. "Babe" Ruth, "Red" Grange, "Miss America" get heavy type on the front pages of a thousand big newspapers, while the nation's truly great receive only passing notice, or second, or third rate places in the press. Evidently there is something wrong with our ideals when such a condition as this exists. Physical prowess is good and deserves honor, but the nation or people that gives largest honor to such achievement needs its ideals raised. This would seem to be the task of the Christian citizen to set himself to raise the ideals of his country, so that, for instance, the passing of a great man like Dr. Charles W. Elliot, would get more notice than the passing of a film star like Rudolph Valentino.

It is the responsibility and privilege of the Christian citizen to exalt the church to the place of spiritual leadership in the state that it should have. It is his further privilege to bring God into action in the affairs of our nation and of the world through prayer. God can solve all our earthly difficulties, and prayer opens the way for him. Christian citizens will be praying citizens; and praying citizens are working citizens and powerful citizens.

# Mid-Week Prayer Meeting Topic

For February 16

The Book of Ruth

(Ruth 1:1-5; 14-22)

By Gilbert E. Ireland

A story of family life—

Unlike any other book in the Bible. Across its peaceful scenes there stalks no haughty king; no fierce invader; no crafty foe. The call of the prophet, the voice of the poet is not heard; the advance or backward step in civilization or religion is not recorded. It is just the story of a family of lowly rank; their trials and hopes; their gentle home-life; its climax in a romantic and happy marriage and the unexpected development into an imperishable honor. Though probably written at later date the story occurred "in the days when the judges judged" (1:1).

It is valuable, too, for its pictures of peaceful times and social customs amongst "just common folks." E. g. ch. 2:8, 9, 14. The harvesters work together in the field; reapers and gleaners eat together the frugal meal. The naturalness and simplicity of the roasted wheat; the bread dipped in sauce: the drink, probably hidden from the sun in some near-by foliage or under a shock of wheat. The writer was often in early boyhood days in the south of England at just such a "picnic," with a greater variety of food and less formality of speech and manners, an hour of mirth and rest. The lessons of love and constancy, of purity and integrity, reach their highest import in the linking of the heroine of this story with the honored ancestral line of David's greater Son.

### Bethlehem—Ephrathah—

A name beloved by every Christian. This town, six miles south of Jerusalem, stood on a hill amidst a fertile country. Bethlehem, "House of Bread," accords with wheat fields, vineyards and pastures. But even into Bethlehem gaunt famine entered and Elimelech sought refuge in the land of Moab. Two or three dark incidents clouded the name of those fair hills and vales in the long-ago (Judges, Chaps. 17-19); and Bethlehem was "little amongst the thousands of Judah"; but despite this "the little town of Bethlehem" later heard from the glowing lips of Micah the prediction of greatest honor in store for it (Mic. 5:2).

### Naomi—

The attachment between Naomi and her daughters-in-law of foreign birth was so strong that both the younger women chose to leave their people and country rather than leave her; though one changed her mind under persuasion her first decision, with that of Ruth, shows how strong was the influence of the elder woman. Naomi's unselfishness is seen in her repeated attempts to dissuade both from accompanying her. In Ruth's earnest and even passionate outburst there is more than affection. "She has seen in the Hebrew matron that which she had never witnessed in the homes of Moab." Naomi's religion was persuasive and winsome, and Ruth's whole-hearted "conversion" exclaims "Thy people shall be my people, and thy God my God!"

Suggested by the story. (1) Be not anxious for life "in the lime-light." The world is made up mostly of quiet lives. If called to a heroic career, "Stand fast in the faith; be strong." (2) Trust. Naomi was much cast down; "Call me not Naomi (Pleasant), call me Marah (Bitter)." But had the Lord dealt bitterly with her? There was sorrow meekly borne; but afterwards came peace, prosperity and great honor. (3) Let us seek to win others by life and not by word only.

## A UNIVERSITY FOR THE DISCIPLES

(Concluded from page 109.)

or winter of next year. All of these buildings and the others which will be added will be built of stone and will follow the graceful and imposing lines of the College Gothic type of architecture. Anyone who has studied the plans for the new buildings will concede that they will furnish a worthy setting for the development of the first great university of the Disciples of Christ.

### IV.

The physical plant is after all the least important feature of a real university. The ideal and spiritual life of the institution is more significant than the architecture of its buildings. The men who are developing the Butler project are men of vision, educationally and spiritually. Two colleges, the College of Liberal Arts, continuing the old Butler College tradition of the past, and the College of Religion, founded only a year ago, constitute the nucleus of the University. Colleges covering the fields of education, commerce, fine arts and other departments are already projected and will no doubt soon be organized. Whatever is done will maintain the high standards of scholastic idealism which has been the glory of Butler in the past. In addition to this there will be that positive loyalty to the Word of God and to the supreme authority of Jesus Christ which was written into the very charter of the institution in the early days of its history.

Every great university of necessity must have a few men who in a peculiar way stand sponsor for it. This has been true of Butler. Without the gifts of time and energy and money made by Joseph I. Irwin and his family no Butler would ever have been possible. The name of Marshall T. Reeves, like Mr. Irwin a member of the Tabernacle Church of Columbus, Indiana, likewise deserves a place in this rôle of the faithful. Today Wm. G. Irwin and his sister, Mrs. Z. T. Sweeney, are leading figures in the great campaign for a real university which shall fitly represent the educational ideals of our brotherhood. The gifts of Mr. Irwin and his sister to the cause which lies so close to their hearts already total more than half a million dollars. Mr. Arthur Jordan, a wealthy and public-spirited citizen of Indianapolis, gave \$350,000.00 last February to the building fund. Other large contributors to the University have been Mr. Clarence L. Goodwin of Greensburg, Pa., Mr. Arthur Brown of Indianapolis, Mr. Lora Hoss of Kokomo, Judge Lex Kirkpatrick of the same city, and a host of others whose names we do not have the space to men-

tion. More significant perhaps even than the large donors have been the loyal and devoted men and women in our churches throughout Indiana who have given out of their smaller means to promote this great cause for the advancement of the Kingdom. When the new University plant is finally erected it will contain a bronze tablet bearing the names of the churches which have had direct part in the undertaking and a permanent record of each donor and his gift will also be kept in the institution. Great universities, it is true, demand great gifts from the wealthy, but they also demand that living spirit of sympathy and prayer and sacrifice which can alone come from the co-operative support of a great multitude of people. It is this common interest which breathes spirit and life into an institution. It is perhaps the most significant characteristic of its program that the plans for our first great university embody the incarnation of just such a spirit.

## He Lived Too Long

**H**IS name was John Umbles, and he was at one time personal orderly to General John Joseph Pershing. Last summer, by heroic efforts, he helped save five people from drowning. If he had lost his life at this time he would have been acclaimed as a hero, but unfortunately he lived too long. A few months later this hero of the war and post-war days murdered his wife and sister-in-law. The Alabama jury which sat on the case convicted him and he was sentenced to be hanged. The State Board of Pardons later changed his sentence to life imprisonment and it appears that the latter verdict will stand.

John Umbles, although only a Negro orderly takes his place in a long list of illustrious names. Had Galba died before he became Emperor, had Henry VIII passed away during his days of youthful friendship with Erasmus and Sir Thomas Moore, had Woodrow Wilson died before he went to Paris, how differently history might acclaim them today. Some men die too soon, and others live too long for their fame. Fortunate is he who passes from the scene of action in full command of his powers and at the climax of his most meritorious achievements.—*The Christian-Evangelist.*

**I**T seems curious at first blush that so many men and women try so hard to avoid the idea of Christ's lordship and saviorhood, while claiming to be willing to accept him as an example. The trouble underlying this condition of mind is subtle self-will. They want to void the authority of Christ because he requires some hard things. For example, he requires men and women who would follow him to carry the cross.

**O**NE day with the New Testament is better than a thousand with any other book that can be named.

## Books of the Old Testament

**T**HE great Jehovah speaks to us  
In Genesis and Exodus;  
Leviticus and then we say  
Numbers and Deuteronomy.  
Joshua and Judges rule the land.  
Ruth gleams the field with careful hand.  
Samuel and 1st and 2d Kings  
And Chronicles the record brings,  
To Ezra; after Nehemiah  
Queen Esther, child of Jewish sire,  
Then Job, and Psalms, sublime and sweet,  
And Proverbs guide aright our feet.  
Ecclesiastes then comes on  
With the sweet Songs of Solomon;  
Isaiah, Jeremiah then  
With Lamentations, takes the pen;  
Ezekiel, Daniel, Hosea's lyre  
Next Joel, Amos, Obadiah,  
Jonah, Mica, Nahum, then  
Habakkuk takes prophetic pen.  
Zephaniah and Haggai call,  
And Zechariah builds the wall,  
And Malachi the last one sent  
Concludes the ancient Testament.

—Exchange.

## PROGRESS

**I**N these days when everybody is making a fetish of progress it is well to consider again the saying of Horace Bushnell: "The soul of progress is the progress of the soul." We may have gold, silver, fine houses, every kind of labor-saving device and we add land to land but that by itself "gets us nowhere."

Progress is not in *having* but in *being*. A man's bank account may steadily grow but that is not progress. Progress is tested finally by truth, love, and goodness, and these are of the soul. Mrs. Browning's words are true and most suggestive to those who would build an abiding and successful civilization:

" . . . It takes a soul,  
To move a body; it takes a high-souled  
man,  
To move the masses, even to a cleaner  
style."

Therefore, religion—or let us say Christianity, for with us Christianity only is real religion—is the secret of progress for it alone grows the soul.

—*The Christian-Evangelist.*

## Along the Road

By Robert Browning Hamilton

**I** WALKED a mile with Pleasure:  
She chattered all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with Sorrow  
And ne'er a word said she:  
But, oh, the things I learned from her  
When Sorrow walked with me!

**W**E heard a quaint mountain preacher say he had found out the way to make a good sermon. "Just fix it so the last part will not contradict the first part." The old man had discovered the art of homiletics—orderly arrangement and consistent teaching.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, FEBRUARY 19, 1927

NO. 15

## Missionary Education

*Miss Joy Taylor, Secretary of Missionary Education Department of United Christian Missionary Society*

MISSIONARY education is that process by which all Christians are led into larger realms of missionary knowledge, sympathy and service.

In a Bible school, in any Missionary organization, in the home, the instruction and training that, day after day, Sunday after Sunday, brings every child and adult to know the needs of his community and his world, to share keenly the divine desire to see it better and happier, and because of that desire, to give himself in some way to making it a better and a happier place—in that church, in that home, God's Missionary Spirit abides. Merely to instruct, to inspire any person to wish to be better and to make a contribution to the making of a better world is not enough unless that person is shown a concrete way to express his desire.

Jesus said, "Go thou and *do* likewise," and modern educators are now re-finding the truth he uttered. Feeling "good" is not being "good" unless that feeling is translated into action. Jesus prayed—"Thy Kingdom Come"—the kingdom of good will and brotherliness, but always he came down from the place of prayer to heal, to comfort, to inspire, to love men into "abundant life."

Missionary education, then is knowing needs, the feeling of keen sympathy for those suffering lack, the desire to do something about it, the doing of something about it. That something may be a thoughtful act, a kind word, a sharing of one's possessions, but the spirit back of it all is the spirit of God "when he gave his only Son because he loved us."

### Why Organized Missionary Activity?

It was when the group of Christ's followers realized that they could not all carry the "Good News" from Judea into Samaria, and from there unto the uttermost parts of the world, that they began to put into a common treasury a part of

their lives—their "living"—and with those gifts, cheerfully given, the stalwart pioneers of the early church went everywhere, preaching the love of God shown in the life of his Son.

They began at Jerusalem—but they did not stop there. It is a sad thing to relate—but one we need to remember—that Jerusalem is not today Christian, nor has been for many centuries, because the Christians ceased to be missionary-minded in Jerusalem. So the Christian who conceives his missionary activity to be ended when money is given to support work in a foreign field and shuts his eyes to unbrotherliness and injustice in his "Jerusalem," is not a real missionary-minded Christian.

The work of bringing into the community "the kingdom of brotherliness" can be done in this age of complicated human relationships only by Christians working together in local churches. Also the work of going "into the uttermost parts" can be done only as local churches work together in a systematic, orderly way through an organized channel. So we have, among the Disciples of Christ, our United Christian Missionary Society that does for each individual member of the church what he himself cannot do alone toward the bringing in of "a new earth wherein dwelleth righteousness." Before the merging of the missionary and benevolent organizations into the United Christian Missionary Society, each Board carried on its program of informing the brotherhood of the work it was doing, and of its needs. Fine as was that pioneer educational program for the mission of Christ's Church on earth, the approach to the problem was often inadequate, and the appeals for support often overlapped.

To inform us of the needs of our work in the homeland, and across the sea, to arouse in us the desire to be blessed by a share in this cooperative venture in Christian brotherliness, there is, in the United

Christian Missionary Society, a division of Education which functions as a unit in assisting the local church to build up character that will express itself in a Christian way in the community, in citizenship and in world relationships. For reasons of emphasis and convenience, it functions in two closely related departments—Religious Education and Missionary Education. The closest relationship exists between this division and the administrative divisions dealing with the work in the home and foreign fields, and with ministry to the helpless and infirm. Provision has been made for graded missionary instruction in the Bible schools in monthly programs provided for the junior, intermediate, senior, young people and adult departments. Programs are prepared for special days, and additional stories and other related materials provided.

### Objectives of Missionary Education

The objective of missionary education is to lead all Christians, men and women, young and old, into a larger knowledge of the mission of the church and to make it possible for each member to have an adequate share in that mission. This means that the program should be built on an adequate basis, and should have a vital place in the educational aims of all existing organizations in the church. Not only in special groups set apart for intensive study and support of missions, such as the Women's Missionary Society, Missionary Circle and Triangle Clubs, but in Church Boards, Men's Bible Classes, Ladies' Aid Societies, all the classes of the Bible school, there should run the scarlet thread of the cord that is Christ's love binding together in fellowship the races and nations of the world.

In pursuing the goal, a sound educational principle must be kept in mind. Two extremes of policy must be carefully guarded against always: First, that which confuses missionary education with promotion merely. Second, that which mistakes education for instruction only, and emphasizes information about missions to the neglect of the support of missionary enterprises.

*(Continued in a future issue.)*

# Church News

## THE BIBLE SCHOOL AND ITS WORK

A Paper Read by Beatrice Barnes of Sweet Home, Arkansas

It has been said the Bible school is an auxiliary of the church but I like to think of it as the church at work. It is the oldest of the five workshops of the church system. By rights every officer of the school should function in the church, every rule and regulation be a part of the church policy and every member of the church a member of the Bible school.

The work of the Bible school is to train for worship and to give Biblical instruction. But this application of the mind to the study of the Word of God is thought so tedious by some that even though members of the church, they absent themselves from the Bible school. So the same is necessary to train them in the need for this sort of instruction that is used to manage a young colt not yet broken to the bridle and load. Perhaps whipping is needed, more often gentle suggestion and encouragement will accomplish the desired results and in all case infinite patience is required. Even so the church member who has proven recalcitrant may be used if the proper mode of training is employed bringing him up to the point where he can fathom the needs of his life.

God's will is revealed in his word and we can only know him by searching the Scriptures. For the systematic process in this matter there is no better place than the Bible School. The lesson of complete consecration is learned best in the Bible school when every part of the body, mind and soul is engaged in service for the Master. The lessons of abstinence from the evils of life, the choice of the good, a true appreciation of the truth, all are taught most effectively here. Self-control, right thinking, usefulness, strength, courage and many other virtues are fostered in the Bible school.

The pastor should take an especial interest in the Bible school. He should be more than a stranger, more than a mere acquaintance, more than a casual friend. He should be a mutual helper and a loyal worker in this department.

In the name of God advancing,  
Plow and sow and labor now;  
Let there be when evening cometh,  
Honest sweat upon thy brow.

And the Master shall come smiling and saying, when work stops at the set of sun, as He pays the wage of labor, "Well done, thou good and faithful servant."

## WORKING WITH THE CHURCH AT NEW HAVEN

Reporter—Eld. A. B. Moore

Sunday, Jan. 16th was a red-letter day in the church at New Haven. The Bible School was well attended and we were able to organize a Young Men's Class.

The morning message was well received by an appreciative audience. Following which the pastor was given a storm-party as a token of the appreciation of the reporter's three years of leadership. Dinner was served at the home of Brother and Sister Mason and just after the meal was over the storm began. The members of the Christian Church and some of the members of the Methodist Church had assembled at the home of Sister Ethelyn Kaisar. Group singing came first. Then the piles of can goods, fruits, meats, rice and other things began to accumulate and so much was brought that I was unable to carry it all to the train on my return home. After this was done, all were seated and many expressions of kindly attitudes and commendable sentiments were showered on the pastor. The evening was concluded with a social entertainment and refreshments. At seven we organized the Christian Endeavor Society with fifteen charter members.

We have no "isms" or dogmas at New Haven but with the help of the simple gospel we are able, as we preach in the other pulpits of the town, to cut our way through the dividing lines of doctrine and denominationalism. I am proud of my members and just as proud of my members of the Methodist Church. The fellowship of the latter means much to me and our work there.

## FROM CENTRAL CHRISTIAN CHURCH

Reporter—M. M. Littlejohn

The church decided to celebrate the seventeenth anniversary of the pastor, Elder William Owens, during the week of January 3-9. It proved to be a spiritual revival and a general get-together for the members of the church. All the auxiliaries came in for their part of the program and the entire offering was fine. Sunday afternoon, Elder Grant, of the Methodist church, preached a soul-stirring sermon. The total donations given the pastor on this occasion amounted to \$64.00 for which he expressed his gratitude in fitting terms and his renewed vow to the ministry of Christ.

## FROM HOUSTON, TEXAS

Reporter—Viola Hayes

The work of the Grove St. Christian Church for the past six months has gone forward in a very fine way. For some four years the basement has stood with four to thirty-two inches water in it. But we are very proud to report that under the present leader, Eld. H. G. Smith, we have been able to remedy this and are now able to use our basement for any purpose which we may choose. New walls have been put in and the walls of the church have been set straight.

The current expenses of the church are cared for each week and the work of repairing the building is being taken care of as we go along.

Eight new members have been added to the church during the past six months. The outlook has never been better than now. The congregation is increasing each Lord's day.

We have raised more than six hundred dollars during the past six months and are planning larger things for the next six months. We have set a goal—15 per cent increase in the membership.

Jan. 16th was a remarkable day. The minister was at his best as he gave the two messages for the day. They were clear and convincing, and preached with power.

The Total Offering for the day was \$17.74.

On the evening of Jan. 9th at nine o'clock, Mrs. Nonie Perinz passed to her final home, leaving two daughters, two sisters and a husband; also seven grandchildren and many other relatives to mourn her home-going. She had a host of friends to share with her children in mourning her demise. She had been sick for several months and has suffered much.

She was laid to rest the evening of the 11th. The funeral was from the Grove St. Christian Church and was largely attended. Eld. H. G. Smith our state evangelist and pastor, conducted the funeral. His funeral sermon was very appropriate.

She had recently confessed Christ but kept putting off her baptism to get a little stronger but grew weaker and slipped away without being baptized. On one occasion the ladies went out to prepare the water in a large bathtub for her to be baptized but she felt she was not able to go through the ordeal; thus stands the case. "Except a man is born of the water and of the spirit he cannot enter the kingdom."

Every man and woman, girl and boy should make ready while he or she can. The opportunity is not always ours to make sure, thus while we are clothed in our right mind is the time to make matters right with God.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## CONTENTS

AT THE beginning of a book is a table of contents. On the label of a bottle is a superscription of the ingredients. On all patent medicines is a list of the drugs and narcotics in the mixture. On sealed packages of foodstuffs is a memorandum of the weight and the contents therein. So on and on we could chronicle the name of things that tell of the contents by a list on the outside.

The Christian person wears a badge that tells as clearly the contents of his soul as the label on a medicine bottle. I refer not to his face for few are blessed with an expressive countenance. Alas! too many are in the same class with ye editor, who is the proud possessor of a physiognomy only maternal love can so far disregard as to attach any amount of sentimental emotions thereto. I refer not to the doctrinal beliefs of a follower of Christ because so few can master the intricacies of modern theology in order to give any coherent account of what they do believe. I speak not of his denomination for most of us are born into a sect and later find so little reason to leave it that we usually stay. I even relegate that common standard of behavior, belief in the particular pet interpretation of the Scriptures subscribed to by the community.

The label of a man is his deeds. His actions tell just what he has chosen to throw the forces of his personality with in the combat between good and evil, that is constantly transpiring. No amount of talking, no claim of orthodoxy, no violent insistence on "first principles," no arrogancy of Biblical authority is the final test of a follower of Christ.

"If ye know these things happy are ye if ye do them." Not repeat them, not argue them, not plead them, not cry them, but "DO THEM" is the only way indicated. And the contents of the inside are published by the label on the outside. By such a rule, where do you measure?

## THE BIBLE SCHOOL AN IMPORTANT FACTOR IN FORMING THE IDEALS OF CHILDREN

A Paper Read by Beatrice Ramsey at the Quarterly Meeting of District No. 6

In dealing with child-life, we must use the same kind of methods we use when we deal with objects in the material world. What we accomplish in the material world is done by putting objects where they will be subject to new influences so that the forces of nature may do what we want done. Mortar in one place and bricks in another do nothing in making a wall of a house. But place the bricks on a strong foundation and put the mortar between them, and one has a durable wall capable of standing for ages the storm and hurricane. All that is done is to place the bricks and mortar in new positions and subject them to new influences in order that nature may do the desired work.

The Bible school is just as important a factor in forming the ideals of children as the bricks and mortar are in making a strong wall. The Bible school forms a strong foundation in character-building, makes better men and women and increases the membership of the church. But we must train a child early in a Bible school to get the best results, for the child in his early years is as a piece of clay to be molded into any shape. And it is ours to mold the life into a useful and pious one.

It is further conceded that the members of the church who are won through the Bible school in childhood are more likely to develop into strong and stable Christians, while those gained otherwise are not so well grounded in religious principles. The Bible school is indeed doing a great work in the development of Christian character and the formation of Christian ideals. Hence the Bible school is a success when it leads pupils to adopt the Christian ideals of life.

At a certain period in a child's life, he begins to question his habits, to ask the reason for his actions and so to choose for himself the conduct pattern he will follow. So choice enters into work with imitation and suggestion. And the youth begins to choose his own ideals from the various suggestions that come to him and to shape his conduct to fit the chosen ideals. At this period emphasis should be placed upon the responsibility for conduct growing out of freedom of choice.

The Bible school has for lesson material all the great personalities of the Bible and church history—courageous Abraham, loyal Ruth, incorruptible Joseph, Amos, heroic Paul, the Good Samaritan and all the others of story and parable—

IF—

IF the Negro Disciples would apply themselves to the task, with only 20% of the membership working of the total number that are listed on church rolls, the National Apportionment in all departments could be raised without a per capita giving of over \$3.63.

If the Women's Missionary Society of the Negro Disciples could rally 10% of the membership of the churches, to reach \$5000.00 each one would be assessed only \$2.10 or their dues—\$1.20 and \$0.90 for the special day offerings in this department—Woman's Day and Easter.

If the Bible Schools nationally could get 10% of the listed membership under the task, then by obtaining for national work \$1.27 from each one, the \$3000.00 would be raised.

If the church could rally 20% of those claiming membership in it to the national task the amount per capita would be only \$0.83.

If the Christian Endeavor could get 4% of the total membership to take part, the \$500.00 would be reached without any person giving over \$0.53.

If one person worked in all three and gave his part in all then he would give less than \$5.00 (\$4.73) to the national work during the year.

If the persons who pledged to the support of a national paper would transfer their pledges and PAY THEM to the extent of 66⅔% then over \$2500.00 would replenish the empty coffers of the special paper fund.

If this paper means anything to you, if it is worth your while to read and write for it, if it has anything to offer in a service of closer cooperation, and in national publicity; send in your pledge at once.

If you intend to do this communicate with Dr. J. E. Walker, Box 1501, Memphis, Tennessee, as treasurer of the paper fund or V. G. Smith, 425 DeBaliviere Ave., St. Louis, Mo.

these are at the disposal of the teacher in making real their characters to the pupils for discussion.

The study of the Christ-life, His boundless love, His joyousness, His patience, His manly vigor, His delight in plain people, His self-sacrifice for all, and the devotional spirit engendered by the singing of hymns and praying of appropriate prayers, all form an inspirational content in the life of a child that means much in forming the ideals of the young life.

## FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, Lexington, Ky.

**R**EMEMBER the Sabbath Day and keep it holy" keeps on bobbing up and, like Jim McFadden's ghost, "just won't down." Perhaps it is because we are continuously "patching our britches" and every new patch has to be assimilated, initiated or acclimated to its new environment.

Among the things sought in our new *Christian Plea* is "sound speech that cannot be condemned." Some of us who hold strategic points—out where connectional storms beat heavy—have to notice what those further inland call insignificant things.

Our churches are "breaking out" with language of Ashdod and it is no mere party shibboleth either. "Other denominations," "laity," "Sabbath Day," and the like are not Christian Church language. We have no "Sabbath Day." The "Sabbath Day" belonged to the law, but never to the Gospel dispensation. The law was taken away (Col. 2:14-17) and the gospel established (Heb. 10:8, 9). The Sabbath was the seventh and last day of the week, which is now known as Saturday. When Alexander the Great captured the old chieftain, the latter murmured, "Let us both be King." "Two suns cannot shine in one Heaven," was Alexander's reply. Even so the Sabbath Day and the Lord's Day are not co-equal.

We celebrate the Resurrection Day—the day after the Sabbath (Matt. 28:1). Here it is called "the first day of the week." John was in the spirit on the "Lord's Day" (Rev. 1:10) and nowhere in the New Testament is this Lord's Day or first day of the week called the Sabbath Day. Again, there were ten commandments (Ex. 20). This "Remember the Sabbath Day" is the fourth commandment, and the only one which in some form is NOT brought over into the New Testament. If it is, some righteous brother ought to find and point it out to the rest of us. Nothing scriptural is bound upon us that is not taught or implied in the New Testament. Some of our church officers pray, "Lord, we thank thee for this beautiful Sabbath morning and that we can meet in Sabbath school and praise thy holy name," and when it is raining pitchforks and snowing table napkins, there is no Sabbath and they are praising God by sleeping with their mouths wide open.

## FROM OHIO

Reporter—B. H. Johnson, Dayton, Ohio

We are in the midst of the winter season here but it has in no way chilled our spirits and we are able to overcome the obstructions of Jack Frost and King Winter.

Elder A. W. Davis, our pastor, reports, a very pleasant Christmas visit to Kansas City and has returned all "primed" for the big drive we shall put on in the spring. He is ever on the alert and is now trying to more effectively organize the church here. When he has finished whipping his troops into shape, training recruits, polishing off the regulars, locating his light artillery and placing the heavy battery then the entire brotherhood will wonder what is happening around Dayton.

The effort to put on an anniversary surprise as planned by the Lockland church has our support for we know Brother Dickerson as a man of great worth to our brotherhood and we are sure that this effort will be a good opportunity to aid materially in enlivening the days of this man who has lost his sight in the service of the Master.

The "New Year Resolution" for the Dayton Church—Be it resolved that we will do all we can for the extension of the Gospel. And our private resolution is—As for me and my house, we will serve the Lord.

Augustus M. Toplady was a fighting Calvinist, whose best point was controversy, but he wrote our hymn, "Rock of Ages, Cleft for Me," of which there are few equals and no superiors. Even so, polemics are not my salient point, but I feign would war a good warfare, fight a good fight of faith, don the victor's crown and lay hold on eternal life.

All hail to front page article, "Tilt Up the Color Line." He says what all believe but few have "guts" to say. He is no "small fry." Meanwhile, what's gone with the associate editors? Are they filling the wastebasket? We are looking for their "turns at the mill."

Old Kentucky is pitching things aside and clearing the way for our National Workers in April. We have helped to "route" Brother Alphin and will assist in every other possible way.

(EDITOR'S NOTE:—The two articles on the editorial page of the Jan. 22 issue marked with the initials "M. E. T." were contributed by the associate editor of Kentucky. Mr. Lehman another associate editor, has an article in each week with the exception of issues No. 4 and 5.)

## A LIVE WOMEN'S MISSIONARY SOCIETY

Reporter—Mrs. Anna B. Franklin, President of the W. M. S.

The Woman's Missionary Society is doing fine. We have our regular meetings and have entered the reading contest which we all enjoy very much. Our Young People's Circle is doing a wonderful work in interesting the youth of our church in the missionary task. It meets every second Wednesday afternoon in the month. Whereas we organized less than a year ago with only four members now we have twenty. To encourage the young people, the writer with the help of her husband gave a party for the Circle during the Christmas holidays and we had twenty-two present, all of whom expressed themselves as having a delightful time. The church too is doing nicely.

## KENTUCKY VIA ITS EVANGELIST

All departments of the church are getting along nicely and in a cooperative manner. I wish to report \$8.00 from Hustonville, \$4.00 from Aaron's Run, and \$3.00 from Fairview on the state development fund.

We are grouping the churches in the southern part of the state into a new district, looking forward to a greater service in this region. The women's work has taken on new life and everything points to a banner year.

We hope to see the *Christian Plea* in every home. And we are further asking that the brotherhood of the state remember that April is the month for the work in our state of the national worker.

Pastors, keep this before your congregations! The visit of this worker should mean much to the local and state work.

## FROM THE HILLS OF WEST VIRGINIA

By N. J. Dickerson, Bluefield, W. Va.

The church at Bluefield has recently called Eld. John D. Henry of Clayton, N. C. He came to the church on Jan. 1st and bids fair to put over a constructive program. He is a young man with both ability and a vision.

We have concluded a week of introductory services in which most of the leading congregations of the city took some part. Pastors, choirs and congregations were in complete charge during the week as follows:

Monday, Jan. 10—Edwards Memorial Presbyterian.

Tuesday, Jan. 11—Blake's Chapel A. M. E. Zion.

Wednesday, Jan. 12—John Steward Memorial M. E.

Thursday, Jan. 13—Mt. Zion Baptist.

Friday, Jan. 14—Scott Street Baptist.

Saturday, Jan. 15—Installation services conducted by Eld. R. F. Hayes of Bluefield, Virginia.

# Youth and the Church

By A. W. Fortune

Pastor Central Christian Church, Lexington, Ky.

AMONG the most striking characteristics of the church of this generation are the movements among the young people. These movements have been born out of a deep yearning in the soul of youth. They represent their dissatisfaction with the established order and their sincere desire to have some part in making, not only a better church, but a better world. If these young people find a satisfying experience in their search, they will lead the church on a victorious quest; but, if they are disappointed and turn from the church, the last state will be worse than the first. All who believe in the church and are anxious for it to succeed should be vitally interested in this chapter which the young people are writing during our generation.

## In the Local Church

A glance at the program of the local church must convince one that something has happened among the young people. There has been a great change in the young people's department of an efficient church. They are formulating their own programs and managing their own affairs. They are seeking to give expression to their religious ideals in their own way. They sometimes shock their seniors by what they say and do, but it brings spiritual help to them. Young people want to promote their own religious interests in the local church without the interference of adults. They are willing to be led, but not commanded. They welcome guidance, but they do not want ready-made programs forced upon them. The feeling is growing among young people that they should have more voice in the management of the affairs of the church, and especially as their own work is involved. The time is coming when the work of the church will be directed by a cabinet upon which the young people shall have representation.

This new interest among the young people in the local church is leading to a significant development in their program. There is a rapid movement in the best churches toward a unification of program in which all the interests of the young people shall be merged. This provides for worship, instruction, recreation and service. This means that all the programs which the church provides for young people shall be for all the young people there are in the church. Instead of the young people being interested in only one activity, they become interested in the whole task. In-

stead of young people being associated in Christian service with small groups, they are associated with all the young people of the church.

But young people are not satisfied with these old organizations. They are looking for something which will better meet their needs. We must not be too easily discouraged if young people lose interest in old organizations. Perhaps they have served their purpose, and the young people may find something which will make their work more effective. That which marks failure or success in the local church is sometimes the attempt to suppress the uprising in the heart of youth or an honest effort to help them to give expression to this unsatisfied desire.

## In the Church at Large

When one looks back over the Church during the last half-dozen years he must feel that there has been a spirit that has been moving mightily in the hearts of young people. The young people's conferences among the Disciples are only seven years old, but during that time they have exerted a tremendous influence. They have brought together thousands of young people and given them an opportunity for free and frank discussion. These young people, in a free, religious environment, in the fellowship of other young people with kindred ideals, have caught a vision which will make them leaders at home and abroad. As I have watched the young people in these conferences I have felt that we can safely trust the Church to their leadership.

The most spectacular movement among the young people of the Church is the young people's conventions of recent months. For many years the Student Volunteer Convention called together every four years a host of college men and women. Any one who was privileged to attend one of those conventions received an abiding impression. But during the last two conventions the young people protested against the cut-and-dried programs and demanded more expression in the proceedings. This feeling of protest against young people's meetings directed by adults, and a genuine desire to think through their religious problems without restraint, led to the National Interdenominational Student Conference at Evanston in the closing days of 1925. Several of the communions have had their youth conventions.

These youth conventions should give us confidence in the future. These movements have sometimes been designated as the "Revolt of Youth," and, in some of the meetings, especially the one in Evanston, radical measures were advocated, even to the "scrapping of the Church." But these did not represent the saner judgment of the group, and these radical measures were always challenged by others. These meetings represent a new interest on their part, and a revolt is better than indifference. The present uprising of the youth of the Church represents a protest and a longing. It represents a protest against the superficialities of the church and a longing for an adequate manifestation of the religion of Jesus.

Our young people at Memphis manifested a loyalty to the Church which was assuring. They were free in their criticisms, and they laid bare its weakness, but they expressed the conviction that the hope of the world is in the Church. In their condemnation of sectarianism and their demand for a united church they expressed the conviction of the youth of other communions. In their criticism of the church for its failure to prevent war they were the voice of the youth of Christendom. In their demand that the church take Jesus seriously and make an honest attempt to apply his principles to economic, racial and national problems they were speaking for the youth of all churches.

While the young people in these conferences have criticised the Church they have exalted Christ, and they have criticised the Church because they have felt it did not adequately represent Christ. They are interested in Jesus' way of living rather than in theological dogmas about Christ. They want a civilization built according to his ideals. Many young people have made serious examination of themselves during recent months and have decided that their religion has been too superficial.

## In Educational Institutions

The attitude of young people toward the Church and toward the things for which the Church stands will be determined to a large extent on the campus of our educational institutions. A study of the college situation reveals the fact that a large per cent of the students have lost all vital contact with the Church. The attitude of faculty members and students on the campus of the average church college towards the

*(Continued on page 120.)*

# Christian Endeavor Topic for February 27

## Practicing World Brotherhood

Mark 3:31-35; Revelation 7:9,10

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

How do international peace conferences advance world brotherhood?

Do such tours as the recent army airplane tour of Latin America tend to promote world brotherhood?

Does the attitude of the United States and Great Britain toward China advance world brotherhood?

Does modern diplomacy promote or hinder world brotherhood?

Are we bound by the requirements of brotherhood to receive all types into our society and church fellowship?

Is there any caste system in the United States?

Would the cancellation of Europe's debts to us promote world brotherhood?

Does the practice of world brotherhood compel the practice of Christian union?

Do differences in dress and custom hinder the practice of world brotherhood?

### Paragraphs to Ponder

Before we can practice world brotherhood we must believe that all men are, or can be, brothers. It is manifestly impossible for them to be blood brothers because of difference of race, although all men can trace their ancestry back to the same progenitor. But we are all spiritually sons of God, for we were all made in the image of the Father. Our missionaries have demonstrated how, through this spiritual kinship, when it is developed, men and women of widely different origin, race, and color can and do practice brotherhood in a very real and helpful and beautiful way. As children of the one God men are brothers, and so world brotherhood is possible.

An appreciation of the meaning of world brotherhood will help us greatly in practicing it. World brotherhood would mean the allaying of suspicion, the disappearance of prejudice, and the minimizing of envy, hatred, and strife; it would mean a real peace and a greatly enlarged freedom; it would mean the unhampered exchange of ideas and ideals among the nations, the worst being eliminated and the best and most helpful being kept and practiced; it would mean the minimizing of poverty and misery and suffering and the steady enhancement of their opposites; and, of course, it would mean an ever-growing allegiance to our one God and Father and to our Lord Jesus Christ. With such a conception of the possibilities of world brotherhood no Christian can refuse to practice it.

The practice of world brotherhood must begin in the practice of brotherhood in the home and church; for world brotherhood is just this home brotherhood on a larger scale. If we do not have this brotherhood at home and in our church, we can't practice it at all effectively in the world; we deceive ourselves, if we think we are doing so. It is clear, then, that we must practice charity, sympathy, encouragement, loyalty, self-denial, mutual helpfulness, and the other traits that make up brotherhood at home, if we really want a real world brotherhood.

Brotherhood must have among other things in its foundation certain common interests. It is very hard, if not entirely impossible, to establish real contacts between people who have nothing in common. So it follows that if we are to have world brotherhood, we must find some thing, or things, we have in common with the people

of other nations. In religion we are finding in the universal search after God a point of contact. We are discovering an almost universal love of the beautiful; we are finding everywhere a common thirst after knowledge, dormant often, but easily awakened; we are witnessing the development of a world-wide quest for a larger liberty and self-expression; these are things we have in common.

In our efforts to practice world brotherhood we must recognize differences in environment and upbringing and consequent differences in temperament. Climate has much to do with people's actions and habits and ways of living. Geography, too, plays a very vital part in the shaping of the life habits of a people. These are things to be taken into account in order that we may develop a wider charity through a greater understanding.

There is good in every group of people; it may lie seemingly a long way beneath the surface, but it is there and can be brought out. Now, world brotherhood must be built upon the good, never the evil, so we must seek the good in the various racial groups we come in contact with and emphasize whatever good traits we find in order that these may develop normally and fully. Our tendency too often is to emphasize the bad traits, and so the breach between us is widened and brotherhood becomes more remote. We must find the good and hold to it tenaciously.

It is a tendency of us native-born Americans to assume a superiority among the peoples of the earth and to let it show. No doubt we have certain superior traits, but we ought to be mighty humble in the possession of these, for we are a people wonderfully blessed of the Lord, and—get this—we haven't nearly developed all the good qualities we should have and could have in our environment. The possession of certain superior qualities is a reason for thankfulness, but never for boastfulness. Bragging never promotes brotherhood; it tends rather to estrange, if not to antagonize.

The Bible is a book of brotherhood and the more people read it and absorb its teachings fully or in part, the more possible world brotherhood becomes. Practicing world brotherhood, then, will certainly mean lending what help we can to the distribution of Bibles in the world through gifts for their publication and shipping and placing in the homes of other lands, and through active practicing of the teachings of the Bible. The nearer the world comes to one universal program of life the nearer we shall come to world brotherhood.

The sooner we place service before dollars in international commerce the sooner world brotherhood will become a reality. Today commerce among the nations is pushed with almost the sole idea of getting financial gain out of it, though it is pleasing to note that there is growing the ideal of service, too. It is not an impossible dream to hope for this exaltation of service to first place. Here in the United States more than one business man has come to see that when he renders real service other things desirable follow. What works in our domestic business will work in world business; brotherhood lies in that direction.

# Mid-Week Prayer Meeting Topic

For February 23

Books of Old Testament History

1 and 2 Samuel

By Gilbert E. Ireland

The times—

First book of Samuel takes up the Hebrew history about the close of the days of Samson. The Philistines are still in the ascendant, making destructive inroads upon Israel. Eli is high priest and judge. The two books carry us through the fateful reign of Saul and into the reign of David to the time of his purchasing the threshing floor of Araunah. This man was a Jebusite, belonging to the original inhabitants of the land but a convert to the faith of Israel. He lived on Mt. Moriah, the spot where the temple afterwards stood. He would willingly have given the ground and the oxen for the sacrifice, but David insisted on paying for all as he wished to offer sacrifice for his own and the people's sin (2 Sam. 24:23-25). These books, between the two points named, cover from 100 to 130 years.

The writers—

Students tell us that the historical books of the Old Testament rarely indicate their actual authors by the names they bear, e.g., Joshua, Judges, Ruth, refer to the persons who fill the leading places on their pages. Samuel is the outstanding, central figure in these books. 1 Chronicles 29:29 speaks of "the book of Samuel the seer," but by no means implies his actual authorship. Doubtless these books are a compilation from earlier sources. The book of Jasher (the Upright) is alluded to (1 Sam. 1:18), possibly a book of historical poems then well-known. The many poems quoted would furnish an interesting evening of study (1 Sam. 2:1-10; 2 Sam. 1:19-27; 3:33, 34; 22; 23:1-7). "It is beautiful to see," say Gilfillan, "history thus flowering into poetry—heroic deeds living in heroic lays—the glory of the field (of battle) separated from its gore, and, like the ever-burning fire of the temple, set before the Lord of Hosts."

The events—

Religious and civil authority were vested in Eli, the high priest. These two books trace a great revolution in the history of the chosen people, bringing the twelve tribes into closer union again and under Samuel's wise, patriotic and consecrated leadership preparing them, though he had not expected such an outcome, for the establishment of a monarchical rule. "We watch the scattered tribes gradually coalescing in a nation; resigning the independence when 'every man did that which was right in his own eyes' (Judges 21:25), the consequence of which had been moral degradation, national weakness and intestine feuds, and contentedly acquiescing in the judicial authority of Samuel" (Canon Venables). These records of national aspirations, conflicts, defeats and successes form a lengthened study.

Religious lessons—

Of undying interest and value to young and old are such incidents as the following: Childhood and call of Samuel; choice and anointing of David; friendship of Jonathan and David; David's love for Absalom. General lessons: Israel was secure only when following God's commands; Samuel, early "on the Lord's side" and loyal to the end; David's wonderful service to the church and to the world in his psalms of devotion and his exaltation of worship "in the house of the Lord"; Saul an unhappy warning; some perfunctory service he rendered to the Lord, but the *life-tendency* was the other way.

# How the Sunday School Should Meet the Wet Attack

## Temperance Treatment of the Lesson

By Rev. James Elmer Russell

Taken from *The Westminster Teacher*

TO the little church on Main Street has been given a large part of the credit for creating the sentiment which finally expressed itself in the passing of the Eighteenth Amendment, which prohibits the liquor traffic. In creating this sentiment, however, the little church on Main Street depended very largely upon the training given in the Sunday school. A generation of voters, many of whom had been brought up on the quarterly temperance lesson, had come to see the liquor traffic in its true light as the greatest political, economic, moral and religious menace of the age, and as often as they had a chance they struck the traffic a blow.

With the passing of the Eighteenth Amendment and the accompanying Volstead Act many people in our Sunday schools assumed that the victory was won and that the war was over. The result has been that, during the last seven years, temperance instruction has come to occupy a very unimportant place.

In the last few months, however, as the wets have been making a desperate attempt to put "Demon Rum" back upon the throne, there has come a gradual awakening to the fact that the fight is not over. To use the language of the Great War, the dries went far over the top in a magnificent rush into the enemy's country, and now, as the counter-attack comes, they must dig themselves and hold fast that which they have gained at so great cost.

In this digging-in process, as well as in the forward movement that must yet be made, the Sunday schools have a very important part to play.

First of all, the superintendents and teachers in our Sunday schools, the country over, must see that everyone is aroused to to the fact that the battle is still on, and that it will very probably be on for another generation. A false security may bring to us in this country such a setback in temperance as Canada has known. Eternal vigilance is now, as always, the price of liberty.

Sunday school leaders must realize that the fight against the liquor traffic is a part of the age-long struggle for freedom. American independence was not secured merely by the passing of the Declaration of Independence. It was not fully accomplished by the surrender of Cornwallis at Yorktown. The early years of the young republic were as troublous as the years since the passing of the Eighteenth Amendment.

Freedom from slavery was not accomplished altogether by the Emancipation Proclamation or by Lee's surrender, or by the Constitutional Amendment prohibiting involuntary servitude. In fact, after half a century, the Negro problem is far from a complete solution in spite of all the progress that has been made.

The wets try to suggest that they are friends of freedom, but what they mean by freedom is license, the privilege of gratifying their own appetites and enriching their own bank accounts at the expense of the common good. The freedom lover is always concerned with the welfare of all, and because he knows the liquor traffic to be the menace of this highest freedom, he sets himself against it as his fathers set themselves against slavery, and as his great-grandfathers fought for American political freedom.

### The Lesson Scripture

Galatians 5:13-25

13 For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. 14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not become vainglorious, provoking one another, envying one another.

When Sunday school workers see the anti-liquor fight as a part of this age-long struggle for the higher rights of man, they will have no doubt as to the eventual outcome for

"Right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

But, although there can be no doubt as to how the war will come out, there is a sufficiently grave danger of losing the present fight, and of having to recover lost ground later, to nerve everyone to do his utmost. Our great Captain expects every freedom-loving soul to do his best against the tyranny of liquor.

Sunday school workers should remember that a generation of young people are growing up who have never seen an open saloon, who do not know how tragic were the conditions in the old days with an open saloon every block or two along our city and village streets.

Elemental temperance instruction needs to be given to the rising generation. They need to be led to see alcohol in its true light as the mother of crime, as a prolific source of poverty, as a breeder of bad health, as a foe of every legitimate business, as a menace which every industrial plant had to face, as the reason for a large number of railway accidents, as a partner in the basest political corruption, as the destroyer of the home, as linked up with every iniquity and as the enemy of all good.

And then there must come, especially in the adult classes, a call to see that such a constitutional government as ours shall not per-

ish from the earth. The wets know that it is almost impossible to repeal the Eighteenth Amendment, for the vote of one third of our states can keep it, but the attempt is being made to repeal it by indirection, to nullify the Constitution by making its dry provision of no effect. Our adult classes must see that an attempt is being made to treat the Constitution as a scrap of paper, and they must mightily resolve, "They shall not pass."

As Senator Borah said recently: "The question of the hour is, Shall we live up to and enforce that provision of the Constitution until, in the orderly method pointed out by the Constitution, we see fit to change it? Can we enforce the law which we have deliberately made? It is perhaps as definite and specific a challenge to our love for the Constitution, our capacity for self-government, as could be presented to our people. I am infinitely more concerned about the willingness and ability of our people to meet that test than I am about the liquor traffic, brutal and ruthless as I know it to be. The supreme test of a free government is the right of the people to write and unwrite its Constitution and its laws. The supreme test of good citizenship is to obey the Constitution and the laws when written. To disregard our Constitution, to evade it, to nullify it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation, is to confess that we have neither the moral courage nor the intellectual sturdiness for self-government."

### Our Infant Law

In *Current History* for November is an article on "Prohibition Progress Compared with Other Great Reforms," by Elizabeth Tilton, legislative chairman of the National Congress of Parents and Teachers Association. "Prohibition at the age of six is no worse than other reforms were in their remote infancy," says Mrs. Tilton. "History shows that the enforcement of any of the laws that have ushered in a social revolution had made almost no headway when only six years old. \* \* \* A study of the above struggles for enforcement shows us that the big cities came last in the new reform. The reason is that the big city has a too submerged middle class, the backbone of reform."

### Money and Beer

There are many men and women in the United States who are quite honest in their opposition to prohibition. Some of them do not know of the benefits of the policy. Some of them do not believe that social and political benefits compensate for what they hold is an undue restriction of personal freedom. Some of them believe that while the benefits are real, they are offset by evils which are attributed to the prohibition policy rather than to the law violations, which can be brought under control.

However we may take it, this fact is certain: Were there no profits to be gained by a restoration of the beer traffic, the outcry against the prohibition law would be reduced to a whisper. It is the billions in profit which would proceed from a re-establishment of the beer industry now inspiring the terrific battle against prohibition.

# Development of Sunday School Work

By Marion Stevenson

S. S. Editor of Christian Board of Publication

THE very name, Sunday school, stirs our finest and holiest sentiment when we think of what it was to us in our childhood and what it is today, not only to children, but to youth and maturity. The spiritual values that it has always carried continue to commend it through one generation after another. In fact, its values multiply and appreciate in worth with experience. It is fair to say that today the Sunday school is one of the major interests of the Christian world.

Sunday schools appeared very early in the Christian history of America. There was one in Plymouth, Massachusetts, in 1699. Schools continued to multiply until there arose with a national need the American Sunday School Union in 1824. This great organization continues to function serviceably in our nation.

There soon grew up the organization which for a long time was known as the International Sunday School Association. The outstanding feature of this organization was its regular national conventions, together with state, county, and township conventions which carried the helpful supervision of this great Sunday school organization to the remotest hamlet and to the smallest school.

With the opening of the present century, the church clearly recognized what had always been in its heart, its primary obligation for the spiritual nurture of its entire constituency from earliest infancy to latest maturity. This recognition was expressed in the organization of the Sunday School Council of Evangelical Denominations in 1910.

In 1922 there was a merger of the two great organizations working in the same field, the International Sunday School Association and the Sunday School Council, into what is now known as the International Council of Religious Education. Hugh S. McGill, nationally known in secular education, is the Corresponding Secretary. Robert M. Hopkins, so long associated with our own national Sunday school work, is the Chairman of the Executive Committee.

Early in the present century, the Sunday school began to emphasize its educational function. Its advance in this respect is marked by the development of its curricula. The Uniform Lessons held the entire field from 1872 until the beginning of the use of Graded Lessons in 1909. At the present time, after the experience of a compara-

tively brief period, Graded Lessons are widely used with increasing favor.

The Uniform Lessons were modified in 1918 by the introduction of what are now known as the Improved Uniform Lessons. They are recognized as of higher value than the old Uniform Lessons while at the same time being quite as usable.

A further advance in Sunday school curricula was registered in 1924 by the introduction of what are called Group Graded Lessons. These stand between the Uniform and the closely Graded Lessons. They are as yet in the experimental stage with wide use among our schools.

The Disciples of Christ have, from the beginning, responded happily and readily to the best developments of the Sunday school movement. The necessary place of the Sunday school was recognized in our earliest conventions. Our leading men gave thought to Sunday school literature and equipment. Almost from the beginning of its organization we have been represented upon the International Sunday School Lesson Committee.

In recent years we note among the Disciples the organization of the National Bible School Association in 1909. In 1910 this became a department of the American Christian Missionary Society with Robert M. Hopkins as the secretary of the Bible School Department. With the formation of the United Christian Missionary Society in 1919 there came the recognition of the place of the Sunday school among us in the Department of Religious and Missionary Education, of which Robert M. Hopkins became the Secretary, continuing unto the present time.

Another advance step in the development of the Sunday school activity of the Disciples of Christ was the organization of the Christian Board of Publication in 1910. The Department of Bible School Literature has been able to meet the growing needs of our Sunday school movement and continues to develop with the growth and advance of this interest among the Disciples.

In other words, the Disciples of Christ are facing the full meaning of the Great Commission by making disciples of all the nations and then by teaching them. There is among us not only an intelligent and responsive conscience but such accomplishments in this field that have given us as a people an honorable place in the great International Sunday school enterprise.

## YOUTH AND THE CHURCH

(Continued from page 117.)

Church is not altogether assuring. But a closer study of the situation reveals the fact that there is a dissatisfied group which is longing for better things. The writer of this article has the privilege of lecturing on the Christian religion every Wednesday at noon to fifty students in the University of Kentucky. Similar groups are found in other institutions, and perhaps it is the faithful remnant that is to change the educational situation.

The church college must take its task more seriously. Unless it creates such a religious atmosphere that it makes a decided contribution to the life of the students it has no reason for existing. Church colleges must select their faculty members, not merely because of their educational proficiency, but also because of their interest in the Church. Unless the church college exalts its spiritual environment it has no appeal over the State institution. A large per cent of the delegates to the youth conferences are from the church colleges. They represent the faithful remnant which is praying, planning and working for better things. Perhaps from these meetings there shall come an awakening in our educational institutions which shall influence the whole church.

The world needs the Church, but it wants a church that more adequately represents Christ. Denominationalism and theological dogmas are losing their hold on the young people of our generation. The young people of our day are searching for reality. They want a religion that is practical. They are fascinated by Jesus, and they want a religion that represents him. Let us pray that they do not lose their vision, for, if they keep true to their ideals, they may so transform the Church that it will be able to lead the world to follow him who is the way.

---

It was because Mary with her alabaster box of ointment was a great inspirer that Christ declared that her name should be forever associated with His own great Name. And it is a promise that the Lord of all will not forget the inspirers when He rewards the doers. When the battle is over, they too shall have a share in the decorations of the King.—Thomas Tiplady.

---

THE other day a very able and earnest minister of the gospel said to the writer: "If one wants to hear the real gospel preached today he must go to the missions where they are engaged perpetually in rescue work." This is well worth pondering.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, FEBRUARY 26, 1927

NO. 16

## Bible School Efforts in Kentucky

*Mrs. Mary S. Taylor, State President of Bible School Convention*

This article is written with the desire to let others know that we are attempting in Kentucky to promote religious education for the encouragement of our own workers and for inspiration to others.

### Bible School Library

First we are inviting the workers of the state to make use of the State Circulating Library which project was begun last June in our School of Methods. A sum of twenty-seven dollars and seventy-five cents (\$27.75) was donated for this purpose. A card requesting a book to Mrs. Mary E. Taylor, 127 W. Broadway, Winchester, Ky., will secure any book in the library for the workers in Kentucky. Such a book may be kept free of cost for twenty days from date of issuance and must then be returned or renewed. A fine of five cents (5c) per day will be charged for overdue books. The books now ready for use are as follows:

The Cradle Roll of the Church School by Chapin.

Story-Telling for Teachers or Beginners and Primary Children by Cather.

Songs for the Little Peoples by Danielson.

Primary Story Worship Programs by Berg.

World Stories Retold by Sly.

The Mother Teacher of Religion by Betts.

Junior Method in the Church School by Powell.

The Girl in Her Teens by Slattery.

The Educational Task of the Local Church by Bower.

Organization and Administration by Cunningham and North.

Missionary Education in the Home and School by Diffendorfer.

Short Missionary Plays by Apple-garth.

Book of Missionary Heroes by Mathews.

In the Land of the Salaam by Wilson.

Pioneering in Tibet by Shelton.

Origin and Development of Disciples by Fortune.

Fun and Fellowship by Githers.

The Minister as Shepherd by Jefferson.

Talks to Sunday School Teachers by Weigle.

Workers' Manual by Irvin.

Every good church worker should be a good reader and you of the state are asked to become a constant reader of the books in our library. Read one book each month.

Anyone desiring to make a contribution, either book or money, the same will be appreciated. Mrs. M. E. Taylor, president of the state convention has charge of the work and will be pleased to receive any donation. Her address appears above.

### School of Methods

The second effort is that of increasing the efficiency of the Bible school workers and evangelization. This we hope to secure in part by maintaining our annual School of Methods and keeping an evangelist on the field. Therefore for our state development, aside from the expense of operating the School of Methods, we are striving to raise one hundred dollars (\$100.00) per district. Some of the districts are holding rallies to obtain this amount, beginning in Stanford with Elder R. Thurman, then Little Rock with Bro. C. W. Duncan, Aaron's Run with the father of Bible school institutes, Elder C. H. Johnson, Fairview with Bro. Wm. Caywood, and the fifth effort of 1926 at Germantown with Bro. James A. Johnson. All these rallies had the assistance of the state president and the effort was a success. The total amount raised

amounted to eighty-two dollars and twenty-five cents (\$82.25) and the example set was indeed inspiring to those who have yet to put on their rally. For the State Banner goes to the one raising the most money for the state work as one of the major items in the list of those requisites for the possession thereof. The other points being, largest increase in attendance, 25%; largest amount to convention, 25%; largest amount of cash to U. C. M. S. on apportionment, 25%; largest amount of cash for School of Methods and Evangelism on apportionment, 25%; largest amount of cash for minutes and National Convention on apportionment, 25%. All schools making 100% are put on the "Honor Roll." Winchester now holds the banner with Mt. Sterling a close second and Little Rock and Danville tying for third.

### Other Aspects of the State Work

We are not unmindful of the fact that money is not all of Christian training, hence we are putting forth greater effort to raise our standard of efficiency by comprehensive study of standards and application of such study. We also went on record as desiring to learn more of the Bible through memory work and Bible story-telling work in the local schools. The reports of this are made in the aforementioned rallies.

We would not close this article without mentioning the work of the Institutes in the districts. In the meetings, the young people are given a chance to express themselves and to train for leadership. These district meetings are adding much of interest and enthusiasm to the work of the state. Meetings have been held with remarkable success in Louisville, Houstonville, Aaron's Run, Germantown and North Middletown. A report from our state evangelist reveals the fact that a fifth district has been organized. The first meeting was held January 8th in London, Ky. The evangelist, Elder C. H. Johnson, was instrumental in working this new field and has all our prayers for his success in the future.

# Church News

## WOODLAND AVENUE CHRISTIAN CHURCH NOTES, KANSAS CITY, MO.

Elder Caspar Garrigues preached the first Sunday in December. He brought a great missionary sermon in the morning and a message to the officary of the church in the evening. Eld. Garrigues is secretary of the Missouri State Missionary Convention and his board assists our work in this state. He complimented our choir and those who carried out the local program.

Brother William Pero, a local officer, gave a splendid paper on "The History of Missionary Work" on that same Sunday.

We raised \$50.00 for national work and have been able to collect \$10.00 more on the apportionment.

The second Lord's Day in December Elder A. W. Davis preached all day.

Our pastor, Eld. C. E. Craggett, was just home from Cincinnati where he had conducted a successful revival.

Division No. 1 of the Missionary Society had its meeting at the home of Mrs. J. R. Brown the first Tuesday night in January. The subject was "India" and the round table discussion was very good. Mrs. I. N. Toney is leader of Division No. 1 and her meeting was well attended on this occasion, twenty-four being present.

The second Sunday in January was the occasion of the anniversary of the third year of the ministry of the pastor, Eld. Craggett. The services were well attended and the programs were fine. Elder Alphin was at his best in the sermon of the morning, while Elder M. L. Mackay and his choir of the Centennial M. E. Church brought a wonderful message in sermon and song for the afternoon session. Eld. L. H. Crawford, the master of ceremonies, had his congregation bring greetings from the Kansas church of this city. Miss Hattie A. Whiteside brought greetings from the Independence Church and Prof. Moss was on hand to give his words of encouragement for the evening service. Dinner was served in the basement. This occasion netted \$113.00 and enabled the deacons to close the year with all debts paid.

The second Wednesday evening of January we had our regular business meeting. All departments were there reported. Brother Craggett was extended an indefinite call. The plans to build a parsonage and enlarge the church were accepted. The official board was re-elected with one exception.

## NEWS NOTES

Mrs. L. A. Devine, who is serving with her husband the church at Columbus, Ohio, reports a splendid Woman's Day observance. The women had full charge of the program throughout the day. The results were increased regular church offering, \$10.00 for Missions, one addition to the church, and five new members for the Missionary Society. A Triangle Club has been organized with the boys and girls. Mrs. Devine is their superintendent.

The Sunday school at Columbus, Ohio, is growing. They have used as a stimulus the "Get Your Goat" contest, during which the enrollment increased from about 15 to 87. Of course all these will not become regular attendants but it is likely some very fine additions have been made in this way.

The Church at Columbus is at this time engaged in a week's soul-saving campaign with Eld. A. W. Davis directing. Rev. R. L. Peters will conduct the Pre-Easter Evangelistic Campaign there.

We have just been informed of a wide-awake Young People's Circle at the Lea Ave. Church, Nashville, Tenn., with Miss Beatrice Bonner Chandler as its president. They are operating a circulating library, which is meaning much to those participating. They hope to reach their quota, \$25.00, for this year.

Mrs. James H. Thomas reports the organization of a new Woman's Missionary Society at Pembroke, Va., by Mr. James A. Milton. We are so grateful to Mr. Milton. Wouldn't it be fine if every informed man would help the women of his local church to organize for systematic missionary work?

Mrs. Susie M. Brown, Mt. Sterling, Ky., reports a fine spirited Triangle Club in the High St. Christian Church, Mt. Sterling, Ky., with Mrs. Mary L. Jones as superintendent.

## FROM FLORIDA

Pastor—A. E. Brayboy, St. Petersburg, Florida

Reporter—V. W. Moorner, Jr.

We take pleasure in reporting our work to the brotherhood for we want them to now that we are yet at the task of the Master's Kingdom.

Our pastor is now serving his second year and the entire church is proud of the leadership and worth of Eld. Brayboy.

The Bible School is much revived and the reporter who has been the superintendent for eleven years, can

see the fruits of his labors in the increased efficiency of the department.

The Christmas program was rendered on Christmas Eve and was pronounced a success by all who were present. Mrs. Mary Brayboy, Mrs. L. A. Brayboy, Mrs. Bessie Hector and Mrs. S. L. Ward deserve credit for the excellence manifested in this program. The distribution of the presents revealed the popularity of the superintendent and he certainly appreciates the thoughtfulness of his friends.

Our property in this place is free from all debt and is valued at \$6000. The Twenty-fourth Street Church was started in the home of Elder V. W. Moorner, Sr. Through the untiring efforts of this leader and his wife, Mrs. Lucinda Moorner, this congregation has a church that it is not ashamed of. The work of Elder Moorner was of such a character and excellence that though broken in health, he has proof of his efforts in a subsidy of \$15.00 a month from the U. C. M. S.

Just a word of praise for this organization and I am through. The churches of this state and of the entire brotherhood are urged to report regularly and liberally to it for the nature of its work should recommend it to you.

The support of schools from which come our leaders, the support of aged ministers and the placing of field workers at our service is indeed a worthy work. Prof. Moss and Elder Alphin visited us a few months ago and we are yet feasting on the good things brought us by these men.

## SOME KENTUCKY NEWS

By Eld. Wm. Walker, London, Ky.

Some have said it couldn't be done but Eld. C. H. Johnson has done it—organized District No. 5 and held its first meeting in London Saturday and Sunday, Jan. 22-23. And it was a wonderful meeting. Prof. K. C. East, once a son of Texas and now president of the State Board of the Missionary Society, white, spoke to us Saturday evening. A large number of visitors were in attendance of both the white people and those of other communions in the town. Some of the singers from the choirs of the Methodist and Baptist churches helped our choristers furnish the music. Mrs. B. B. Hutsell, the state secretary of the Women's Missionary Work, heard of our effort and came to visit and placed her work before the Institute. Elder C. H. Johnson did the preaching and one was added to the church. The financial report showed \$22.62.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
|                    | 5c per copy.     |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

## LORD, TEACH US TO PRAY

NOT so long ago appeared on this page an editorial entitled, "Hymns of the Church." And in it the author tried to point out the benefits accruing from the careful selection of hymns for the worship of the church. This will be one in a similar vein for the prayers of the church worship period. The songs are usually selected by a few. But the prayer is open to all the officers and men present in all services and some places women are used often. So to all who pray in church, this is your article.

The prayer for the opening should be studied and a certain line of thought pursued each service. There are some things that should be included in the prayer of the morning or the invocation. Each special prayer should be of a special order and germane to a particular thing. The benediction also has certain characteristics. So to study the prayers of the services of the church is no mean task and we are all apt to exclaim in the words of the first Disciples of Christ—"Lord, Teach Us to Pray."

For instance, because of its effect the opening prayer should be offered by someone who really can get into the mood of the service early. Hence the pastor who has planned the entire service and knows each feature is best able to cover all the points that are needed in the first prayer of the day. The invocation that comes just before the sermon is the principal prayer of the service. It is offered after nearly all are in their seats. It should strive to get a spiritual unity established. It serves the purpose of turning all thoughts to the occasion. It should have a universal note and should carefully avoid any personal or local bias of the one praying. As it is being offered, it should be so constructed that it expresses the sentiments of all who are supposed to be praying with the invocation. To the invocation, all has pointed and a great deal of the devotional attitude of the

remaining service depends. The invocation should be prepared with the sermon subject in mind and thus should be assigned to someone at least one Sunday in advance. Now as to the special prayers such as the communion, offertory or on the occasion of some addition to the church, the prayer should be unified and expressing one central idea and one alone. The "sick and the afflicted" need praying for as well as "the aged and the orphans," "the heathen and the missionaries" but not on the occasion of communion. The "neighbors and the neighbors' children," the "sinner and the backslider" are all meritorious objects of intercession but they have no business cumbering up the offertory prayer. Prayer is not necessarily a matter of the multiplicity of words and one or two sentences relevant to the occasion and special object is much to be preferred to a five-minute harangue on divers subjects and miscellaneous objects.

A word about the "prepared" prayer, that is the prayer that is used on every occasion from a funeral to a Bible school banquet, and a word should be sufficient, **ABOLISH IT! ERADICATE IT! JUNK IT!** Who wants "an agonizing spirit" at a banquet? How many desire to be "assembled around a sanctuary" if a loved one lies dead on the bier before the sanctuary? The "prepared" prayer is of about as much value to a service as a defunct member is to a lodge, merely a chance for the living one to show off their vitality.

## FROM A VETERAN OF THE CROSS

By Elder Monroe Jackson, Nashville, Tenn.

I am writing to let the Brotherhood know of my whereabouts. On the fourth Sunday in August, I preached my last sermon for the Norwood Avenue Christian Church in Dayton, Ohio. Ill health was the cause of my resigning my pastorate with that church and giving up the fellowship of these splendid people. I spent six years with this church and we were able to do some constructive things through constant labor.

In forty-one years of Christian service, I have done my best as a servant of the Lord. And though incapacitated for active service now I can still feel that I have been unusually blessed in this ministry. I am now a member of the Gay Street Christian Church. This congregation saw fit to appoint me as an elder of the church. Hence I am serving the church as an elder and on occasion I preach for both the Lea Avenue and the Gay Street Churches.

## IN PASSING

It is with regret that one learns of the death of one who has really lived. Strange as it may seem, those who consider death a release from all sorrow and labor are most loathe to relinquish one who has most need of that "rest for the weary." I refer to the passing of Elder G. H. Graham, who, if any, has done a work that will scarcely be equalled in the state of Kentucky. The writer remembers well the first recollections of "Brother" Graham as he journeyed down from his Mayhood home to preach at the Danville church twice each month. Only the most bitter weather and the deepest snow would hinder the journey. His horses were of the finest of the blooded Kentucky stock and his courage of the Civil War veteran brand and nothing daunted, he made the journey each fortnight.

Then comes the contrast of that hale and strong creature with the picture I saw when I last was in his presence. Still large of frame and keen of intellect, he was really pathetic in his blind state and groping his way through the world he once enjoyed so much. He had lost so much of that spirit which had made him the genial father of the ministry of the church. If ever a man needed the rest we sing so glibly of, Elder Graham was that man, yet there is an element of sadness to us in the loss of such a valiant soldier of the Cross, whose very presence was an inspiration. But in passing he left his heritage. In passing he has recalled to our minds the example of loyalty. In passing he has not left us desolate. In passing he has put a period to the end of a well written page. In passing he has taken for the last time the applause of the multitude but he has done it with the affable grace of a consummate actor on the stage of life. Now that he has withdrawn to the shadows of the night, in passing he does it with the consciousness that his was a life that lifted and loved in passing.

## The Open Door

By Gertrude B. Walker

Behold I have set before thee an open door.—Rev. 3:8.

WHEN we come to the end of our pilgrimage,

And waiting, we stand at the door;  
When the Father bids us lay down the load  
We have carried—forevermore—

We shall come sustained by a steadfast faith

Where fear has no power nor place,  
If daily we live in His presence here  
Walking humbly before His face;

And what men call death we shall find to be  
A gladsome home-coming at night;  
In our ears the sound of a welcoming voice,  
A door opening up to the Light.

—The Boston Transcript.

# A Christian Service in Cooperation

By J. B. Lehman

## LET US NOT BE TOO HARD ON THEM

WE ARE hearing a great deal now-a-days about the shams and inconsistencies, and even hypocrisies of the people who profess to be Christians, and this has gotten out among the newer peoples of the Orient and they are beginning to talk about following Christ but not Christianity.

So far as the Christian people are concerned they need this indictment and it is certain to do them good in the long run to see themselves as they are. But let not the others be too hard on them for this, for they have not yet tried the difficult task of conquering the old passions and instincts begotten in a depraved life. They do not yet know how difficult the task of leading the world in righteousness is. Every great movement of mankind started out with high ideals and then when the people got hold of it they compromised it until it sank to a very low ebb.

## Examples of Humanity's Failures

The very first effort at betterment recorded in the history of mankind illustrates it. Adam and Eve caught a glimpse of the beauties of righteousness and tried to make their Eden a happy place. But it was not long until they were tempted to seek after the old evils, and they fell. The early history of Israel as they were going into Canaan was glorious but in the days of the Judges it was most inglorious. The early Church started out with very high ideals but in less than five hundred years it had fallen into the Dark Ages. The reform movements of our day all started out with very high ideals but soon men forced compromises that almost vitiated their usefulness. The fourteen points of Woodrow Wilson were very idealistic, but when the representatives of France and other countries got hold of them the treaty of Versailles was vastly lower in spirit, and when our American politicians got hold of it they did all in their power to destroy them.

## The Lesson for Us

From this then we should learn a lesson. We are preaching more idealisms now than at any time before now. This is good, but beware of the compromisers. We need some men to point out the inconsistencies of the people, but the great mass of men should stand by and do all in their power to help those who are doing all they can to uphold the idealisms. For example,

we talked as though we wanted peace and we were especially hard on the European nations for not trusting their problems to justice and right. But just as soon as we got into trouble with Mexico over a material problem we rushed half of our navy down there to settle it. Now is the time for the rank and file to stand for the idealisms.

Especially is this important along religious lines. Our sermons are all right. They hold up a very fine standard for mankind, but when someone tries to put them into actual practice he brings a storm on his head. Let the newer peoples quit bringing railing accusations on the heads of the people who are inconsistent. It is their business to stand loyally by those who are trying to uphold the standard of the ideals, and if they do not do that, then they show that they would do no better than the recreant one if they were responsible. The Disciples of Christ have some very high ideals at their mast head, but there is a tremendous force at work to compromise these ideals. Let not our Negro Disciples bring a railing accusation against them for this, but let them stand by those who are withstanding the shock of these compromisers. If they do not do this then they show their own fault as well.

## S. C. I. NOTES

Last Sunday night the Faculty gave a Missionary Play called *Kasim*. It was a play of the Moslem world, and showed what great transformations are taking place there as a result of Christian teaching and living. The large offering which was received went for the work which the women are doing.

The first semester closed with this week. There will be a few changes in classes and the schedule. There will be a change in the Music Department. Mrs. Able will continue to teach private vocal lessons, but all of the chorus work will be under the direction of Mrs. Center, who has just come to us from Phillips University.

Speaking of the Music Department reminds us of the unusually good Recital given under its auspices Saturday night. The program consisted of piano solos by Mary Brown, Thelma Grey, Portia Lucas, Ardella Underwood, Willie Sue Smith, and Evalyn Haygood—the latter two also playing a duet; vocal solos by Daisy Miles, Victor Brown, Viola Martin, Cleo Blackburn, Edna Sanders, and Isaac Henderson; and selections from both the Boys' and Girls' Glee Clubs.

## ECHOES FROM CHURCHES OF CHRIST IN TRI-STATE CHRISTIAN CONVENTION—VIRGINIA, WEST VIRGINIA AND NORTH CAROLINA

Reporter, Eld. R. L. Peters, Field Secretary, Winston-Salem, N. C.

January being the open door to the New Year, all of our ministers and churches in the above-mentioned states have entered into it with new resolutions. The number of new members added to the churches and the amount of finances raised for all purposes are very encouraging. Following are a few of our ministers and churches who are doing a commendable work:

Elder S. M. Gill, pastor of Piney Fork Church, Leaksville, N. C.

C. M. Chambers, pastor of Church of Christ, Concord, N. C.

Eld. Mrs. Addie Parks, pastor of Church of Christ, Jonesville, N. C.

Eld. A. J. Washington, pastor of Churches of Christ, Stuart, Va. and 9th St., Winston-Salem, N. C.

Eld. S. Kenny, pastor of Church of Christ, Rock Creek, Wilkesboro, N. C., and North Main Church of Christ, Winston-Salem, N. C.

Eld. C. E. Cunningham, pastor of First Christian Church and Eld. A. B. Jeffries, pastor of Bethlehem, Christian Church, both of Richmond, Va.

Eld. J. W. Jackson, pastor of Philippi Church of Christ, Louisa, Co., Va.

Eld. C. H. Crouch, pastor of Cool Spring Church of Christ, Wentworth, N. C., and Parks Grove Church of Christ, Wilkes, Co., N. C.

Elder R. C. Pearson, Pastor of Dewy St. Christian Church, Wiston-Salem, N. C.

This pastor and church recently came over and accepted the teachings of the Church of Christ.

We have congregations in Roanoke, Va., that have no pastor; this is a good field for the right man.

Spencer Memorial Church, Winston-Salem, N. C., the mother church of all, is progressing along all lines, taking in new members at almost every service. Elder A. J. Washington of 9th St. Christian Church, Winston-Salem, has announced his Pre-Easter Revival to begin the second Sunday in February. Pray for us.

## CONVENTION MINUTES OUT

The Minutes of the National Convention are now out and can be obtained from Eld. Preston Taylor, 449 4th Ave. N., Nashville, Tennessee. Some of the work done in this Convention by committees is indeed worth looking over.

# The Heart of the Brotherhood

By W. R. Warren

AS the early congregations of Disciples of Christ were made up of individuals out of all the denominations of that day, it was natural that they should manifest some of the characteristics of each of the principal religious bodies of North America. This was all the more inevitable since these reformers were seeking deliberately and earnestly to effect a reunion of all Christians by constituting churches of Christ "peculiar only by having no peculiarity."

Perhaps an unprejudiced observer today could most aptly describe these most protestant of Protestants as: like Presbyterians in the organization of their local churches; like Baptists in their strict adherence to the Scriptures; like Methodists in the fervency of their evangelism; like Congregationalists in their independence; like Episcopalians in their magnifying of the Lord's supper. And this last is the very heart of the brotherhood. It gives color and character to the whole life of the body. It expresses, as we believe our Lord himself meant it should, our mystical union with him. It perpetuates and intensifies the merging of our lives into his in baptism. It kindles with emotion our deepest convictions. It strengthens and sweetens our fellowship with all who love His appearing, while it eliminates all human domination, since we sit together on a common plane, seeing no man save Jesus only.

The unfailing mark of a church of Christ of this order is the weekly observance of the Lord's supper. It may have no minister, no elders, no deacons, no Sunday school, no building, but on the first day of the week, without fail, it will meet together to break bread. If there are enough people within reach it will grow from this to larger proportions and to fuller expression of its faith and hope and love, but this is fundamental: no communion no church.

As the annual conventions of the national missionary societies came to be more fully representative of the entire brotherhood in the United States and Canada their programs were arranged to extend over the Lord's day. They became indeed conventions of the brotherhood to which the societies reported rather than conventions of the societies in which the brotherhood took a deep interest; and this long before any formal change in the organization of the meetings was affected. Only the larg-

est church buildings could accommodate the crowds that came up from all parts of the continent, and Sunday was the great day of the spiritual feast. Of course there had to be a sermon by one of the most distinguished preachers of the brotherhood. And naturally such a man on such an occasion could not get through quickly. Extra time had to be given to special music also, and still more time to special announcements. All of this made it impossible to observe the Lord's supper satisfactorily.

Finally, in the convention of 1891 which met in the First Church, Allegheny, now Pittsburgh North Side, it was decided to have the communion service on Sunday afternoon, with nothing else to divide the time or encroach upon the attention. This met with such general approval that the same order was followed the next year. In 1893, in connection with the World's Columbian Exposition in Chicago, and in 1894, there seems to have been a reversion to the old order. Then at Dallas in 1895 we had the afternoon observance of the Lord's supper again. Each succeeding year the same plan has been followed, and with ever increasing interest.

Several times we have thought to enrich the service by having a brief and appropriate sermon by one of the most spiritual preachers of the brotherhood, but each time this has been considered a mistake. Even Christ himself, when instituting this sublime memorial, seems to have had but little to say. The deed itself, which it represented in anticipation, was the supreme expression of Him, the Word.

Each year as increasing numbers of us sat together and partook in reverent silence of the emblems of the Savior's body and blood, we found that as we remembered him we necessarily remembered also many of our brethren who could not be with us, and particularly aged and disabled ministers of the gospel through whose devoted labors and sacrifices we had come to faith and the brotherhood had grown to greatness. This feeling found expression in the Minneapolis convention of 1901 in an offering to the Board of Ministerial Relief for these our fathers in the faith. Steadily without argument or exhortation, as the brotherhood and its annual convention have grown in numbers, in ability and in grace, these offerings have increased from \$401.24 at Minneapolis in 1901 to \$2,437.75 at Memphis in 1926.

The fear that numbers would detract from the spirituality and sacredness of the Lord's supper has proved as unfounded as the argument that the weekly observance of the memorial would make it common and meaningless. Worship grows by practice, not by neglect, and silence and reverence are multiplied by the number of those who keep still and listen to God together. This was demonstrated pre-eminently in the Centennial convention at Pittsburgh in 1909. The thirty thousand worshipers assembled in the outdoor amphitheater of Forbes Field which, in the days immediately preceding, had resounded with the noise of World Series baseball games. That Sunday it was the house of God and the very gate of heaven. Cathedral accessories would have been as superfluous as human eloquence. The people were of one mind and one heart in the Lord, and that unity expressed itself both in their periods of utter silence and in the marvelous unison of their reading of the Scriptures and the prayers and of their singing of the hymns.

Increasingly, year by year, the annual International Convention brings to a focus the victories and the problems, the activities and the opportunities of the Disciples of Christ. Here we bring our misunderstandings that they may be straightened out and our fellowships that they may be enriched. The personal meeting of friend with friend, the earnest deliberations of committees and conferences, the business transactions and the inspirational and informational addresses are all of untold importance, but by unanimous agreement the supreme event of the week is the communion service Sunday afternoon. Here beats the heart of the brotherhood.

Locally we feel little anxiety for the Christian character and growth in grace and in service of the man who will travel a hundred miles on Saturday rather than fail to meet with his brethren at the Lord's table on Sunday. Even so we may go forward with our several tasks in confidence that, as long as the supreme moment in each year's life of the brotherhood is the convention communion service, whatever errors may be made between will be corrected, whatever problems are faced will be solved, whatever necessities arise will be met, whatever victories are achieved will be made the stepping stones to yet greater triumphs in the Lord, "whose we are and whom we serve."

# The Uniform Lesson for March 6

Sharing the Good News—Acts 8:4-8; 2 Corinthians 5:14-20

By Marion Stevenson

THIS may be a lesson on personal evangelism. In this respect the title is interestingly suggestive. It is the natural impulse of all of us to share good news whenever we hear it. Theoretically, at least, we believe the gospel is good news. Therefore in principle we all admit that we would tell others about us, how and why the gospel made us glad.

The topic suggests several questions such as, Why was the gospel good news in the days of Philip and of Paul? Why is it good news today?

## The good news in Samaria—

The terrible persecution of the Christians in Jerusalem scattered them like leaves before the wind. There is no record of their complaint though they must have suffered many hardships, but we are told that they "went about preaching the word." The word for "preaching" does not mean formal sermons but familiar conversations concerning the word of God. They did what anyone could who felt they had received good news.

The good news which was given in Samaria was the announcement that Jesus of Nazareth, who had been crucified in Jerusalem, had been raised from the dead and had been taken into heaven and had been declared by the coming of the Holy Spirit on the Day of Pentecost to be the Messiah.

The Greek word, "Christ," has the same meaning as the Hebrew word, "Messiah." It was indeed good news which all wanted to believe, except the enemies of Christ who crucified him, that the Messiah had come. For long centuries the people had been waiting for him. They believed that when he appeared he would drive out all of their enemies, restore a glorious and powerful kingdom such as had ruled from Jerusalem in the days of David and Solomon. To be assured that the Messiah had really come was indeed good news.

Of course they expected that he would very soon descend from heaven and carry out the program. They could not think of the kingdom being restored by a king who was absent from the earth in heaven. The good news to Samaria was based upon the expectation of the personal blessings they would receive in such a kingdom.

It is a question for us, how far we may look to Christ for temporal blessings and the expectation of such things make the gospel good news.

Surely we know that many temporal blessings have come to the world with the gospel of Christ. Surely our communities are better communities to live in. Our homes are better homes. Our children can grow to be better men and women than they could if they were not reared in a Christian land. We have peace, and plenty, and health, and many other temporal blessings, as well as the forgiveness of our sins and the hope of eternal life when we have left this world.

## The good news in Corinth—

While these two Scripture selections, one from Acts of Apostles and the other from the Second Epistle to the Corinthians, are associated in this lesson, the circumstances on which they are built are far removed geographically and temporally. It was a long way from Samaria to the city of Corinth, and it was a long time between the preaching of Philip in Samaria and the writing of this epistle by the apostle Paul.

We do not need to look very closely before we discover that Paul's ideas of the good news were more elevated than were the

## The Lesson Scripture

Acts 8:4-8

4 They therefore that were scattered abroad went about preaching the word. 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 7 For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. 8 And there was much joy in that city.

2 Corinthians 5:14-20

14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; 15 and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. 16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. 17 Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.

ideas of Philip. Paul no doubt shared the idea that Jesus was the Jewish Messiah and that he would return to set up his kingdom, but he had in addition to this, a higher and a more spiritual conception of the work of Christ and the blessings of the gospel. Therefore Paul's good news which he had to share with the Corinthians was of a better quality than Philip had to share with the Samaritans. The differences are indicated in almost every verse of this selection from 2 Corinthians.

## Unselfish living, verse 15—

Here are two items of good news to those who relish the higher spiritual things. First of all, "they that live shall no longer live unto themselves." That is, the Christian life, being an unselfish one, is on a higher plane than the old life. It is good news to any man to know that he may rise from the lower to the higher. In the next place, the Christian is to live "unto him who for his sake died and rose again." This is a higher aspect of the unselfish life. The Christian lives not only for his neighbor, but for his Lord and Redeemer. Thus his plane of living is lifted two degrees above the old level of the life that he lived before he obeyed the gospel.

Surely it is good news that a man may rise from the lower to the higher.

## New creatures, verse 17—

Here is an astonishing thing that "if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." Many a man knows, you may know it yourself, that with the acceptance of the gospel there may come into the heart of a man an experience that is nothing less than the equivalent of a new

creation. What we call the "old man" has been put to death and buried never to rise again. The old nature is done away. A man knows from his own experience that he not only lives in a new world, that he not only is a new creature, but living with others in an environment of new experiences. Surely this is good news to every one who feels the bondage and the hopelessness of the old life.

## Reconciled to God, verses 18, 19, 20—

The old theology would read that God was reconciled to us. We have a better understanding of the heart of God as revealed in Jesus Christ. God is not angry, and aloof, and difficult to persuade to be kindly and mercifully disposed toward those who need him. A man in sin may reflect his own disposition upon God and think of God's anger against him. But God is "not willing that any should perish" and "so loved the world that he gave his only begotten Son" for their salvation.

It is a bit of wonderful good news that the gospel of Christ takes the fear of God out of the heart of man. It persuades him to return to the heavenly Father as the prodigal returned to his own home. It makes him know that there is no longer any enmity between him and God. He comes into the indescribable peace of reconciliation. He comes to an experience of knowing "the love of God which passeth all knowledge." The peace of God which follows his reconciliation not only fills his heart and life but guards it as angels before the gates.

These blessings of the gospel indicated in verses 15, 17-20, are not out of harmony with the temporal blessings which come with the gospel. The Christian calling has the promise not only of the life that is to come, but of the life that is here and now.

## Ambassadors of God—

When Paul was taking the good news to the Corinthians, he thought of himself indeed as an individual with a high honor bestowed upon him, that of an ambassador of God. In world politics, the most honorable representative of a great nation is its ambassador. Paul believed that no higher honor could be given him from heaven itself than to be commissioned as an ambassador of God.

## The love of Christ—

Paul believed that he must preach the gospel or suffer a woeful penalty for his refusal. At the same time, he was moved not merely by an awful sense of responsibility, but by a very warm sense of love to God who gave him his share of the good news. The love of Christ therefore constrained him to carry it to others.

These are some of the motives of personal evangelism and some of the good news personal evangelism can carry.

The strength, character, reputation and influence of a nation depend upon the education of the citizens. Education goes hand in hand, in support, and as a part of religion and piety.

Ignorance breeds crime, cruelty, dishonesty, disease, and poverty. It results in suffering, decay, destruction and obliteration.

The nation that is best educated in all respects will be the safest and happiest location for residence, and it will succeed in all contests with others for supremacy.

—Elbert H. Gary.

# Christian Endeavor Topic for March 6

## Stewardship as a Rule of Living

Matthew 25:14-30

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is anything really ours to do with as we please?

Can anyone truthfully say that he got anything or holds anything by his own unaided efforts?

Does Christian stewardship have to do with the quality of work we do for others?

Does stewardship have to do with our pleasures? Explain.

Do the responsibilities of stewardship apply only to Christians?

What relation do heredity and environment have to our accountability as stewards?

Does equality as to ability necessarily mean equal accountability?

If one gives liberally of his money is his stewardship thereby fulfilled?

Is it easier or harder to be good stewards today than ten or twenty years ago?

### Paragraphs to Ponder

Stewardship requires a right attitude toward God. If we are to be good stewards we must recognize God's ownership and overlordship. At the same time we must recognize his great goodness and generosity. He is not a hard taskmaster, or an exacting Shylock demanding an exact return to the ounce. He doesn't want us to give because we have to or out of a sense of duty, but because we want to. He wants us to catch his spirit and give to him because we love him, just as he gives to us because he loves us.

We owe something to those about us and stewardship requires that we accept fully our responsibility to others. God's gifts are for the benefit of men, and we are called upon as stewards to administer for the good of men whatever has been entrusted to us. This means a recognition of the essential oneness of humanity and God's fatherly love for all, ourselves cultivating a love for everyone, in order that we may be true servants of all, wisely distributing "to all that are in the house" the "goods" entrusted to our care.

If stewardship is a rule of living, then it is a part of life; and life is "all over" and continuous. Stewardship, then, must be a part of every wakeful minute. It will enter into the first minute after we awake and will be with us through the last minute before we fall asleep; and perhaps will "get in its work" through the sub-conscious mind while we sleep, probably will. This means that we will so make stewardship the habit of our lives that everything will be done with the consciousness, or sub-consciousness, of our responsibility to God.

All labor is essentially one, that is, all honest labor, for it all contributes to the comfort or progress of mankind and has to do with the utilizing of the forces, materials, and abilities God has given us. Getting this idea of honest labor, in our minds, stewardship becomes a more exacting, but a very much bigger thing, and a far more vital and desirable part of life; for then we realize that, whatever useful work we may be doing, we are stewards and can be good stewards. God works, and a good steward works with him, striving to use his abilities to greatest advantage.

To be good stewards we should have a program of living and working. Time is valuable; time is given us to be wisely and

profitably used. A program helps us so to use it. The most conscientious and zealous worker will waste time through lack of system and will accomplish far less than if he carefully orders his time. So to make stewardship a rule of living we must "rule" our time, and never let it or anything else rule us. We must do first things first and take the time for the things that are most important from the things that are less important. System does it.

With the best intentions in the world we can yet be very poor stewards through a lack of knowledge. Making stewardship a rule of living requires that we study the subject of stewardship. There are many first-rate books on the subject and its various phases, and there are many excellent ideas to be gained by observing the work of others. The idea of stewardship is growing rapidly and healthily, and we must grow with it. Read about it; observe it; think about it: these are admonitions all of us must heed.

Perhaps we have caught the idea and are practicing a very worthy stewardship; but we can't stop there. We must go on developing it in our own lives, but we must also be cultivating it in the lives of others. Stewardship can never be complete in the individual until it has impregnated society; for one cannot adequately administer his possessions and use his faculties until others have so far caught the idea as to cooperate with him so that there may be no hindrances. We can improve by ourselves, but we shall improve far more rapidly as we "sell" the idea to others.

Good stewards glorify God in direct proportion to the quality and quantity of their stewardship. Stewardship requires the development of the powers, the abilities God has given us, and the wise use of the things and the opportunities to use them he places in our way. The good steward so develops his faculties and uses his possessions and opportunities and acknowledges God as the giver. The more he develops and uses, the better he comes to know the goodness and greatness of God; the more he glorifies God.

During every waking moment our minds are at work, not always at greatest efficiency, but always active. Our minds are wonderful machines entrusted to us to be used wisely, though we so often use them unwisely. While we are awake we are always thinking, perhaps to little purpose, perhaps only dreamily. Not all our thoughts find expression in words; only a small per cent do in fact, but every thought modifies our brain structure and affects future thinking and so affects what speaking we do. It is evident then that stewardship calls for the care of this wonderful gift of God, the mind. We must guard our thoughts and govern our speech as good stewards of our Lord.

Making stewardship the rule of living requires making prayer a rule of living. Stewards to render the best service must know their Master's will. Prayer is our means of communication with our Lord who is our Master. Through prayer we discover his will, gain wisdom, and secure strength for our tasks; and through prayer we are helped to see "what it is all about." The better stewards we become the better "pray-ers" we become, and vice versa.

# Mid-Week Prayer Meeting Topic

For March 2

## Books of Old Testament History

1 and 2 Kings; 1 and 2 Chronicles

By Gilbert E. Ireland

### The times—

First and Second Kings were originally one book. Jerome (Christian scholar, 340 to 420) tells us that in his day all the existing Hebrew manuscripts still constituted a single book, entitled "Book of Kings." There is no line of separation dividing the two; the second is a continuation of the first. Probably the author or compiler was Jeremiah. It is so understood by the Jews: so many coincidences between Kings and Jeremiah indicating one author. There were many histories in existence at that time. The writer of Kings frequently refers to books now unknown, from which he derived knowledge (e. g. 1 Kings 11:4; 14:29; 14:19, etc.). See "the Chronicles of King David by Samuel, Nathan and Gad," (1 Chron. 27:24; 29:29). Nathan, Abijah, and Iddo wrote accounts of Solomon's reign (2 Chron 9:29). We picture these laboriously written volumes as our own Christian fathers in later centuries wrote and read copies of the Scriptures before printing was invented; devout scribes, devout readers. This twofold book of Kings covers a period from the reign of David, about B. C. 1015 to the fall of Jerusalem B. C. 588. 1 and 2 Chronicles cover almost the same ground and reach over to the return from the captivity, including seventy years of the captivity (2 Chron. 36:22,23), the whole time covering between 400 and 500 years, to B. C. 536.—The solemn words of 2 Chronicles 36:11-16 are a summing up of the religious decline and the inevitable result in the nation's overthrow.

### Religious teachings—

The writer of Kings, like other sacred historians, accepted what is called "the religious standpoint." i. e., he reviews the events of history in their religious and moral, not in their mere civil aspects. He describes what he regards as God's treatment of the race with which he has entered into covenant. They are "God's people." So, also, the compiler of Chronicles makes clear and forcible the fact that Israel's experience shows that "Israel's God is Lord alone," that when Israel served God they prospered; their right doing was rewarded with prosperity. That the blessing of Jehovah was on them when they were faithful to him (2 Chron. 11:4; 12:1-8; 14:2, 9, 11, 12, etc.). The truth was deep graven in history that "Righteousness exalteth a nation; sin is a reproach to any people."

### High points of interest—

For historic, and especially religious teaching and impression, many popular and appealing incidents and persons are seen, e. g., David; great and good; grievous fall; forgiveness; yet, bitter fruit in family disruptions and crimes and tragedies. Solomon; early choice of wisdom; later deeds of folly and wrong. Rehoboam; youthful folly and arrogance; loss of ten tribes out of twelve. Jeroboam; not meaning wholly to forsake God, but, deeming it "worldly wisdom" or "policy," took the road that led to ruin. Ahab; wicked, because too weak to trample down his own covetousness. Hezekiah; the king who spread out the enemy's letter for God to read. Naaman; the plumed warrior; listens to good advice; begins to serve God according to the light he had. Elijah; of immortal renown; meteoric career, but of unfading brilliance; appears again with the transfigured Christ and shines forever. Elisha; long, peaceful, illustrious life of blessing.—Yesterday, today, and always, blessed are they who wait on God.

## ACTS

By F. W. Helfer, Pastor of Eureka, Ill.,  
Christian Church

### Content of Acts

**L**UKE concludes his account of the Gospel with a reference to the ascension of Jesus. Previous to the ascension Christ had enjoined his disciples to tarry in Jerusalem until they should be "clothed with power from on high." The Book of Acts repeats this conclusion of Luke's Gospel, then proceeds to relate the endowment of the disciples with the promised power and the "triumphant extension of the Christian faith from Judea unto Rome."

As Dr. Moffatt suggests, this narrative falls naturally into six divisions.

#### I. Early days of the Church in Jerusalem (1:1-6:71)—

Before the victorious diffusion of the faith to "the uttermost part of the earth" the church was firmly established in Jerusalem. At a great gathering in that city the Holy Spirit was poured out upon the disciples; boldly they proclaimed the word; the opposition of the authorities simply added to the zest with which they preached Christ, for they counted it an honor to suffer for the Name. Shortly after Pentecost the church numbered five thousand, who lived together in a great, loving brotherhood having all things common. While the apostles preached deacons cared for the poor and the widows, and "the word of God increased; and the number of disciples multiplied in Jerusalem exceedingly."

#### II. Diffusion throughout Palestine, including Samaria (6:8-9:31)—

The martyrdom of Stephen marked the beginning of a determined persecution against the followers of the "Way." Being cruelly afflicted the early Christians were scattered abroad, yet as they went they preached the word. An indication is given that the fellowship of believers is to include more than the Jews; Philip won an Ethiopian for Christ; Saul, the arch-antagonist, was converted and was to become the apostle to the Gentiles. The opposition slackened and "the church throughout all Judea and Galilee and Samaria had peace . . . and multiplied."

#### III. Expansion from Judea to Antioch (9:32-12:23)—

On a preaching tour Peter arrived at Joppa, where a vision of the purpose of the Lord to include Gentiles within the fellowship was given and fulfilled a few days later when Cornelius and his kinsmen and near friends embraced the faith in Caesarea; this led to a conference at Jerusalem wherein the church rejoiced that unto the Gentiles, also, had "God granted repentance unto life." A church sprang up at Antioch; Barnabas and Paul undertook the oversight of this congregation where the disciples "were first called Christians." Despite the attempts of Herod to intimidate the church by killing James and imprisoning Peter, "the word of God grew and multiplied."

#### IV. Spread throughout Asia Minor (12:25-16:5)—

Paul and Barnabas were sent forth by the Spirit of God on a missionary journey through Cyprus, thence to Asia Minor. These men faced the stubborn resistance of the Jews, underwent hardship, experienced the extremes of being taken one moment for gods, the next stoned as devils; they exemplified the sufferings necessary before the program of Jesus for the conquest of the

world should become a fact. After the return to Antioch and the giving of an account of the first mission, Paul and Barnabas accompanied others to the conference at Jerusalem where the decision was formed that Gentiles would not have to submit to circumcision before they could become Christians. After some days Paul and Silas again visited the churches in Asia Minor to deliver to them the decrees of the apostles and elders of Jerusalem; "so the churches were strengthened in the faith and increased in number daily."

#### V. Extension to Macedonia and Achaia (16:6-19:19)—

Under the guidance of the Holy Spirit, Paul and his companions found the doors closed into Asia and Bithynia and were directed to Philippi where the first church was established in Europe. Herein at 16:10-17, as well as at three other points of the narrative (20:5-15; 21:1-18; 27:1-28:16) occur the famous "We-Sections," which simply imply that Luke accompanied the Pauline Mission at such times. Through imprisonments and riots and false accusations, often working with their own hands to meet expenses these men (Paul, Timothy, Silas, Luke) established churches in the important cities of Macedonia and Achaia. "So mightily grew the word of God and prevailed."

#### VI. Arrival of Paul as representative of the Gentile Christian gospel at Rome (19:21-28:31)—

Following the uprising of the Ephesians, instigated by the profiteers of those days, Paul journeyed to Jerusalem, where he was met with the suspicions and angry threats of the Jews; his trial before the Sanhedrin; his hearings before Felix and Festus, his appeal to Caesar, his voyage and shipwreck on the way to Rome; his final arrival at the capital of the world was a fitting climax to the triumphant progress of the Christian church. "With the churches once established in Antioch, Ephesus, Corinth, and Rome, the extension of the gospel to the rest of the Roman world about the Mediterranean was inevitable."

### FOR THE YOUTH

From Convention Delegates

#### The World Conference Will Discuss the Indigenous Church

**T**HAT the outstanding subject for discussion in the devolution of mission work in practically every country is "the indigenous church" becomes more apparent as one reads the reports of the various meetings of Protestant mission boards in Great Britain and America, as well as the special meetings which have been held during the past few months of the representatives of practically all communions called to discuss the problem of the new day in mission work. The most notable action in this direction was that taken at the special meeting of representatives of the various religious bodies who are working out the program for the conference on faith and order to be held in Geneva in August, 1927, to make the subject of the conference "the indigenous church." Those who took the attitude that this whole new development was but a passing phase of church life in the great non-Christian lands are being compelled to change their minds and are coming to realize that it is the one outstanding problem which must be solved if the church of Jesus Christ is to be universal and meet the needs and spiritual requirements of the nationals in all lands. In our own communion, this question is an ever-

enlarging one. We meet it on every hand and the Christians coming out from the great non-Christian religions are anxious that the development of the church and its program be placed in their hands as soon as this move is compatible with the best interests for the carrying out of the program of Jesus. This does not mean that these good people minimize the value and work of the missionaries, but on the other hand in practically every meeting which has been held in mission lands during the past months, the nationals have taken care to evaluate in the right way the work and the continued need of the missionaries as associates in the development of Christianity throughout the world. It should be a source of great encouragement to us all to know that Christian nationals are willing to get under the load and bear their full responsibility for the carrying of the message of Jesus to their own fellow countrymen.—*Alexander Paul.*

### When Mossie Wrote

**"D**URING the days at Memphis some one remarked, 'Well, there are no flaming youth at this convention.' This really was true—except as they flamed with joy, inspiration and a deep desire to offer findings that would be a real contribution to the brotherhood and the world at large. Discussion waxed warm during those days, and debates were many, but previous study made the group familiar with the subjects they were discussing, and conclusions were forward-looking, sane, and alive. They were honestly searching for truth and were willing to accept it wherever found. Youth dared to think and offer their thoughts for what they might be worth, but there was no boastfulness nor 'mightier than thou' attitude as they brought their gifts; but a sweet humility which impressed the adults and gave them more confidence in youth in the future.'—*Mossie Allman in The Kentucky Christian.*

### Law Enforcement

**I** ATTENDED the discussion group on Law Enforcement at the Memphis Youth Convention and, as the result of the things said in that group, I have reached the conclusion that the enforcement of the law will never be brought about satisfactorily through the use of physical force, but will come as the people are educated to the advantages of obedience to law. As soon as people come to understand what law is for and that it is to their advantage to keep it they will become law-abiding citizens. When this time comes there will be little use for the machinery of law enforcement, for people will obey the law from choice.

To get ideal conditions the teachings of Christ must be followed and the Golden Rule made the basis of all human relationships. With men following Jesus they will desire to do nothing that will deprive others of their rights. Until men are so educated there will be the need of exercising some degree of physical restraint, but, at its best, force as a restraining influence is not sufficient and the ideal condition will be brought about only when men desire to be honest, law-abiding citizens.—*Norman C. Carpenter, Peoria, Illinois. 1012 Main St.*

### From the Editor

**T**HIS week we print an article by our adult advisor for the Indigenous Church section on a new development since the convention. From time to time other adult advisors will send such material. Mr. Paul has promised an article interpreting where our findings will lead on this subject. This article will be used in the special issue of March 3. Look for this number!

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MARCH 5, 1927

NO. 17

## Music and Musicians

Mrs. C. A. Bunch, Clarksdale, Miss. Delivered at Mound Bayou District Meeting Feb. 18

HOW insignificant I feel as compared with the topic before me, and how utterly feeble my efforts may be to treat this topic which deals with one of the finest arts of all creation, can only be expressed in my failure to do justice to its treatment.

Music is the art of uniting sounds so that they arouse the emotions and make appeal to the intellect. Music more than the other fine arts owes its value to its variance from nature, since in its present form it is far removed from the musical sounds of birds' songs or wind; thus, though a statue must bear close resemblance to the thing which it copies, a musical selection is wholly a mental product, artificial in that it has no model in nature. Because music was long unwritten, its early forms cannot be studied as those of painting, sculpture and architecture can be; hence in a double sense it is an elusive art existing wholly in the musician and dying with him unless a capable interpreter is found. Music has undergone many changes in the course of its development, and the music of one age or one people is usually unintelligible and inharmonious to another age or people. Familiarity with music, however, breeds respect, and music whose intervals are unusual and seemingly harsh at first hearing, upon acquaintance may become pleasing to the ear.

### Early Music

In the earliest music, the emotional element was dominant; Later, a reaction made music a mathematical science, almost wholly intellectual in tendency. Music which is both emotional and intellectual is considered representative of the modern trend.

Music was at first wholly oral and may have had its origin in imitation of sounds of nature. It is to Greece that we owe the formal advance of music as of other arts. Rome copied her music from Greece but made no improvements, and the art languished until it came under the influence of the church.

There is music in any agreeable combination of tones heard in orderly sequence; but what is agreeable depends on the stage of enlightenment reached, or the degree to which higher faculties have been developed.

This explains why different nations and races have different musical ideals; for what pleases savages is discord to civilized men.

We shall not attempt to discuss the beginning of composition of what we now call modern music, but we do call your attention to the fact that as early as the fifteenth century when modern composition began, we find that EMOTION was a prominent element of music; and for that cause we should be more lenient in our censure

of the Negro race for its accredited emotionalism. The Italian nation also seemed to be especially attracted by the new emotionalism in music. Knowing as we do that the Negro race and the Italians have and are producing the greatest musicians of the world, and finding through this study that emotionalism is such an important element in music, we may very readily see the truth in the statement that, the only true music that is written in the United States is written by the Negro.

### Musical Education

The aim of a musical education is to enable the individual to express the faculties with which he was born. We are given mathematical tendencies but to properly develop them we need to study arithmetic, algebra and other branches. We are given a higher psychic or soul nature that responds to the highest, truest, most beautiful in life. Music is one of the principal means through which the higher nature is expressed.

In response to the urgent needs of the present has come a general recognition of the importance of music, and methods of training in the art are now generally applied in homes and schools. We need as never before breadth of vision; our thoughts must embrace the world; our plans must be concerned with higher things. Only in that way can we measure up to the coming needs, for a new age is at hand. To elevate our thoughts to higher things is the mission of music in education.

Music trains the will; it educates the sense of hearing, cultivates the voice, aids in the study of language, quickens the memory; trains in habits of accuracy, instant decision, and concentration. More important still, it brings an appreciation of the beautiful, the love of which is a part of human nature. It adds vastly to the capacity for the higher life, and makes that life worth living.

It enlarges the imagination and stimulates the creative and inventive powers; appealing to the emotions, it cultivates the spirit, the soul of man, and those powers that dominate the motives and direct the will.

We all need the increased sunshine, the reviving breath of inspiration that even a slight knowledge of music affords. The despairing and the careworn regain hope and vigor under its influence and every reformer knows the power of music to sway the hearts of multitudes and attune them to higher things.

We believe it is our duty to help each other find the source of beauty and power in life. And since a musical education be-

gins on the mother's knee, we may readily see how important were the lullaby songs of mother in awakening the mind of the little child. Mothers should prepare for that work and sing and play with their children. Like all first steps this is of vast importance, for the mind is plastic and impressions thus formed endure through life. Soon the mother may have the cooperation of the kindergarten in her work; but every step is still to the accomplishment of song. Any attempt to teach even the rudiments of music in these early years is out of place. They are to learn through singing, and this is nature's way for with only the briefest hints little folks as naturally take to singing as birds break into song. Important ends are sought without so much as a suggestion to the little ones on the part of the mothers or teachers. They are aiming to secure soft voices and the employment of good tones. A sense of rhythm and harmony presses itself on the consciousness of the children but they do not know it by that name. They are being trained also in distinctness of utterance and proper breathing. If there be several in a class, by a skillful assignment of parts, timid ones acquire confidence in their ability to sing alone. These aims are to be kept in mind, and we must not lose sight of their importance. We are warned that the first few years are the most important, for then is laid the foundation on which further progress is to rest. The work is not difficult, if it be not neglected in childhood. The kindergarten work pieces onto the mother's lullaby songs; the school work follows naturally, and just as a flower unfolds so does the love of music, innate in all children, flower out into ability to do, capacity to appreciate and intuition to read messages from afar.

This is a work of love on the part of mothers and all teachers that have caught the vision. They are starting little feet on the road that leads straight to the heights where there is tonic in the air and all the cares and petty troubles of life become like clouds touched by the sun. All through after years they can in music rise above the cramping limitations of their condition, see clearer, think more strongly, plan wiser and with new courage and confidence resume their work. In what other way can a teacher exert such an influence of good?

Music is the most intimate and personal of the arts, because it deals with the feelings and emotions. Within the heart of the child are lying the germs of good and evil. Of this he is all unconscious, and yet as these develop they will grow into his ideals, his motives, his conduct.

In music we have a power and a force for the building of fine ideals, and for the awakening of a desire for the good and the true which should be more widely recognized and accepted at a potent means for moral and ethical education.

(Continued on page 132.)

# Church News

## FROM MARYLAND

Reporter, Eld. R. L. Peters, the Evangelist

The two-weeks-revival at Mt. Olivet Church, Baltimore, Md., passed into history Jan. 16. It was a success from every angle, largely due to the minister's activity. Long before the meeting began, the minister in charge had cards printed and put into the windows of homes, business places, barber shops and in all conspicuous places to advertise the meeting.

Brother Taylor is a splendid young man, cultured and refined and has a great many friends in Baltimore. He is pastoring a very fine people with a membership around 400. His Bible school is one of the best in the brotherhood. A very fine superintendent and a good staff of officers and teachers accounts for this. The church and all its auxiliaries are a very enthusiastic group, and like Nehemiah's group, "This people have a mind to work." This is a Bible reading church. They read "a chapter a day, to keep the tempter away." Like the Bereans of old, they searched the Scriptures daily to see whether or not the sayings of the evangelist were true.

The choir under the leadership of Brother N. Murdock, a most excellent chorister, and a fine group of Christian men and women were in their seats every night during the revival and on time. This is one of the best choirs in the brotherhood. "Look out!" Kansas City, Mo., Georgetown, Ky., and Knoxville, Tenn! You are fine but watch Baltimore—"The Mocking Birds" of the east.

The finance was collected in a systematic way. All bills and running expenses of the meeting paid and the evangelist was given a nice salary for his service and many nice presents on the side.

When the meeting had reached its climax, the evangelist received a message that Sister Kallister Black, a member of North Main Christian Church, Winston-Salem, N. C., was dead and that it was her request that he preach her funeral. Sister Black was treasurer of the Women's Missionary Society of Churches of Christ in Tri-State Convention of Virginia, West Virginia, and North Carolina. Both pastor and evangelist regretted this interference, but the Lord knows best and we bow in humble submission to his will.

Baltimore is a great city on the water near "Chesapeake Bay" with a population of about seven or eight hundred thousand inhabitants.

We ought to have a large church there and we believe that we shall. The meeting closed with the following results. Number added to the church by baptism, 12; by letter or statement, 4; reclaimed from the denominations, 3; total, 19. The church was greatly revived.

## ANNUAL REPORT OF THE CENTENNIAL CHRISTIAN CHURCH ST. LOUIS, MISSOURI

Elder J. J. Green, Pastor  
Mrs. Geneva Dowell, Clerk  
Elder Moses Powell, Reporter

It is a matter of great pleasure for us to present to you the following annual report from the Centennial Christian Church. This is the church report but the other departments will report later of their activities of the year.

The work of the year just closed has been a very encouraging and profitable one. The work has been done with peace and harmony. The attendance, though not what we would like to have it, has been encouraging. We are especially pleased with the number of visitors that have been in our services. The night services have been excellent though not so well attended by the members as we could wish.

In the realm of leadership, we are well blessed and with a renewal of the zeal and determination that characterized last year's work we enter the new year. We want to place emphasis this year on individual development in higher Christian living and broader Christian service.

The organization of the church is composed of:

|                              |     |
|------------------------------|-----|
| Elders                       | 6   |
| Deacons                      | 7   |
| Number of members            | 257 |
| Number added during the year | 27  |
| By baptism                   | 3   |
| Statement                    | 24  |

The financial report is as follows:

|                               |            |
|-------------------------------|------------|
| Morning offering              | \$1,269.07 |
| Evening offering              | 149.72     |
| Entertaining State Convention | 294.21     |
| For benevolence               | 100.00     |
| For building fund             | 321.82     |
| Total received                | \$2,134.82 |

Disbursements:

|                                   |           |
|-----------------------------------|-----------|
| Pastor's salary                   | \$ 835.35 |
| Janitor wages                     | 203.00    |
| Benevolence                       | 100.00    |
| Lights and fuel                   | 100.64    |
| Equipment and repairs             | 52.50     |
| Insurance and tax                 | 68.65     |
| Missions                          | 27.00     |
| Entertaining convention           | 321.05    |
| National and State representation | 60.05     |
| Miscellaneous                     | 30.64     |
| Building fund                     | 321.82    |

Total disbursed \$2,120.70

Balance on hand \$ 14.12

The pastor's report is as follows:

Dear Officers and Members, Greetings:

I count it great joy to have worked with you for the past twelve months. The road has not been smooth nor the burden light at all times but in the name of the Master, we have done our best.

The following is the approximate estimate of the year's work:

|                                      |     |
|--------------------------------------|-----|
| Added to the Church                  | 27  |
| Sermons preached                     | 100 |
| Marriages performed                  | 3   |
| Funerals conducted                   | 4   |
| Conventions and Conferences attended | 6   |
| Lectures given                       | 6   |

Attended all meeting of auxiliaries except when out of town.

Attended all committee meetings of official board and auxiliaries.

Visited the sick.

Held conferences with business people concerning the church.

Wrote many business and personal letters on church matters.

Aim has been to touch all those persons and influences which will mean much to our church.

The reports of the various departments are encouraging and while we have not reached our goal we have made marked progress along all lines.

The one fundamental need of our church is adequate group leadership that will make itself responsible for the success of the work in each particular department. Leaders who will meet, work, pray, plan, give and do, is the greatest need of our church in making 1927 a great and glorious success.

Yours for a greater work this year,

J. J. GREEN.

## FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, Lexington, Ky.

"Every Member Present Day," Jan. 30 brought capacity house. Many I saw for the first time. At roll-call 240 answered and two were added. Songful, soulful service leading out of mere form into humble sincere worship of Him who loved us and gave Himself for us.

We entertained the state board—nine members present and good response from state. Some churches lag yet.

State evangelist, C. H. Johnson making good.

Christian Plea getting better and better.

## FROM KENTUCKY

By Elder F. T. Floyd, Pastor of the Church, Covington, Kentucky

A series of meetings were conducted in Covington that came to a close on January 23 after ten days of strenuous efforts. The meeting resulted in much good being accomplished, spiritually, financially and especially in getting the membership together for co-operation. There were two added by baptism. Elder M. Frazier of Walnut Hills, Cincinnati, Ohio did the preaching and the messages he brought to us were forceful and inspiring.

This church is but five years old but it has been able to purchase its own parsonage along with the other burdens.

# The Christian Plea

Published Weekly

Office Address

425 DeBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE FIVE DOLLAR FELLOWS

Edward Vaughan, Clarksdale, Miss.  
H. H. Crow, Mound Bayou, Miss.  
Eliza Cornwell, Mound Bayou, Miss.  
Eld. B. C. Duke, Topeka, Kan.  
Mr. C. E. Terry, Emporia, Kan.  
Mr. T. C. Buford, Kansas City, Mo.  
Mr. Otis Holden, Kerr, Ark.  
Mr. John Mitchell, Little Rock, Ark.  
Eld. E. K. Burton, Madison, Mo.  
Mr. Hugh S. Calkins, Educational Secretary of U. C. M. S.  
Mrs. E. E. Coleman, Oklahoma City, Okla.

### Ten Dollar Donors

Prof. L. C. Williams, Shaw, Miss.  
Mr. E. W. Powell, Shelby, Miss.  
Mr. J. H. Pickens, Mound Bayou, Miss.  
Eld. B. T. Hunt, Memphis, Tenn.  
Mrs. Rosa B. Grubbs, National Field Secretary of W. M. S.  
Mrs. A. L. Hicks, Columbia, Mo.  
Mrs. J. L. Hardin, Nashville, Tenn.  
Eld. T. R. Everett, Lexington, Ky.  
Eld. T. B. Frost, Shepherdsville, Ky.  
Mrs. C. Keith, Chicago, Ill.

"Add to the list as many as" will send in their contribution.

### The One Hundred Club of Ten Dollar Donors

FOR the benefit of those to whom \$5.00 is too paltry a sum to spend in the great venture, we are creating a sustaining fund of \$1000.00 to be contributed in gifts of ten dollars by one hundred of those loyal to the work of publishing a national paper. This will include those who pledged \$10.00 to the maintenance fund and all others who will give to this fund who did not have the opportunity to pledge.

Ten dollars is not an exorbitant price to pay for a paper to represent you and publish your work. You often spend more than that for a pair of shoes. So we are to conclude that a pair of shoes mean more to the average Disciple than a pair of shoes? We are building history and the place in the sun is not confined to the \$500 and \$100 pledgers. Each may have a part and to you comes this opportunity to take your place along with these others who wrought well. It will mean a great deal to this paper if there are ONE HUN-

DRED PERSONS who see beyond tomorrow and will create a sustaining fund of \$1000 to be turned over at the end of the year as a future security that the Christian Plea has been doing that whereunto it has been sent. Join THE HUNDRED CLUB of TEN DOLLAR DONORS and send in your contribution to *The Christian Plea*, 425 DeBaliviere Ave., St. Louis, Mo.

This effort to maintain the paper means a case of life or death with regards to its continuation. Will you sustain it to the extent of ten dollars?

Be a TEN DOLLAR DONOR! Send in the donation at once.

### Five Hundred Five Dollar Fellows

THE *Christian Plea* received a place in the asking budget of the National Convention. It however did not receive a place in the spending budget of the Home Missions department of the United Society. Hence it must receive its support from the churches and individuals through special gifts.

The idea of individual donations is more practical since the churches as organized bodies have their national apportionments in the various departments. So to those interested in the work of the brotherhood in its larger aspects we come to ask your support in the maintenance of the paper.

The theme of the One-Day Conventions was Stewardship and special emphasis was laid on definite giving. So to facilitate matters here we offer as a suggestion a definite amount to those who contribute to the work.

The first class of givers of this definite amount is the "FIVE DOLLAR FELLOWS." The apportionment set by the National Convention for the Maintenance Fund was \$2500. To raise this amount at least five hundred persons must join the ranks of \$5 givers—500 \$5 Fellows.

This must be stressed during the month of March and most of it raised during these two months if the paper is to continue without a temporary suspension that may become permanent. Since most of the constituency of our brotherhood was not at the Cincinnati Convention to pledge we are offering you this chance to have fellowship in putting over the amount of \$2500 for a National Paper.

It will spell success for the *Christian Plea* if it can find 500 persons interested enough to come to its rescue at this crucial time with a donation of \$5.00. And "What you do, do quickly." For there is imminent danger of the discontinuation of the paper after this month if the funds are not forthcoming.

## A REPORT OF FUNDS

This is the division of funds for the month of January in the various states and departments:

|                      |       |          |
|----------------------|-------|----------|
| Alabama              | ----- | \$ 7.10  |
| Arkansas             | ----- | 17.62    |
| California           | ----- | 12.32    |
| District of Columbia | ----- | 5.40     |
| Illinois             | ----- | 14.30    |
| Indiana              | ----- | 2.37     |
| Kansas               | ----- | 133.68   |
| Kentucky             | ----- | 98.80    |
| Maryland             | ----- | 16.00    |
| Mississippi          | ----- | 60.90    |
| Missouri             | ----- | 96.95    |
| Ohio                 | ----- | 55.78    |
| Oklahoma             | ----- | 38.96    |
| Tennessee            | ----- | 20.02    |
| Texas                | ----- | 153.35   |
| Virginia             | ----- | 5.50     |
| Total                | ----- | \$739.05 |

### By Departments—

|                             |       |          |
|-----------------------------|-------|----------|
| Church                      | ----- | \$162.13 |
| Bible School                | ----- | 253.05   |
| Women's Missionary          | ----- | 267.70   |
| Christian Endeavor          | ----- | 36.50    |
| Circles                     | ----- | 4.00     |
| Triangle Clubs              | ----- | 3.00     |
| Boys and Girls Organization | ----- | 7.57     |
| Total                       | ----- | \$739.05 |

## WOMEN'S MISSIONARY SOCIETIES CONTINUE TO OBSERVE WOMAN'S DAY

By Mrs. R. B. Grubbs, National Field Secretary of W. M. S.

These are a few practical demonstrations of the old adage, "Better late than never." The following reports of Woman's Day observance were received in February to date of Feb. 21:

|                                  |       |        |
|----------------------------------|-------|--------|
| Little Rock, Ky.                 | ----- | \$5.00 |
| Kenyon Ave., Cincinnati, Ohio    | ----- | 8.50   |
| Maple Ave., Lockland, Ohio       | ----- | 5.00   |
| Mt. Olivet, Baltimore, Md.       | ----- | 6.00   |
| Little Rock, Paris, Ky.          | ----- | 5.00   |
| Second Christian, Salisbury, Mo. | ----- | 2.65   |
| Xenia, Ohio                      | ----- | 2.00   |

We are anxious to have every church experience the joy of observing Woman's Day. Any Sunday may be Woman's Day through prayer and preparation. Help us to make it 100%.

MAY 1st—What? NATIONAL RALLY DAY! For Whom? The Church proper! To What Purpose? For raising the National Apportionment! How Much? \$4000! For What Use? For Missions, Home and Foreign! When? May 1st.

"And the judge decreed that the owner should feed the old horse for the rest of the faithful animal's life." And of how much more value are these who gave their lives to the preaching of the gospel than a horse! The superannuated ministers need our support. The EASTER OFFERING from the BIBLE SCHOOLS goes to the aid of those grown old in well-doing.

Do you read the *Christian Plea*? Is it worth \$5.00 to you? Become a FIVE DOLLAR FELLOW.

# A Christian Service in Cooperation

By J. B. Lehman

## THE WEIGHTIER MATTERS

**I**N 1905 Jacob Kenoly landed on the Liberian shores to make real his ambition to build a school in that country for his people modeled after the order of the Southern Christian Institute. After he had labored there for some five years he had succeeded far beyond what any of us would have thought possible with his scant means. In his hundred students he had many who were getting too high up for his limited time which had to be given to those of limited attainments. He then began to arrange to send them to the S. C. I. for their preparation. We came to his rescue the best we could. We secured good hearted persons in this country who paid their way here where they could earn their way. First in 1909 came James I. Rundles, in 1910 came Peter C. Dunson, and in 1911 Jerome E. Freeman. All three finished our course. James I. Rundles is now pastor of the Farish Street Church in Jackson, Mississippi, and was principal of one of the ward schools till he found he could make more at the carpenter trade. Peter C. Dunson finished here, then went a term to Howard University and then a year at Tuskegee where he was about ready to graduate in Electrical Engineering when he died. He had about perfected a plan under the direction of Major Moton and myself whereby he intended to start an industrial school in Liberia supported largely by benevolent men and women in this country. Jerome E. Freeman went to Drake University where he is now about to finish in Law and Liberal Arts.

In writing a letter last week he said:

"I am glad that I had the opportunity to attend school at the S. C. I. before I came here. Those fundamental principles that I learned there have been a great asset to me. They have helped me to overcome many temptations and vices that are common in the life of great cities. They have aided me in the time of adversity and discouragement to persevere till I reached the right thing where I could trust God for the results."

It is easy to think what might have been the outcome if these three young men had gone right from the sinful state of Africa to a city environment like Des Moines without a sustaining environment like that found at the S. C. I. It would have been easy for them to conclude that after all America does the same things but veneers them over a little more.

And if this is true of these three African boys, is it not equally true with the thousands who have attended here from Jamaica and the states of our Union? The Negro youth must now be prepared to take his place in the great task of building a new civilization for America and the world. That civilization must be built on the following things:

### I. A Faith in God

The underlying principle of every civilization is religion. Those that had only paganism, or a paganized Christianity, to depend upon, soon perished. The real civilization builders must have a better view of Christian principles than is gotten when a Bible Department is just one of the useful things studied.

### II. On a Firm Moral Basis

Intellectual development as it is usually understood at the university will save no people in itself. The old pagan practices of swearing, immorality, cheating and stealing are so well fixed that they are instinctive and intellectual development alone will not eradicate them as was shown in Leopold and Loeb.

### III. On a Stable Industrial Basis

The South has abundance of resources but it needs developing. Unless the Negro citizens of Mississippi and Alabama and Georgia can help do that they must eventually go out somewhere else. The young men and women we train will most likely not do manual labor for a living, but they will have to work with men and women who will have to put labor on a much higher basis than it now is. Brethren, it is a big job we undertook when we started to build a new civilization and we need to count the cost.

### S. C. I. NOTES

In the absence of President Lehman, Professor Jacobs preached at Church Sunday morning. His message was very fine.

The Bureau of Child Hygiene and Public Health Nursing of the Mississippi State Board of Health has been conducting classes in Personal and Community Hygiene in the schools throughout the State. For the past several weeks such a class has been conducted for the girls of our school, under the instruction of Mrs. Eliza Pillars, R.N. The class proved exceedingly interesting and helpful, and all the girls who were old enough were enrolled in the the course.

MAY 1st—NATIONAL RALLY DAY FOR THE CHURCHES.

## MUSIC AND MUSICIANS

(Continued from page 129.)

### Negro Musicians

The Caucasian race has its eye turned upward, has fastened laurels onto, and is justly and loudly singing the praises of Mozart, Wagner, Beethoven, Schumann, Paderewski and many other characters of their race who have written their names high upon the roster of musical fame, and have left an indelible impression upon the hearts and minds of the music-loving people of the world; and we too share in the beauty of their genius, and join with them in singing their praises; for we solemnly believe in giving honor to whom honor is due; but we feel that we could bathe our faces with veils of tears, not for sorrow but for joy, that the God of creation has not left us comfortless in the musical realm.

In the dawn of our short morning of civilization, the Negro can point with much pride to a roster of artists such as, S. Colridge Taylor who wrote and gave the world, "Hiawatha" and "Candle-Lighting Time;" W. C. Handy who gave "Hail To The Spirit Of Freedom," "Arfo American Hymn;" J. Rosamond Johnson who gave "Since You Went Away," "Lil Gal" and "Negro National Hymn;" N. Clark Smith who gave "Dreaming" and "Don't You Let Nobody Turn You Round;" F. H. Clark who gave "Honey Youse Ma Rose" and "I'm Gwintter Wait;" R. Nathaniel Dett who gave "Music In The Mines," "Opin Yo Eyes" and "Listen To The Lamb;" Harry T. Burleigh who gave "Come Unto Me," "Deep River" and "Jean." We feel very proud to make references to some of our musicians such as F. M. Gow a noted Organist, P. G. Lowey and James Eurpoe distinguished Band Masters, and Clarence Cameron White one of our most accomplished Violinists.

We shall not attempt to name them on this occasion, but following closely after the list above named, we have a host of musical artists, such as our own Roland Hayes, who have toured the world, entertained kings and potentates, and have thrilled the world with music which has rivaled if not surpassed that of the late Caruso.

In my conclusion, let me admonish you as a race, hang not your hopes upon the stars of the heavens, but frame your lives after and bend your efforts towards the emulation of the lives of the musical geniuses of your own race; for in the dawning of tomorrow will the world lend an attentive ear to your enchantment, and then will God be magnified through song.

### TO THOSE WHO PLEDGED!

**T**O those who in the Cincinnati National Convention made pledges to maintain a national paper and has as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find that you have a balance to your credit, it would be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge either to Dr. J. E. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith 425 DeBaliviere Ave., St. Louis, Mo.

Join the ranks of TEN DOLLAR DONORS. Be a sustainer. Support the National Organ. Send all offerings to the *Christian Plea*, 425 DeBaliviere Ave., St. Louis, Mo.

# Our Foreign Missionary Work

By C. M. Yocum

THE Disciples of Christ date the beginning of their movement with the publication of the declaration and address by Thomas Campbell in 1809. Seventy-three years later, however, we did not have a missionary on any non-Christian foreign mission field in the world. It is true that in 1849 the American Christian Missionary Society was organized and foreign missionaries were sent to Jamaica, Jerusalem and Liberia, but it is also true that their period of service was of short duration. Because of financial stringency they were recalled. True it is also that the Christian Woman's Board of Missions came into being in the year 1874 and the Foreign Christian Missionary Society in 1875, but it was not until 1882 that these organizations sent forth their first group of missionaries to a non-Christian land—India. In rapid succession we entered Japan (1883), China (1886), Africa (1899), Porto Rico (1900), Philippines (1901), Tibet (1903), South America (1906) and Mexico, present field (1919). This was the real beginning of the continuous foreign mission work of the Disciples of Christ. In the forty-five years since then, the growth of our foreign missionary endeavors has been little short of phenomenal and the distribution, diversity and immensity of the service today is gratifying. Witness a few contrasts.

Fifty years ago we were not doing work on a single foreign mission field. Today we are laboring in ten of the great foreign mission fields of the world, six of them belting the earth between the Tropic of Capricorn on the South and the Tropic of Cancer on the North. Our South America field reaches across the Tropic of Capricorn so that only China, Japan and Tibet are wholly out of the tropics.

Fifty years ago we were not supporting a single foreign missionary anywhere in the world. Today we have 337 missionaries actively at work on the fields and we are supporting 14 who have served well their day and generation and are on the retired list. These missionaries are as carefully and thoroughly trained as any similar group anywhere on earth. They have been reared in our own homes, most of them prepared in our own colleges and many of them trained in the College of Missions. Assisting these missionaries are 1,496 native evangelists and workers who are preaching the Gospel in at least eleven languages and dialects. In Africa, the missionaries

must know French also though all the preaching is done in the native dialect. All in all there is a corps of workers on our various fields numbering 1,847. In order that we might visualize these workers and thus get away from mere statistics, may we look at one of them.

It is in a native village in Central Africa. A group of twenty-two native evangelists, a missionary and a missionary secretary are on an itineration of eighty miles from Boende, the capital of the district, to Wema, our newest station. The day's march is almost over. The group has entered a little village where the missionary has never been before. The leader of the native group selects a preacher as the caravan enters the village. The women of the village have been notified in advance on the native call drum of the coming of the caravan. They have gone into their gardens and have selected produce to sell to the group. Studying well his audience, the preacher begins preaching in this way:

You women heard of our coming before you saw us marching down the path. You knew that we would be hungry so you went into your gardens and selected bananas, plantans, casava and other produce. When you went into your gardens, this produce that lies here on the sand now, had nothing to say as to whether it would come to this market or not. Of your own wills you selected it and brought it here. Now we are products in a beautiful garden here in Central Africa. Into this garden ever and anon comes Death. When he comes he does not consult us as to whether or not we will accompany him, but he selects whom he wills and takes them with him.

With an introduction like this, he went on to preach a forceful sermon on preparation for the life beyond this present life, emphasizing the fact that preparation can only be made by living the life that Christ, the Son of the true God, taught man to live. These native evangelists understand the minds of the people to whom they preach and their message comes with power.

Half a century ago we had but a few churches in Jamaica, planted by the American Christian Missionary Society. When the Christian Woman's Board of Missions and the Foreign Society came into being, these churches, unaided, were struggling along as best they could. On July 30, 1884, our first convert from heathenism—Matsumura San, was baptized in Japan. Today in all our fields we have 227 organized churches with 1,170 other preaching points. We have 74 self-supporting churches or groups of Christians. Last year we baptized 4,827 converts, the largest number in any year of

the Society's history. This makes a total church membership on the various fields of 35,246. When it is remembered that fifty years ago we had at best only a weak, scattered, struggling constituency in one small field, this host of 35,000 loyal disciples in good standing and full fellowship, of stalwart character comparable in most essentials to our membership at home and in many respects actually superior, the accomplishment is truly remarkable.

During the five years ending 1922, the percentage of growth on the foreign fields was 29.8. For the same period in the homeland it was 8.1. For the ten years ending 1922, the percentage of growth on the foreign fields was 61.2, in contrast with 20.9 at home for the same period. For the fifteen year period ending 1922, the percentage of growth on the foreign fields was 141.0; in the homeland it was 33.3. For the twenty year period ending 1922, the percentage of gain on the foreign fields was 424.0; in the homeland it was exactly one-tenth as great, or 42.4. Moreover, since 1922 additions on the fields have exceeded all previous records.

At the beginning of the fifty year period, we had no schools of any description on any foreign field. Today we have 539 schools with 6 colleges. The total enrollment is 15,204. The property belonging to these schools is valued at \$525,000. In addition to the building up of this most excellent school system, we have helped to reduce the Lokundo language to writing and have assisted in translating the New Testament into that tongue. Other portions of the Word of God have also been translated and many textbooks have been prepared. Our missionaries are accomplishing most commendable results in obedience to the command of the Master—"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you. and lo, I am with you always, even unto the end of the world."

In the early days of the Africa Mission, an old chief travelled many miles from his village to Bolenge to see Dr. Dye make "paper talk." When, to prove that he could do so, Dr. Dye wrote a note to Mrs. Dye and handed it to the chief to deliver. the old chief drew his hand behind his back and would have nothing to do with paper that could talk. Might it not bite also? When event-

(Continued on page 136.)

# The Uniform Lesson for March 13

Making the World Christian—Matthew 28:16-20; Acts 16:6-15

By Marion Stevenson

THE topic for the lesson today carries a high challenge to everyone who professes to be a Christian. It is a challenge to loyalty, to sacrifice, to supreme and life-long Christian endeavor.

## The Great Commission—

There is no passage in the Scriptures more familiar to Disciples of Christ than this one. More than any other religious people, doubtless, we have preached sermons from it. The sermons are interesting not only for what they stress, but for what they omit.

First of all, verse 18 has been strongly emphasized, recognizing that underneath the Great Commission lies the authority that belongs to Jesus in heaven and on earth. This fact should never be obscured or slighted.

However, the idea of the authority of Jesus has commonly been used chiefly as a sanction for baptism for the remission of sins. Very few sermons on baptism have not been founded upon this idea of the authority of Jesus. Indeed, we have spoken of baptism as "a positive ordinance," that is, something demanded upon the arbitrary authority of God.

It is true that baptism rests upon the authority of Jesus, but this is not all in the Great Commission that rests upon this authority. In fact, in putting the authority of Jesus under the ordinance of baptism, we have commonly passed by the first article of the Great Commission, "make disciples of all the nations." Not all sermons preached on the Great Commission have presented the whole commission as it came from the lips of Jesus.

Again, not all sermons on the Great Commission have included "teaching them to observe all things whatsoever I commanded you" in the realm of the authority of Jesus.

Our lesson today asks us to consider the commission as primarily and principally concerned in making disciples of all of the nations. It follows as a matter of course that Christian baptism has its necessary place in this scheme, and that disciples must be taught, and that Jesus sustains the program with his presence "even unto the end of the world."

## Make disciples of all the nations—

We are to begin at home, therefore local evangelization of our communities, our states, our great national domain. We have not fulfilled the Great Commission until we have, as far as it is possible with God's help, persuaded every man in our own reach to become a disciple of Jesus.

America is not yet Christian in the sense that all Americans are disciples of Christ. The stupendous forces of organized commercialism, the insidious philosophies of materialism, saber-rattling programs of militarism are not only present but boldly confident and offensively self-asserting. Although these great forces engage the energies of Christian men we cannot say that commercialism, materialism and militarism are Christian. To be Christian they must be inaugurated and sustained by truth which disciples of Christ learn from their Great Teacher.

The world is not Christian. Nations are selfish, and selfishness is not a Christian virtue. The disposition to deny self is the characteristic of a disciple of Christ, whether it be an individual or a nation. World policies are not Christian, for they

## The Lesson Scripture

Matthew 28:16-20

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Acts 16:6-15

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

are organized selfishness promoted by world power. We are now learning what the un-Christian practice of professed Christian nations has done to disturb the world in its dealings with China. Every nation that sought to exploit China for its own advantage was a professed Christian nation.

The vast majority of the people of the world have not yet even heard the mention of Christianity, except perhaps as the name might be related to some of the world's distress, in which case the word "Christianity" offers neither hope nor happiness.

There are yet countless thousands of people who have never heard the name of Jesus, and who therefore have had no opportunity to consider what it might mean to them to become his disciples.

Such facts as these above are a ground for the immediate and imperative challenge of the church to arouse itself to carry out the Great Commission to make the world Christian.

## The urge of the Spirit of God—

Our attention is called to the sixteenth chapter of Acts of Apostles. Paul and his company are not only directed but also controlled by the Holy Spirit. They are restrained from preaching the Word of God in regions they might choose and forbidden

to speak it in others. Under the urge of the Spirit of God, they are thus kept on the move until they come to the sea which defines the western boundary in the great world in which they had been living.

The history of the Great Commission, the story of the enterprise of making disciples of all the nations, is unintelligible apart from the recognition of the place in it of the Spirit of God. There has been an irrepressible and an irresistible vital force in it. The missionary movement has been a living thing. It has been promoted and is sustained by the very life-giving Spirit of God himself.

## In foreign lands—

We wonder if Paul had ever before this left Asia, in a sense his native land, to journey into Europe. If not, we have him here entering upon what we would call today a foreign missionary adventure. He turned to the West.

As far as tradition helps us to know, the most of the twelve disciples of Jesus turned to the East and to the South to tell the good news. Some of them penetrated far into India, perhaps to China. At least, the gospel entered far away China at a very early period.

Paul turned to the West and from the West Christianity came to us. Paul's work was therefore more abiding and has had a larger influence on our world than the work of any other apostle. Suppose Paul had turned to the East, and had established the Christian religion today is that of the nations as he did in the Western nations. Suppose the gospel of Christ had come to us from Arabia, from India, from China, or from Japan, instead of coming to us from the West. It is interesting to try to surmise in what form it might have come to us. One of the perplexing problems of the Christian religion today is that of the forms in which it came to us from Europe.

There are some interesting movements of Christianity in Oriental lands which indicate that one day it may come to us from the East.

If we had the whole story of Paul's missionary visit to Philippi instead of only a part of it, we should have an interesting disclosure of what Christianity introduced into Europe and what elements were contributed to make Europe Christian.

First of all, it made business Christian by the conversion of a business woman, Lydia. Before she became a Christian she was a devout worshiper of God according to the Jewish religion. She conducted her business according to the requirements of her religion, closing it on the Sabbath day in order that she might worship God.

In the next place, Christianity freed the enslaved womanhood of Europe in the deliverance of the slave girl at Philippi from her masters who abused her and exploited her. When the womanhood of the world has been set free from all exploitation to live in her divinely planned holiness and purity, we shall have gone a long way in making the world Christian.

Paul baptized a jailer. He was a representative of the Roman system of government and justice. There can be no doubt that he was a better jailer and a very much better citizen for the Christianizing influences which Paul put into his life.

There is no vaster undertaking than making the world Christian.

# Christian Endeavor Topic for March 13

## How to Conquer Circumstances

Philippians 4:5-7, 10-13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What adverse circumstances did the first colonists in America have to overcome?

Were circumstances favorable or unfavorable to the first missionaries of modern times?

What circumstances did the pioneer preachers of the United States have to overcome?

What are some of the circumstances that hinder the Christian life today?

Is one a coward who yields to, or quits because of, adverse circumstances?

Do circumstances ever justify our condemning another's failure?

Is personal negligence ever justified by one's surroundings?

Can one ever justify wrongdoing by blaming circumstances?

What circumstances are responsible for the crime wave in our land?

### Paragraphs to Ponder

At the very beginning assume that circumstances can be conquered. The one who says, "I am the victim of circumstances," and accepts defeat without a fight, justifying his failure on the ground of circumstances, isn't worthy. This is God's world, and man has been given dominion in it. God intends, then, that man shall conquer. If we hold that thought and work in accordance with it, no set of circumstances can defeat us. They may hinder for a while, but eventually we shall conquer.

It is the Christian's destiny to conquer. Jesus said, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Circumstances cannot defeat one who has set his heart upon the Kingdom of God and who works to possess it. "All things are possible to him that believeth"; and among the possible things is the conquest of circumstances, no matter how difficult they may be.

Look for the bright side of every situation. Certainly confinement in the jail at Philippi was not a very favorable situation, yet Paul and Silas found enough hope in the circumstance to be able in spite of their pain to sing and pray; and see what a remarkable deliverance and experience came to them. If Christ could heal the blind, cleanse the leper, and raise the dead, he can surely overcome any circumstance that confronts us. Since that is true, there surely is a bright side to every situation, so let's look for it and find it.

Few situations are as bad as they could be. Others face worse conditions and are overcoming them; others have less in their favor than we have, yet are carrying on. So instead of despairing because of the things that are against us, let's count the things that are in our favor; there are always circumstances that help, more than we suspect usually. There are sympathetic friends, there is health, a Christian environment usually, good books, fine examples, if we'll but look for them, and there is always God. Marshall the forces in your favor and win.

Fretting over circumstances never overcomes them; it rather adds another and a worse circumstance to conquer. Worry depletes our energies and clouds our vision and dulls our perception so that we are not half fit. The situation may be bad enough,

but fretting because of it will never overcome it. Just acknowledge the situation and admit its gravity and then set to work to conquer it. Don't worry; work. Watch a fretful horse. He wastes half his energy uselessly.

Look upon the overcoming of circumstances as training for bigger things in life. The first time a runner tries the hurdles they look mighty high, but he doesn't let appearance stop him; he tackles them and after a few trials finds them not so hard after all. Constant practice makes the effort easier and easier so that when the big race comes he strides out with confidence and power. Regard circumstances as something to be overcome in order to gain power to do bigger things.

It is a good thing to develop a success "complex"; that is, to get the feeling of success firmly grounded in your thinking and purposing. Go at the easier things with vigor and conquer them, so that you may get that feeling of confidence in yourself that is a rich treasure, indeed. With the feeling built up in you that you must succeed and can succeed, circumstances will not bulk so big, nor seem so hard; and the most difficult will yield to your determined and confident effort.

Circumstances can sometimes be conquered by substituting other circumstances. When Jacob Riis came to New York and was brought in contact with the conditions around Mulberry Bend he saw how very difficult it was for people to develop clean, strong characters there. Seeing this, he determined to change conditions, and did it after years of hard work, substituting for the old conditions, the fine Battery Park that did away with a lot of the old tenements and put a patch of blue sky and sunshine into the district and the lives of the people. Often we can't counteract existing circumstances, but we can crowd them out by substituting others.

Make circumstances work for you, even adverse circumstances. During the Revolutionary War General Washington was camped with a handful of half-starved soldiers on the banks of the Delaware River opposite Trenton, where the Hessians were billeted in comfort. As a forlorn hope he determined to attack these foreign troops during the night. To do that he had to cross the river filled with floating ice and in a driving blizzard. Circumstances were seemingly all against success and his aides counselled against the move; but Washington believed he could use these adverse circumstances to his ends. He crossed the river and took the enemy in false security and won a great victory. We can make adverse circumstances work for us, too.

Don't be always considering just your own success. Think of the good of others and of the circumstances that they have to overcome. Then give them your sympathy and help wherever and however you can. Selfishness is a circumstance that binds us down more firmly than any other, if we let it grow in us. A selfish man can never be a truly big man. An unselfish man helps others, and very soon finds that a host is gathering to help him. Don't leave others to fight the world alone, and you will quickly find that you are not left to fight alone.

## Mid-Week Prayer Meeting Topic

For March 9

### Books of Ezra and Nehemiah

Ezra 1:1-4; 8:21-23; Nehemiah 8:9-12

By Gilbert E. Ireland

The great value and interest of these books are intensified when we realize that most of the events related are told by those who took active part in them, Ezra and Nehemiah.

#### Political conditions—

The day was dawning after the long night of the captivity (2 Chron. 36:21). The divided kingdom had suffered many defeats and deportations of portions of its inhabitants. Tiglath Pileser, of Assyria, carried away many from the northern tribes B.C. 740, (1 Chron. 5:26; 2 Kings 15:29). Shalmaneser also, (2 Kings 17:3-5). Sennacherib removed a large number B.C. 715 (2 Kings 18:13). Nebuchadnezzar repeatedly invaded Judea and finally besieged Jerusalem, carried away its people and destroyed the temple B.C. 588 (2 Chron. 36:17-21). The captives in foreign lands, appear to have been treated often very leniently; they cultivated the land, some had servants, acquired riches and lived in luxury (Jer. 29:5; Ezra 2:64-67). If, however, they were insubordinate they were subject to great cruelties (Jer. 29:21, 22). Begun by Nebuchadnezzar, the captivity was ended by Cyrus, who conquered Babylon, those of the captive Jews then living thus passing under his rule. His benevolent attitude towards them is described and explained in Isaiah 44:28; 45:1-4.

#### Religious conditions—

The first migration "homeward bound" of the long-expatriated people took place under Zerubbabel, prince of Judah. To these were given the gold and silver vessels of the Temple which Nebuchadnezzar had seized long before; much money was also given them by their fellow-countrymen who did not choose to leave their comfortable homes for the long, perilous journey and the uncertainties awaiting them in desolated Jerusalem. Further gifts were poured upon them by Assyrian neighbors (Ezra 1:5-11). Another detachment followed later under Ezra's guidance (Ezra 7:11), and yet later another company with Nehemiah (Neh. 2:4-8). Zerubbabel planned to rebuild the Temple (Ezra 3); Ezra's purpose was to restore obedience to the neglected law (Ezra 7:25, 26); Nehemiah's mission was to rebuild the broken and blackened walls of the beloved city (Neh. 2:5-8). Great difficulties confronted those who returned from exile. Once and again they were stopped by royal decree through the malice of enemies. They made determined effort to re-establish civic and religious life on something of the old basis. Sacrificial offerings were not lawful while the Temple, their sacred center, was no more. But now the altar of the Lord was again set up. In exile the law had fallen into much neglect; now it was placed again in its old-time ascendancy.

May we note a few special points. Ezra's unequalled faith, "I'd be ashamed to let my faith fail!" (Ezra 8:21-23). Nehemiah's simple childlike confidence that God was nearer to him than anyone else could be; Nehemiah's wise and fearless course, weapons for defense, tools for work (Neh. 4:15-18). Multitudes of the exiles would not give up comforts in "the unclean land" for hardships in their "holy land"; they did not value their name, their high calling, as sons of Israel. Remarkable that the returned exiles considered themselves as representatives of all the tribes, not of Judah only (Ezra 6:16-18; 8:35). Is there a prophetic flash in this on the true unity of Christ's divided followers, yet to be re-attained?

## OUR FOREIGN MISSIONARY WORK

(Continued from page 133.)

ually the note was delivered to Mrs. Dye and she read the message and heeded it, much to the consternation of the old chief who had not heard the note say a word, he rushed into the back country and with difficulty was persuaded to visit the station again. Today his children and his children's children are making paper talk and are reading the Message of God from His Book, translated into their own tongue by our workers.

Fifty years ago, the Disciples of Christ were doing absolutely nothing to relieve the intense suffering of the many multitudes in mission fields who knew no doctors, nurses, hospitals, dispensaries, or even the merest rudiments of a medical science worthy of the name. Today we have 18 hospitals and 24 dispensaries worth \$239,000. Last year alone 428,797 treatments were given in these various institutions. Here again it seems almost necessary to visualize the waiting multitudes suffering intense physical pain as a result of their absolute lack of knowledge of the simplest laws of health and hygiene, anxious for our doctors to relieve their suffering and restore them to normal health, in order to understand the value of this service and the extent of it. In the name of the Great Physician, our doctors and nurses are healing bodies and winning hearts.

Fifty years ago we were doing absolutely nothing in the training of strange peoples in things industrial. Today we have four printing presses turning out millions of pages of literature every year. We have five brick kilns. We operate a saw mill. We have numerous carpenter shops and we have the largest fleet of mission boats in the world plying the waters of the Congo and its tributaries. Coming up through these institutions through the sweat of their brows, as through the academic training received in our schools, are some of the most substantial leaders in these various fields.

Fifty years ago we were not putting a penny into any kind of foreign mission work anywhere. Last year the total offerings and fees on our various foreign fields amounted to \$346,868.50. This was sufficient to pay all the overhead expenses which might conceivably be charged to the Foreign Department of the United Christian Missionary Society and still leave on the fields seventeen cents additional for every dollar given for foreign missions by our churches in America. That is to say, the foreign mission fields gave

enough last year to pay the total overhead of the department and still enable the department to spend \$1.17 on the fields for every dollar given for foreign missions in America.

From very small beginnings the Foreign Missionary work of the Disciples of Christ has grown in less than half a century to most respectable proportions and the Society stands side by side with the other mission boards of America, doing its full share of the task, co-operating in every possible way for the extension of the Gospel throughout the world. Lives are being transformed, communities altered, social customs changed or sublimated, economic condition lifted and interracial and international relations bettered. In short, the Kingdom of God is being ushered in.

### Tell Him So

(Written for *The Christian-Evangelist*.)

If one has helped you on your way—  
Tell him so!  
Yes, tell him so, this very day;  
Don't wait until he's old and gray,  
But just as early as you may—  
Oh, let him know!

If one a brave, true word has said,—  
Tell him so!  
Don't wait until the man is dead,  
Then, place a wreath above his head,  
But cheer his heart, right now, instead—  
'Tis better so.

If you are touched by some one's grief—  
Tell him so!  
Extend to him a brother's hand,  
Just let him know you understand,  
'Twill help him reach the solid land—  
His heart will glow!

—E. C. Baird.

### The Universal Friend

(Written for *The Christian-Evangelist*.)

Faith unawakened in a bygone year,  
I wondered how they knew God always near  
To bear life's burdens, dry the mourner's  
tear,  
The humble prayers of the unworthy hear,  
With love and grace for even the untrue;  
I wondered how they knew!

Now, as He guides me through the waters  
deep,  
Down the dark valley, o'er the mountain  
steep,  
Still 'neath the heavy cross my soul to keep,  
Still suffering, that I no more may weep,  
I do not wonder that they trust Him so,  
Since now so well I know!

—Ina Duley Ogdon.

Big projects cost Big Prices but  
bring Big Results. The *Christian  
Plea* is a Big Project. Let the poten-  
tial FIVE DOLLAR FELLOWS and  
TEN DOLLAR DONORS become  
dynamic in rushing the *Christian  
Plea* to a stronger life.

For those who gave life—give ye  
support. For Ministerial Relief—  
Easter offering from the Bible  
schools.

## The Endless Search

By Rev. George G. Phipps

"Lo, these are parts of His ways, but  
how little a portion is known of Him."—  
Job 26:14.

WHY need I care, or question deep  
How life began, if life I keep,  
And life, Eternal Life, can win  
My soul redeemed from death and sin.

Few things I really understand  
Found 'mid vast seas or widespread land,  
But 'twas my Father formed them all,  
And I'm His child tho' weak and small.

Science's wise theories may be true,  
God's methods various, old or new,  
But true or false, my life's chief end  
Shall be to love my Almighty Friend.

His ways that seem mysterious now  
Are surely overruled by love,  
Blind oft to reason, I allow—  
Patient I'll wait 'till taught above.

For if I gain the life to come,  
Find immortality my home,  
Long eras then can well be spent  
Searching God's ways—so I'm content.

—Boston Transcript.

### Near, and Yet so Far

"They came to the gates of Canaan,  
But they never entered in!  
They came to the very threshold,  
But they perished in their sin.

"On the morrow they would have entered,  
But God had shut the gate;  
They wept, they rashly ventured,  
But alas! it was too late.

"And so we are ever coming  
To the place where two ways part;  
One leads to the land of plenty  
And one to the hardened heart."

Quoted by David Griffith Thomas.

WHAT the New Year will bring  
forth, we do not know, but we  
can trust. As one of our poets puts  
it, writing, "When the Year Is New":

I cannot always see the path that leads  
To heights above;  
I sometimes quite forget he leads me on  
With hand of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand.

I cannot always trace the onward course  
My ship must take;  
But, looking backward, I behold afar  
Its shining wake  
Illumined with God's light of love, and so  
I onward go.  
In perfect trust that he who holds the helm  
The course must know.

I cannot always see the plan on which  
He builds my life,  
For oft the sound of hammers, blow on blow,  
The noise of strife  
Confuse me till I quite forget he knows  
And oversees,  
And that, in all details, with his good plan  
My life agrees.

I cannot always know and understand  
The Master's rule;  
I cannot always do the tasks he gives  
In life's hard school;  
But I am learning with his help to solve  
Them, one by one,  
And, when I cannot understand, to say  
"Thy will be done."

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MARCH 12, 1927

NO. 18

## Seven Prominent Negroes in the Field of Education

By Hugh S. Calkins, Educational Director of the U. C. M. S.

THE readers of the Christian Plea will be interested to know of several very eminent men in the field of Negro Education, whom I met recently in my capacity as Educational Director in the Home Department of the U. C. M. S. There are many others whose names might stand here also, but space will not permit the mention of more at this time.

### Maj. R. R. Moton

1. I am heading the list with the name of *Major R. R. Moton*, Principal of Tuskegee Institute. Among the many fine things that might be said of this illustrious man, it seems to me that he will be known in after years as the man who shows to the American people how the races must live side by side in a kindly spirit. He is courageous to speak the truth in regard to the rights and needs of his people, and at the same time he can say what he thinks in a way that gets the greatest results. He makes many friends for the Negro's cause.

### Monroe N. Work

2. *Monroe N. Work*, who has his office at Tuskegee and is the great statistician. He is the editor of the Negro Year Book, and is now engaged in the compiling of a complete bibliography of all Negro lore. His is a great task, and it is needless to say that it will be well done. The Year Book alone is a work worthy of one man's mettle, but he is not satisfied with so small a task. Every one who is interested in the progress of the Negro is indebted to Mr. Work.

I wish that space would permit more than the mere mention of George W. Carver and Mr. Roberts, both of Tuskegee. One is the man noted for one hundred and forty-five different ways to use the peanut; the other is the capable Principal of the Academic Department.

### Prof. A. A. Taylor

3. It gives me pleasure to name *Prof. A. A. Taylor*, head of the Department of History at Fisk University. He is an authority on Negro History. The Journal of Negro History has published two worthy articles

of his: one on the Negro in the Reconstruction of Virginia, and the other a similar one relating to South Carolina. Mr. Taylor is of fine spirit and great enthusiasm. Fisk will one day be proud of him.

### Dr. Thomas W. Turner

4. There is also a young man at Hampton Normal and Agricultural Institute, who has already made for himself a place of importance in the field of Biology. I refer to *Dr. Thomas W. Turner*. He is making a special study of the fungi that injure the crops of Virginia. He is studying the conditions of soil that will eradicate these "smuts" and "rusts." He is engaged in a task, the successful prosecution of which will be a great service to his state, and to the nation.

### Prof. Parker

5. Engaged in a similar work is the head of the Department of Biology at Howard University, *Prof. Parker*. Prof. Parker has demonstrated a cure for the disease of the fruit of the peach that causes rot, the "wet" and the "dry." He has made for himself a name as a benefactor of humanity, and is an honor to his race.

### Pres. Mordecai Johnson

6. Next, I wish to mention *President Mordecai Johnson*, of Howard. He is a brilliant conversationalist and very highly read in the history and literature of his race. He is a most capable president and a man of great spirit. Here is in a word the theory of education which he holds. "I believe in the training of the hand, for it begets courage and endurance and a sympathetic view of life; and in the religious training of the student for the development of the finer characteristics of human nature." I had not found before a statement that so nearly expresses my own view of the same subject.

### Prof. Ernest B. Just

7. These are all great students. Most of them have their "Doctorates"; but probably a greater scholar than any I have mentioned is *Prof.*

*Ernest B. Just*, head of the Department of Physiology in Howard. He won his Phi Beta Kappa at Dartmouth, and took his "Master's" and and his "Doctorate" at the University of Chicago. Dr. Just is recognized by German scholars as an authority on the subject of the beginnings of human life in the embryo. He stands nearer to the secret of human life than any other living man. He writes for a German Journal of Physiology. He is a young man of great modesty and equally great promise. He is already known as one of the ten leading American scholars.

It is impossible to write of many other men whom it has been my pleasure to meet. It is such men as these that should make every Negro proud of his race. They stand before the young men as notable examples of what may be accomplished by labor and perseverance.

### A NEW OFFICE

*Alva W. Taylor*, Secretary of Board of Temperance and Social Welfare

Gifford Gordon, who is rapidly making a name for himself as an apostle of temperance, has been engaged by the Board of Temperance and Social Welfare as temperance secretary.

Mr. Gordon is an Australian by birth. He was educated at Transylvania College, and has altogether lived eight years in the United States. He was for some time secretary of the Australian Temperance Society and in that capacity was sent to this country by a group of Christian business men in Melbourne, to make a thorough investigation of how prohibition was working in both this country and Canada. He spent the better part of two years in this investigation, securing his information from official sources and from first-hand personal inquiries. His conclusion was that prohibition even at its worst, was a success.

He has a deep conviction that prohibition at its best in this country is the shortest and most effective means to the obtaining of world-wide prohibition.

Convinced that prohibition can be made a complete and victorious success by the churches, the Board of Temperance and Social Welfare and Mr. Gordon together, have made this adventure of faith. The funds to support his work will have to be raised for the present through personal contributions. Our churches are in the front line in temperance reform and have been from the first. We had just as well face the fact that unless we can revive in the churches a moral passion for maintaining prohibition, it will become a dead letter on the statute books in many places. It was through a mighty moral passion in the churches that it was obtained and through a revival of that same moral passion it can be maintained.

# Church News

## FROM EAST TENNESSEE

By W. M. Martin, Johnson City, Tennessee

A two weeks' meeting has just closed at the West Main Street Christian Church that began on the sixteenth of January and closed on the thirtieth of that month. The interest was high and though there were only two additions the work was not in vain in reviving the members of the church who have been without a minister for a long while. The closing services were attended by a capacity crowd with representatives of both races. The financial success resulted in \$124.09 being raised. The Sunday afternoon session was well attended though a downpour of rain added to the difficulties. Seventy dollars were raised in this service alone. The church there invited the evangelist to the pastorate of that church.

We will "open fire" at Rogersville with Elder Bradley on the seventh of February and the "battle" there is scheduled for two weeks.

The Stewardship Rally will be held in East Tennessee at Johnson City on March 3rd. All the East Tennessee churches are urged to attend through their representatives. Wake up! Bristol, Knoxville, Jonesboro and Rogersville.

The Jonesboro work is moving forward under the leadership of Dr. Scott. I preached there Feb. 6th and had a fine audience. Elder Scott has called the district to meet in Jonesboro Feb. 25-26. I hope we may have a splendid meeting.

A great field in Johnson City and if the writer takes the work, look to hear from us soon.

## PORT GIBSON ENDEAVORERS

By Miss Susetta Gibson, Port Gibson, Mississippi

The Christian Endeavor of this church is doing well though there is always room for improvement and we want to improve much this year.

Our Endeavor has about fifteen faithful members though it has many more on the roll who as yet have not seen the good that this society is doing. Part of our task is overcoming the indifference of our members as well as interesting other boys and girls in the type of work we are doing here. We pay ten cents to join and monthly dues of ten cents.

A typical meeting is conducted as follows:

Called to order by president, Mrs. S. R. Thomas, at 6:30.

Subject announced, "Seeing the Good in Others."

Prepared and voluntary speeches on the subject.

## NOTES ON WOMEN'S MISSIONARY SOCIETIES

By Mrs. Rosa B. Grubbs, National Field Secretary

Mrs. M. D. Curtley, president of the W. M. S. of the 8th St. Church, Kansas City, Kans., writes: "You can depend on our W. M. S. to be one of those to comply with the request for \$100.00 for missions this year. We want to make this our best year."

Mrs. Pearl Williams is the superintendent of the Junior Missionary Society of the 8th St. Church, Kansas City, Kans. She has begun her work with much enthusiasm, and the children are interested.

The Women's Missionary Society of the Centennial Christian Church, St. Louis, Mo., enjoyed an interesting program led by V. G. Smith, at its last monthly meeting. The program was preceded by a repast of sandwiches and coffee supplied by its enterprising president, Miss Elizabeth Givens. This society also voted its aim to be listed with the societies giving \$100.00 this year for missions.

## "OLD FIRST!"

By Sammie Warfield, Nicholasville, Ky.

We are yet on the map and Bro. Euell, the "Old Musket" as he is called, is our pastor. If he is a "flintlock," he certainly keeps his powder dry; if he is an "automatic," he is a "sure-fire." Every time he preaches we think we have his best but the next time he excels all past efforts. We understand him and we don't understand him. In appearance he is as naive as a child but in the pulpit he transforms himself into a man of unusual vision. It seems that the words are inadequate to express what he can see in a subject. And we do not know how he does it.

We have organized a Christian Endeavor and a new choir. An outstanding service was the one on Feb. 6, commemorating the 1900 anniversary of the baptism of Christ. It was a memorable occasion for Nicholasville.

When we get back to normal, look out for "Old First."

Open Discussion in which all take part.  
Special Music and this particular time we were favored with an instrumental solo by Miss Lillie Hattie Lee and a vocal duet by Misses Susetta Gibson and Joerecie Key.  
Remarks, business and adjournment.

The harder the Cross  
The brighter the Crown.  
And having done all  
Then stand for Jesus.

## FROM THE BANKS OF OLD KENTUCKY

C. H. Dickerson, Lexington, Ky.

"All dry weather signs fail in wet weather." Blindfolded, befuddled and backward beset, the weather man is handing us joyous sunshine, Mr. John Groundhog to the contrary, notwithstanding. Great days in church circles. Our Ministers' Alliance, composed of some twenty men, sponsor a "Get-Together Movement." The Ministers' Solo Contest was the latest, and the largest church house in town found several hundred people "turned out" and the house was "jammed," aisles and all, by 7:30 p. m. Rev. Nutter of the First Baptist Church got the highest number of votes. Only Auditorium, Armory or Out of Doors will be used next time.

Two added since last report. The East End Club is leading by a margin. West End Club is "white-eyeing" and gaining. It will be a race to the finish.

Evangelist making good and brethren must remember state obligations. "Remember those in bonds, as in bonds with them." Plea getting better and better.

## YOUTH'S DAY AT CENTENNIAL, ST. LOUIS, MO.

Reporter—Miss Elizabeth Givens

Never before in the history of the Centennial Christian Church has there been a more interesting and novel day than "Youth's Day," Sunday, Feb. 6. We have had "Men's Day," "Women's Day," and "Children's Day" but never before have the youth of our church had a day for their own.

In the morning services in addition to appropriate songs sung by a choir of young people and special music by this group, a short talk on "Youth" by V. G. Smith, Miss Cynthia P. Maus, Young People's Superintendent of the U. C. M. S., brought the main message of the morning. Her address was on "Youth" and she stressed the grave responsibility on the church of promoting the fourfold development of the youth, spiritually, socially, mentally, and physically, in bringing the youth to Christ.

In the evening services, the day reached its climax in the presentation of the Christian Endeavor Day Pageant, "Youth Leads." Youth came forward and proclaimed the necessity of not only giving God the first fruits of our time, energy, talents and possessions but to attempt some challenging missionary object.

Both services were well attended and immensely enjoyed from the comments heard on every side.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE WEIGHTIER MATTERS OF THE LAW

THE day of sectarianism has passed. No longer do supposedly intelligent men debate over the form of baptism or the theory of regeneration. No longer do voluminous tomes grace the platform rostrum to overawe the simple and confound the brilliant. The "jots and titles" have been relegated and the sense of brotherhood and fellowship is a herald of the time long hoped for in a day of Christian unity. When a man enters the House of God the question is no longer raised as to his creed or denominational affiliation before he is allowed to partake of the Lord's Supper. Ministers of the various churches visit back and forth and visitors in the pews are a frequent occurrence even in the smaller churches. The change from one denomination to another is not attended with the same amount of formality and restriction as was formerly practiced.

And such things ought so to be. The onslaught of organized vice and propaganda evils has so placed the followers of Christ that they are unable to strain gnats as formerly while they swallow camels. The weightier matters of Christian justice and systematic mercy have so engaged the attentions and absorbed the energy of the leaders that there is none of either left to magnify petty differences. Sin in its malevolent insidiousness on the one hand and its crass boldness on the other, is doing more to unite Christendom on a working basis than all the arguments of theologians or explanations of expositors.

The race problem, in all its insistent aggravation and flagrant injustice, is the most potent factor in overcoming racial barriers in civic

and church life. Often a turbulence of the elemental forces of race will seethe under the surface but until the upper crust is broken through and all the bitter realities of the situation are forced on the consciousness, the Christians of both groups are content to disagree about church buildings and field secretaries. But brought to the public eye, the Christians of the community, regardless of race, color or denomination, are forced together to solve the difficulty and a replica of Atlanta in 1906 takes place.

The crime wave swept thousands of ill-trained youth out into the maelstrom of vice and degradation. This so moved the churchmen that practically every sect is sponsoring and encouraging the efforts to serve the religious needs of the young people through conferences and conventions. They hope thus to safeguard and preserve the young life of the church from the temptations of the day. Two such conventions met in Memphis recently and threshed out the problems thought important by themselves. And to prove the trend of affairs on this point both met in buildings dedicated to the worship of another denomination, the Methodists meeting in the Christian church and the Disciples youth meeting in the Methodist building. In other words convenience is doing more to wipe out sectarian lines than propaganda among the youth. The demands of the hour rose paramount to the petty creeds of denominationalists and the weightier matters of the law were attended to with speed and facility.

So illustration after illustration may be cited to show that the weightier matters are coming into their own in the realm of religious affairs. And while there are those strict sectarians who feel that such is not the case since their own particular creed is not being subscribed to by a host, the real facts of cooperation prove such a one incorrect to say the least. Unity is nearer than the leaders care to believe because of the amnesia induced by the need of a drastic solution to a crucial situation. Where dogma, creed, and verbal inspiration have failed; where separation, tenets, beliefs have proven inadequate; where institutions, ordinances, interpretations, and forms have sadly limped, the weightier matters of the law—justice, mercy, brotherliness, cooperation—are fast becoming a working basis for the Christian unity so long a consummation greatly to be desired. The Law of Love exemplified in the Christ-life is so strong and so eternal that it will scatter to dust all it falls on and break in pieces all who fall on it.

## NINE

THE Christian Plea goes to NINE cities in excess of nineteen. To show who is doing something and what churches are subscribing for the Plea, I shall take this opportunity of printing the names of these cities and the number of Pleas that they each receive.

|                                   |                          |    |
|-----------------------------------|--------------------------|----|
| Nashville, Tenn.,                 | Elders Taylor and Mayloy | 44 |
| Kansas City, Mo.,                 | Eld. C. E. Craggett      | 39 |
| Mount Sterling, Ky.,              | Eld. W. H. Brown         | 30 |
| Fulton, Mo., Eld. P. A. Gray      |                          | 29 |
| Cincinnati, O., Eld. R. H. Davis  |                          | 28 |
| Indianapolis, Ind.,               | Eld. H. L. Herod         | 27 |
| St. Louis, Mo., Eld. J. J. Green  |                          | 27 |
| Danville, Ky., Eld. T. R. Everett |                          | 22 |
| Memphis, Tenn., Eld. B. T. Hunt   |                          | 20 |

There is no good reason why at least ten more churches can't join this list in the month of March. There should be at least twenty churches taking at least twenty papers a year. If you will notice some of the larger churches are not on this list. Join the NINE and make it twenty-nine by the end of March. "A CHRISTIAN PLEA in EVERY HOME" is the slogan. Make March Christian Plea month in your church.

For the Bible Schools—\$3000.  
Four Special Days—

- Thanksgiving for Home Missions
- Christmas for Benevolence
- Easter for Ministerial Relief
- Children's Day for Foreign Missions

Make the Spring Effort a Bonanza.

CHURCHES, There is only one day set aside for the special offering to the NATIONAL WORK. So clear up the local program to carry the entire apportionment not yet raised OVER THE TOP on MAY 1st.

Collect a contribution to the Christian Plea  
\$5.00—A Five Dollar Fellow  
\$10.00—A Ten Dollar Donor.

Practice patronizing publicity. Publish in the Plea. Popularize the Plea. Pledge for the Plea. "Pen" to the Plea. Promote through the Plea. "Port 'portant programs" through Plea. Preach the Plea. Pray for the Plea. AND PAY FOR THE PLEA. \$1.00 a year. A Christian Plea in Every Home.

The "REST for the WEARY." Special offering from the Bible School on Easter.

# A Christian Service in Cooperation

By J. B. Lehman

## The Indirect Way the Most Direct Way

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

In no way can the contrast between the Christ way and the pagan way be more clearly shown than in this passage. In the jungle life every man was for himself and sooner or later every one perished. If a group of one hundred men should meet to elect a president of their organization, and each one wanted to be president badly enough to make him work for himself, the first ballot would show just one vote for each one; but they would get nowhere and the organization would disappear on the other hand, if each were willing to forego any selfish ambition and work for the good of the organization, they could select the best man and build up a great organization.

## The Law General

This law is general and applies to all human activities. The moment an individual, or a group of individuals or a race gets to the place where the thought of working for self becomes uppermost all is lost. The moment a man admits by his action that that is his policy he may as well set his house in order for a complete destruction.

## The White Man's Future Depends on His Finding This Law

The white race is now the ruling race of the world. It directly rules its own provinces and indirectly the rest of the known world. They are as much in the ascendancy in the whole world now as were the Jews in their Canaan three thousand years ago. They evidently have been God's most available instrument to advance Christian civilization, or they would not be in that position now. But do they know this? Do they know by what method they can continue in this position? If we are to judge them by the foremost missionary people among them, we must answer in the affirmative. We must judge them the greatest people the world ever knew. But we fear that element is in a hopeless minority, perhaps not one half of one per cent of our population. Not half of them are nominal Christians, and a very small per cent of those who wear the name Christian know the law of losing self. The number of those who feel they must

now strike for their own preservation is yet legion. The number of books appearing during the hundred years past is large, which try to show how the Negro must be deported and how the Japanese and Chinese must not only be kept out of the United States but out of South America.

But all this will just hasten the destruction of the race. When the white people quit feeling that they must serve the whole world even though that seems to go against their own interests their cause is lost anyway. Let the eight hundred millions of Asia, the two hundred millions of Africa, and the other hundred millions in North and South America who do not feel they directly belong to the Anglo-Saxon once feel that they are menaced by the desire of the present ruling people to maintain their position at all hazards and by any means, and we may as well begin to compose the history of The Decline and Downfall of Anglo-Saxon Civilization.

## The Law Holds Good for Other Races

But let not the Negro, or the Hindu, or the Chinese, or the Japanese think they can gain anything by violating this great law. The moment the Negro strikes for himself, his cause is lost. His only hope lies in his making of himself a servant of God for the good of mankind irrespective of race or color. The ascendant race of the future will be the race that can serve the cause of Christian civilization best. And the race that can serve best must be a race that is willing to lose self in the service of others. The race that can make of itself a world servant that is better than any other will rule the world.

"Blessed are the meek, for they shall inherit the earth."

Then let us begin to make of ourselves civilization builders. Let us learn to give the Lord of our first fruits, and from that let us learn to so manage our business as to make it prosperous that we may have more power to serve.

## TO THOSE WHO PLEDGED!

TO those who in the Cincinnati National Convention made pledges to maintain a national paper and have as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find that you have a balance to your credit, it would be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge either to Dr. J. E. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith, 425 DeBaliviere Ave., St. Louis, Mo.

## CENTRAL CHRISTIAN INSTITUTE NOTES

The C. C. I. family who remained on the campus during the Christmas season had an enjoyable time. Those who went home, namely Wyoming Bonner, Dayton, Ohio; Douglass Dawson, Hopkinsville, Ky.; Katie and Ray Ripton and George Helm, Hustonville, Ky.; Samuel and Willie People, Corral Ridge, Ky.; Dan Gaskins, Mt. Vernon, Ky.; Eliza Buckner, Louisville, Ky., and Robert McGaffin, Bardstown, Ky., all report a pleasant visit and a fine holiday time.

Mrs. White, one of our teachers, and husband spent the holidays in Indianapolis, Ind., as guests of the former's sister, Mrs. Jackson.

Mr. Miller, of Moreland, Ky., brought his son and enrolled him in school since Christmas. John Miller, Virginia Stokes, Mary and Eunice Anderson form the group that has enrolled since the holidays.

We are prepared to take care of all visitors since the last hog-killing which netted us seventy-five pounds of lard, forty pounds of sausage and hams, shoulders and sides of bacon galore. Come and see us.

The gifts to the school are as follows: ten bushels of turnips from the Home-Finding Society of Louisville, Ky.; \$5.25 from Mrs. C. B. Cain of Knoxville, Tenn.

Miss Fannie Harris and Mr. Martin spent the week end of Jan. 29 on the campus.

The school work is progressing fine. An enrollment of 40 breaks all previous records.

## S. C. I. NOTES

The second semester of school is well under way by this time.

Unfortunately, each year we have several students to enter school quite late. With some, of course, it has been impossible to get here by the time school opens. There are some, however, who wait several weeks, and sometimes months, before entering, thinking that it will make the school year cheaper. The unfortunate thing about it is that it is never less expensive. Those who enter late are not allowed to take full work, which means that it will take more than the customary four years to finish. And then by missing the first part of the courses which are taken, late students do not get a good foundation, which makes the study so hard that if they do pass it is with very low grades. It usually happens that the course has to be repeated. At the end of the four years the student is short several units, and must, therefore, take another to finish. Thus he loses more in that fifth year than was saved by coming late in all the other four years.

### From the Editor

WITH this issue we begin the special numbers for March. This week we give again the findings of the Law Enforcement Group of the Youth Convention and add the interpretation of where those findings lead as given by our adult advisor. One article by a youth on the same subject is also used.

This policy will continue throughout March. Next week we have the Indigenous Church. The following week the Church College will be the subject and the last week will be Christian Unity. All youth are invited to write for any of these issues.

It should be emphasized that these March issues will not close these columns to the four subjects of the last convention. Articles will be gladly received on these subjects at any time in the future. However, we are urging all youth to send their contributions at an early date so that we may be able to plan the page in a more intelligent manner.

### I. Law Enforcement

A. Most people do not have bad intentions. We recognize, however, that in spite of this fact laws are being broken, and we call attention to the following points:

1. That law, rather than attempting to correct people's mistakes, should open up to them larger opportunities.

2. That a system of education be built up to show people the importance of law and to give them the moral and religious training necessary to insure moral character. Only through public opinion can law be enforced and no governing body can enforce its will upon the people unless they permit it.

3. That more care be given in the selection of public officials and that each person feel his or her individual responsibility for the selection of these officials.

4. We must make it possible for courts to function more efficiently. (a) By getting rid of technicalities connected with our legal procedure. (b) By developing a system for the selection of jurymen that will make it possible for our juries to be composed of men with the training necessary to render judgment in the case at issue. (c) That men in the profession of law must be led to see the necessity of bringing about justice instead of the acquittal of their clients. (d) That cases of the mentally deficient be taken care of by experts in order that they may have the opportunity to live as full a life as they are capable of living.

B. The religion of Jesus Christ "as expressed through the golden rule" is the means by which these results may be accomplished and that when this rule is fully lived by people, the necessity for law will disappear.

Furthermore we call attention to the fact that obedience to the law according to this principle, must come from an inward instead of an outward source. We are led to conclude, then, that Jesus would not use physical force, and that the use of such force is contrary to his teachings, and an admission that we know nothing better to do and are missing the mark in our attempt to build a Christian world.

We believe that the church is the greatest single institution for the accomplishment of these things. And even though we recognize many of its weaknesses, we would recommend it as the organization through which we can build up the right attitudes toward law enforcement.

### Resolutions of Youth's Convention Regarding Law Enforcement

THE logical outcome of the resolutions passed by the law enforcement group in the Memphis youth's convention can be treated under three heads.

First, a primary approach through education and the building up of a good civic conscience. This would imply that obedience to the law of the land is a fundamental moral obligation, and that the proper attitude to take toward laws that are not according to the conscience of the individual, is to attempt to get them changed, but to accept them until they can be changed in a legitimate way.

Education of the civic conscience must begin in the public school, the home and the churches, and it should be carried on through all those organs that create public opinion, such as the platform, the pulpit, and the newspaper. While it is possible that at times of moral crises laws that conflict with personal conscience cannot be accepted, yet the individual takes a great hazard when he pits his personal judgment against the will of society as expressed in law. Laws are simply the rules under which we live together. They are not always equitable, because men are not always endowed with wisdom—not even in legislation.

One whose conscience runs far ahead may sometimes find it a sacrifice to accept the common will of society as expressed in its legislation, but it is better on the average for him to endure the repression that he feels than for every man to be a law unto himself.

It is not enough to demand that the law be obeyed. Laws must also be made just and equitable or the appeal for obedience may become an appeal for the doing of unjust and inequitable things.

Another consideration embodied in these resolutions is that of creating more adequate machinery for the enforcement of the laws. The jury system often breaks down when the men accepted for service can qualify only upon the grounds that they are ignorant of everything involved in the case. The recent Fall-Doheney trial in Washington is an illustration. The men selected for that jury had no capacity to analyze the evidence there given.

The question is as to whether or not any jury system can be made adequate for complicated cases at law. The European system of having a bench of judges instead of a jury of lay citizens would seem to bring expertness in both legal learning and competence to analyze evidence much better than can our jury system.

A third consideration and perhaps the one of most moment, is that lawyers at the bar need a code of ethics that will prevent them from using their keen minds and legal learning, together with expertness in the technology of trying cases, to the end of defeating the law and turning loose upon society citizens who do wrong and criminals who are guilty.

Every attorney takes an oath when he is admitted to the bar, which requires him to uphold the laws of his state and nation. For him to use his legal abilities to free

criminals whom he knows are guilty, and to obtain decisions against the public welfare on the part of corporations or others, when in his own mind he knows they have sinned against the public, amounts to nothing less than a breaking of his oath as a member of the bar.

That every plaintiff should have a pleader is admitted, but that the pleaders should remember the people, the common welfare and the question of right, ought also to be admitted, and to be made of paramount importance.—Alva W. Taylor.



Alva W. Taylor

### Should We Uphold Our Law?

IN olden days the law was given to the people by God, through Moses. The people at that time held their law as sacred and revered it; but they did not worship it. Neither are we to worship the law given to us by the United States of America. Just as the law came to the people of old by God, in one sense of the word we receive our law from him, too. If this is not so, why is it that all our presidents, governors, and officers swear allegiance to their country on the holy and sacred Book? Is it not that they sincerely want everything they do and say for the welfare of the country to meet with the approval of the Heavenly Father? Hence I think we, the people of America, should hold our law or constitution as sacred, and reverence it, but not worship it.

Before we can expect to obey the law we must know what the law of our country is (Josh. 8:34-35). "And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." Young people, do we obey the law of the old U. S. A.? We as young people must know the law; next we must want to do and delight in doing the law of our country, and above all have it next to our hearts and love it as the Psalmist did of old (Psalms 37:31, 49:8).

We know the men of our country who make the laws are, for the most part, educated, smart, wise, and Christian men. We know that they would not make a law for us, the citizens of tomorrow, that would cause us to stumble and fall; but they will lead us (Prov. 13:14). "The law of the wise is a fountain of life, to depart from the snares of death."

Friends, we know the law of the land sometimes miscarries through our courts and juries, thus we find ourselves asking the same question Nicodemus did in Jesus' day (John 7:51), "Doth our law judge any man, before it hear him, and know what he doeth?" Let us strive to obey and uphold our laws as James speaks of in James 1:25, then we will not have to come before a court or jury.

My friends, in closing let me say, if we fulfill the royal law as given in James 2:8, "If you fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well," we will never have any trouble in keeping the law of our good old Uncle Sam.—Miss Clara Lee Frank, 2030 Linden Ave., Memphis, Tenn.

Correspondence about this page may be addressed to any of the editors or to the general editor, Robert W. Burns, 475 E. Lockwood Ave., Webster Groves, Mo.

# The Uniform Lesson for March 20

The Christian's Hope—John 14:1-3; 2 Corinthians 5:1-10; 1 John 3:2, 3

By Marion Stevenson

A TRULY human touch is given to this topic by the first verse of the Scripture selection from the Gospel of John, "Let not your heart be troubled." Bereavement by the death of our most intimately loved ones is a common lot of humanity. The disciples were suffering from the sorrow which came from the knowledge that Jesus was to be taken away from them. Sorrow filled their hearts. Jesus comforted them. How did he do it? What hope did he give them to hold them "as an anchor to the soul"? These are questions we wish answered for ourselves in the face of the bereavements that have come or must come to us. The first three verses of the fourteenth chapter of John suggest to us about all we can know concerning the grounds of comfort in bereavement. They give us the outline of the Christian's hope.

## In my Father's house—

We cannot limit the meaning of this phrase by a hard literal interpretation, for who would venture to build a house for God smaller than the universe in which he lives. Indeed, we may recall the words of Solomon at the dedication of the Temple, "The heavens cannot contain thee."

If we think of heaven as a dwelling place, "a habitation," if it be the Father's plan to have for us a veritable "mansion," surely there are plenty of shining places in this great universe which might be prepared for eternal habitations. If God has made it possible for man to live on this mundane sphere in the flesh, surely he could prepare for us other habitations for the eternal life of the spirit.

## Companionship—

The Christian hope is, however, not so much one of an eternal abiding place and a habitation as it is of the eternal companionship of Jesus, the Friend, the Lord and Savior. No doubt the comfort that came to the heart of the disciples was not merely the promise of an eternal habitation but of a renewed and unbroken fellowship with their loved and living Lord.

Perhaps if we thought more of companionship with Jesus and practiced fellowship with him here more than we do, the Christian hope would center more upon our unending companionship with him than it does upon streets of gold, gates of pearl, golden harps and white robes. May we not believe that yonder as here, home is more than four walls, it is where the heart is.

## House not made with hands, 2 Corinthians 5:1—

As we read this verse, it appears that the reference of the "house not made with hands" is to the physical body in which we now live here. If we had only the first verse, we might think of a physical and a material heavenly dwelling place. Verses 2-4, however, seem to indicate that Paul refers to the "spiritual body" concerning which he speaks more freely in 1 Corinthians, chapter 15.

## Painful longing, verses 2-4—

Groaning and longing express a sense of bondage and repression, a rebellion against limitations which hamper life. The burden of life is its mortality, mentioned in verse 4. For what man who meditates on the possibilities of life as God has given it to him, would agree that he can be contented with the brief expression it may have in the short span of our mortal life? We

## The Lesson Scripture

John 14:1-3

1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

2 Corinthians 5:1-10

1 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that what is mortal may be swallowed up of life. 5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. 6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord 7 (for we walk by faith, not by sight); 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 9 Wherefore also we make it our aim, whether at home or absent to be well-pleasing unto him. 10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

1 John 3:2, 3

2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope set on him purifieth himself, even as he is pure.

refuse to believe that life may be merely a temporal experience. We think of it as eternal both in quality and in duration. Therefore we long for the freedom of the other, and groan under the repression of the present.

## Present assurance, verse 5—

When Paul mentions that God "wrought us for this very thing," he is saying that fashioned us for the uses and the enjoyment of eternal life. This is an experience that must be foreign to us while we live in the flesh. There is some outlook upon the experiences of eternal life, however, that comes to us in what Paul calls "the earnest of the Spirit." This means, according to the illustration implied in the word "earnest," that the Spirit of God imparts to us here some measure to the experiences that will come to us in full in the experience we call eternal life. It is quite worth while, therefore, quite essential to our assurance of hope, that we try to understand what the Spirit of God in our lives is meaning to us in our everyday experiences. We are having, if we will take pains to recognize them, what we may call foregleams of immortality. We have part experience of the joys, the values, the possibilities and the powers of what we call immortal life.

## Good courage, verses 6-8—

The Christian's hope, according to the brief Scriptures we are just considering,

is based not merely upon faith but upon experience also through "the earnest of the Spirit." We are therefore able to say concerning our hope not merely that we believe but that "we know." It is true that "we know only in part," but from our knowledge of the part we may logically and therefore reasonably, infer the meaning and the character of the whole. Therefore, we are of good courage because of the knowledge that experience adds to our faith.

## Pleasing him, verses 9-10—

Here is the motive of life. Many Christians are moved by hope or by fear. Some try to be good because they hope for heaven, and others try to be good because they fear hell. If such motives are all such people are capable of experiencing, it is well for them to have them.

Paul's motives, however, were based upon his personal relation to Jesus Christ. He desired to please him. We would hardly say that Paul was afraid of Jesus. We cannot imagine the twelve disciples being afraid of Jesus after they had known him, and loved him and worked with him for three years. Paul had no such experience but loved Jesus nevertheless, and found the great motive of his Christian faithfulness to be his desire to please his Lord. In this connection it might be worth while for each one of us to examine the motives that keep us moving along the Christian way.

## We shall be like him, 1 John 3:2, 3—

We shall always be asking the question, no doubt, what we shall be like in our life experience which comes after death. The apostle John believed that we would be like the glorified Jesus. The apostle Paul spoke of having our bodies fashioned anew like unto the glorious body of Jesus Christ. There is the hope of a bodily existence, not merely a hope of unclothed spirit. It is a matter of enduring Christian faith that Jesus arose from the dead in a body, which, however, differed very much in its nature and qualities from the body which he carried to the cross. The apostle Paul in the fifteenth chapter of 1 Corinthians speaks of a spiritual body, that is, a body controlled by spirit, such as the physical body is controlled by the animated soul.

"We shall be like him." In anticipation of his likeness, we try to keep ourselves pure as he is pure, and in this expectation have another motive for Christian living that we may realize our Christian hope.

## Home in Heaven

A home in heaven! what a joyful thought,  
As the poor man toils in his weary lot!  
His heart oppress, and with anguish driven,  
From his home below, to his home in heaven

A home in heaven! as the sufferer lies  
On his bed of pain, and uplifts his eyes  
To that bright home; what a joy is given,  
With the blessed thought of his home in heaven.

A home in heaven! when our pleasures fade,  
And our wealth and fame in the dust are laid;

And strength decays, and our health is riven,  
We are happy still with our home in heaven.

\* \* \*

Our home in heaven! oh, the glorious home,  
And the spirit, join'd with the bride, says  
"come!"

Come, seek His face, and your sins forgiven,  
And rejoice in hope of your home in heaven.

—William Hunter.

# Christian Endeavor Topic for March 20

## How Can We Improve Our Minds?

Proverbs 2:1-9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

- Can an ignorant man be a good citizen?
- What relation does crime have to ignorance or mental deficiency?
- What is the per cent of illiteracy in your state? Is there any good excuse for it?
- How does tobacco affect the mind?
- Will prohibition bring any mental improvement to the American people?
- What do we mean by mental gymnastics?
- What do we mean by "the power of mind over matter?"
- What do we mean by "the pen is mightier than the sword?"
- How can prayer improve the mind?

### Paragraphs to Ponder

We are to look upon our minds as gifts of God and precious heritages. It is the mind that raises man infinitely above brute creation. Having the power to reason and plan and execute, having the power to aspire and to will, and having the power to see and appreciate and appropriate the wonderful things about us keeps us from being just animals, and raises us to God-likeness. Possessing such a wonderful gift we must do our best to improve it and make the best use of it. Anything less than that is rank ingratitude and blindness.

If we would improve our minds, we must develop the ability to listen. We must not always be trying to tell what we know, for if we do, we shall not be able to learn from others what they know. Then, too, there is training for the mind in the very act of listening. If we listen effectively, we must attend, and that requires concentration, for we want to catch the meaning of what we hear and file it away for future use. Oftentimes we hear, but do not understand, for we are not attending. So we should cultivate the power to listen profitably, that is, to understand what we hear.

One of the most valuable faculties of mind is memory. What good would it do us to read, to observe, to listen, to reason, if we could not remember? Memory enables us to keep for future enjoyment and use the things we see and learn day by day, and it is evident that the better our memories the greater will be our enjoyment and effectiveness. Memory training is, therefore, of first importance in mind improvement. We don't need memory courses to train it; there is plenty of material for its exercise all about us. Improve it by learning a passage of Scripture every day, a poem or a bit of striking prose occasionally. Make your memory work full time for you.

Progress is built upon the experience of yesterday and the experience of past generations. These experiences have been recorded in rich measure in the histories and biographies that have been written. Here we may find them and profit by them. It is well, then, to make it a practice to read history and biography regularly. There is not only pleasure to be gained in such reading, but there is great mental improvement to be had in such a pursuit. Attention, memory, reason, and will will be developed and aspiration and ambition will be enhanced.

There is one thing that we must learn in the very beginning, if we are to improve our minds; that is to meditate. It isn't enough to read or listen or observe with attention; we must also endeavor to discover the meaning of what we read, hear, and see. It is good to record in memory many facts, but it is better to know the why and the wherefore of those facts also. Such understanding comes through meditating about these things. Develop the power to think while you work; try to have some time when you can get away by yourself for real thinking. It will pay immensely.

Don't jump from one thing to another. Stick to one subject until you know something about it. Make yourself read a book through, even though it is not very interesting, for the mental discipline there is in such persistence. Don't start one book and drop it and start another and another; for such a course develops vacillation and mental undependability. Set yourself to a certain course and follow it persistently, and you will get somewhere worth while in mental development.

Keep your mind open to suggestion. Other folks see things from different angles and undoubtedly often see them more truly than we do. Let them help you to see through their eyes. We wouldn't refuse a direction given us on a strange road, and we ought to be as wise as we go along this more or less unknown road we call life. One who refuses to listen to suggestions is closing his mind to a source of great broadening and deepening through the new fields of thought opened and new methods offered.

The world is full of beautiful things and we have all been given the ability to appreciate them. This ability is highly developed in some; in others it seems to be wholly dormant; but it can be awakened and developed in some degree. How much we miss, if this faculty of mind is not developed! The appreciation of beauty is a Godlike trait; and we are made in the image of God. He wants us to appreciate these things and by contact with them develop a kindred beauty in our minds.

Things are happening rapidly these days. Some of them are important; some of them are trivial; but often the trivial are given first place and accorded most emphasis in the news of the day. We need to develop the power to weigh these things carefully so as to catch the true significance of the events as they happen. The newspapers are very apt to "play up" some comparatively unimportant event and we need to watch ourselves that we may not be led aside from true issues of the day.

In order to get the highest mental improvement we should seek responsibilities. Responsibility calls into action any mental powers we have, and trains them by use. In action we discover faculties we did not know we possessed, and find ourselves weak often where we thought we were strong. What knowledge we gather we fix by putting it into use. Will power, the power to reason, the power to analyze and synthesize, and the power to give things their true relation are developed in action. Through the acceptance of responsibility we have opportunity to develop all of these at one time or another.

# Mid-Week Prayer Meeting Topic

For March 16

The Book of Esther

Esther 2:5-11:10

By Gilbert E. Ireland

### Historical setting—

So entirely out of harmony with the thought, beliefs, customs and even possibilities of modern Europe and the Americas are they that it is difficult even to believe some of the incidents calmly related in this book. The haughty, inhuman monster here designated Ahasuerus was doubtless the Persian despot of infamous memory, Xerxes, whose unbelievable folly and pride historians from ancient times have tried to tell. The events herein related transpired during the long interval which elapsed between the sixth and seventh chapters of Ezra, "in the important crisis just sixteen years before Artaxerxes issued the letter which Ezra carried with him to the governors beyond the river, and twenty nine years before Nehemiah left Shushan to become the restorer and governor of Jerusalem," the period when the returned exiles under Zerubbabel and Jeshua (then high priest), with Haggai and Zechariah prophesying, and far from these vengeful plots and counterplots in Shushan, were rebuilding the temple in Jerusalem (Ezra 5:1, 2).

The spirit of vengeance which breathes throughout the book is not recorded as virtuous or admirable, but as a grim historic fact. It exhibits the ancient Jewish national spirit at its worst and under the greatest provocation and injury. History often makes plain the dealings of divine providence when the historian is by no means asserting God's approval of the things narrated.

### The feast of "Purim" links the present with the past—

The events related in this book led to the institution of the feast of Purim, (the lots), in mocking commemoration of Haman's casting lots to fix the day for the slaughter of the Jews, and of the defeat of that plot. It is a most important and popular feast, kept unto this day. It takes place on the fourteenth and fifteenth of the month Adar, the thirteenth being observed as the Fast of Esther. All Israelites, men, women and children, were bound to attend this feast. It was kept with great joy and by sending gifts to others and to the poor. This memorial of a great deliverance probably gives the book of Esther its extremely high value in Jewish esteem, which placed it almost on a level with the Pentateuch.

### Some lessons for today—

If not inculcating any definite religious principle, many valuable lessons are derivable from the book; e. g., the temperance lessons of ch. 1:1-12 would afford an evening's study. The king's decree (vs 9-22) marks the height of arbitrary folly. The lurid pages of the book make more beautiful by contrast the sacred position of women *under the gospel*. A hotbed of intrigue, passion, selfishness and iniquity was that Persian palace and court. Vashti in her dethronement and Esther in her exaltation were both the victims of evil passion. Where Bible influence was unknown, as a general thing "she who was designed to be a helpmeet and companion to her husband, doubling his joys, dividing his sorrows and throwing a halo for him around his home, has been trampled under the hoof of cruelty and branded with the scars of violence." It is Jesus who created this message "Husbands, love your wives, even as Christ loved the church and gave himself up for it" (Eph. 5:26).

## FOR YOUTH'S PAGE

As previously stated a final decision must be made in the near future about the name for this page. Your general editor wishes to be perfectly democratic about this selection. To that end everyone is being given a chance to express his or her preference.

It will be a valuable indication to your editor if you will send your preference for any of the names so far suggested, or if none of these is satisfactory, please make another name that you think will be appropriate.

An expression of opinion will be appreciated from anyone who is interested in this page. The list of names given below is not complete. Several letters with names included were turned over to the printer. These have not been returned. If you have sent a name and it is not included on the list, send it again.

The following names have been suggested by the youth of our group:

- "As Youth Thinks."
- "As Youth Sees Life."
- "Thinking It Through."
- "A Page Without a Platitude."
- "The Voice of Youth."
- "Youth and the World."
- "Youth Expresses Itself."

## HOME-COMING

Home coming is always a time of joy and pleasure to the visitor and the home folks as well. Make it more of a pleasure by attending the home-coming of your Alma Mater. The commencement exercises of the Southern Christian Institute are being prepared this year with special reference to the alumni who will take this occasion to return to the campus. So fellow alumnus: Pack your bag and meet the old classmates at S. C. I., May 17, 1927. All out for Home-coming on Mt. Beulah!

Help raise the apportionment nationally. Remember the \$2500 for the Christian Plea Maintenance Fund. Be a sustainer. Contribute \$10 and join the TEN DOLLAR DONORS.

Churches, can we depend on you? \$4000 is our goal. May the first is the day. Can we depend on YOU?

OUR Lord's command to his apostles was not "Be popular" but "feed my sheep."

GOD is a God of order, without doubt. But God is also a God of crisis just as surely. Sometimes He is more visible to us in a crisis than at any other time. When life gets too hard for us and still we conquer we know it must be God that worketh in us to will and to do. One can ride the whirlwind when God steadies his soul.

IT is still true, as Paul wrote to the Corinthians: "Knowledge puffs up, but love builds up." We've seen it both ways. The way to keep knowledge which is science, and philosophy which is thought, from doing us harm is to keep love in the life. That means to keep one's self in the love of God.

# A Decision Day in the Bible School

By Edgar Lloyd Smith

IT is Easter Sunday morning. The day long anticipated by the church and its school. The sunrise prayer meeting has passed and its blessings remain with the group which devotedly awaits the assembling of the school. All preparations have been made. When the first pupil enters,



Edgar Lloyd Smith

he finds the pastor and some of the fine men ready to welcome him, and finally he enters his own departmental room. There his teacher meets him and says some well-planned and prayed-over words, fitting on this Easter morning. Every pupil is greeted with that warm, tender friendliness. The pastor knows there is need of a fine feeling of the close presence of God in the mind of every person, and has

planned for weeks with the teachers just how this may be accomplished. No opportunity is given for running to and fro in the church. The folk must be happy and glad but at the same time realize the solemnity of the occasion with its opportunity of giving self to God and his cause.

Previous to the coming of the pupils, the officers and teachers have had a half-hour in prayer. This is to prepare their own hearts to speak in right spiritual attitudes to everyone who attends the service. Boys and girls, young men and young women, grown men and women, have been prayed for by name in this prayer meeting, and no one doubts at all the presence of God to grant the favor of his direction.

When the church auditorium is entered, everyone is wonderfully thrilled at a great picture, just above the platform in front, of Christ in the garden after his resurrec-

tion. Another to one side shows Christ knocking at the door. It cannot but bring to every unsaved boy and girl, man and woman, a feeling that it will be unfair to Christ and themselves if they do not become his this morning. The leaders know there are a few mischievous youngsters to whom even this atmosphere will bring some unfortunate word or action, so plans are made to prevent as much of this as possible. These youngsters are well known, so each teacher manages to sit by the side of the pupils having such tendencies. Then, too, the choir, all vested in white, is seated devoutly in its place when the classes enter the auditorium. The pastor is standing before the pulpit quietly and expectantly, ready to lead the service for which all have been praying.

ALL are seated, and quietness reigns for a moment. It is a moment when one feels the certainty of an unseen presence filling the place. The pastor lowers his head for just a moment of audible prayer. Then he makes the statement, "God is here! Jesus is in this place in his loving interest in us who have gathered here. It can be a great and good day for him if it is but made a great and good day for you. Queer isn't it that so much of this day's joy depends upon you." Then he frankly states that the hope of the church is that those who are not Christian may make the decision this morning. He frankly tells them that teachers love them and therefore stand here praying that they may respond. And why not? They are your friends and so want you to have the most blessed privilege possible. He speaks of the significance of the day. He says a few words about the significance of the two pictures, and the fact that Jesus is mightily present to every heart just now. In that moment of quietness following this word, everyone feels the truth of this, that Jesus is a real presence to everyone. It is the time for the invitation. More was planned but all would agree it is God's time for his invitation. The pastor asks all to stand before a word of

song. Then, as the organ plays a quiet, devout air of appeal familiar to all, he gives the invitation. The choir and audience lifts its voice in an appealing song. The pastor sees the lips of a teen-age girl move. "I am going," the lips speak, though there is no audible word. The pastor reads the lips and steps forward; the girl comes. A tall man in the rear walks down the aisle. Is he coming? How the church has prayed for that fine man. But no—he stops by his eighteen-year-old son. He says not a word, just steps in by his side and then out again and down the aisle. Tears of joy fill many eyes. The son stares at his father and follows, taking his place at his father's side. The father is so concentrated on what he himself is doing he does not know it is his son beside him until the pastor in taking the confession speaks the son's name. The father starts and a look of joyous astonishment overspreads his face. They are coming forward now in numbers. Young men and women, mature men and women, boys and girls. A lull comes. At a glance from the pastor, a young woman, teacher of a great class of young people, steps down the aisle just before the pulpit and sings most wonderfully, "I have a Friend, O such a Friend, He loved me ere I knew him." Those young people love her. They know that teacher loves them, because she is close, to Jesus herself. An avalanche starts from that class until almost every one is before the Lord to make confession.

THE confessions are heard. Almost entire families joined in Christ. It is no time for a sermon. It would be an anti-climax. A few words explanatory of the significance of what has been done, a few words about the communion service now about to be entered into, then with those lately making the confession seated on the front seats, the communion service follows. Never before have they placed a great value upon it, but while the church partakes of the emblems they partake of a spiritual communion with their Lord.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MARCH 19, 1927

No. 19

## Youth and Missions

By Anna Clarke, Circle and Triangle Supt. U. C. M. S.

THE missionary work of the next generation is being determined by the education of the youth of today. Youth is the time for the fixing and creating of the right ideas and ideals and these should always be in harmony with the teachings of Christ. Missions is the heart of His teaching.

Missions is one great story of adventure and heroism. Since youth has been endowed with boundless energy and enthusiasm there is nothing in the program of a church more challenging and interesting than the world-winning project of missions.

There is a danger, in some of our churches, that we become so absorbed in planning for buildings and equipment; in the attaining of financial aims; and in the carrying on of the routine of business that we fail to plan for the future through the education of youth.

### Components of Missionary Education Program

Analyze the program of your church with reference to the missionary education of youth.

How much emphasis is being placed on missions? Since missions is not a side issue but a vital part of the church program, consider the place of the missionary program in the Bible School, in the Church Services, and in the Young People's Department, and Week-Day Sessions.

Is this education sufficient to give young people an intelligent understanding, sympathy and a desire to have a share in the evangelization of the world? There should be such an understanding of the task that youth will have in mind a clear conception of workers, fields, types of work, and results. Since the great hindrance to all mission work is in ourselves we must develop a spirit of sympathy and right attitudes to races and nationalities in relationship to our Father.

Is this instruction of missions for youth combined with practical service? What youth knows about missions will not help to make the world

Christian. The test is in what youth does. What actual missionary work can be done in your community? How can service be rendered for the missionaries at home and abroad? What proportionate share of money should be given and how is it used?

If missionary education for youth can meet this test and check to a high standard we may rejoice in the fact that the missionary cause will advance today and for years to come. If we need a new emphasis on this phase of work, shall we make investigation as to ways and means of providing a program that shall be adequate and effective?

### Circles and Triangles

Careful study often reveals the fact that the Sunday session is inadequate to provide the necessary training, study and project work for youth. Two special organizations for intensive study of missions has been promoted by Disciples of Christ through the years—the Triangle Club for the Intermediate and Senior grouping (13-17) and the Circle for the young people (18-24).

Constitutions for these two groups suggest that the young people with their counselor shall elect their own officers, plan for a monthly missionary meeting, and make systematic contributions for the organized missionary work of Disciples of Christ.

The theme for the monthly program of each organization is usually correlated with that of the current mission study topic of all Protestant groups. This helps to provide an abundance of materials such as study books and helps. Also material is published by the United Christian Missionary Society to relate the theme to the work carried on by Disciples of Christ.

### Program of Circles and Triangle Clubs

The program of the Circle and Triangle Clubs may be divided into three parts. The worship service is carefully planned so as to include appropriate missionary hymns and

Scripture. A special devotional booklet provides helps for developing the Scripture lesson and also prayer suggestions in order that the group may pray intelligently and earnestly for the missionary enterprise. The most beautiful part of the worship service is the participation of each individual in the work of His Kingdom, through gifts of money.

The program proper follows. This program is prepared and given by members of the group. Short talks, impersonations, dramatizations, discussion groups and reports on projects make interesting meetings. This year the Continent Wide Reading Course for Young People was launched and members of the Circles and Triangle Clubs are reading as never before.

A natural and proper expression of life, for young and old, is the social relationships. Can this social period be made to count for education and service, so as to give the social life of youth a positive meaning in the minds of church members? Games participated in by youth of other lands, music composed by great artists of whom we often think as "foreigners" and last but not least refreshments of foreign dishes help to make the Circle and Triangle monthly meetings a great success.

As a result of this special study we are not surprised that local groups ask that special work in which they are interested be assigned to them for support. At present time the Circles and Triangles in several states have their special fellowship work to which they are giving interest and support.

### Circle and Triangle Meets

Nine states are holding Annual Circle and Triangle Meets in order that young people may exchange plans, discuss programs, and come in contact with missionaries, state and national workers so that their knowledge and service may increase.

The thousands of youth enrolled in circles and triangle clubs for this definite study, may well be the nucleus of the greater missionary church of the future. They are studying, praying, loving, giving and serving Christ, and His people the world around. They challenge the church with the expressions: "Here am I—use me," and "Here am I—send me."

# Church News

## CENTRAL CHRISTIAN INSTITUTE NOTES

School work is progressing well at C. C. I. these days. The girls have organized a Physical Culture Club to develop the physical side of life.

Mr. Howard Mathden, Miss R. L. and Pauline Bowman were the last to enter school and they bring the total up to forty-four.

Mr. Maxwell, wife and daughter, of Coral Ridge, were over to the campus this week and they are planning to send their granddaughter soon.

Messrs. L. N. Taylor and H. S. Calkins were visitors on the campus. Mr. Calkins is Educational Survey Secretary for the U. C. M. S. and Mr. Taylor is State Superintendent of Negro Schools. The latter delivered a very impressive address to the student body.

Eld. O. Singleton, President of the Home-Finding Society of Louisville, was another visitor on the campus recently and delivered one of his excellent addresses to the students. Two of our pupils are from Eld. Singleton's Home and are doing him honor by the grade of their work.

The fence around the berry patch was completed last week and protection from the stock assured. This fence was made possible through the efforts of Mrs. Mary E. Taylor, President of the Bible School State Convention.

Our hay supply was made possible through the gift of a mowing machine from Mrs. W. H. Brown, President of the State Convention of W. M. S.

The Bible School at the Hancock Street Christian Church gave \$28.50 on a teacher's salary for Central. Many thanks, Supt. Bonner and his able co-workers.

Mrs. White's High School Girls gave a Valentine Program Feb. 12, which was enjoyed by all and especially the two-hour social period following it.

—T. B. F.

## FROM DANVILLE, KY.

Reporter—Eld. T. R. Everett,  
Pastor

The District Meeting of District #2 met with the Danville church Jan. 29. Mrs. B. B. Hutsell, Field Secretary of the state, was present and representations from the churches of Stanford, Midway, Lexington East Second, Junction City, Hustonville and Danville. The program of the meeting was very interesting, embracing some well prepared and thought-producing papers by the sisters on the problems of the church.

Saturday evening we had an address from a returned missionary of China, Miss Allen, and the message that she brought us on the conditions of life in the Orient convinced us we have much to be thankful for even in the midst of our hardships and disappointments. We all yearned to have some of the very interesting experiences that she told us of, in order to learn tolerance and longsuffering as well as patience.

On Sunday we had our regular services in the morning and the evening program was given over to a missionary program by the local church. This program was well attended by the friends from other churches and a few of the sisters from the white Christian Church were present. The latter spoke some words of encouragement to the women of our congregation.

On the whole, Danville is entering upon a new day and the District Meeting was up to standard in every way.

## FROM ROARING SPRINGS, KY.

Reporter—Mrs. Myrtle Carey

We have Elder A. T. Bivens as our pastor and under his leadership all the departments are moving along well. He has been pastoring for us for seven months. We find him a good minister and a faithful worker.

We have had twelve additions, three from the Baptist church. Also Christmas was observed with a splendid program and a fine offering.

Our aim is to do better for Christ in the future than we have in the past. For the attainment of this aim we are asking the prayers of the Churches of Christ.

## FROM HERMANVILLE, MISS.

Reporter—E. J. Jennings, Dist. Supt.

When you heard from me last it was in the year 1926 and through the valuable Gospel Plea but I am glad to say that I am enjoying the new year of 1927 and writing through the Christian Plea. We congratulate the editor, Mr. V. G. Smith, and exhort him to stand fast in the position to which he has been called. We are indeed grateful to the United Christian Missionary Society, President Lehman, Elder K. R. Brown and the many others who have so loyally stood by the work often, no doubt, with tears in their eyes and a breaking heart in their breast, in this great task of giving news to us of our brethren. To this rich inheritance the present editor falls heir.

When I last wrote I was serving as Bible School Superintendent for the Union Hill Christian Church.

Since that time I have been elected to the office of District Superintendent of District #2, Claibourne County. I appreciate the honor and responsibility of this position and hope to be able with the help of the local superintendents and the Master to do great things in this field.

I intend to do my best to lift the schools in this district to a high standard both spiritually and financially. For some years a number of our schools have been asleep, but the morning has come and all must be up and about the Father's business. Our motto this year is "Bigger and Better Bibles Schools." And a new set of officers for the State Bible School Convention, as it meets this year in Vicksburg, is another commendable objective.

## AMONG THE BIBLE SCHOOLS THE EASTER PROGRAM

Deetsy L. Blackburn, Elementary  
Supt.

Our Easter programs are now ready and we hope that all the Bible Schools will be obtaining your supplies soon and beginning your Easter program. We are offering a very beautiful play, "Heralds of the Cross." Any school will profit by putting on this fine program. Start in time to work this up in a splendid way.

Easter is April 17th this year. If you start now you can be assured of having a fine presentation worked up by then as well as a large offering. We need the help of every one of you in raising our National Apportionment. In the report of the giving of the Schools for the first half of the missionary year we find that only about one-third of the apportionment has been raised. Some of the schools have not reported anything as yet. We are counting on every one of you sending in your Easter offering. And we are asking that you send it in on time, which is as soon as the program is over.

Help us to raise the other two-thirds of our National Bible School Apportionment by June 30th. We are counting on YOU.

The Christian Plea is resting on a basis built by faith. But faith without works is dead. So now the need is apparent to cement this base of faith with the mortar of gold. Become a FIVE DOLLAR FELLOW.

FIRST SUNDAY in MAY!  
FIRST DAY of MAY! FIRST SPECIAL DAY for NATIONAL MISSIONS in CHURCH PROPER! OBSERVE IT!

That subscription to the Christian Plea. Send it in now. Make March Christian Plea month. Get it into every home.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## ELEVEN

ELEVEN cities get between 10 to 19 Christian Pleas. They are as follows:

|                                                     |    |
|-----------------------------------------------------|----|
| Chicago, Illinois,<br>Eld. G. R. Dorsey             | 19 |
| Lexington, Ky.,<br>Eld. C. H. Dickerson             | 19 |
| Paris, Ky., Eld. Stafford Campbell and W. T. Wilson | 18 |
| Louisville, Ky.,<br>Elds. Frost and Owens           | 16 |
| Kansas City, Kans.,<br>Eld. L. H. Crawford          | 14 |
| Dayton, Ohio, Eld. A. W. Davis                      | 13 |
| North Middletown, Ky.,<br>Eld. Brayboy              | 13 |
| Winchester, Ky.                                     | 12 |
| Mound Bayou, Miss.,<br>Eld. C. R. James             | 11 |
| Edwards, Miss.,<br>Elds. E. L. Brown and Lehman     | 10 |
| Port Gibson, Miss.,<br>Eld. K. R. Brown             | 10 |

## ETERNAL PUNISHMENT

THIS subject has an academic interest for the writer above and beyond the scope of these lines. But avoiding theological, ethical and metaphysical aspects, let us consider a few things about it that are typically true of this world.

The idea of hell has become so thoroughly attached to the average conception of Christian life as proper for those whose codes are not of the same orthodoxy as is usual, that each Christian feels it incumbent upon him to give as much of the above mentioned to these others. Each person subscribing to a creed is a petty judge and administers his particular portion of eternal punishment to the recalcitrant one. In other words, eternal means forever and forever starts now.

If you doubt me, consult one who has divergent ideas from those usu-

ally held. He is counselled, advised, instructed finally warned, threatened and at last expelled. To criticize the present king, is treason. If however your pretender wins out then the other fellow is the traitor. Such unalloyed and intense hatred prejudices and colors every opinion that the "bad" one is given his due portion of everlasting fire. Mention the name of some tabooed one in a circle of staunch church members and each one will have a tale to tell of the utter depravity of the persecuted one. Venture to commend the work done by an "outsider" and the leaders will all have a version of the affair that proves nothing but the most malicious and envious of un-Christian sentiments.

So the escape from this "hell on earth" is not due in a large measure to inherent goodness nor right motives; not even from pure methods or just dealings; but to unadulterated opportunism. If you grasp the opportunity and spring with the crowd, you are safe—a good man. If on a methodological difference you are so unlucky as to leap the wrong way, all sorts of deadly sins are laid to your charge and the human weakness and condoned faults of "Our Saintly Man" become the heinous crimes and unpardonable sins of "That Devil in Human Guise." Eternal punishment is forever and forever is from now on. His Satanic Majesty finds more promising apprentices in the church than anywhere else.

CHRISTIANS who congregate continuously can condescend to calculate upon constant cooperation as consistently as they collect contributions for contingencies. The Christian Plea consents to conscientiously concentrate upon collective conduct as conducive to cultural conditions that will combine the competent characters of our communion in concerted conferences and conventions. Can it count on you? The month of MARCH is CHRISTIAN PLEA MONTH. "THE PLEA IN EVERY HOME" is the slogan. Yours is the responsibility. Do well what is to be done. DO IT NOW! "Now is the accepted time." "Today is the day of salvation."

Make MARCH your month to get THE CHRISTIAN PLEA into EVERY HOME in your congregation.

Find five friends to  
Furnish five hundred or a  
Fine project five hundred faithful  
Five Dollar  
allows finally

## A VOICE FROM JAMAICA MAKING THE ROAD

By Eld. Wheeler C. Darby, Dallas P. O., Jamaica

ABOUT three miles from the Milan District and the Mt. Carmel Christian Church there is a little isolated region called "Hall's Delight." There is no church in "Hall's Delight" but the people there are always desirous of attending church. For years the people of Mt. Carmel have been talking of building a road from "Hall's Delight" into the Milan District. But nothing had ever been done but talking until the 3rd of November.

I said on that day to the people of Mt. Carmel, "I am determined to open the road to 'Hall's Delight.'" And Thursday Nov. 18th was set as "Road Day." I was the first on the spot that day but ere long a number of the brethren were helping and we were leaving a broad track behind us in the underbrush. One of the workers said to me, "Parson, you can work so well that I think you will have to work a day for me," and I was again reminded to be thankful for the training received at S. C. I. in correlating work of head and hand.

We worked hard that day and about half of the road was completed. As we came to the starting point that evening, I said, "Now, brethren, there is a little literary gem which says 'things done by halves are never done right.'" Some one behind me said, "Let's come back next Thursday." Another suggested the first Thursday in December which was agreed upon. And that day found us on the job again. The brethren worked with hand and heart and I never saw a group of people work harder. They hardly stopped to "straighten up" the backbone. Then one of the boys called to me, "Parson, rain going to come, sa!" "Well, how do you know?" I asked. "See that black cloud back there," was the reply. But I admonished him saying, "But fellow the clouds that you so much dread are big with mercy and shall shower blessings on your heads" (note the literal use of cloud). And it was so, for after awhile that black cloud came before the sun and made the afternoon's work more pleasant. Just like a blessing though the boy's last retort had been, "All right, Parson, if the rain come and wet you, you can't blame me."

At three o'clock we were able to sing the "Doxology" for we were at the end of the road, down in "Hall's Delight." We were thanked most heartily and one old woman was so pleased that she brought us from her home in "Hall's Delight" some bread, sugar and cocoanut to refresh our men on the second day of work. She was very poor but so grateful was she that she would be able to go to church without pushing through the brush and grass, that she spent her little store of money on things to refresh us.

Before the road was made, we had a few members in "Hall's Delight" and after viewing the thickets, brush, grass and underbrush they had to struggle through to make their way to the house of the Lord, we were surprised at the regularity of their attendance. The number from "Hall's Delight" is increasing and I am sure that before our evangelistic sessions are completed everyone will feel that they are well paid for the labor expended in "Making the Road."

Christ gave ALL. What will YOU give for his aged servants? The special offering from the Bible Schools for Easter goes for this purpose. Ministerial Relief.

Special Easter Offering from the Bible Schools, April 17th.

# A Christian Service in Cooperation

By J. B. Lehman

## THE SPIRIT OF GOD ALWAYS THE SAME, HIS METHODS VARY

WHEN we consider the relations of man to his God we find them the same from that first revelation to Adam to the latest relation of the races in China and India; but when we consider the methods to be employed we find a continual unfolding so that the experience of mankind is no model for new tasks. It was because this was not taken into account that so many human errors have been recorded. If we will look over humanity's record we will find that great reforms were brought about by most heroic methods and mankind took a step forward and then when the masses got hold of it they proceeded to standardize it and finally dogmatize it and attempt to make all men forever do just that way, and so the next generation found a really hard task to reform the effete reformation. Lowell expressed it well in the following lines:

New occasions teach new duties,  
Time makes ancient truth uncouth;  
They must upward still, and onward,  
Who would keep abreast of truth;  
Lo, before us gleam her camp fires!  
We ourselves must pilgrims be,  
Launch our Mayflower, and steer  
boldly  
Through the desperate winter sea,  
Nor attempt the future's portal  
With the Past's blood rusted key.

### Illustrations of Humanity's Errors

When Wendell Phillips and William Loyd Garrison started their abolition movement, they thought of no method but the method of our revolutionary fathers and they really preached secession and revolution. Abraham Lincoln resisted this and had to go so far as to almost break with them, and much of his trouble during the Civil War came from that source. But the task was finally accomplished in a vastly different way than the revolutionary fathers employed. Later in the eighties when the Prohibition party came on the scene to destroy the iniquitous liquor traffic they thought of no other way than the one employed for the abolition of slavery, but they failed. It was a new task and needed new methods. Prohibition came in a very different way.

### A Lesson for Us, the Disciples of Christ

When the fathers of the current reformation plead for the restoration of primitive Christianity, they were pleading for the spirit of primitive Christianity, not the methods

of the early church in all their details; but many of the people to whom this message was delivered did not make this distinction and so plead for the identical methods of the early Church. This error was wholly responsible for the division that occurred when the conservative brethren went off into another religious body. They could see no direct reference to the playing of organs and the organization of missionary societies in the early Church and so they concluded that these things must be sins. As a matter of fact, if we should discover a church identical to one of the early churches in full detail, in one of our American towns, we would see how utterly incapable it would be to do anything. What we need is the spirit of the early Church and such of its practices that are general principles which must live as long as time goes on, as, for example, baptism and the communion. The one thing we most need and have the most nearly lost is the spirit of service, forgiveness and good will. Justice and mercy and faith, which Christ said were the weightier matters of the law, we have almost lost.

### The Lesson in the Race Issue

We are now facing an entirely new situation in the world. The question of the relation of the races is no longer local in America but extends around the world. A great many of our people think they can meet the new situation with the methods of the reconstruction period of the seventies and eighties of the last century. This is a blood-rusted key that will not open the present doors. Whether it is in Africa, India, China, Japan, the Philippines, Latin-America or here in our own states it is a new situation. Old methods will not do. But the old spirit will do. We can go to those principles. We can forget race arrogance, the feeling of race superiority and selfishness, which all races have, and we will win out.

### TO THOSE WHO PLEDGED

TO those who in the Cincinnati National Convention made pledges to maintain a national paper and have as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find that you have a balance to your credit, it would be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge either to Dr. J. E. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith 425 DeBaliviere Ave., St. Louis, Mo.

## S. C. I. NOTES

A regional conference of the Y. M. C. A. and the Y. W. C. A. was held at Tougaloo College near Jackson and Prof. John Long and four delegates drove over in the car and attended Friday, Saturday and Sunday.

The New College building is now about enclosed. The glaziers are putting in the windows and the plasterers are putting on the outside finishes, ready to go on to the inside work. We have so far spent some over \$40,000 and the architect says it is a building that would cost by contract \$90,000 without the furnishing. It is a fireproof building in a truer sense than city fireproof buildings. This is only two stories high and has all the floors and ceilings cement and has not much furniture in it that will burn.

All our friends should begin to look out high school graduates for us next fall. Write us and give us their names so we can send out catalogues.

Friday night there was a program of talks, readings, and music. Dr. Felix J. Underwood, Executive Officer of the State Board of Health, and Miss Mary Osborne, Supervisor of Public Health Nursing of the State, were both present, and made short talks. All of the girls who had passed the practical demonstration test and the written examination received a Hygiene Class Certificate. We are very glad that our girls had the opportunity to take this course. Its good will be felt, not only here, but in better homes, and better citizenship wherever the girls may go.

### KENTUCKY VIA THE EVANGELIST

By Eld. C. H. Johnson, State Evangelist of Kentucky

The State Board met the last Friday in January to complete arrangements for the coming of the national worker to the state in April.

The Women's District Meeting had a splendid session in Danville.

The church at Hustonville has put on a drive to raise its state money and fifteen dollars (\$15.00) has already been raised for this purpose.

### FROM COLUMBUS, OHIO

Reporter—Eld. S. C. Devine, Pastor

Eld. A. W. Davis, who has served as National Evangelist and is now at Dayton, Ohio, held a splendid meeting here at the Monroe Avenue Church of Christ. There were added during his stay seven. We baptized six last Thursday night. Twenty-five have been added to the church since we came here, June 1st.

# Witnessing by the Money We Give

Address Given at the Memphis Convention

By B. F. Cato, Pastor Main Street Christian Church, Rushville, Indiana

THE sense in which the term "witnessing" is used in this morning's program has already been made clear to you. How we witness by the money we give may be illustrated by two epitaphs to be found in England. The first may be found near the village of Leamington and reads:

"Here lies a miser who lived for himself,  
And cared for nothing but gathering  
pelf,  
Now, where he is, or how he fares,  
Nobody knows and nobody cares."

In marked contrast to this, one may read on a plain sarcophagus in Saint Paul's Cathedral, London, these words, in tribute to a life of humility and service:

"Sacred to the memory of General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Without taking the trouble to go as far away as England, we might place in contrast with the latter, this one, which would be appropriate on the gravestone of many a man we have all known:

"Here lies old ten per cent,  
The more he got, the less he spent;  
The less he spent the more he craved,  
If he gets to heaven, we'll all be saved."

We are so eternally selfish and self-centered that the real story of many lives should read something like this:

"I had a little tea party  
This afternoon at three,  
'Twas very small—  
Three guests in all—  
Just I, Myself, and Me.

Myself ate up all the sandwiches,  
While I drank up the tea.  
'Twas also I who ate the pie,  
And passed the cake to Me."

A professing Christian, during the World War sold a bale of poor hay to a certain colonel, who rebuked him, and the church member whined, "I am a soldier, too!"

"You!" ejaculated the colonel in a tone of disgust, "What kind of a soldier are you?"

"I am a soldier of the cross," said the skinflint, with a detestable flourish of the hand.

"That may be," said the colonel, "but you've been on a furlough ever since I knew you."

But in this matter of witnessing by the money we give there is no furlough possible, for whether we will it so or not we are telling the world every day about the kind of Christianity that possesses us in the use we make of the material wealth with which God has intrusted us.

Bert Wilson says, "Money does more than measure a man; it helps to make him. Money makes the man while the man is making the money."

Dr. Cuyler used to say: "What a young man earns in the day goes into his pocket; but what he spends in the evening goes into his character." We might add that what we spend on Sunday, and what we spend it for, and the amount of the expenditure, has more to do with character than what we spend the other six days of the week.

A very striking word Richard Hutton spoke when he said: "The truth that men

hold is of less consequence than the truth that holds men."

Likewise Robert Speer when he said: "In the last analysis it is not what I say I believe in, but what truth God sees to be actually dominating my life."

Horton says, "It seems a strange thing, at first thought, that the progress of God's kingdom in the world should be so dependent on that sordid thing we call money. And yet the fact cannot be denied. When God's coffers are overflowing with the offerings of his saints, a mighty impulse is spread through all the channels of Christian beneficence. But if their gifts be withheld or given sparingly, the hands of the faithful workers hang down, and a chilling blight falls on the enterprises of the church."

If that be true, and we are no doubting Thomas on that quotation, why then should some preachers fear to preach on money, or church boards object to having him do so, or church members, get their tender feelings hurt when he so speaks? I am more and more convinced that more harm is done to the Kingdom of Heaven by the littleness of saints than by the bigness of sinners.

There was once a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation, "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving and my farm the exception." —(Sam Jones.)

Such a man, instead of following the self-sacrificing Christ, seems to be patterning after a character condemned by Christ in the twelfth chapter of Luke, a character known to Bible readers as the "rich fool." Selfishness seems to have been the predominating feature of his life. And when a man is all wrapped up in himself he makes a pretty small bundle. He allowed the lure of lucre to shut out his vision of the inheritance incorruptible, undefiled and that fadeth not away. While his crops developed, he allowed his soul to shrivel. While his barns were filled with corn, his soul had to fare on husks. Because of all this God declared him guilty of criminal negligence and said, "This night shall thy soul be required of thee, then whose shall those things be which thou hast provided?" So, this rich, but foolish man has gone on down the centuries witnessing for God in spite of himself, but witnessing too against himself and witnessing against the sin of selfishness. "There is that withholdeth more than is meet, and it tendeth to poverty."

Three kinds of poor—

George H. Lorimer well says: "It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy."

Don't be deceived, you are either witnessing for Christ with your money or your

money will witness against you when you stand before the Judge of the universe and the books are opened.

Of riches it has very truly been said, "There is too often a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, a burden of account at last to be given for possessing and either improving or misimproving them."

All of which, my brother, only strengthens the fact that material possessions, much or little, are a tremendous responsibility and whether we are pleased with it or not, what money we possess is witnessing for us or against us now, and certainly will do so in eternity.

Someone has said, "The money that belongs by every right to God, but is kept back from him by his people, is probably the greatest hindrance to vital spirituality that there is in the world today."

A nickel for the Lord—

How many finance committees have heard expressions like this: "It seems to me that we are always being dunned for money! It is money! money! all the time, and I am getting tired of it." That committee ought to say in return, "Do you say this to your landlord when he comes for your monthly rent? Do you say this to your butcher; to your baker; to your clothier; to your dressmaker; or do you make this complaint to your servants and employees; or at the ticket office of the railroad; or at the entrance door of a 'Movie'; or to the treasurer of your club, lodge or society; or at the gasoline filling station or to the conductor of a trolley car when you drop your fare in the box, and complain that you are not carried free or at half-price; or do you turn to some rich man and ask him to pay your fare; or are you so indignant that you refuse to ride at all and walk, rather than be eternally asked for money?"

"No," you say, "because I have to have these things." Well, you don't have to have salvation, or the church or the things that the grace of God stands for. Why don't you give them all up and save the expense, as the common unbeliever does! You don't have to pay. When I see a thing that is not worth the money, I go without it. I don't buy it and then grumble at the price. I don't grumble at my club dues or ask a reduction, or that my fellow members should pay for me. If the church is not worth what it is costing you; if the religious education of your children and your neighbor's children is not worth to the community the price that you are paying, cancel your pledge, you don't have to have these things. Move out of civilization; there are other people who are willing to pay the price of making a decent moral community in which to rear their children. But in arranging your farewell reception we shall always be reminded of David Harum's deacon who was so narrow that thirteen like him could sit on one buggy seat, and of that other unofficial Shylock who was so economical that he kept his watch thirty minutes too late to keep from wearing out the mainspring.

O Lord, let her walk—

Cushman says, "The Scriptures teach that one cannot be separated from one's money. If this were not so, would Jesus,

(Continued on page 152.)

# The Uniform Lesson for March 27

Review Lesson, Reprinted from *The Adult Leader*

By Permission of Owen C. Brown, Editor-in-Chief

## Teaching Points

By Mitchell Bronk, D.D.

THESE twelve lessons, about a single tremendously important matter, Christian living, certainly deserve a careful summing-up. If a blackboard is at the teacher's disposal, let the several topics be placed upon it; perhaps diagrammatically. Link them together in the discussion in order to get the picture of a full, rounded Christian life. Bring out the fact that we do no honor to Christ and our Christian profession when we are Christian only in part. Specialization in Christian work may be all right, but not specialization in Christian living. There are many lessons here applicable to the church as an organization: the diversity of the church's mission and task. Its call is to be, in a good sense, all things to all men. It is to write the name of its Lord on all things. It is to go everywhere, as its Lord commanded. In short, "the marks of a true Christian" are many.

## Light on the Lesson

By O. P. Eaches, D.D.

### First-Century Definition of a Christian

How did the term Christian come into being? It was a title first used about A. D. 50, and has remained ever since. When men became the followers of Jesus they began to pray, to sing, to talk to him, and spread his name abroad. They were new creatures, and hence needed a new name. The name Christian was given them, expressing their relation not to a creed or a certain set of habits, but to a person. A difference between the first-century and the twentieth-century Christian life is in the one case a Christ present in person, in the other a Christ living but unseen. Whittier expresses it in this way:

We may not climb the heavenly steeps  
To bring the Lord Christ down;

But warm, sweet, tender, even yet,  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee.

There must be today an intelligent belief in a living Savior. Jesus was anxious that his disciples should have a true, even if not a complete, knowledge of his

person and mission. After three years of association with them he, in intimate conversation, tested their knowledge (Matt. 16:15). They had been observing him, and had reached certain definite conclusions concerning him. Because he was such a person as he claimed to be, they with mind, heart, and life strove to put their creed into their lives. They could not have defined Christ in the elaborate terms of the Nicene Creed of the fourth century, but Peter knew enough of him to say, "I love you"; and Paul, "I know whom I have believed"; and all, through Peter, to exclaim, "We have left all and followed you." Lord Kelvin, the world-renowned scientist, says: "I think that to me the most valuable of all discoveries I have ever made was when I discovered my Savior in Jesus Christ."

### Christ, the Supreme Revelation of God

When he asked the Twelve whether they planned to leave him, when the crowds were turning their backs on him, Peter for them all said: "We know who you are, the Holy One of God, whom hast words of eternal life." Jesus to them was what Jehovah had been to the good men of the Old Testament times. In the early ages, when it had been planned by some to jointly worship him in a Pantheon with the gods of Greece and Rome, the Christians at once and unitedly said, "No. In the place where we worship only one can be named—Christ." In New York State was a notice on the meeting-house: "Here are read the words of Emerson, Shakespeare, Gautama, Confucius, Christ, Omar Khayyam, Mrs. Eddy." Here was placed the literature of all ages on a level with the words of Jesus. There are many in this country who place Jesus very high in the rank of good men and benefactors of the race, but refuse to give him any place but among men. Emerson says that he is the best leader for his century, but another century may give us a better Messiah. Rabbi Wise says we must accept the teachings of Jesus as equaling an Isaiah or Ezekiel, but one cannot admit his sinlessness or his death as securing forgiveness. The true and intelligent Christian will regard Jesus as the supreme revelation of God, the only access to God, the incarnation of the truth, the

only way of salvation. Paul said, "I bear in my body the marks of Jesus" (Gal. 6:17). They were not simply wounds in the flesh, but they were witnesses to the cause of Christ. Marks today of real discipleship are open confession (Matt. 10:32); the life of prayer (Acts 9:12); the witnessing life (Acts 8:4); courage (Acts 4:20); love for one another (John 13:35); steadfastness in living (1 John 2:19).

### A Christ to Be Imitated

Man's life is long, its occupations difficult, the way rough, and man needs a guide and friend. It has been said that the biographies of the great are very discouraging books. Here is a biography of da Vinci, a man who was highly successful as engineer, soldier, architect, painter, chemist. The biography of Edison, with over two thousand inventions to his credit; the biography of Ambassador Page, with its story of injustice and neglect. The youth who would learn from da Vinci must not try to reproduce his "Last Supper," but rather seek to imitate his spirit in his own life-work. To imitate Edison means not to reproduce one of his inventions, but to reproduce his energy, his patience, his perseverance. To imitate Mr. Page means to apply his spirit to all our secret problems; to be strong for ourselves, impervious to neglect, injustice, and wrong. To imitate Jesus is to take his spirit of love, hope, pity, and forgiveness into our lives until we can solve the problems of our poor, can redeem our fellow men from new forms of slavery into freedom, can bring happiness and hope unto those who are as truly discouraged in this twentieth century as others were in that first. Where shall we find a leader who has such skill in guidance, such strength to lift up the fallen, such hope for the weary hearts as this leader—the Man of Galilee? Jean Valjean, in Hugo's masterpiece, becomes the living likeness of the old bishop who had befriended him while he was yet a convict. So to be with Jesus is to grow like him; to absorb his tastes and desires and disposition and love. Peter, James, and John at the outset of their association with him were not at all like him, but after three years of intimate friendship they began to resemble him.

## The Church College

THAT there is a great move for education, there can be no doubt. What, then, should be the function of an institution to meet that need?

There are some "nots" which ought to be taken into consideration. The church college should not curb the natural tendency of its young people, but help them to direct those impulses and aptitude into channels which would be useful in the future; that the college should not lose faith in its student body; that it should not make moral cowards of the young people; that it should not discourage self-expression.

In other words, the college ought to develop character strong enough to combat the battles of life with an assurance of victory; the student must come to the realization that to live on his own convictions against the world is to overcome the world. The college must be a place where the student is given an opportunity to develop the spirit of tolerance, the independence of character, the attitude of appreciation. The

college atmosphere ought to stimulate thought. It must be a place where the hand, heart and head are in complete harmony with each other; that none of the three dominate the other two.

The most important function of such an institution ought to be that it trains its student body for world leadership. The mere accumulation of facts learned in such schools becomes meaningless unless the student organizes those facts and applies them to life. It must not be forgotten that good citizens and good leaders are possible only when these principles of Christianity play the chief rôle in their life. There is no life which is more beautiful, more constructive and more needed than that of a Christian.—George H. Fingh, *College of Missions, Indianapolis, Ind.*

"Breathes there a youth with soul so  
dead  
Who never to himself has said  
After the Youth's Page he has read—  
'This is my own, my comrades'  
task'?"

## Law Enforcement

THE word "law" means a rule of action established by authority or custom. Do we really want "law enforcement?" Should we obey laws because we are afraid to do otherwise? People should be trained from babyhood to love to do the things that are right rather than to take pride in doing the things that are wrong.

I read in the paper of a Chicago gangster who had retired from "business." In nine cases out of ten the lawbreaker is treated as a distinguished character by the people in general, and he probably thinks he has done something that not all men can do. Are not such examples impressive to the child of today?

I believe that Christian education is a sure remedy to help enforce the laws. The church should not be barred from the affairs of today. Start in the Cradle Roll Department to teach children that the government is not ruled by a "lawless" condition of society; but "by the people, for the people, and of the people."—Sybil Duff, 1862 Park Ave., Little Rock, Arkansas.

# Christian Endeavor Topic for March 27

## What Does a Missionary Do?

Matthew 10:5-10

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Why was David Livingstone called "the Pathfinder"?

Who is Dr. Wilfred T. Grenfell?

What missionary work is our brotherhood doing in America?

What is our mission field in Africa? In China? In India? In Mexico?

How do native helpers help on the mission field?

Why do missionaries have to pass a rigorous health test before going to the foreign field?

Why and how often are missionaries granted furloughs?

Can you name a country in which no Christian missionary work is being done?

What is the work of the various Bible societies of Christian lands?

### Paragraphs to Ponder

Never accept the idea that missionaries have an easy time of it. They do not. No doubt there is once in a long while a missionary who is something of a loafer; but such a one is so rare that he is a curiosity; and he doesn't last long on the field. There are so many things to be done that only a hard worker can hope to keep up with the needs; even then a lot of things go undone because there is not enough time, or there are not enough workers—take your choice; it amounts to the same thing. Missionaries work, and work mighty hard. Look at a daily program and see for yourself.

Missionaries are carpenters and builders, often having to plan and build their own houses and the buildings that house the hospitals and schools and shops. Out on the Congo our missionaries have superintended the building of all their buildings there. More than that, they have seen to the sawing of the lumber, have built their own brick kilns and burned their own bricks and mixed the mortar and laid the bricks. Designs and plans they have worked out in relation to the climate and the building problems of the country and have proved to be wise builders. Add to this work of building all the other things they have had to do while building, and it is easy to see there isn't much time left for loafing.

The missionary is a printer of parts. It costs too much to send all his copy back to the homeland to have it printed so he decides he will set up and operate his own press. In order to do that he has to learn the trade of printing as well as how to establish and keep his press in repair. But that is a small matter, that is, to a missionary; and out at Bolenge on the Equator in the Belgian Congo a printing press is going full blast with no union problems to settle as yet. There in that little print shop books are printed and bound, pamphlets are prepared, and a paper is published, beside other little jobs that need to be done. Yet the boss printer finds time to preach and teach a little.

As an all-round engineer the missionary often takes first prize. He is a road builder and a good one; a bridge builder often, and his bridges carry the load; a building engineer overcoming building problems pe-

culiar to the locality; and an expert mechanic when it comes to running and repairing engines of one kind and another; he takes them as they come. He may not have any special knack for the thing he is called upon to do, but that's a small item; the situation demands an expert and so he, just as a matter of necessity, becomes one. It's all in the day's work, and he never fails to do a day's work. Follow him a day and you'd find very soon that the missionary's day has a good many more hours in it than a union day.

This statement condensed from a recent article by E. Alexander Powell in the *American Magazine* proves beyond doubt that our missionaries on the Congo work at least eight hours a day. In addition to conducting a large school for boys and girls of all ages, and 122 outpost schools scattered over a territory larger than some of our western states, the eight missionaries, four men and their wives, operate a sawmill, a wood working shop, a blacksmith shop, a shipyard, a brick kiln, a printing plant, a hospital, a dispensary, an experimental farm, a dairy, a citrus grove, and a large vegetable garden. There are native helpers, of course, but the supervision is in the hands of these eight workers. We wonder when they eat and sleep, but evidently they do, for they keep on doing a high grade of work from year to year.

A not unusual type of service rendered by the missionary is shown in an article by E. Alexander Powell in the *American Magazine* for November, 1926. A timber owner and operator from Burmah was quoted as saying, "Any time a missionary passes the hat you can count me in." Then he told how in his holdings he had always had trouble in keeping the young men he had working for him. They would drink and cheat and steal and get into trouble with the natives and often drink themselves to death, creating such a situation that he, the owner, dared not leave. Then a missionary, a fine up-standing chap, came and opened a clubhouse, organized an orchestra and athletic teams, and put on all sorts of entertainments. In a year the place was completely changed, so that the owner could without hesitation take a long leave, being sure all would go on safely during his absence. Many cases of a similar character could be stated to show the versatility and usefulness of the missionary.

Often the missionary has served signally as counselor and peacemaker. During one of China's recent revolutions when Nanking was besieged by the revolutionists and was in danger of being burned, Dr. Macklin and Mr. Garrett, who had remained in the city when others had been compelled to flee to Shanghai, persuaded the Manchou general to leave the city and so prevent further bloodshed. Later these two with President Bowen of Nanking University went between the opposing armies, often with grave risk to themselves, and discussed peace terms, secured protection for non-combatants, promoted harmony between jealous leaders, and saved the city. Today Dr. Macklin, though having given up his active practice of medicine, is, it is held by many, doing more for China through his writing and translating and lecturing than even in his busiest hospital days.

## Mid-Week Prayer Meeting Topic

For March 23

### Poetical and Wisdom Literature

The Book of Job

By Gilbert E. Ireland

#### A historic view—

Was Job a real person or is the book an allegory or a parable written to present certain arguments, facts and truths? Much is said on both sides; e. g. (1) That Job actually lived would appear from the very realistic parts of the story. It expressly states name; country; family; family customs; possessions; losses; greater possessions following the tests of faith. At least one reference is made to Job as if he had actually lived (Ezek. 14:14). (2) On the other hand, the scenes in the heavenly state (chaps. 1, 2), may be imaginative rather than true to fact. The artificial and elaborate conversations; the studied characters and style of arguments; the calamities and the carrying of the tidings, etc., all may be only a work of art. Whether personal experience or a parable, the splendor of the writing and its great lessons are inestimable. Job, as presented, with his great question of human suffering, is typical of all our race.

#### A poetic view—

\* This book is of surpassing majesty in both thought and language. Its spirit of poetry is supreme. "It unveils the old treasures of the hail and the snow; it soars up into the stars; the lightnings say to it 'Here we are!' Stopping to earth it races with the wild ass into the wilderness; flies with the lordly eagle; rouses the lion's rough mane; opens the terrible jaws of Leviathan himself!" Read those marvelous chapters 38 to 41, where the dread curtain of the whirlwind is lifted and Jehovah speaks for himself, and your soul is borne aloft on wings of wonder, ecstasy, adoration and a consciousness of the presence of the deity.

#### A dramatic view—

An amazing drama is enacted on these pages. Artistically presented in prologue, (chaps. 1, 2); the argument, in a poem, (chaps. 3 to 42:6); epilogue (42:7-17). The scenes depicted could scarcely be excelled. The feasting of the brothers in their several homes, the sisters present by invitation—a fair scene of family reunions; the venerable and godly father, anxious lest in their festal mirth his sons may have thoughtlessly transgressed; his early rising, that the morning sun may shine on their cleansing by prayer and sacrifice. The curtain of heaven draws aside with startling suddenness; in the awful but fatherly Presence are assembled the sons of God; one personage is strangely in their midst—is it by invitation?—it is at least by permission; an *adversary of all!* The stranger, with gloomy brow, obtains consent for his dark errand; and this is repeated (chap. 2), surely defiance questioning the ability of the Almighty to read the motives of the human heart!

#### A religious view—

The Adversary of man is a constant thought throughout the Bible (Job 1:9-11; Matt. 4:1-11; Lu. 22:31; 1 Pet. 5:18). The Adversary's power restricted (1:12; 2:6; Rev. 20:1-3); parents solicitous for the children's spiritual welfare, (1:5; Gen. 18, 19; Ex. 10:2; Deut. 4:9; Ps. 78:4; Joel 1:3; Eph. 6:4); consolation and promise in suffering (chap. 5:17-27; Isa. 43:1, 2; Rom. 8:18, 37; 2 Cor. 4:16-18; 1 Pet. 1:6, 7; 5:10); a glimpse of resurrection and life beyond (chap. 19:25-27; 1 Cor. 15:35-44).

## Witnessing by the Money We Give

(Continued from page 149.)

in sixteen of his thirty-eight parables, have made this his theme? Throughout the Gospel, one verse in every seven deals with this topic. Christ has more to say about a man's attitude toward money than about any other one thing. Money is an essential part of personality, therefore, the consecration of money is essential to the consecration of self."

During the World War a layman speaking at a banquet said, "I have two boys in France. In one year and a half they have sacrificed more for their country than I, in thirty years, have sacrificed for Christ and his church. Men, it is time we waked up."

Just after the war, Dr. W. W. Pinson in a speech said: "We have been singing 'Like a Mighty Army Moves the Church of God.' Can we sing it now? We have seen how a great army moves. It levies its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities overnight, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye, and send them to face cannon. Men go singing by the million to 'The red rampart's slippery edge.' If we dare sing like that, we must set an undreamed-of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time."

We think of William Carey as witnessing for God with his life, but he did likewise with his money. William Carey in connection with all his splendid personality, his scholarship, and spiritual gifts, in the course of his missionary career contributed more than \$230,000 in money to the mission work.

John G. Paton had a profit of \$70,000 coming to him in his own proper right, as men view rights, in the way of profits from his biography. But he laid the whole of it on the altar of the missionary society that had sustained him, and said, "Pass on the bread of life to my brethren in the South Seas."

### CORRECTION AMONG OTHER THINGS

By Eld. A. W. Davis, Dayton, Ohio

In the front page article on the Tenth National Convention by Eld. B. C. Calvert of Mississippi, he reports that in the National Evangelist Report eighteen were converted in Boley, Okla. Eld. Davis corrects it to eighteen consecrated to the united work that were antagonistic before. In Columbus, Eld. Davis held a meeting and seven were saved for baptism. Since his installation in Dayton, 40 have been added and three or four come forward every Sunday to take membership or confess. The house is usually packed every Sunday and the welfare of the church is at its best in the history of the work there. The average offering each Sunday is \$55.00.

Minister's ministerial  
Religiously to the recruits relief.

An opportunity for ALL to contribute. \$4000 from the churches is asked. National Rally Day—May 1st.

## WHAT? LATE

By Frank W. Logan, Kirkwood, Mo.

How can you be late to Bible School  
When Christ is always on time?  
At His house He waits for you  
His hour is half past nine.

Last Sunday while He waited  
And the rain fell so fine  
His heart was badly broken  
To open with only nine.

'Twas one February Sunday morning  
Sixteen miles from town  
Two weary travellers came early  
Leaving to be on time  
At the Master's call, half past nine  
In the Bible School to be found.

On Monday to day school,  
The hour is half past nine,  
None are late because it rains,  
To get "those credits of mine."

Christ also gives us credits  
So why be last like the tail?  
His credits will carry you over  
When all things else will fail.

As I walked into His house this morning  
He said in accents pained;  
"My children are late this morning.  
I suppose it is because it rained."

### FROM THE BANKS OF OLD KENTUCKY WONDERS

By C. H. Dickerson, Lexington, Ky.

What Griffin will do with the National? What the National will do with Griffin? Will Georgetown, Ky. support our state convention? Will we rally to her? Will Davis nationalize Dayton or will Dayton localize Davis? Will Craggett leave any Jack-Rabbits in Kansas? Can Cochrane "Shake" California? Is M. F. Mitchell dead? Why Texas Pratt don't prattle some? If J. J. Green is not ripening in St. Louis? If Dr. Robinson is not czar of the East? If Knoxville knocks Martin or Martin "knocks" Knoxville? Where is Prof. George Calvin Campbell? Will Calvert convert Mississippi? Will the Dickersons redeem Virginia? Will W. H. Brown build? Will Herod be heard from?

The Christian Plea is yours. Support your own! Become a Five Dollar Fellow by contributing \$5.00 to the maintenance fund of the paper.

Another SPECIAL DAY for the BIBLE SCHOOL! EASTER, APRIL 17! THE SPECIAL OFFERING goes for Ministerial Relief. Reach the  $\frac{3}{4}$  mark in your National Apportionment for Missions.

## FEAR AND LOVE IN DARKEST AFRICA

By Dr. E. R. Moon

In the Belgian Congo where the Disciples of Christ Congo mission is located, the dominant impulse of the people is fear. Fear of natural phenomena and forces that they cannot understand and greater fear of an imaginary spirit world with which they have surrounded themselves. In their endeavor to control these forces and secure the favor of benevolent spirits and ward off the evil of malevolent spirits they have built up an elaborate system of magic and fetichism. Charms, amulets, and talismen are worn constantly, sacrifices of chickens and goats are common, while human sacrifices were formerly offered at times of great disasters. For instance if the water in the river came up unusually high or stayed up for a long time it was customary to bind a man hand and foot and cast him into the stream as an offering to the angry spirit of the river.

As people are sometimes believed to be controlled by evil spirits or may, by familiar relationships with the spirit world, work evil on any other person, the finer qualities of love and trust have been crushed out of their lives. A native would not turn over his hand to help a sick person or bury the dead if they were of another tribe; and often these ministries are rendered to their own clansmen because they fear their spirits may haunt them after death.

It is with wonderful joy that the story of God's love falls upon the ears of these children of fear. Fear gives way to love and trust, hatred to brotherly kindness, selfishness to a life of service to others.

I have seen a native Christian fearlessly tear up fetiches that had been made to bring about his death, while the native savages held their breath expecting to see him drop dead for touching it.

A native preacher, entering for the first time into a heathen village, found a corpse laying in the street unburied. When he could not persuade the villagers to bury it, he borrowed tools, dug a grave, took his own suit for a burial robe and dressed the corpse, having kept only a cloth to drape around his own body. He gave this dead stranger a decent burial. When he had finished great crowds gathered around to ask him what new teaching this was that he brought, that made people love strangers. He had but one answer, "The love of God constraineth us."

Take time to end

The Ten Dollar Donors

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MARCH 26, 1927

NO. 20

## Four Minute Talk for Bible School

### A Special Word to the Superintendent

Dear Mr. Superintendent:

The effectiveness of the four-minute talks given here will depend primarily upon your leadership.

Make the assignments at least a week in advance of the day on which each talk is to be given.

It is not necessary to follow the exact wording as given here but suggest that each one use his own initiative with this brief statement as the background.

Toward the close of each week, make sure that your speaker is ready. Make room for the talk in your program of the morning at the most appropriate time so that it may be given in the most effective way.

Commend each speaker in person for his good service in giving the talk and choose someone to make the prayer immediately following each presentation with words fitting to the message just given.

S. W. HUTTON,  
Associate Secretary, Department  
of Religious Education, U. C. M. S.

### OPPORTUNITY

#### Four-Minute Talk No. 1

Many times during the year the Gospel invitation is given in our church for anyone who will accept Christ and it is always a time of rejoicing when we hear His name confessed.

Special effort is being put forth just now to maintain the attendance of our school and church at the highest possible figure so that we may hear and know the old, old story of Jesus and His love. These should be weeks of prayer and thoughtfulness on the part of every member of the church.

The Easter season is coming to have a great significance in the life of the church with special emphasis upon evangelism, reaching its climax in a series of special meetings and in a decision service in the Bible school. Those who have already accepted Christ are urged to speak to others about making the decision. All this makes Easter time a very vital period in the life of the church.

Our church is observing this season along with many other churches throughout the brotherhood. We are all interested in evangelism. Leaders in every organization in the church have this important matter upon their hearts.

Decision day offers a great opportunity for each of us. Parents should be especially interested in their children accepting Christ. Teachers should recognize the necessity for leading their pupils to decision.

Garfield accepted Christ at nine, Robert Moffatt, Frances E. Willard, and W. F. Richardson at eight. At twelve years of age Jesus said to his mother and Joseph in the temple, "I must be about my Father's business."

### RESPONSIBILITY

#### Four-Minute Talk No. 2

In God's Word we read, "Every one of us shall give account of himself to God." When we take into account our thoughts, words, and deeds, our time, talents, and daily contacts, the thought of responsibility grows upon us.

After all this is as it should be. God has entrusted so much to us. He has given us all that we are and have. Our bodies are a temple in which His spirit dwells. Our personalities are what we make them by developing what God has given to us. It is no more than right that we should give account unto God for He is so wonderfully good to us.

Tennyson once said,

"Our little systems have their day;  
They have their day and cease to be.  
They are but broken lights of Thee  
And Thou, Oh Lord, art more than  
they."

So close is our relationship to the Heavenly Father that it makes our responsibility all the greater.

Someone has stated it this way:

"We live in deeds, not years;  
In thoughts, not breaths,  
In feelings, not in figures on a dial.  
We should count time by heart throbs.  
He lives most,  
He thinks most, feels the noblest,  
Acts the best."

Jesus placed great responsibilities upon His disciples. Paul leaned heavily upon His companions. Today we have a tremendous responsibility to God in making our lives count for the most in the home, the church, the school, and in every other relationship in life. Greatest of all, we are primarily responsible for the future of our own lives.

In Jesus Christ, in whose name we have met today, we have our guide, our pattern. By confessing Him and seeking to live the kind of life He lives, we will show how seriously we take our responsibilities and will be helped from day to day to live in the presence of our highest and best. In so doing we face our greatest responsibility.

### FRIENDSHIP

#### Four-Minute Talk No. 3

Today we are thinking of friendship. In accepting the responsibility of following Christ we are demonstrating our response to the greatest friend the world has ever known. He is a friend to all who turn toward Him for help. There never was a time when we needed this great Friend more than we need Him now.

The friendship we enjoy in our church, our Bible school, and with all who gather here from week to week to worship, to study God's Word and to participate in all the activities of the church has been made possible through Jesus, our Friend.

The Good Samaritan demonstrated his

friendship and neighborliness through an act of kindness. We prove each day the kind of friendship which we possess by the way we treat those whom we would call friends. This is very beautifully stated in Proverbs where we read, "As in water face answereth to face; So the heart of man to man."

If we would show to others the greatest degree of friendship we should accept as the Master of our lives Jesus, the world's greatest friend, whom to know is to reflect His friendship. Even as we become like those we love, so through making him our companion and friend by confessing him before men and becoming obedient to His Word, we may pass on to others His great message of friendship.

Someone has stated it like this:

"The friends thou hast and their adoption tried,  
Grapple them to thy soul with hooks of steel."

When Decision Day comes in our school and the invitation is given we are counting on a large number of boys and girls, young people and even older ones to accept Christ as their great Friend.

### COURAGE

#### Four-Minute Talk No. 4

A certain general once said that it took more real genuine courage to come down the aisle in the church and confess his faith in Christ than it did to face the enemy in battle. There is in everyone of us more courage than we at all times demonstrate but when we face today our responsibilities, both as groups and as individuals, and also think of our friendship for each other and for Christ, we recognize that in these higher ideals there is constant need for the element of courage.

A man is not really ready to live until he has a conviction for which he would give his life if necessary. We must be sure we are right, and then go ahead. The Spartan mother used to tell her son when she bade him good-bye as he went into battle, "My son, either come home with your shield or upon it." There are other ways we know by which courage may be expressed as well as on the field of battle. It takes courage to take our stand for the right when to do wrong would probably be the much easier thing. When we have been studying God's Word week after week in the Bible school and have before us constantly the lives of those who have accepted Christ years ago and are loyal and courageous in His service today, it urges us on to do the right.

Howard Arnold Walter has given a wonderful expression to the thought of courage in the words of the song used among our young people.

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care.  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare."

(Continued on page 156.)

## GLEANINGS FROM THE ONE-DAY CONVENTIONS

### A White Gift for the King

By Miss Ruth Musgrave, Missionary

In the Congo, Christmas is not observed as it is coming to be in this country. The Christ whose birthday it is, is often forgotten in the exchanging and swapping of gifts on this side of the ocean. In America Christmas-giving is commercialized. In the Congo, Christmas is a season for giving sacrificially to the Christ. The gifts include not only money but garden produce, fowls and other such possessions which are sold and the money used to send the Gospel to another village.

One boy on the mission station had just received his first suit of clothes in time for the Christmas services. So proud was he that he had to keep moving about in order that all might see the regalia. At last came the appeal for the offering, a White Gift for the King. The pennies that the boy had brought seemed so small in comparison with the gratitude that welled up in his heart when he thought of what Christ had done for him, that the boy was constrained to search and see what more he could offer. The more he looked at the pennies the more inadequate they seemed but he had nothing else.

Finally a thought leaped into his mind. Acting at once, the youth pulled off his shirt, the brand new shirt he was so proud of, and rolling it up, brought it forward and placed it upon the pile of gifts. He was content to wait another three months for a new shirt. The true pleasure of a sacrificial act was enough compensation for this boy.

## SIDELIGHTS FROM CINCINNATI

Reporter—Mrs. Viola Laws

Christian Endeavor Day was observed Sunday afternoon, Feb. 6th, with great enthusiasm. It was certainly a pleasure to see the cooperative spirit which existed in this closer fellowship movement. Many representatives were present from the other churches, both white and colored. And we are especially glad to report the closer fellowship with the Werhman Avenue Christian Church, Cincinnati. In the discussion many helpful points were brought out by the various speakers on the topic, "How to Work in Christian Unity." The keynote of the entire discussion was to promote the holding of more fellowship meetings during the year.

"There shall be light at Eventide." Make the promise effective by giving liberally to the Easter Offering in the Bible School for MINISTERIAL RELIEF.

## FROM LITTLE ROCK, ARK.

Reporter—Mrs. Minnie Guyden

The One-Day Convention held at the Cross Street Church, Little Rock, on Feb. 16, was in every respect a success. We had a fine day, and a good attendance.

The only fact to regret is the failure to meet adequately the needs of this great work as presented by the returned missionary, Miss Musgrave, of Africa's field. If these needs could touch all hearts alike there would soon be abundant means added to the work on the foreign fields. I believe that all who heard her stories of Africa will in some manner respond. I can only rejoice that I was born in a Christian country and age under the supervision of a God I know to be just and merciful and can feel his call, "Come unto Me all ye who labor and are heavy laden and I will give you rest."

The Master taught unity among his disciples while he was here on earth, for he realized the strength of cooperative work before man learned the value of organization. Since our churches are banding themselves together for undertaking the task of world-wide missions, we can hope to see in the future world-wide Christianization and Christ is with us in this because he wants us to be one. I am pleading that the Missionary Societies of Arkansas adopt the same plan and let us all strive to conquer by the plan of our great leader. Let us all reach our apportionments and rejoice in the knowledge of having a part in this great work for Christ.

One plan we like so well, as given by the One-Day Convention team, we intend to adopt it—A Quarter Quota per Quarter so that the last payment will just "Fill the Bill." If your apportionment is \$15 send \$3.75 on the first of each quarter to the U. C. M. S. and see what the results will be of a systematic use of this plan.

I am sure that the Disciples throughout the land will be glad to hear that, under the efficient leadership of our pastor, Eld. M. M. Bostick, and our faithful elder, Brother John Mitchell, the Cross Street Church has paid \$1800 on a \$2300 church lot since April 26, 1926—a fine illustration of the results of good leadership and cooperative efforts.

On last Lord's Day, two splendid young men were added to the church. Bro. Isaac Dean and Bro. O. B. Garner were both of the world but they had Christian wives and have been very loyal to the church here since their conversion. Our need is for good men as members of our congregation, so you can imagine with what joy we welcomed these recruits into our ranks.

## WORKING WITH THE CHURCHES

B. C. Calvert, Evangelist of Mississippi

The Mound Bayou District Convention was called to order by the Evangelist of Mississippi, Thursday night, Feb. 17, 1927, at 8:00 P.M. A programme of the Willing Workers' Missionary Society was rendered. Editor Smith, Prof. Moss, Elder Wm. Alphin, Mrs. Rosa B. Grubbs of the National Team, were present and took part on the program. Their talks and addresses were all inspiring. Dr. J. B. Lehman and one of the missionaries came in Friday morning and the Team rendered a program.

Money raised in the different departments as follows:

|                                     |         |
|-------------------------------------|---------|
| Christian Endeavor                  | \$ 8.00 |
| Ministerial Period                  | 9.75    |
| Bible School                        | 14.95   |
| Woman's Missionary Society          | 15.00   |
| Willing Workers' Missionary Society | 28.74   |
| Church Department                   | 36.00   |
| Mount Bayou Church                  | 6.00    |
| Bethel                              | 10.37   |
| Indianola                           | 10.00   |
| Clarksdale                          | 10.00   |
| Christian Chapel                    | 3.00    |
| Shelby                              | 1.00    |

\$16.00 were raised for the Clarksdale Church. Total \$150.39

The young people rendered a real good program on Saturday night of the Convention. The next district convention will be held with the North Mound Bayou Christian Church.

## S. C. I. ALUMNI, ATTENTION!

By H. G. Smith, President of the Alumni Association

Alumni, Greetings:

This comes to one and all alike asking that each of you will come to the homecoming at the S. C. I. in May. Come and meet your old friends, see the changes that have taken place since you were there and lend your voice to help make this the greatest homecoming meeting we have ever held. What rejoicing there will be on May 17-18 at the old beloved campus, if hundreds of faces will greet each other with smiles of gladness and hands will shake heartily.

Girls and boys, I know you will be there for you can hardly wait till the time comes. I fancy I see them coming in by the train loads as happy as any bunch could ever be.

I know that not a one of you will dare miss the musical on Tuesday evening the 17th. This will be the finest you have ever heard of the kind. If we find it at all possible we would broadcast but as we now see it that can't be done hence you must be there to hear it. Wednesday morning, the annual address will be given by a member of the association, the name will be given later. Wednesday afternoon will be given over to conferences and business.

If you have any new ideas for the advancement of the organization get them on paper and be ready to offer them.

There are many of you who have not had a chance to get in on the A. E. Hunt Memorial Fund, this opportunity will be freely extended to all. There is a little better than a hundred dollars in this fund and I am sure that each of us feels that this should be worth-while thing but to do this we must do our duty.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## ON THE PLEDGES

Mr. E. W. Chenault, Lexington, Ky..\$50.00  
Dr. J. E. Walker, Memphis, Tenn... 25.00  
Eld. C. H. Dickerson, Lexington, Ky. 10.00  
Eld. B. T. Hunt, Memphis, Tenn.... 5.00  
Prof. P. H. Moss, Kansas City, Kan. 5.00

## Five Dollar Fellows

Mrs. Mary Ligon, Kansas City, Mo.  
Mr. John T. Smith, Danville, Ky.  
Eld. A. W. Davis, Dayton, Ohio.  
Mrs. Mary E. Taylor, Winchester, Ky.

## Other Contributions

Mr. D. I. Reid, Lexington, Ky.....\$ 1.00  
Mrs. O. W. Sherrill, Johnson City,  
Tenn. .... 2.50  
Eld. W. M. Martin, Johnson City,  
Tenn. .... 2.50

## New Subscribers

Mrs. Jennie Stamps, Paris, Ky.  
Mr. Louis Pointz, Dover, Ky.  
Mrs. C. B. Engleman, Lexington, Ky.  
E. G. Straughter, Paris, Ky.  
Miss Ruth Musgrave, Waxahachie, Tex.  
Hugh L. Hildreth, Evansville, Ind.  
Mrs. Katie M. Robinson, Hagerstown, Md.  
Eld. A. J. Washington, Winston-Salem,  
N. C.

## Renewals

Mrs. Fannie Rucker, Winchester, Ky.

## Those Sending in the Subscriptions

Hugh L. Hildreth, Evansville, Ind.  
Eld. R. L. Peters, Winston-Salem, N. C.  
Mrs. B. B. Hutsell, Lexington, Ky.  
Mrs. Lora Brooks, Hagerstown, Md.  
Mr. James Duncan, Paris, Ky.

MAKE MARCH MERRY by becoming a "FIVE DOLLAR FELLOW" or a "TEN DOLLAR DONOR" to the *Christian Plea*.

"These things do BUT these other things leave not undone." Remember National Rally Day for Churches—May 1st.

## THE ONE-DAY CONVENTIONS

A team composed of the National Secretaries of the Negro work and a returned missionary, held eleven One-Day Conventions in as many states. Including three night meetings by the entire team and ten assemblies addressed by one or more of the team on the convention subject of Stewardship, over 2500 persons were reached and representatives from nearly 100 churches given this message.

## FIVE REASONS FOR POST CARD REPORTS TO THE CHRISTIAN PLEA

POSTCARD reports require less time to prepare. Whereas to write a letter, half, three-quarters or a whole hour is needed, a post card can be written in ten minutes. And it can be written standing at a post office desk, riding a car or while waiting for the biscuits to brown. It also requires less effort. To write a letter, pen, paper, stamp, envelope, and sometimes glue are needed; to write a postcard, only the card and a pen are required.

2. A postcard due to its limited space more often gets to the essentials without the "trimmings." Flowery language and flowing oratory that lose a pint of facts in a bushel of words are effectively eliminated if the space is limited.

3. A postcard eliminates superfluities. When one writes for a paper, he is not writing a personal letter to the editor, hence need not address him as "Déar Editor of The Christian Plea," and can leave off the complimentary close. The news and the signature are the things and the superfluous matter is not found on a postcard report.

4. A post card gets more instant notice. It cannot contain a remittance so is not delayed so long at the office of the U. C. M. S.; it is typewritten sooner; it fits better in the spaces of the Plea and is thus used sooner.

5. A post card as a means of reporting due to the smaller amount of time and effort to get it out is more likely to become a habit. Our desire is to get a number of ministers and reporters to write every Monday of the Sunday program in their local church, mentioning the attendance of Bible school, church services and Christian Endeavor, the number taking membership, the outstanding points on the program with the names of the leaders in that day's activities. If there is a report each week, there will be a report IN each week and you will see your church mentioned as often as "The Banks of Old Kentucky." The Post Card Habit will mean much to your church and more to the Christian Plea.

## SUGGESTIONS FOR YOUNG PEOPLES CONFERENCE FOR NEXT WEEK

March 27—April 2. Talk Conference through pastor, Bible School Supt., and other leaders.

If you have a play to raise funds, select play and cast of characters.

If you have a program, select the nature and kind of program and start canvassing for material.

If you have a canvass, begin to agitate.

## A REPORT OF FUNDS

To raise the national apportionment to the general fund of \$12,500 at least \$1,014.67 must come in monthly. This month there is a deficit of \$797.83 which means that an added effort must be made if the apportionment is to be raised.

Easter for the Bible Schools, and W. M. S. and May 1st for the churches yet remain. Let us make each day count in each organization in raising the total apportionment.

The U. C. M. S. received remittances from the Negro churches during the month of February as follows:

| By States                 |          |
|---------------------------|----------|
| District of Columbia..... | \$13.40  |
| Kansas .....              | 11.35    |
| Kentucky .....            | 49.23    |
| Maryland .....            | 6.51     |
| Mississippi .....         | 40.00    |
| Missouri .....            | 28.95    |
| Ohio .....                | 23.90    |
| Oklahoma .....            | 6.00     |
| South Carolina .....      | 2.00     |
| Tennessee .....           | 15.00    |
| Texas .....               | 15.50    |
| Virginia .....            | 5.00     |
| Total .....               | \$216.84 |

| By Departments                 |          |
|--------------------------------|----------|
| Woman's Missionary Society..   | \$85.95  |
| Bible School .....             | 48.24    |
| Christian Endeavor .....       | 42.80    |
| Church .....                   | 32.50    |
| Boys and Girls Organizations.. | 7.35     |
| Total .....                    | \$216.84 |

**S**UBSCRIBE to the Christian Plea. 52 issues a year. 416 pages. 1248 columns of reading matter. Only \$1.00 per year.

News of the Christian world. News of the national work. News of the brotherhood. News of the state work. News of the local work. News of your own work. All for \$1.00 a year.

Inspirational front page articles. Timely editorials. Informational articles. Important announcements. Excellent promotion. \$1.00 a year.

Children's pages. Youth's pages. International Bible School Lesson. Christian Endeavor Topic. Prayer Meeting Notes. Clean humor. Interesting items. Just \$1.00 a year.

Make MARCH CHRISTIAN PLEA MONTH.

Survey, investigate, enumerate and rate your church.

Talk, announce, preach, teach and pray Christian Plea.

Ask, solicit, beg, argue, convince and subscribe for Christian Plea.

Set a day in March. Collect the money. Send it in with correct names and addresses to THE CHRISTIAN PLEA, 425 DeBaliviere Ave., St. Louis, Mo. Only \$1.00 per year.

With your help and cooperation—A CHRISTIAN PLEA IN EVERY HOME.

The annual cost of public school education in the United States is \$16.25 per capita.

## COURAGE

(Continued from page 153.)

It took courage on the part of Peter to lay aside his prejudice and preach the Gospel to the Gentiles. Paul and Silas in the jail at Philippi sang forth from courageous hearts a hymn of praise to God in whom they had put their trust. Livingstone in the heart of Africa exhibited in his life the spirit of the courageous pioneer. Dr. Shelton in Tibet went forth to his death at the hands of the bandits with never-failing courage.

## DECISION

### Four-Minute Talk No. 5

Twice in the history of the human race the whole destiny of mankind has rested upon the decision of one man. "As in Adam all die, so in Christ shall all be made alive." Deciding for Christ brings no regrets. The day you accept Christ will be the happiest day in your life. It will be a day of victory. It will bring to you added responsibility and at the same time will make your friendships more real and the courage of stating your convictions more personal. The moment of decision is a moment of supreme triumph. What a joy it is to feel the throb of new life in nature all about us at Easter time! All this wonder and beauty of God's world should help us in our decision.

All during life we are called upon to make many important decisions but there is none so important as the decision to accept Christ and His Way of living. It pays to have a purpose true and to dare to make it known. To decide for Christ now while there are many years of life ahead of us will open the way for a life of Christian usefulness.

We have come to the Easter time. There is nothing that will bring the heart more joy than for boys and girls and young people to make the Good Confession when the Gospel invitation is given. Sixty-eight or more loyal soldiers of the Cross have laid down their lives on ten mission fields in which our churches are working. Many of our ministers in the homeland have passed away since last Easter time. May we strive to live like they lived. Their lives and the lives of those still with us challenge us.

"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

Be strong!"

While the song of invitation is being sung come forward and make the Good Confession. You will never regret taking this step.

## SUNRISE PRAYER SERVICE FOR EASTER

**Hymn** (congregation standing):

"Holy, holy holy! Lord God Almighty,  
Early in the morning our song shall rise to thee;  
Holy, holy, holy! Merciful and mighty!  
God over all, and blest eternally.  
"Holy, holy, holy! All the saints adore Thee,  
Casting down their golden crowns around the crystal sea;  
Cherubim and Seraphim falling down before Thee,  
Who wast, and art, and evermore shall be."

**Scripture Reading**—Psalm 5:1-3 (in unison and standing):

"Give ear to my words, O Lord,  
consider my meditation,  
Hearken unto the voice of my cry,  
my King and my God;  
For unto Thee do I pray.

"O Lord, in the morning shalt Thou hear my voice;  
In the morning will I order my prayer unto Thee,  
And will keep watch."

**Lord's Prayer** (in unison and standing).

**Scripture Reading**.—Matthew 28.

**Hymn** (congregation standing):

"All hail the power of Jesus' name!  
Let angels prostrate fall!  
Bring forth the royal diadem,  
And crown Him Lord of all;  
Bring forth the royal diadem,  
And crown Him Lord of all."

**Prayer** (in unison):

"Let the words of my mouth  
And the meditations of my heart  
Be acceptable in Thy sight,  
O Lord, my Strength and my Redeemer."

**Hymn**, "'Tis the Blessed Hour of Prayer" (sung softly):

"'Tis the blessed hour of prayer,  
When our hearts lowly bend,  
And we gather to Jesus,  
Our Savior and Friend;  
If we come to Him in faith  
His protection to share;  
What a balm for the weary!  
Oh, how sweet to be there."

**Refrain**

"Blessed hour of prayer,  
Blessed hour of prayer;  
What a balm for the weary!  
Oh, how sweet to be there."

**Read in Unison:**

"Ask, and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you;  
For everyone that asketh receiveth;  
And he that seeketh findeth;  
And to him that knocketh, it shall be opened."

**First Prayer Period:**

1. First prayer by one in behalf of our missionaries and the 33,000 Christians on our ten foreign fields.
2. Second prayer by one in behalf of all our missionary work and workers in the homeland.
3. Third prayer by one in behalf of all our colleges and youth in training for service and Christian leadership.
4. Fourth prayer by one in behalf of all followers of Christ who name His Name around the world.

**Hymn**, "Sweet Hour of Prayer" (congregation standing):

"Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
And bids me, at my Father's throne,  
Make all my wants and wishes known!  
In seasons of distress and grief  
My soul has often found relief  
And oft escaped the tempter's snare  
By thy return, sweet hour of prayer."

**Read in Unison:**

"And this is the boldness which we have towards Him,  
That, if we ask anything according to His will, He heareth us;  
And, if we know that He heareth us, whatsoever we ask,  
We know that we have the petitions which we have asked of Him."

**Second Prayer Period:**

1. First prayer by one that this Easter day shall be glorious in its decisions for Christ in all our churches.
2. Second prayer by one that many shall be won to Christ today by our own local church.
3. For the aged preachers and their dependents and for a generous offering today in the Bible School for their support.

**Solo**, "For You I Am Praying."

**Period of Silent Intercession**

(Three minutes—congregation seated.)

1. Prayer for self, for spiritual cleansing and enduement.
2. Prayer for some definite person whom you desire shall accept Christ today.

**Hymn**, "My Faith Looks Up to Thee" (sung softly):

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Savior divine.  
Now hear me while I pray  
Take all my sins away  
Oh, let me from this day  
Be wholly Thine."

**Invitation Song.**

**Announcements.**

**Doxology**, "Praise God From Whom All Blessings Flow."

**Benediction** (in unison)

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

Copies of this program may be obtained from the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo., at rate of \$1.00 per 100.

## WHAT EASTER MEANS TO THE GOSPEL VETERANS

By P. H. Moss, Supt. of Religious Education

First of all it is the triumph of Jesus Christ over death and the grave. "If Christ hath not been raised, then is our preaching vain."

Easter means to the veteran minister, an appreciation of the church and church schools for their sacrificial service. It means that they may have a second cup of coffee; a little butter on their bread and shelter for their heads. It adds comfort and contentment to the few days left.

Let the church and Bible schools give this year at Easter time as never before; an average of \$23.00 per month is not enough for those who gave their strength and ability to establish the work that many of the younger ministers are now enjoying. Let the church say, "We will not forget."

### FROM OHIO

Reporter—Eld. A. W. Davis, Pastor at Dayton, Ohio

Sunday Night, March 6, there were two young men who came forward to unite with the church. The house was packed for the services on that day and a good offering was raised. A Communion Case was dedicated to the use of the church by the Electric Light Club.

The Church has been divided into clubs and each club has been commanded to go forward in raising the \$7,000. The names of the clubs are as follows: Electric Light, Sunshine, White Rose, Fidelity (Young People), Elders, Deacons, Big Brothers (Young Men), Bible School, Christian Endeavor and Missionary Society. Two of these clubs have considerable money in their treasury and so have an advantage. But all have the Command to "Go Forward."

I have preached in every pulpit in Dayton and the choir and pastor are invited to render the services in the Zion Baptist Church March 12.

As soon as the weather permits, I shall organize a church at Middletown, Ohio with Mr. Leslie Smith in charge.

**FROM THE BANKS OF OLD KY.**  
Eld. C. H. Dickerson, Lexington, Ky.

Men's class taught by L. R. Harden, Women's by Sister Dickerson were in a tie in the Feb. contest financially. Young People's Class taught by "Yours truly" won in attendance. And the smaller classes showed excellent strength. Sisters Peak, Reed and Odie B. Lewis are proving worthy contestants. Will untie the tie on Easter Sunday. McKee is the energetic superintendent, not late once in seven years.

## SEE YE! OFFERINGS

V. G. Smith, Young Peoples Supt.

To date the following offerings have come in on Christian Endeavor Day observance:

|                                   |         |
|-----------------------------------|---------|
| Nashville, Tenn., Lea Ave.-----   | \$ 5.00 |
| Southern Christian Institute----- | 40.00   |
| Knoxville, Tenn., Vine Street--   | 2.25    |
| Jefferson City, Mo., Second St.-- | 2.50    |
| Memphis, Tenn. -----              | 10.00   |
| Kansas City, Mo. -----            | 8.30    |
| Frankford, Mo. -----              | 7.00    |
| Madison, Mo. -----                | 5.00    |
| Roanoke, Va. -----                | 5.00    |
| Lexington, Ky -----               | 2.00    |

Louisville, Hancock St. Church, deserves mention for it has contributed \$25.00 to Mr. Frost to help pay a teacher for Central Christian Institute, which counts on the general maintenance fund.

For various reasons we are urging an observance of Christian Endeavor Day. For one thing it has an educational value. The local church often without investigation catalogues an activity and unless it can bring itself before the entire church to vindicate itself, it will remain in the category assigned to it. C. E. has long been confined to an hour on Sunday afternoon. Christian Endeavor Day allows it to bring its program before the church. Even if the regular program is not used, at least something ought to be done to make the special day an event in your church.

Also the desire is to get as many societies on record as giving something to missions this year as possible. And we can only do this with the help of each society. Any Sunday can be made Christian Endeavor Day with a program and a special offering, if the societies plan and prepare for it, the ministers will sponsor it. Observe it now and send in your offering.

### NOTES AND ANNOUNCEMENTS

Eld. Reed Roberts, in sending in his renewal to the Christian Plea, compliments the paper and makes some inquiry as to the work of the field workers. He says that he has been at work in the region of Lovelady, Texas, for nine years and has been able recently to arouse some show of interest in his young people and desires to get in touch with some of the field workers in order to develop this side of his church life. He said, "What must I do? I am at my road's end. What must I do to save these young people? I have one girl who is very brilliant and she is of a fine Christian family. She says she wants to do missionary work and all she needs is a chance for the information and inspiration of the field workers' visit." This is an appeal that should be heeded.

## FROM HOUSTON, TEXAS

Reporter Viola Hayes

The work of the Grove Street Christian Church is yet progressing.

On Sunday Feb. 27, Bible School began at its usual hour with Bro. Dickson acting superintendent. Every teacher was present with one exception who was out of the city on account of death in the family.

At 11:00 services the missionary services were conducted by a leader. Many interesting remarks were made by members of the society concerning the work on the foreign fields.

At 7:00 p. m. the Christian Endeavor topic was discussed by the young people. After this service, Eld. Smith baptized Mr. George Neely.

At the evening services Eld. Smith preached a powerful sermon on "Temperance." Our pastor always has some fine spiritual and uplifting sermon in store for us.

The attendance was about thirty-five. And the total offering was \$16.44.

### FROM NORTH CAROLINA

Reporter—Eld. R. L. Peters, Winston-Salem, N. C.

Pre-Easter Revivals are all "the go" on this end of the line. I will send in a detailed report when they close. Watch for us later.

Mr. Roy L. Brown, Secretary for the Disciples Churches in Florida reporting to Mr. Jesse M. Bader, Evangelistic Secretary of the U. C. M. S., tells of a visit to the Negro Church in St. Petersburg, Fla. His wife spoke to the Woman's Missionary Society which has ten members. The minister, Eld. A. E. Brayboy is a graduate of Alabama Christian Institute and his wife of Southern Christian Institute. Mr. Brown also mentions Bro. Moorner, a member of that church, a man in his seventies, who is president of the State Convention and his daughter who is State Secretary. Mr. Brown reports a special delight in the song and preaching services.

Eld. I. H. Moore, writing from Georgetown, Ky., says, "We are now in the midst of a drive to raise five thousand dollars (\$5000). Eld. C. H. Dickerson, of Lexington, Ky., conducted for us a splendid revival meeting last fall. I am now ready for any engagements for the pre-Easter meetings and for any meeting in May. I may be located at 203 N. Chambers Ave., Georgetown, Ky. Phone #826. Also I am in position to put a young man in touch with a good church having a parsonage and paying a reasonable salary. A young man single or married would be acceptable. Correspond with me at the above address."

# The Uniform Lesson for April 3

## Peter Becomes a Disciple of Jesus—Mark 1:14-18, 29-31

By Marion Stevenson

FOR three months we are to study the life and the writings of Peter, the apostle. From the earliest days the Christian world has thought of Peter as a saint. He is now commonly called "Saint Peter" by many millions of Christians. We therefore think of him as a very holy man, a member of a very fine class of men and women far removed from common humanity.

### Peter, the fisherman—

But whatever Peter came to be as a result of his association with Jesus, he was a very human person. He left his work as a fisherman to become a disciple of Jesus. Perhaps it will help us to be more hopeful of the results of the operation of God's great goodness in our own hearts, if we begin this study by talking about Peter as a fisherman. That meant that he was a brawny man toughened by his hard toil and tanned by the sun and the wind of the Sea of Galilee. He was not only a good sailor but also a good swimmer, as we learn from one of the incidents of his association with Jesus. No doubt he was ordinarily wet and smelly, as a fisherman would be in his boat among his nets with his fish.

Peter was a very impulsive man. This disposition, which appears so frequently in the gospel story, was not suddenly acquired after he became a disciple. He was impulsive as a disciple because he had been temperamental as a fisherman. Perhaps for this reason Peter was not always easy to get along with.

We may venture to assume that Peter could fight upon provocation, much or little. He was willing to fight a company of soldiers in the Garden of Gethsemane, single-handed and alone in defense of his Master. No doubt before he became a disciple many a man had felt the force of Peter's fist.

And Peter could swear. We would hardly venture to say that the experience of cursing and swearing when he denied his Master, was the first incident of that kind in his history.

Perhaps there were times when Peter did not tell the truth. When he denied Christ, he enforced his lies with his oaths. We would hardly venture to say that this was the first time that Peter told a lie and stuck to it.

In other words, Peter was a very common man.

### Saint Peter—

On the other side, this man whom we now call "Saint Peter" had much of the material of character which we believe is required to make a saint. He was self-reliant and brave, as one would need to be who made his living in spite of the perils and vicissitudes of the sea. He was industrious. He could work all night without complaining, if it were necessary. He was a good team worker because he was a member of a business partnership of several men like himself. He therefore had business ability or he would not have been a member of the firm. With all of his impetuosity he had a great loving, loyal heart, such as was discovered in the interview with Jesus which is recorded in the last chapters of the Gospel of John.

Here was a great deal of human nature with very fine possibilities out of which to make a saint. Perhaps if we thought of Peter as a very human man, it would help the rest of us to hope that God may make

### The Lesson Scripture

14 Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him.

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

something out of us if we will give him the same chance that he gave Peter.

It is therefore encouraging to us that Jesus chose a man like Peter to make an apostle out of. He might have found a large number of men who would seem to be better qualified. There were no doubt many good men who were not so rough and ready, but who had large measures of spiritual culture, whom Jesus might have called. The fact, however, that Jesus chose Peter as a disciple is a ground of our own hope that we too may become the disciples of the same wonderful Master and teacher.

### Peter the patriot—

Peter was not only a good business man, he was a patriot. He was stirred by the message of John concerning the coming of the Kingdom of God because he, with other patriotic Jews, hoped and prayed for the establishment of a kingdom which would break the power of the Roman rule. When Jesus announced the same program as John, Peter was willing to follow him. He was so willing that it was not unreasonable in his estimation to give up his fishing business and to follow Jesus to help bring in the Kingdom. Peter was not thinking of a kingdom up in the heavens, but one in his own beloved land with its cities and villages. Peter was sensible enough to know what this might mean of personal danger to himself. He knew it would not be easy to break the power of the Roman empire.

Perhaps we take our discipleship too easily, referring it to "a land beyond the sky" which we may seek with no great present personal danger or self-denial. If we think of Peter's idea of the Kingdom and what it might cost him, perhaps it would make us better disciples of Jesus.

### Peter the thoughtful—

If this material we have from Mark were all we knew about him, we might think that Peter was very thoughtlessly impulsive in deciding to follow Jesus; but if we read the first four chapters of the Gospel of John, beginning with the thirty-fifth verse of the first chapter, and read Luke 4:16-30 and Matthew 4:13-16, we will learn that Peter knew Jesus and his message about the Kingdom of heaven for much more than a year.

Peter was introduced to Jesus at the river

Jordan by John the Baptist, who announced Jesus as the Christ, the Messiah. Peter followed Jesus for a little while traveling up toward his own home, where, after a considerable period of absence, he returned to his business of fishing. In the meantime, he knew what Jesus was doing in the neighborhood of Jerusalem. He could learn this from travelers who passed his way back and forth from the city of Jerusalem. He also knew what Jesus was doing and how enthusiastically he was received when he returned to Galilee. Nazareth was not far from Capernaum. Peter perhaps heard how Jesus had been received and rejected in his own home town. Peter knew what Jesus was doing, teaching and healing, followed of crowds, in the neighborhood of Capernaum.

When, therefore, Jesus came along by the seaside and called Peter from his fishing boat to become his disciple, Peter did not act impulsively when he accepted the invitation. For more than a year he had been thinking of Jesus in relation to the Kingdom of God, and doubtless had become more and more convinced that the Kingdom would come through the work of Jesus and his helpers.

His acceptance of the invitation was therefore a very logical thing. It was a great opportunity; it was a high honor to be called as one of a few specially selected helpers of Jesus.

### Faith and discipleship—

We are told that faith comes by hearing and hearing by the word of God. True discipleship should therefore be intelligent. We have a very much better opportunity to know about Jesus than Peter had. We have not only these early stories of the life of Jesus, but we have the story of the power and the work of Jesus through all these Christian centuries in all regions of the world.

We have a better understanding of what the Kingdom of God means than Peter could have. We have therefore a wider and a surer ground of faith leading to discipleship.

Becoming a disciple of Jesus is not merely joining the church in order that we may be saved in heaven when we die. A disciple is one who does as Peter did, follows Jesus to learn his will and to learn how to do his work. A disciple is one who accepts the ideals of Jesus.

Peter consecrated all he had to his discipleship. It is not often necessary for us to leave our everyday business to become disciples. It is always possible for us to consecrate all that we have and what we are and what we are doing to the demands of our discipleship.

Our lives still travel with us from afar, and what we have been, makes us what we are.

Despise not small things, either for evil or good, for a look may work thy ruin, or a word create thy wealth. A spark is a little thing, yet it may kindle the world.—Tupper.

One must look downwards as well as upwards in human life. Though many have passed you in the race, there are many you have left behind.—Sydney Smith.

# Christian Endeavor Topic for April 3

## What Is Real Christianity?

James 1:19-27; John 13:34, 35

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Does real Christianity require regular church attendance where it is physically possible?

Can one live to himself and be a real Christian?

Does real Christianity require that one actively support every good work that is presented to him?

What place does prayer have in a real Christian's life? Bible study?

Does acceptance of modern scientific truth keep one from being a real Christian?

Can a real Christian ignore the problem of world peace?

How does division in the church handicap real Christianity?

Can one be a real Christian and succeed in business today? Make your case.

Is our modern industrial system Christian?

### Paragraphs to Ponder

Real Christianity is not a matter of creeds and formal observances. There are some so-called Christians who seem to think that the mere submission to certain outward requirements and the formal acquiescence in a creed makes them Christians. The church is largely to blame for such a mistaken belief, in that it has not made clearer the real requirements of genuine Christianity. It would seem that the church has often not known any better itself. Real Christianity is not a matter of forms, but a life of close fellowship with Christ.

Real Christianity is not marked by sanctimoniousness; a real Christian is not a "long-faced" individual. A real Christian is reverent, but never sanctimonious; his face is not pulled down with hopelessness, but brightened with the light of optimism and confidence. Real Christians do not waste time bewailing the fact that the times are out of joint, but set to work to make things right again. They believe that things can be right, that God wants them that way, and that he will use willing servants to make them so.

Real Christianity puts Christ first. It is said of a great manufacturer that he had hanging in his factory cards bearing the words, "My God first. My family second. My business third." This is as it should be; not only in this man's factory, but in every man's life. A real Christian is a follower of Christ and he must, to follow him truly, ever have Jesus at the head of the column. No good soldier puts his desires or purposes before the commands of his captain; no good Christian will put his desires before his Lord's.

Stewardship and real Christianity are very nearly, if not quite, synonymous. The real Christian looks carefully after his Lord's interests always; he seeks to develop and use wisely such talents as he has; and he strives to administer the affairs of the kingdom profitably and to care for the needs of his fellow servants. He is not afraid of work and is always ready to accept responsibility. He never shirks, but seeks rather to be ever more useful. His joy is in service, not in idleness.

Real Christianity calls for courageous witnessing, and the real Christian dares to bear such witness. Peter and John stood forth boldly to testify for Christ against the strict orders of the Jewish authorities and did it at peril of imprisonment and violence. Paul and Silas bore witness, though it sent them to prison and the stocks. Huss and Ridley and Latimer refused to keep silence even when the flames of martyrdom were hungrily reaching up for their lives. Real Christianity has taken the brave missionary among hostile peoples and into deadly climates for the Lord. Our Christianity, if it be real, will be no less bold.

Real Christianity is friendly. It loves fellowship and seeks it and shares it. It was said of the early Christians, "Behold how these Christians love one another." Something like that should be said of Christians today; if it isn't, the fault is probably as much with our Christianity as with the world. Real Christians will love to commune with Christ, their head, and to have fellowship with one another that they may impart some good gift to each other. Real Christianity does not thrive well in isolation, but flowers beautifully in fellowship.

Real Christianity has as its country the world and as its family all men everywhere. This ideal of course it has not realized, but of such a world brotherhood it has a clear vision. Jesus said, "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother"; and the true follower of the Lord seeks these kinsmen of Jesus wherever they may be found. He seeks to set up his Lord's sway in every land and in every heart, and he wants to be able to call every man brother.

Real Christianity does not condemn, neither does it condone. It seeks to save and to cure. The real Christian does not set himself up as a judge, though he seeks justice; he does not seek vengeance, though he strives to make and secure restitution; he does not undertake to enforce right, but to develop righteousness; he does not endeavor to compel, but to persuade; he does not seek to drive, but undertakes to lead; he teaches, and lives his teaching. Real Christianity is not a teaching about righteousness, but a life of righteousness.

Real Christianity is in force twenty-four hours a day, thirty days a month, and twelve months in a year. It is always on the job in all kinds of circumstances and in all kinds of weather. It doesn't draw back or quit because a job is hard, nor does it stay home from church because it is raining or because the out-of-doors has a stronger appeal. It doesn't take a vacation in July and August, and doesn't "get off the job" when one is in a strange city "where no one is looking." It doesn't work one day, Sunday, and rest six. It doesn't "swell up" with pride at the voice of praise, and then "fly off the handle" before criticism. Real Christianity is consistent and persistent, resistant and insistent. It wears well, lives well and stays well.

One reason why few recognize opportunity is, because it is disguised as a hard job.

# Mid-Week Prayer Meeting Topic

For March 30

## The Book of Psalms

By Gilbert E. Ireland

Psalms is derived from a word meaning praise. While these beautiful writings touch and awaken every emotion, *praise* is the general characteristic of the whole collection, which is well designed for public praise or the worship of God, and seems to have been so intended. The titles prefixed were written at a very early date, and may be said generally to give the correct indication of the occasion or purpose of the psalm.

### Various authors—

"The Psalms stretch through a long period of Jewish history, certainly from the time of Moses to the return from the exile in Babylon, probably still later."

The Psalms seem to express every sentiment of the human heart from anguish of grief to loftiest joy and praise; from the cry of the helpless to the challenge of the warrior and the triumph of the conqueror. So human are they that they are fitted to every land, every race, every age of time. Peace and war; sweet-perfumed woods and meadows; hills crowned with flocks; craggy peaks and ocean waves and starry skies—all are pictured in these wondrous poems. And they lead up to everlasting gates and open into realms of life and glory. Some examples are: in the depths (Ps. 6:1-7; 51), exultation (8:3-6; 16:17-18), glorifying God in nature (29; 97; 98; 65), solemn and glad worship (84:100), gates of glory, (24:7-10). Any psalm will have for you some high and noble, some sweet and tender, some prayerful or inspiring thought.

### Prophetic psalms—

The psalms were constantly in the mind of the New Testament writers. "Out of a total of two hundred and eighty-three citations from the Old Testament in the New, one hundred and sixteen have been counted from the Book of Psalms." Many of these are prophetic of Christ. Many are adaptable to this idea, even where possibly not so intended. Many are called Messianic psalms, referring to the Christ or to glories that will come through him, e. g. (Ps. 2, 8, 16, 22, 45, 72, 110). But some very important passages are declared to have been fulfilled in New Testament events, cf. Matt. 2:4; Acts 2:14-21, 25-36; 1 Pet. 2:5-8; Matt. 21:42; 2:17, 18; 4:12-16). Especially note the emphasis on this by the risen Savior (Luke 24:25-27).

### Deeply spiritual—

Their spiritual feelings are the more remarkable when we remember that they were written in an age of distinct and rigid ritual and sacrifice as accompaniments of worship. Hunger and thirst for God; longings of soul for life which is not cramped by the limitations of this life—all this marks the spirit of the book. Our Lord's own use of the Psalms gives proof of their spiritual nature and value; e. g. after the Last Supper (Matt. 26:30). (At the Passover Psalms 113 to 118 were used; there is no doubt our Savior used these in that upper room). Three times upon the cross; (1) Psalm 22:1. (See Matt. 27:46). (2) Then compare John 19:28 and Psalm 69:21. (3) As his spirit departed and the thorn-crowned head was bowed, a word from the Psalms seemed to bear that spirit upward to the Father. (See Psalm 31:5).

"Ye Gentile sinners, ne'er forget

The wormwood and the gall;

Go, spread your trophies at his feet,

And crown him Lord of all!"

## Indigenous Church

**T**HERE is an aspect of the Indigenous Church of which we have not thought. We fail to realize that the Orientals are sending missionaries to our own country and establishing churches. More alarming, perhaps, is the fact that there they are gaining converts to their religions from our own peoples.

What can this mean? We have been told that the best missionaries do not start in and condemn all the customs and habits of the people they are trying to convert, but take those which are good and use them in winning the people over. If this is true with the missionaries and their program why should not we look at these other religions in the same light?

It strikes me as rather peculiar or absurd for any person or any group of persons to claim that they have all the good. In other words, what religion has the right to claim it is the only one? We admit that there is good in all religions but still maintain that ours, no matter what it may be is the one that has all the truth.

I wonder if out of the intellectual strife that is bound to arise from the meeting face to face on common ground of these various religions, we will not get a new concept of religion?

Religion is in its crisis. It is being told to state its aims and purposes in an intelligent manner, and if it can't, to step aside for something else that can.

With religion in this crisis, and with religions in conflict with one another, I feel that there is bound to be a stripping and shearing of all the things that have handicapped all religions and out of this all will come a new concept of a religion and church that will be indigenous to the whole world.—*Frank M. Hopper, 1722 Ruckle St., Indianapolis, Ind.*

## Law Enforcement

**L**AW is necessary for the preservation of a high-grade society for the promotion of a better civilization. In the enforcement of law we, as a nation, have failed. There is seemingly a general disregard for authority.

I believe, with all members of the Youth Convention of the Disciples of Christ, that respect for society and its laws must come from *within* the individual, not from without. It must be part and parcel of him. This can be realized by making more vital all of the teachings of Christ. If Christ were among us today, I believe he would teach and practice the same ideals and life purposes that he cherished in his actual work with his fellow creatures. If such ideals were practiced by all, corrupt government would not be, war would be a thing of the past, and law would be only to open wider our opportunities rather than to stand guard against our weaknesses.

This may sound like a dreamer's Utopia but, as Browning says, "A man's reach should exceed his grasp, else what's a heaven for?" Hence it is well to aim high. And now as the church sees its task in a clearer light it can set itself to work to develop this spirit of respect for law that is so badly needed.

The conference has shown me more clearly what a great part the church can play in the attainment of Law Enforcement.—*Orin E. Dice, Box 560, Bethany, W. Va.*

The decision as to where the Second Youth Convention will meet must be made in the near future. All who are anxious to have this great gathering of youth in their city should get in touch with our president, Mr. Franklin Minck, Lexington, Ky.

## FROM THE LONE STAR STATE Reporter—H. G. Smith, Evangelist

January 31st marked the passing of Mrs. Emely Harris, of Paris, Texas. She was a lifelong member of the Christian Church and was a devoted Christian, a loving mother and a friend to all. She was ill for about three months. She left three daughters, a sister, one son and some grandchildren to mourn her home-going. The church and a host of friends will ever miss her.

She had no fear of death and was ready to make the journey to the other shore. She prayed and waited patiently for Friend Death to come to take her out of pain and labor into rest and joy.

As long as she was able to go, she found her way to the church and did her part to build the kingdom of our Christ on earth in the heart of humanity. She came through the rain and cold, through sunshine and cloud, through sleet and snow.

We do not find such faithful Christians nowadays going about in herds. So when one of that type drops out of the ranks, the church feels the broken link in the chain. She lived faithfully and passed to the beyond victoriously.

A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.

## Reporter—Mrs. F. H. Moore, Lyons Texas

Eld. H. G. Smith, state evangelist and superintendent of missions, paid us a whirlwind visit Feb. 1st to ordain Bro. J. W. Washington to the eldership. We had a fine crowd present. Bro. Washington was set apart in 1918 and has been faithful in every respect. He is the son of one of the pioneer families in this community. His late father, Eld. J. W. Washington, was one of the founders of the St. James Church. Bro. Washington Jr. has seven children; the older two, Viola and Mary, are members of St. James and Viola is treasurer of the Christian Endeavor. We were all sorry that "Father" Green could not be present but he was a little indisposed. We are all proud of "Father" Green as the only old pioneer left in the community. He helped organize all the Christian Churches in this county.

## SUGGESTIONS FOR THE LEADER OF THE SUNRISE PRAYER MEETING EASTER MORNING

Announce the Sunrise Service Often  
Go over the program carefully. See that each part is assigned to definite persons who will promise to be present.

Ushers and a pianist should be selected and their definite promises secured to be present.

See that the room in which the meeting is held is made comfortable and is beautifully decorated with flowers.

Put each organization of the church back of the attendance. Make it large.  
**Begin and close on time.**

## FROM ALABAMA DISTRICT CONVENTION

A. J. Jeffry, President  
M. V. Wright, Secretary  
Amanda Haygood, Treasurer and Reporter

The First Quarterly Convention of District No. 3 was held with the 11th St. Christian Church, Birmingham, Ala., Jan. 30th, 1927.

I am glad to say this was one of the best meetings we have ever had. The attendance was good, the house was packed, the interest was great. With only three churches in our District, each one tried hard to play well its part. The Bible school program came first, second the church program, and last, the Women's Missionary program. The President declared the example that was instituted by our Lord and Master at the Canaan Marriage Feast was being practiced today, the best for the last. The total amount raised was \$60.00.

Brother Johnson preached a soul-stirring sermon at 11 o'clock. Two came forward, one reclaimed and one from the Baptist Church. I am worshiping with the 11th St. Church this year. I am there in special interest of the choir and the young people. It is very encouraging to watch the growth and increasing interest in the membership.

Brother A. J. Jeffry, the pastor, feels much encouraged over the interest Brother Lehman and the members of the 1st Church (White), are taking in him and his congregation. He is laboring hard to cultivate the soil where the seed is falling.

A rally has been planned and each captain has been commanded to go forward on the raising of the last payment on our church. This we hope to raise by the first Sunday in April.

## MORE WOMEN'S OBSERVANCES

Mrs. Rosa B. Grubbs, Field  
Secretary

Reports from nine societies observing Woman's Day came in during the latter part of February. This brings the number up to seventy for this year's record. The fact that any Sunday can be substituted for Woman's Day makes us hopeful of a 100% observance this year.

Below are the names of those observances not heretofore reported:

|                              |         |
|------------------------------|---------|
| Madison, Mo. ....            | \$ 3.00 |
| North Middletown, Ky. ....   | 10.50   |
| Washington, D. C. ....       | 8.00    |
| Lockland, Ohio ....          | 6.00    |
| Memphis, Tenn. ....          | 17.00   |
| Hustonville, Ky. ....        | 6.00    |
| Dallas, Tex-Thomas Ave. .... | 2.00    |
| Okmulgee, Okla. ....         | 2.50    |
| Chickasha, Okla. ....        | 8.00    |

Planes of United States Air Mail flew a total distance 2,500,000 miles during the last fiscal year, with only two fatalities.

A scale so delicate that it will weigh a dot over an "I" was recently tested at the Marquette University School of Medicine.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, APRIL 2, 1927

NO. 21

## Educational Evangelism

**Mr. S. W. Hutton, Associate Secretary of Department of Religious Education, U. C. M. S.**

EVERY foot of rope in the British Navy may be identified by a scarlet thread woven into its fiber. Even so the program of the church school should be identified in its every feature by the scarlet thread of evangelism, the Good News of the Kingdom. The thinking and planning of every teacher, officer, and parent related to the school should center in evangelism.

### Principle—Process—Product

Three key words, principle, process, and product, may serve to guide the readers of this brief article in catching the message that is in the heart of the writer and which he yearns to make known to the readers of *The Christian Plea*.

### Principle—Growth of a Life

For many years my home was near a great university, and I noticed with a great deal of interest the work of the nurserymen in beautifying the campus. After laying out a certain plot of land, deep holes were dug, rich black soil was secured, and comparatively small trees were planted very carefully and watered regularly through a period of months and years. Occasionally they were sprayed and whitewashed; the soil about the trees was loosened and the grass cut to a reasonable distance away. After a number of years of continuous cultivation and great care a beautiful campus was the result. This is the principle of educational evangelism. It takes time to grow a tree; it takes time to grow a life.

When a child is born in the home the father and mother dream of the future of their dear little one. Its life is a mystery. Day by day the wonder grows. The little one comes into the home with religious capacities which are to be released through a gradual unfolding process that the soul with its hunger for God may be satisfied. The key thought is growth, development, release.

The school of the church is organized to make possible a normal, sane, Scriptural program of evangelism to

supplement home training with a definite line of Christian teaching destined to unfold life Christward.

The process of evangelism has its background in the story of Andrew and Peter, John 1:40-42, in the key words, "findeth," "sayeth," "brought." The process is that of reaching, teaching, saving, and holding. Mr. Betts says, "There is a threefold aim in teaching: fruitful knowledge, desirable attitudes, and right responses." Indeed, this is true.

### Process—Decision

Every teacher teaches two lessons—the one with his lips and the other with his personality. The crucial point in educational evangelism is in the moment of decision. We seek to lead each pupil to choose Christ as personal Savior and Lord, to render primary obedience and to take upon himself the responsibilities and privileges of Church membership.

We are now building toward this focal point of decision. Carefully laid plans are before us for personal interviews, creating evangelistic atmosphere, giving the four-minute talks on opportunity, responsibility, friendship, courage, and decision, and then offering the invitation which leads to response. This entire program should be immersed in the spirit of prayer. Easter Sunday should lead us to a great peak of evangelistic effort.

### Product—Christlike Character

The product of evangelism is obvious. From generation to generation a higher type of Christian citizenship should be produced. Mr. W. C. Pearce, when he returned from a world tour, said, "Every time I look into the face of a little child, I realize that God has given the church a new chance." Indeed we are seeking to take advantage of this new chance and to help people live the Jesus Way, which way of Life is the acme of our evangelistic product.

After all, the only thing worth while in the world is folks, the only thing worth while in folks is charac-

ter, and the only thing worth while in character is Christ. A little Hindu boy expressed in his prayer the secret of it all. "Dear Jesus, make me a little boy like you were when you were a little boy like me." It is the business of the church to help make the spirit of this prayer live in every heart.

An officer of the Belgium government at one time visited our mission at Bolenge, Africa. After being shown over the mission station and upon contemplating the different types of work, educational, evangelistic, industrial, medical, and all, in the presence of a group of missionaries he turned to the native pastor and said, "You people here look and act so differently from those in the savage villages of the forest," to which the wise and thoughtful pastor replied, "It's the love of God shining through."

In the present crusade of educational evangelism, we are seeking to let the love of God shine through.

## GLEANNING FROM THE ONE-DAY CONVENTIONS

**Prof. P. H. Moss**

### Self-Support

I ALWAYS liked that word self-support. It means the ability and power to raise one's self from a position of dependence, which is not a place of shame except to remain, to a place of independence. Moreover it signifies a spirit of unselfishness and thoughtfulness of others to release as soon as possible the aid being given so it may go to another point that is in need. A church should not always walk on crutches but should as soon as possible stand and move on its own legs with the rest of the churches.

I am reminded of Eld. R. H. Davis and the congregation at Cincinnati who began to labor under handicaps that deserved aid. But Eld. Davis and the workers there have been so competently and cooperatively laboring that not only has the aid been released to go elsewhere but the church itself is one of the foremost churches in giving for missions. Oh! the joy that comes from being able to walk with one's fellows on a footing equal to them. But self-support comes only as the lesson of Stewardship is learned to a certain degree.

## WORKING WITH THE CHURCHES

By B. C. Calvert

I am now in the midst of a great revival with the Birch Street Christian Church. I arrived here Sunday Morning, Feb. 27, 1927, and preached my first sermon to an appreciative audience. The prospects are bright for a Great Revival. Eld. A. W. Jacobs and his good people had things in fine trim when I came. I have never met a set more congenial than the good folk here.

Bro. Jacobs is due much credit for the very splendid work he has accomplished since he has been out here in the West.

I met with the Official Staff of the Church in a call meeting on the night of March 27th which was good from start to finish. The reports showed signs of real business. The heads of each department were present, and many good suggestions were made that will strengthen the life of the Church.

## NOTES FROM NICHOLASVILLE, KY.

Reporter—Eld. Richard Euell

Bro. C. H. Johnson, our state evangelist was with us on Feb. 27 and preached three wonderful sermons. He has a vision and a message and certainly knows how to "deliver the goods." His aim is to show "Christ" instead of "Johnson" and he proves to be a gifted orator and a Christian gentleman.

Old "First" is coming on by leaps and bounds. The New Year seems to bring us new life. We have resolved to be busy "Bees" and not "Drones."

Our ladies of the W. M. S. ran a three night bazaar last week with large crowds and great success.

## FROM THE EAST

Reporter—Eld. W. H. Taylor,  
Pastor at Baltimore, Md.

I left Baltimore, Md. on the night of the 27th of Feb. to attend the Stewardship Convention at Reidsville, N. C. where we meet our National workers, Prof. P. H. Moss, Eld. William Alphin, Mrs. Rosa B. Grubbs and the missionary Miss Ruth Musgrave. Much information was received from this meeting.

The pastor of the church, Eld. O. Zollar is doing a great work.

I had the pleasure of preaching to his people on Wednesday night.

Since coming to Reidsville Eld. Zollar has bought a splendid lot and built a modern eight room parsonage next to the church. I was entertained in this home by him and his good wife who is the power behind the throne.

Within sight of the Statue of Liberty papers are printed in twenty-three different languages.

## A BIBLE SCHOOL LIBRARY

By Mrs. Mary E. Taylor, Pres. of Bible School Convention, Ky.

In a front page article not so long ago on "Bible School Efforts in Kentucky" was published a list of the books now in the Kentucky Bible School Library. Certain persons in the School of Methods held in that state last summer were responsible for the initial gifts to this project and we take pleasure in giving the names and amount of these gifts and givers now.

|                                                                                       |         |
|---------------------------------------------------------------------------------------|---------|
| Woman's Missionary Convention of Ky. ....                                             | \$5.00  |
| Mrs. Aurelia Hamilton .....                                                           | 1.00    |
| Mrs. K. Dickerson .....                                                               | 1.00    |
| Mrs. F. Reed .....                                                                    | 1.00    |
| Mr. E. W. Chenault .....                                                              | 1.00    |
| Eld. H. T. Wilson .....                                                               | 1.00    |
| Miss Mary A. White .....                                                              | 1.00    |
| Eld. H. L. Herod .....                                                                | 1.00    |
| Mrs. J. T. Sullivan .....                                                             | 1.00    |
| Prof. George V. Moore .....                                                           | 1.00    |
| Prof. P. H. Moss .....                                                                | 1.00    |
| Mrs. E. H. Green .....                                                                | 1.00    |
| Eld. C. H. Dickerson .....                                                            | 1.00    |
| Mrs. Mary E. Taylor .....                                                             | 1.00    |
| Mrs. Susie Johnson .....                                                              | 1.00    |
| Dr. A. W. Fortune .....                                                               | 1.00    |
| Mrs. Humphrey .....                                                                   | 1.00    |
| Mr. James McKee .....                                                                 | 1.00    |
| Mrs. Louise L. Campbell .....                                                         | 1.00    |
| Dr. Allen Wilson .....                                                                | 1.00    |
| Mrs. E. H. Allen .....                                                                | .50     |
| Mrs. T. B. Frost .....                                                                | .50     |
| Mrs. A. Davis .....                                                                   | .50     |
| Eld. T. R. Everett .....                                                              | .50     |
| Mrs. B. B. Hutsell .....                                                              | .50     |
| Mr. Harry Gardner .....                                                               | .50     |
| Mrs. Katie Blakely .....                                                              | .50     |
| Miss E. A. Mason .....                                                                | .25     |
| Dr. Hayes Farris...A Book***<br>"A History of The Disciples"<br>by Dr. A. W. Fortune. |         |
| Total .....                                                                           | \$27.75 |

## FROM MARYLAND

Reporter—Mrs. Lora Brooks,  
Hagerstown, Md.

Mrs. Louise J. Johnson died Sunday morning at three o'clock Feb. 26 at her home 310 Jonathan St. Hagerstown, Md., at the age of forty-four years. She was a lifelong member of the church.

Mrs. Johnson is the daughter of the late Thomas and Mary Williams of Beaver Creek, Md. who were the early founders of the Christian Church in the East. The deceased was also a member of two secret orders.

Besides her husband George Johnson, she is survived by three sisters, Mrs. Katie Robinson and Mrs. Lora Brooks of Hagerstown, Md., and Mrs. Ella Buchanan of Jersey City, N. J.

The funeral services were held on the following Wednesday afternoon at the Second Christian Church, Dr. M. F. Robinson, officiating.

The finger ring is believed to have been first used as a symbol of slavery, the master putting his ring on all his household slaves, including his wives.

## FROM THE LONE STAR STATE

Reporter—Eld. H. G. Smith,  
Evangelist of Texas

The state team is now driving for a thousand dollars for Jarvis Christian Institute. Pres. J. N. Ervin, Eld. Johnson and the Smiths are making the drive. Fine success has been ours the first week of the drive.

N. H. Johnson speaks on the objectives, Mrs. L. G. Smith on Missions, H. G. Smith on Evangelism and J. N. Ervin on Christian Education.

A Thousand Dollars for Jarvis is the slogan.

## NOT MY WILL BUT THY WILL BE DONE

By Mrs. S. A. Lampkins, Chicago, Ill.

I have learned one thing by the loss of my husband. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." It is not an easy thing to say "Not my will, but thine be done." The natural tendency of man is to choose his own course and pick his own way. Even Christ had to learn to be submissive to the will of his Father in the Garden of Gethsemane. He knew that His hour was approaching and He prayed that if it be possible that the cup might pass from Him but added "Not as I will but as Thou wilt." He was fully surrendered to the Father's will through prayer and was thus given the strength to endure. In order to make a perfect surrender, one needs Divine help and prayer can change the human will to the Divine will. I pray that through perfect surrender of my will to the will of the Father I can become a blessing to others. Pray for me that I do this while it is yet day for "The night cometh when no man can work."

## AN UNUSUAL OCCURRENCE

By Mrs. S. L. Bostick, Little Rock, Ark.

The first of its kind to ever happen in this city, a white minister preached the funeral of his colored janitor. Feb. 12 at 2:00 p. m. the minister of the First Methodist Church of Little Rock delivered the sermon of the old man who was burned to death saving his family. This was done at the request of the deceased who had served for twelve or thirteen years as custodian of the church building. He was reliable and faithful and was never found untruthful during his term of service. The minister of the church also commented on the religiousness of the old man. The entire church felt keenly the loss of this God-fearing man.

The minister also spoke of the improper treatment accorded the Negro in relegating him to the mud huts and tenement districts of our cities and country-side. He paid a tribute to the loyalty and law-abiding qualities of the colored race and placed the responsibility for its progress upon the white race.

He also cautioned the Negro to be more trustworthy and to regard as sacred their promises. I too agree with this man in his advice to the Negro for it would be a fine world if all who considered themselves Christians would be reliable and truthful. If the races would all follow Christ, this world would be an Eden as Mr. Alva Taylor has so well said and as Pres. J. B. Lehman is constantly telling us. We are indeed grateful for such spirits as these who are striving to teach how to live and do to inherit eternal life.

# The Christian Plea

Published Weekly

Office Address  
425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## SUBSCRIPTIONS

Sent in by:

Eld. C. H. Johnson—

Miss Ella M. Alcorn, Louisville, Ky.

Prof. P. H. Moss—

Mrs. S. C. Wright, Reidsville, N. C.

Mrs. S. M. Fontaine, Reidsville, N. C.

Mr. E. C. Williams, Winston-Salem, N. C.

Mr. J. L. Latture, Johnson City, Tenn.

Mrs. Rachael Dudley, Johnson City, Tenn.

Mrs. Alice Callens, Youngstown, Ohio.

Eld. William Alphin—

Mr. R. B. Donnerson, Vicksburg, Miss.

Mrs. R. B. Grubbs—

Mrs. Laura Mitchell, N. Little Rock, Ark.

Mrs. R. S. Holmes, Oklahoma City, Okla.

Mrs. J. H. Butler, Oklahoma City, Okla.

Mr. R. H. Henry, Oklahoma City, Okla.

Mrs. E. Giles, Dallas, Tex.

Mrs. S. R. Thomas, Port Gibson, Miss.

Mr. Perry Corbett, Valdosta, Ga.

Eld. F. D. Tarver, Valdosta, Ga.

Eld. Robert Brown, Hermanville, Miss.

Mrs. Minnie Walls, Hermanville, Miss.

Mrs. Eliza Young, Hermanville, Miss.

Mr. Frank Morgan, Hermanville, Miss.

Mr. John Runnels, Hermanville, Miss.

Mr. R. W. White, Hermanville, Miss.

Eld. C. H. Hughes, Bristol, Tenn.

Mrs. Daisy Deane, N. Little Rock, Ark.

Mr. J. W. Kitrell, Gary, Ind.

Elder W. D. Johnson, Bessemer, Ala.

Eld. W. T. Brayboy, Montgomery, Ala.

Mr. Charles Bush, Columbus, Ohio

Mrs. D. C. Fowler, Columbus, Ohio

Mrs. Susanna White, Columbus, Ohio

Mrs. Annie P. Brayboy, Montgomery, Ala.

## LAST CHANCE FOR THOSE WHO PLEDGED

TO those who in the Cincinnati National Convention made pledges to maintain a national paper and have as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find that you have a balance to your credit, it would be expedient to make some disposition thereof. You may do so by sending in a whole or partial payment of the pledge either to Dr. J. E. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith 425 DeBaliviere Ave., St. Louis, Mo.

A Chicago theater requires as much electricity for its outdoor display signs as would be used by an average city of 8,000 residents.

## RESPONSIBILITY

### Four-Minute Talk No. 2

In God's Word we read, "Every one of us shall give account of himself to God." When we take into account our thoughts, words, and deeds, our time, talents, and daily contacts, the thought of responsibility grows upon us.

After all this is as it should be. God has entrusted so much to us. He has given us all that we are and have. Our bodies are a temple in which His spirit dwells. Our personalities are what we make them by developing what God has given to us. It is no more than right that we should give account unto God for He is so wonderfully good to us.

Tennyson once said,

"Our little systems have their day;  
They have their day and cease to be.  
They are but broken lights of Thee  
And Thou, Oh Lord, art more than they."

So close is our relationship to the Heavenly Father that it makes our responsibility all the greater.

Someone has stated it this way:

"We live in deeds, not years;  
In thoughts, not breaths,  
In feelings, not in figures on a dial.  
We should count time by heart throbs.  
He livés most,  
He thinks most, feels the noblest,  
Acts the best."

Jesus placed great responsibilities upon His disciples. Paul leaned heavily upon His companions. Today we have a tremendous responsibility to God in making our lives count for the most in the home, the church, the school, and in every other relationship in life. Greatest of all, we are primarily responsible for the future of our own lives.

In Jesus Christ, in whose name we have met today, we have our guide, our pattern. By confessing Him and seeking to live the kind of life He lives, we will show how seriously we take our responsibilities and will be helped from day to day to live in the presence of our highest and best. In so doing we face our greatest responsibility.

## NEWS FROM THE MAGIC CITY

Eld. J. F. Whitfield, Pastor,  
Roanoke, Va.

The pastor and members of Ninth Avenue Christian Church are pleased to know that the new parsonage is nearing completion.

The financial effort promises to be a complete success in every way for the members are not giving the idea of failure any consideration at all.

Eld. John D. Henry, pastor of the Jones St. Christian Church, Bluefield, W. Va., will conduct the pre-Easter evangelistic campaign commencing Sunday, April 10th.

## SUGGESTIONS FOR YOUNG PEOPLE'S CONFERENCE NEXT WEEK

April 3-10. Continue to talk Conference. For Play—Complete casting and start rehearsals.

For Program—Complete selection of numbers and start selection of participants.

For Canvass—Select canvassers and prepare them for duties.

## Contents From Another Angle

ON THIS page not many weeks ago appeared an article on "Contents" but this does not partake of the same character. It is "Contents" from another angle.

In looking over the first seventeen issues of the Christian Plea we find sixteen front page articles on subjects that should be of value to the constituency of our churches. Topics ranging from the race question to the International Convention to the history and prospects of our Bible School work and other reportorial subjects as Tenth National Convention and Bible School work in Kentucky.

The field workers have brought nine messages to you and these months have been their months in their offices so they had little to report. There have been fifteen school notes from our schools on the events that have been happening there.

As to church news, there have been reports from fifteen states totaling ninety articles and news items. And those, brethren, were all that has come in. Sometimes drastic measures had to be used to get a representative paper out. Sometimes all the matter at the disposal seemed to be from one state and on one event. But with the starting of regular post card reports we hope to see a more diversified plan of publicity go into effect.

## HOME-COMING AT S. C. I.

Commencement this year at the Southern Christian Institute is being planned with special reference to the return of the alumni to celebrate Home-Coming year.

The program for the week is as follows:

Tuesday Night, May 17.

Musical and Literary Program.

Wednesday Morning May 18.

Address from an Alumnus.

Wednesday Afternoon, May 18.

Conferences.

Wednesday Night, May 18

Annual School Concert.

Thursday, May 19.

Commencement Day.

This is an excellent program and one worthy of receiving your consideration if you want to have an enjoyable time at your Alma Mater. But it will only be a success from all angles if it has many to answer "present" at roll call.

Committee

B. L. Jacobs.

O. M. Howard.

M. P. Gibson.

M. V. Moore.

Self-supporting students won forty-five per cent of all honors at Yale University last year. One-third of the Yale students are either partially or wholly self-supporting.

# Easter Week of Prayer

## PRAYING AND GIVING

"He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all."

April 11-17, 1927

### MONDAY

#### BIBLE TEACHING ON PRAYER

Hymn: "How Firm a Foundation."

Scripture: John 15:7-16.

Prayer.

Hymn: "More Love to Thee."

References: Psalm 18:1-2; Psalm 40:28-31; Psalm 73:23-26.

Promises of Answers to Prayers:  
Mark 11:22-24; Luke 11:9;  
John 14:13-14.

Silent Prayer.

"Nearer My God to Thee" (Played softly during silent prayer).

Solo: "The Beautiful Garden of Prayer."

Prayer.

Let Us Pray:

For pastors and evangelists—

Pray that many will confess Christ at the Easter time.

Pray for those in charge of our homes for the aged and little children and for our guests in these homes.

Pray for the work and workers in South America, Mexico, Porto Rico and Jamaica.

Hymn: "Break Thou the Bread of Life."

Benediction.

### WEDNESDAY

#### PRAYER LIFE OF THE INDIVIDUAL

Hymn: "When I Survey the Wondrous Cross."

Scripture: James 5:15-16; Phil. 4:6-8.

Prayer.

Hymn: "Ere You Left Your Room."

Short Talks:

Our individual prayer life, its importance.

How prayer is related to giving.

Prayer.

Hymn: "Have Thine Own Way Lord."

Prayer.

Let Us Pray:

For a deeper appreciation for Christ our Savior and a willingness to serve him more faithfully.

That all may give more generously for the missionary and benevolent work and that every Christian will become a real steward.

For our missionaries in the homeland, many we know by name.

For our missionaries and workers in China, Tibet, Japan and the Philippines, remembering especially the native Christians in war-torn China.

Hymn: "I Came to the Garden Alone."

Benediction.

## FRIDAY

### THE EASTER MESSAGE—GO TELL

Hymn: "I Can Hear My Savior Calling."

Bible Lesson: Matt. 28:1-10.

Prayer.

Special Music: Easter Hymn.

Short Talks:

"I have seen the Lord."

Our Response.

Hymn: "I Gave My Life for Thee."

Prayer.

Let Us Pray:

That there may be a deepening of the spiritual life of the church.

That more women and young people may be enlisted in the missionary work.

For our missionaries and workers in India and Africa. For those who have lost loved ones, that they may be comforted by the promises and hope the Easter season brings.

That in our individual lives we may seek to measure up to the loyalty and sacrifice displayed by our missionaries.

Thank Offering.

Hymn: "Take My Life and Let It Be."

Benediction.

### THREE ESSENTIALS

ONE of the most promising signs of the times is the deep and earnest study being given to the home and to the education of the children. Mrs. John D. Sherman, president of the General Federation of Women's Clubs recently emphasized some ideas on this subject, that are worth passing on. We refer to her words:

"There are three points which I regard as of fundamental importance in developing a home life that shall turn out for our country the finest citizens of the world.

"One is the development of a conscience in children, which should be started in the cradle. The second is the insistence of obedience to recognized authority—not subservience to force, but obedience based on the recognition that regulations are made for the benefit of the common welfare.

"The third is the habit of religion for children, who, growing up in an atmosphere of recognizing God as a vital force will avoid rebellion and come into the understanding of the beauty of inevitable law."

Conscience, obedience and the habit of religion make up a good program not only for home guidance, but for personal guidance. All three of them need to be brought full tide into all life, and the need was never greater than today.

The date of NATIONAL RALLY DAY for the churches is MAY 1st. Get under the task, churches. "All things work together for good to those who love the Lord."

## NOTES AND NEWS ITEMS

Mr. Hugh L. Hildreth in sending in his subscription to the Christian Plea writes that the work at Evansville, Ind. is somewhat disturbed owing to difference of opinion as to music and other modern innovations in the church. But he expresses a faith and hope that all will be righted soon and progress will be evident. He says the congregation there is small but faithful. Four have been added recently. The white congregation there has offered to finance an evangelist to hold a revival for them some time this spring or summer.

### FROM SALISBURY, MO.

Reporter—Katherine Bentley

Eld. W. C. Richardson, pastor of the Second Church of Salisbury, Mo., has returned from the Tri-State Institute and Conference held in Kansas City, Mo. He preached two heart-stirring sermons. The morning subject was "Christ's Atonement for Sin," Isa. 53:5, and the evening discourse, "There shall be no night there," Rev. 22:5. The regular prayer-meeting was held on Wednesday. The pastor will go to Madison to preach next Sunday.

### LIFE'S EVENING

By Mr. Oliver B. Garner, Cross St. Church, Little Rock, Ark.

When the sun is sinking low  
And you have no where to go,  
Just learn to lean on Jesus' breast  
And there take your evening rest.

He alone gives you consolation  
While others are off in dissipation.  
Trust not in the worldly friends  
Trust in Jesus and Heaven gain.

Jesus is all and all to me  
Trust also and He will make you free  
When everything is bright and cheerful  
Don't forget and fall in the hands of the devil.

Jesus is the rock of many an age.  
Trust Him and sweeten life's closing page.

### It Is Hard—

To sell goods you would not buy.  
To send your boy to Sunday school and stay away yourself.

To make a good wrapper atone for poor merchandise.

To have a guilty conscience and a happy heart.

To leave God out and keep your sense of duty clear.

For the fool to blame himself.  
To correct a child for a habit you taught him.

—Roy Smith.

We are to bring our best to God's altar. Not as Cain brought, to atone for sin, or to get rid of confessing his sin, but as those who had confessed their sin, and had been accepted in the offering of the blood; they brought these things, the gifts of grateful, humble hearts, happy in God's great gift of redemption. No man who rejects Christ has any warrant from the Bible that anything he may bring will be accepted by God. When we accept Christ, all we bring in Christ's name will be accepted.—D. W. Whittle.

## Youth for Christ

By Jesse M. Bader

WHEN Jesus was upon the earth he gathered the children about him. He has the same interest and love for them now that he had then. How he must be pleased to hear the "good confession" of faith from the lips of a boy or girl who after instruction and Christian care has come to know and love Him as Friend and Savior.

What an opportunity comes to Bible schools and parents these days to win youth to Christ. "Salvation" was a term that used to mean "saving the lost." It means that and more now. It means also "saving from loss." The word of yesterday was *rescue* but the divine whisper of today is *prevent*. Before the prodigal has gone to the far country and spent talent and soul powers in riotous living, the life has been reached for Christ and prevention has been the thought and purpose of adult leaders.

Twenty years ago Professor Coe wrote a book on "The Spiritual Life" in which he gave the results of a survey, stating that the age when most numbers decided for Christ was between the ages of 16-17. Walter S. Athearn has recently concluded a survey along the same line, and he states that the greatest numbers are now coming to Christ between the ages of 12-13. In twenty years, the time of decision for Christ and the church has been pushed back, saving four years. This is significant. It means that there is greater concern and care for youth in our evangelism.

Eighty-five per cent of our church membership is coming from the Bible school. This field and organization is the greatest recruiting ground for the Kingdom. The sad part in it all, however, is the fact that of every five in the Bible school each year, only two are won to Christ, while they are in the school, one of the five is reached after he leaves the school, and two of the five are never reached by anyone anywhere.

Sometimes the question comes—How old should a boy or girl be before he becomes a Christian? It is not a question of age any more than it is a question of weight or height. It is a question of knowledge, faith, love, home training and Bible school instruction. Some boys and girls are ready at the age of nine to make their public decision, many at the age of 10-12, and many others before 14. If a boy or girl comes to the age of sixteen years in our Christian homes and Bible schools and has not made the decision for Christ, someone has blundered somewhere. The blame may be on the part of the pastor, parents, superintendent, teacher, or friend. It is as natural for youth to turn to Christ when rightly taught as it is for an American beauty rose to turn its face to the sun. The unnatural thing would be that they should refuse Christ when rightly taught.

Several plans should not be overlooked during these pre-Easter days regarding the evangelism of our youth. Decision days carefully planned and observed will yield surprising results. Decision days mean a chance for a choice. Give youth a chance. The pastor's instruction class held once or twice each week with those among the Junior and Intermediate children who ought to be members of the church, will yield surprising results also.

Youth time is decision time. Win youth while it is youth. Nicodemus said to Jesus on one occasion, "How can a man be born again when he is old?" Jesus did not say a man could not be born again when he became old, but our observations and experiences both teach us that very few, comparatively, are born again after they do become old. Mr. Athearn tells us that if youth has not been won to Christ by the

age of 21, the chances are 3 to 1, that they never will be won any time anywhere. Youth time is decision time.

## The Rescue of "Ring"

"RING" was a dog. Three weeks ago he followed a fox into its den. In the scuffle, a large rock was dislodged and a cave-in resulted. The whole town and countryside became interested in the poor animal imprisoned without food or drink. For five days and nights men and boys worked in "shifts" for his release while great crowds watched in sympathy.

The interest was not limited to the neighborhood of "Ring's" home. The press of the whole country published daily reports of the progress for his rescue. Thousands were anxious. Finally, the last stone was removed and "Ring" dashed out and with glad yelps jumped leaped about for joy and into his master's arms.

"Ring" was a dog. It was right that hearts should be anxious for his release, but if men will become concerned like that for a dog, in peril and imprisoned, what should be their concern for other men not "in Christ," who are lost in sin, whose lives are in peril of temptation and who are imprisoned in the caves of darkness.

What a passion for souls should grip every Christian and the whole church these days. These are great soul-winning days when the Christian goes out like his Lord to seek and to save the lost.

"Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the  
grave . . .

Tho they are slighting Him, still He is  
waiting,  
Waiting the penitent child to receive."

## A Boy's Good Confession

I REMEMBER while in Boston I attended one of the daily prayer meetings. The meetings we had been holding had been almost always addressed by young men. Well, in that meeting a little tow-headed Norwegian boy stood up. He could hardly speak a word of English plain, but he got up and came to the front. He trembled all over and the tears were all trickling down his cheeks, but he spoke out as well as he could and said: "If I tell the world about Jesus, then will He tell the Father about me." He then took his seat; that was all he said, but I tell you that in those few words he said more than all of them, old and young together. Those few words went straight down into the heart of every one present. "If I tell the world"—yes, that's what it means to confess Christ.—D. L. Moody.

## Today if Ye Will Hear His Voice\*

SAYS a prominent minister: "This verse has a special interest for me personally. It brought me to immediate Christian decision. I was at the time feeling my way to the Christian life, and was somewhat perplexed, like most orthodoxly brought-up Highlanders, about the Holy Spirit's work in Conversion. I had thought that I ought to wait for more sense of sin, and also thought I should wait for the Spirit to give me such. When in this state of mind I was reading, one day, a small booklet in which the seventh verse of this chapter was quoted and urged. 'Wherefore as the Holy Ghost saith, Today if ye will hear his voice.' I saw here, as I thought, sufficiently clear, what was the mind of the Spirit, and what He said and wanted me to do, viz., without delay to yield to Christ.

\*Hebrews 3:7.

I felt myself closed in to yielding and obedience. This was the mind of the Holy Spirit, and I had no right to wait for any other indication of it. So I at once closed the book, went to my room, and there definitely yielded myself to Christ."

1. Today, the Holy Ghost saith, is the season for decision. I shall never be nearer God and peace, Christ and redemption, than I am at this instant—never, perhaps, quite so near. Therefore, by an act of faith, let me give my own self to the Lord. Diabolus has been tyrant of Mansoul these many years; let me go down, without another moment's loitering, and open the gates to Prince Emanuel and His captains. I shall not regret so either in this world or in the next.

2. Today, the Holy Ghost saith, is the season for surrender and consecration. I have gone after strange gods too long; at the most and best, it has been a sadly divided allegiance which I have rendered my Lord. But now is His chosen time for ending this drooping piety and this lukewarm love. I must abjure every doubtful practice. I must forsake every questionable companionship. I must crucify every ensnaring sin. It may cost me much, but the gain will far outweigh the loss.

3. Today, the Holy Ghost saith, is the season for service. Each fresh morning He calls me to do something, however little it be, for my Master and for the men and women and children over whom He yearns. He appeals to me by the immensity of the debt I owe my Lord Jesus Christ, and by the shortness of the time, and by the largeness of the land that remains to be possessed, and by the sweetness of labor for His dear sake. "Up and be doing," the Spirit of God says to me.

There are immeasurable possibilities in a single day.

Rise! for the day is passing,  
And you lie dreaming on;  
The others have buckled their armour,  
And forth to the fight are gone:  
A place in the ranks awaits you,  
Each man has some part to play;  
The Past and the Future are nothing,  
In the face of the stern Today.

Rise from your dreams of the Future—  
Of gaining some hard-fought field;  
Of storming some airy fortress,  
Or bidding some giant yield;  
Your Future has deeds of glory,  
Of honour (God grant it may!);  
But your arm will never be stronger,  
Or the need so great as Today.

—The Speaker's Bible.

## "Do the Work of An Evangelist"

THERE is no time of the year when it is easier to hold a revival meeting than during the pre-Easter days. People by communities, even to the smallest hamlets, are thinking and feeling deeper about religion and their souls than at any other time. The story of the last days of Christ before his Cross makes its profound impression. There is a more serious note everywhere. It is the "zero hour" for the church. This opportunity is too valuable to lose. Many of our churches will hold a week or more or revival meetings in this 107 days period, culminating Easter.

A genuine revival always brings a deepening of the spiritual life, a new interest in the things of the soul and a concern for the souls of others. May the prayer of all our churches be "Lord, wilt thou not revive us again that thy people may rejoice in thee."

Every church needs to hold a revival every now and then when there is great preaching, inspirational music and much personal work. The best of our churches need such. Some may desire to hold a home force meeting with the pastor, others with a special evangelist, and a singer. The days of

(See page 168.)

# The Uniform Lesson for April 10

Peter's Lesson in Trust—Matthew 14:22-33

By Marion Stevenson

ONE day last summer I was crossing Lake Erie. The boat was rolling and the waves were high, as they were driven before a strong wind. What would my friend have said to me if I had proposed to leave the boat and walk across the water to the shore? Such a suggestion would have been very properly named foolhardy, and such an undertaking would have been fatal.

**Was Peter foolhardy?—**

But here we have a story today of Peter attempting to do that very thing. He was in a boat at night in the midst of a stormy sea with his companions and he saw Jesus walking toward him on the water. Peter asked permission to do the same, and attempted to do it. This was quite characteristic of impulsive Peter. No other one of the disciples would have thought to suggest, much less to attempt, such a thing. On the face of it, it was a childish thing to do. Surely no grown-up person with good sense would have thought of it or would have tried it.

We are so accustomed to think of this story as a miracle, that we do not raise such questions in regard to it. However, it is quite proper to ask whether this was a foolhardy undertaking of the apostle Peter.

It was, indeed, if we consider it in itself, apart from other experiences which Peter had enjoyed in his long association with Jesus. Let us therefore study the story as a part of Peter's life as a disciple of Jesus.

**Peter the loyal—**

From the time Peter had left his fishing nets on the western shore of the same Sea of Galilee, he had been a loyal disciple of Jesus, entirely committing himself to his Master. He had done this, as we thought we discovered in the lesson last week, after long, and careful, and mature deliberation, and calculation of what it might cost him. Peter was not therefore always merely impulsive. He was not customarily thoughtless and childish.

**An imitator of Jesus—**

Peter had been a true disciple of Jesus. He had been learning, as a disciple should learn, by observing and imitating his Master. Recall in this connection Matthew 10:8 where Peter, together with the other disciples of Jesus, had been sent out to preach and to say, "The kingdom of heaven is at hand." They also had this commission, "Heal the sick, raise the dead, cleanse the lepers, cast out demons."

We may assume that the disciples did so. That is, they preached the gospel of the Kingdom as Jesus had preached it, and did among the people such wonderful work of healing, and helping, and even raising the dead, as their Master had done.

What a new experience this was to Peter the fisherman. Try to imagine his feeling when he first healed a sick child. Try to enter into the feeling he must have had when he first healed a leper. What must have been his experience when he raised someone from the dead, assuming of course, that he had done these things according to the charge of his Master and by the help of the power imparted to him and to his fellows.

Peter at the time of this lesson story, had been a follower of Jesus for a long time. He had, therefore, not only an opportunity to do many of these wonderful things himself but he had seen his Master do these things in all parts of the country, in its cities and in its villages, to all classes of people. He was not therefore surprised

## The Lesson Scripture

Mathew 14:22-33

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

when he discovered his Master walking across the stormy waves toward the fishing boat, in the dark night.

**The growing fame of Jesus—**

On the day before this stormy night at sea, Peter had witnessed one of the most wonderful things that Jesus ever did, the feeding of the five thousand men, besides the women and the children. Peter himself had taken some pieces of bread and some pieces of fish in his hands and had seen them multiplied in his own fingers as he broke them and distributed them to his section of the hungry crowd. Peter had felt, and perhaps had shared, the enthusiasm of the people who because of this miracle of the five loaves and the fishes had determined to make Jesus their king at once.

**Jesus walking on the sea—**

With this recent memory of this wonderful thing that he had helped to do, Peter saw his Master coming on the storm-tossed sea in the darkness of the night. Peter had done many things that his Master had done, in days that were past. In fact, if we recall the commission in Matthew 10:8 there was nothing that Jesus had done that his disciples had not imitated.

Under these circumstances and with all this background, is it at all strange that Peter would propose to himself to do this thing also that Jesus was doing? If Peter could do these other things, why could he not do this, walk on the water as Jesus was doing? With this background it seemed a logical thing for Peter to propose to do.

**A new adventure in faith—**

Peter's attempt to walk on the water was not a strange thing, therefore, but an unusual thing. It was a new adventure in faith to be added to the other adventures which Peter had successfully accomplished as a follower of his Lord. There was as much reason in Peter's mind to expect success in walking on the sea as there had ever been to expect success in healing the

sick, casting out demons, or raising the dead. On the face of it, it did not seem as difficult a thing to do as some of these others had been. When we view the story with this background, Peter's proposal does not seem so impulsive and certainly does not seem foolhardy. It would rather appear to be a carefully reasoned proposal upon the ground of Peter's experience.

**Why did Peter fail?—**

The answer is very simple. Peter's faith, that had carried him through many another adventure in faith, failed him here. The circumstances that threatened his success were so obvious, in the wind, and the storm, and the trembling billows. The difficulties in other situations had not been so obvious. Peter walked as far as his faith held out.

**Our encouragement—**

Perhaps this story will suggest to us that upon the ground of our past experiences we may, and we might, try a wider adventure in faith, time and again. There are many experiences before us which we have not yet tried, but when we come to them they are not to be considered as strange but rather as unusual. If we study our past experience, we shall probably discover that we have done more difficult things more than once, when we believed.

There is a saying of Jesus to his disciples, "All things are possible to him that believeth." This does not mean, of course, that we shall be able to do fantastic things simply because we believe we can do them. It does mean, however, that we can walk farther on the water through darker and blacker storms than we ever dreamed we could do, if our experience in past adventures of faith encourages us and sustains us in believing in God while we are trying to follow and to imitate our Lord Jesus.

## Peter Walking on the Sea

Whilst the fierce whirlwind flies with direful sweep,  
And rouses all the monsters of the deep;  
And the swift-pattering hail and drenching shower  
On yon half-sinking bark their fury pour,  
Where seem alike the fervent prayer  
Of holiest saints or ravings of despair.  
But who is He; that mild yet awful Form  
That rises midst the horrors of the storm!  
O'er the still-heaving wave He calmly treads,  
Whilst back the billows roll their shrinking heads.  
Around His brow celestial splendors play,  
And the white sparkling foam reflects the ray.  
Unmoved by wind, His flowing locks repose,  
Unbathed His foot, unwet His garment flows;  
Onward He moves majestic o'er the wave,  
The messenger of boundless love, to save.  
Oh, mighty lesson! see obedience tried!  
At His command now Peter climbs the side  
And leaves the bark; such is the force of love,  
Which yields e'en life its fervent zeal to prove!  
But when around he sees the waves aspire,  
Weak nature's fear attempts to quench the fire:  
"Save me!" Now steadfast Faith becomes his guide,  
And bears him o'er the terrors of the tide,  
And gives in safety to his Saviour's breast  
The man with faith and pure obedience blest!—Mrs. Henry Rolls.

# Christian Endeavor Topic for April 10

## Why Is the Bible the Greatest Book in the World?

Romans 15:4; 2 Timothy 3:14-17

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

How many books in the Bible? The Old Testament? The New Testament?

Who first translated the Bible into English?

What is the King James Version of the Bible?

What translations of the Bible into modern English are there?

In what language was the Old Testament originally written? The New Testament?

Name at least two sacred books of other religions?

What part of the Bible is most helpful to you?

What do we mean by saying the Bible is an inspired book?

How can we get the Bible more widely read?

### Paragraphs to Ponder

The Bible is the greatest book in the world because it tells us of a divine Creator who is loving and kind and forgiving, a Father who is near to us and wants us to draw near to him. This revelation is made in our Lord Jesus Christ, and if we study his life and teaching, we shall be brought into a saving knowledge of God. Other religions tell of God, or gods, but none of them gives such a revelation of his love and nearness to men as our Bible does.

The greatness of the Bible rests in part upon its widespread acceptance. It has been translated into eight hundred and thirty-five languages and dialects and is being read in more lands than any other book ever written. The sacred books of other religions have been translated into a few other languages, usually for study, but the Christian sacred book, the Bible, has been translated into almost every language and tongue, not just for students, but for all people. No other book of any description has had such wide distribution and reading.

The adaptability of the Bible helps to make it the greatest book in the world. The teachings of the Bible have found acceptance in every land where it has gone, and that includes all the lands of the earth, with a very few exceptions. All people who read the Bible find that its teachings meet their needs and are adaptable to their everyday living. Other sacred books contain much teaching that is worth while, but no one of them can be adapted to lives of all peoples. The Koran, for instance, a book more widely accepted than any other sacred book except the Bible, would never be accepted in the western world, because, though it contains some good, it contains so much that is false and pernicious.

The Bible is the greatest book in the world because it makes better men and women, and changes social conditions for the better. Bible teachings have lifted thousands out of sin and hopelessness into joy and assurance, and have improved human relationships and living conditions as no other religious teaching has ever done, or can do. We read the lives of such men as John B. Gough, Jerry McCauley, Mel Trotter, and the group in *Begbie's Twice Born Men*, and the story of William Booth's spiritual conquests and see therein the transforming power of the Bible. Then we compare present social conditions, imperfect as they are, with social conditions a thousand years, a hundred years, fifty years ago, and see how Christian civilization based on the Bible's teachings has progressed.

The Bible is the greatest book because it inspires to unselfish service as no other book does. The writings of Buddha place much emphasis on self-denial and service to men, but there is not in the body of the teaching enough inspiration to get any great response from men toward effective and continuous service. The Bible has inspired a great host to offer themselves for service without thought of earthly reward for service rendered; it has inspired men to love all men and to go out to minister to them. The story of missions is a story of such service.

The Bible is a practical book and therein lies much of its greatness. There have been some beautiful theories of government and social relationship written, as for instance Plato's *Republic* and Moore's *Utopia* and Locke's scheme for the government of Georgia, but these schemes have proved impractical, and in some respects impossible. With the Bible it is not so. Wherever the teachings of Christ have been honestly applied they have worked, and when we come to apply them more generally, we shall find that they will continue to work.

The Bible's greatness rests in part upon its power to comfort and encourage those who read it. It is full of promises of God's nearness and desire and power to help those who will turn to him; and trial has proved that these promises are not idle words, but that God keeps promises in a wonderful way. In time of trouble and great perplexity the Bible helps us to bear up and carry on as no other book does or can. In time of sorrow and death the Bible brings peace and hope where other books are futile. It is a great book because it helps men all the way, in their extremity as well as in their ordinary difficulties.

The greatness of the Bible depends in large measure upon its power to help men live righteously and to find release from sin. No other book gives such clear teaching about sin, nor such unmistakable condemnation of sin; nor does any other book give such inescapable warning against sin and such sure promises of salvation from sin. Not stopping there, it shows us the way of escape and constantly urges us to accept it. It teaches that sin persisted in will inevitably destroy, but that faith in Christ will as certainly save those who obey him.

The Bible is a book of great literary merit and no small measure of its greatness resides in this asset. The Bible is quoted in the literature of modern times more than any other book, both because of its aptness and because of the beauty of its expression. Those who love loftiness of thought and beauty of expression turn to the Bible with never failing delight, and tell us with enthusiasm that many of its passages are unsurpassed and that as a whole it has no peer in literary worth.

One of the chief reasons for declaring the Bible to be the greatest book in the world is its great and growing popularity. It is today, in this time of many books, still the best seller. It is one of the oldest books we have and yet it is as fresh in its teachings today as it was a hundred years ago, or a thousand years ago. It has survived all the attacks of its enemies and has outlived its critics and resisted all attempts to undermine and destroy it. It has stood the test of time in a wonderful way, proving it to be God's book.

# Mid-Week Prayer Meeting Topic

For April 6

## The Book of Proverbs

By Gilbert E. Ireland

This book teaches "What true wisdom is; how to use it, not as a theory, to talk about, but in everyday life." Many men of eminence in commercial enterprise have acknowledged great indebtedness to the wise counsels of this book. Yet higher are the solemn and beautiful incentives of these golden teachings: "The fear of the Lord is the beginning of wisdom" (margin, "the chief part of wisdom"). Fear not terror or affright, but reverence towards God; this is the chief part; the foundation; truest, highest wisdom is based on piety.

### Proverbs—

"The rough results of observation clothed in short, pithy sentences." Sometimes the meaning is clearly seen, as "Wickedness proceedeth from the wicked," which in Saul's day was a proverb (1 Sam. 24:13). Sometimes it is a "dark saying," as "Surely in vain the net," etc. (Prov. 1:17), which is capable of various interpretations. The precepts of this book stand greatly on the ground of a prudent, practical morality. Warnings against every kind of temptation and wrongdoing, such as always lead to loss, injury, ruin. These are ethical principles for the guidance of people through life. But the loftier key, "The fear of the Lord," etc. (1:7), is never entirely lost. The greatness of the divine government is always present. "It is one of the blessings promised to the righteous that they have hope in their death (14:32). In the noble poetry of chapter 8; in the obscure but suggestive enigmatical utterances of chapter 30, the book passes beyond the limits of prudence and rules of life, and enters on the higher region of the eternity and infinity of the divine existence." The moral gives place to the spiritual.

### Solomon's Proverbs—

(This week's column is indebted largely to Dr. Plumptre.) Title and introduction, chapter 1:1-7, state "Proverbs of Solomon and other words of the wise." 1 Kings 4:29-34 declare Solomon's endowment of "wisdom and understanding exceeding much, and largeness of heart"; mental ability to receive, understand, and impart knowledge. "He spake three thousand proverbs and his songs were one thousand and five." Probably large portions of these three thousand are in this Book of Proverbs. Of his songs we have the Song of Solomon, and two psalms are ascribed to him (Ps. 72 and 127). At that time Arabia, Chaldea, Egypt, were seats of learning; but Solomon's wisdom "excelled" that of the east.

### Ascending thought and purpose in this Book—

"My son," "ye children," (1:8 to 7:27) as of a father speaking to children, a teacher to pupils; to the young leaving home for the other world, "if sinners entice." (Chapter 4:10), specifying evil men: vicious women; temptations to commercial unfairness; oppression in trade. Chapter 8 is a lofty rise in thought; wisdom itself is personified as if with godlike appeal of majesty and earnestness; stands in high places, crossings of highways, market places, city gates, wherever crowds pass or gather; yearning desire for men's good; and "I love them that love me." Chapter 10 contrasts the evil-minded and the uprightly disposed, showing the utter folly of wickedness and the humiliation and personal ruin which it insures, and the loftier characteristics of uprightness of heart; fair dealings; noble industry; and, highest, the fear of God.

## Do the Work of an Evangelist

(From page 165.)

revivals are not over. They are needed in many churches to "put life under the ribs of death."

What a chance for great preaching and cumulative efforts in soul winning as night after night sin is denounced, and the good news announced. What a chance to sing the gospel into the hearts of men and what an opportunity the Easter season affords for all this. The prayer of all our congregations might well be "Lord, send a revival and let it begin in me."

What a splendid group of evangelistic preachers we have in our pulpits. They know how to tell men the way of salvation. Hundreds of them are consumed with a passion to win souls to Christ. Then, the Brotherhood is fortunate in the fine company of evangelists and sweet singers we have who give themselves in season and out of season to this oftentimes difficult work. Their path is not one of roses. They often grow tired in their work, but not of it. It is hoped that every church among us will plan a special evangelistic effort of some kind and duration either just before Easter or immediately following.

"Do the work of an evangelist."

## Ethical Code for Ministers

STUDENTS of the Yale Divinity School have adopted a code of ethics which is believed to be the first code of its kind adopted by any divinity school.

The preamble to the code declares that the work of the minister "brings its own peculiar responsibilities and temptations," and that "we believe that a statement of what we consider to be the proper ethical standards of our calling will be valuable for the guidance of young men entering the profession."

The ethical standards for the minister and his work are outlined as follows:

As the minister controls his own time, he should make it a point of honor to give full service in his parish.

Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought and develop his intellectual and spiritual capacities.

It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement of body and mind.

As a public interpreter of divine revelation and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.

It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

As an ethical leader in the community, it is incumbent on the minister to be honest, avoid debts and meet his bills promptly.

The minister should be careful not to bring reproach upon his profession by joining in marriage improper persons.

The minister's relations to other ministers of the community are outlined as follows:

It is unethical for the minister to interfere directly or indirectly with the parish work of another; especially should he be careful to avoid the charge of proselyting.

Ministerial services should not be rendered to the members of another parish without consulting the minister of that parish.

It is unethical for the minister to make overtures or to consider overtures from a church whose pastor has not yet resigned.

It is unethical for the minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is his duty, however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation.

That part of the code dealing with the minister's relations with his parish points out that it is unethical for the minister to break his contract with his church, and

that as a professional man he should make his service primary and remuneration secondary.

The code declares, however, that the minister's efficiency "demands that he should receive a salary adequate to the work that is expected of him and commensurate with the scale of living in that parish which he serves." He is forbidden to engage in other kinds of remunerative work without the knowledge and consent of the church or its official board; to divulge confidential information given him by his parishioners and to take sides with factions in the church or community.

## THE CONVERSION OF CHILDREN

EASTER is scarcely less the children's period than Christmas. All the wonder, beauty, and glory of the season fall upon their minds and hearts in poetry, song, and picture. The angel, the open grave, the women hurrying to tell the apostles, and the excited apostles running to see where the Lord lay, become very vivid to them and they feel themselves almost living through the scenes as if they were actually seeing them. They feel impelled to do something to show their love for him and by reason of their enthusiasm, if there were nothing more, one would feel the joy and the reality of Easter.

It is right for the church to convert all this childish enthusiasm into Christian character and it is but following the example of the Lord when it pays much attention to the children.

Some of us have been slow to recognize the great capacity for faith in the child heart. We have almost pushed them aside, believing somehow that something was more important to Christ than the child.

But twice he exposed and rebuked this spirit. One of these times was when the mothers bringing them to be touched by him and the disciples tried to prevent it. The Master's word on that occasion, "Suffer the little children to come unto me" gave the world a new conception of the rights and of the possibilities of children. On the other occasion, the children were in the temple praising Christ, and the rulers of the temple asked him to stop them. He refused and declared that if they were to hold their peace even the stones would cry out.

Jesus no doubt meant by these incidents that he loved the children: but he must also have meant to teach his disciples that the most promising hope of redeeming the race, lay in the unclaimed soul of the child.

One of the glories of these latter days is that the church has found this out and is today working to that end. It has determined to claim the child for Christ. It has deter-

mined that it shall be attached to him before the world floods in and fills its heart with the feelings of wrong, the seeds of vice and crime, and the love of evil things.

One of the great encouragements to seek the child for Christ is the fact that there is now in the church such abundant provision for training it up in the beauty and love of Jesus Christ. We have no statistics on hand—and they do not always influence us when we have them, but we feel safe in saying that those who attach themselves to Christ in childhood prove to be most faithful and show more loyalty throughout life than those who come in later. It is a wonderful thing to give all the conscious years of life to the service of the Master and those who bring little children to Christ help them to such a blessed experience.

Sunday school teachers have an opportunity angels might well covet. They have a number of souls committed to them for training. They may not literally, generally do not have to go out into the places of sin and bring them in, but nevertheless when a child is attached to Jesus by promise and sacrament a soul is saved from sin. It is salvation by prevention, which somehow we feel is better than salvation by rescue.

The most beautiful part of Easter will be the singing of the children who have openly attached themselves to Jesus and his way. That church will be most to be congratulated which has the largest number of children in the Easter training classes.

The efforts to save the children should not be confined to those already in the Sunday schools. Easter is a wonderful time to find those not yet brought in. All the children are Christ's—they must be brought to him.

But thousands and thousands who wander and fall,

Never heard of that heavenly home;

I should like them to know there is room for them all,

And that Jesus has bid them to come.

I long for the joy of that glorious time,  
The sweetest, and brightest, and best,  
When the dear little children of ev'ry clime

Shall crowd to His arms and be blest.

"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

Be strong!"

While the song of invitation is being sung come forward and make the Good Confession. You will never regret taking this step.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, APRIL 9, 1927

NO. 22

## Young People's Conference

V. G. Smith, *Young People's Secretary, U. C. M. S.*

“A MILLION for defense but not one cent for tribute” is one of our choice Americanisms. And it well might have been, “A million for reformation but not a cent for education.”

For decades the church and the nation have been struggling under the burden of taxation for the maintenance of penal institutions, police forces, courts of justice, hospitals, institutions for the mentally and physically defective even while it lost millions of dollars worth of productive young manhood and womanhood annually because of the inadequacy of the secular system of education both to meet the needs and to feed the inner man.

### History of Movement

About seven years ago the Disciples of Christ discovered the mistaken idea that was rife and organized itself for meeting the need in its own constituency by promoting a series of seven-day periods of intensive training for Christian leadership. The assemblies were established to meet in convenient centers of the country so all the surrounding churches may send young people to receive this education. Infinite expansion is possible due to the arrangement of states and regions that may be broken up into smaller units on the one hand, and the possibility of separating the group itself into seniors or High School Conference and Young People's Conference.

### Faculty of a Standard Conference

The faculty of a standard Conference is built on the ratio of one teacher to each ten pupils. This for a hundred pupils, a faculty of at least ten is needed. For every Conference there is a director who is responsible for date, place, food, shelter, equipment, financial arrangements, faculty, etc.; and a dean who carries on the student activities and attends to the spiritual side of the training. The dean plays a great part in getting the correct atmosphere and establishing right relationships between the student

body and the faculty. Two other standard members of the faculty are important, the dean of men and the dean of women. These are they that see the pupil when he is not on the Conference schedule and do most toward changing wrong attitudes in the group.

### Government

The governing body of the Conference is the Student Council and the dean which meets every morning to discuss and go over the business of the Conference. The members of this Council are selected from the table groups which are the units in Conference and the tribal groups made up of several table groups. These receive a practical knowledge in leadership for the table Councillors are responsible for the merits or points of good behavior of the table group, the keeping of the table group punctual, the planning of the “stunts” and to a certain extent the dining-hall behavior of the group. The tribal “chiefs” have charge of the merits for the tribe, the selection of those for Conference “service” or the doing of any job for the benefit of the group for which merits are given, the selection of those for the competitive sports or indoor games, etc.

To this body comes all the suggestions from student or teacher or dean and from this body emanates all the rules and by-laws of Conference. In other words this is a plant of leadership, turning out young people who can deal with folk as well as know plans. The tribal groups are competitive in the getting of merits both for punctuality, “service,” literary and musical renditions, out-of-door sports and to some extent in-door sports. Thus there grows up a loyalty and a premium on good followers that is as beneficial in the practical side of religious life as good leadership qualities.

### The Academic Side of the Training

The training has other aspects beside the practical features. There are regular class periods with sub-

jects that are relevant to the local church program.

1. Fourfold Charting is a study of the individual that is me. It has all the virtues of a mirror. The pupil views himself impartially as he has so often viewed others. He sees himself, physically, intellectually, socially and spiritually. On the strength of this survey, he is able to take advantage of whatever Conference has to offer in that line of development.

2. Methods Courses are given in elementary and young people's work that prepare for service of a real sort in the local Bible school and other educational organizations of the church.

3. The Christian Family is a course in the principles and factors that go into the formation of a Christian home. It prepares for a richer, fuller and more rational family life that is the bulwark of a Christian civilization.

4. Missions Courses lead to that world outlook so much to be desired in a day of crass nationalism and to the fuller appreciation of the work being done here at home to lift it.

5. Bible, worship, dramatization, vocational guidance and special religious education courses provide for the rest of the required nine subjects and four electives necessary to graduate from a standard four-year Conference.

### Second Annual Young People's Conference

The Second Conference for the youth of our brotherhood will be held at the Southern Christian Institute, Edwards, Miss., June 6-12, 1927. Last year forty-two were in attendance representing some eight or nine states and more than a dozen churches. The leaders in those churches who had delegates in Conference all attest to the fact that the efficiency of the person who represented them has increased from 50 to 150% since that week of training. So as a profitable investment for the church, Conference has proven its worth.

The faculty this year will be composed of leaders and experts in the young people's work and in our

(See page 172.)

RECEIVED  
APR 18 1927  
DOLLAR

# The CHRISTIAN PLEA

VOL. I

SATURDAY, APRIL 16, 1927

NO. 23

## Notes from Woodland Ave. Christian Church

By Mrs. William Alphin, Kansas City, Missouri

Our deacons have succeeded in getting twenty-one members to pledge to give \$1.00 each Sunday and a much larger group to give \$.50 per week. Mr. Silas Wallace makes an active chairman of this board.

The deacons financed things in a fine way and the Ladies Aid under Mrs. Hunter was able to care for the Tri-State Institute and Conference without any difficulty.

### Tri-State Institute and Conference

The above-mentioned meeting was one of the finest held in this church for strengthening the local church in all departments. Kansas and Missouri were largely represented and Brother Giles was present as the evangelist from Oklahoma, and he well represented that state. The program covered the many needs of our churches as a brotherhood. One day was spent on the church and its efficiency especially in regards to the officers and the official board. The next day was spent on the state work and special reference was paid to that class of workers who are not able to attend the state assemblies and thus resent the burdens placed upon them. So this day was spent trying to give the average man and woman in the church a vision, without which the people are perishing. A third day was spent on the national work with the help of the national representatives and Mr. Grant K. Lewis; great messages were brought the Conference on the methods and functions of the National Convention and the United Christian Missionary Society. This day's messages will no doubt cause the local churches to raise their missionary offerings without complaint. When we learned the amount of money that is being spent on the Negro work—educational, evangelistic, home and foreign—we realized the smallness of our asking budget to share in this work of the program of the churches.

The outstanding messages were by Eld. J. J. Green, president of Mis-

souri state convention; Eld. F. H. Coleman, president of the Kansas convention, and Eld. T. W. Giles, substituting for Bro. Mayberry, president of Oklahoma convention. We were favored with a large attendance of our white brethren of the city.

The day for a trained leadership in our church is at hand and the Tri-State Institute, the State Conventions, the National Convention, the One-Day Conventions and the Leadership Training Schools should be well attended. If ye would be fishers of men train yourselves to fish. Christ trained his disciples daily. So well pleased were those in attendance that a vote passed to have a second Conference and Institute next year in Kansas City, Kan.

Woodland Ave. Church had representatives from all departments in each session, church, Bible School, Y. P. S. C. E. and Missionary Society.

### One-Day Convention

At the close of the Conference, the One-Day Convention opened with the National Team in charge of the program. Feb. 8-10 will be long remembered for the lessons in meeting the local problems but Feb. 11 will remain as long in our memory for the vision gained of the field. There was only one complaint and that was—"Why can't they be given more time?" Miss Ruth Musgrave and V. G. Smith, who were new on the team, were well received.

The Woodland Ave. Church feels that it is well paid for whatever the meeting cost it in the increased interest and vision of the members.

On February 6 the Young People's Society put on the pageant, "Youth Leads," before a crowded house, all of whom admitted that a real sermon had been preached. Miss Lillian Kemp, the president, was thus able to realize a part of the national apportionment from this effort. So well was the play presented that it was repeated by request at the Tri-State Conference.

### Race Relations Sunday

Feb. 19 was Race Relations Day and a general program was given at the white M. E. Church. On the program were representatives of the Japanese, Chinese, white, Negro and Mexican. In the evening services, five white and Negro ministers exchanged pulpits. Eld. C. E. Craggett preached at the Roanoke Christian Church and their pastor, Eld. Slaughter, preached for us. Afterward Eld. Slaughter sent us a copy of the church bulletin wherein the services had been spoken of as a happy evening and "they gave Eld. Craggett a large audience although it was a rainy evening," and were loud in their praises of his sermon. A quartette of female voices and some of the officers accompanied the pastor.

We were equally as happy to have Eld. Slaughter's message and the renditions of the young lady soloist who was with the delegation of members from his church. His sermon on "The Woman at the Well" showed clearly how Jesus broke down race prejudice of a sort that exceeded that of today.

*(Continued in next week's issue.)*

### Victorious Day—Easter Poem

Mr. Oliver Garner, Cross St. Christian Church, Little Rock, Ark.

Easter Sunday is approaching the victorious day of Christ.  
On that glorious day may all of us magnify His life.  
God grant that, on that immortal day, whatever is said and done  
May help us live a more perfect life like that only begotten Son.  
Let all the world rejoice that God the Savior did raise.  
Send up in a united voice hearty thanksgiving and praise.  
May we never forget how on the cross the Christ hung  
That we might have a chance to gather around the throne.  
May we catch the rising spirit and be aroused to our task,  
And reach down a helping hand to lift the fallen mass.  
Christ died on the cross that we might from sin be free;  
Let every creature sing praise of the cross of Calvary.  
Then when we have done our part in lifting up the Christ  
We may rejoice to know that we will inherit eternal life.

## A CONTRAST

Miss Ruth Musgrave

WHEN twin babies are born in Congo, one is exposed to the evil spirit so the other one will live. The baby is placed in a basket and placed at the edge of the jungle. During the night a snake or beast carries the infant off and the parents are satisfied that the evil spirits have taken the child and his twin will live.

One day the evil spirit that picked up the baby was a missionary. He carried the child to the mission station and it was taken in, fed, clothed and cared for until it had grown to about seven years of age. When Mary as the child was called was about seven, her twin sister in the heathen village back home was being bargained for as a wife by one of her brothers-in-law. The sister who was the wife of the prospective bridegroom, could not bear to think of her younger sister being subjected to the cruelties of the old man old enough to be her father, so while the trade was being discussed in the front room she took the twin whose name was "Pig" (to deceive the evil spirits who would think her parents were calling an animal) and the two girls began to run away from the house and the village. The older sister had heard of the mission and what they did to save girls from such a fate as was hers so in that direction the girls fled.

Night overtook them and they were forced to sleep in a house that was ghost-infested to their heathen minds. The next morning the journey was resumed. Little "Pig" became tired and thirsty and later hungry. She began to rebuke the older sister for this condition that had come upon them. But the older sister KNEW from what she was fleeing so encouraged the girl and along in the evening, the run-aways saw a light, the brightest they had ever seen—it was the kerosene lamps of the mission station in the church.

(Continued in next issue.)

## OKLAHOMA CITY, OKLA.

THE Oklahoma One-Day Convention was held on Sunday. And there seems to be something sacred about this day set apart for the renewing of the spiritual life of the individual and the rest of the physical man. This attitude is found in almost everyone attending church. It pervades the atmosphere of the building. It is evident in the hushed quiet of the streets. It is apparent in the reverence of the congregation. It is evident in prayer, wholesome and uplifting. It is summed up in the word WORSHIP. And this word may be used to describe the Convention in Oklahoma City.

The topic of Stewardship is just as important as any other subject and just as Biblical so on this day they were not divorced from the worshipful spirit that was present with the Lord's Day. Possibly the emphasis of man's possession and the right use was more closely tied up to the inherent being of the man than in any other Convention.

Attendance was as follows:

|                        |     |
|------------------------|-----|
| Churches represented—2 |     |
| Morning -----          | 50  |
| Afternoon -----        | 50  |
| Evening -----          | 54  |
| Total-----             | 154 |

## DOUBLE HONOR AIMS FOR WOMAN'S MISSIONARY SOCIETY

By Rosa Brown Grubbs, Field Sec'y

Last year two Woman's Missionary Societies bore the distinction of raising and putting into the treasury \$100.00 or more for missionary work. These were Indianapolis, Ind., who gave \$301.00 and Nashville, Tenn., Lea Ave. who gave \$100.00.

This year we have listed 25 societies which in spite of their apportionment we are asking to aim to give \$100.00 or more. We have considered them carefully from every angle and we are sure that each of these societies can, if they will try, reach the goal which has been requested of them. The response has been encouraging. The societies are listed as follows:

|                                    |          |
|------------------------------------|----------|
| Indianapolis, Ind. -----           | \$300.00 |
| Chicago, Ill. -----                | 150.00   |
| Mt. Sterling Ky -----              | 150.00   |
| Edwards, Miss., S. C. I.-----      | 150.00   |
| Kansas City, Mo. -----             | 150.00   |
| Nashville, Tenn., Lea Ave. -----   | 150.00   |
| Hawkins, Texas, J. C. I.-----      | 150.00   |
| Louisville, Ky., Central.-----     | 100.00   |
| Louisville, Ky., Hancock, -----    | 100.00   |
| Lexington, Ky., 2nd St.,-----      | 100.00   |
| Paris, Ky., E. 7th St.,-----       | 100.00   |
| Baltimore, Md. -----               | 100.00   |
| Cleveland, Ohio. -----             | 100.00   |
| Dayton, Ohio -----                 | 100.00   |
| Cincinnati, Ohio, Kenyon Ave. ---- | 100.00   |
| Lockland, Ohio -----               | 100.00   |
| Md. Bayou, Miss., -----            | 100.00   |
| Port Gibson, Miss., -----          | 100.00   |
| Fulton, Mo., -----                 | 100.00   |
| Columbia Mo., -----                | 100.00   |
| St. Louis, Mo.,-----               | 100.00   |
| Winston Salem, N. C., -----        | 100.00   |
| Reidsville, N. C., -----           | 100.00   |
| Roanoke, Va., -----                | 100.00   |
| Martinsville, Va., -----           | 100.00   |
| Kansas City, Kansas, -----         | 100.00   |
| Gay Street Nashville, Tenn., ----- | 100.00   |

Mrs. Wm. Alphin, National President of the Woman's Convention, has suggested that a banquet be spread at the convention in Washington this year to honor the societies which reach this special aim.

Another group of 50 societies are listed who have been requested to aim for \$50.00 each. For these to reach this goal will doubtless call for as much effort on their part as it will for these who have been asked for the larger amounts. They, too, will be honored at the National convention for their achievement. In next week's *Christian Plea* will appear this list of 50 societies.

## FROM TEXAS

Reporter—Eld. T. J. Green, Pastor at Taylor, Texas

Church work is moving along well. On Feb. 27 despite a heavy rain the attendance was good. An offering of \$83.40 was raised on this day to pay off an old note seven years of age. We are planning to beautify our building in the near future.

## BROTHERHOOD DAY AT CENTENNIAL CHRISTIAN CHURCH

Reporter—V. G. Smith, St. Louis, Mo.

Centennial church has observed Woman's Day, Men's Day, Youth's Day and the third Sunday in March it observed Brotherhood Day.

Brotherhood is a mid-week prayer meeting and Bible class among the men, though there is no limitation on the attendance. The regular time of meeting is Thursday evening, 8:00.

Mr. Heatley is president of Brotherhood and acted as Master of Ceremonies on this day. He came to Centennial from the Leonard Ave. Baptist Church and a goodly number of his former co-workers were at the meeting, including the pastor.

The program was as follows:

|                  |                                                               |
|------------------|---------------------------------------------------------------|
| Song -----       | Choir                                                         |
| Invocation-----  | Eld. Green, Centennial.                                       |
| Song -----       | Choir                                                         |
| Welcome Address— | Eld. J. H. Belle, Chaplain of Brotherhood, Centennial.        |
| Response—        | Mr. J. P. Anderson, Supt. of Leonard Ave. Bible School.       |
| Solo—            | "Somebody Knows"—Mr. G. O. Fleming, Centennial.               |
| Remarks—         | "Our Plea"—V. G. Smith, Centennial.                           |
| Remarks—         | The Value of Bible Study—Mr. B. Harris, Leonard Ave.          |
| Duet—            | "Whispering Hope"—Misses E. Givens and S. Maupin, Centennial. |
| Address—         | "The Gospel Of Health"—Dr. Haskell, M.D.                      |
| Solo—            | Mrs. G. Dowell, Centennial.                                   |
| Remarks—         | Dr. Dunivant, Pastor of Leonard Ave Baptist Church.           |
| Contributions—   | From all sources----\$32.79                                   |
| Remarks—         | Eld. J. J. Green, Pastor of Centennial Christian Church.      |
| Benediction—     | Dr. P. W. Dunavant, Leonard Ave. Church.                      |

Leonard Ave. Church came not empty-handed but after giving the choicest of references to their ex-member, Mr. Heatley, and their approval of the program for the afternoon, they contributed liberally as individuals and brought greetings and \$1.00 each from the auxiliaries of Leonard Ave., totaling over \$5.00. Another offering was reported by Pres. Heatley of \$15.00.

Withal it was a great day—Brotherhood Day.

## TIDINGS FROM TENNESSEE

Reporter—J. W. Scott, Shelbyville, Tenn.

We want you to know that the N. Main St. church has not died but is engaged in trying to find itself.

Unfortunately there has been a split that has made us a bit ineffective along certain lines but we have started forward under the leadership of Eld. F. B. Letton who began his pastorate March 13. Eld. Letton is from Hopkinsville. Pray for us that we may overcome.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## SUBSCRIPTIONS

Sent in by:

- Mrs. B. B. Hutsell, Kentucky—  
Mrs. Lucy Roseberry, Paris, Ky.  
Mr. Frank Lee, Lathrop, Mo.—  
Self.  
Prof. P. H. Moss, Kansas—  
E. H. Farmer, Stanford, Ky.  
Dr. W. D. Tordif, Stanford, Ky.  
Mrs. Katherine, Johnson, Midway, Ky.  
Mrs. Mollie Blakely, Stanford, Ky.  
Mrs. Alice Haynes, Stanford, Ky.  
Mrs. G. A. Wade, Stanford, Ky.  
Eld. L. J. Woody, Cincinnati, Ohio—  
Self.  
Mrs. S. S. Blackburn, Hermanville, Miss.—  
Self.  
Mrs. Catherine Jackson.  
Mrs. J. M. Hunt, New Castle, Pa.—  
Self.

## DECISION

### Four-Minute Talk No. 5

Twice in the history of the human race the whole destiny of mankind has rested upon the decision of one man. "As in Adam all die, so in Christ shall all be made alive." Deciding for Christ brings no regrets. The day you accept Christ will be the happiest day in your life. It will be a day of victory. It will bring to you added responsibility and at the same time will make your friendships more real and the courage of stating your convictions more personal. The moment of decision is a moment of supreme triumph. What a joy it is to feel the throb of new life in nature all about us at Easter time! All this wonder and beauty of God's world should help us in our decision.

All during life we are called upon to make many important decisions but there is none so important as the decision to accept Christ and His Way of living. It pays to have a purpose true and to dare to make it known. To decide for Christ now while there are many years of life ahead of us will open the way for a life of Christian usefulness.

We have come to the Easter time. There is nothing that will bring the heart more joy than for boys and girls and young people to make the Good Confession when the Gospel invitation is given. Sixty-eight or more loyal soldiers of the Cross have laid down their lives on ten mission fields in which our churches are working. Many of our ministers in the homeland have passed away since last Easter time. May we strive to live like they lived. Their lives and the lives of those still with us challenge us.

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

V. G. Smith  
Christian Family

The Conference intends not only to give the church, the Bible School and Christian Endeavor a leader, the nation—a citizen, the race—an adherent but also the family—a component of Christian civilization.

The sentimental aspects of courtship and marriage, and the disintegration and deterioration of family life has engaged the modern writer, whether story-teller, scientist or moralist, to the exclusion of all else. The "heart" is the emphasized organ in the wedding march until the real elements and essence of family life are hidden. This course attempts to give to the boys in one class and the girls in another, a truer view of the ideal Christian Family as the most efficient organization for the perpetuation and protection of those qualities so necessary and desirable for a full-rounded Christian life.

As before stated Conference seeks to make a full-rounded fourfold life and marriage and family life with the prenuptial ideas concerning both has a great deal to do with all the elements of a fourfold life. Correct information and high idealisms will lead to clearer thoughts or intellectual honesty; cleaner bodies to physical purity right relations between the sexes or saner social connections; and a nobler attitude towards the divine in humanity or a devout spiritual conception.

Taught by those who are not only observant but also experienced, this course offers to each Conference student a wealth of that practical knowledge that will clear the romantic mists from the subject of family life and in the information cause better and finer homes to be started because both individuals "their duties know."

## FROM EAST TENNESSEE

Wm. Martin, Pastor, Johnson City, Tenn.

In our district meeting held in Jonesboro, I was elected as District Evangelist. I am asking the cooperation of the churches in this district in trying to revive the work. Our next meeting will be held in Johnson City, May 6, 7, and 8.

The work here in Johnson City moves on. One addition last Sunday. We are entering our Easter campaign, and we hope to close out Easter with many souls won to Christ.

The Stewardship Rally held here on the 10th of March with the National workers was a splendid meeting. It gave the church an inspiration to go forward. The attendance is increasing and the work is improving along all lines. Watch Old East Tennessee Grow!

## SUGGESTIONS FOR YOUNG PEOPLE'S CONFERENCE

April 17-24. Make arrangements for selection of delegates. (Note—Select, not elect delegate, by means of a committee and ratify by body politic.)

For Play—Final rehearsals.

For Program—Final arrangements.

For Canvassers—Start solicitations.

**T**HE Disciples have some men who are pre-eminent for the powers of promotion. That is good for a church for a while and to a degree. But a people must have builders, too.

## EASTER GIVING

The year is far spent. We have now come to the third day set apart in the Bible School for missionary giving. This should mean at Easter time we should have raised three-fourths of our national Apportionment for religious education. By June 30th we are expected to have made an offering of \$3500 from the Bible Schools and Christian Endeavor Societies.

Luke 6:38 reads—"Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For of the same measure that you mete, withal it shall be measured to you again."

The purpose of the Easter offering should appeal to every individual. It is an opportunity to give cheer and comfort to those who have blazed the way for kingdom-building, and now, their years being well spent, the time comes when their infirmities prevent them from further service. Their pathway has not always been strewn with flowers but they have toiled through tribulation and persecution for the "faith that was once delivered unto the saints." And as their sun begins to dim, can we sit complacently by without making their last days happy and comfortable? We, too, may come to a period in our lives when we shall be unable to care for ourselves and the above Scripture will be fulfilled in proportion as we have administered unto others.

Let us make our Easter offering "good measure, pressed down and running over" that our aged ministers and their wives may end their days in comfort.

"Freely ye have received, freely give."—M. E. T.

## When Life Is in the Morning

When life is in the morning,  
Each flower fresh with dew  
The rosy tints adorning  
The dreams of youth endue.

The sun of hope is glowing  
O'er golden fields of grain  
The winds of fortune blowing  
No fear of blight nor bane.

So youth with faith and daring  
Looks upward to the height  
And like a pilgrim faring,  
Pursues the true and right.

—Edmund Spencer *Allhands*.

## The Genius of the Conference Movement

Probably no one undertaking in a decade has captured the hearts of Christian young people like the summer conference movement. The genius of the movement lies in the fact that it is distinctly a youth movement and is motivated by a noble purpose. Here the fourfold life as exemplified by Jesus is studied carefully and an attempt is made to live a life for one week which combines the maximum of lofty inspiration, worth-while mental cultivation and wholesome recreation. The balanced program produces pleasure and lasting satisfaction seldom duplicated.

## EASTER TO PENTECOST

By Jesse M. Bader, Sec'y of  
Evangelism

On to Pentecost! Easter will be a great day. It will be a climax! From Easter to Pentecost is fifty days. The question now comes in our evangelism—After Easter, what?

### Careful Conservation

Many have been won to Christ during these pre-Easter evangelistic days. The church has worked hard to win the new converts and their obedience to Christ has been a joy. What is the next step with these "babes in Christ?" The following suggestions are made in the hope that they will help pastors and churches:

1. Give a reception to the new members, held as soon after Easter as possible, making it a happy occasion. Put into it all the warmth and welcome possible.
  2. Give a beautiful baptismal certificate to each new member.
  3. Give a copy of the New Testament to each new convert.
  4. Give to each new convert a package of envelopes for their giving.
  5. Send elders and deacons and their wives, and others, to call on new members.
  6. Give to each home represented among the new members a year's subscription to *World Call* and *Christian Plea*. This will educate the new member on the activities of the Brotherhood.
  7. Link up each new member with some one or more organizations within the church.
  8. Plan six meetings during the seven weeks preceding Pentecost—one each week—for new members only. Form these into a "New Members Group." With the pastor as teacher, the following suggested themes may be discussed: "The Privileges of a Christian," "The Duties of a Christian," "Our Brotherhood Missionary and Educational Program," "The Devotional Life," "The Obligation to Win Others," and "The Plea and Position of the Disciples of Christ."
- The church spends money for Kingdom recruitment, and the church should also spend money for conservation. It will cost to carry out the above eight suggestions and some others worthy of mention, but aren't these new members worth caring for?

### Membership Transfer

A conservative estimate would be that there are over 500,000 unidentified members of our churches who have moved and failed to become identified with some one of our local churches where they now reside. In a western city, a recent survey found 20,000 such "unattached members" belonging to the Christian Churches elsewhere. More of our members are lost through removals than any other way. It is suggested, in the light of this serious situation, that every preacher and church give special attention to following up the "non-resident" members. Where their residence is known or can be found out, notify our nearest church of their location.

### One-Day Revival

Make Pentecost a one-day revival. Many on the Easter prospect list were not reached. By further cultivation they may be reached by Pentecost. In the second chapter of Acts, Pentecost was a day of soul winning. The day can mean a turning to Christ on the part of many if there are proper plans and work beforehand.

### Presenting Pentecost Anniversary Program

The Memphis Convention voted for the celebration of the 1900th Anniversary of Pentecost in 1930. Your church will want to announce its three-year program on this Pentecost. Before a program can be an-

## MISSOURI MISCELLANIES

Frankfort, Missouri  
Reporter—Pauline Offord

Bible School each Sunday at 10 a. m. Come and bring the children. Our superintendent, Mr. Elmer Doolen, makes it pleasant as well as interesting for you.

Attend Y. P. S. C. E. each Sunday evening and improve your mind.

Women's Missionary Society first Wednesday afternoon in each month. Bring your "World Call" and study with us.

Official Board Meeting second Wednesday evening in each month. Come and help us dispatch the business that properly comes before the meeting. C. L. Welch, Chairman.

Choir rehearsal each Wednesday after prayer services. Tone your voice with ours.—Elmer Doolen, Pres.; B. Toney, Chorister.

The bazaar given by the Ladies Aid on St. Patrick's Day was well attended and the display was beautiful. The receipts were \$20.00. The plate lunch was in keeping with the spirit of the holiday and many partook thereof.

Prayer Meeting each Wednesday, 7:30 p. m.

Regular services each fourth Lord's Day. Come and renew your spiritual strength. Bring your pledge money. Eld. E. K. Burton.

### FROM TEXAS

**Murphy St. Church, Taylor, Texas**  
Church is doing fine under the leadership of Eld. T. J. Green.

An old church note of \$83.00 was paid off in the month of February.

Fine services during the month of March, and one young man added by baptism.

Look to hear from us again soon.

### S. C. I. NOTES

We are beginning our last quarter's work. It has been a very good year and nearly all of the students have made fine records. Sometimes a number of students drop out of school this time in the year to work, so we are earnestly asking the co-operation of the parents and friends to avoid this loss this year.

The baseball team has made a good beginning this year, having won seven out of ten games thus far. There is every reason to believe this will be a successful year in that sport.

Prof. and Mrs. Long are the proud parents of a little Long who came March 18.

Don't Forget HOME-COMING, MAY 17, 18 and 19!

Announced, one must be thought out and carefully made. A good time to begin the formation of the three-year program would be immediately following Easter. This program should include all phases of life and work in the local church.

## KNOXVILLE, TENN.

Reporter, R. L. Peters, Evangelist

A two weeks' revival at Vine St. Christian Church closed last night with the following results:

|                              |    |
|------------------------------|----|
| By Baptism .....             | 9  |
| Reclaimed .....              | 2  |
| From the Denominations ..... | 3  |
| Total .....                  | 14 |

There was enough money raised during the meeting to pay all expenses including the Evangelist, and some left in the treasury.

The choir was present at every service and rendered excellent music for the occasion. The people turned out in large numbers and the interest was at its highest pitch when the meeting closed.

We will open fire on Kansas City, Mo., at Woodland Ave. Christian Church, April 3rd.

### OBITUARY

By Elder J. E. Anderson

MRS. WILLIAM SNELL

Born November 21, 1891 at Bloomington, Illinois.

Died January 24, 1927. Age 36 years, 2 months and 4 days.

Married to Abraham Smith and to this union was born two girls, Alice and Jeanette.

Moved to Champlain, Ill. 1913.

Aug. 3, 1913 Married to William Snell, Jr. and to this union was born three girls, Beverly, Charlotte, and Lois.

Mrs. Snell was trained in the Catholic Church but in 1921 she was baptized into the Church of Christ where she served as a faithful worker until her death.

Surviving relatives—husband, five children, mother and brother in Seattle, Wash., and a sister in Fort Bening, Ga.

Funeral services conducted by the writer.

### FROM KENTUCKY

Reporter—Mrs. L. D. MaGowan, Mt. Sterling, Ky.

The old High Street Christian Church is moving along nicely and every department is busy.

We are looking forward to the visits of Prof. Moss and Eld. Alphin.

Our next step is getting ready for the Easter services.

Success to the Christian Plea.

### A CORRECTION

About three weeks ago a note in the C. C. I. Notes gave to Mrs. M. E. Taylor, President of the Bible School Convention of Ky., the credit for a fence at C. C. I. However this money was raised by Eld. C. H. Johnson from District No. 6 and sent to the school through the State Convention of the Bible Schools.

Honor to whom honor is due.

Mrs. M. E. Taylor.

### Take Time

To chum with your child.  
To visit your neighbor.  
To converse with God.  
To read the Book of life.  
To spread a little sunshine.  
To do something for someone else.  
And to champion at least one great cause.—Paul Rains.

## The Church College

THE church college offers many advantages to the student in the way of putting him in close contact with other students of the same religious viewpoint and with a similar racial and cultural background. The student soon finds himself in a congenial atmosphere and readily adjusts himself to his new environment.

One wonders, however, whether the like-mindedness of the group in which the student finds himself is not harmful to his development. To be sure, his ideas are challenged by various opinions, but where there is the same general background, opinions vary only within certain limits. Nowhere is there the healthful give-and-take and the wholesome interchange of radically opposite views which one meets where Jew, Protestant, Catholic and atheist mingle freely and where race meets race and class meets class.

Religious, racial, and class tolerance, which are among the crying needs of the age, can be acquired only in a group where continual adjustments are made necessary by free and unlimited contacts, and it is only the large secular school that supplies these contacts. The student in the church college grows so accustomed to seeing problems viewed always from the same general angle that he is apt to ignore completely the equally valid viewpoints of people reared in radically different atmospheres. The effect on later life can scarcely be other than deleterious.

The student in the church colleges is to some degree a hothouse plant, and his outlook in spite of his best efforts is necessarily somewhat provincial.—Waldo Berlekamp, *Eden Seminary, Webster Groves, Mo.*

## IV. Christian Unity

A. We recognize Christian unity as one of the most urgent needs of the present hour and that only a united church can solve the problems of the world and we appeal to our brotherhood to give themselves to earnest prayer for Christian unity.

B. Youth feels that the spirit of Christ is the important thing and that co-operation with other Christians is a step toward Christian unity; that we should enlist in every co-operative enterprise possible with other groups of young people, without racial barriers, on such problems as abolition of war, economic and industrial relations, toward bringing about Christian unity; and we recommend an aggressive program of education on these problems and full co-operation with the Federal Council of Churches.

C. We approve the motto:

“In essentials unity,  
In opinions liberty,  
In all things charity,”

recognizing both the individual right and responsibility of interpreting the mind of Christ.

D. Inasmuch as the controversies arising in past efforts to secure Christian unity have centered about divergent interpretations of New Testament teachings, we recognize the common ground to be faith in and obedience to God through Jesus Christ and love for one another, as embodied in the New Commandment, as the basis for the union of all Christians.

The following quotation is taken from a letter of one convention-ite, “The success of the next Youth Convention is largely in our hands, you know. WE, of course, know that the first one was a success—but unless we talk it, preach it, shout it to the world in general, enthusiasm will die down and have to be revived all over again before the next one.”

## WHEN GOOD COMES TO GRIPS WITH EVIL

J. B. Lehman

ONE of the fundamental laws of the kingdom of God is that great institutional vices are always given their inning before they are destroyed. They will not only fight viciously, but treacherously and ruthlessly, before they must give up, or be destroyed. He who thinks he can slip up on the wicked institutions and destroy them unbeknown to them is mistaken. Before it is over he will know that he has been at grips with them in which it will be life for life.

We find this fundamental law stated in the very beginning of God's dealing with man. To the serpent he said:

And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel.

In every contest, from that far off day, to our latest fight with the liquor traffic, the truth of this fundamental law has been shown. The saloon never professed to want to destroy the Church, if the Church would leave it unmolested; but the Church has never concealed its purpose of mashing the head of the traffic, though sometimes it kept rather silent about it. In principle Church folk mean to destroy evil, but often they nestle about it as though they wanted to enjoy it. When honest men discover the true character of evil they get up and at it not always stopping to sit down to count the cost.

The course of all great reform movements has been the same. First the mild preacher of good came out and he was well heard but ignored. It was this that Paul meant when he said, “As unknown, and yet well known.” They pretend not to know of the presence of this mild preacher, but out of the corner of their eye they keep a close watch over him. However, when he is followed by the fiery reformer the time for the grips is drawing nigh. When Washington and Jefferson and Monroe preached a mild emancipation nothing was said, but when William Lloyd Garrison and Wendell Phillips and Lovejoy began to thunder forth, blood came to the eye and when Harriet Beecher Stowe sent forth her fiction of Uncle Tom, the time for the grips was at hand. It was the same way in the temperance fight. The moral suasionists were seen and yet unseen, but when the Finches and Wooleys and the Gambrills came the time for the grips was at hand. However, it looked for a time as though they had slipped up on this Gambrinus and could destroy him unawares. But he is still nagging at the heel. He may not fly at the throat of good people, but he would not hesitate bringing us into another world war if he thought he could gain a new foothold. Let us caution our people to keep an eye on Gambrinus. He may not slash for the throat, but he may do a very wicked thing.

And we should not forget the lesson in our other world tasks. We talk rather lightly about “outlawing war,” as though that task could be done by pointing our staff over the people.

The spirit of Militarism, the Great Red Dragon, will most assuredly try to back the men who threaten his throne up against the wall before a firing squad. Not a single evil was overcome in the past without relying upon the spiritual power that comes in martyrdom, and none in the future will be overcome without it. Jesus knew the fundamental law of this work when he told his disciples they would be like lambs among wolves. The wolves are yet here and we must have lambs.

And the time has not yet come when we have come to grips with venal commercialism, the mammon of Jesus' day. We have not yet come to grips with denomination-

alism, the Babylon of John. May the Spirit of God find in each age those who will be willing to go to grips with these evils and destroy them.

## THE HEART OF OUR WORK

“We don't teach missions in our Bible School,” said one superintendent, “we teach the Word of God.” How strange! To be able to teach the Word of God without missionary emphasis is a misnomer. On the other hand, to teach God's Word so as to lead those we teach into fellowship with God's children throughout God's World is the very heart of our educational program.

If you are a teacher, look through the Quarterly you are to use with your class when it first comes to your hand and pick out those lessons that have to do primarily with the missionary cause and begin gathering stories, pictures, suggestions, illustrations, and other worthwhile teaching materials that the truth may be made to live in the pupils you teach, for indeed this is an integral part of the teacher's task and program.

Different plans and methods have been put into operation in various schools where serious attempt is being made to teach missions. Some are suggesting that six weeks be devoted to intensive missionary education in the Bible School during the fall, during the spring, or at both seasons, when the missionary ideal will be held uppermost in the activities of the school, including worship programs, the social life, the pulpit, service activities, and giving during this period of time.

A larger number of schools are using the four special days—Thanksgiving, Christmas, Easter and Children's Day—with the appropriate program material sent out by the United Christian Missionary Society and are making these days highly educational through information and activity in keeping with the season of the year, the world need, and the educational program of the school and brotherhood.

The Gospel is the power of God unto salvation today the same as it always has been since the message was first given to man. A story from one of the mission fields at home or abroad will bring information, inspiration, and lead to the highest realization of the missionary ideal in each life.

A thoughtfully prepared missionary poster in the vestibule of your church or on the wall of your classroom will speak its own message. A motto on the bulletin board of your church or in your church weekly bulletin will convey a definite missionary impression. By the use of the duplex system of giving in your school, your pupils, both old and young, will be developing the habit of thinking in terms of missions as an integral part of their educational program each week. Our first and primary purpose is to develop world Christians, missionary persons.

Some people are so painfully good that they would rather be right than be pleasant.—L. C. Ball.

THE tendency of the iconoclast is to become harsh and narrow and of the educator to become soft and liberal. Both have good qualities and bad qualities—but they are corrected, steadied and given the proper parity by the presence and power of Jesus

# The Uniform Lesson for April 24

Peter at the Transfiguration—Mark 9:2-10; 2 Peter 1:16-18

By Marion Stevenson

THIS is one of the sublimest stories in the New Testament. It has meanings that are evident, and deeper meanings that must be searched out. It is a very impressive lesson as a detached incident in the life of Jesus. As such it yields high values to study. It affords us a glimpse of the glory which Jesus enjoyed with the Father before his humiliation in the flesh. The association of Moses, Elijah, and Jesus is very impressive. We are not surprised at the bewilderment of the three disciples who had this unique mountain-top experience. It is impossible to exhaust the meanings of this transfiguration incident in one brief lesson hour.

The interpretation of the transfiguration has suffered for lack of background. More frequently than otherwise, it has not been considered in relation to what occurred six or eight days previous. We are not to think of it as a detached instance of divine entrance into human affairs. We shall not get its true meaning unless we discover it to be the logical and necessary sequence to what happened in the experience of the disciple a week before. And, when we have the story in relation to the background, all other values we discover in it are increased.

## Peter's great confession—

At Caesarea Philippi Jesus asked a question of his disciples with whom he had retired for a private conference. He wanted to know the popular judgment concerning himself. It was voiced in different ways as we find in Matthew 16:13-28; Mark 8:27-9:1; Luke 9:18-27. All these three Scriptures should be read as the background for this story of the transfiguration.

There are two high points in this background. One is Peter's confession that Jesus was the Christ, the son of the living God. This truth had escaped the judgment of the multitudes throughout the land. The other high point is the announcement by Jesus of his coming crucifixion in the City of Jerusalem.

This brought a very tragic situation. The disciples were told that the one they had discovered as the Christ was to be crucified on the cross at Jerusalem. They were told, it is true, that after three days he would rise again, but the shadow of the cross obscured the open tomb.

They were also told that they themselves must bear their crosses with Jesus. There was thus proposed to them the very embarrassing program of the Messiah realizing his kingdom by way of the cross and the tomb.

No wonder Peter took Jesus to one side and rebuked him. Peter doubtless spoke for the rest of the disciples when he declared to Jesus that this was an impossible proposal.

We have come so to glorify the cross of Christ that the difficulty is not embarrassing to us. We can only appreciate the feelings of the disciples in degree as we put ourselves in their place and think with them their thoughts of the Messiah and the messianic kingdom.

## Failing faith—

The immediate result of the announcement of the cross was the collapse of the faith of the disciples. The foundation was suddenly removed from their hopes and they wandered dismayed among the ruins of their expectations. This failure of faith is revealed in the inability of the nine disciples

## The Lesson Scripture

Mark 9:2-10

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them, 3 and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud. This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.

2 Peter 1:16-18

16 For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount.

to cast the evil spirit out of the boy at the foot of the mountain. Time and again before this they had cast out evil spirits, had healed the sick, and had even raised the dead. But now their faith was so weakened that all of them together could not relieve the distress of the lad and the grief of the father.

Here for the first time, but not the last, the cross was a stumblingblock. The Jewish people as a race could not bring themselves to accept a crucified Messiah. The cross is now to the Christian world, a symbol of victory. At that time to the disciples, it was the sign of defeat.

Unless Jesus could recover the faith of his disciples despite the cross, he had lost their loyalty and with it the accomplishment of his purposes in this world.

## The restoration of faith—

The purpose of the transfiguration was to restore the faith of the disciples in Jesus as the Messiah, even though he was to be crucified and buried.

It is noteworthy that Jesus did not take the entire group of twelve with him upon the mountain top. He took the three men who had been, and who were later destined to become, the leaders of the apostolic band, Peter, James and John. Jesus betook himself to prayer on the mountain. Well might he pray that the vision might be made plain to Peter, James and John and that they in turn, having a new foundation under their faith, would be able to restore and strengthen their brethren. This is the relation of the transfiguration on the mountain to the announcement of Jesus that

the Messiah must be crucified and rise again from the dead.

## Moses and Elijah—

There appeared unto Jesus Moses and Elijah. Moses was the great prophet who delivered the people from Egypt and laid the foundation for the nation. He himself had endured afflictions and persecutions for the sake of the purposes of God, and had died at the very moment of his triumph. He therefore could well understand and sympathize with the experiences of Jesus. He could not be otherwise than deeply concerned with the program of Jesus, which meant the completion of his own work.

Elijah was the great prophet who had striven in vain with a rebellious people to bring them into obedience to the purposes of the true and the living God. He, too, had seemingly failed. He, too, therefore, could understand and sympathize with the experiences of Jesus. He, too, was interested in the program of Jesus, apart from which his own work in testifying for the true God would have come to nothing.

It is interesting to note that these two men were talking with Jesus about his death in Jerusalem. Just what they were saying escaped the ears of Peter, James and John, who, as strange as it may seem, were overwhelmed with sleep. We cannot forbear imagining how three men in such a situation could be otherwise than wide awake. Perhaps Moses and Elijah and Jesus were discussing how it was possible for the Messiah to be crucified and still to bring in a messianic kingdom.

## The heavenly glory—

While Moses and Elijah and Jesus were talking, there came over them the shining cloud of the glorious presence of God. Its brightness was reflected in the very person of Jesus. There came a voice out of the cloud, "This is my son. Hear ye him."

From Peter's epistle written later in life, as well as from the three gospels, the disciples did not forget this word from God. It meant this to them, and therein ultimately was the restoration of their faith, that in spite of the cross and the tomb Jesus was still the Son of God in whom the heavenly Father was pleased, and therefore the anointed one who was to bring in the Kingdom.

## The resurrection—

From verses 10, 31, and 32, of this lesson chapter, we learn that the disciples were puzzled about the announcement of Jesus concerning his resurrection after three days. This promise lodged in their minds in spite of their bewilderment. Strange as it may seem to us now, they were afraid to ask Jesus what it meant.

However, they came down from the Mount of Transfiguration encouraged to believe from the presence of Moses and Elijah and from the voice of God; that in spite of calvary, Jesus was the Christ, the Son of God, and accepting, though in bewilderment, that after three days he would rise from the dead.

Thus the transfiguration was the restoration of the faith of the disciples in a crucified Christ.

"The very idea of the power and the right of the people to establish government pre-supposes the duty of every individual to obey the established government."—George Washington.

# Christian Endeavor Topic for April 24

## If I Were to Be a Foreign Missionary, What Country Would I Choose? Why?

Acts 1:8

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Can you name a country that has never had a Christian missionary?

Have missionaries reached all parts of China?

Are there any sections of South America still untouched by missionary effort?

In what country is missionary enterprise making the most rapid progress?

Should a missionary candidate insist on his choice of a field, or go where he is sent?

Should the physical attractiveness of a field be permitted to decide our choice?

Should temperament be considered in assigning a candidate to a mission field?

Should one choose a field as soon as he decides to become a missionary, or not until he is ready to go?

What should be considered in choosing a mission field?

### Paragraphs to Ponder

If one is to choose a mission field himself, he should give the matter much study. Not only is the need of the field to be considered, but also one's own ability to fill that special need. It is evident that one might win unusual success on one field and be a failure on another; only exceptional persons could win success on any field, and even with these it is almost certain that success would be greater in some fields than in others. One must consider all things and not just one or two in making a choice in such an important work; and in no case should choice be made without the counsel of someone who knows the field and has some considerable knowledge of the one making the choice.

It is evident that a field that would appeal to one would have little, or no appeal to another. Africa has an irresistible attraction for some. Marked results have been gained by missionaries working there, and the comparative ease of getting converts has its appeal. Much of the territory in Africa to be evangelized is wild, primitive, almost untouched by civilization. This has a strong appeal to the pioneering spirit still strong in the mind and heart of many an American youth. It is a great field, a hard one, but an appealing one.

China has a tremendous attraction because of the mighty possibilities of work there. The Chinese are virile people in many ways. People that have clung tenaciously to ideals and customs as the Chinese have done, are people with great potentialities. Today China is gradually, in some groups rapidly, letting go the old and reaching out after the new. In that transition they need guidance that they may choose wisely from the new, rejecting the bad and laying hold upon the good. Missionaries of true spirit can help China mightily these days.

Japan is a field of missionary endeavor that appeals very strongly to many. The Japanese are a people of remarkable powers of adaptability and great ingenuity. The fact that they have so very completely adopted western civilization gives opportunity for the proper presentation of our western religion, Christianity. This does not mean that Japan is an easy field, for it isn't; but it does mean that the Japanese, being an intelligent and enterprising and forward-looking people, will listen to the wise presentation of new truth.

Many would choose India as the country to which they would like to go as missionaries. India is the seat of one of the oldest of the religions of earth, Hinduism; another great religion of India, Buddhism, antedates Christianity by several centuries. The people of India are very religious, though there is much of error in their religions. So it would seem that the religious appeal would be welcomed among them. Moreover the power of meditation is highly developed in India. India has a philosophical mind and can help us to understand our religion better, while we are helping her to a better religion. India has much to teach us, and we do well to listen while we teach.

Down in the great continent to the south of us, South America, much harm has been done by a wrong introduction of the people to Christianity. There is a peculiar appeal in the possibility of helping a great people to a better understanding of Christianity and to the peace and hopefulness that Christianity offers. Many have renounced religion altogether, even though many of these are still nominal members of the church. They have been forced into agnosticism and atheism by a false presentation of the Christian religion. To help them to the light is a task of great attractiveness.

Some people thrive on difficulty and so the missionary work in Moslem lands would appeal to them very strongly. To win a Mohammedan to the Christian religion is almost impossible, but *not quite*; and that "not quite" is all the inspiration some brave, determined servants of our Lord need. Very few have been won to Christianity, but among the few have been some very courageous and determined evangelists; and their coming holds promise of others that may come. Islam is a religion of the "heat belt" and so great physical discomfort is a deterrent to the missionary; but even this physical barrier has its appeal.

We have a neighbor to the south of us that should call us to the fulfilment of our Lord's commandment, "Thou shalt love thy neighbor as thyself." Today Mexico is struggling for freedom from ecclesiastical tyranny, political exploitation, and governmental mismanagement, and is making fine progress. There is great appeal in the thought of helping her to attain to the liberty, to which her people are entitled. Along with physical, temporal liberty they need spiritual freedom and enlightenment. We can help them to this as we seek it for ourselves.

There is still much virgin territory for missionary enterprise in the world. Recently there returned from an exploration trip into the unknown regions of the East India Islands a group of scientists who had set out to learn more about the geography of these lands and more about the practically unknown people that dwell there. They report many interesting discoveries, among them the finding of an entirely new race of pigmies. Some missionary work has been done along the coasts of these islands, but nothing has been done in the unknown interior. It is new territory. Here is opportunity for pioneering, to do on a smaller scale what Livingstone did in uncharted Africa. Someone will be going, perhaps many, before long, for there is an irresistible appeal in such a field.

# Mid-Week Prayer Meeting Topic

For April 20

The Book of Isaiah

By Gilbert E. Ireland

### I. The author—

Socially, of the higher class, son of Amoz, who, the Rabbins said, was brother of Amaziah, king of Judah. Hezekiah, sending a deputation to Isaiah, chose his highest officers and the elders of the city (2 Kings 19:2). Was called to be prophet while yet youthful (Isa. 6: 8, 9). This was toward the end of Uzziah's reign; Isaiah lived apparently, sixty years after, near close of Hezekiah's life. Mark the magnificence of the circumstances of his call: the temple; the Deity; the seraphim; the cry of worship, "Holy, Holy, Holy, is Jehovah of hosts"; the trembling of the foundations; Isaiah abashed, but his lips cleansed by angelic touch of fire; yet warned that his message would be but little heeded. In that tremendous hour he devoted himself to Jehovah. And what devotion! Of talent and of life; for by general consent he is deemed the greatest of the prophets. More than twenty-five centuries have passed, yet never have his glowing words lost their flame; their beauty; their vibrant thrill; their massive, unconquerable power; their divine tenderness; their lofty triumph, their burning rapture. Can we ever forget "Who is this that cometh from Edom, with dyed garments from Bozrah"? "Who hath believed our report, to whom is the arm of the Lord revealed?" "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" "Ho, every one that thirsteth, come ye to the waters; he that hath no money, come ye, buy wine and milk, without money and without price!" And as he saw One, "stricken of God," "Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities"; we challenge each other, reading together tonight, can you read these words, can you read them without emotion, without tears of wonder, gratitude and joy; without realizing again our debt, the world's debt to this great seer of Judah? And as he told of Israel, fallen Israel, fallen like an oak in winter, stripped of its luxuriance of summer foliage, but not dead, for its substance is yet in it, and it shall revive in due time (Isa. 6:13); can we not see that "the Jew then, as now, bore a charmed existence"? That Israel's loss was not to be for ever; but was for the Gentiles' gain; and that if the natural branches were once cut off, "God is able to graft them in again" (Rom. 11:17-24), and all nations rejoice together?

### II. The book—

Briefly, its great theme. Ancient legends tell that Isaiah died a martyr, being sawn asunder. There is no certainty of this, though none more worthy a martyr's crown. Modern criticism has "cut him in two," asserting that this book is the work of "two Isaiahs," or even "many Isaiahs" However that may be, these priceless writings show the superb prophet rebuking idolatry, oppression and every sin; foretelling divine judgment for these things; and, a very special and unfaltering prediction of a remnant to be preserved as the nucleus of a new nation; of the coming of a king whose hallowed reign should be of righteousness and peace, and should include all nations under its beneficent and glorious scepter.—Isaiah is especially the "evangelistic prophet." "Christians can read his utterances in a larger, fuller light, and see how wonderfully they are fulfilled in the person and work of Jesus Christ our Lord."

## The Church College Findings—An Interpretation

I HAVE been requested to state what the implications—the logical deductions and conclusions—are, from the resolutions which were passed by the young people at Memphis, regarding the church college. In other words, if we are to take those resolutions and apply them seriously to the church colleges, what would a college have to do in order to come up to the standards set forth in them? It is this question that I am asked to answer. It may be that some or even most of the colleges already measure up to these standards; but be that as it may, certainly any college must meet the following conditions if it is to reach the ideal set for it by the young people.

First of all it must be definitely and positively Christian. It is not enough to claim this characteristic. It is not enough to bear a Christian name or wear Christian labels or shout shibboleths or print slogans in its catalogues. It is not enough to have a Bible department or to talk about how "sound" the college is. It may be all sound. Some are. If however a college is going to pose as a Christian college it must actually be such, in atmosphere, in ideals, in motives, in teachings, and in the very fiber of its whole being. It is the soul of a college which determines whether or not it is a Christian college. To be otherwise leads to pretense and hypocrisy. And nothing is so easily detected or more despised by students than educational hypocrisy.

In the judgment of the writer, this means that some colleges which now mask under the name Christian, ought either to make some swift and radical changes in the whole tone of the institution, or be courageous enough to drop the pretense and cease claiming to be anything more than secular institutions. And if the church is to be asked to support colleges on the ground that they are "different," then the church has a right to demand that they be "different."

A second demand of the young people's resolutions is that the colleges calling themselves Christian should see to it that athletics, fraternities and the whole social life of the institution be lifted to a much higher level, that is if such organizations are to be maintained, let them be actually Christian. Waiving the question as to whether fraternities can be Christian or whether athletics can be lifted to such a high plane, and assuming that they can be, then it follows that students themselves must help to make them so. The blame at this point cannot be placed wholly on college faculties and administrators, for the reason that the organizations involved are mainly student activities. They are student institutions, largely student-owned and student controlled. And let us be fair enough to place the blame squarely where it belongs. The students in our colleges constitute their chief problem. Most colleges would be more Christian if they had more Christian students. And let it be remembered that a college is not and cannot be a reformatory. It is not a "House of Correction." It ought and usually does exert the right influence; but it cannot and should not force people to be good. Therefore it is squarely up to the students to help make these colleges truly Christian, in campus life and activities.

A third requirement is that the Christian colleges shall give attention to their speciality. Their speciality is the training of Christian leaders. This is a wholesome and needed warning on the part of the young people gathered at Memphis. There is no denying the tendency on the part of

colleges founded to train leaders for the church, to forget their first love. The press of the modern world with its demand for specialists of every kind is difficult to withstand. Colleges are asked to train teachers for the public schools, pre-medics, pre-dentists, pre-lawyers, etc., etc. All this is well and good. Any college which has the facilities, faculty and opportunity to render this general service to the state and society should do so. But the tendency is to let the tail wag the dog. Colleges lose sight of their main objective and forget "This one thing I do." If the church supports them, they should support the church by giving back to it a capable and trained leadership.

A fourth point in the resolutions of our first Youth Convention has to do with the teachers in our colleges. They insist that they shall be teachers who are interested in their students; that they shall be able to sympathize with the students in their problems; that they shall have the open mind and inspire in their students a real love of truth and a desire to know the truth; that they shall be scholars and not dogmatists; that they shall have that thing called personality. All this, in the judgment of the writer, is striking at the weakest spot in most colleges today. We have too few great teachers. Furthermore the graduate schools of the country are not turning out teachers. They are producing research experts and technicians. What is needed above everything else, not only in Christian colleges but in all colleges and universities are more great teachers—vastly more. A beautiful description of and tribute to a great teacher was given by Lawrence Abbott in *The Outlook* in the issue of June 30, 1926. Mr. Abbott, son of Lyman Abbott, had just returned from his class reunion at Amherst College. In his article he tells of the feelings which came to him as he walked once more on the old campus. He says that the "old grads" talked frequently and most of a teacher at whose feet many of them had sat as students in the days ago. In describing the great teacher he says in part:

"He came from a little hamlet not far from the college which gave him his education and to which he gave in return his short life . . . . He had a genius for pure science . . . . Fitted by nature for research, it can only be imagined how the grind of teaching a lot of rather uninterested and unintelligent boys of twenty must have weighed upon him. But he never showed the slightest impatience. He was courtesy personified, although the rapidity with which his mind functioned and the stupidity with which ours functioned often produced an atmosphere of surprise and perplexity in the lecture-room.

"The professor of whom I am speaking died . . . in 1879. Some of his students were still talking about him . . . . in 1926, not of his brilliance, not of his knowledge, not of the facts and theories which he taught; but of his personality. His name was Elihu Root, and he was, I believe, a distant cousin of that other Elihu Root . . .

"What the small college can do in the way of producing men of wide influence on American life is illustrated in the careers of these two Elihu Roots, one a product of Amherst, the other of Hamilton. The great universities perform a noble service in the advancement of learning. They deserve all the support which they are receiving from the munificence of American wealth. But the small college, while it cannot create great equipments in buildings, great research laboratories, and great organizations of technicians, can and does produce great teachers who ought not to be forgotten in the annals of American education."—H. O. Pritchard.

## The Home of Putitoffs

MY friend, have you heard of the town  
Of Yawn  
On the banks of the River Slow,  
Where blooms the Waitawhile flower fair  
Where the Sometime or other scents the air  
And the soft Goeasys grow?

It lies in the valley of Whatstheuse,  
In the province of Letherslide:  
The tired feeling is native there—  
It's the home of the listless Idontcare,  
Where the Putitoffs abide.

—Author Unknown.

## Life's Arithmetic

WE have the wisest teacher,  
And she has given us this rule  
That helps us in our lessons—  
You can use it in your school.  
Always add a smile or two  
When things are going wrong,  
Subtract the frowns that try to come  
When lessons seem too long,  
Then multiply your efforts when  
The figures won't come right,  
Divide your pleasures, day by day,  
With every one in sight.  
Now if you always use this rule  
You'll have a happy day,  
For lessons then are easy,  
And the hours fly away.  
—M. S. Van Der Veer, in *Youth's Companion*.

## Young Dreamer

By Rosabelle Houston

"AND Jimmy, in your sleep last night  
What did you see?"  
"Oh, the wildest things—  
A million white donkeys dancing with trees;  
And cows singing with green and gold bees.  
Little brown boys with brooms for a head,  
And horny old owls in a snowy white bed.  
A tall old mountain got funny and drunk,  
And at last became an elephant's small trunk.  
But mother, the sweetest thing of all,  
Was when I saw your face in a tree top tall."

## Sayings of Children

In company with his little grandson, a gentleman was spoken to by another who passed him on the road. After he got by the little boy said, "Grandpa, who was that man?"

Grandpa answered: "I know his face but I do not know his name."  
"Well, Grandpa," said the grandson, "whose face was it?"

Aunt Margaret was treating her little niece to ice-cream soda. It was the very first thing of the kind that June had tasted. When the glass was set before her, she looked at the straw wonderingly a moment, and then asked: "Aunt Margaret, do I eat the macaroni first or last?"—(Source unknown.)

The swift and effective manner in which public opinion of the country was registered following the threat to our peaceful relations with Mexico is one of the most encouraging happenings of recent years. It was a remarkable demonstration of the power of public opinions when focused on a great moral and political issue. The present and future need is to keep that pressure of public demands sustained and active so that it may more than counteract other interests exerting pressure in the opposite direction. "There never is a difference so great," says Elihu Root, "that it cannot be peaceably settled if approached in the right spirit."—*The Christian-Evangelist*.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, APRIL 23, 1927

NO. 24

## Organizing the Local Church for Missionary Education

Mrs. J. M. Stearns, Secretary of Missionary Education

**THE Task of the Church** is to make disciples at home, and among all the nations. To gather these disciples into Christian churches that shall become self-supporting, self-governing, and self-propagating. To assist all such churches so long as assistance is needed, and to bring to bear upon all human life the teachings and spirit of Jesus Christ.

### THE LOCAL CHURCH

**The Function of the Local Church** is to win to itself and to develop within itself, men and women who will go to the limit of "the mind of Christ" for bringing the Kingdom of God among men. Missionary Education is an essential factor in this program.

**The Efficiency of the Local Church** is manifest in its output of lives which radiate the spirit of Christ and make effective Christian truth and love through the home, the community, the state, the nation and the world. Without systematic missionary education such results can be but limited.

### AIMS OF MISSIONARY EDUCATION

The ultimate aim of all religious and missionary education is to secure the development of Christian ideas, ideals and habits that shall lead to the adequate support and propagation of Christian enterprise throughout the earth.

#### Objectives:

1. To teach the world-purpose of God as revealed in the Bible.
2. To interest the church in all peoples and nations.
3. To inform the church on the unfolding program of God in human history.
4. To promote individual and group activity in missionary service and enterprise.
5. To promote definite, intelligent and earnest prayer for missionaries and the missionary enterprise.
6. To win recruits from the best life of the Church for the ministry of Christ throughout the earth.
7. To bring all individuals within the church to recognize personal responsibility under the Great Commission.
8. To raise up Christians with a sym-

thetic understanding of and a Christian attitude toward all races and groups in America and throughout the world.

9. To bring every congregation which calls itself a Church of Christ to an eagerness to do the will of Christ in the community and to have a share in extending his kingdom throughout the earth.

10. To produce world Christians who will rise to their privilege in helping to make fully Christian their own communities, the nation and the world, in religion, industry, business, politics, government and the whole social order.

11. To develop everywhere the spirit of world brotherhood and good will.

12. To call forth Christian giving which shall be spontaneous, and intelligent.

### ESSENTIAL LINES OF MISSIONARY EDUCATION

"The Place of Missionary Education in the Church is pre-determined by the place of missions in the program of God."

1. **Since the Missionary Responsibility** of the church is not optional but obligatory, missionary information and incentive should be given throughout the regular Sunday and mid-week services of the church.

#### In Sunday Services:

- Missionary Sermons.
- Children's Missionary Story Sermons.
- Addresses by Missionaries and Secretaries.
- Stereopticon Missionary Lectures.
- Missionary Evening Programs.

#### In Mid-Week Meetings:

- Missionary Studies.
- Presentations of Special Fields.
- General Survey of Progress of Christianity throughout the World.
- Survey of Missionary Work of Disciples of Christ.
- Stereopticon Presentations.
- Stewardship Studies, or Talks.
- Prayers for definite fields.

2. **A United Missionary Committee**, officially representing every organization having to do with missionary education is needed in all churches, through which a thoroughly unified and effective program of missionary education may be developed.

Missionary Education should be thorough and systematic in every organization having to do with it.

Missionary Education should be built into the whole religious education program.

Missionary Educational plans and materials should be adapted to all ages and groups, and should eliminate all overlapping of effort and duplication of materials.

To secure these ends, a United Missionary Committee is needed.

3. **A Church Night program** as part of the educational system of the church, running for at least three months each year, will renew and vitalize the life and work of the entire congregation.

#### Aims for the Church Night Plan are:

1. Vitalizing the Mid-Week Prayer Meeting.
2. Training the Church for Christian Life and Service.
3. Educating the Congregation on Missions.
4. Providing Delightful Fellowship.

#### Advantages of the Church Night plan are:

1. A greater percentage of members in the mid-week prayer service.
2. A broader educational program than the Sunday school hour makes possible.
3. A fine fellowship hour developing sociability, unity, loyalty.
4. Regularity in business meetings for various groups and committees.

4. **A Church School of Missions** should be held each year, enlisting the whole church through a period of six or more weeks for the study of missions, unless such courses are provided through a regular Church Night program.

A full series of graded studies on both home and foreign missions are provided fresh each year on certain fields or forms of work.

Every class from primary children to the men and women of the church has a right to the deepened faith and new realizations that come with knowledge of the expanding kingdom of Christ.

Wherever a congregation is not given opportunity for such courses through a Church Night program, the leadership should arrange for a Church School of Missions either through the Sunday School officers or through a special committee.

(Continued in next issue.)

## GLEANINGS FROM THE ONE DAY CONVENTIONS

### A Contrast

By Miss Ruth Musgrave, Missionary

(Continued from last week.)

The girls entered the church and told their story. The missionaries agreed to help them and allowed the two sisters to remain. About two weeks passed and the father and husband came. In rage and anger they demanded the girls and blamed the missionaries for helping them thus causing a delay in the return. But during the deliberations the father investigated and he decided to allow "Pig" to stay at the station. He also confirmed the relationship of "Pig" and Mary. The older sister was returned to the husband but the twin stayed in the mission.

Can you imagine the contrast in the lives of these two girls? One has had all that Christianity and civilization has to offer. She can sew, cook, keep her body well, read and write. She has had playtime. She has no fear, no superstitions, no attitudes of the heathen woman. She is free as only Christ can make free from all those things that tend to bind and hold down. While the other girl has never had a playtime, never a leisure, never a loving father, never a particle of the joy and happiness that has flooded Mary's life. She has lived in constant fear of evil spirits, premature marriage, angry fathers and all that tends to degrade and enslave. She was ignorant, illiterate and fearful.

Mary has begged to be allowed the privilege of caring for and teaching little "Pig" whose name has been changed to Sarah. So now the other twin is being given the knowledge and light that Jesus Christ brought.

### Ft. Worth, Texas

**T**HIS One-Day Convention was handicapped by two unavoidable occurrences. The first was the illness of the pastor of the local church, Eld. Quarrels, who was confined to his bed for the day. And the second was a tardiness of the team due to a four-hour delay in the train schedule caused by the occupation of the main track by an incapacitated freight engine.

But notwithstanding these delays, this meeting, too, had an outstanding characteristic that can be summed up in a word—FELLOWSHIP.

To facilitate matters in this genuine fellowship, a bountiful and delicious repast was served at the home of Eld. Quarrels by the good women of his congregation for all the team and delegates. The informality and intimateness of this occasion removed all the stiffness and reserve and "a good time was enjoyed by all." This same spirit of friendly familiarity characterized the remaining sessions so while this was on that indigo-hued week day, Monday, the fellowship and the repast were the finest seen on the trip.

Attendance was as follows:

|                        |    |
|------------------------|----|
| Churches represented—7 |    |
| Morning -----          | 14 |
| Afternoon -----        | 26 |
| Evening -----          | 67 |

Total.....107

## FROM OHIO

Reporter—Mrs. Edna Bradley, General Sec'y of W. M. S., Oxford, Ohio.

March 4th we met with the Woman's Missionary Society at Dayton, Ohio.

The women of Dayton are going forward. Miss Maud Brown is the president of this society and with the assistance of their pastor Eld. A. W. Davis, they are moving upward.

March 5th we were with the W. M. S. at Xenia. Mrs. Fanny Scott is leading the women of the Xenia Christian Church and Eld. A. W. Cromwell, the pastor is cooperating with the women. This is a fine society full of information, because they use the monthly programs and read missionary literature.

Sunday was spent in Springfield. Eld. L. J. Woody is pastor of our church and he is leading these people on. They are planning to remodel their church building into a structure that will evoke the pride of the entire brotherhood. We enjoyed every minute of our stay in Springfield. They have a splendid Bible School and Endeavor. The evening services were turned over to the Missionary Society. The women of this church are eager to help in spreading the gospel. Mrs. Daisy Freirson is their capable president.

Monday, March 7th we were accompanied by Mrs. Freirson to Columbus where the One-Day Convention for Ohio was held. The Rally this year excelled last year's. There was a good representation from the various churches throughout the state. The messages by the team were impressed deeply on the hearts of all present and I am sure all returned to their churches resolved to work as never before for the Master. Eld. and Mrs. Devine are doing a commendable work at Columbus.

March 8th we visited the missionary society at Cleveland. Here they have a wide-awake organization with Mrs. Gladys Talbot as president. Eld. R. W. Watson is helping the president to build up this great work.

Our Theme on this trip was young people's organizations and we are hoping that each W. M. S. in the state will organize the children into Junior Bands, Triangle Clubs or Circles. The responsibility rests on us if we expect to have the missionary work progress. Thus far we have three organizations for the young people in this state—A Circle in Cincinnati, Triangle Club in Columbus and A Junior Endeavor in Oxford. We returned home on Friday and attended our semiannual meeting at Cincinnati. This was an excellent executive meeting with all department heads present namely—church, Bible School, W. M. S. and Christian Endeavor. The reports of the churches were made through their secretaries and all showed growth and progress, spiritually, numerically and financially.

### A MESSAGE FROM EMPORIA

Reporter—Miss J. L. Terry, Emporia, Kansas

Our church here is small but, while last perhaps in numbers and size, is not last in Christian endeavor. The church is on the upward march. The extensive improvements, including a modern heating plant, add much to the building in extending a hearty welcome to everyone.

To continue improvements, the Ladies Missionary Circle held a bazaar the first week in March. Different groups and clubs in the church had booths which were run on a competitive basis on the finan-

cial side. The carnival was a wonderful success and now the resourceful missionary ladies are planning another enterprise.

Other improvements are also noticeable. Eld. R. L. Love closed a successful meeting with two additions in January. Eld. Love is indeed untiring in his efforts to help us and we appreciate such faithful assistance.

Emporia is an educational center and among the many students that assemble here, Mrs. Robert Henry has organized a Bi-Monthly Forum that is a discussion group attended by all regardless of creed or sect and the discussions are open to all alike, but the young people, especially the students, have charge of the programs, which embody the best talent in Emporia. The venture is both interesting and enlightening. It also causes a greater interest in the regular church work among the students.

We wish to announce the death of Sister Hallie Anderson, a faithful member of the church, who departed this life Feb. 25. We regret to lose her but the Master knew best.

### From the Banks of Old Kentucky

C. H. Dickerson, Lexington, Ky.

#### Fellowship with Connections

Whatever Jesus meant by "Other sheep I have," I have found some rare spirits who do not worship as I do.

For twelve months (two terms) I have been president of the Interdenominational Ministers Alliance of Lexington and vicinity. Some three dozen names "Roost on the Roster." There have been many times when denominationalities seemed uppermost and the conception of things spiritual differed, but somehow the men have a common aim that keeps us on the upward trend. "Get acquainted with your neighbor, you might like him" is no idle saying.

We found that ours is a busy, hustling, wicked city, with every modern device for decoying the unwary but also that we have a great host of loyal, consecrated Christians who have never "bowed and kissed."

Seven connections—religiously—make up our Alliance. In fact all the churches, except our "Good" Baptist brethren who elect to have their meeting separately, meet on Tuesday and have some fine times.

I am sure that nobody makes concessions. None is less what he was—But more. One is reminded of how she said, "The more I see of men the better I love my dog." These connectional ties are centuries old and of abysmal depths. Local churches are but "Pickets"—outposts—to the tremendous army to which they belong and must report. Many are delivering great blows for Christ with sacrifice and abandon. Oft I wonder what would happen if all the churches except ours would go out of business. The dream is not Utopian.

I shall contend for the faith delivered to the saints, fighting the good fight of faith, teaching as best I can those who seem to be in error, but fighting only my enemy. I like Lincoln's motto, "Stand with any who stand for right while he is right, and part with him when he goes wrong."

Brethren, there are community interests which only united action can serve. We should be big enough to "GO TO IT." If not, LET'S GROW.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## On the Pledges

|                                         |         |
|-----------------------------------------|---------|
| Eld. C. H. Dickerson, Lexington, Ky.    | \$ 5.00 |
| Mrs. W. H. Brown, Mt. Sterling, Ky.     | 5.00    |
| Eld. W. H. Taylor, Baltimore, Md.       | 5.00    |
| Eld. R. L. Peters, Winston-Salem, N. C. | 2.00    |
| Eld. W. S. Sims, Lawrence, Kan.         | 1.00    |
| Eld. J. J. Green, St. Louis, Mo.        | 5.00    |

## Other Contributions

|                                          |         |
|------------------------------------------|---------|
| Miss E. M. Alcorn, Louisville, Ky.       | \$ 5.00 |
| Eld. J. H. Thomas, Martinsville, Va.     | 2.50    |
| Mrs. Wm. Alphin, Kansas City, Mo.        | 10.00   |
| Mr. E. C. Williams, Winston-Salem, N. C. | 2.50    |

## Subscriptions

Sent in by:

Mrs. R. B. Grubbs, Field Worker—  
Eld. H. Walker, Homerville, Ga.  
Mr. H. J. Johnson, Valdosta, Ga.—  
Mrs. Susie Griffith, Lake Park, Ga.  
Miss Clara Harrison, Brunson, S. C.—  
For self.  
Eld. W. Alphin, Field Worker—  
Mrs. Queenie Mayberry, Jefferson City, Mo.  
Mrs. Sarah Lampkins, Jefferson City, Mo.  
Mr. Albert Gay, Chamois, Mo.  
Mr. J. B. Lehman, Field Supt.—  
Mr. Arthur Jackson, Edwards, Miss.  
Prof. P. H. Moss, Field Worker—  
Mrs. M. Commodore, Germantown, Ky.  
J. A. Johnson, Dover, Ky.  
Mr. James Chatman, Napton Mo.—  
For self.  
Mrs. Georgia Stewart, Napton, Mo.  
Mr. L. E. Miles, Napton, Mo.  
Mr. Celsus Trigg, Napton, Mo.  
Miss Rosa Page, Prentiss, Miss.—  
Mrs. Lizzie Page, Port Gibson, Miss.  
Eld. R. L. Peters, Winston-Salem, N. C.—  
Eld. J. D. McMahan, Knoxville, Tenn.  
Mrs. Ella Crawford, Chicago, Ill.—  
For self.  
Mrs. J. T. Smith, Danville, Ky.—  
Mrs. O. Laughlin, Junction City, Ky.  
Mrs. Mary Hale, Stanford, Ky.  
Mr. Joshua Jenkins, Danville, Ky.  
Dr. J. E. Walker, Memphis, Tenn.—  
Dr. R. S. Fields, Memphis, Tenn.  
Miss E. Givens, St. Louis, Mo.—  
Mrs. A. Clenderin, Neosho, Mo.

## Renewals

Mr. Merritt McGruder, Lathrop, Mo.  
Mr. H. H. Crowe, Mound Bayou, Miss.  
Mrs. J. M. Hunt, New Castle, Pa.  
Mrs. Cordelia Jennings, Port Gibson, Miss.  
Mr. W. W. Peyton, Carlisle, Ark.  
Mr. Henry Haynes, Brunson, S. C.

"Look ye from among yourselves" \$4000 to make up the National Apportionment for churches. National Rally Day—May 1st.

## THUS SAYETH THE BOOK

MY brother occasionally argued with the son of a Methodist minister over matters religious. And when the argument became too warm on either side, the losing one could always gain time and confuse his opponent by yelling, "I don't believe that. Run and get the Book." As neither were too well acquainted with the volume, the result was that one forgot his point before the reference was found.

The Catholic world once said, "Run and ask the Pope." He was supposed to be infallible. But when man learned more about man, he discarded his belief in an infallible Pope. Slowly but just as surely as man learns more of man's tools, he is learning that there is no infallible Book. The Old Testament is accepted as a story of God's preparation of a people to produce a Christ. Containing choice poetry, high ethics and accurate history, it reveals the inculcation of monotheism in a civilization. The New Testament is fast coming to be considered a source of inspiration and of spiritual values rather than "A Complete Set of Rules and Regulations for a Successful Christian Life, Unabridged." "Revelations" as the most obtuse of the Book went first, and now Paul's instruction on church policy and government are not as binding as heretofore. Peter and the apostles have been weighed in the balance and found wanting in fertile ideas that will make a church flourish in Chicago, Cleveland, New York and New Orleans. These writings furnish the ideals and the leaders must furnish the modern ideas. The Apostolic church is not so much talked of in establishing the Kingdom in foreign fields as the indigent church. Churches like the Sabbath were made for man and not man for an Apostolic or Pauline church. When it meets the needs of its constituency, it is a church of Christ—a Christ who gave sight to the blind, not to the hungry; a Christ that gave life to the dead, not to the demoniac; a Christ that preached not to the starving multitude, but to his disciples; a Christ who gave to man on every occasion that which would meet the urgent need of man,—the true Church of Christ—not founded on an infallible Book or circumscribed by "Thus Sayeth the Scriptures."

## SUGGESTIONS FOR YOUNG PEOPLES CONFERENCE FOR NEXT WEEK

April 24—May 1. Meeting of committee on selection to consider prospects and discuss points in eligibility.  
For Play—Give play.  
For Program—Give program.  
For Canvass—Continue solicitation.

## FIFTY FIFTY DOLLAR WOMAN'S MISSIONARY SOCIETIES

Rosa B. Grubbs, Field Sec'y.

Last week we published a list of W. M. S. of which we are asking \$100.00 and more this year for missionary work. From our smaller churches we are listing 50 Missionary Societies which we are asking for \$50.00 or more. Their gift of \$50.00 will be proportionately sufficient to place them in the same class and rank as those societies of whom we are requesting the larger amounts.

We want the societies to understand that this does not change the apportionment. The apportionment remains the same as it was when first presented to you. If the amount listed here is more than your apportionment then we are simply asking you to AIM "Over the Top" "Above your portionment."

Those societies whose "Over The Top" Aim is \$50.00 or more are:

Arkansas: North Little Rock, Little Rock, Cross St., Wabaseka.

Alabama: Birmingham.

California: Los Angeles, Birch St.

District of Col.: Washington.

Illinois: Bloomington, Rockford, Chicago, Langley Ave.

Kentucky: Louisville, 3rd, North Middletown, Covington, Millersburg, Carlisle, Danville, Hustonville, Nicholasville, Lawrenceburg, Germantown, Midway, Paris, Little Rock.

Kansas: Emporia, Parsons, Atchison, Topeka.

Maryland: Hagerstown.

Oklahoma: Muskogee, Clearview, Oklahoma City.

Ohio: Columbus, Springfield, Xenia, Oxford.

Mississippi: N. Md. Bayou, Grand Gulf, Jackson, Farrish St., Port Gibson, Pine Grove.

Missouri: Frankford, Madison, Jefferson City, Napton, Lathrop, New Haven.

Tennessee: Memphis.

Texas: Houston, Ft. Worth, Dallas, Thomas Ave., Greenville, Taylor, Cason, Shady Grove.

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

### 8. The Quiet Hour

By V. G. Smith

There has been much for the spiritual—morning watch and Chapel, more for the intellectual-class periods, a small amount for the social—recess but nothing for the physical since setting-up exercises before breakfast. But after dinner with a hearty meal to digest, a long morning behind, a strenuous afternoon before, and a change of clothes imperative, Quiet Hour comes like a blessed interlude.

The weather was hot. The rising was early. The morning had been full. The dinner was large. Drowsiness was the result. The need for relaxation was apparent—hence Quiet Hour. The Conference then resorts to the Spanish, Mexican and tropical custom of an afternoon siesta. Since the school garb must be changed for the recreation habiliments, the logical thing is to undress, go to bed and sleep. This is done more or less universally and the time spent in one long, refreshing nap. To get the best results, all students are asked to stay in their rooms so there will be a minimum of noises. (Continued on page 8.)

# Christian Service in Cooperation

J. B. Lehman

## PAUL'S PHILOSOPHY OF STRANGE DELUSIONS

“AND for this cause God shall send them strong delusions, that they should believe a lie.”

“And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things that are not fitting.”

Paul saw the workings of the Spirit of God in the soul of man very clearly. His own experience enabled him to see in others what takes place.

Many will say that God would not make men believe a lie and follow a strange delusion. God does not do it by fiat, but by his immutable laws. He does not break my body to pieces when I jump over a precipice by fiat, but by his immutable law of gravitation. In like manner, when God made the physical world and installed man in it He began to build a kingdom in the soul of man where the Spirit of God was the director in the same sense that the word of God was the director when He said, “Let there be light.” When man shuts out the leading of the Spirit he falls into error as certainly as he goes to pieces when he leaps over the precipice.

### Some of the World's Great Delusions

Paul is not thinking of the individual mind following errors, but of great mistaken ideas sweeping great masses of men into destructive delusions. And, according to his thinking, these delusions always have their inception in the act of refusing to give the Spirit of God the leading. It must always be a refusal to enthroned God in the heart. It had its inception in the desire of men to do it some other way. Let us name some of the delusions.

1. The first and greatest delusion that has held mankind in its grasp since the time that history began is *that man may gain a kingdom for himself by beating down his fellows*; when God meant for him to gain a kingdom by subduing the physical world. If he had given the same energy to replenishing and subduing the physical world that he gave to his military campaigns this world would now be a redeemed paradise. But this he did not do. He made the tribes and races and nations his enemies.

2. Another great delusion is *that man may exploit his fellows and gain happiness*. The most primitive form of this delusion was to kill and eat his fellows; the latest is to exploit his fellows with great commercial enterprises. Fall and Doheney, and Sinclair who were recently prosecuted for fraud are to be pitied, for they are

just individuals of a great group of deluded mortals. What does Doheney get out of it but what he eats and two suits of clothes a year? He does not even get what he eats, for his health is about gone. If he were to take the right course he could have all he wants and give his fellows.

3. A great delusion is that *other individuals must hold exactly the same opinion* on material and spiritual matters that a man holds. The contest between political parties and denominations is because of this. Why can we not grant liberty to the individual without seeking to standardize him?

## KENTUCKY BIBLE SCHOOL INSTITUTE

Reporter—Mrs. M. E. Taylor, State President of Bible School Convention

The Christian workers' Bible School Institute of District No. 6 met at Aaron's Run, March 26, 27, with Eld. C. H. Johnson, the president, in the chair. There was a large delegation there and everyone seemed fired with zeal to do more than before. The papers rendered by the young people showed thought and preparation.

Among those present were Mrs. B. B. Hutsell, Corresponding Secretary of the State Missionary Convention; Prof. P. H. Moss, National Supt. of Religious Education, and Mrs. Mary E. Taylor, state president of the Bible School Convention.

Mrs. Hutsell, in a very impressive service, organized the women of Aaron's Run for missionary work on Saturday afternoon.

Prof. Moss gave very efficient service throughout the Institute. His message Sunday afternoon was very inspiring.

Mrs. Taylor kept the program of state work before the workers.

The special program of the young people was very commendable.

Eld. C. H. Johnson surprised the Institute by presenting it with a large record book in which to have all the minutes of the meetings since its organization nine years ago, permanently copied. Many made remarks of commendation on the thoughtfulness of Eld. Johnson in preserving the minutes. Resolutions of thanks were presented by the committee and adopted by the Institute for all services rendered for the promotion and success of the meeting.

A special plan was adopted to raise money that the district may make a donation to *Christian Plea*.

Eld. Brayboy delivered two splendid sermons.

## NOTES FROM WOODLAND AVE., KANSAS CITY, MO.

By Mrs. William Alphin

(Continued from last issue.)

Division No. 2 of the missionary society met with Mrs. S. A. Scott. Mrs. A. Willis is the leader of this division. They had an excellent program, the ladies' quartette rendering the music. Mrs. Willis has so far been able to report a few more dimes at the regular meeting than her opposing division but watch Division No. 1 in April. The friendly rivalry between the two divisions makes all go, give and put on excellent programs. There are always over twenty at the Division Meetings.

Mrs. Lewis and Mrs. Willis are leading the children in a Junior Endeavor which meets every Sunday afternoon at the church.

### “OLD FIRST”

Reporter—Sammie Warfield, Nicholasville, Ky.

The pastor, Eld. Richard Euell visited the church at Hustonville, Ky. with the writer to fill the pulpit for the evangelist. We found Hustonville still on the job. They are like bees—always working.

Eld. Euell preached two sermons both of which were well received. The subject of the morning discourse was “The Plan of Salvation” stressing the need of action for the true Kingdom of Heaven. If a man should cast seed upon the earth and then betake himself to slumber, that man knows not how the earth bringeth forth fruit, first the blade, then the ear and the full corn in the ear. The evening subject was “Living to the Holy Spirit.” In the afternoon there was a meeting everyone taking part.

Hustonville is wide-awake they have some of the best trained people in the state. There Jesus is not only preached in the church but seen in the homes as well; the people of Hustonville are every day Christians. Brethren, don't overlook Hustonville.

## FROM THE BANKS OF OLD KENTUCKY

By Eld. C. H. Dickerson, Lexington, Ky.

Fifty in Bible School review showed study. Delegate reported great District Meeting in Stanford.

Fine church services. Great audiences. One old man added.

Lexington has the “fever” and will “break out” soon.

Hancock is beginning meeting at Prall Street in this city.

S. Campbell is holding a good meeting (for himself) in Paris.

Owens is in a mortgage-raising rally in Louisville.

Next Board Meeting is the last till the Convention.

## THE VACANT PULPIT—THE REMEDY

By Mrs. John T. Smith, Supt. of Bible School, Danville, Ky.

"Go ye into all parts of the world and preach the gospel" was the commission left on earth by our Master but when we look around us and perceive the vacant pulpits, we know that this commission has not been fulfilled. Much has been said and written already as to the cause; but we propose here not only to consider the cause but also what concerns us most; the remedy.

Some say the fault is in the young people, they do not "take" to the ministry but prepare and aspire to all other professions and vocations. This may be true, but we as parents, as missionary societies, and as churches do not hold out the proper inducement and give sufficient encouragement to our young people to aspire to this high calling. We must learn to dedicate more than one or two hours a week to Christian teaching if we ever expect to impress them with the fact that consecrated Christian service is important.

One reason that our pulpits are not filled, is because our sons are not properly encouraged to attend our Christian schools and colleges but are urged to seek the college with the biggest reputation or the best athletic record. We must fix it into the minds of the boy that there is no higher calling in the whole list of professions than to proclaim the gospel of Christ to a sinful world, from the sacred rostrum. If the men who fill our pulpits, our evangelists and missionary workers would cultivate that germ of missionary zeal in their own children by giving them the proper training, there would be one much needed remedy. When God made man to continue his work here on earth, He realized it was not good for man to be alone, so He made Eve for his companion and helper. Thus from the beginning it was understood that man could not do his best work by himself. So another remedy is to train our girls for the life of a minister's wife. Refrain from using the common expression, "I do not want my daughter to marry a preacher." Many pulpits have been both filled and emptied on account of the minister's wife.

There are remedies which our PREACHERS may apply; some of them are continually emphasizing the trials and tribulations of a preacher's life. If these will stop grumbling of hardships and instead magnify the blessedness of being counted worthy of carrying the gospel and tell of the real joy of being instrumental in the salvation of the souls of men; it will be a great inspiration to the younger generation to follow in their footsteps and do the work when they are gone. Christ came to save a sinful world; John the Baptist came to prepare the Way for Jesus. Just as their work was here for them when they came so is the work for our sons and for our daughters here and when we fail to impress on them the importance of this lofty mission or neglect to train them for this exalted calling, we have failed to apply an essential remedy.

Another remedy for the vacant pulpit is to be willing to entertain the man who fills the pulpit when he comes into our midst. There is no worry as to who will board and "banquet" the Grand-Master but "who in the world will keep the preacher," oftentimes he, like his Master has "not where to lay his head." And so the stranger preacher who would probably have made an efficient pastor, vacates the pulpit before he has ever filled it.

Still another splendid remedy the churches could apply would be to permit the young beginning preacher a chance.

All the churches cannot possibly have Brother Brown or Elder Dickerson. So after a young man has triumphed over all the obstacles in his way and prepared himself for pastoral service, let us stop saying, "We want a man of age and experience." Let us give the young man a chance, for he must begin and get his experience somewhere.

There is one remedy guaranteed to cure most all the church's ills and that is the stewardship plan. And until both preacher and church recognize and adopt this idea, the vacant pulpit will be a subject of consideration. But when the church fully realizes that all we possess in talent and means belongs to God and the ministers (both old and young) realize that they are not their own but their time and talent belong to the Master, then and not until then will the grand old church of God, which "the gates of hell shall not prevail against" "put on her beautiful garments" and march on to victory.

### Findings of the Youth's Convention on the Church College Memphis, Tenn., Nov. 9-11, 1926

#### A. What the church college is—

The church college is a group of people living together for the purpose of mutual education in Christian living and training for leadership. Negatively the church college is not a Christian college because of the creedal requirements nor because it has a biblical department as much as that may assist. The Christian character of a church college depends upon the character of the faculty and the way in which they influence the lives of the students; the character of the curriculum, in its content and in its use; the development of a Christian motive dominating the student body, growing throughout the four year course, thereby gaining a Christian atmosphere. The church college should have a definite Christian objective to mold men and women into the likeness of Christ and surcharging them with the passion for service, sacrifice and love.

#### B. The purpose of the church college—

Some of the above suggest the purposes for which the church college exists. In addition to these, it should give the student an experience in Christian living which will cause him to go out with that ideal, rather than for personal gain. It should be linking up students for full-time service and training intelligent laymen inspired with Christ's spirit. The church college should offer definite courses in religion which will aid in the development of Christian ideals.

#### C. Colleges need to be spiritualized—

Many of the professors in colleges are more interested in the subject they are teaching than they are in the lives of the students. The college back of higher education is for material development rather than for spiritual. There has been a tendency in the educational system to pour in knowledge, rather than to develop the lives of the students. Relatively speaking, higher education does not relate the person to the problems of the universe.

#### D. Athletics given undue emphasis—

The social life upon practically every campus is not as high as it should be. Most institutions are giving an undue emphasis to athletics. This has resulted, in some institutions, in the unethical purchasing of students to attend the school because of athletic prowess, which has led to the overdevelopment of a few and given slight attention to the mass. The college athletics have become commercialized in practically all aspects in some institutions.

#### E. Church college atmosphere must be Christian—

It is the hope of the group that the practice of teaching religion from a historical and ethical viewpoint may spread to other state and private institutions, but the curriculum of the church college should give even fuller instruction in the various phases of religion. The atmosphere of the church college must be higher and better than that of the state institution or there is no reason for the church college to appeal to its communion for support. If they are the same, it merely means that the Christian pays double taxes for the same education. The atmosphere on the church college campus should be such that every student would be filled with a high spiritual sense of his relationship to his Master and with a desire to serve his fellow-men. Living in such an atmosphere should truly be a Christian experience of the very highest type.

#### F. Church colleges should encourage open-minded search for truth—

For the most part the church colleges do urge an open mind. There are a few narrow-minded and dogmatic colleges which create a closed mind in their students. There are some teachers who are stimulating their students to do original thinking, but there are still some who fail in this respect. The student should be a searcher after truth and it should be accepted wherever found. The teacher should be scholar enough to know that when the dogma is removed from religion, and materialism from science, there is no conflict between the two. Truths do not contradict and this should be shown to the students. Students should be urged to face all our problems in science and theology, frankly searching for the truth in both.

#### G. Problems of adjustment—

Among the personal in intellectual problems of the students of today is the adjusting of one's self to a new social, moral, and religious attitude. It is necessary for him to make his own decisions which determine the new habits. The student must adjust himself to the college environment as contrasted with the home environment. He must make his decision as to his vocation. He finds that he must adjust himself to college methods of teaching where one is not forced to study as in high school. There also comes the readjustment of his view of life and the world in the light of philosophy, psychology, and science. The student must decide his attitude toward the social problems of war, race, conflicts and distinctions, and the inequalities in the industrial world. The college student has come to that particular stage of reasoning where he asks, "Why this universe? Where from? Why live?" etc. The college ought to be in a position to help students meet these problems. A thoroughly Christian church college would be able to do this better than any other. The religious conception that is given in most Sunday schools has proved inadequate to include the conception of God and the universe as given in college. Therefore, there arises a problem in the religious thinking of the student. The church college because of its Christian faculty, higher percentage of Christian students, smaller student body and therefore, more intimate personal contacts, is better able to help solve the personal and intellectual problems of the college students.

#### H. Conclusion—

In conclusion, we may say that the opinion of the group is that there is a special need for the church college in developing spiritual leaders for all phases of activities, with special emphasis on full-time religious service.

# The Uniform Lesson for May 1

Peter's Denial and Repentance—Mark 14:53, 54, 66-71; Luke 22:61, 62

By Marion Stevenson

THE night which witnessed the events of our lesson was one of agony and shame. It was the night which saw the Son of God prostrate in the garden, sweating drops of blood. It was the night when he was reviled and spit upon, scourged and crowned with thorns.

It was a night of even deeper agony for the Son of God, the night on which he heard one of his principal followers deny him three times and with bitter cursing. This doubtless was the bitterest sorrow of the suffering Son of God on that night. Lower in shame could no man sink than did Peter. But for his almost immediate repentance it had been better for him if he had sunk beneath the waves of the storm sea on which he tried to walk to meet his Master.

## Was Peter a coward?—

If we judge Peter only by this incident of the denial, he was the basest of cowards. However, a man is entitled to be judged not by the worst there is in him, but rather by the best. It had been on this same night that when Jesus had said to Peter, "This night, before the cock crow twice, thou shalt deny me thrice," that Peter had said, with exceeding vehemence, "If I must die with thee, I will not deny thee." And it was in the midst of the garden when the "multitude with swords and staves, from the chief priests and the scribes and the elders" came with Judas to arrest his Master, that Peter "drew his sword and smote the servant of the high priest, and struck off his ear." Peter was bold enough to fight the entire band single-handed and alone, and desisted only when he was told to do so by his Master.

Nor was Peter a coward when he "followed afar off." It is true he and all his fellow disciples forsook Jesus and fled in the moment of the arrest in the Garden of Gethsemane. However, he and John, were the only ones of the Twelve who were brave enough to follow their Master to see what might befall him. Surely Peter was no coward when he turned from his first fright and followed Jesus "into the very court of the house of the high priest, into the midst of the enemies of his Master."

## Overtaken in a trespass—

While we are not to excuse Peter, we may understand him. We will recall how impetuous, how temperamental, he was. If he fled for the moment, he followed the next. The deep current of his heart, its very life, was loyal to his Master. When, therefore, he denied not once but thrice, may we not, in view of his past life and in view of what he became, think of him as one who was "overtaken in a trespass"? It was entirely contrary to all of Peter's disposition towards his Master to deliberately, and purposely, and finally deny his Lord. He evidently was caught off his guard by the seeming hopelessness of the whole situation. He was like a man in the midst of a cyclone which was wrecking his own hopes around him. Let us charitably suppose that here, as in the Mount of Transfiguration, he spoke so inconsiderately that he hardly knew what he was saying.

## Jesus looked on Peter—

In a moment of quiet, Peter's curses rang out in the courtyard. Everybody

## The Lesson Scripture

Mark 14:53, 54, 66-71

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. 71 But he began to curse, and to swear, I know not this man of whom ye speak.

Luke 22:61, 62

61 And the Lord turned, and looked up on Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.

heard him say it. Jesus himself, standing not far away, heard the denial with the curses. Although Jesus knew what would happen, we may not therefore suppose that it was less painful for him to hear.

But when Jesus turned upon Peter it was not with an accusing look. It was a reminder of the warning which Peter had received the same evening. In the look there was also confidence, based upon the charge which Jesus had given Peter upon an earlier occasion, that when he had been sifted by Satan as wheat in a sieve, and had recovered himself, he should strengthen his brethren (Luke 32:31, 32). When Peter caught the look of Jesus, he could see in it not only sorrow but confidence and there came to him that remembrance of the words of Jesus that drove him out into the night.

## Peter's penitence—

What a swift transition it was, what a plunge, from the emotional state of the cursing to the depths of the sorrowful weeping. Only a man of Peter's temperament would have been capable of such a range of emotion. Only a man who could curse like Peter, could weep like Peter.

Peter went out into the night with his soul also filled with darkness of shame and despair. The strong man "wept bitterly." The tears of a child excite our sympathy, how much more the tears of a strong man. Those of us who have had a taste of shame over our own failures and disloyalties, can sympathize in some measure with Peter.

There is a man in the Old Testament stories whose experiences were as bitter as those of Peter. David sinned as deeply against God, though in a different way. When he turned, he offered a sacrifice of "a broken and a contrite heart" (Ps. 51:17). Perhaps Peter was encouraged to make the same offering when he remembered, if he did, the story of David.

For our learning—

The apostle Paul told Timothy that the Old Testament was "profitable for instruction." The Old Testament was the Bible of the early church. The entire Bible, including the New Testament, is just as profitable for us today. Therefore the stories of the Old Testament, of men like David, and the stories of men like Peter, are of great value to us. From the stories of the spiritual struggles of Bible men and Bible women, we learn how to keep our hold upon God in spite of tribulations and temptations. We learn how to recover ourselves from sin, as David found deliverance from the pit, and as Peter found acceptance with his Lord.

The question is, how far can a man go in sin within the bounds of the grace of God? Surely no one could go deeper than David, or deny the Lord more wickedly than Peter did, nor be more of a murdering persecutor than Paul was. No one should venture, of course, to see how far he could go within the grace of God, but the lives of such men as David, and Peter, and Paul show us how far it is to the limits of God's grace to the soul who wishes to return to the paths of righteousness. Therefore, in such stories as we have here of Peter, there is not only solemn warning but strong encouragement and great reason to praise God for his grace.

On the other hand, how shall we treat men who sin against God as Peter did? This became one of the burning questions of the church in its early days, when men were tempted by persecution to deny their Lord. The discussion of this question occasioned one of the stormiest periods of early church history. There were some who believed that those who, under stress of persecution, burned incense to false gods and denied Christ, could never be restored.

But are we not encouraged by this story of Peter to believe that any man can find his way back to God's heart if he travels the path of true penitence? We are therefore exhorted to restore those who are overtaken in a trespass, meekly considering the possibility of our own fall (Gal. 6:1).

Right in the midst of what some people call drudgery is the very best place to get the transforming, transfiguring life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—*J. R. Miller.*

Don't be a negative Christian, trying simply to abstain from doing things that are known to be wrong. Such a Christian life is discouraging and unattractive. Jesus commanded, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." This is an affirmative commandment, and is far more inspiring than any mere negative commandment.

"The pride of life," against which the gospel warns Christians, is a real danger in a prosperous time. Extravagance and display, luxury and the effort to outstrip others, can and do ruin souls that at one time were seeking better things.

# Christian Endeavor Topic for May 1

## What Vocations Are Worth While

1 Corinthians 3:6-16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What is the difference, if any, between a vocation and a trade?

Is there any honest vocation that isn't worth while?

In choosing a vocation which motive should be uppermost, personal desire or opportunity for service?

When one has chosen a vocation should he devote himself to it to the exclusion of all else?

If one were to choose the ministry, what sort of an education should he have?

If one were to choose a trade, carpentering for instance, would he be unwise to get a college education, if that were possible?

How far should parents try to influence children in the choice of a vocation?

Are there any vocations that tend to draw one away from the church and the Christian life? Explain.

When should one make choice of a vocation?

### Paragraphs to Ponder

In choosing a vocation one must consider his adaptability, of course. There are certain traits that make good business men, others that fit one for the teaching profession, and so on. One should find out, if he can, what set of traits he possesses, in order that he may choose the vocation in which he is most apt to be successful. But even before the consideration of one's adaptability one must consider the opportunity for service. The largest success always comes through service and as there is a wide variety of vocations that offer great opportunity of this kind, one ought not to have difficulty in fitting himself to the right calling.

Teachers, good teachers, are always in demand. And what an opportunity for influencing life they have! There is the daily contact with growing, developing life that gives one so many openings for implanting the things that are not found in books so much as in pure minds and clean lives, as high ideals, right aspirations, and wholesome purposes. Because of these things and because of the constructive element in all a teacher's work, teaching is one of the most attractive vocations.

It is said that there are never enough ministers to go around; that there are more churches than there are ministers to supply them. Be that as it may, a minister has in his community a wonderful opportunity for leadership and to shape the thinking and doing of his own people, and others as well. Godly men of right attitude toward life and right understanding of life can wield tremendous influence for the good and the salvation of a community—and that salvation is present as well as future. It calls for sacrifice, but it offers great triumph.

There is a field of service that is not nearly so old as some others, but it has developed rapidly and offers very fine opportunities for helpfulness. This is the field of social service. One enlisting in this work undertakes to direct the everyday lives of people in a selected area in right channels, to implant the right aspirations, and to awaken dormant possibilities; to brighten and gladden the lives touched and to raise the tone of living and doing.

Work among boys and girls should have a strong appeal to all of us. Not all of us are fitted for it in the matter of temperament and personality, and so not all of us can choose this field; but for the one who does choose this field, there is surety of a fine harvest, if he cultivates the field diligently. The minds and hearts of boys and girls are fertile soil for the implanting and growing of right ideals and ambitions and purposes, and by shaping their lives we help to shape the life of the nation.

If the newspaper wields as great an influence as is claimed for it, and no doubt it does exercise considerable influence in shaping the thought and in directing the action of the people; if it has such influence, here in the field of journalism is a fine opportunity for real service. Not always does the newspaper wield the right sort of influence, and not always are the right sort of men in the places of management and editing. There is always room for right-minded and straight-thinking, honest-motived leaders in this field.

There are lots of lawyers and doctors; the field is crowded it is said, and perhaps that is true. But there is always room for a keen-minded honest lawyer. (There are a good many that are neither; and there are some that are keen enough, but hardly honest enough); and a skillful physician and surgeon of right ideals and high-minded motives will always find a place for usefulness and win genuine success. A lawyer who seeks to be more than a mere adroit handler of legalities is a true servant of society, and a doctor who holds his art of healing and opportunity to alleviate suffering and brighten life above personal enrichment will always hold high place in the minds and hearts of men.

The "back to the farm" movement is not as strong in our day as we wish it were. The farmer is the ultimate source of all our prosperity, though usually he doesn't get his share of that prosperity because of our obtuseness and our consequent inability to see the exceedingly vital relation which agriculture bears to national prosperity and general content. There are hardships in farming and inconveniences and discomforts and deprivations, though modern science is fast dissipating these; but there are tremendous compensations in the nearness to the soil and the relation to growing things. Farming isn't easy, but it holds very great possibilities of genuine happiness and usefulness. We simply cannot get along without the farmer.

A vocation that is restricted in some measure yet offers fine opportunities for wielding wide influence is the consular service of our country. There is opportunity for promotion; there is opportunity to become acquainted with many lands and peoples; and there is a real opportunity to serve both one's own country and the country to which one is sent. A consul is in a position to cultivate a better understanding and a lasting friendship between his own country and the land where he is stationed, and to promote the interchange of the best that each country has to give, and to prevent the exchange of the worst. As a life calling it has a very real appeal.

# Mid-Week Prayer Meeting Topic

For April 27

## Jeremiah and Lamentations

By Gilbert E. Ireland

### I. The prophet's commission, chapter 1: 1-10—

Differing greatly from Isaiah, timid, hesitating, where Isaiah is bold, vehement, Jeremiah yet rises in moral qualities to the highest point. Chosen when a youth, reticent, given to despondency, he received a commission unsurpassed in importance and sweep of purpose. God promised to make him strong and defiant as a brazen wall, an iron pillar, defiant against priests, princes and people (1:17-19). His messages (alas, chiefly of condemnation and coming destruction), are against kingdoms and nations. Tender of heart and sympathetic, he stood unflinching. By the Jews he has been esteemed the chief of the prophets. Throughout his long and perilous ministry he maintained the martyr spirit. But, stirred at times almost beyond restraint, he once bewailed the day of his birth and seemed almost to accuse Jehovah of having deceived him; gently did the divine answer assuage his agony of disappointment (15: 10, 15-21).

### II. Incidents illustrating Jeremiah's perilous ministry, chapter 36—

The reckless king cuts the sacred scroll "with a penknife" and casts it into the burning brazier. In this instance many of the princes and courtiers befriended the prophet (20:26 and 36:19). Chapter 37 pictures the desire of King Zedekiah to heed the prophet's counsels, but he is too weak to follow them openly. He does, however, bring up Jeremiah from the dungeon and protect and feed him in the court of the guard. Chapters 37:6-10 and 39: 1-3 show something of the troublous times in which the prophet lived, too often with the ruling parties against him, as he, single-handed, battled for Jehovah. Chapters 25: 8-12 and 29:10-14 are predictions of the Chaldean conquest of Judah, of the exile of captives into Chaldea; of the captivity as lasting seventy years. Later, as years rolled by, they who were carried away and their children became consoled by the word of the prophet that the exile was limited to seventy years. It had a great and lasting effect, changing the heart of Israel for all following generations. "Instead of the old longing for idolatry a passionate devotion to the one true, spiritual God became deeply inwrought in their hearts. And Jeremiah they felt to be, as indeed he was, the deliverer of their nation. The man who in life was branded as false-hearted and a traitor, became the object of their fervent love." In Jeremiah we have illustrious proof that God's grace is sufficient for his servants and his power made perfect in weakness (2 Cor. 12:9).

### Lamentations—

2 Chron. 35:25 tells of Jeremiah's "lamentations" for king Josiah. The beautiful elegy of this book, however, was written in sad commemoration of the fall of Jerusalem; her streets red with blood; filled with every horror; her holy places profaned. "See if there be any sorrow like unto my sorrow" (1:12). But her sorrows come from God and there is hope in his mercy. The book ends with adoration of Jehovah (5:19-22) and yearning prayer which is yet almost without hope. The book teaches "the divine character of chastisement, the disciplinary value of yoke-bearing, how God pities those whom he is compelled to afflict; and how the ideal Zion, in suffering for the sins of the nation, is typical of the Messiah who 'bore our sins and carried our sorrows.'"

## "Unity in Things Necessary"

THIS generation, by no fault of its own, has found itself in a maze of problems. "What shall we do?" is the cry heard on every hand. The problem of Christian unity is no exception. If we are adequately to supply life's needs, shall we not drive to the very heart of our problem?

"Be ye perfect as your heavenly Father is perfect," is a challenge that nearly takes us off our feet. But here we are at the very heart of our problem, the very core of Jesus' teaching, and the very center of the great Christian wheel round which all else revolves. On first thought we throw up our hands in despair. "It is impossible," we say. Yet upon reflection, we see that down through the ages, among all peoples in all lands and in all religions, man has grown and does become like the God he worships. Like God; like man. This is no idle dream; it is a reality. Man does manifest the God he worships.

What is the nature of the God we worship? What is the goal toward which all things move? Is it hate, anger, revenge, envy, jealousy, factions, and divisions? We are told that such things are the world's rudimentary notions. We no longer worship such things. They are beneath us. God is better than these. "God is love." Love is creative. It brings a harvest of love, joy, peace, forbearance, tolerance, kindness, and benevolence. This harvest is consummated in Jesus. Jesus is superior to all those who report him. Before Christianity, Jesus was; after Christianity (as we know it today), Jesus will be; before the New Testament, Jesus was; after the New Testament, Jesus will be; before the Christian Church, Jesus was; after the Christian church (as we know it today), Jesus will be. Forms, rituals, nations, even civilizations may come and go but Jesus lives eternal. As we review the history of the Christian church and see, through the darkness of the blackest night of many a static hour, Jesus come forth as the Light of Life, the only essential, we, the heirs of all the past and the hope of the future in adoration say, "Behold the Savior of the world." Jesus only.

Yes, man does become like the God he worships. This universal law of psychology is working in the world today as it has from time immemorial. It is clearly demonstrated in our Christian fellowship. In all denominations the spirit of co-operation and good fellowship is manifesting itself. No other period of church history has seen a more open-minded endeavor to understand and appreciate diversities of opinion, all in a spirit of love than the here and now.

Only now and then, from souls that are blighted or stunted to such a degree that they cannot include the whole of the Father's family, do we hear the question, "What church does he belong to, or has he (our way) entered into the Kingdom?" No, the eternal question (not asked, for all can see) is, "Have you been with Jesus—are you Christlike?" Yes, Christlikeness is the universal pass-word; it is the key to heaven; it is the goal toward which slowly but surely, we are moving.

We young people have come to this point of view for two reasons: first, the God we worship is an ethical God. As revealed by Jesus, we see truth functioning in fruitage. God is a loving, suffering Father who does not need to be changed in order that man may be saved. Man needs to be changed, in order to be able to see and appreciate the Father's nature and to share in his enterprises. God is Father, and Father only, man is son and not subject. God is love, not anger, not revenge. He does not have insulted dignity, but painful sorrow at the failures of his children. He

does not punish wicked parents by taking the baby from the cradle but grieves most of all at their ignorant hindrance of life's purpose. Above all else, he wants his children to respond to his love and become like him.

We young people have come to this point of view, in the second place, for preservation of self-respect. In this day and age people know things in terms of what they do and what they are for. What shall we say of a church that is preaching (practicing) "dogmatic churchanity" when the question is asked, "What is it for?" Is Christ our church, or is our church our Christ? Let us remember that the church that exists for its own sake, is doomed. What then? Shall we destroy the churches and church organizations? No. Let them manifest nothing, save "Jesus only." Give them a chance to be Christlike. We must show a Christlike attitude in co-operating with all men regardless of opinions—namely, creeds, form of doctrines—in manifesting the brotherhood of man. Yes, "dogmatic churchanity has lost its Savior" but with Jesus only, we can win the world.

How can we expect to win the world or even hope for our own continuance when daily we invite and justly deserve the criticism of self-respecting persons. Here is what the world thinks of us: "I have often wondered that persons who make a boast of professing the Christian religion—namely, love, joy, peace, temperance, and charity to all men—should quarrel with such rancorous animosity, and display daily toward each other such bitter hatred, that is, instead of the virtues which they profess, the readiest criterion of their faith."

We are ashamed that this criticism is justly due, but we hereby pledge in our hearts that from henceforth, above all else, we take Jesus as the Son of God, our Brother and Savior. We will, above all else, manifest Christlike character to all men. "Jesus only" is necessary for us to manifest the great co-operative commonwealth of love, even the fatherhood of God and the brotherhood of man.—J. P. Pound, *Culver-Stockton College, Canton, Missouri.*

## FROM TEXAS

H. G. Smith, Evangelist  
N. H. Johnson, President, State  
Convention

No doubt the readers of the "Plea" are very anxious to hear from the Jarvis Institute campaign. We have been out since the first of March in a drive for funds for the new building at Jarvis, we are having great results.

The churches that we have visited have joyfully received us, and the messages. This has done more to strengthen the brotherhood than any thing we have yet undertaken. The people are beginning to realize what a wonderful opportunity is theirs to have fellowship in this worthy cause.

To date we have raised more than \$800.00 in cash and short term pledges that will be made good within 30 days.

This has been an educational program for our folks as well as drive for the school; we find the people are willing to cooperate when they are properly informed.

## Ye Noble Poeme

By Ye Prosaic Editor

If you would have your record neat  
Four things you must learn to meet.  
To observe Woman's Day and Easter  
time  
For all the mission work sublime.  
To count four days for Bible School  
And to make every one the rule.

To specialize the first of May  
In observing National Rally Day.  
To take first Lord's Day in February  
As C. E. Day in your vocabulary.  
And all these things to do soon  
Before the thirtieth day of June.

Thanksgiving comes in November.  
Christmas offering in December  
Easter for support of ministers old  
And Children's Day for the foreign fold.  
All these days your interests pool  
And go to the aid of the Bible School.

The churches too must have a day.  
So observe first Sunday in May,  
To raise their National Missionary part  
And to help gladden Mr. Alphin's heart.  
Churches, May the first's the time.  
(Isn't this a silly rhyme?)

Then to the W. M. S.  
They too, have little rest.  
Woman's Day in December cold  
And Easter too, for prayer and gold.  
Mrs. Grubbs travels throughout the land  
To raise the full Five Thousand.

Last I want you to see  
That there is the Y. P. S. C. E.  
Five Hundred Dollars must they raise  
And they have only one of the special  
days.

February on the first Sunday  
Raise an offering of Missionary Money.  
(Isn't this an awful song?)  
We won't be with you very long.)

—V. G. S.

## Quiet Hour

(Continued from page 3.)

Very little need be said about the recreation value of sleep and this writer having spent more time at it than studying it will not go any further into the discussive side of the question.

Quiet Hour is for the student, prescribed as quiet, suggested as repose and unbelievably refreshing to the physical man (or woman).

## MEMPHIS, TENN.

Elder B. T. Hunt, Pastor

Yesterday was high day at Mississippi Boulevard Christian Church. The members of the church brought in the tithe for the month of March, which resulted in \$312.00 being put into the treasury of the church.

## Retrospect

What have the years left us?  
What will they bring?  
Life—life's not bereft us,  
Still we can sing.

See! blue skies above us,  
Green sod below;  
Friends laugh with and love us;  
Bright the days flow.

Time, drop shades around us  
Death, call us hame;  
Say not that you found us  
Sorry we came.

—Charles Blandon.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, APRIL 30, 1927

NO. 25

## Some Facts and an Appeal

WE often come to a time in our lives when we recall to our minds some incident we have either witnessed or experienced. An article in the *Christian Plea* causes me just now to review our National Convention at Cincinnati and then the one at Louisville. I cannot help but remember the discussion that arose at Cincinnati concerning a church paper owned and controlled by the Negro Brotherhood to take the place of the *Gospel Plea*.

We all remember the time consumed, with the result that pledges were made by Christian men and women for more than four thousand dollars with which a printing press was to be purchased. A special committee was appointed to collect these pledges and all went home happy, that we were to have a paper with a Negro editor and controlled by the Brotherhood.

Time passed and we assembled in Louisville, Kentucky. Again, the question of the paper was presented, and the committee appointed to collect the pledges reported less than (\$500.00) five hundred dollars in cash. The press proposition had failed.

The *Gospel Plea* could not be continued and the churches had no means of publishing their work. So, another plan was agreed upon. All the churches were to put on a campaign for subscriptions at one dollar a year for the new paper; one thousand subscriptions to be raised by October first; fifteen hundred by January first, nineteen hundred twenty-seven and two thousand by July first. These were to be guaranteed to the Christian Board of Publication for the printing of the paper. All who have made pledges were requested to transfer them to the new proposition and pay them to the special committee appointed to raise money for necessary expenses.

When the Joint Executive Committee proposed the name of Mr. Vance Smith, a young man well qualified, as editor of the *Christian Plea*, the Convention Hall resounded with applause and many speeches expressing satisfaction were made. Everything seemed bright and representatives

made promises of putting on campaigns in the local churches for subscriptions.

The *Christian Plea* finally made its advent into the Christian Brotherhood on November thirteenth, nineteen hundred twenty-six. It is but five months old yet it is in a struggle for existence. The question comes, "Why?" The answer is this: *the number of subscriptions guaranteed for publication, and pledges collected to meet necessary expenses have fallen short, thereby making it necessary to put forth extra effort to meet the deficit.*

Perhaps we do not like to face facts, but this is one time when every Negro Disciple of Christ should prove a man or woman. Why should we fail in every project to which we put our hands? Why should we allow ourselves to be made the laughing stock of all other denominations?

Why should we always stand waiting to pick up the crumbs or begging others to do what we can do for ourselves?

Why should we not have in the first place, made our pledges good and carried out the plan made in Cincinnati; or failing in this why should we not have raised the guaranteed subscriptions?

Whatever the answer may be, we as Christians, having put our hand to the plow cannot afford now to turn back. Those who are honest say "My word is my bond." When representatives of the various churches allow any resolution to pass in Convention they should remember that they are representing Christ and should do nothing they have no intention of fulfilling. Our word as a Convention should mean just as much as our word as an individual.

If we vote for anything, let us like real men and real women stand by that vote. We are not worthy of the name we bear, "Christian," if we do otherwise. We cannot afford to let our resolution mean nothing but a scrap of paper.

Now is the time to redeem ourselves. We have put a young man, who could have entered a more lucrative field, upon the altar. We must not sacrifice him by our neglect and

indifference. But let us shoulder the responsibility and keep him from the slough of despondency by rallying to his support even as the children of Israel supported the arms of Joshua in battle.

If you have made pledges, come forth and show to the world you meant what you said by paying up, or at least in part, to keep faith. If you have not pledged, then resolve that you will do your bit by becoming a member of the five or ten dollar club. Many hands make a heavy load easier. So, many donations, though small, will redeem us in the sight of our fellow men. Do not wait, but act now. The paper must be financed and the budget raised, two thousand five hundred (\$2500.00).

Be sure to act quickly that the life of the *Plea* may be saved. Now is the time to come to the rescue. Do not forget it, but act now.—M. E. T.

### SLOWLY WE GROW

The subscription list of the *Christian Plea* grows slowly but we hope surely. The main thing that keeps it down is the failure of those expirations that run out each month to renew. Last month over fifty persons' subscriptions expired and to these we are appealing to renew at once.

By states the list is as follows:

|                            |     |
|----------------------------|-----|
| Kentucky .....             | 193 |
| Missouri .....             | 114 |
| Tennessee .....            | 85  |
| Ohio .....                 | 78  |
| Mississippi .....          | 63  |
| Texas .....                | 51  |
| Arkansas .....             | 50  |
| North Carolina .....       | 32  |
| Indiana .....              | 31  |
| Kansas .....               | 31  |
| Georgia .....              | 29  |
| Oklahoma .....             | 23  |
| Illinois .....             | 22  |
| South Carolina .....       | 17  |
| Virginia .....             | 15  |
| Alabama .....              | 11  |
| Maryland .....             | 9   |
| Florida .....              | 7   |
| California .....           | 5   |
| New York .....             | 5   |
| District of Columbia ..... | 4   |
| Michigan .....             | 4   |
| Pennsylvania .....         | 4   |
| Iowa .....                 | 2   |
| Foreign .....              | 2   |
| West Virginia .....        | 1   |
| Total .....                | 888 |

## THE INTERNATIONAL CONVENTION

Mrs. William Alphin, President of National Convention of W. M. S.

THE great International Convention of the Disciples of Christ met in Memphis, Tennessee, November 11-17. Before the Convention opened, three days of conferences and evangelistic programs were held. As representatives of the National Work, Mrs. Grubbs and I attended the state presidents and state secretaries conferences for two days. These conferences were brim full of everything needful to strengthen the local state and national work. We wished all of our workers could have been at these meetings. There was no phase of the missionary educational work that was not reviewed from the Little Light Bearers to the adult Women's Missionary Society. Messages were brought by Mrs. Affra B. Anderson and Miss Moore of Kansas, both recently returned from the Orient, and many of the returned missionaries all stressing the great needs of the world field. These with messages from other members of the United Christian Missionary Society, gave us a vision of the world as a whole to be won for Christ.

When Mrs. Grubbs and I were introduced and told of our work, there was an awakening interest shown in what we represented. This was proven by the number of women who approached us to discuss a closer fellowship that could exist between the white societies in our states and our societies.

Much emphasis was placed upon our young people's work in the conference. We should be increasingly eager to save the youth for service and this can only be done by getting and holding their interest in the church program. I hope this emphasis will be realized and many of our young people will be sent to the Young People's Conference at S. C. I. this summer.

After these conferences we came to the Convention ready properly to receive the great messages with enthusiasm. We were glad to have the fellowship of Mrs. James Thomas of Martinsville, Va., and Mrs. S. L. Bostick of Little Rock, Ark., during this Convention. Both of these women are state presidents of W. M. S. work in their respective states and Mrs. Thomas is the president of the national Ministers' Wives' Council of our brotherhood. She spent some of her time meeting with that Council which was in conference part of the time.

We had a fine delegation of our people at the sessions. Also we were delighted to have a representation from one of our colleges and from S. C. I. in the Youth's Convention

which convened for its first annual meeting during this convention. Another pleasing feature about the Youth's Convention was the broad-mindedness exhibited in recognizing the essential brotherhood of the races and the necessity for co-operation among all in putting over the program for Christ. This sentiment so actuated the Convention among the youth that all Christian young men and women rallied and all lines of demarcation based on race were wiped out. Thus Youth stood out for what older Christians were afraid to stand for and won a victory. Who has a better right to strike at the color line than the Churches? God knows no one by race but all are his children who do his will.

The discussion of all the matters brought in by the recommendation committee was free and open, all delegates having the opportunity of participating. Due to the courtesy of the president and the openness of the discussion, many matters such as open membership were very fairly disposed of as a brotherhood. The report of the Commission from the Orient clearly showed that there had been some mistakes and misrepresentations of facts.

Another one of the interesting parts of the Convention was the message and reports from our neighbors and other lands such as Canada, Australia, England and others which showed what the Church of Christ is doing to preach the Gospel to every creature.

The Recommendation Committee is elected by the state conventions, and to it goes all the things recommended on the floor of the convention to be considered and brought back in the form of a recommendation. This committee meets every day of the Convention. So far only Missouri has had a representative upon this committee for three years. Last year Ohio, Mississippi, and Missouri were represented. State Presidents: arrange for someone from your state to serve on the Committee of Recommendations of the International Convention in the spring of 1928. This is an opportunity to work side by side with those of a larger experience and thus develop the church into a better system of service.

### IN ADDITION

In addition to the faculty members of the Young People's Conference named in a recent article by V. G. Smith on that subject, there are two others who are serving on that faculty. Miss Rosa Page, who will have charge of the worship course and the vespers, is a former S. C. I. student and has had several years experience in teaching. She served in last year's Conference. Prof. L. B. Ross will have charge of the course in dramatization. Prof. Ross is now a teacher at J. C. I. and will be of great value to the worship periods and association with him will mean much to Conference students.—Editor.

## GLEANINGS FORM THE ONE-DAY CONVENTIONS

HOW THE THINGS WERE HOODOOED

Mr. J. B. Lehman

MY mother used to tell this story. She had a neighbor woman who believed her things were bewitched and she knew exactly where the woman lived that did it. She said her milk soured too quick and all the things in the cellar and pantry spoiled. Finally she went to her minister and asked him to help her. He said he could give her a charm that would stop it all and she anxiously asked for it. The minister made her a little box carefully sealed and told her to carry it around and touch all her things three times a day and the trouble would end. After she had done this for four or five weeks she came back to the minister and said, "it works like a charm; nothing was now spoiling," and she anxiously asked him what he put into the box, thinking he had put in some finger nails and hair and such mysterious things. The minister answered, "Not a thing! the box was empty. All I wanted to do was to make you go around to your things and look after them."

If the Christian people would accept the stewardship relation to God that Jesus taught they would look after their business much more conscientiously and the profits from it would be much greater after they had given to the cause of human uplift than the whole was when they went at it in a most shiftless way. If every individual would accept stewardship relations with God and would conscientiously go about his business the wealth of America would become so abundant that every one could have all he wants of everything and yet well support the causes of benevolence.

### LITTLE ROCK, ARKANSAS

ONE of the most beautiful spring days of the winter greeted the team at this place. Eagerly we were met, eagerly rushed to the transporting automobiles, (almost too eagerly, leaving our baggage), eagerly we were received at the church, eagerly the people assembled on the front seats to catch every word of the messages. The entire program was received joyously and the ideas eagerly assimilated during a good dinner and all were in their places to eagerly listen to the afternoon's program.

The same enthusiastic reception of speaker and message, of suggestion and information, of conference and conversation characterized the entire day's activities. So eagerly were we entertained that three of the team had to so far lose their dignity as to run for the departing train.

The word to describe this One-Day Convention is EAGERNESS, to learn, to grasp, to perform, to entertain and to speed us on to the next place. "Such an EAGERNESS have I not found in Missouri, nay, not even in Kentucky the mighty." Arkansas, the Eager.

Attendance was as follows:

|                          |     |
|--------------------------|-----|
| Six Churches Represented |     |
| Morning                  | 28  |
| Afternoon                | 32  |
| Evening                  | 80  |
| Total                    | 147 |

### FROM KENTUCKY

Eld. J. O. Brayboy of N. Middletown, wishes to thank all the members and friends of the North Middletown Christian Church for the loyalty manifested in the Financial Rally on Sunday, April 3, 1927. The rally netted over \$30.00.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the

NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## SUBSCRIPTIONS

Sent in by:

Eld. B. C. Calvert, Miss.—  
Mrs. I. C. Owens, Los Angeles, Calif.  
A. E. Sutherland, Los Angeles, Calif.  
Mr. J. Scarborough, Los Angeles, Calif.  
Dr. M. F. Mitchell, Los Angeles, Calif.  
A. L. Cassius, Los Angeles, Calif.  
Eld. I. J. Williams, Los Angeles, Calif.  
Eld. G. W. Taylor, Texas—  
Mrs. W. E. Turner, Austin, Texas.  
Mr. M. Guest, Austin, Texas  
Prof. I. Q. Hurdle, Austin, Texas.  
J. D. Garrett, Austin, Texas.  
Eld. Wm. Alphin, Field Worker—  
Mrs. Minnie Wilson, Mayfield, Ky.  
Prof. P. H. Moss, Field Worker—  
Jack Pearson, Paducah, Ky.  
Mr. Kenny Smith, Dayton, Ohio—  
Self.

## RENEWALS

Mrs. R. L. VanBuren, Mo.—  
Miss Fannie Berry, Fulton, Mo.  
Mr. G. L. Blythe, Fulton, Mo.  
Mr. Elijah Killebrew, Lambert, Miss.—  
Self.

## Other Contributions

Mrs. Mary Ligon, Kansas City, Mo. . . \$ 5.00  
Eld. J. O. Brayboy, N. Middletown, Ky. . . . . 5.00  
Eld. G. W. Taylor, Austin, Tex. . . . . 3.50  
Mr. J. T. Smith, Danville, Ky. . . . . 5.00  
Eld. A. W. Davis, Columbus, O. . . . . 5.00  
Mr. D. I. Reid, Lexington, Ky. . . . . 1.00  
Mrs. O. W. Sherrill, Johnson City, Tenn. . . . . 2.50  
Eld. W. M. Martin, Johnson City, Tenn. . . . . 2.50  
Miss E. M. Aleorn, Louisville, Ky. . . . . 5.00  
Eld. J. H. Thomas, Martinsville, Va. . . . . 2.50  
Mr. E. C. Williams, Winston-Salem N. C. . . . . 2.50  
Mrs. W. M. Alphin, Kansas City, Mo. . . . . 10.00  
Mrs. S. L. Bostick, Little Rock, Ark. . . . . 5.00  
Eld. B. C. Duke, Topeka, Kan. . . . . 5.00  
Mr. T. C. Buford, Kansas City, Mo. . . . . 5.00  
Mr. C. E. Terry, Emporia, Kan. . . . . 5.00  
Eld. E. K. Burton, Madison, Mo. . . . . 5.00  
Mr. Hugh S. Calkins, Lexington, Ky. . . . . 5.00  
Mr. Otis Holden, Kerr, Ark. . . . . 5.00  
Mr. John Mitchell, Little Rock, Ark. . . . . 5.00  
Willing Workers Society (Miss.) . . . . . 50.00  
Prof. L. C. Williams, Shaw, Miss. . . . . 10.00  
Mr. E. W. Powell, Shelby, Miss. . . . . 10.00  
Mr. J. H. Pickens, Mound Bayou, Miss. . . . . 10.00  
Rev. B. T. Hunt, Memphis, Tenn. . . . . 5.00  
Mr. Ed. Vaughn, Clarksdale, Miss. . . . . 5.00  
Mr. H. H. Crow, Mound Bayou, Miss. . . . . 5.00  
Mrs. Eliza Cornwell, Mound Bayou, Miss. . . . . 5.00  
Mrs. Mary Fletcher, Mound Bayou, Miss. . . . . 3.00  
Mr. A. C. Hunter, Mound Bayou, Miss. . . . . 2.00  
Other sources . . . . . 23.00

## PLEDGES—AND WHAT HAS BEEN PAID

These pledges have changed or not heard from. In fact most of these persons have expressed their willingness and ability to pay the amounts stated. The pledges that have been cancelled do not appear on this list, but those are retained that I have had no communication about whatever.

If there is any error or omission please inform me and I will be glad to make correction.—THE EDITOR.

| Name and Address                                    | Amount of Pledge | Paid     |
|-----------------------------------------------------|------------------|----------|
| A. J. Jefferies, Powderly, Ala. . . . .             | \$ 25.00         |          |
| Eld. F. C. Cothrane, Los Angeles, Calif. . . . .    | 50.00            |          |
| Eld. H. D. Griffin, Washington, D. C. . . . .       | 25.00            |          |
| Mrs. N. W. McGowan, Washington, D. C. . . . .       | 50.00            |          |
| Mrs. Catherine Keith, Chicago, Ill. . . . .         | 10.00            | \$ 10.00 |
| Atty. N. S. Taylor, Chicago, Ill. . . . .           | 100.00           |          |
| Eld. H. L. Herod, Indianapolis, Ind. . . . .        | 100.00           |          |
| Eld. W. S. Sims, Lawrence, Kans. . . . .            | 25.00            | 1.00     |
| Miss Deetsy Blackburn, Kansas City, Kans. . . . .   | 25.00            | 25.00    |
| Eld. L. H. Crawford, Kansas City, Kan. . . . .      | 100.00           |          |
| Prof. P. H. Moss, Kansas City, Kan. . . . .         | 50.00            | 35.00    |
| Prof. W. R. Dudley, Georgetown, Ky. . . . .         | 25.00            |          |
| Mr. E. W. Chenault, Lexington, Ky. . . . .          | 100.00           | 50.00    |
| Eld. C. H. Dickerson, Lexington, Ky. . . . .        | 50.00            | 50.00    |
| Mrs. Cordelia Engleman, Lexington, Ky. . . . .      | 25.00            |          |
| Eld. T. R. Everett, Lexington, Ky. . . . .          | 25.00            | 10.00    |
| Miss Susie King, Lexington, Ky. . . . .             | 25.00            | 25.00    |
| Mr. Horace Bonner, Louisville, Ky. . . . .          |                  |          |
| Miss Eunice Singleton, Louisville, Ky. . . . .      | 25.00            |          |
| Mrs. Hattie Singleton, Louisville, Ky. . . . .      | 25.00            | 25.00    |
| Eld. E. R. Hancock, Paducah, Ky. . . . .            | 50.00            |          |
| Eld. G. E. Letton, Midway, Ky. . . . .              | 100.00           |          |
| Mrs. W. H. Brown, Mt. Sterling, Ky. . . . .         | 10.00            | 5.00     |
| Mr. David January, Paris, Ky. . . . .               | 10.00            |          |
| Mrs. Mary January, Paris, Ky. . . . .               | 10.00            |          |
| Eld. T. B. Frost, Shepherdsville, Ky. . . . .       | 10.00            | 10.00    |
| Eld. C. H. Johnson for District 6, Ky. . . . .      | 25.00            |          |
| Mrs. M. E. Taylor, Winchester, Ky. . . . .          | 5.00             | 5.00     |
| Eld. W. H. Taylor, Baltimore, Md. . . . .           | 25.00            | 5.00     |
| Mrs. W. H. Taylor, Baltimore, Md. . . . .           | 25.00            |          |
| Eld. K. R. Brown, Port Gibson, Miss. . . . .        | 10.00            | 3.00     |
| Eld. I. C. Franklin, Port Gibson, Miss. . . . .     | 50.00            |          |
| Mr. Daniel McKinney, Sunflower, Miss. . . . .       | 25.00            |          |
| Eld. B. C. Calvert, West Jackson, Miss. . . . .     | 150.00           | 40.00    |
| Mrs. A. L. Hicks, Columbia, Mo. . . . .             | 25.00            | 10.00    |
| Miss Fanny Berry, Fulton, Mo. . . . .               | 50.00            | 16.00    |
| Mrs. G. A. Terry, Lathrop, Mo. . . . .              | 5.00             |          |
| Mrs. R. M. Logan, Kirkwood, Mo. . . . .             | 5.00             |          |
| Eld. J. J. Green, St. Louis, Mo. . . . .            | 5.00             | 5.00     |
| Mrs. R. B. Grubbs, St. Louis, Mo. . . . .           | 10.00            | 10.00    |
| Eld. R. L. Peters, Winston-Salem, N. C. . . . .     | 10.00            | 2.00     |
| Eld. R. H. Davis, Cincinnati, O. . . . .            | 50.00            |          |
| Mrs. Sallie Parks, Cincinnati, O. . . . .           | 50.00            |          |
| Eld. R. W. Watson, Cleveland, O. . . . .            | 100.00           |          |
| Mrs. J. M. Myers, Cleveland, O. . . . .             | 100.00           |          |
| Mrs. D. C. Fowler, Columbus, O. . . . .             | 10.00            |          |
| Mr. J. W. Edwards, Muscelon, O. . . . .             | 10.00            |          |
| Mrs. F. E. Scott, Xenia, O. . . . .                 | 5.00             |          |
| Mrs. E. E. Coleman, Oklahoma City, Okla. . . . .    | 5.00             | 5.00     |
| Prof. A. J. Edwards, Memphis, Tenn. . . . .         | 100.00           |          |
| Dr. R. S. Fields, Memphis, Tenn. . . . .            | 25.00            |          |
| Mr. M. W. Bonner, Memphis, Tenn. . . . .            | 50.00            | 25.00    |
| Eld. Blair T. Hunt, Memphis, Tenn. . . . .          | 25.00            | 5.00     |
| Dr. J. E. Walker, Memphis, Tenn. . . . .            | 500.00           | 100.00   |
| Mrs. J. L. Harden, Nashville, Tenn. . . . .         | 10.00            | 10.00    |
| Miss Beatrice Chandler, Nashville, Tenn. . . . .    | 10.00            |          |
| Mr. B. H. Johnson, Nashville, Tenn. . . . .         | 10.00            |          |
| Eld. R. C. Mayloy, Nashville, Tenn. . . . .         | 10.00            |          |
| Eld. S. R. Moore, Nashville, Tenn. . . . .          | 10.00            | 3.00     |
| Miss Ethel Ross, Nashville, Tenn. . . . .           | 10.00            |          |
| Pres. J. N. Ervin, Hawkins, Tex. . . . .            | 150.00           | 25.00    |
| Eld. J. T. Whitfield for N. C. Convention . . . . . | 50.00            |          |
| Prof. T. W. Pratt, Dallas, Tex. . . . .             | 125.00           |          |
| Women's Missionary Convention . . . . .             | 100.00           | 100.00   |
| Total . . . . .                                     | \$3,790.00       | \$615.00 |

## SUGGESTIONS FOR YOUNG PEOPLE'S CONFERENCE FOR NEXT WEEK

May 1-8. Selection of delegates by committee.  
For Play—If not given, then give it by all means. Follow-up on tickets.  
For Program—Accounting for receipts.  
For Canvass—Last solicitations.  
Put up Poster.  
Get Bulletins for those interested.

## THE TRI-STATE INSTITUTE AND CONFERENCE (Missouri, Kansas, and Oklahoma) G. Harold Bundy, Secretary

Feb. 8-11, 1927 marked a new stage in the progress of the work in our great brotherhood, when the states of Kansas, Missouri, and Oklahoma came together in conference in Kansas City, Mo., with the Woodland Ave. Christian Church. The program with very few exceptions was carried out as planned.  
Number of delegates in attendance—41.  
Eld. William Alphin, Dean.  
G. Harold Bundy, Secretary.

## REPORT OF FUNDS

**D**URING the month of March the organizations among the Negro Disciples reported as follows:

| By State                    |          |
|-----------------------------|----------|
| Alabama                     | \$ 6.35  |
| Arkansas                    | 25.60    |
| Illinois                    | 54.92    |
| Indiana                     | 29.55    |
| Kansas                      | 8.66     |
| Kentucky                    | 74.40    |
| Maryland                    | 3.21     |
| Mississippi                 | 64.65    |
| Missouri                    | 27.87    |
| North Carolina              | 45.30    |
| Ohio                        | 38.50    |
| Oklahoma                    | 19.96    |
| South Carolina              | 2.00     |
| Tennessee                   | 89.65    |
| Texas                       | 16.23    |
| Virginia                    | 19.80    |
| W. Virginia                 | 3.60     |
| Total                       | \$530.15 |
| By Departments              |          |
| W. M. S.                    | 395.79   |
| Christian Endeavor          | 69.75    |
| Bible School                | 23.36    |
| Church                      | 20.25    |
| Boys and Girls Organization | 7.10     |
| Triangles                   | 4.00     |
| Total                       | 530.15   |

## NOTES FROM MAYSlick, KY. Reporter—A. D. Gualt, Mayslick, Ky.

Eld. C. H. Johnson came to us March 19 and on that evening the Bible school gave a supper and raised some funds for the repair of the church building and lights.

The next day we had Bible study hour and Eld. Johnson led the class in the discussion and his leadership was so splendid we see now why he is considered the Bible School King. The church services were presided over by Eld. Johnson who gave us two splendid sermons.

Eld. Johnson was with us until Wednesday and preached four sermons, each of which seemed the best until we heard him again. His subject Tuesday night was "What Shall We Do?" and he explained it fully.

While the evangelist was here Mayslick raised its state development money. Eld. Johnson is making a fine evangelist for Kentucky.

On Wednesday night, the Bible school had another "inning" in a visit from Prof. Moss, who brought us a rich message. He began with Robert Raikes School for ragged children and came down to the present time, omitting nothing.

We feel that the very best is coming to us now.

### SERMONETTE

Eld. M. F. Robinson, Hagerstown, Md.

God is LOVE. He loves the world but his love is also personal and individual. To love means to have a desire for another's good.

There are some who desire to become the Lord's "High Executioners." But God desires that the world be SAVED not CONDEMNED.

He sent Jesus into the world as a MESSENGER of LOVE.

## ORGANIZING THE LOCAL CHURCH FOR MISSIONARY EDUCATION

Mrs. J. M. Stearns, Secretary of Missionary Education, U. C. M. S.

Mission Study Classes, when it is not possible to have a full Church School of Missions for all grades, should be conducted with such groups as can be arranged for in all congregations.

We are commanded to "lift up our eyes and look on the fields."

Thousands of Mission Study Classes are held by the various communions each year. The Christian world moves forward in knowledge of all peoples, their needs, and the increasing sovereignty of Christ among them. A congregation not so informed and vitalized suffers sad loss in faith and zeal.

All Missionary Societies and Circles should plan for their membership to have the advantage each year of following the United Mission Study Themes now being used by all Christian communions. Large societies should meet by divisions for at least six mission study sessions each year.

All C. E. Societies should conduct a series of mission study meetings using the United Mission Study Courses each year.

**Missionary Instruction in the Bible School is Essential.** A Missionary Superintendent, to assist the regular Superintendent of the Bible School by carrying responsibility for missionary education, should be elected for every school. Such Missionary Superintendents should actively promote Missionary Education throughout the school.

Each week there should be regular missionary instruction in the Bible School, a five to ten minute period in the general assembly, or in department and class groups, or in both.

All organized Bible classes should be led to appoint their missionary committees as required by the standard plan. The following plans for Missionary Education.

a. All Adult and Young People's classes should adopt as an elective course for at least one quarter each year some of the great United Mission Study courses.

b. Missionary interpretations, illustrations, and applications should be given wherever the Uniform Lessons can be enriched by such.

c. A short missionary presentation full of life interest should be given each Sunday.

d. A short missionary story or impersonation should be presented each week.

The Missionary Quarterly is published just to provide the right kind

of stories and facts for use in the Bible School general and departmental assemblies.

## HONOR TO WHOM HONOR IS DUE

This is a little calculation on the subscription list of the *Christian Plea*. It is a recount of the pledges made at the National Convention in Louisville. Some of the ministers making pledges have gone outside the church in getting these subscriptions. Others have been given to field workers but will be counted with the church's portion. Also the field workers will get proper credit for subscriptions.

| Place                                | Minister | Pledged | Sent in |
|--------------------------------------|----------|---------|---------|
| Lexington, Ky., Eld. Dickerson       |          | 25      | 25      |
| Kansas City, Kan., Eld. Crawford     |          | 25      | 16      |
| Nashville, Tenn., Eld. Taylor        |          | 25      | 30      |
| Memphis, Tenn., Eld. Hunt            |          | 15      | 18      |
| St. Louis, Mo., Eld. Green           |          | 25      | 27      |
| Indianapolis, Ind., Eld. Herod       |          | 25      | 27      |
| Cincinnati, Ohio, Eld. Davis         |          | 25      | 27      |
| Kansas City, Mo., Eld. Craggett      |          | 25      | 21      |
| Dallas, Texas, Eld. Taylor           |          | 25      | 8       |
| Rogersville, Tenn., Eld. Bradley     |          | 10      | 1       |
| Fulton, Mo., Eld. Gray               |          | 25      | 22      |
| District of Columbia, Eld. Griffin   |          | 25      | 1       |
| Martinsville, Va., Eld. Thomas       |          | 15      | 3       |
| Birmingham, Ala., Eld. Jefferies     |          | 25      | 2       |
| Columbus, Ohio, Eld. Devine          |          | 50      | 4       |
| Paducah, Ky., Eld. Hancock           |          | 15      | 2       |
| Little Rock, Ky., Eld. Wilson        |          | 10      | 16      |
| Louisville, Ky., Elds. Owens & Frost |          | 40      | 18      |
| Danville, Ky., Eld. Everett          |          | 15      | 23      |
| Mississippi, Eld. Calvert            |          | 25      | 15      |
| Chicago, Ill., Eld. Dorsey           |          | 25      | 9       |
| Oklahoma, Mrs. Mayberry              |          | 50      | 24      |
| Dayton, Ohio, Eld. Davis             |          | 10      | 17      |
| By Field Workers:                    |          |         |         |
| Mrs. R. B. Grubbs                    |          | 157     |         |
| Miss Deetsy Blackburn                |          | 4       |         |
| Eld. Wm. Alphin                      |          | 44      |         |
| Prof. J. B. Lehman                   |          | 12      |         |
| Prof. P. H. Moss                     |          | 57      |         |
| V. G. Smith                          |          | 42      |         |

## ANNOUNCEMENT

Eld. Preston Taylor, Pres. of Tenn. State Con.

The Christian Missionary Convention of Tennessee will meet in Bristol, Wednesday, Aug. 24th to 29th. This change was made on account of the National Convention meeting in Washington City, Aug. 29th to Sept. 4th, as it will save both time and expenses from returning home from Bristol. We are asking that your church be fully represented in all three of the conventions, church, the Woman's Missionary Society, and Bible school. Each church and department are urged to have their full quota paid in for State and National Apportionment.

## The Youth Movement

"**B**EHOLD how good and how pleasant it is for brethren to dwell together in unity. He that separateth himself seeketh his own desire, and rageth against all sound wisdom."

These words were spoken by the Psalmist regarding all relationships.

In addressing you in a simple manner, I am actuated by no motive save to express my thoughts of the Memphis Young People's Conference.

### 1. The conference as a discovery—

Youth has discovered many wonderful truths that others have not seen; or we have never known of them being expressed by any other people. The older people have talked of high ideals, now youth is putting them into practice. Youth does not believe that he has greater mental powers than people before him, but he interprets the power of Jesus in a different light. Men of old saw and dreamed of the light, but youth is living in that light. Because of his discovery he must not be as the Pharisee who exalted himself among the publicans, but think of these truths as gifts from God.



Lula Mae Franklin

Men of old saw and dreamed of the light, but youth is living in that light. Because of his discovery he must not be as the Pharisee who exalted himself among the publicans, but think of these truths as gifts from God.

### 2. The conference and unity—

A people is never harmed by Christian intelligence. If and when youth marks out an issue in terms of education and co-operation, he will in a splendid way give a great gift to the whole world. That is the greatest problem before youth. Can this be done?

Youth believes it can be done if the negro youth and the white youth will study each other, and study the Jesus way of doing things.

The negro youth does not ask to stand out socially, but he feels that he has a contribution to give to the world which no other people can give. Therefore he only asks for justice and an opportunity to develop and exercise all knowledge given to him by God.

Youth must remember that there is but one race in the sight of God, and that is the human race, and side by side all must determine to work out their destiny to a successful issue.

### 3. The central theme of the conference—

Discovery and unity were both expressed in the Memphis Youth Conference. It was the first International Youth Conference of the Disciples of Christ, where many people exchanged and fashioned ideals by the spirit of Jesus Christ. Those who opened their minds in order to receive all good things could not help but say that the conference took youth's mind up on a great and high mountain and there gave him a glimpse of the Holy City coming down to earth. Youth discovered that the day of adventure is not dead in a world where the call comes to every living soul in this generation.—*Lula Mae Franklin, one of the delegates from the Southern Christian Institute.*

Tomorrow is the Day. National Rally Day for Churches. May 1,—All Together for the Entire Apportionment.

## Our Athletics

**A** MOST deplorable tendency in the church college is its attempt to mimic large universities. In the field of physical development this is very marked. The question of physical training, because of its effect on spiritual power, merits thoughtful consideration. The practice of purchasing success for a team through the purchase of great athletes is tacitly agreed upon as good policy in many large universities. Competition with these larger schools necessitates similar procedure in smaller colleges.

With this in mind let us consider the value derived from intercollegiate combats and the effect on attitudes and physical development of the whole group. We spend large sums of money in training a few individuals to use their physical strength in winning a certain game. We teach them the rules, give them time to practice, cheer them, scold them, agitate them so they will outdo another group similarly trained. We teach them trick plays, urge them to use all their strength toward the winning and deride them if they stop when they reasonably should. Analysis of the effect such procedure has on the players shows creation of friendships, development of a degree of co-operation and quick physical response, frequent overtaxation of strength, perhaps a few broken bones, enjoyment of popularity thus gained, and a compelling desire to outdo another group to prove individual or group superiority. Apparently no gain in mental power results and the spiritual effect is obviously not very Christian. The group as a whole is not strengthened or developed physically or mentally and the spirit of antagonism to other educated and otherwise equal groups is highly fostered.

The whole group often enjoys greater benefits from intramural combats, informal contests by more than a trained few, and individual exercise than from intercollegiate athletics. Could we, then, expend the money and effort used in the latter field to a better advantage in the improvement of equipment and opportunity for general physical development? In one particular school, swimming pools, skating rinks, ski-tracks, tennis courts and similar developments for common pleasure would bring far more satisfaction and a far better physical condition to all than the present system develops.

In fostering such a plan, the motive to beat someone else, extol oneself—an un-Christian spirit—would be lessened and spiritual betterment result. When our church colleges attack this problem and act to remedy it, the real goal of such an institution can be better realized. We must admit that, at present, athletics do not aid in the development of Christian character.—*Eleanor Van Winkle, Hiram College, Hiram Ohio.*

### Who Should Come to College

**T**HERE is one question which is going to be of import in the near future regarding church colleges. Who should come to college? A number of church colleges have raised their entrance requirements enough to eliminate all those in the lower half of high school classes.

Two opposite schools of thought appear at this point. One maintains that educational opportunities should be granted the masses of potential students because those less capable are just as needful of training, if not more so, than those already proficient. In short, since democracy rests upon the general population, we need as large a number of trained people as possible.

The other school maintains, just as sincerely, that only a very small percentage of our present students are capable of doing creditable university work. To them, it is more important that the few be trained well; that they may lead the way for the others to follow.

## AMONG THE BIBLE SCHOOLS By Miss Deetsy Blackburn, Elementary Superintendent

I have just spent a month working among the Bible Schools in Oklahoma and I find the schools of this state putting on better programs.

Muskogee had a good meeting, small attendance and small offering.

Tulsa had a good meeting, small attendance and a large offering.

Oklmulgee had a fine meeting, large attendance, good offering, an excellent dinner at the church and the cooperation of the other churches.

Clearview had a splendid meeting, large attendance and fine offering.

Boley had only a conference on account of the rain.

Meridian and Luther no meetings were held.

Oklahoma City had a good meeting but small offering.

Ardmore had a splendid meeting and a good offering.

Chickasha had an excellent meeting, large offering, splendid cooperation and good program followed by a reception.

Total offering—\$32.29.

### By Prof. P. H. Moss, Supt. of Religious Education

The first work done among the Bible schools twelve years ago, that I think counted most in giving wisdom and activity, was the visit of the field workers to the local schools. My recent visit among the schools of Kentucky discloses the fact that there is still a place for one-day conferences and two-day institutes. Space does not allow a lengthy elaboration of the work done in the few days spent in the state. Suffice it to say that all the Bible schools and churches visited expressed themselves as being helped. The following schools made offering to be applied on their National Apportionment:

|                                                             |         |
|-------------------------------------------------------------|---------|
| Georgetown, second; two addresses, one conference, offering | \$ 3.40 |
| Little Rock School, per C. W. Duncan, Supt.; for C. C. I.   | 6.25    |
| for Thanksgiving offering                                   | 6.25    |
| District No. 2 per Mrs. M. E. Taylor                        | 1.37    |
| Winchester, Broadway, two addresses, offering               | 5.30    |
| N. Middletown, two addresses, offering                      | 4.10    |
| Germantown, two addresses, offering                         | 7.55    |
| Mayslick, one address, offering                             | 6.00    |
| Carlisle, one address, offering                             | 2.50    |
| District No. 6, ("Big Six"), Addresses 2                    |         |
| Aaron's Run, Full apportionment                             | 10.00   |
| Mt. Sterling, Sunday night address                          | 6.00    |
| Lawrenceburg, one address                                   | 4.05    |
| Louisville, Hancock, one address                            | 1.25    |
| Thanksgiving offering per D. J. Bonner                      | 6.25    |
| Louisville, Third, one address                              | 1.50    |
| Louisville, Central, one address                            | 1.55    |
| Paducah, two addresses                                      | 14.25   |
| Total offering on National Apportionment                    | 87.57   |
| Total schools visited                                       | 14      |
| Total special meetings attended                             | 2       |
| Total addresses delivered                                   | 16      |
| Total conferences held                                      | 6       |
| Subscriptions to the Christian Plea                         | 8       |

# The Uniform Lesson for May 8

Peter and the Risen Lord—John 20:1-10; 21:1-23

By Marion Stevenson

TWO of the most beautiful chapters in the Bible make up the lesson for today, John, chapters 20 and 21. They are like the bright, clear sunshine after a day of storm and darkness.

We are glad to have this lesson about Peter following the preceding one, the story of his bitter and base denial of his Lord. We are grateful to the apostle John for preserving this story. But for him we should not have this glimpse into the heart and the life of Peter.

## Loyal and loving, verses 1-4—

Peter and John are the only two of the disciples to go to the tomb of Jesus on the resurrection morning. We cannot help but wonder why none of the remaining nine followed their example. Perhaps the answer is found in Luke 24:1-12. Matthew and Mark tell us that the angel which appeared to the women at the tomb exhorted them to go and tell the disciples. Luke tells us that the women carried the message "unto the apostles." But, "these words appeared in their sight as idle talk; and they disbelieved them." Peter and John therefore seem to have been the only two of the eleven who were enough interested in spite of their incredulity, to go to the tomb and see for themselves.

How very difficult it was for the disciples to come to believe that Jesus was alive from the dead. Surely such an attitude of mind as is here disclosed makes it impossible to accept the vision theory of the resurrection, which assumed that the apostles were expecting Jesus to be alive again.

Perhaps Peter wished that it might be true, hoping that he might find a forgiving and a loving Lord to whom he could confess his sin and his sorrow because of the denial. No doubt John hoped the resurrection story of the women might be true, because he was the disciple whom Jesus loved.

As for the others, we might recall the words of the poet Whittier:

"Alas for him who never sees  
The stars shine through his cypress trees,  
Who hopeless lays his dead away  
Nor waits to see the breaking day  
Across the mournful marbles play.  
Who has not learned in hours of faith,  
The truth to flesh and sense unknown.  
That life is ever lord of death  
And love shall never lose its own."

## Perplexed disciples, verses 5-10—

One of the favorite pictures of the resurrection story is that which represents Peter and John running to the tomb. Recently it was given a double page in the *World Call*. Time and again we have seen it in connection with our Sunday school lessons. John, the younger man, is a bit in advance of Peter and therefore reaches the tomb first. What a revelation of his character it is that first of all he hesitated to enter, as though he respected even the privacy of the tomb in which his Master had been placed. Peter, however, impetuous as always, came up to John, rushed past him and entered into the tomb. Both of the disciples stood very much perplexed, noting the burial garments of Jesus lying in their place, so disposed as to indicate not a hurried departure but a very carefully planned forsaking of the tomb. They both went away, John believing that his Master was alive again and Peter very much perplexed. If Peter could only have been sure, how happy he would have been.

## The Lesson Scripture

John 20:1-10

1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together; and the other disciple out-ran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

John 21:15-17

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

## The breakfast by the sea—

Some days after this resurrection morning, we have the incident in the twenty-first chapter. For reasons which are not difficult to understand, the disciples had gone back to their fishing boats. One morning after a night of unrewarded toil, they make a dramatic discovery of Jesus upon the beach with a warm breakfast for them, except for the fish. In answer to Jesus' suggestion, they are soon dragging heavily laden nets to the shore. But Peter, impetuous as always, has discovered that it is his Lord, and dashing into the water, swims ashore, leaving his companions to follow.

Can anything exceed the beauty and the pathos of the story which follows? Three times Jesus contrived to make Peter declare his love for his Master. Peter who had denied his Lord three times with cursing. In the mind of Jesus, this was confession enough and it came from the very depths of Peter's impetuous, loving heart.

This exhibition of the love of Jesus recalls the thirteenth chapter of the first epistle to the Corinthians. The love of Jesus was of the quality that "suffers long and is kind." How long and how much he had suffered from his impetuous disciple Peter. What a stab his heart received on the night when Peter denied him three times.

But the love of Jesus was "not easily provoked," although it doubtless was tried time and again to the very limit of human patience. And then, again, the love of Jesus was that which would "take no account of evil." There was no reproach for Peter

either in the words or in the look of Jesus, as there had been none on the night of the denial.

And then, again, the love of Jesus was that which "beareth all things." Not only were the sins of men laid upon the heart of Jesus, but also their infirmities.

Such a love as this must "believe all things." Jesus knew, for he could see, that in the heart of Peter were qualities that would make him as strong, as stable, and as steadfast as a rock. Therefore, he could be patient with him without provocation, for he could overlook his faults and bear with him.

And then again, the love of Jesus was of that quality which "never failed."

Where is there a better commentary upon the thirteenth chapter of 1 Corinthians, than this story of the morning breakfast by the sea of Galilee? Here was a "love that passeth knowledge." Here again we recall that wonderful hymn of Matheson, "O Love that will not let me go." The love of Jesus held such a profane, impetuous man as Peter. The love of Jesus even pursued and pressed itself upon his attention. It was not the love that could forgive merely three times, but even, if necessary, "seventy times seven."

No wonder Peter's heart was melted to tears, not of shame this time, but of grateful joy, to discover that the very love of his heart was open to his forgiving Lord.

## Peter the shepherd—

We think of a sheep as a foolish, timid, helpless animal. The flock must be protected by the shepherd and his dog and led into green pastures and rested beside quiet waters. In the conclusion of this lesson story, Peter is charged with the shepherding of lambs and sheep. Why should this charge have been given to him? In answer, who had been so foolish and so in need of care as Peter himself? Who could therefore better understand and sympathize with those who needed shepherding?

And so Peter became a pastor, a shepherd of the flock. He had been invited at the beginning to become a fisher of men. He is now to be the shepherd of the sheep and we may be sure that he was tender and understanding and gentle with the erring. There were times, moreover, in his life as an apostle, when his conduct showed that he still needed someone to guide him.

Peter never forgot this commission of Jesus. In an epistle which he wrote he speaks of the elders of the church to whom he was writing, that they should consider themselves as shepherds of the flock, responsible to the Chief Shepherd himself. (1 Pet. 5:2-4). And so, doubtless, Peter thought of himself as an under shepherd to the Great Shepherd of the sheep. No doubt the twenty-third Psalm had from this time a very beautiful meaning for the apostle Peter.

"Great souls have always been unconquerable idealists. They believe that life is made for the good, the true, and the beautiful; and they count it all joy to endure whatever hardship is involved in bringing their vision to realization."

Worry never helps, whether we mix it with our forethought or with our retrospect. It hinders clear planning for that which lies before us, and it has no power to change that which is past. It is absolutely and always useless.—Selected.

# Christian Endeavor Topic for May 8

## Elements in Ideal Home Life

Ephesians 6:1-9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is the commandment, "Honor thy father and thy mother," binding today? What does it require?

Is a son or daughter, after beginning a home for himself or herself, still bound to obey the commands of parents?

Can two families living together make an ideal home?

Is wealth necessary in making an ideal home?

Can there be an ideal home in the midst of unattractive surroundings?

Do the radio and the automobile help or hinder in making an ideal home?

Has prohibition helped the home life of America?

How does modern architecture help in making home life more ideal?

Does sickness in the home necessarily prevent its being ideal?

Does our modern social life help or hinder making the home ideal?

### Paragraphs to Ponder

We hear about "one-man football teams" and "one-man track teams," but there is no such thing as a one-man or one-person home. Ideal homes are built through co-operation. Everyone in such a home must, and of course will, make his contribution and work with the others to make the contribution of each of highest value. Everybody works in such a home, father as well as the rest. There are no "star boarders" or favored sons or daughters. All are free and glad contributors to the joy of all.

Secret diplomacy used to be the favorite sport of kings and international politicians—and is yet to some extent—and many a mess it has got us poor humans into. There will be none of that sort of thing in the ideal home. A little harmless secrecy in the matter of birthdays and Christmas, to be sure, but in the matters of general welfare there will be consultation and planning together. What is the business of one will be the business of all in some measure, and what is the good of all will be the concern of each.

Sympathy—we all need more of it. Where has one a better right to expect it than in the home? Surely the ideal home will be warmed with mutual sympathy and lighted with understanding. This sympathy does not mean merely commiseration in time of hurt or loss or sorrow, but it means a helpful interest in the plans and enterprises of the members of the family from the least to the greatest. Such a sympathy calls for the development of an understanding of temperament and adaptability and handicap. Such sympathy and understanding bring strength and solidarity to any home.

The word "deference" sounds like the assumption of an inferior position, but it doesn't mean that. It's a perfectly good word, and the quality of mind and heart it stands for is a necessary element in the ideal home. It means consideration spelled with a capital letter. Members of the ideal home will have consideration for the wishes and comfort of the rest and deference for their desires; that is, they will consider the best interests of the others and will defer their own desires to the desires of the rest when the general comfort and harmony of the household are at stake.

One who goes back on his blood kin isn't much of a fellow; and when he turns from, or against, his own family, he's hardly to be trusted anywhere. Now, there may be circumstances under which one could not stand by the members of his own family, but they are rare certainly and somewhat difficult to imagine. Members of the family may be at fault, even patently and flagrantly guilty, but true family loyalty leads one to stand by his own, not to condone wrong, but to help right it. In the ideal home, of course, there will be no flagrant wrongdoing, but there will be a beautiful and abiding loyalty.

It is sometimes hard to treat others with kindness and courtesy and generosity because they are so unappreciative. It will not be so in the ideal home life, for there the element of appreciation will be always prominent and active. There is a joy in giving, but if the one receiving is unappreciative, half the joy is taken out of the giving, and the spirit prompting it is apt to become discouraged and afraid. But in the ideal home that spirit will be strong and robust and growing, for it will receive in full measure the element that it grows best upon, appreciation.

One cannot conceive of the ideal home being in a "mess" of disorderliness all the time, or in a state of constant confusion. This doesn't mean that the "gold dust twins" or the little Dutch women with the sticks shall always and forever be "chasing dirt," but it does mean that each member of the home will help to keep things in their places and to avoid undue disturbances. Now, we are not going to shut the home up like that old-fashioned parlor that was opened only on state occasions, such as funerals or weddings or anniversaries, nor are we going to put Maxim silencers on each member of the home. We are just going to help one another to keep the home pleasingly clean and orderly and avoid any unnecessary and unseemly noise. That helps to make the ideal home.

A "grouch" is unwelcome anywhere. In an ideal home he is not only unwelcome—he is decidedly out of place. If there is such a one in the home, and he can't be cured, I suppose he must be borne with, but the task of converting him must not be abandoned until every method has been tried. It wouldn't do to chloroform him, of course, but a steadily maintained cheerfulness helps a lot. A bright cheeriness and an incurable optimism tends to make the "grouch" ashamed of himself.

To everyone in the ideal home there must be given certain inviolate privileges, from mother and father down to the smallest member; there will be possessions that each has that are peculiarly his own: but always there will be the readiness on the part of each one in the home to share with the other members of the home. Outside of the things that are peculiarly one's own, all things will be held in common. No one will "camp" in the family automobile, nor insist on playing his pieces on the Victrola, nor pre-empt the radio. Each will want the others to share in the good things he gets and will "divide up" even to depriving himself; for the most fun is in seeing the others happy.

Hypocrisy is a stranger to an ideal home life. Honesty and sincerity close the door

# Mid-Week Prayer Meeting Topic

For May 4

Books of Ezekiel and Daniel

By Gilbert E. Ireland

The prophet called to service—

"Ezekiel, vast and colossal in his imagery, majestic in his diction; he often transcends in his ideas the powers of language, and becomes obscure and difficult to understand." The son of a priest, Buzi; carried away captive by Nebuchadnezzar B. C. 597. Five years later he received his call. Carried on his ministry twenty-two years, the latest date in his book, say the commentators, being the twenty-seventh year of the captivity, B. C. 570. While by the river Chebar a great, awe-inspiring vision appeared to Ezekiel (1:1-28), cloud, whirlwind, fire; four living beings of superhuman aspect; the appearance of the glory of God, like a burning rainbow. These were some of the mystic and mysterious appearances and from above them out of crystal brightness came "a voice of one speaking," summoning Ezekiel to receive his commission.

Some of his messages—

"The book falls into three well-marked divisions. The first (chapters 1-24) predicts the fall of Jerusalem, as the necessary consequence of Israel's sin; the second (chapters 25-32) deals with God's judgments on surrounding nations; the third (33-48) describes the restoration of Israel and the establishment of the perfect kingdom of God" (*Dummelow*).

Summing up Ezekiel's message, "This book has an abiding value to the Christian because of its promise of a new heart; its doctrine of the individual's relation to God; and its assurance that God has no pleasure in the death of the wicked, but desires all should turn to him and live (11:19, 20; 36:27, 27; 33:10-16).

Daniel the prophet—

Brief summary of Daniel's personal history, not touching upon his mystic, marvelous, world-embracing writings. Of the royal house (1:3, 4); among the captives carried to Babylon. With his three comrades was treated generously and trained in the highest culture of the Chaldeans, to be fitted for honorable place in the king's service (4-7). His success in pledge to abstain from wine and from "the king's dainties"; in his skill in interpreting the king's dream; how he and his three friends prayed together, in their imminent peril, before the interpretation was given; these are familiar to us all (ch. 2:13, 17-19). Chapter 3 paints the thrilling scenes when Shadrach, Meshach and Abed-nego braved the fiery furnace in honor of their God; but from this Daniel appears to have been absent, probably on some distant mission. The stirring narrative of Daniel and the lions' den and of his momentous appearance at Belshazzar's feast, these are known to old and young. The spirit of Daniel, that loyal, undaunted spirit, was that of the soldier who fights with "the sword of the Spirit"; the object of his book being to show that the kingdoms of the world are still God's kingdoms; are doing his work; and have their share in his providence.

on hypocrisy. In the ideal home things go on "above board"; there is no dissembling or sly evasion; and there is no pretentiousness. Frankness is evident, but it is always softened by tender regard and understanding sympathy. One meets too much evasion and misrepresentation and open lying in his contact with the world, and they take a lot of joy out of living. They must never be permitted even to stick their noses inside the door of the home, lest they destroy it.

# The Claim of the Ministry at Easter

By F. E. Smith

**E**ASTER is one of the great glad times of the year. Redeeming love speaks its triumphant message at that season. It is also the time in the Bible schools when we consider the claims of the ministry sacred, scriptural, and to be honored by all who love the church.

## Three hundred and sixty homes—

Three hundred and sixty homes now receive the benefits of ministerial relief. In all, there are more than seven hundred people in these homes whose life is cheered and sustained by the Easter offering. The rate of payments per month indicates that benefits of over \$100,000 will be paid this year.

Who can or dares to forget the aged or broken missionary? In a number of cases father paid the full price and left the imprint of his life for Christ in another land. There is the beautiful life of the aged couple, worn out for God, in foreign service, a blessing now to all our churches.

Others have lived on alone, comforted with the satisfactions of their labors and the loving fellowship of many friends here at home.

When the aged minister after fifty years of faithful service lays down his burden it is a great comfort to know that he will not be forgotten. There are many of these saints who have blest and grown the life of the church wherever they labored. They have grown old gracefully for God. Then there are the homes where husband and father is completely broken in health. The mothers must carry on with the children as best they can, continuously grateful that the church does not forget them.

## Instances—

There is one who is paralyzed below the hips. One of the most courageous fights we know of anywhere is made by the brave wife for his health, her home and children.

Here is the case of a man of unusual leadership who gave himself away for the church. The heavy burden finally broke him. Completely exhausted he is slowly coming back to health again after weary months.

The girl whose father pioneered the way for the churches in the early days. He received the benefits of the church for a time in his full ripe years; then the mother succeeded him; and now the daughter crippled by rheumatism has not walked for eighteen years. Her wheel chair is her home. She is happy and radiates hope to all who cross her path.

First the mother, then the father and the sister were claimed by the white plague. The remaining daughter, a beautiful young woman, has been fighting her way back to health for five years. Her claim on the church, because her father gave his life for the cause, will be promptly honored by all who hear it. Without the help of the church she would have lost the battle long ago.

And so we might go on with others whose claims need only to come to the attention of the church to secure a generous response.

The widows outnumber the aged ministers. Many of them are the wives of our foremost leaders of the earlier days. They lean on the church for support in full faith that we will not fail them. Their ages in many cases reach up to the far years. The grace and beauty of their beloved sunset adds a sense of glory to the life of the church.

## The children—

One hundred of them up to the early teen years who with the mother, keep the home

together and face life with victorious courage, all because we have assured them that we will not fail them. As we hold fast they can carry on. Out of this group will come many of our greatest preachers and leaders for the future. The money invested here is but planting seed corn for the Kingdom. Also the faith of the father in the church is vindicated for his family.

## Furnishing morale—

Part of the work is to furnish morale so that these of the church can carry on. Nothing is much more lonesome than a lonely old age. They gave their all. They now deserve our best. To comfort so many in trouble, to encourage those burdened to the breaking point to realize that there is a way out, to point the mothers and children on to a glorious service in the future, and to assure all that the church loves and will not forget her own, is our glad task.

## BE A MAN

By Miss Rosa L. Page, Pretiss, Mississippi

Are you a man?  
Do you stand for what is right  
Tho it calls for a real hard fight,  
And for vigor, main and might?  
Do you stand?

Are you a man?  
Do you stand with lips closed tight,  
When you could speak and shield the right,  
And openly disclose the wrong to sight?  
Do you stand?

Real Men stand  
Tho they are knocked on every hand  
By relative, friend or fellow-man,  
When all save God misunderstands.  
Real men stand.

Real men stand.  
They don't, for sake of false pride,  
Sacrifice integrity and attempt to hide  
A bruised conscience which constantly  
chides.  
Real men stand.

The knocks and jars come all thro life.  
They pass no man by  
Especially when he stands for truth and  
right,  
And with God's requests comply.  
What of the Knocks and What of the Jars  
So long as we are sure we are right?  
Just be a man and take a stand  
And put up a real good fight.  
Right always wins;  
Tho the struggle be hard,  
Stick fast with all your might  
Just be a man, take a stand,  
And put up a real good fight.

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

By V. G. Smith

### 9. Period Study

Just after arising from the nap of Quiet Hour and dressing for recreation, the brain is alert and receptive and there is one hour given over to the preparation of next day's lessons. The mission courses and the method courses have some research work or textbook material to be studied. The averages on the fourfold chart must be calculated. And this is the only period of the day given over to study. With only spare half hours scattered about for free disposal, and group and table stunts to be worked

## A Sunset Fancy

Tonight, as I sat at my window,  
While the west was all agleam  
With that strange and wonderful splendor  
That is fleeting as in a dream,  
I thought that the hands of angels  
Had flung heaven's gateways wide  
And I caught some glimpse of the glory  
From the hills on the other side.

Is it not a comfortable fancy,  
This sunset thought of mine,  
That always the gates of heaven  
Swing open at day's decline—  
That those whose work is all ended  
From our earthly woes and ills  
May pass to the peace and gladness  
That crown the beautiful hills?

Perhaps, while I sat there dreaming  
Of the gateway in the west,  
Some weary ones went homeward  
To a long and endless rest—  
Went in through the sunset gateway  
To the city paved with gold,  
To dwell in the hills of heaven,  
And be no longer old!

When for me the sunset gateway  
Shall at day's decline unclose  
And I enter through its portals  
To a long and sweet repose  
I know that I shall remember,  
In that land so fair and far,  
My strange and beauteous fancy  
Of the sunset gates ajar.

—E. E. Rezford.

## Silence

**Y**OU did not tell me—I was but a child!  
You knew the danger and you held  
your peace.  
I went unwarned into the whirlpool wild.  
And now you pray to God for my release.  
One warning then were worth ten thousand prayers;  
God's angels drive you from His altar  
stairs!  
You said, "The child will know full soon,  
forsooth;  
Why should I trouble to draw back the  
veil?"  
And all the time I burned to know the  
truth  
From holy lips. Now from without the  
pale  
I curse with evil breath your silent sin:  
Your word had opened heaven to let me in.  
You knew the World was liar, and the  
Flesh  
Was baited by the Devil for my soul;  
You knew my feet were tangled in the  
mesh,  
And you were silent! Now His thunders  
roll  
In judgment. You were strong and I was  
weak;  
I was your child! Why did you never  
speak?  
—Norman L. Beurle.

North Adelaide.

out and practiced, the study period must be used to the best advantage.

There was always a mighty temptation to continue quiet hour in study period but the loss so apparent in class next day, dissipated this inclination. The program calls for one hour of study and the hour could easily be spent on one subject, dawdling along. But for sixty minutes, and four subjects to get into shape, the time flew on winged feet. Books, helps, a faculty member were all at the service of the student but study period was the time of work for the pupil and no books, no help would suffice for sixty minutes of forceful, hard, legitimate study—well named *Study Period*.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MAY 7, 1927

NO. 26

## How the United Society Treasury Handles the Funds

By C. W. Plopper, Treasurer U. C. M. S.

Who is the "poor fellow" with the big pack on his back coming down the corridor? Not Santa Claus this time but the good, faithful mail carrier bringing the United Society mail. This must be carefully opened, assorted, and sent to the proper departments. Very naturally the letters containing remittances come to the Treasury Department.

### Giving Proper Credit

The first desk has a very important part of the work. The letter must be stamped indicating just how credit is to be given, and for what fund or purpose the money is to be used. That sounds easy, doesn't it? It is in most cases. Here is an envelope containing a check but no letter of instructions. A search must be started at once to see if the person signing the check has sent previous remittances; if so, how was credit given? If found, it is a "fair guess" that this amount should be credited in the same manner. If the name cannot be found, it is necessary to write the person signing the check to ascertain what credit is desired.

After removing the checks, money orders, bank drafts, currency, postage stamps, etc., the total of the letters and of the money must be equal. Then the deposit can be made up after careful endorsement of the checks made payable to numerous secretaries, *World Call*, etc.

The entries must now be made on the "Receiving" Cash Book, by the aid of the book-keeping machine that makes the entry; the receipt is issued with the same operation. The cash book totals the various departments as Church, Bible School, Woman's Missionary Society, etc., also the different funds or purposes for which given. The letter then passes to the church ledger where an individual card is kept for each church showing its gifts by departments with date and purpose of the gift.

### General Maintenance Fund

The money divided into the different funds now passes to the general set of books. Here is a column for the general fund, the maintenance or "bread and butter" fund. How this is watched! It requires \$160,000 each month to care for our large group of missionaries and native workers, our preachers and teachers in the homeland, our orphan children and aged saints in our Benevolent Homes, the relief of our aged brethren who have given their lives to the ministry. What would you do if enough money did not come into the office in a month to supply the \$160,000? This is the fund for the very necessities of life. Only one thing can be done, borrow money in faith, believing that the churches will send in a sufficient amount later. The payments must be regular each month. Otherwise through the irregularity of income the work would lack the stability it must have.

### Special Day Offerings

Quite a portion of the income of the Society comes as the result of Special Days in the churches and Bible Schools. How important it is that all amounts be sent in promptly, thus keeping the borrowings down to the minimum. We have heard of instances where the mission funds have been used to meet the current obligations of the local church with the thought that it can be sent the Missionary Society at any time. This is not fair to the workers who are in need of funds, nor is it fair to the donors.

### Foreign Work

In connection with the foreign work the question of exchange between the foreign country and our own is a serious one. Of necessity the salary of missionaries must be placed on the basis of the relation of the currency of their country to our country. Suppose that normally two of their dollars (or whatever it may

be called) equals one of our dollars. The Society must make their payments on this two to one basis. Through the fluctuation in exchange one of these foreign dollars may cost fifty cents this month and perhaps sixty or sixty-five cents two months from now. It is readily seen that it is difficult to make a stable budget for the foreign work.

### Special Funds

The Society frequently receives money for "special" purposes, such as the building of a chapel or hospital, or a home for the orphan children. This money is held intact as a special fund until such time as it can be utilized for the purpose given. If it is probable it will be quite a time before it can be used, this money can be carefully invested where it will earn an income. If to be used soon, it must be held in bank subject to call.

Endowment and annuity funds received must be invested to yield an income. Of course, great care must be exercised. The Society has a Finance Committee to select this investment, which may be a mortgage on real estate, or government or municipal bonds.

### Treasurer's Reports

The Treasurer is called upon to give a complete report of the financial condition of the Society monthly to the Executive Committee. This shows the receipts of the month, of the fiscal year to date, of the budget of expenditures with payments on the same to date, the condition of its different funds, and a statement showing assets and liabilities. At the end of the fiscal year, June 30th, a complete annual report is made and printed.

The Treasurer of the Society is under bond for the faithful performance of his duties. This is also true of all the workers of the department handling the money or accounts.

Yes, the Treasury Department makes some mistakes. When one considers the volume of the work and its many divisions and angles, we believe these mistakes are reduced to a minimum. Rest assured any error made will be cheerfully acknowledged and corrected.

## GLEANINGS FROM THE ONE-DAY CONVENTIONS

### Fingers of the Hand Mr. Wm. Alphin

TO deliver an effective blow, the fingers of the hand are not separated and held apart. Such a lick would not produce the effect of half the expended force; it would never drive over the project.

But when all the fingers unite and get close together and close to the palm of the hand, when it doubles into a fist then a telling blow is delivered. There must be cooperation among the fingers and with the hand.

To use a Chinaman's expression, "we must scratch each other's back." The church with each organization standing apart like the fingers can do nothing but when all unite and hit the National and State Apportionments a blow with all the force then something happens. The church should help all the auxiliaries put over their task and also it should use all of them in putting over the church proper task. Each one ought "to scratch the other's back." The Bible School, The W. M. S., the Christian Endeavor and the church should all unite to put over the \$16,000 apportionment this year for the national work.

### CLARKSDALE, MISSISSIPPI

IN taking the picture of a moving object a change of lens is often imperative. To get the photograph from a different angle or distance a different focus is necessary.

In Clarksdale, the team was able to correlate its arrival and message with a district meeting of the Mound Bayou region of the state. Unusual kindness and consideration was shown the team in giving it an opportunity to put on a part of its program during each session of the day that its representatives were present. For an hour of the Friday morning session, Stewardship was presented to the people assembled there. And during the evening session the stereopticon slides were presented and the One-Day Convention theme was left sown in the hearts of those present.

In running off the slides of the stereopticon the most important thing is not to get light enough, not to adjust the slides, not even to get a proper sequence, though all of these things add or detract greatly. But all this may be attended to and yet the pictures be a failure. The focus must be corrected to fit the elevation and distance of the screen. The word to describe the Convention in Clarksdale would be a CHANGED FOCUS. And that is no mean accomplishment.

Attendance was as follows:

Six Churches Represented

|           |     |
|-----------|-----|
| Morning   | 24  |
| Afternoon | 40  |
| Evening   | 61  |
| Total     | 136 |

### FROM OHIO

Reporter—B. H. Johnson,  
Dayton, Ohio

We are doing fine at this writing. Our pastor, Eld. A. W. Davis, is away in Chicago, Ill., conducting a few weeks revival for the church of that place.

Eld. M. Jackson, our former pastor, is holding the fort for us while Eld. Davis is away. We are very glad to have Eld. Jackson with us

again. I think Bro. Davis used very good judgment in getting Eld. Jackson to fill his place while he is away. Bro. Jackson knows the people and is going ahead like he has never been absent.

Mrs. Rosa V. Grubbs was to be with us on the 29th, but could not on account of illness. We are hoping for her a speedy recovery and resumption of her work, for we are always glad to have her come to us.

Mr. Wm. M. Jackson, our State Supt. of Sunday schools, is making his annual tour of schools at this time.

### FROM CALIFORNIA

Reporter—Eld. C. B. Tarrance,  
Los Angeles, Calif.

An era of good feeling and Christian fellowship has been established here as a result of a four months meeting held at the Birch Street Christian Church by Eld. B. C. Calvert of Jackson, Miss. Eld. Calvert was at his best while here.

Christians, who out of past misunderstandings, had become antagonistic were brought together as brethren in Christ.

At the close of the meeting Eld. Calvert was asked to remain over another week as the guest of the other three churches. He preached at the Watts Church on Thursday night; at the Wadsworth St. Church on the following Lord's Day morning to a packed house composed of the members of the other three churches as well as the local members along with Eld. Williams and Eld. Jacobs.

Sunday evening, Eld. Jacobs set a worthy precedent. He cut his services short and brought his entire congregation to the Hooper Ave. Church to hear Eld. Calvert. It was a novel proceeding.

A Christian Ministers' Union was organized with Eld. Jacobs as president, Eld. Williams of Watts as vice-president, Eld. Mitchell as secretary and myself as treasurer.

Much credit is due Eld. Jacobs for this splendid meeting. And the entire brotherhood of the city is indebted to Eld. Calvert for his matchless preaching.

### IN ADDITION

In addition to the faculty members of the Young People's Conference named in a recent article by V. G. Smith on that subject, there are two others who are serving on that faculty. Miss Rosa Page, who will have charge of the worship course and the vespers, is a former S. C. I. student and has had several years experience in teaching. She served in last year's Conference. Prof. L. B. Ross will have charge of the course in dramatization. Prof. Ross is now a teacher at J. C. I. and will be of great value to the worship periods and association with him will mean much to Conference students.—Editor.

## AMONG THE BIBLE SCHOOLS OF KANSAS

Miss D. L. Blackburn, Elem. Supt.

Most of the month of April was spent working among the Bible schools of Kansas. I visited the Parsons, Wichita, Emporia, Topeka, Atchison and Lawrence schools. The two Kansas City churches have not been worked as yet.

Parsons has a fine meeting, high interest and a liberal offering.

Wichita had a fine meeting. Their revival was on and they had twelve additions.

Emporia had a fine meeting, a reception and a liberal offering.

Topeka also had a splendid meeting, another reception and an up-to-date Bible school.

Atchison had a very good meeting but due to rain the attendance was small.

Lawrence also had a nice meeting and a fine school though small.

### EASTER SUNDAY AT EIGHTH STREET CHRISTIAN CHURCH, KANSAS CITY, KANSAS

Reporter—Miss D. L. Blackburn

Easter was a notable day with the church here. It began with the early prayer meeting and baptizing at 6:30 a. m. A fine hour was spent in the Bible school. The 11:00 services were of the best, an excellent sermon on the occasion by the pastor, Eld. Crawford, a liberal offering with more than \$7.00 for charity, and splendid attendance. The evening services were given over to the Bible school which presented the play, "Heralds of the Cross," and took a large offering for the aged ministers and missionaries. A large audience enjoyed both services and the house beautifully decorated with flowers.

Another indication of our revitalization was the offering for the Woman's Missionary Society in the missionary boxes which amounted to \$6.25.

### ELEVENTH STREET CHRISTIAN CHURCH

Birmingham, Alabama

Reporter—Amanda Hagwood

The Easter Sunrise program was observed at 6:30 o'clock. The program began with twenty-five persons present and was much enjoyed by all. The excellent Bible school and 11 o'clock service was well attended and the expression on each one's face was the outward sign that the heart was full of joy and hope. The children's program followed, each one playing well their part. At the end of the program the pastor came forward and after a few brief remarks on Decision Day, extended the invitation. Five came forward and made the good confession, making a total of eight confessions for the month of April.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE DAYS OF OUR YEARS

“THE DAYS of our years are three score years and ten.”

The word that is prominent here is days. Our lives are measured in years as a convenient unit. But these years are lived in days—yesterdays, todays and tomorrows. Any philosophy of life that leads to a better, finer living of each day is a creed born of Christ.

The small boy lives in tomorrows. His plans and figures to outline his actions, his play revolving around life situations that arise, his “Plaike” in the conversation of the recreation period, all point to the preparation for some real or fancied tomorrow that will bring to the one involved an opportunity to summon the qualities of the virtuous and adventuresome life. Later on school, secondary education and college all point to a future full of action and real living. Youth lives in the “Tomorrows” of its years.

Old age lives in the yesterdays. Present days hold no glories equal to past hours. Somewhere in the bygone days their spirits stopped in sweet contemplation of the beauties of the hour and time dimming these eyes while fading the beauties of the scene, has kept them in “Their Yesterdays.” The day of “Pomp and Power” lives in the memory and is the constant standard of reference in conversation. Advice is based, counsel given, evaluations made, and judgments made on the strength of “Has-Been” impressions. “Now in my day” is the favorite platitude of the aged. And there is the vital spot—yesterday is their day even as tomorrow is youth’s day.

The DAYS are hours and OURS. The story of a life is how each day is spent: in youth in seeing worthy visions that will cultivate high ideals, in age in dreaming worthy dreams that foster contentment, in middle life in using the high ideals of youth and preparing worthy dreams for old age.

## UNDER ONE HEAD

### Amalgamation

I AM glad to set that the latest and most authoritative book on the subject of the future of the Negro in America declares that the solution of the problem does not lie in the amalgamation of the two races as many men have previously held.

Aside from the obvious shame that would come both to white man and black man from that road of solution, it would rob the black man forever of the chance to make the fight and complete the struggle he is now going through to lift himself. There is a magnificence in the battle he is waging to strike the “glory road.”

Whereas, if he were to succeed as a product of race amalgamation, a solution, by the way, which neither race desires in the least, the white man would declare to the end of time that it was that touch of white blood which wrought the potent alteration.

The Negro, for the most part, goes about the business of improving his lot in a very quiet, gentlemanly fashion. There is no great amount of ballyhooing, but he is on the way, and somehow, whether we are to know beforehand what it is or not, the solution will come.—W. D. Ogdon.

### A SOLUTION

A YOUNG prince, hero of a fairy story, had to prove himself worthy for the position of son-in-law of the king by answering three questions. One of these conundrums was, “How many stars are there in the heavens at night?” This prince glibly answered, “Six billions, three-hundred and seventy-five millions, nine-hundred and sixty-one thousand, eight hundred and seventeen.” The king had no way to refute the answer and had to admit it as correct. The prince “got the job.”

So it is with the race relations at present. No matter what might be said about the eventualities of the race question, it remains true that the white man is responsible for the salt-pepper condition of the blood in the colored races of the earth. Whether it came by transporting laborers and slaves into “white man’s land” or by insinuating trading and industrial renegades into “colored man’s land,” the initiative has been on that side always. They have asked the question by their actions.

Having doted upon that initiative and aggressiveness that overcomes all barriers, the white man has rushed in and without a backward glance “civilized” all nations. Now, he has stopped and soberly views the result of his racio-egocentrism and unmitigated selfishness as it grows in China, Egypt, India and all the other lands

### Suggestions for Preparation for Young People’s Conference

May 8-15. Ratification of delegates by the body politic.

For Play—Final follow-up on tickets.

For Program—Final accounting of funds.

For Canvass—Final check-up on funds.

Send in registration fee to R. G. Ross, 425 DeBaliviere Ave., St. Louis, Mo.

where “self-determinism” is the cry. And the ability to grow and thrive under any conditions is being lost with the rising scale of living on the part of the whites and gained on the part of the Negro and Chinese, the “Right to Have and Hold” will be flung back at them. And they can’t disapprove it. In this chaos, he, like Dickerson, cannot “unscramble eggs.” The white man is calling for aid, help, succor, or cooperation on the part of the other races or blinds himself to the rising race consciousness that is sweeping the world.

Like the prince, the Negro, the Hindoo, the Mongolian and the Indian each has glibly recited the “true aspects” of the situation and like the king, the white man cannot gainsay him. Whether these colored peoples are correct has no bearing on the present situation since it is being proved that the white man has no truer or better hypothesis or method of treatment.

What answer is correct? What thesis accurate? What method valid?

Editor’s Note—It seems Mr. Ogdon is about three hundred years too late to remedy the Biological effect which is the only true basis for amalgamation.

### JUST AN ASHMAN

FOR two hours business was suspended in Niles, Michigan by order of the mayor. All the stores were closed. All the offices were shut. All commercial activities were halted. Why?

Because the town wished to honor one of its citizens whose funeral was being conducted those hours. Before his death, the mayor no doubt would not have stopped his morning stroll to pay his respects to the deceased; the business man would scarcely have ceased reading the morning paper to honor the man, the housewife would hardly have paused in her walk marketward to pay the man a tribute ere his death; for the funeral that was being conducted those two hours was the last obsequies of Tom Davis, aged Negro ashman of the town. But notwithstanding his humble position and his insignificant social status, his reliability and good disposition had so strongly grasped the attention of those busy men and women that they deemed it rare privilege to pay their respects to the remains of one so prodigal in his exhibition of those virtues necessary for right living.

Usefulness and reliability coupled with a pleasing personality will always be rewarded.

THE irreconcilable in a quarrel often imagines that he is holding out on principle and conviction when the truth generally is that he holds out by unreasoning stubbornness and egotistic pride.

## SERMON AND SONG

Address Delivered at Tri-State Institute and Conference by Mrs. Sarah C. Buckner, Kansas City, Kansas

These are two unmistakable signs of divine guidance, to grow in knowledge and in spiritual understanding of our Lord and Savior, Jesus Christ.

A "Sermon" is a public discourse for religious instruction, based upon some passage of Scripture. But now often we hear what is really not a sermon. Prepared sermons are what our churches need today, sermons with a purpose that will give out that knowledge that is given of God. For the Lord has given wisdom and out of his mouth cometh knowledge and understanding. Teach a just man and he will increase in learning for the heart hungers for the divine.

A prepared sermon will instruct the young as well as old, the less fortunate as well as the most intelligent. Sometimes the speaker will give his text and never touch it again, leaving his hearers to wonder what was the theme. There was never a sermon with a dozen hearers that was not followed through by some one and judged as to thought or lack of thought.

Another sad but often true thought comes: "How can I believe what you say when what you are coming ringing into my ears?" Let the preacher be a lover of God and on a purely kingdom basis; be sure that God is satisfied with him; be a man who carries the riches of God within himself.

There was a time when we said, "What cannot be cured must be endured" but not so now for our training schools for young men will give us prepared preachers if we will only support them.

The minister must live a life of serenity and place himself in the way as a bearer of the message of God. Many a splendid sermon has been spoiled by putting self in the way of the truth. Many persons drop into church from a force of habit just to be there with no serious thought of worship. But after such ones hear a soul-stirring sermon, well prepared and well delivered, not ornate or flowery, instructive and broadening, they go away with hearts and souls aflame for truth and justice and a burning desire to be up and about the Master's business. Those are the sermons that count.

Good sermons should be the "smoothing-iron" of all our church ills. How many a quarrel has been ended, friendship renewed, troubles wiped away by listening to a sermon that gives the true word of God. What a glow of satisfaction and a heaven of love such a sermon brings.

Now we come to the songs of the service. Here we should pause and remember we are singing the praises of the Master. According to the Bible, the first record of music is as far back as the descendants of Cain. David was known as the "Sweet Singer of Israel," and music was used in the worship and religious services by his people most from the earliest times. Religion has inspired some of the grandest of musical compositions of all ages, notably Handel whose works are all on religious themes. We find it written "Speak to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

One could write for hours on SONG, even recalling the dark days of slavery WHEN ABOUT ALL OF THE INSPIRATION WAS RECEIVED THROUGH SPIRITUAL SINGING, when our grand-

parents would steal behind the hills to pour out their souls to God through song as best they knew. And I am sure that God, looking down on them, was accepting their praises. It is written, "Sing unto Him, sing Psalms unto Him, talk ye of His wondrous work."

Choir singing is all right and timely but don't forget that there is still that same old desire in everyone to give vent to their spiritual feelings through song. Nothing so shapes us and prepares us for a sermon as a song.

It places us in the sphere of sublime service, with a heart of longing to live a nobler life. How often our songs are out of harmony with everything even destroying the effect of a good, wholesome, soul-stirring sermon. All of this happens because there was no preparation made in connection with song service and the sermon.

Many a soul has been brought to Christ because of a song and many a one has been blighted because of the wrong song at that particular time. So often a good sermon has placed a man on the verge of confessing Christ and the invitation song has taken away his desire to decide for Christ. So take heed that ye prepare sermons and with them prepare the songs.

Then sing, sing with the spirit  
And the ransomed of the Lord  
Shall return and come to Zion  
With songs and everlasting joy  
Upon their heads.  
They shall obtain joy and gladness.  
And sorrow and sighing shall flee.

### THE FEAR OF GOD IS THE BEGINNING OF WISDOM

By W. W. Peyton, Carlisle, Ark.

One of the scriptural writers said, "The fear of God is the beginning of wisdom." If a search were made today to find the wise people of our land, we would find the people of wisdom far in the minority. Again if a search be instituted to ascertain those possessing knowledge, the number would be greatly in excess of those having wisdom. Knowledge is a thing greatly to be desired but of itself knowledge puffs one up. It comes through the continued application of the mind to study. We have colleges, academies and universities established throughout the land for the acquisition of knowledge and these institutions are turning out annually a great host of young people many of whom lack the underlying principle of education which is morals. If you would succeed in life, look well to your morals, gain knowledge, get wisdom of God.

Every man and woman needs an education to prepare him or her for the duties of life. Some are prone to avoid school because of the confining and difficult nature of its work and because of the pleasures of the world. Marriage often enters in to disrupt the pursuit of knowledge. Every young person should have had some worthy aim in life; but it is "GO, GO, GO, GO, GO" until one can't wiggle. Let me tell you young boys, these young girls won't make you wives, and if they could you wouldn't make them husbands. You are both too immature and will forsake your vow. You are our hope for the future and there is a chance for you to reform which is not for the adults.

Can the Ethiopian change his skin or the leopard his spots? Not everyone whose name is on the church roll fears God. Not all professed Christians fear God. There is a vast difference in fearing God and being scared of God. "Perfect love casteth out fear." Some people are so good in time of storm, so intent are

they to have those around them keep quiet for fear of being destroyed by the storm. But must God display His dynamic forces in thunder and lightning to keep you good? If so, your case is to be pitied. We should fear God as the good obedient child fears a loving father, looking to him at all times for love and protection, not as a disobedient child that does not respect his parents. The latter is afraid of the parent because of the threats, kicks and blows but apart from these the child regards him not.

The religion of today is too formal and we find too much hypocrisy in those called the children of God. In the pulpit, in the amen corner and among the lay members there is too much deception. Many of us lead such ungodly lives that we fear each other. Consequently when some evil arises in the church that requires our care, it is often neglected and the guilty ones go unpunished because of the lack of a quorum to wait upon the brother or sister in question. Thus our own conduct renders us unable to obey the divine admonition, "Withdraw yourselves from everyone that walks disorderly." We should not bar a man from taking membership who complies with the condition of membership for "Man looketh on the outward appearance but God looks upon the heart." Sometimes we call on a man to pray because he is quick of thought and apt of speech and can play on the emotional side of the audience until it is moved to tears, but who on the other hand may be the worst rascal extant. A man may ask God to bless the widows and orphans and at the same time have a plan in his mind to cheat her out of a plot of ground, seduce her daughter or lead her son astray. But God will award him according to his works. A woman may braid her hair, adorn herself in the finest apparel and stand high in the community and the church but if her aim is to steal some other woman's husband or any other cause less worthy than devotion to God, she will be weighed in the balance and found wanting. One may sing loud and shout much and yet lead a very unacceptable life before God.

Luke 13:22-30 inclusive tells the story as spoken by Jesus in the reversal of the positions and expectations of those who would enter in.

"Fear God and keep his commandments, for this is the whole duty of man."

### BEING ON TIME

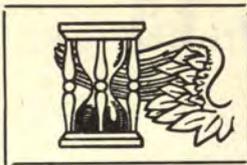
"On your toes" is an expression quite frequently used in athletic circles. This thought should prevail throughout the entire session of the school. Bear in mind your own toes are to be considered and not the toes of others. It is very easy to get on somebody else's toes.

Being on time is a matter of habit. It is also a matter of keeping faith, not only with those who are due to meet with us in the school hour of the morning, but also with the Master Teacher. It has to do with the building of character on our own part and on the part of those who look to our example.

The time element in the Bible school program is a vital feature and should be guarded all through the schedule of the morning.

Who is responsible if the Beginners and Primaries are not present on time? It seems to me I heard somebody say, "The parents." Yes, you are about right. Parents and older brothers and sisters are indeed responsible. Above that group there is still a bit of home responsibility, but it shifts gradually from the home to

(Continued on page 8.)



## Be Pleasant

WE cannot, of course, all be handsome,  
And it's hard for us all to be good.  
We are sure, now and then, to be lonely,  
And we don't always do as we should.

To be patient is not always easy,  
To be cheerful is much harder still;  
But at least we can always be pleasant,  
If we make up our minds that we will.

And it pays every time to be kindly,  
Although you feel worried and blue;  
If you smile at the world and look cheerful,  
The world will soon smile back at you.

So try to brace up and look pleasant,  
No matter how long you are down;  
Good humor is always contagious—  
You banish your friends with a frown.

—Author Unknown.

## "The Old Swiss Clock"

(A Story)

ONE time a Swiss clock learned a secret when it lost its burdens. As it hung upon the wall and ticked away, it complained to itself about its burdens. It did have two heavy weights which it held all day and all night. It said that it could strike the hours and mark the time of day so much better without the two weights.

So the owner removed the weights. The clock became still and silent. It could not strike the hour or mark the time of day any longer. People going to work or going to dinner looked at the clock, but they were disappointed. The children going to school looked into the big clock's face, but they were disappointed, too. The watchman who paced the streets in the long, lonely hours of the night listened for the cheery, truthful voice of the old clock to tell him the hour of the night, but he, too, was disappointed. One day a spider stretched his fly-net over the clock's face, and the old clock's heart began to rust out in loneliness.

It had no burdens to carry now through the busy days and long nights, but it was not happy. It had always enjoyed telling the truth with its hands and its tongue. Now busy men no longer depended on it. The school children forgot to look into its face. It was lonely and unhappy. Then it learned the secret—a secret that some of us don't know. It learned that busy people are the happy people. It learned that true lives are real joy-makers.

—The Epworth Herald.

## Mabel's New Nurse

OUT on the piazza the block forts were going up beautifully, while just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

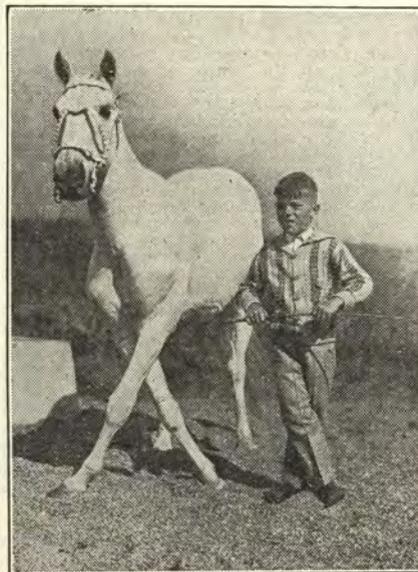
It was not "a-very-sick," but just a "sick-enough-to-have-to-stay-in-bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when

mother had to go away and when Mabel could hear the other children playing without her. By and by Bridget looked in at the door.

"The washer-woman's little boy has hurt his foot, ma'am, and she wants to know will you come down a bit?"

"Oh, dear!" said Mabel, "everybody wants you! Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."



The boy says, "He is my horse";  
The horse says "He is my boy";  
We do not know who owns which  
But both are chock-full of joy.

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read, "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody."

At first her lips pouted; but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I 'shamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Ex.

## "I can the Wonderful"

Rev. Ernest R. Weeks

ONCE upon a time, long, long ago, there lived in a village in the far, far north a little fellow called "Ican." He grew to be a big strong man, and the wonderful stories that might be told of his great deeds of bravery would fill many big thick books. I have heard of him saving a city, rescuing people from fires and shipwrecks, climbing great mountain ranges and fording mighty torrents, crossing wide sandy deserts and leaping into all sorts of difficult places. I have heard of his achievements as a writer, as a soldier, as a scientist, as a missionary, as a statesman and as a king.

There is something very peculiar about "Ican," for while he lived these long years ago he never really grew old, and more mysteriously wonderful still, I do not know of a single place today where he cannot be found.

I have seen him. Now, like all strong and brave people, "Ican" is always ready to help the weak as well as the strong. I saw him yesterday helping a grasshopper get out of a very difficult position into which he had jumped, for the wind had caught the grasshopper just when it was "on the wing" and down into a deep hole he had fallen, but by "Ican's" help he was soon out again. I saw him helping a family of quails just outside my tent a few days ago. They were looking for an early morning meal where nobody but quails would have dreamed of finding one, but "Ican" was helping them and they were having a perfectly splendid time. I have heard of him helping fellows through difficult lessons till they have mastered Latin and mathematics, and have done all kinds of splendid things. I have heard of people recognizing him in the classroom. Yes, sometimes it is a boy he helps, sometimes a girl, sometimes a man and sometimes a woman.

Look out for "Ican." You can see him too. Why, there he is! Where? Why, just by your elbow! What, you can't see him? No, shall I tell you why, because he has jumped inside. You are "Ican."

—The New Zealand Congregationalist.

## He Always Fits

A PEG that's round won't fit, I'm bound,  
In any hole that's square;  
But if a boy that's square is round,  
He'll fit in anywhere.

Don't be afraid to soil your hands,  
Don't wear a lazy frown;  
You can't make footprints on the sands  
Of time by sitting down.

—Selected.

## Sayings of the Children

Little Hans came home with two black eyes and a battered face.

"Fighting again," said his mother. "Didn't I tell you that when you were angry you should count to 100 before you do anything?"

"Yes, mother, but the other boy's mother had told him to count only up to 50."

# The Uniform Lesson for May 15

## Peter at Pentecost—Acts, Chapter 2

By Marion Stevenson

THE second chapter of Acts of the Apostles is one of the most familiar passages of Scripture to the people known as Disciples of Christ. From the very beginning of our movement as a religious body in the United States, we have emphasized the fact that in this chapter we have the record of the beginning of the Church of Christ. We have also found in this chapter a very simple and understandable outline of the gospel, setting forth "the facts, the commands and the promises" which relate to Christ and salvation through him. We have therefore made good use of this chapter in preaching faith in Christ, repentance from sin, acceptance of Jesus as Lord and Christ, and baptism into his name for the "remission of sins and the gift of the Holy Spirit." This is one of the great chapters of the Bible because of its relation to this very momentous occasion. The lesson for today gives us an opportunity to look a little more closely into it.

The point of chief emphasis to which Peter's sermon led, was the fact that Jesus of Nazareth, who had been crucified, was now demonstrated to be Lord and Christ by his resurrection from the dead, and by the sending forth of the Holy Spirit.

The next point of interest was the logical sequence of the first, the feeling of the multitude that this supreme fact concerning Jesus must have an immediate and vital place in their lives. Therefore their natural and inevitable response was, "What shall we do?"

### Peter's two confessions—

The second chapter of Acts of the Apostles is interesting because it records the second great public confession of Jesus as the Christ which Peter made. The other was made in Caesarea Philippi, as we have the familiar story in the sixteenth chapter of Matthew.

It is worth while to compare these two.

### Caesarea Philippi—

In answer to the inquiry of Jesus addressed to his disciples, Peter answered for them my saying, "Thou art the Christ, the Son of the living God."

It is worth while to inquire what ground Peter had for this confession. There was first of all, his personal acquaintance with Jesus. For a long period, Peter, and his companions, had given themselves to Jesus, following him and living with him. They had heard what he had to say to all kinds of people and in all places in their land. They had observed the mighty works that he did upon men and for men. They had lived with him in that intimacy which reveals character. Peter was no doubt a close student of Jesus, because of the deep interest he had in him from the very beginning.

Peter had not only his personal acquaintance with Jesus, but he had his own experience in the work of Jesus, an experience which he shared with his fellow disciples. He had preached the message of Jesus, he had healed people as Jesus had done, he had cast out demons, and we may assume that he also raised the dead, in obedience to the commission which Jesus gave to all of his disciples.

However, it should be noted in connection with this first confession of Jesus,

### The Lesson Scripture

Acts 2:12-14, 32-41

12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13 But others mocking said, They are filled with new wine.

14 But Peter, standing up with the Eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

32 This Jesus did God raise up, whereof we all are witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

35 Till I make thine enemies the footstool of thy feet.

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gifts of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

that Peter rejected the cross. He would have a Christ without the cross. He would have a Messiah with glory and power undimmed and undiminished. Peter therefore rejected the cross from the program of the Christ up to the very experience in Gethsemane and in the court of the high priest.

### Jerusalem—

Back of Peter's confession of Christ on the day of Pentecost in the city of Jerusalem was all of his experience which was back of the confession at Caesarea Philippi, and more. There is this notable difference between the confession on the day of Pentecost and the one at Caesarea Philippi. The Pentecost confession of Jesus as the Christ began with the cross. Peter did not hesitate or stumble when he put the cross of Christ to the front in his declaration of the messiahship of Jesus. The cross was followed by the resurrection of Jesus. The one who had been shamed on the cross had been raised from the dead by God himself. To the cross and to the resurrection Peter added the ascension of Jesus, the exaltation of the Nazarene to the right hand of the Majesty on high. To the cross, the resurrection, and the ascension Peter was able to add the evidence of the exaltation of Jesus afforded by the presence of the Holy Spirit, which coming with the sound as of a mighty wind had not only taken possession of all the apostles, but had enabled Peter and his companions to speak

the words of life in the home dialects of all who were gathered there from many regions of the world.

Thus upon the Day of Pentecost, in the city of Jerusalem, the argument that Jesus was the Christ, was complete. Back of it was all that Peter had at Caesarea, the life of Jesus, including his words and his works. There was added to this an understanding of the meaning, and the necessity, and the place of the death of Christ, firm assurance of his resurrection and exaltation, and the undeniable presence of the Spirit of God from the exalted Lord himself.

### The meaning of Peter's pentecostal confession—

When Peter proclaimed to his audience that Jesus was the Christ he announced his own faith that Jesus of Nazareth was the long looked for Messiah of the Jewish people. His audience, "devout men from every nation under heaven," accepted Jesus as such. It meant that they were naturally expecting from Jesus as the Messiah, a temporal and a political kingdom. Then, as now, devout men were making programs for the accomplishment of the purposes of God. On the Day of Pentecost there were regions of spiritual understanding upon which none of the disciples had as yet entered. We today read back into Peter's confession on the Day of Pentecost a meaning that it could hardly have held for him and for his hearers at that time.

The sin which Peter denounced on the Day of Pentecost and a conviction of which brought great anguish to his hearers, was not sin in general as we think of it, but the very specific sin of the rejection and crucifixion of their Messiah. Sin as related to Jesus is all this to us and very much more, as we have come to know more of his nature and mission.

To the devout men who accepted Christ on the Day of Pentecost, there was the expectation that in him as Lord and the Anointed One, there would be all authority and power necessary to carry out all that they believed to be the purposes of God, as they had come to formulate them from their diligent study of their Scriptures. This was true of Jesus, as far as it went. Fortunately, our expectation of Jesus has been able to go very much farther.

Peter's confession means to us, all authority and power through our Lord Jesus to carry out the eternal purposes of God which were purposed in Christ before the worlds were. While it includes them it is very much larger than temporal schemes of moral or social or economical and political regeneration.

The sin of rejecting Christ is therefore to us a much more heinous offense than it could have been to the Jews on the Day of Pentecost. To reject Christ now is to reject him in whose name alone there is salvation in the true and full sense.

Baptism on the Day of Pentecost meant to these men a public commitment to Jesus as their Messiah. It meant more to them than the mere forgiveness of their sins. Baptism means more to us than the forgiveness of sin. It means, according to the sixth chapter of the epistle to the Romans, our commitment to the whole new life of God as it comes to us to develop its powers within us.

# Christian Endeavor Topic for May 15

## How to Become a Leader

2 Timothy 2:1-7

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What has a sense of responsibility to do with leadership?

Is it necessarily true that "leaders are born, not made"?

Must a true leader have a following to start with, or can he develop one?

Can a leader afford to compromise with wrong to get his ends?

Does personal appearance have anything to do with leadership?

What will be a real leader's attitude toward advice of others?

Will a real leader ever send a follower where he would not go himself?

What would you say about the habits of one aspiring to leadership?

Other things being equal, will a Christian be a better leader than one who is not a Christian? Explain.

### Paragraphs to Ponder

Before one can be a successful leader he must learn how to follow. Always in any field there are those who are more familiar with the work, and have gone farther in it, than we. Before we can lead in that field we must follow those who have already taken the lead, in order to profit by their experience and get a proper perspective of the work. One may become an expert and a recognized authority in his field, but always there is someone who can teach one something and lead into new fields of discovery and achievement. We narrow our effectiveness, if we refuse to follow.

One must have real convictions, if he is to be a leader. People will not follow one who does not know where he is going, or just what he aims to accomplish. Conviction gives positiveness and force to one's appeal and lends stability to one's cause. There was no uncertainty in the minds of the first temperance leaders in the United States. They knew what they wanted and held tenaciously to their convictions. Their very positiveness won recognition, slowly but surely, and their cause is triumphant, because of the basic truth behind it.

Can you imagine a foreman or a superintendent being successful, if he did not know his work? No leader knows everything, and he is wise if he is ever ready to learn from those who follow, but a leader must know his work in order to instruct and inspire others and help them in doing their part. Leadership requires study; not a little occasional reading and thinking on the subject, but earnest, persistent working at it to learn all that can be known about the field. A leader must study other leaders and the methods of successful men in many fields.

One who leads must in the beginning practice self-denial. Leadership is an arduous task and demands all of one's time and energy. One can't lead others and indulge himself. Jesus said, "He that would come after me, let him deny himself, and take up his cross and follow me." That applies in any field; one must deny himself and take up his task and accept fully the challenge of the work. We can't imagine Robt. E. Speer, or John R. Mott, or Daniel Poling, or others in Christian work having much success, if they yielded to every desire and catered to every whim.

It is evident that a leader must develop self-control. When a leader "let's loose," or "flies off the handle," his loss of control is seen by many and affects all, and certainly is not helpfully. A leader must, moreover, have all his faculties at highest efficiency and alert to lay hold upon every opportunity. Manifestly, therefore, he must have himself under constant control. There are many things to try a leader in his work, in the opposition, and even among his followers, but a true leader keeps his wits with him all the time. He must, or lose his leadership.

A real leader will be a good salesman. He can't just say to another, "Come, I want you to go with me and work with me"; he can say it, of course, but that's about all the good it will do him. He has to "sell" his "proposition" to his prospect. He has to make the one he seeks see the value of the thing to be done; he has to win him to the real worth of the work, not just to the glory, lest he be disappointed. In a work that calls for sacrifice, one must convince another of the ultimate worth of it all before that other will be ready to pay the price. When one has learned this knack of convincing others, he has gone far toward leadership.

Honesty is a first qualification in a leader. He has to be honest with himself, looking every proposition that comes up squarely in the face and deciding honestly and finally as to the right and wrong of it. If he compromises and closes his eyes to this element and that, arguing that the end justifies the means, he will sooner or later discover that "the means" have got him into a "pickle." And a leader must be honest with those who work with him. He can't hold back facts, saying, "What they don't know won't hurt them," for what they don't know may hurt them, and certainly will hurt him, when it is found out that he has not been above-board with them. A leader "shoots square" always.

Enthusiasm is essential to leadership. The more on fire one is, the more certainly will he kindle the fire in others. He will be an optimist of the right sort, not blind to difficulties, but seeing these clearly, yet believing in ultimate victory. Seeing obstacles and difficulties and measuring them, evaluating them properly, he will nevertheless believe there is a way through or over, and will with proper enthusiasm lead others to believe as he does. Open-eyed enthusiasm, burning zeal, and steadfast faith are indispensable parts of a leader's equipment.

Good leaders are good losers. It can not be expected that one will win always. One of course will not be expecting defeat, for such an attitude courts defeat; but one will be ready to meet a failure, when it comes, undaunted. Failures show our weaknesses and reveal the flaws in our attack, and so enable us to correct faults and strengthen our lines. No good leader accepts defeat as final; if he withdraws, it is only to reorganize his forces and plan a new attack. Good leaders are out to win and not to lose.

# Mid-Week Prayer Meeting Topic

For May 11

The Book of Hosea

By Gilbert E. Ireland

The place of the book in the Scriptures—

Hosea was a prophet to the Northern Kingdom and of the Northern Kingdom. The book is numbered with the twelve "minor prophets." This does not mean that these twelve prophets were of less importance than the others, but that their writings were shorter and were therefore formed into one volume, as companion to and an exposition of, the Pentateuch. This, with the "major prophets," (i.e. the longer writings of Isaiah, Jeremiah, Ezekiel) permitted the reading first of a section of the Pentateuch, then a suitable section from the prophets, and historical books. These sections were arranged by the authority of the Great Synagogue, a body appointed after the return from Babylon. Hosea was placed first in this arrangement of the twelve minor prophets because his was the longest book of those of the Assyrian period, Hosea to Nahum.

Glimpses of the prophecies in this book—

Warnings (4:1-9): vivid descriptions of the utter pollution of the land by sin; the desolation following is likened to a period of unrelieved sorrow and mourning; beasts and birds and fishes sharing in the misery wrought by the sin of men. The cause of it all is traced to the lack of the knowledge of God. Priests, who were responsible for teaching the Word of Jehovah, had yielded to the sinful preferences and practices of the people; getting richer as offerings for sin increased in number (v. 8).

God's unflinching goodness (6:1-6). Frequent apostasies called for frequent reproach. The sorrowful experiences which Hosea seems to have had in his marriage relations are a dark picture of the spiritual life of the nation. Jehovah had bound himself to Israel by ties of love and tenderness, illustrated by marriage bonds; repeated unfaithfulness of the nation called for the casting off of the nation. With tenderest compassion God will not give them up (1:9-11).

The yearning of divine love (ch. 11). Here, in the midst of heaviest denunciations is a very gospel of tender love and mercy. The tenderness of parental solicitude (vs. 8, 9), as if Jehovah were arguing with himself, "I must give up sinful men, their sin compels it; they destroy themselves; yet, I will not; for I am God, and not man; I will not come in wrath." If we can but get the gospel, "the good tidings of God," to the attention of the world, the world will see what God is thinking about them (cf. Mal. 3:6).

Light after darkness (14:1-9). This book of memorable writings, dark with laments and forebodings, bright with divine love and promises, closes with the prayer and repentance of Israel and the answer of unflinching mercy. Henceforth, this God shall be our God. No more shall horses be their pride (Isa. 31:1); nor gods of their own fashioning be their confidence (8:6; 13:2); nor some proud and boastful nation be their hope (5:13). Thy wandering, sorrowing children return unto thee; "For in thee the fatherless findeth mercy (v.3). The book abounds in most exquisite sayings; e.g., "Your goodness is as the morning cloud, as the dew that passeth early away." "Gray hairs are here and there upon him, and he knoweth it not." "Her king is cut off as foam upon the water." "O death, where are thy plagues? O Sheol (grave) where is thy destruction?" "I drew him with cords of a man, with bands of love."

# Churches Gain 489,000 in Year

This Is Nearly a 50% Reduction of Gain as Against 1926. Number of Communicants Now Is 47,550,902.

BY the generous courtesy of *The Christian Herald*, New York, we are permitted to print from the report of H. K. Carroll, LL. D., compiler of the first complete official census of religion in the United States, statistics of the gains and losses of the churches in 1926.

Dr. Carroll calls attention to the fact that while we cannot announce these statistics with the jubilant note of a year ago, we can say that there is an advance and not a retreat. The net gains in communicants is 489,556, which means that all losses from death, withdrawal and exclusion have first been filled with new members, and nearly half million remain to increase the strength and service of the various religious bodies. "It will be observed" says Dr. Carroll "that the increase by denominational families, beginning with the Roman Catholic and related bodies, and also by separate Churches, show a downward tendency. The explanation our readers have already become acquainted with through the compiler's articles in *The Christian Herald* of February 5 and March 5. In brief, the Churches, almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Church is not included among those losing by the pruning process, because it has no lists of communicants and constituents, such as the Protestants keep, nor does it grant letters of dismissal to the migratory. Its lessened growth may be attributed to lessened immigration and to failure of not a few dioceses to report regularly their population, and to other reasons.

"The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting off process as conducted by pastors and sessions, official boards and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or service. One illustration of the seriousness of this pruning process is afforded by that vigorous body, the Disciples of Christ. In 1925 it reported a net increase of 90,493. For last year, with unusual evangelistic activity, all net gain is wiped out and a net decrease of nearly 5,000 is put in its place."

The *Christian Herald* gives the following table showing the gains and losses according to groups:

| Denomination                                | Communicants | Gains    |
|---------------------------------------------|--------------|----------|
| 1. Roman Catholic ----(e)                   | 16,193,171   | 146,257  |
| 2. Methodist Episcopal                      | 4,545,866    | 29,060   |
| 3. Southern Baptist ---                     | 3,707,523    | 65,918   |
| 4. National Baptist (Col.) ----(a)          | 3,310,969    | -----    |
| 5. Methodist Episcopal, South ----          | 2,538,311    | 4,199    |
| 6. Presbyterian U.S.A.                      | 1,868,055    | 39,139   |
| 7. Disciples of Christ---                   | 1,436,575    | (d)4,887 |
| 8. Northern Baptist----(a)                  | 1,374,688    | -----    |
| 9. Protestant Episcopal                     | 1,173,679    | 8,768    |
| 10. Congregationalists ----(f)              | 918,029      | 16,369   |
| 11. United Lutheran                         | 860,633      | 10,193   |
| 12. African Methodist Episcopal             | 721,034      | 23,005   |
| 13. Lutheran Synod of Missouri              | 638,115      | 9,420    |
| 14. Latter-Day Saints (Utah branch)----     | 558,463      | 22,804   |
| 15. African Methodist Episcopal Zion----(a) | 490,000      | -----    |
| 16. Presbyterian in U.S. (Southern)         | 462,177      | 5,084    |
| 17. United Brethren in Christ               | 393,733      | 1,578    |
| 18. Jewish Congregations ----(a)            | 357,135      | -----    |

| Denomination                               | Communicants | Gains  |
|--------------------------------------------|--------------|--------|
| 19. Reformed Church in U. S. ----          | 349,711      | 1,709  |
| 20. Evangelical Synod of N. A. ----        | 332,667      | 27,047 |
| 21. Colored Methodist Episcopal            | 331,021(d)   | 10,980 |
| 22. Churches of Christ (Disciples) ----(c) | 317,937      | -----  |
| 23. Norwegian Lutheran                     | 289,232      | 1      |
| 24. Greek (Hellenic) Orthodox              | 270,000      | 14,000 |
| 25. Lutheran Augustana Synod ----          | 220,272      | 4,567  |
| 26. Evangelical Church---                  | 208,171      | 5,179  |
| 27. Russian Orthodox----(a)                | 200,000      | -----  |

There are no other bodies that have as many as 200,000 members.  
 (a) Returns for 1925.  
 (c) Census of 1916.  
 (d) Decrease.  
 (e) Computed on the basis of 85 per cent of population as communicants.  
 (f) Estimate.

## Giving God a Chance

OCCASIONALLY we light on somebody who tells us that he never had a chance. Everything has been adverse since his birth. He may have been born of a degenerate stock, and cradled amid vice—then afterwards, when he has wrecked his life, he cries "God knows, I never had a chance." But there is someone else who never had a chance, in the lives of innumerable men and women—and that someone else is God. I should like my readers to ask themselves this question, "Have I ever really given God a chance?"

Of course, it may be argued that there is no need of giving God a chance. He has a power that is irresistible, and He can make His chances. But that is the one thing God never does. Recall that mystical saying of our Lord, "Behold I stand at the door and knock." If He yearns to enter why does He stand there knocking? Why does He not shatter down the door? The strange thing is He never will do that, though He be clothed in the panoply of heaven: we must give Him the opportunity to enter. When He made free beings to have converse with the Almighty self-limited His power. He and man could never have loving fellowship if freedom were overborne by His omnipotence. That is why we have to open the door if the blessed Saviour is to enter. That is why we must give God a chance.

We must give God a chance, for instance, if we want to discover what He is. We never can find that out by speculation. In one of the most beautiful of the books of Dickens we have the story of little Florence Dombey. Her heart was big with love towards her father. But Mr. Dombey never knew the wealth of affection that was hidden there, because he never gave his little girl a chance. One brings to me a hyacinth bulb, and tells me it is a fine variety. And I may be an expert botanist, and be able to lecture learnedly on bulbs. But it will never reveal its hidden glory, nor ring for me its carillon of bells, till I give that hyacinth bulb its chance. The farmer must give the seed its chance if he is to find the harvest in the seed. The mother must give her child a chance, to know the powers slumbering in her child. And if we are ever to know all there is in God, it is not enough to be learned in His attributes. We must give God a chance.—Geo. H. Morrison, D.D., in *The British Weekly*.

## BEING ON TIME

(Continued from page 4.)

the church itself. Both should co-operate in this matter.

Some folks are inclined to follow our Spanish friends in the spirit of "Manana," which means "tomorrow." The idea is never to do today what you can put off until tomorrow. Some folks are just naturally late in everything, but we can overcome part of this at least by making it the spirit of the school to be prompt, making it very clear that lateness is non-co-operation, that promptness is Christian and is reasonable from the standpoint of co-operation.

If we make it the spirit, the habit, the rule, the never-failing practice of our school to be on time, the on-time atmosphere will eventually prevail.

What does it mean to be on time? To the general superintendent it means at least thirty minutes ahead of time, and to the department superintendents fifteen minutes ahead of time; to the teacher ten minutes ahead and to the pupil at least being in his place when the first strains of the prelude are played.

My friend, get the habit! Be on time! It is a worthy trait of character.

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

Note—No. X of this series will appear later. The subject is Recreation. Watch for it.—V. G. Smith.

### XI. VESPERS

When the evening shades approach, the mists rise from the river to soften the light of the low-hanging Southern moon, when the dews collect on the grass and the night noises soothe the ear—then the spirit turns Godward. The day is spent and in the quiet of the early evening, retrospective eyes review the day's program and a benediction is breathed for the day's labors.

At this hour of contemplation and devotionals, Conference steps in with a worship feature of its program in song and the inspirational address summed up in VESPERS. Man's life is too short and his time for meditation too abbreviated for him to individually encompass and abstract all that this world holds of moral and spiritual truth. So to supplement the part learned through mental effort, there comes the expression of soul desires through rhythm and poetry called SONG; in heart yearnings and supplication called PRAYER and in consecration and spiritual surrender called MEDITATION. All these are used to create an atmosphere for the main feature of the service—The VESPER ADDRESS.

The life of the young person is revealed to him in the Fourfold Life Evaluation Charting Class. His intellectual and physical life has received attention and development, the social life touched. But as outstanding for the spiritual, as the out-of-door games for the physical, the class periods for the intellectual, the fun period for the social—is the Vesper services.

Man's age-long yearnings to adore a higher being and follow a set of perfect rules of conduct has engendered a religious spirit that developed, flowers into a soul-growth that encompasses the real and essential of life to an amazing degree. "Even as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth, and maketh it bring forth and bud and give seed to the sower and bread to the eater, so shall my word not return unto me void." The essence of this worship together and of these addresses "returneth not" but "watereth" the waiting soul and "maketh it to bring forth and bud" into the full-grown flower of a devotional life.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MAY 14, 1927

NO. 27

## Should the Local Church Program and Budget Include All State and National Rally Days?

(A paper prepared by Mrs. R. L. Van Buren, Fulton, Mo. and read at the Tri-State Institute and Conference per program.)

### 1. The Local Church Program

In making such a program it is well for us to keep in mind that the objectives of the church are very much the same from generation to generation. In a very large way these are determined by the great commission of our Lord. Of course it is necessary to make changes in our methods of procedure from age to age in keeping with the development of new situations. So here we will restrict our thoughts to a church program in a very general way. For each individual church will find it both advisable and necessary to make its program to meet its local needs and those of the community in which it is located.

Each church will first make an estimate of its own needs, obligations, responsibilities and opportunities. Next it will need to make a survey of the community and not forget the world task. This should precede the making of program whether for one or more years.

Care should be taken to get a BALANCED PROGRAM, devoted not alone to the needs of the internal affairs but to the larger interests of the community and the kingdom of God.

Many churches construct their programs for a year at least in the more important things. This keeps a goal before the church and progress may be indicated at any time. The whole church is "geared up" to the task, each one knows where he is going, when he is on his way and when he arrives. It is to be expected that the program will include every interest of the church, whether financial, social, educational, civic or evangelistic. Thus our Rally Days, great financial campaigns as well as the different needs connected with religious growth and development of its youth, are provided for in such a program.

Having decided on an adequate program the next thing thereafter is to "PUT-IT-OVER." This requires the full cooperation of the entire church membership. Some churches work their program through departments, others through committees and special organization but a larger number through a haphazard method. But whatever your method is it is best to stay by the program and to put it over.

The outstanding need of the hour is for reconstructed and modernized program making religious education the center. In years past the church has tried other things. There was a time when evangelism was the major emphasis. Another era foreign missions was the center and more recently great campaigns of social reform and social service have swept the church and commandeered her best energies. But none of these have so far ushered in the King-

dom of God in its entirety. The great need of the hour is for an adequately prepared generation of SPIRITUALLY and INTELLECTUALLY TRAINED MEN AND WOMEN to carry out the program mapped out by the Savior of the world. Therefore we say let the church of today make substantial investments and stake her hopes on religious educational programs that will build for the future and care for the present. We need a great store of SPIRITUAL INTEREST such as will substantiate unprecedented ventures in CHRISTIAN SERVICE and KINGDOM-BUILDING.

In formulating such a religious program, we should endeavor to inculcate in the hearts of men the exemplified life and character and teachings of Jesus. This church program should have in mind the Savior's ideals of personal character, his devotion to the service of mankind and his faith in obedience to the Divine will. These are objectives to be reached through religious education, as fostered by the church proper.

The chief function of the church is to save the world for Christ. Most certainly then our church program cannot afford to neglect such matters of an educational value and vital interest to the life of the church as the state and national apportionments any more than it can neglect its physical equipment.

### The Budget

2. Having made out our church program we are ready to consider an ADEQUATE BUDGET. Perhaps we should say in the beginning that a ready-made budget will never exactly fit from the outset. It is usually necessary to experiment with it until it does fit. In other words a budget must budge. If you are in earnest and persist honestly to mould and shape the budget, taking up a little here and letting out a little there, you will find that it soon works like a clock.

The first task in determining a budget, is to study carefully all receipts from all departments and all the expenditures for the past year or period of years. Then to estimate the requirements of the new year including all missionary and benevolent offerings is the next task. The needs of the auxiliaries of the church should be studied. Then after planning the spending budget, the next task is to determine through prayer and preparation as well as an acute analysis, the giving potentialities of the membership. In other words, the job is to determine the possibilities of getting one dollar in cash for every dollar needed in the budget.

This budget ought to be brought before the official board, approved by it, then presented for final ratification to the entire church. Then comes the plans for the EVERY-MEMBER CANVASS. Pledges

secured through the every-member canvass, stewardship instruction, individual gifts and tithing as well as special rallies ought to assure the needed funds. If we can get the full cooperation of the church and all its members there is small possibility that the budget will not be met.

But remember that before the budget works for us, WE MUST WORK FOR IT.

### Rally Days

3. We shall say a word concerning our church RALLY DAYS. We notice there are four for the Bible Schools:

*Thanksgiving for American Missions and Religious Education.*

*Christmas—White Gifts for Benevolence.*

*Easter for Ministerial Relief.*

*Children's Day for Foreign Missions.*

In the church department we find two:

*September 25th for Church Election and Home Missions.*

*First Sunday in March for Foreign Missions.*

In the women's department there are two:  
*Woman's Day—First Sunday in Dec. for Missions.*

*Easter Week of Prayer for Missions.*

In the Christian Endeavor department; there is one:

*First Sunday in February for Foreign Missions.*

Other special efforts for others are:

*Educational Day—January 16th.*

*Christian Union Day—June 5th.*

*Temperance and Social Welfare Day—July 3rd.*

*State Missions—November.*

Now as a group do not contribute on all of these but they are outstanding days that have been set aside in each department of the church which should be used as RALLY DAYS.

We do not consider it profitable to observe these days merely because they are on the calendar but rather for what they can mean to us spiritually, inspirationally and informationally as well as financially. If we are willing to back-up our inclination with hard work then we need have no fear of the special days. We can never reach the high tide of a real rally day until we get ready for it. Successful rally days do not just happen but are the result of careful planning and hard work as well as good advertising.

After the preparation the next thing is to observe the day ON TIME. These days should be outstanding features of the year's program and an event about which people will talk for days thereafter. The programs should begin on time, keep on time, and end on time. Another part of the special day should be the "Follow-up" work which will count much for the lasting results. These occasions should emphasize as well as present the claims of Christ.

Our local church program and budget should always include those things which express our thoughtful and prayerful consideration for others—our state and national apportionments do this in a wonderful way.

**GLEANINGS FROM THE ONE-DAY CONVENTIONS**

**"INDIA, SAD INDIA"**

**Mrs. R. B. Grubbs**

AT the International Convention last November, all hearts were touched by the message of Miss Anna Evelyn Moore, who had just returned from a visit to the Orient with the Commission on the Orient.

She told of the sad condition of the mission stations in that land where one-fifth of the earth's population dwells. With ten to twelve millions of girl widows depending on the missions for protection and hope, with orphans and invalids, with the diseased and oppressed looking to Christianity for their only help, the Disciples of Christ were compelled to close down one of the Mission Stations because of the lack of funds to continue the support of the work started there.

Of the other eleven stations, the missionaries, chosen men and women, the cream of talent and energy in our brotherhood, are compelled to work in dilapidated buildings with insufficient and antiquated equipment. The lack of funds has retarded the work and rendered an already great task almost an impossibility. To know that "India, Sad India," must remain in her sorrowing state while \$70,000,000.00 are spent annually in America for motion pictures, is enough to start a measurement of America's boasted Christianity.

**VALDOSTA, GEORGIA**

A COMMON housefly sat at ease upon a revolving wheel. The day was hot and the weather had been dry for several days. The dust lay in thick layers upon the country road. The sun beamed down but the insect was not in any way discomforted for he was in the shade. Viewing the amount of dust that arose from the road to obscure the rearward in a hazy cloud, the insignificant little fly murmured in gratified terms, "Oh, what a dust we raise."

Georgia, like the fly, has long been sitting on the wheel of progress, inert and useless but nevertheless exclaiming, "Oh, what a dust WE DO raise." But if the One Day Convention meant anything at all, to Georgia it meant an awakening from the leaden lethargy to some conception of the nature of this great undertaking of saving the world. "Information, Inspiration, and Realization." So hereafter some of the dust will be of Georgia's making.

Georgia has seen the vision before them; they are catching a glimpse of the Gleam and the following of it ought to be more apparent in the future.

Attendance was as follows:

|                       |     |
|-----------------------|-----|
| Morning               | 27  |
| Afternoon             | 49  |
| Evening               | 61  |
| Total                 | 137 |
| Churches represented— | 8   |

**FROM THE PACIFIC COAST**

Reporter—Eld. M. F. Mitchell, pastor of Hooper Ave. Christian Church, Los Angeles, Calif.

We wish to report a résumé of the great evangelistic campaign conducted by Eld. B. C. Calvert at the mother church of Los Angeles. The other three congregations, Hooper, Wadsworth and Watts rallied to the support like Christian soldiers, closing their doors on Sunday and week-day nights to take their places in the fighting line of the five week battle ending in a pronounced victory for the kingdom of God.

Evangelist Calvert is truly a fine revivalist. He stirred the hearts and souls of both saints and sinners in a manner that has never been experienced here before. Our congregations have never enjoyed such sweet fellowship and spirit of brotherly love as exhibited in this season.

Sinners made the good confession and were baptized; men and women renounced human names, creeds, and dogmas to be Christians only; the estranged relationship between the Christian brethren melted like frost before the burning sun; the assurance of the sincerity of this evangelistic effort is seen in the continual enkindling of the smouldering embers, ignited by the fiery words of this son of thunder of our brotherhood, Eld. Calvert.

The last week of Eld. Calvert's stay was spent in sight-seeing and in preaching in the other three churches, Wadsworth and Watts with a closing service at Hooper on the last Sunday evening before the departure of the evangelist.

This was a great union meeting for the pastors. Elds. Jacobs, Williams, Cothran and Tarrance with delegates from their congregations took part in all the meetings. At the close of the meeting a Union Ministerial organization was perfected sponsored by Eld. Calvert with Eld. Jacobs as president, myself as secretary, Eld. I. J. Williams as vice and Eld. C. B. Tarrance, treasurer, that meets the first Sunday afternoon in each month.

The conclusion of the whole matter is that California and the Christian ministers are very much alive and not all dead.

It is our hope that the eyes of our brotherly and poetic C. H. Dickerson will fall on these lines.

(Editor's Note.—Eld. Mitchell sent his card to the office which reads thus, "M. Frederick Mitchell, Pastor of Christian Church, A Pastor that is friendly to strangers, Rescue Worker, #3309 Hooper Ave. Phone Humboldt 2969-w. 33rd and Hooper Ave., Los Angeles, Calif." So a man with all that on his card is far from dead.)

**FROM TEXAS**

Reporter—Mr. G. C. Rodgers, Cason, Texas

I love the Christian Plea and do not want to be without it as it is the only means of keeping in touch with the churches. I love to read the letters from the churches and of the many things that are being accomplished. Yet we know that there are many people who do not know God in the pardon of sin and that means that there is yet a great program to be put over.

On Easter Sunday Brother Sasser preached us a wonderful sermon with five additions. The program was carried out and all responded. I was indeed glad to hear the good talks from the old soldiers of the cross who have given their lives for the cause of Christ. They spoke on the subject, "Christ in Us, Power for a New Life." Ephesians 2:1-10.

We are working hard here to do our part. There is a great task before us and if the adults do their part to "put over" the task, some boy or girl will walk in their steps.

**CENTENNIAL REPORTS**

Pastor-Elder J. J. Green, St. Louis

Easter services at Centennial were all inspiring.

Starting with a splendid Sunrise Prayer-meeting, to the last benediction of the evening services, the spirit of Easter pervaded the entire day.

There were one hundred in the Bible school and two confessions.

The morning services were characterized by a great missionary effort, the offering for the W. M. S. being \$36.35.

On Sunday, April 24, three were baptized and one fellowshipped into the church by letter.

"ON TO PENTECOST" is our slogan for the next few weeks.

**SUCCESSFUL REVIVAL**

Reporter—Mrs. C. B. Cain, Knoxville, Tenn.

We have just closed a very successful revival in which (1) most of the members were spiritually revived, (2) a decided increase in members, (3) a worthy financial effort—were the main features.

Eld. R. L. Peters of Winston-Salem, N. C., had charge and with the co-operation of our never-tiring elders, he put on a meeting that will live throughout time in the minds of those privileged to attend. We are looking forward with great interest to his return to take charge of the work here.

A great harvest awaits a strong and capable minister like Eld. Peters here in Knoxville. We were pleased to have as a visitor, Mrs. Peters, who spent two days during Eld. Peters' stay.

A very impressive Easter program was sponsored by Miss Geraldine Grigsby, one of our most talented young women both musically and literary.

Mrs. John Watkins, a young widow who is very liberal in the work of the Master, gave enough material to robe all the members of the choir. And on Easter morning the choir had the appearance of being set apart—sanctified to the service of singing.

**FROM THE BANKS OF OLD KY.**

Eld. C. H. Dickerson, Lexington, Ky.

Great Easter service, two added, one baptized, thrilling Easter music.

All twelve at State Board Meeting, state program arranged, 'twill be "warm."

Eld. I. H. Moore touring the state for his church and making ready for the Convention in July.

C. H. Johnson, state evangelist, making good, wonderful worker among the churches.

Let's come to Georgetown ready to "pay off" and start "even."

The Plea is "rich and racy." Let's all resubscribe.

Preached for Bro., Euell in Nicholasville rally Sunday, April 24, all the folks were there, success.

Lexington traveling on nicely.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## IN YOUTH, HOPE

All have heard the trite saying, "In unity, strength" but the popular paraphrase could well be "In Youth, Hope." The Youth Conventions and Conferences have all one underlying current of unity. Whether Methodist, Disciples, non-sectarian or non-religious, all show an originality and courageousness in dealing with the race problem.

How much of this is due to high idealism and how much to impracticable theorism, how much is realized in the individual cases where Negro, Chinese and Mexican meet Anglo-Saxon on street and in mart is hard to say. But in Youth hope springs eternal and it is highly important to note that Youth and not just a few boys and girls are grappling with the Monster Prejudice. Whether the assembly gathers in Memphis, Birmingham, New York or Milwaukee; whether the participants are mostly northern college students or southern planter's children, whether the young people are methodical Methodist, non-creedal Disciples or omni-denominational Y conference-ites, the facts remain that the deliberation are original in their grasp of the essential facts and considerations of race and Christianity and idealism; and courageous in their departure from the beaten paths of "Let well enough alone."

In Youth, Hope—hope of a fairer consideration of the problem of race and social justice; hope of a clearer knowledge of the ultimate expedient as coincidental with the right; hope of a more dynamic force in reversing conditions that proclaim racial and group egotism; hope of a finer spirit of unity of mankind on a basis of brotherhood apart from religious convictions; hope of a larger sense of cooperation on the part of all groups in putting into effect a constructive program for human welfare.

## READING

"Reading maketh a full man" said Bacon. The records of the St. Louis Library shows that the Negro group of this city read very little. Of the total population of whites—23% borrow and read books; while of the total Negro patrons are only 16% of the total population. There exists some cause for the paucity of readers in certain localities where the public is defined as white. Also two things may be inserted here to account in part for the few who patronize this great educational facility here in St. Louis. First the branch libraries are situated usually some distance from the main library and in the suburban and outlying districts and the majority of the Negro population lives in the zone of twenty-five or thirty blocks from the business section. So none of the branch libraries are close enough to the Negroes to permit that they obtain books without a street car ride involving time and money. Second, the work hours of the Negro adult are of such a nature that it leaves little time for visits to the public library. The women, the major readers of either group, work out in private homes mostly and these are located in the opposite direction from the business section. They go to work at eight or nine A.M. and do not get off before seven or eight P.M., and hence the library is closed during their off hours. Whereas the white women, especially the younger ones work in downtown offices and can run over to the library during lunch hour.

But more discouraging is the fact that while the youth and children of the Negro group read to the extent of 56% of the total population of the group in this age limit while the white children only average 52%; the adult reading of the two groups are as follows—Negro 15%, white 23%; a difference of 8%. This discrepancy should be closed up as soon as possible. The reading habits of a group may have a great deal to do with the differences so often attributed to inherent qualities. This percentage may mean more to the superior race's superiority than they like to believe when they are most clamorous to prove that they are the "chosen" for fortune's behests.

Far more illuminating would be the record of what the Negro reads as opposed to what the white group reads, for quality after all counts more than quantity.

### Suggestions for Preparation for Young People's Conference

May 15-22. Selected delegate presented to the assemblies of the church.

All the finances collected and turned over to proper authorities.

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

V. G. Smith

### XII. Social Life Period

DID you ever go to a party and have a "scrumptious time"? Were you ever able to forget yourself to the extent of fully enjoying yourself? Did an hour ever seem ten minutes to you? Have you been laughing at nothing but just because it seemed good to laugh and everybody else was laughing? Did the sheer pleasure of a short time in your life ever remain with you as a golden memory but baffled description afterward? If you ever have you will know what the social life period was.

The first evening was filled with those songs and impromptu stunts that tend to make all feel at home.

The second period was also on this order but with more systematic games that require the entire company to play. These formed a set that could be used advisedly whenever there is an assembly for a good time.

The third evening the faculty members took charge and rendered the program. To them fell the responsibility; and to see Prof. Moss and Mr. Lehman entertain was a treat to all. Solos, duets, stunts and general laughter characterized this period with Eld. Green and Miss Hardin leading characters in a melodramatic stunt.

On the following evening, one of the tribes gave a newspaper social. The boys dressed the girls in a paper dress with the grand march before the judges in order. Many a dress was too flimsy or ill-constructed to stand more than one round. The next stunt was a newspaper base affair wherein members of one tribe had to chase members of the other and touch them while off paper. A newspaper race was next and last. Everybody went home well pleased except the janitor who had to clean up the paper.

The other tribe gave an amateur circus—clowns, performers, acrobats and all—the next social life period.

Then as a fitting close of the tribal organization, an Indian Powwow was the Saturday feature. Each tribe and table group had a stunt to present and individuals also performed. The resulting program was unique to say the least since no talking or laughing were allowed. Pleasure and displeasure were exhibited by grunts.

The social life period's value lay (1) in the example it set for parties and socials in the local church and (2) in the pleasure and enjoyment that comes from the association in a congenial wholesome program of fun.

### EASTER AT WOODLAND AVE.

Reporter—Mrs. Ethel Dyson, Kansas City, Missouri

Easter Sunday was a great day for Woodland Ave. Unavoidable circumstances made the pre-Easter campaign difficult. Eld. R. L. Peters of Winston-Salem, N. C., was unable to be with us on account of illness. Eld. C. E. Craggett, our pastor, began our meeting April 3rd as planned. Eld. L. H. Crawford, pastor of 8th Street Church, Kansas City, Kan., preached during the week. On April 10th Eld. William Tucker of Oklahoma, arrived and was with us until April 15th when he was called home on account of death in his church. The pastor closed the meeting Easter Sunday with sixteen additions during the two weeks. Though not what we had hoped, the meeting was a great one under the conditions.

One hundred and fifty were in the Bible school Easter Sunday. The offering for missions was \$50.00. The Woman's Missionary Society observed Easter week of prayer. All departments are moving forward.

**ASSOCIATE EDITOR**

**WE** HAVE been very reticent about our staff except to give the feminine element some publicity. But then you as readers ought to



know what the fellow whose writings you read, looks like.

Hence we are publishing at this time the picture of Mr. J. B. Lehman who contributes those thoughts called a "Christian Service in Cooperation" that appear on this page of the *Christian Plea*.

Mr. Lehman is the present incumbent of the presidency of Southern Christian Institute, our oldest school. He has served in this capacity for over thirty years and most of the material growth, spiritual atmosphere and Christian policy that surrounds the S. C. I. is due to the wise leadership and clear discernment of Mr. Lehman and his wife.

The burden of his messages is "Make Haste Slowly."

Mr. Lehman is also superintendent of the missionary work being done by the U. C. M. S. for the Negroes.

With a decade of experience as a writer and editor of the *Gospel Plea*, Mr. Lehman comes as Associate Editor to the *Christian Plea* and we are the happy recipients of his excellent style. —Editor.

Better to hope, though the clouds hang low,  
And to keep the eye still lifted,  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted.

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—*George Washington*.

**SOME CHRISTIAN ENDEAVOR STATISTICS**

**V. G. Smith, Young People's Secretary**

Last year, June 1925-26, from the Negro Endeavorers, 26 in number and representing 12 states. States, number of societies reporting and amount from the state follows:

|                      |    |          |
|----------------------|----|----------|
| Arkansas             | 1  | \$ 3.00  |
| District of Columbia | 1  | 2.00     |
| Illinois             | 1  | 8.00     |
| Kansas               | 2  | 3.50     |
| Kentucky             | 3  | 20.10    |
| Maryland             | 1  | 5.00     |
| Mississippi          | 1  | 80.00    |
| Missouri             | 8  | 43.00    |
| North Carolina       | 2  | 5.00     |
| Ohio                 | 2  | 11.50    |
| Tennessee            | 2  | 28.00    |
| Texas                | 2  | 4.28     |
| Total                | 26 | \$213.38 |

This year some 26 societies have reported representing 12 states arranging themselves as follows:

|                      |    |          |
|----------------------|----|----------|
| Alabama              | 1  | \$ 2.00  |
| District of Columbia | 1  | 2.00     |
| Kansas               | 1  | 2.50     |
| Kentucky             | 2  | 44.50    |
| Maryland             | 1  | 4.00     |
| Mississippi          | 2  | 48.50    |
| Missouri             | 7  | 40.80    |
| North Carolina       | 2  | 8.97     |
| Ohio                 | 2  | 17.00    |
| Tennessee            | 3  | 17.25    |
| Texas                | 3  | 9.50     |
| Virginia             | 1  | 5.00     |
| Total                | 26 | \$202.02 |

The last year's average was \$17.78 per state and \$8.21 per society.

This year's average is \$16.88 per state and \$7.78 per society.

Of those states reporting two consecutive years there are 10 and of these 5 have increased and 5 decreased. Of those states reported as having Endeavor Societies there are 16 with 86 churches and 95 C. E. correspondents. If all would report the task would be easy but as it is there are only 29 per cent so far reported.

In May will go out another letter to each of these correspondents and a second letter in June. These letters will have in them questionnaires on the young people's organizations to those societies that have not answered them. If your society in your church is now functioning, fill out the questionnaire and return it to the office. If on the other hand your society has failed to live, then send the questionnaire back with that information thereon. The ministers of the churches will greatly facilitate matters if they will drop me a line when they organize an Endeavor Society in their church or a church they have visited.

But the main purpose in getting the societies on record is to better reach them for the educational features of the brotherhood. One of features we are stressing at present is that of observance of Christian Endeavor Day as a means of getting the Christian Endeavor idea before the church. Another feature of the educational program is the reporting of an offering from every society recorded. If you ever have reported an offering from this department, you will know where to send it and how to have it credited, but if yours is a new society, send the offering to V. G. Smith, 425 DeBaliviere Ave., St. Louis, Mo., stating the church, its pastor, C. E. correspondent, the name of the church remitting and the department to which it is to be credited.

The missionary year ends June 30th, 1927, and the religious education department is asked to give \$3,500 of the \$12,500 from the departments to general work and of this the Christian Endeavor societies are asked to raise \$500.00, or a little more than \$5.00 each. This is April and there is less than half of the money in, so the watchword is

RUSH. If you ever endeavored before, endeavor to reach this goal. Of the total apportionment we have only 4% to raise and of the religious education department's apportionment only 17%.

Young people, to you comes the challenge not only to participate in the fellowship and benefits of this our brotherhood, but also to share in the financing of the program of Kingdom building. Will you respond to this challenge with the enthusiasm and vigor that will put this apportionment over before June 30? Let us report in this month and the next 100% strong.

**OBITUARY**

Reporter—*Mr. John Bostick, Kerr, Ark.*

**MISS ROSA LEE BROCK**

The above mentioned, daughter of Mr. and Mrs. R. L. Brock, died March 29, 1927. She united with the Oak Grove Christian Church very young and seemed to love the church and Bible school. She regularly attended services when her health permitted. Miss Brock was quiet and kind, greeting everyone with a smile.

Elder H. Martin, her pastor, officiated at the funeral which was held at the Pea Ridge Church. He spoke very complimentary of her Christian life. Elder M. M. Bostick read a paper which was very appropriate. A large audience viewed the remains, and she was laid to rest in the family lot of the Pea Ridge cemetery.

She leaves four sisters, three brothers, father, a step-mother, a host of relatives and friends.

Reporter—*M. M. Bostick, Little Rock, Ark.*

Rosa Lee Brock, age seventeen, was the youngest daughter of Mr. R. L. Brock of Kerr. Both the father and daughter were faithful members of the church, the latter uniting when very young.

She succumbed to a complication of appendicitis that after operation gave way to pneumonia which occasioned death the third day after.

Her mother, a true and faithful Christian, preceded her in death about seventeen years.

The funeral was conducted at the mother church, Pea Ridge, April 3 by one of the pioneers, Eld. H. Martin.

Our loss is Heaven's gain.

**FROM KENTUCKY**

Reporter—*Eld. C. H. Johnson, State Evangelist*

Rain every day and a crowded house every night characterized the meeting in Milledgeville April 11-17. The young people furnished music to the delight of all. Three young men made the good confession and are to be baptized the first Sunday in May by the pastor, Eld. Frank Goode.

Elder William Alphin is in the state and the churches are responding nicely. Mt. Sterling, Hustonville, Danville, Stepstone, Levee all went "over the top."

Find a friend, believe in him and love him; see a great cause and give yourself to its work; feel the power of a book and saturate yourself with its spirit; find a brotherhood of spirits like yours in aspiration and join it; and loving your friend, serving your cause, absorbing your book, and cooperating with your brotherhood, do not think too much about your character, for your character will take care of itself.—*H. E. Fosdick.*

## THE TEACHER SUPPLY PROBLEM

"We have teachers on the waiting list" said a superintendent in a conference some time ago. Now and then you will hear of a school where such is the case. I wish it would cloud up and rain schools like this but the sky is still clear and in most schools I know the teacher supply problem is an ever-present reality.

How is a superintendent to meet this difficult situation? What can be done to give immediate relief and how can the cause be removed?

Well, my friend, I have at sometime in my brief experience been a teacher, a superintendent, and a pastor, as well as a field worker. There are a few simple rules that will help.

1. The teacher can cooperate by notifying the superintendent of his department or school in ample time to secure a substitute. Courtesy demands this. The sacredness of the teacher's calling warrants it.

2. Emergency or last minute absences on the part of the teacher should be offset by supply teachers who regularly prepare to substitute for a specific class or classes.

3. In classes of Young People and Adults, these substitutes may be provided for within the class membership. The class president should make sure that the teacher or substitute is always on hand in readiness for the lesson period.

4. Among Intermediates and Seniors it will be well to develop leadership ability through frequently having some members of the class lead out in certain phases of the lesson. In times these may substitute for the regular teacher if he is obliged to be absent for a Sunday now and then.

5. The superintendent should keep a list of all possible and available teaching talent with the desirable line-up for each individual, indicating where that person could probably render the most effective service.

6. Seek to discover teaching timber among new members moving into the community and being added to the local congregation from time to time.

7. First of all, organize a teacher training class now, enrolling a select group of young people in the later teens and the twenties for teaching service one year or two years hence.

8. Build the teaching ideal into the fiber of your Adult constituency. Put squarely up to your Men's class the matter of leadership for your boys.

9. Plan definitely to be represented in conventions, training schools, schools of methods, and institutes where your present and prospective staff of teachers will receive suggestions through observation and otherwise.

### Less Persecution in India

Miss Caroline E. Pope, one of our missionaries in India, wrote on Jan. 16: "We recently had an afternoon church service in the court yard of a Christian who was baptized six years ago, and who in the beginning of his Christian life suffered much persecution. The police beat him without excuse. The head man in the village is a Mohammedan and used to make it very hard for the Christians, but now he is very friendly with our evangelist."

### Like Pulling Eye Teeth

On account of the overcrowded condition in our mission school for boys at Damoh, India, Ray E. Rice, in charge, undertook to send 50 boys home Christmas, but got rid of only nine. He reports some parents wanted to send more instead of taking back those in school. He writes that getting rid of these boys is "like pulling eye teeth. We could make arrangements if we had money to care for them. But my accounts are about \$500 in the hole now."

## Prayer in Terms of Divine Power

By Charles B. Tupper

PRAYER is the eager upreach of the soul toward God.

Prayer is the throwing open of the windows of our lives in loving invitation to God to let the light of His life illumine us.

Prayer is gnawing hunger and wracking thirst for food and drink by which our souls shall truly live.

Prayer is our answer to the quest of the eternal for a place in our lives.

Prayer is quiet, intense waiting for God to make his will known to us.

Prayer is that constant attitude of heart and mind which leads one to live as seeing Him who is invisible.

Prayer is our faith that God is here and that we may hold conversation with him.

Prayer is the incontrovertible evidence of our love for God.

Prayer is the felicitous intimacy of a deep and enlarging friendship.

Prayer is the roadway along which we travel, faithfully and painfully, toward the rightful heritages of sonship in a spiritual universe.

Prayer is the oasis in the desert where depleted supplies are replenished for further journeying in an exacting world.

Prayer is the conference room where relative values are assessed and right perspectives gained.

Prayer is the hall of mourning into which we are thrust by our sins.

Prayer is the banquet room of victory where triumphant spirits meet in gladsome praise and gratitude.

Prayer is the delectable journey through life in the company of earth's most helpful and understandingly appreciative friend.

Prayer is the prison house of discipline into which we go to be purged of our sins and to renew allegiance to spiritual ideals.

Prayer is the anthem of exultation in which we express the divine melodies in our souls.

Prayer is the ladder upon which angel messengers climb to carry messages between us and our heavenly Father.

Prayer is the anvil on which, at white heat, our lives are placed to be wrought into patterns of beauty and usefulness.

Prayer is the divine antiseptic by whose spiritual alchemy our lives are cleansed of their foulness and corruption.

Prayer is dynamite and powder by means of which men blast Moffat tunnels through mountains of difficulty in order to facilitate the progress of the human race.

Prayer is a power house where by contact with eternal and unending sources of supply men become charged with the divine dynamic.

Prayer is an observatory situated on some high mount of transfiguration where we go to gaze at the stars and to see unspeakable visions, by which to set our clocks and gauge our conduct.

Prayer is the cross whereon we agonize out obedience to the purpose of true holiness and love, and whereon we hang to help in bearing the sins of the world.

### A Gleam of Light For the Public Schools

IN a case where a resident of Virginia, Minn., sought to prevent reading selections from the Bible in a public school, the Supreme Court of the State has upheld daily reading from the Bible in the schools as legal and in keeping with the purposes of education. Let us hope this is prophetic.

Prayer can be tested in life. You may know that prayer is answered. You can realize its force. You can feel it in your life. It is essential to the full-grown man. Therefore, it is essential to religion.

—Charles A. Dinsmore.

## THE WORD FOR DISCIPLES

THE Christian word for the disciples today is co-operation. It is based on the unity of the spirit and realized in the bond of peace. Without this the Disciples will make little, if any, progress and the quality of it will be poor besides.

Co-operation simply means working together. It is exercised between man and man and makes a kind of spiritual co-partnership. It becomes sublime when God himself belongs to this co-partnership, for Paul said that the Corinthians, and by that token, all Christians are "workers together with God."

Sometimes we imagine we are co-operating when we are not. We have known men who assumed a dogmatic position about their own work, and lacked interest in that of their brethren. All the "co-operating" had to come to them. This of course is really not co-operation at all. It is the utmost narrowness. It is possible to be sectarian about one's peculiar task as about one's peculiar theology.

There are other attitudes that prevent co-operation. One of them we call individualism. Apparently there are men so constituted that they cannot work at all with others. This is tragical, for they suffer in their own feelings and they cause others to suffer. Added to this are envy, jealousy, unreasonable and biting criticisms, by which the body of Christ is rent and co-operation made impossible. Most people who, by their attitude, divide churches, or wreck causes, think they are working from conviction. - Not so at all, they are simply trying to have their own way.

Sometimes people are left alone because they are practicing sin. Those who are wilful and who do questionable or evil things cannot expect their brethren to join hands and hearts with them. Sin is the great divider of brethren in this world.

When brethren cannot co-operate what should they do? Certainly not quarrel with each other. Rather should avoid those who practice sin and refuse to work with them. Sinners and Christians cannot do "team work" in the Kingdom of God.

But this must never be lost sight of—we must strive to work together. We should never consent to a state of disunity, nor to a state of non-co-operation.—B. A. Abbott.

### Filipinos Doing Mission Work

The Filipino Disciples are sending out their first missionary to their own people of a different tribe. His name is Canuto Batsoon and he writes as follows:

I am now in the mountain province to begin a work here. Mr. Paul D. Kennedy, one of the missionaries, and I arrived here Feb. 21, but Mr. Kennedy went back to Laoag yesterday. The last part of Feb. I visited the churches in Ilocos Norte and preached about the need of the mountain people for the gospel and almost all the churches promised to give for the missionary work here.

# The Uniform Lesson for May 22

## Peter Heals the Lame Man—Acts 3:1—4:31

By Marion Stevenson

WITH the first verse of the third chapter of Acts, we get the beginning of the history of the Christian group organized by the obedience of faith on the Day of Pentecost in the city of Jerusalem. Peter and John appear as the representative men of this group just as they belonged to the inner circle of three of the twelve disciples.

The lesson calls our attention to the healing of the lame man. While this is the main interest of the lesson, the Scripture material, Acts 3:1—4:31, reveals other noteworthy matters. The first of these is suggested by the fact that "Peter and John were going up into the temple at the hour of prayer, being the ninth hour."

### Worshipping in the temple—

The church of Christ had its historical beginning on the Day of Pentecost. Its membership was made up of the "devout men from every nation under heaven," pious and zealous Jews who had come up from many regions of the world to worship in the Temple in the city of Jerusalem. Peter and John were Jews, as were all the apostles.

It is therefore noteworthy that Peter and John, after the church was organized, were going according to their custom into the Temple to observe a regular hour of prayer. That is, they attended public worship in the Temple just as they had always done and as devout Jews were supposed to do when they were in the city of Jerusalem. That is, Christians were worshipping God in the Jewish way.

In this connection it is instructive to read Acts 21:20-26. From this passage we learn that after the gospel had spread from Jerusalem, after churches of Christ had been organized outside of Jerusalem, in the regions of Asia Minor and also in the continent of Europe, there were still in the city of Jerusalem many thousands of believers in Christ who continued their zeal and devotion to the law of Moses with its ordinances and its customs. This means that after Paul had preached the gospel among the Gentiles, and churches had been recruited from the Gentile population, the Christians in Jerusalem continued to worship God in the Jewish way, observing all the things to which they had been accustomed as Jews.

This raises a very interesting question, one that was warmly debated in the days of the Campbells and their immediate followers, and which is a matter of discussion yet in the churches among us, as to the divinely instituted order of worship in a Christian church. According to "apostolic example," it is evident that for a very long time Christian worship was the same as Jewish worship, with the additional reverence paid to Jesus as the risen and exalted Messiah.

It is also to be noted in this connection that the Gentile churches were relieved by the efforts of the apostle Paul from any obligation to observe Jewish ceremonies or ways of worship.

The fact that the Christians in Jerusalem and in Judea, Christian Jews, worshiped God in a Jewish way and that Gentiles conducted their worship in an entirely different way, gives interest to what Jesus said to the woman of Samaria in answer to a question about the place and the manner of worship, that the time was coming when men would worship God "in spirit and in truth." A fair inference is that

### The Lesson Scripture

#### Acts 3:1-10

1 Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

#### Acts 4:8-10

8 Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

the form, or the place, or the time of worship is not the essential thing, so long as a man is truly seeking and finding God in worship. Many a Christian heart has found this to be true as he sat in the pews of houses of worship not of his own faith and order.

### Healing the lame man—

This was one of the most dramatic things which happened in connection with the Christian faith. In itself it had two notable features. One of these is that it was a work of mercy. The man was in a pitiable condition, through no fault of his own, having been lame from his birth. According to the customs of the time, there was no other way for him to obtain his daily bread than by public begging. Naturally, he sought the main entrance to the Temple grounds, assuming that people who had received mercy from God would be more inclined than others to be merciful to him, and thus day by day his dire necessities were met. When, therefore, Peter and John gave him the blessing of strong feet to walk with, they gave him at once the sum total of all the alms that he might receive. He was thenceforth able to help himself and doubtless chose to do so.

When, however, the healing of this man became a matter of public discussion and official examination, another meaning of it became evident. Peter and John used it as a demonstration of their public contention that Jesus of Nazareth was indeed the Messiah, because this marvel had been wrought in his name.

There was a widespread idea that when the Messiah should come such things would follow the output of his great power. This

idea grounded itself in such passages in the Old Testament as the thirty-fifth chapter of Isaiah. For example, when their God should come, (verse 4) "then the eyes of the blind shall be opened and the ears of the deaf be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert" (Isaiah, chap. 35).

In this connection it is interesting to recall the visit of the two messengers of John the Baptist to Jesus, asking whether or not he was the Messiah. The reply of Jesus is this, "Go and tell John the things which ye hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good tidings preached to them, and blessed is he whosoever shall find no occasion of stumbling in me" (Matt. 11:2-5).

This was not the first time this argument of the works of Jesus had been pressed upon the attention of the people in Jerusalem, as we learn from the Gospel of John. Time and again Jesus demanded of the religious leaders of Jerusalem that they believe him to be the Messiah, the Son of God, because of the works he was doing, the very works which God had given him to do. Peter and John were therefore following the program of Jesus, which they may have remembered, when they used the healing of the lame man as an argument to prove that Jesus who had been crucified was indeed the Messiah.

### Present day proofs—

Works of help and healing are characteristic of the Christian religion from its beginning to the present day wherever it has been and wherever it is. There is no essential benevolence or mercy in pagan religions. There may be great power, great culture, great wealth, high civilization, apart from any faith in the true God and Jesus Christ. There may be alms-giving to beggars, there may be here and there institutions for the help of the unfortunate. These things in pagan lands are, however, considered as means of propitiating some deity. They are not offered as expressions of true benevolence.

When, therefore, we are establishing and supporting in the name of Christ, Christian hospitals, Christian homes, and in the name of Christ putting men upon their feet to walk in honorable occupations, and enabling the hands of women to do worthily and womanly things, when we are relieving oppressed children, when we are bringing good health to communities, we are demonstrating, if this is done as an expression of the essence of the Christian religion, that Jesus is the Christ, the Son of God, and that we are the children of God.

"Everybody is ready to sustain the laws he likes. That is not, in the proper sense, respect for law and order. The test of respect for law is where the law is upheld even though it hurts."—Charles E. Hughes.

The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—Thackeray.

# Christian Endeavor Topic for May 22

## Bible Guideposts Psalm 119:9-16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Have those who say Bible teachings won't work in modern society ever really tried them?

Do you know of anyone who has successfully applied Bible teaching in business?

Is the counsel of the Old Testament as valuable as that of the New Testament?

Would more general Bible reading help to quiet the unrest of today?

How should we read the Bible to profit most by it?

How can we get others to read the Bible more?

What book in the Bible has helped you most?

Can one be a Christian and not live in accord with Bible teaching?

Is the church today being conducted in full accord with Bible teaching?

### Paragraphs to Ponder

In Isaiah 55:6 this admonition is given us: "Seek ye Jehovah while he may be found; call ye upon him while he is near." It's an admonition that we must heed. There are many things that may come between us and God to shut him out from our vision. Youth is the best time to seek him, for as we grow older, habits, preconceptions, prejudices, and worldly attractions push themselves in between us and God. If we find him in youth; if we call upon him and learn to recognize his voice in answer, we never lose him. Seek and call now, lest the desire die within you and never be revived.

The wise man who wrote Ecclesiastes closes with these words, "Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil." God is the ruler of the universe; he is the life principle in it, and so the source of life for us. There can be no abiding life apart from him; and in a very true sense we may say that there can be no real life apart from him. A plant taken from the soil, the source of its life, may live for a little while when thrust into a bowl of water, but its days are numbered. So it is with man; if he cuts himself off from God, he must eventually, sooner or later, die. God's way and will and purpose are the activating forces of the universe—are the universe—so we must fear him and love him and do his way in order to be in harmony with the universe and live with it.

On the Mount of the Transfiguration there came a voice out of the cloud, saying of Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him." There is altogether too much tendency in our time to "explain away" the teachings and commandments of Jesus; there are too many that want to make him just a prophet, a glorified man. He was both of these, but he was more. His teaching was not "maybe so," nor, "I think it is this way"; it is the teaching of the Son of God, and we do well to hear it and heed it. God endorsed him and what he taught. We had better accept.

Proverbs 3:9 reads, "Honor Jehovah with thy substance." Lip worship doesn't go very high, if it is not backed by grate-

ful expression through offering our substance. It all belongs to God; through him we have it and have the power to use and enjoy it. By bringing our offerings to him we acknowledge his ownership of our possessions and of us, and so place him in a place of authority and honor in our lives. He has promised (Mal. 3:10), "Prove me now herewith (with the tithe), saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He keeps his promises.

Every Christian ought to read Romans 12 often and carry an indelible impression of it in his mind and on his heart. It is a most practical, definite, and comprehensive code for the conduct of the follower of Christ. It is written by one who wrote out of a most intimate fellowship with Christ in the spirit and out of a long and very full experience of practicing these precepts. He knew what he was talking about, and we shall show wisdom, if we heed his teaching.

"Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Matt. 6:34. Here is a guidepost that points in the right direction, the way of mental peace and spiritual content. There is in it the word, "therefore," which tells why we are not to be anxious. We are not to be anxious, because we are seeking "first his kingdom and his righteousness." In such a search God is going to lead us and provide for us the things we need for our lives as we seek. There will be evil reaching out to ensnare us, but God "will not suffer you to be tempted above that ye are able, but will with the temptation provide also a way of escape."

It's mighty easy to condemn the "other fellow," isn't it? More often than not we judge without giving him a hearing; if we gave him a hearing, we would most probably discover that there was little room for passing a condemnatory judgment. We must remember this, too: Every time we judge another we invite judgment and lay ourselves open for the uncovering of our own faults. When we "tag" another for violation of the moral law, in all fairness we must consent to be "tagged." So "Judge not lest ye be judged." How much better it is to love another into goodness than to condemn him into bitterness and shame. Don't pass this guidepost by unheeding.

Jesus said, "Ye are the salt of the earth"; "Ye are the light of the world." Has it fully dawned upon you that this refers to you, that this is your high privilege? Salt preserves and makes palatable; that is what we who have accepted Jesus and his teaching are to do for the world, preserve it lest it be spoiled by evil, and make life palatable by revealing its worth in the sight of God and by making the world acquainted with God's love. The function of light is to dispel darkness, and to light the way to safety: our privilege is to be light to humanity to lead them out of the gloom of doubt and uncertainty into the knowledge of truth as revealed in Jesus Christ.

# Mid-Week Prayer Meeting Topic

For May 18

## The Book of Joel

By Gilbert E. Ireland

### I. Date of Joel's prophecies—

"Joel the son of Pethuel." The family records, carefully preserved by the Hebrews, would make clear this curt description to readers of that day. This book has generally been considered the earliest of written prophecies, especially because it contains no mention of Syrian or Assyrian invasions of Israel or Judah. Therefore, it is argued, it dates at least as far back as the early years of King Joash, B. C. 870. Some assign from internal evidence, a much later date, but this is too lengthy a subject for this column.

### II. Subject of Joel's prophecies—

The book seems divided into two parts. Part 1, chapters 1:2 to 2:17. A prediction of a plague of locusts, most terrible, most destructive, in swarms incalculable; the beautiful country utterly laid waste. This description has been thought too appalling to apply to swarms of locusts (though travelers have shown it is not an exaggeration of what may be seen in those oriental regions); but note Moses' prediction, Deut. 28:38, 39; Solomon's prayer, 1 Ki. 8:37; Egypt's plague, Exod. 10:12-15. Some have understood this as a picture of invading armies at a future date. To take it as both literal and figurative may be correct. Part 2, chapters 2:18 to 3:21. A happy sequel to the dearth and desolation left by the locusts or by swarming armies of invaders. Better times are to follow for the stricken land. Rains and fruitful seasons for orchards, vineyards and fields of grain. And, far beyond this, the outpouring of "my Spirit," a revival of spiritual life and character amongst the people (28-32). This spiritual revival would transcend even a renewed reverence and observance of the law. It would be a new revelation of Jehovah from Zion which should affect all nations (3:14-21).

### III. Our interest in Joel's prophecies—

Joel is one in the long line of "the goodly fellowship of the prophets," loyal lovers of God the unchangeable, and of the people, always changeable, but still "the chosen of God," whom the prophets led out into the broadening knowledge of their God—until the ends of the earth shall know him. A deep and sacred meaning lay hidden, like a jewel encased in rougher substance, in these prophetic sayings, especially, 2:28-32; words guarded sacredly, with all those ancient scrolls, by scribes and Pharisees; treasured in the hearts of the expectant who, like Simeon, (Lu. 2:25) looked for the consolation of Israel. And lo, this century plant of God blossoms into sudden splendor and fadeless glory when Peter, with the eleven, aflame with the Pentecostal spirit, declared "this is that which hath been spoken by the prophet Joel." A truly great and notable "day of the Lord" was that, when was issued the gracious mandate "whosoever shall call on the name of the Lord shall be saved." The favored days of the New Testament—its halcyon days yet to come—were thus ushered in by the impassioned words of the prophet Joel.

"No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right, not asked as a favor."—Theodore Roosevelt.

## IN THESE DAYS

WE have been hurled bodily into a material world surpassingly fair and good. Man has conquered and harnessed all the great powers in nature. Water, steam, air and electricity have all been successfully mastered and from strident elements of destruction they are now subdued to docile servants of civilized man. The bowels of the earth have opened up and yielded to man their mineral wealth in gold, silver, iron and the more plebian but most valuable coal. The fallow soil has been cultivated and in some places irrigated until it gives of grain and vegetable produce enough to feed the world plenteously. To the scientist plant and animal world has yielded up the secrets of life and growth.

Man himself has not been entirely idle. As these great powers came under his subjection he has learned to harness them to his plow, his machine, his vehicle and use them increasingly in the practical world. He has taken the raw materials of nature and fashioned them into palatable foods and nourishing drinks for the physical well-being. To get the best results, governments have been organized and today increasing control on the side of society and collective behavior is coming to man through the sciences of sociology, psychology and political science. Some others are searching the infinite for a code of morals that will be above that of the present age. Sublime poetry, immortal stories, beautiful pictures, inspiring music, all are the gifts of art to modern man.

Into all this speed and material perfection has been placed man to rule, subdue and have dominion over and sad to relate the spiritual growth of this creature has not kept pace with the growth of his mental and physical world. A giant in size is the present civilization, but with no more knowledge of how to use its strength and no more control of what it uses its strength for than the giants of old. Like Rawson's Universal Rybots, "R. U. R.'s," it has physical perfection but in destroying its maker—the individuality of man—it has destroyed the secret of its birth and lives but to hope for the inevitable—ANNIHILATION for "the place that knew them, shall know them no more."

For example, to man's fertile imagination came the idea of getting pictures taken so close together and in such an orderly sequence an entire story could be told through them. Moving pictures came into existence. Not realizing the power of this agency in the educational world, man lost his possession and the commercialized amusements got hold of the invention and since then the history of moving pictures has been the fight to control the commercial interests in the use of this agency for the breaking down of morals.

The organization of all news-gathering sources and the releasing of news was passed over to the moneyed interests by man's indifference to his best interests and his lack of vision that he is now perishing mentally, morally and aesthetically at the hands of the sensationalist reporter, the propagandist editor, the corrupt politician and the jingoist feature writer. Such obscene trash as "True Story," such jingoism as "Liberty," such high powered propaganda as the Hearst Press that is in reach of our young people, is as deadly poison to the mental and moral being as strychnine is to the physical being.

With all of the resources of his own production in the hands of some interest that is destroying through a wrong sense

of values, man is blindly grasping for anything which offers any hope of salvation. A Ghandi in India, a Wilson in America, any theorist or mystic can gain a following by capitalizing the insatiable desire of man to escape from the squirrel-cage pursuit of fundamentally wrong values. Socialism, Bolshevism, democracy, internationalism, have all appeared as systems of control that would free man from this net of his own weaving. But each has reared itself on a basis unable to hold it. Tennyson expressed it when he said:

"Our little systems have their day:

They have their days and cease to be.

They are but broken lights of Thee.

And Thou, O Lord, art more than they."

Even those which have appealed to the Bible for the final ratification for their solution have failed for they had only a partial conception of the Divine Plan—"They are but broken lights of thee." Usually in the minds of a few of the first leaders the purity of motive may have reigned supreme but the system was later doomed by the unmitigated selfishness of some leaders who had never developed spiritually enough to even grasp the significance of the tools with which they worked.

When the civilization becomes so variegated and complex that a Loeb and a Leopold are produced in our reputedly "best" homes and finest colleges; a Durkin terrorizes a city; a gang war sweeps an entire county into a maelstrom of civil war; a secret organization rules the country through popularly elected officials, a World War can plunge every "civilized" nation into a carnival of blood, and imperialism can split a league of nations; then it is borne in upon man that he has created a Frankenstein for his own destruction.

Finally comes the opportunism of Christianity. As a last resort, Christ is appealed to and His teachings searched for a new truth to guide from the turbulence of a Charybdis-Scylla bound strait. That truth as found in Catholicism when the barbarian Goths tread on the head of Rome. It was found in Protestantism when Catholicism arrogantly overrode the essential liberties of a free moral agent. When Protestantism later threatened to disrupt the unity of Christianity, the truth was found in the non-creedal Disciples of Christ. Today to that church is turning the religious, social, political and international world. In that turning lies her opportunity to guide and lead, to strengthen and develop, to sustain and initiate a spiritual training that will make man master of his world.

Shall we fail man now, man God's own? For if we fail His own we have failed Him. Shall the bitter spirit of sectarianism which we arose to destroy render us in this latter day incapable of giving the service the world needs? Shall our hearts and minds become so solidified in the mould that denominationalism forced us that we can find neither the charity to forgive nor the methods to embrace the waiting world? If this is the case, for what have we waited? To prove inadequate to promote a unity we advocate. For what have we contended? To be unable to sense a truer unity than one based on differences of belief. For what do we exist? To add just one more denomination to the host of others that curse our modern civilization. For what do we tarry? To carve out for ourselves a niche that will offer added resistance when the true unity comes as it must come. God grant that the Disciples of Christ has not become a denomination and resents in fact what it so resents in terminology.—*The Editor.*

## INFALLIBILITY

A FRIEND from McKinney, Texas, directs our attention to two items in successive issues of the Dallas, (Texas) *Daily News*, which have some bearing upon the infallibility of modern journalistic suggestions. In the first issue there is a press dispatch from New York quoting a statement from Frederick L. Collins to the effect that the churches, at least the Protestant churches in the United States, are for the most part, useless and parasitic, and insisting that at least 100,000 of them should be immediately abandoned in order to promote the real interests of the people. In the next issue of the *News* Mr. Temple H. Morrow, vice president of the Crime Suppression League of Dallas, told an audience in that city that there is not a business in Dallas that would be worth 50 cents on the dollar if the churches should be taken out of the city.

Doubtless most of the readers of this page will agree with Mr. Morrow, and yet it is not improbable that Mr. Collins represents a considerable group of people. Elbert Hubbard used to condemn the churches on similar grounds, and received considerable popular approval. The church represents an effort to promote the spiritual factors in life, and a great many people have no interest in such matters. Art, religion, idealism in any form, count for nothing with them. What they want is plenty of money and the grosser form of sensual indulgence which money can buy. These people are opposed to the Eighteenth Amendment, the Church, to social reform movements of any kind—in short, to anything which prevents them from living a life of unmitigated selfishness. They are always belligerent, egotistic, and certain of their own infallibility. They constitute the chief element in retarding the upward and onward march of the human race.—*F. D. Kershmer.*

## THE INDIAN'S TWENTY-THIRD PSALM

THE Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the twenty-third Psalm, which can easily be interpreted by this sign language:

"The Great Father above is a Shepherd Chief. I am his, and with him I want not.

"He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell is true; I lie not. These roads that are 'away ahead' will stay with me through this life, and afterwards I will go to live in the 'big tepee' and sit down with the Shepherd Chief forever."—*Missionary Review of the World.*

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MAY 21, 1927

NO. 28

## Practical Religious Education

Mr. Myron Hopper, Director of Religious Education, First Christian Church, Atchison, Kan.

IN TIMES past, religion has interested itself chiefly in adults. This statement of course is not true of the religion of Jesus, but it most certainly is true of that religion which we have called Christianity. The theory was that man, by nature, was sinful and wicked and that the function of the church and of Christianity was to take the adult man or woman and by some process that few of us have ever been able to understand, make of each particular individual a saved man or woman. During the time when this particular theory was in vogue, the leaders of the church gave little or no thought of a Christian world order. Rather they thought in terms of saving individuals from the wickedness of the present world and eternal punishment in the hereafter. They had forgotten that Jesus came to give the abundant life here and now, and they had made of the Prince of Unselfishness a Prince of Selfishness who told people how some of them could be saved from eternal damnation.

### Origin of Idea of Heaven

These early saints, for they were truly great personalities, had despaired of the task of establishing a kingdom of heaven on earth because they saw the utter impossibility of changing adults, who had grown up under un-Christian influences, into men and women dominated by Christian life-principles. As a result they laid hold on the next best thing which was the promise of a reward in the future for those few individuals who attempted to live as Christ would have them live, and they frankly admitted it could be only an attempt. In other words they emphasized one of the lesser promises of Christ, if it can be called such, to the exclusion of the hope that he gave the world for a God-willed social order and for God-controlled individual lives.

### Historical Examples

But the vision of a finer life has been an ever-present one. Plato has written his "Republic," Moore his "Utopia," and countless others have hoped that men might be led to live in finer relationship one to another. Christians have always dreamed of the day when Christ would reign in the hearts of men and every man would know God as the Father of all. Christian leaders have been seeking continuously for the way by which this dream could be realized and very often they have despaired. But the search has continued.

### A New Hope

In recent years there has grown up what seems to be a new approach to the problem and it promises much toward the realization of that which mankind has so long desired. As a result men as never before are dreaming dreams and seeing visions of a wonderful day when life on this earth will be motivated and dominated by more ideal principles. Men like Benjamin Kidd are saying, "There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him." Or again, "If the incoming generation of men were submitted to a new collective inheritance, including in particular its psychic elements, they would take it up as readily as they did the old." In other words, the thought is that if you "bring a child up in the way it should go, it will not depart therefrom." We have begun to think at last in terms of the child rather than the adult and are seeing that the child rather than the reclaimed adult is the hope of the world.

And so education has developed and because without religion man's life can never be all that it should be, *Religious Education* has grown up. It has come that boys and girls and men and women might be trained in right-living and God-consciousness. It has come that the

Kingdom of God might come in the hearts of men. It is merely the attempt to use "the God-given principles of education" in the development of Christian individuals.

### A Most Necessary Item

But the millenium is not just around the corner. There are many things that lie in the way of Religious Education as it seeks to accomplish its purpose in the world. One of the greatest and most fundamental of these is the lack of real Religious Educational consciousness. It is true of course that the term Religious Education is the catch-phrase of the day. Indeed it has come to be the panacea for all our ills and we speak of it continually; but comparatively few of us realize what we are talking about. The mob psychology that has ruled our religious thinking in the past as we have attempted to stampede great numbers into accepting Jesus as their Savior, still holds good for most of us, only we call it by a different name—Religious Education. We fail to see the Master of men as he taught the twelve because our minds are turned toward the day when he fed the five thousand and we are deceived into thinking that the latter incident is of equal importance with the former. We have assumed that the great Sunday school was the one with the most people in it while in all probabilities it is far from the greatest. We have failed to be interested primarily in the grade of work done and as a result have sold our souls, not for a mess of pottage as did Esau, but for a mess of numbers. The wrong, however, is not in numbers, but in the fact that we have been too prone to judge our success by the numbers we have been able to get together. The time must come if we hope to accomplish our purpose of building a Christian world when we will see the real educational ideal of giving to all people adequate religious instruction. It will not be sufficient, however, if we enlist all the people in a program of so-called Religious Education that does not turn out Christian men and women. Rather it will make our work so much the harder because our program has not been adequate to the task set before it.

(Continued in next issue.)

**GLEANINGS FROM THE ONE-DAY CONVENTIONS**  
**MONEY TRAPS**

**Mr. J. B. Lehman**

**B**ECAUSE the churches did not accept the stewardship relations to God that Jesus taught they were compelled to resort to money traps to get enough to carry on their business. One of these traps was the oyster supper. They knew the young man wanted a place to take his girl and he would buy a bowl of oysters for her and another for himself just to have the privilege of sitting and looking at her. In this way they got a few dimes out of him that he would not have given otherwise. Another trap was to take the offering on a table and sing and "jolly up" the people until they would give to show themselves. After the collection had begun to lag the leader would say, "Now we yet lack sixty-five cents to come out even." Then a few sisters and brothers who had withheld some nickels and dimes in preparation for just such an emergency began to come up. Sometimes too many came and ran it over even again and then the leader would ask for seventy-five cents more to come out even again, and then finally he would close with the sum as uneven as before. Instead of appealing to their conscience by showing the world's great need, he tried to make them believe there is a virtue in making it come out even.

But traps never work long. The rats soon see through the designs of traps and avoid them, and the human is not different. He gives very sparingly through the traps. The traps are better than nothing, but the Church should get away from them as soon as possible. Every member should be taught to set aside a definite portion of his income for the causes of human uplift.

**MONTGOMERY, ALA.**

**C**HRISt once condemned the Pharisees in terms that likened them to sepulchres, beautiful and garish without but harboring only dead men's bones. The idea was to get an introspective view.

Alabama has long been a state that has been interested in the exterior aspects of Christian living. Like the old lady of youthful aspirations who could detect a needle in the gatepost half-mile away but knocked the white pitcher off the table for the cat, so Alabama has viewed the distant to the detriment of the near.

The word that describes this Convention in its effect on the group would be **INTROSPECTION**. To these the message came as a thunderbolt, causing them to bury their heads. Through the action they learned just what manner of Christian they were. When a person can rid himself of egotistic solaces, when he can see himself without prejudice, he is on the road to advancement.

Attendance was as follows:

|                         |            |
|-------------------------|------------|
| Morning .....           | 47         |
| Afternoon .....         | 51         |
| Evening .....           | 87         |
| <b>Total .....</b>      | <b>185</b> |
| Churches representing—7 |            |

"I have sometimes had in my sleep strange perceptions of a vivid spiritual life near to and with Christ, and multitudes of holy ones, and the joy of it is like no other joy—it cannot be told in the language of the world. What I have then, I know with absolute certainty, yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words."—Harriet Beecher Stowe.

**FROM THE LONE STAR STATE**  
**Eld. H. G. Smith, State Evangelist**  
*To the Brotherhood of Texas—*

We are just one month from the Convention which will convene with the Grove Street Christian Church, Houston, Texas, on Wednesday after the third Sunday in June. We are urging that every church in the state send in to the Convention the full apportionment. Many of the churches have not paid anything this year. We cannot go forward with a great program without your help and we are depending on each of you to do your part.

*To the District Officers—*

Some of you have not been as prompt as you should in getting in the reports from the districts. The local church might as well keep the offering if the funds are not placed available in developing the state work. I have delayed long in making this statement hoping I would not have to do so but I now find it necessary. The people of Texas are looking to me to account for their money but I want to make it clear that I cannot account for that I do not get.

It is known that some of the Missionary Societies have reported funds to some of the district evangelists and that the funds have not yet been turned in. I know that you evangelists are going to make your report at the Convention and tell all about this money but that does not help the cause now. You have no right to keep the Lord's money in your pocket when it should be in use in the Lord's work.

*To the Districts—*

Some of you have not held your regular quarterly meetings as you should have. I have been questioned by many about this omission. But it remains a question mark.

*To the Brethren—*

We have two months to "make-up" and to "clear the tracks." Let us get our reports in immediately. If we have done nothing, say that; if we have done well, give an account of that.

**ON TO HOUSTON** is the slogan.

**FROM HOUSTON, TEXAS**

**Reporter—Miss Viola Hayes**

On Easter Sunday, April 17th, the members of Grove Street Christian Church assembled for a sunrise prayer meeting at 5 o'clock A.M. with Sister R. A. Thomas presiding. The service was a success from every viewpoint.

At 9:30 A.M. the Sunday school met. It was beautiful to see the children file into their places and the teachers already in their places to receive them.

At 11 o'clock, our pastor, Eld. H. G. Smith, preached an instructive sermon on the subject, "Resurrection." He had a fine audience to which he brought an excellent message. Each time we are all helped with the sermons of Eld. Smith. We think he is a wonderful preacher. Our attendance is increasing considerably each Lord's Day.

At 8 P.M. the Easter program replaced the entire night service period. The young people had charge of the program. Each one performed his part well. Mrs. R. A. Thomas was master of ceremony.

Total offering for the day was \$60.

**VALUES OF A YOUNG PEOPLE'S CONFERENCE**

**V. G. Smith**

**XIII. Group Devotionals**

**T**O get young people to voluntarily submit to a religious service is the problem of many leaders. The opening exercises of the Bible school and Christian Endeavor Society is never so well attended as the instruction or expressional period and it is not all due to unavoidable tardiness. Part is due to the reluctance of the youth to participate in routinized worship. But that tendency is due to a lack of religious inclination on the part of these youth, was disapproved by the hearty co-operation of all the students in group devotionals.

On each floor of the dormitories, in the teacher's cottages, and at each building, just before retiring; the faculty and pupils met in the different groups for a short service of song, prayer and scripture lesson. Only fifteen minutes were given to this. Then with the last thought turned Godward, the couch of rest was sought.

Conference starts the day with morning watch for individual devotion. Each person ought to start the day with a personal commitment of all his being to the service of God. All that life is, is time and all that time offers that is worth while is service and all that service stands for is God so a constant recourse to the source of life and to the ultimate of life in an individual is necessary. So morning watch is a vital part of Conference life.

But at night the retirement on the part of the entire group is more of a community affair. Each one wishes for more than himself. No true Conference-ite leaves others out of his evening devotional for protection and care during the night hours. So it is eminently fitting that the closing feature of the day be the group devotionals.

**FROM KENTUCKY**

**Reporter—A. D. Gault, Mayslick, Ky.**

The Mayslick church is pushing to the front slowly.

Eld. Alphin was with us on the twenty-first of April and brought us fine reports and a message that will live in the days to come.

On the evening he was with us it was both rainy and cold but we raised half of our apportionment, which shows that there is sunshine even in the rain.

**FROM ARKANSAS**

**Reporter—Mrs. S. L. Bostick, Little Rock, Arkansas**

Our Easter week of prayer in co-operation with all the other religious people, was a success and a spiritual meeting from beginning to end. We started on Monday with the Christian Church and to the other churches the rest of the week closing on Friday with the First Baptist. All was done in a fine spirit, in Bible study and in prayer. This round of prayer meeting was supervised by the writer and was the first of its history in this city.

Our Easter offering was \$7.75 with a public offering of \$2.75 and individual donations from the following, S. L. Bostick, \$1.50; Ollie Williams, \$1.00; 50 cents each from the following, Elmer Thompson, G. A. Brock, Thomas Every and Joe Smith.

We had an excellent service both morning and evening on April 24.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## LIGHTS

This explanation I owe to my father (who, by the way, is not dead as so many quoted fathers are). On approaching a street light all was clear in front of us and we could see each inequality in the path. Thus the approach was made with a long stride and a confident manner. Every object was visible and all the views between us and the light were seen and enjoyed. Thus we not only avoided the dangerous but also enjoyed the beautiful on the approach.

Then we passed the light and our shadows were in front of us. They tended to obscure the path and we stumbled over every little obstruction. Our own bodies were in our light and we were as intoxicated men who walk where they know not. Our steps became uncertain and groping and the speed was greatly reduced thereby. Also the surrounding silence yielded no pleasure since darkness masked the landscape and all was hidden. The road was thus dangerous and the beauty lost all because we were going away from instead of going toward the light.

Two thoughts I want to leave with you: One is that our own shadows were the cause of the darkness on our path. Nothing had changed except our position in relation to the light. And we were in that sense our own worst enemy. The road was no rougher beyond than in front of the light. The scenes were no more uninteresting on one side than the other. The light had remained stationary. Our own shadows were our source of trouble. The second thought is this, that our shadows were always present and the change came not in having them but in their change in our pathway. As long as we were approaching the light they were behind but there just the same. After we had passed the light they were in front. Our troubles are in our own nature but as long as we

approach the light they are behind and do not obstruct the way but when we change our relation to the light and start leaving it the weaknesses of our natures cause us to stumble and fall, hurt ourselves, lose pleasure in our surroundings, get in our own way in putting over our work and fail miserably to advance. Jesus said, "I am the light of the world." And the light is stationary. Only we change and get turned from the light to obstruct our aims and hinder our progress.

Now don't you agree with me that my father is an unusual character?

## SIZE

THE size of a thing has little to do with its importance. The elephant, the largest of animals, is less dangerous to civilized man than the microscopic bacilli. A gnat is small but in one's eye it gives little peace. A fly may infect a whole can of buttermilk. Rodents cause enough damage in the United States annually to pay the interest on the national debt. A minute cavity has more effect on the nocturnal perambulations than the mouth of a cave. A short-cut disobedience caused Moses to be barred from the Promised Land. A paltry three hundred under Gideon put the Midianite hosts to flight. A spot is not large but it is a calamity to sartorial perfection when on the collar.

The little rupture in the church over a fancied insult from a "staunch" member to a "true" member has little of novelty for the National Field secretary. But it does have tremendous significance when it means decreased efficiency in putting over the national task.

Everyone in the church is human. No matter if the preacher does put on a "dog-ear" collar and "frock" coat. A human appetite still lurks under the collar as many good sisters who run "Preachers Hotels" can attest to. The choir members in spotless robes are as subjected to temperamental outbursts as those outside the church. The elder in the "Amen Corner," the deacon with the collection plate, the president of the Women's Missionary Society, the Chairman of the Board, all are as human as the member in the pew despite the common belief that conversion is an alchemy that wipes out all faults.

This is a plea for the common courtesies and everyday consideration of the social and business world in the church. The one you meet in the department store, the one you address on the street, the one you live next

to, the one you invite to your home is the same human being you meet in the portals of the church and the little faults and small aggravations have not been shed at the door like a snake's skin. The Blood of the Lamb cannot change humanity into divinity in the twinkling of an eye.

## LYNCHINGS

THE report of lynchings in the United States for last year were 34. Of these the circumstances surrounding the case are known in 29 instances. This is two more than occurred last year and an increase over 1924, but a decided decrease over 1923.

Of the 29 lynchings, twenty-two were of Negroes, one of an Indian and six of white. In the cases of the Negroes, the cause of crime against women so long used as a justification for the lawlessness of lynching, occurred in only one of twenty-two cases. Five others were victims of a white woman's fright or ill-temper. But even if all were guilty of the crimes laid to them, only 27 per cent of the total number were lynched for anything concerning women, and only 4½ per cent for actual rape. Thirteen or 59 per cent were lynched for murder. The other two who were lynched had no definite cause assigned.

In most states the two crimes punishable by death are rape and murder so if the death of the guilty was the major consideration of the mob, they overstep themselves in becoming lawless to perform what will be better done through the natural channels providing the victim is guilty.

Another point to be noted is that the victims were nearly all under arrest, only two of the twenty-two being at liberty. If the law were careless, lenient or inadequate; there might be the least bit of a shadow of justification for such high-handed conduct on the part of the citizenry. But in 90 per cent of the instances the law had taken its course as far as time and legal procedure had allowed.

The outstanding case of violence of the year is found in the Aiken, S. C. case where three members of one family were taken from the jail by a mob of known persons and shot to death for the killing of an officer of the law in a pistol duel. The father and uncle of these two men and one woman, has been sentenced to a year in prison for having a jug of "moonshine" in his possession; and the murderers of his family jeer at him through the bars.

To suffer all the injustice of Christian America's rotten laws and corrupt legal procedure is a cross heavy enough for the Negro to bear without countenancing or condoling the damnable barbarian reversion of the typical Southern "free" criminal.

## Suggestion for Preparation for Young People's Conference

May 22-29. Last minute arrangements. Farewell party for delegates.

## RESOLUTION ON HANDLING OF STATE FUNDS

*Resolution on the handling of state funds for the state of Missouri as recommended by the state board at its meeting in Madison, Mo., May 6.*

### STATE FUNDS—AN OBSERVATION

The purpose of the budget system, in its operation, is to correlate and strengthen but not to destroy the present system, (or the individuality) of the departments; it being thoroughly understood at all times that whatever changes or corrections there are to be made in the financial system of any department, will be made by duly recognized or authorized agent or agencies of that department in an official way.

In pursuance of the plan presented in the state Convention at St. Louis, August 7, 1926, and recommended by the future work committee which reads as follows: We recommend that the convention approve the state budget system as presented in the conference and the same be turned over to the state executive committee for consideration and use as far as practical and report at the 1927 convention with their approval. *Minutes of 1926 Convention, Article 1, page 28.* The same were reported and accepted by the convention. The following is the plan of operation for state budget as presented to state board by P. A. Gray at Madison, Mo., and accepted by that body, and now it is being submitted to the constituency for consideration and will be voted on at state convention which will meet at Fulton, Mo., the first week in August.

Resolved:

1. That hereafter we shall correlate the financial program of the four departments and accept a common budget for the Missouri work;

2. That we have a state financial committee whose duty it shall be:

a. To submit to the state convention a budget for the ensuing year, with its plan of cooperation, which is as follows:

(1) *State budget and its plan of operation.*

(a) The state shall have a central secretary-treasurer into whose keeping will come all moneys from the four departments of the church as tributaries of the common treasure. The central secretary-treasurer and his assistant shall be bonded, it being understood that the state shall pay for the same.

(b) Each department shall retain its own secretary and treasurer who shall keep an accurate and detailed account of all moneys secured from all sources and forward the same without delay to central treasurer. Also each department, through its proper officers, shall keep an itemized account of all its disbursements for all purposes for the entire year.

(c) There shall be a budget committee (its working is a part of the state finance committee) which shall be composed of the presidents, secretaries and treasurers of the four departments; the chairman of the state financial committee and the central secretary-treasurer. The latter two being named (during an earlier session of the convention through a rec-

ommendation committee) and presented to the convention for its final approval.

(d) Each department shall submit its prospective budget for the ensuing year to this committee and to do this as early as possible prior to the assembling of the state convention, and not later than its very first sessions. We suggest as a basis of estimation (for the department's budget) that the previous year's receipts and disbursements, the objectives (which usually indicate the development work anticipated) and the recommendation of the future work committee's report be used.

(e) The budget of each department must be governed by the financial possibilities of that department; its opportunities for a common or mutual service plus excess amount of finance (or the possibilities of securing same) accruing from other sources to meet the demands of the submitted budget.

(f) The state budget committee having the necessary data and facts involved (the various departments having submitted their budgets) will formulate a common state budget including the interests of all the departments and will submit the same to convention for the ensuing year.

(g) All departments desiring funds which have been previously stated in its budget and fully accepted by the budgeting committee but for which item that department has not deposited sufficient funds to cover, it is to be understood that that department will give ample notice to the state financial committee indicating its desire for such funds, the amount needed, the date and the purpose of same, thus giving the committee time for consideration and if possible to secure the needed fund, providing of course that it does not disarrange the financial program of another department that has been paying for its upkeep. Any department may give away its claims to such funds or its right to such funds if it so desires, it being thoroughly understood that all such help and encouragement given in this particular way is ample indication of the "Spirit of Good Will" and mutual helpfulness and charitable cooperation.

(h) The departments may withdraw funds from the central secretary-treasurer at any time on order properly written and duly signed by the authorized or recognized official; this officer (the secretary-treasurer) will immediately forward said check as per instructions (providing the amount is on hand). If it is not, he will notify the one issuing the order and the chairman of the state finance committee, who will proceed to arrange as best he can, for the needed funds.

## WORKING WITH CHURCHES

B. C. Calvert, Evan. of Mississippi

Evangelist Calvert conducted the dedicatory services of N. Farish Street Church of Christ Sunday, May 1, 1927, with a splendid audience present. A number of teachers and students came from the S. C. I. and helped out wonderfully with the song service. The church sold its former lot, and has bought and built on the corner of short Farish and Fortification Streets. The people are now flocking to us.

The writer is now conducting a revival at the Farish Street Church, and has four accessions to date. The prospects are bright for a great meeting. Interest high. Large crowds. Old Jerusalem gospel being preached. It is cutting its way. Many are seeing the truth as never before. Pray that the word of God may ever find lodging in men's hearts. Christ's Kingdom is gaining ground. Give God the glory.

## PIEDMONT'S GROWING LIBRARY

Pres. J. H. Thomas

Approaching the end of her twenty-seventh year, Piedmont Christian Institute looks back to observe with pleasure that she has been peculiarly fortunate this year in the interest friends have taken in her library. Three valuable gifts of books have come to her since the opening of the session last September.

The first consisted of about a score of volumes culled from his own private collection by a good Michigan friend named W. H. Hedges. They are of varied character, including such diverse titles as Ruskin's *Ethics of the Dust* and the *Life of David Livingstone*. Along with the books, Mr. Hedges also gave a microscope which had been the property of a dear son he had but lately lost.

The next library gift was from J. M. Davis, the member of Piedmont's faculty, who has charge of the Science Department. Mr. Davis' gift, entitled *Outlines of Knowledge*, is in twenty volumes and, as the name implies, covers quite extensively every subject relating to general culture.

The third gift, Lord's *Beacon Lights of History*, came from Attorney W. C. Martin, a native of the same county in which Piedmont is located, but for many years established in his profession at Washington, D. C. In fact, Mr. Martin has asked for a separate section of our library shelves, which he has expressed the intention of filling at length with "The W. C. Martin Collection," the same to consist of such sets of standard works as he from time to time shall find needed and available. His gift this year is the second he has made in line with that intention. Last year he gave the latest edition of the *International Encyclopedia* (20 vols.) published by Dodd, Mead & Co., and also the Funk & Wagnalls best bound edition of their *New Standard Dictionary*.

At such a rate, Piedmont will shortly possess an enviable library; and certainly both faculty and student body are grateful to the donors.

The Kingdom of God is within us. There is where God is worshiped. There is the place that God speaks to us in a form that is absolutely infallible, the guiding of God through the power of His Holy Spirit.—Bishop Philip Cook.

## PREACHING SERVICE ATTENDANCE

"How do you get the Bible pupils to remain for church?" is one of the first questions asked in convention conferences. This is a fair question, but the answer cannot always be given satisfactorily. May I suggest another question or two before attempting to answer. What is offered those who remain for the church service? Is it profitable to attempt to hold all age groups?

In the first place we note that a number of different programs are in operation which offer at least a partial solution to this question. One minister in a small church has unified the morning program providing for instruction, worship (including the communion), and preaching. This covers a period of about two hours and holds probably 90 to 95 per cent.

Another minister and superintendent have worked out a program whereby the school meets by departments. While the Adults and Young People are studying the regular lesson of the day, the minister is speaking briefly to the various younger groups in turn, fitting his message into the department program. During the regular preaching service attended by the older groups the children have their study period. The communion service is built into the department program among Juniors and Intermediates, and is given its regular place in the morning church service where the older groups are in attendance. This entire program is about two hours in length.

In still another church a Junior congregation program is carried out paralleling the morning worship service. In this group, children from the older Primary age up through the Junior and into the Intermediate group are assembled for a program planned especially for them.

One large church plans for a continuous program for Primary and Junior departments meeting separately covering two hours and fifteen minutes including directed study, worship, recitation, drill work, and closing story period. Above the Junior department the regular school and preaching service program proceeds as usual with quite an "exodus" between.

Now, you say, what are you going to do about it? Is there a general program that will succeed anywhere? No. Every local situation calls for individual solution but there are several suggestions that should guide in seeking a solution to this time worn problem. Give these careful study.

Suggestions to get the Bible School to attend church:

1. Be thankful you are holding the folks through the Bible School hour. At least something worth while has been done.

2. Provide a nursery where the babies and even Beginners can be cared for while parents attend the morning worship service.

3. Over children whose parents are not in attendance we can have but little control unless some suitable program is provided.

4. Junior and Intermediate children should sit with their parents ordinarily or be under Adult supervision in a section set apart for them.

5. In building the program of the morning use everybody in some way, making opportunity for participation.

6. Use Scripture and hymns that are familiar through having been used in department or class work.

7. In Intermediate classes ask each one to use notebook to write down the minister's text and subject also items of special interest to be reported on next Sunday in the class period.

8. Use duplex system of giving, with each one pledged and worshipping regularly through the offering.

9. The minister would do well to aim at the Intermediate level of understanding. In other words stay "out of the clouds" and never use difficult words where simpler ones will carry the thought.

10. Give appropriate setting to the Lord's Supper and observe it with orderly dignity. The significance of the communion can well be impressed upon all including Juniors and above.

11. The secret of the whole matter lies in the co-operative effort of minister, teacher, and parent.

12. Keep record of church attendance through a given quarter and you will find your Adults rather than your children and Young People are the absent ones.

## DISCIPLINE IN THE BIBLE SCHOOL

John may give vent to his pent-up emotions and get good bodily exercise by whacking Bill over the head with a Sunday school paper during the class period, but this process could hardly be called good discipline.

Boys will be boys and girls will be girls. We cannot expect them to be angels, though they may have angelic symptoms at times. The discipline we maintain among them during the Bible school hour is a vital part of the educational process.

Some schools apparently teach disorder and lack of reverence by the failure on the part of the leadership to command proper discipline. The natural tone of some schools and the general atmosphere in which its sessions are held breathe a spirit of disorder, while on the other hand, there are schools which maintain a high ideal in reverence, orderliness and the atmosphere of culture.

If we are going to have good discipline throughout the school, we must begin on time, follow a schedule very conscientiously, maintain an attitude of reverence as leaders, appeal to the interest of the group, and make school conditions possible. The example of leadership counts for much. Putting variety into the program is a valuable asset. Being really interested in folks and manifesting this in quality of leadership, using the best teaching methods, providing the most suitable equipment, all of these things have to do with discipline.

One little fellow about nine years old who dozed off to sleep in his Sunday school class week after week, was often teased by the other boys and was a bit of wonder on the part of the teacher. On investigation, the teacher found that this boy was reared in poverty, got up at four o'clock on Sunday morning to deliver papers and came directly from his route to his Sunday school. Knowing this condition and making it clear to the class, this item of disorder was overcome.

One boy on being asked why he passed up one Sunday school and went on further away from his home to attend another, replied with the significant sentence, "They believe in a fellow over there." Yes, they believed in him enough to make his school a real home and one in which home discipline prevailed. The spirit of co-operation was uppermost; control, restraint, and release were key words in the school he attended.

In many schools the source of disorder is in individual adults or a thoughtless group of adults. A class moving to a general assembly a few minutes late is often a beehive of confusion.

Copies of this in leaflet form may be obtained from the Department of Religious Education, United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Mo.

## THE PLEA OF THE DISCIPLES

THE plea of the Disciples is not spoken of today as often, nor as fervently as formerly. Some do not seem to know what that plea is. Some have forgotten the vast spiritual dream of our great pioneers.

But the plea is simple and very wonderful—it is the union of all God's people in Jesus Christ, with the Bible as the only rule of faith and practice. This includes the restoration of the apostolic church, as the only method of reaching Christian union.

The first person who departed from Christ's teachings and substituted his own ideas commenced "the divisions of Christendom." Those who treat Christ's words after that fashion are responsible for continuing the divisions.

We find some in our own ranks who "knock" "our plea," showing thereby their lack of both loyalty and thoughtfulness. These defeatist spirits say: "Beautiful indeed the theory—but it will not work. The Disciples themselves are not held together by it."

Hence it is agreed that our plea is a failure.

Those who thus speak should push their argument a little further in order to discover to what absurdity it will lead them. They might as reasonably say: "Christ's teachings have failed to tie people together in unity—they are therefore a failure." But Jesus' words have not failed and his teaching is not divisive. It makes brothers out of people of diverse races and countries—those that are far off and those that are near. But there are carnal people, who attach themselves to Christ. They pull away and strive but it is not because of Christ's teaching—it is because they have not been regenerated.

Our plea has not failed. On the other hand it has succeeded wonderfully. It has become suggestive to all churches and there are many Christian union organizations and conferences in the world. The goal has not been reached but the time is here when every plan of union must be sifted and assized. In such an hour it is our duty, as well as opportunity, to present our plan and plea to the assembled representatives of all the various religious bodies in some kind of universal Christian conference. The churches seem to be ready for such a gathering, out of which would no doubt come an understanding that would eventually work out real Christian unity, co-operation, union.

—B. A. Abbott.

# The Uniform Lesson for May 29

Peter Undaunted by Persecution—Acts 5:17—42

By Marion Stevenson

ALL the apostles of Jesus are actors in this very dramatic story, but Peter seems to be the spokesman for them, as usual. The story begins with the twelfth verse, with a recital of the "signs and wonders wrought among the people" by the apostles. The words, "The people magnified them," mark the growing esteem in which the people of Jerusalem held the apostles and the Christian group. The result was that "believers were the more added to the Lord, multitudes both of men and women." Verses 15 and 16 recall the days when Jesus himself moved about among the multitudes healing their sick. People believed there was healing even in the shadow of Peter, as men found healing by touching the garments of Jesus.

## The high priest—

The high priest "and all they that were with him," is another way of mentioning the high council of the Jews. This is the same council before which Peter and John had stood but a little while before, and also the same council with the same high priests before which Jesus had been tried. Peter therefore knew what these men might wish to do and might be able to do. He had already had an experience of their power when he was threatened in connection with the healing of the lame man and with his fellow apostles had been shut up in prison. With all this background we do not forget that Peter is the apostle who had denied his Lord three times before this same body of men.

## The jealous priests—

The marvels which the apostles were working, their favor among the people, the rapid and great increase of believers, the widely spreading interest which brought "together the multitudes from the cities round about Jerusalem," were grounds enough for the jealousy of the priests. It seemed as though the popularity which attended Jesus was attaching itself to these men, his apostles. They therefore faced the necessity of dealing with these men as they had dealt with their Master. They could not deny the wonderful things that were done in the name of Christ. They could not therefore stop the spread among the people of the faith that Jesus who had been crucified was indeed the long-hoped-for Messiah. If this were true, the leadership of the high priests and the council would soon be at an end. There was therefore the same jealousy that manifested itself against Jesus.

## The boldness of Peter—

Peter who forsook his Master and fled from the Garden of Gethsemane, but who afterwards followed him only to deny him, is now a man of entirely different spirit. As he stands before this council, he knows who they are. He is now standing before them as his Master stood. If it had been the same old-time Peter, there was now more reason than before to consider his own safety and to disavow any knowledge of Christ or any relation to him.

But the resurrection of Jesus and the forty days which followed it had made Peter a bold man. He therefore does not hesitate to charge the council to their faces that they had slain the man Jesus whom God had exalted "with his right hand to be a prince and a Savior, to give repentance to Israel, and remission of sins."

Just before he made this pointed charge he had said, in answer to their admonition

## The Lesson Scripture

Acts 5:27-35, 38-42

27 And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. 29 But Peter and the apostles answered and said, We must obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay them. 34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. 42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

not to preach in the name of Jesus, "We must obey God rather than men."

There was more than jealousy in the attitude of these members of the council. They were also filled with fear lest the growing popularity of Jesus would stir the multitudes to kill the men who had crucified the Lord Jesus. They said, "Ye have filled Jerusalem with your teachings, and intend to bring this man's blood upon us." There was not only fear but hate in these words.

Here is a changed attitude on the part of the council. When Jesus stood before them, they were not afraid to kill him. Now they are afraid of the men who stand before them in the name of Jesus whom they had crucified.

Peter's assertion of the intention of himself and his fellows to obey God rather than the Jewish council, together with Peter's face-to-face charge that they had crucified the Messiah, filled the council with rage. "When they heard this, they were cut to the heart, and were minded to slay them."

## Gamaliel's advice—

There was one man in the council who was not carried away by rage, however, much he may have feared or however jealous he may have been. Moreover, he was a man to whom the whole council would listen. He was therefore a powerful personality. His name was Gamaliel. Four things are said about him in verse thirty-four. First of all, he was a member of the council, and therefore a man of character and influence, not only in the community but before his fel-

low council members. In the next place, he was a Pharisee. In verse 17 we are told that the high priest and those who were with him were Sadducees. If Gamaliel were the only Pharisee of the council, the fact that they listened to him is all the more remarkable, for Pharisees and Sadducees more frequently differed than agreed.

In the next place, Gamaliel was a teacher of the Law, a man of character and reputation such as Nicodemus was who came to Jesus by night.

In the fourth place, Gamaliel was "had in honor of all the people." He was therefore a man of good character as well as of great wisdom. The council listened to him.

When, in accordance with the suggestion of Gamaliel, the apostles were sent out of the assembly room, Gamaliel said, "Refrain from these men, and let them alone" (vs. 38). The reason for this advice was the history of men who had come before the Jewish people pretending to be the Messiah. For a while they had fired the imagination and the enthusiasm of multitudes, much as Jesus had done, only to lose their lives, as Jesus had done, and to have their movement come to naught. Gamaliel therefore argued that this might be the story of the popular movement which declared Jesus to be the Messiah. Judging from the past, this was good advice and was readily accepted by the council.

Gamaliel suggested that the issue might be left in God's hands. If God were not in the movement, it would come to naught, as the others had done. There was a hope in the heart of every Jew that the Messiah might come, but if it should happen that Jesus was the Messiah, then God was in the movement and to oppose it would be fighting against God.

The apostles were recalled, and beaten, and charged "not to speak in the name of Jesus." They went away rejoicing in the fact that they had been persecuted for righteousness sake and continued to glorify the name for which they had suffered dishonor, teaching and preaching boldly to all who would listen that Jesus was indeed the Christ, the Messiah.

History demonstrated that Gamaliel was wise. The Christian movement did stand, although this was not the end of persecution. Evidently, therefore, God was directing the movement and perfecting it, as Jesus had promised that the gates of Hades should not prevail against it.

In this connection it is interesting to review the history of the church of God from the beginning. Through these many centuries it has met every sort of persecution and has survived. The name of Christ, and his true church, mean more to men and are more widely spread among men today than ever before.

Surely we have reason to believe that God is standing above his own. This is a pertinent question in regard to China as I write these words. By a hundred years of missionary labor the name of Christ has been spread in China and many have professed faith in him. Now that that great land is torn with civil strife, we are anxious not only about the missionaries but about the Christians. Let us believe that God is with them and that his church in China will not only stand but emerge from the trial stronger than ever.

This raises another question, Shall we tolerate or persecute? Another question is, Will the truth ultimately prevail?

# Christian Endeavor Topic for May 29

## How Have Missions Helped China?

Luke 4:16-31

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Who was the first modern missionary to China?

What line of missionary activity do you think most helpful for China?

What is meant by "ancestor worship" in China?

Can Christianity be taught in China apart from the example of Christians in America?

Who is Dr. Macklin? How long has he been in China?

Who was Dr. Sun Yat Sen?

What is the center of the nationalist movement in China?

What do we mean by "extraterritorial rights" in China?

Should foreign missionary boards demand indemnities for damage done to missionary property in the present disturbance in China?

### Paragraphs to Ponder

The greatest thing the missionary has done for China is to bring to the Chinese knowledge of the One God and of Christ his Son, their Savior as well as ours. They have been worshiping false gods all these centuries, and the vast majority of them still are. They have had the fear of devils to torment them, and superstition to bind them, and in very great measure still have. But the missionary has planted the seeds of truth about God and that seed is growing and bearing fruit; and out of that knowledge there will come to China great blessing, as there has come sooner or later great blessing to every people who have found God.

Missions have given to China many splendid examples of sacrificial living and unselfish ministry. The missionary gives up much to go to China, and gives up more and bears much in staying. This he does without complaint, but rather in a fine spirit of helpfulness. Not all Chinese see and appreciate this life of sacrifice, of course; perhaps only a few do, but the idea is having its effect upon these few and is helping them to a new concept of life, and through them the idea and ideal will grow. Thus slowly, but surely the life of China will be changed.

Through missionary endeavor the Bible is being given to the Chinese. We know that the great commercial concerns doing business in China are not taking the Bible to China, even though they may approve of its being taken. Frequently they do not approve; nor are the governments having relations with China making any effort to give the Bible to the Chinese. Christian missions are the only source from which the Chinese may expect the Bible and Bible knowledge. The highest moral standards the world has known are in the Bible, and the true way of life is clearly revealed in it; and in giving the Bible to China missions are doing the Chinese a very great and a very far-reaching service.

Christian missions have given China Christian Endeavor; and that is a service of tremendous possibilities. There are today in China more than 2,500 Christian Endeavor societies and every one of them is a training school for young Christians. It is a training school for citizenship, for Christian parenthood, for Christian statesmanship, and for citizenship in the Kingdom of God. It is easy to see, then, of what vast possibilities the Christian Endeavor movement is in China. It is reaching the youth, and the youth are the hope of China.

Missions, by teaching Christian ideals and Christian relationships, are slowly, but surely, bringing about the emancipation of the womanhood of China, and that means eventually the emancipation of the nation. There has been a strong prejudice against the education of women that is gradually being overcome. Girls are being taught in the secondary and middle schools, and there are a few young women who have gone on to higher schools. The Gingsing College for young women at Nanking has done splendid work in this field. This school is a mission school. It is closed during the present trouble in China, but let us pray that it may soon open again.

A better understanding of China and the Chinese has been brought to the world through Christian missions. The missionary has come into intimate contact with the people of China and has come to know their customs, their psychology, their ideals, their handicaps, and their many fine qualities; and he has told the world about them. Probably the most of our knowledge of China has come to us through the missionaries' talks and magazine articles and books. That understanding thus brought has created a greater interest in China and a growing sympathy for the Chinese. It has helped to make China more truly one of the family of nations.

When the missionary came to China he quickly discovered that the Chinese knew little and cared little about the conservation of natural resources. Long before the missionary came China had been practically deforested for miles around the populous centers, and that means most of China. Seeing the relationship of this deforestation to flood and famine and draught, a missionary set about showing the Chinese the folly of it and getting a remedy for it. Through these efforts led by Mr. Bailie, a missionary, a school of forestry was added to Nanking University, and practical reforestation has been begun. It was a missionary, too, who has been a leading spirit in the study of flood control and prevention. Flood control means in large measure the elimination of famine and pestilence.

China today is undergoing a great political change which we believe will result eventually in a stable government "for the people, by the people, and of the people." There is a determined and aggressive national movement in China that is making headway. There are counter movements to combat, huge handicaps to overcome, prejudice to remove, and foreign suspicion and interference to contend with, but there is promise of success. The missionary did not instigate this movement, but he did open the gates for enlightenment and progress that have led directly to this movement; the missionary is not leading the movement today, but he has given wise counsel, and is still needed to give his advice. There have been excesses, and we may expect others; for the transition of so vast a population from ignorance and oppression and exploitation could scarcely come without it. Undoubtedly, however, the leaven of Christian teaching has prevented far worse and more numerous excesses.

# Mid-Week Prayer Meeting Topic

For May 25

The Prophet Amos

By Gilbert E. Ireland

Amos the prophet—

Selected from the lowlier ranks; a shepherd of a small flock; adding to a slender income by piercing the fruit of the sycamore (7:14), a needed process to ensure its ripening. Not trained for a "professional"; note the saying common in our own day "I'm not a prophet." There had long been "schools of the prophets," not of men inspired for prophetic ministry, but whose duties were meditation, prayer, study of the law, training of the morals of the people (see 1 Sam. 19:18-20; 2 Kings 2:3-5). Amos was not one of those disciples of the prophets, but he was certainly gifted with natural talent and with considerable education. "We gather from his book a high idea of the state of literature in Judea when a man fitting so humble a calling could write so clearly and in such pure and rhythmical language." Says a critic, "The poetic structure of chapter 4 is quite perfect; the technical arrangement of the dirge is perfectly understood (5:2; 8:10)."

Tekoa, his home, was a small town south of Jerusalem, poor land around and a sterile desert beyond it. But Amos was a sterling soul. His proclamations are marked by a lofty courage and fearless facing of those whom his messages offended (e. g. 7:10-16). Though of the southern kingdom his messages are largely to the northern. To those who crushed the poor and needy; who revelled in luxury; dwelt in ivory houses; cheated in trading; and crushed the poor and needy; stern retribution was declared (4:1-5; 6:1; 8:4-10).

The prophecies—

We can scarcely realize that the stirring and heroic scenes in which Amos took foremost part transpired within such small areas. But truth and courage were the same then and there as they are always and everywhere. From Tekoa, his home, to Bethel, where these intrepid messages were delivered, where the shepherd-prophet faced alone the luxurious, godless oppressors of the poor, the distance was only twenty-four miles. This southernmost town in Israel had been made the religious center of the northern kingdom by the setting up of the golden calves by Jeroboam when he grasped the ten tribes from Rehoboam (the Jeroboam of 7:13 was Jeroboam second). The self-indulgent oppressors of the poor are warned that they cannot escape; their day of doom is sure (6:1-7). If they recklessly desire "the day of Jehovah" they terribly deceive themselves, for that day will be to them a day of utter darkness (5:18).

Note some striking sayings of Amos which are often quoted yet, probably, without thought that we are indebted to Amos for them. "Shall two walk together, except they were agreed?" (3:2). "Prepare to meet thy God" (4:12). "Seek the Lord and ye shall live" (5:6). "Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning" (5:8). "As if a man did flee from a lion, and a bear met him" (5:19). "Woe to them that are at ease in Zion" (6:1). "I am no prophet" (7:14). "Ye that say, when will the Sabbath be gone, that we may set forth wheat, making the ephah small, and the shekel great" (8:5). We note, too, the height of terrible sublimity reached when Amos shows that neither in the heavens nor in the underworld of the grave; not in the ocean, nor anywhere, can offenders hide from God. But yet, mercy will reign; even yet, the tabernacle of God's people shall be set up again (9:1-4; 11-15).

# The Tyranny of Words

By A. Holmes\*

"It is not what is said, but the way it is said that counts," is a weary truism. "Words! Words! Words!" sighs the melancholy Dane. "Words are the daughters of earth," sonorously announces Dr. Samuel Johnson not quite lost in lexicography. "Heaven and earth shall pass away but my words shall not pass away," proclaims the Word that became flesh; and lays an equal weight of importance upon men's words in his judgment, "for by thy words thou shalt be justified and by thy words thou shalt be condemned." The terror of that judgment the 42,000 learned at the Jordan Fords in the time of Jephthah when the slip of the tongue on a single syllable cost them their lives. "Syllables govern the world," is not altogether hyperbole.

The powerful influence yet exerted by mere phraseology is illustrated by the very common readiness of people to accept or reject new doctrines because of the way they are dressed out in language. Thoughts, like people, receive ready entrance into certain societies because they come in conventional attire. Truth in livery, and truth in rags, seem to be two very different personages. To pierce the outer garment of thought and apprehend its trustworthiness is one of the hardest intellectual exercises imposed upon men. How much of the fancied antagonism between science and religion is due merely to verbiage is an open and interesting question.

Suppose, for example, a modern man should read in some ancient manuscript the following statements: Now in those days there dwelt in that city a certain prophet of the Jews, a righteous man, who meditated upon the law of the Lord day and night. And he saw, as it were in vision, a new heaven and a new earth. But when he made known his vision unto the people, some scoffed, and some asked that a sign be given them for his authority to speak these things. But the prophet answered saying: Except ye see signs and wonders ye will not believe! Blessed is he who hath not seen and yet hath believed. But nevertheless a sign shall be granted unto you. By night the stars of the heavens dot the sky as the sands of the sea for numbers; but by day no man seeth the stars. This, therefore, shall be the sign unto you: In the midst of the day, the sun shall be turned to blackness and, through the face thereof, ye shall see the stars shine forth as in the night. At this many shook their heads and went their way; but some said, Let us go and see. So, on the day many appeared at the hour set, and they looked, and behold! The light of sun died out of the heavens, and it became black, and the stars shone through the face thereof; and all who saw were amazed and wondered; and a great fear fell upon the whole people, and many believed the vision of the prophet concerning the new heaven and the new earth.

Without doubt, the claim of such a statement to truth, would be entirely rejected by many minds. It sounds entirely alien and strange to the language employed by modern science. It is odoriferous with ancient superstitions and redolent with miracle. On its very face it carries a warning to the man of scientific spirit and drives him away from it as if it cried, "Unclean! Unclean!" Yet these words are "Ancients in phrase, mere modern in their sense."

\*University of Pennsylvania.

For now, suppose that we translated them into the language of science, and announce: Einstein, the great mathematician, by due processes of reasoning, arrived at a totally new conception of the world of space that light does not travel in it in straight lines. As a crucial test of his theory he proposed the following observation. If during any total eclipse of the sun, certain stars known to be located behind its disk, should be visible, his theory would be established. At the very next eclipse, certain astronomers made the observation and found Einstein's prediction to be true. A star located behind the sun was visible. Therefore, many scientists accepted Einstein's theory of space and his revolutionary conception of the world.

How different the story sounds when it is told in the hard, cold, matter-of-fact, poverty-stricken language of science! Yet for that very reason, people accept the theory and count it absolutely true, who at the same time, reject utterly, and with nigh unto a curse, the former account. Yet the two narratives differ in no essentials. They are merely dressed up in different phrases and words. The one suggests, and does no more than suggest, an odor of sanctity, while the other states the stark and barren facts. The one account no more infers a miracle than the other. But how easy it is to believe the latter and reject the former.

How many reject the miracles and visions of the New Testament and declare them to be unbelievable on account of their language alone! What essential difference is there between Einstein's vision and that of Peter on the housetop, for example. If any difference in claim for scientific procedure exists, it lies in favor of Peter's method. For to Einstein came a vision,—whence or how nobody can tell, except in the most superficial terms,—and he accepted it, and then subjected it to the test of facts later. Peter also received a vision, and with true scientific spirit, weighed it cautiously, being unready immediately to accept it as true, but "was much perplexed in himself what the vision which he had seen might mean." Then came a series of facts; and then and not till then, did Peter announce a new law in the spiritual world, as significant as Newton's law of gravitation in the physical world, saying, "Of a truth I perceive that God is no respecter of persons." The centuries since have verified that law in all its fullness. Which process, think ye,—Einstein's or Peter's, is the more scientific? And can anyone think of a great natural law that was not revealed in a vision?

For those who are still so wedded to words that they cannot distinguish meaning from verbiage, we commend that most exquisite word picture painted by Mark Twain, which so vindicates his command, when he wished to exert it, over the most beautiful English. The passage, full of feeling for beauty and exhibiting such accurate acquaintance with nature, runs as follows:

It was a crisp and spicy morning in early October. The lilacs and laburnams, lit with the glory fires of autumn, hung burning and flashing in the upper air, a fairy bridge provided by kind Nature for the wingless wild things that have their homes in the tree-tops and would visit together; the larch and the pomegranate flung their purple and yellow flames in brilliant broad splashes along the slanting sweep of woodland; the sensuous fragrance of innumerable deciduous flowers rose upon the swooning atmosphere; far in the empty sky a solitary esophagus slept upon motionless wing; everywhere

brooded stillness, serenity, and the peace of God.

Most readers can devour the whole passage with genuine zest and close with moist eyes. Some discerning ones cannot swallow the "esophagus." They choke there, and then re-read the paragraph critically only to find, as Mark, chortling with wicked glee, freely confessed,—that there is not one statement of truth in the whole aromatic concoction, or "a vestige of sense in any detail of it." "Words! Words! Words!" we sigh with the melancholy Dane. "In sweet vociferation" they "outvociferize even sound itself."

## The Majesty of God

MEN talk glibly today about the love of God. We think of Him as practically-minded, a sort of good-natured chairman of the committee of the cosmos, who can always be depended upon to dispense with parliamentary rules and give us a chance to speak for ourselves. There is an appalling amount of sinning on the part of people who have learned to expect God to forgive them. We literally take the love of God for granted. And the terrible thing is that the love of God is there, just as free as we are thankless and heedless human beings assume that it is; and we can go on sinning and keep on coming back to Him just as long as we care to do it, and He will still be there waiting for us.

We can do just two things with that kind of love. We can go on abusing it or we can fall back abashed before it, and be forever prostrate in abject gratitude.

It is an immense thing to expect that God should condescend to us. I met a saint who has charge of a home for destitute men. One of them complained because God hadn't answered his prayer. "But you've served the devil all your life," my friend answered. "Why should you expect an answer? Why should a holy God concern himself with you at all?" Does this seem harsh doctrine? Our religion is likely to be cheap until we catch the vision of the majesty of God. The cross was raised on Calvary so that we might never forget the price of sin. —Rev. Samuel M. Shoemaker.

## Life

O the sea of life—the deep sea of life,  
Found in the city, with shipwreck and  
strife;  
A life-saving station should be on each  
street,  
To help the submerged ones again on  
their feet.

What better life work could any one crave,  
The weak and the fallen, yet God's own,  
to save.  
If only just one we can lead to their home,  
Then hear the kind Master's voice saying  
Well done."

—N. R. E.

## ALL ROADS LEAD

to

The 12th Street Church,  
Washington, D. C.,  
Aug. 29th-Sept. 4th.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, MAY 28, 1927

NO. 29

## Practical Religious Education

Mr. Myron Hopper, Director of Religious Education, First Christian Church, Atchison, Kan.

*(Continued from last issue.)*

Secondary to this lack of Religious Education consciousness come a number of other things that stand in the way of successful work. I say these are secondary because I am convinced that once people can see the great possibilities of the use of the educational method in religion they can be easily overcome. It will be well, however, if we mention them briefly.

### Leadership

The first of these is leadership. The history of the development of the race according to some, can be found in the biographies of certain outstanding personalities. At any rate it is true that the large majority of all of our problems of Religious Education must find their solution in men who because of their training and equipment are able to see farther and more clearly than the majority of us. It is to the outstanding leaders that we must look for our policies and theories. It is not in this part of the leadership problem that the greatest problem lies, however. At the present time this need is being met in a way that promises to be as adequate as can be expected. Rather it is in the volunteer leadership of the local church and community that the greatest problem lies, for no adequate program of Religious Education can ever be carried on until we are able to develop a local teaching force that not only compares favorably with that of our day schools, but that surpasses it because the task of character building is much more important and more difficult than that of teaching geography or similar subjects. The solution need not be found in a professional or paid teaching force as some would suggest, but if we ever hope to give adequate religious instruction we must have leaders and teachers who are willing, because of their devotion to the cause of Christ, to train themselves adequately for the great work of assisting the God-

given personalities of boys and girls to develop into real Christlikeness. The most important moment in the entire program of Religious Education occurs when teacher and pupil meet and upon what the teacher is able to do on such occasions depends the whole program. Religious Education will succeed or fail in so far as it is able to develop leaders and teachers in the local schools who are adequate to the great work that is theirs.

### Integration and Correlation

Next comes the question of integration of program and correlation of organization. Our theories of child centered courses of study are all very fine but before we can do very much our approach to our problem must be changed. As the situation now stands we are besieged on every hand by numerous organizations with special interests to be served, who insist that their program must be given the right of way at all costs and whether the organizations be the Boy Scouts or the Missionary Society the results are same. Boys and girls are asked to join organizations by the score and leaders are required to man dozens of organizations and with the "crazy-quilt" instruction that results it is no wonder that large numbers are asking whether the church is adequate to the needs of our day. The existing situation constitutes a great challenge to the leaders of the various national organizations which have units in the local church, to get together and give the local churches a comprehensive program of Religious Education that includes all things necessary for the religious nurture of the child and is at the same time integrated and correlated to the extent that it is one program and can be carried on by one organization and one set of leaders. At least they should be reasonably considerate in the demands they make on the local church. The question seems to be whether the leaders of

the various special interests represented in our religious work are big enough and far-seeing enough to see the whole program of Religious Education rather than the small segment of it in which they are specializing.

### Appreciation

Dependent upon all of the foregoing and many other things is what we might call the appreciation of Religious Education and by that we mean the attitude of folks at large toward the religious education program. In the past, largely because of the desultory kind of work that has been done in our Sunday schools, they have not held a very enviable position in the minds of people. The following indicates this very clearly. Parents kept children from attending the sessions on the slightest provocation and they have had no sense of having done anything of serious consequences. Indeed in the minds of many people attending at all was considered more or less of a favor to the teachers and leaders of the school. And we have thought that our Sunday schools could operate on the pennies of the children, and while this seems a small thing, it is indicative of the importance with which we have considered the work. This bears out the idea that we have not considered our work in this field of very great importance and I think that for the large majority of us as church members we are still thinking of it in some such manner. We are safe in saying, then, that one of the truly great needs of Religious Education in the local church is for the building up of an appreciation of this type of work, and this cannot be done until our work is placed upon such a plane of educational efficiency that we are able to command respect. We cannot expect people who are in the habit of having the best of equipment, programs, and leadership, to respect a school that has poor equipment, "hit-and-miss" programs, and a leadership that is not trained. Because of this the church must set itself to the task of improvement in these and other fields so that its educational work will be worthy of the respect of the people of the community.

*(Continued on page 8.)*

## GLEANINGS FROM THE ONE-DAY CONVENTIONS

### Right Remitting

Prof. P. H. Moss

THE churches and auxiliaries want credit for all the money sent in and rightly so. But there are certain things they must do if this is to be done efficiently.

1. Know where to send the offering. Most offerings and all special day offerings go to the U. C. M. S., 425 DeBaliviere Ave., St. Louis, Mo.

2. Know for what the offering is taken and be sure to mention it in sending in the remittance. Some have been guilty of retaining the Thanksgiving offering for Home Missions until after Christmas and sending it in with no other designation than that it is from the Bible School. The proper credit cannot be given unless you make the designation.

3. Send your remittance in on time. The U. C. M. S. plans definite work upon the strength of the offerings that will be taken on a certain special day. And unless you send in the offering soon after it is taken, money must be borrowed and interest paid to continue the work until your remittance arrives to liquidate the debt. Perhaps you will say, "My offering is just \$5.00. That is not enough to matter." But suppose a thousand \$5.00 Bible schools, churches or Missionary Societies kept back the \$5.00.

4. Give the name of the church. There are at least ten Mt. Zions, a number of Bethels and a host of Mt. Sinais. There is hardly likely to be two in the same county and with the same minister, so if you would be doubly safe, give the name of the pastor of the church and the county.

5. Send in the offering just after taking. To leave it in the treasury to grow may mean it will shrink.

### REIDSVILLE, N. C.

THE Greek root for GOD is "THEOS." "God-in-us" is expressed in the word "enthusiasm." And if it is ENTHUSIASM you want, North Carolina has it.

Crowds, crowds of men, crowds of women, crowds of children.

Seats filled, rostrum filled, chairs filled, aisles filled, vestibule filled, churchyard filled, crowds everywhere.

They came in buggies, in automobiles, in Fords, on the train, on foot, crowds from everywhere.

Men, preachers, deacons, elders, sisters, workers, choir members, young folk, children, Christian Endeavorers, W. M. S. presidents, carpenters, brick masons, farmers, manufacturers, wage earners, capitalists, crowds of people.

Strong men, silent men, "dudes," small men, nervous men, big women, efficient women, verbose females, small active women, brilliant young people, awkward adolescents,

cute children, prattling infants, genial Eld. O. Zollar, crowds everywhere. Interest, receptiveness, ardor unsurpassed, ENTHUSIASM.

Attendance as follows:

|                      |       |     |
|----------------------|-------|-----|
| Morning              | ----- | 48  |
| Afternoon            | ----- | 67  |
| Evening              | ----- | 194 |
| Total                | ----- | 309 |
| Churches represented | ----- | 7   |

### OBITUARY

By Eld. H. G. Smith, Supt. Missions,  
Houston, Texas

#### MOTHER ERVIN

April 5th we laid to rest the remains of Mother Ervin in the school cemetery by the side of her husband. Mother Ervin, the parent of Pres. Ervin, was a fine character. All who knew her loved her and were helped by her cheering words. She lived a noble life and triumphed in death. She did not fear to walk in the valley of death for death was to her a shadow.

She is gone but not forgotten since the fine impression that she made on the girls of J. C. I. will live on. Also the mother lives through the fine work of the son, James Ervin, who is shaping the lives of hundreds of young people into real men and women.

We loved Mother Ervin but God loved her more and took her to live with him. Some day we shall go to be with the Father of Love, we shall find her there.



Mrs. Mary Hyder Ervin

She is a remarkable woman. Mrs. Ervin was 77 and was born a slave on Gov. Bob Taylor's father's farm near Happy Valley, Tenn., and her son, President Ervin, spent three years in Governor Taylor's home when a student in school at Johnson City, Tenn. Like Joseph of old, the Negro lad had charge of everything in the house while the Governor was at the capitol in Nashville. Mrs. Ervin was the oldest of eight children. Her father and mother died just as she came into young womanhood and she raised and educated her seven brothers and sisters. She was married and gave the five surviving ones of her ten children an education, teaching them industry, honesty and politeness. She joined the Christian Church at 16 and became a member of the C. W. B. M., nearly 50 years ago, and was a great Bible student.—Selected.

## NOTES FROM THE CAPITAL CITY

Reporter—J. Q. Hurdle, Austin, Tex.

One year ago we were left without a pastor when Eld. Myers accepted the church at Oklahoma City. We secured the services of Eld. C. B. Tarrance, of Los Angeles who served us two months, and he left for other fields. Eld. J. D. Hill served us from that time until November. We were without a pastor from November, 1926, to March, 1927. The good brethren permitted Eld. G. W. Taylor to come to us. Now we are all well pleased and we are happy in our church here in Austin. Eld. Taylor and his dear wife have worked every moment of the time since they arrived in Austin. Sister Taylor was well known by so many of the people of Austin that we now have a drawing card.

Eld. Taylor went into revival in April. Seven have been added. One Bro. L. H. Murphy and his son, Felix, both of whom came to us from Nashville, Ark. Bro. Murphy is a strong worker in the church, and he has a family of children. He lost his dear wife last year. Three others have been added by baptism, plus two others for baptism.

Eld. Taylor is doing a great work here in Austin. He has been called to preach at some of the largest churches in Austin, and has accepted with great pleasure. His sermon at Wesley Chapel, M. E. Church, in revival for Eld. Wyatt, opened the eyes of many who did not know such a great power was in the city at the Christian Church.

We are moving onward and upward. We sent our contribution to the Ministerial Relief Fund. It was small, only \$3.21, but we are doing what we can. We are getting ready to make a great drive on Children's Day. We sent donation to the new building fund for J. C. I., will send more at an early date.

### EVANSVILLE, IND.

Reporter—Eld. H. L. Hildreth

The outlook here seems to be splendid at present. We had an excellent service last Lord's Day with six more added to the church, which makes an increase of fifteen since my last report. We are meeting each Lord's Day in the Y. M. C. A. and I do the preaching. Sometimes in the afternoon, Eld. A. P. Wilson the minister of the white Christian Church meets with us.

We are doing all we can to make the Evansville church second to none in the state of Indiana. I have learned from my experience in this city that there are a number of Christian believers here and I believe that a revival in the near future would put the work here "on the map."

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE LAST CALL

THE Young People's Conference is at hand. The days are come when each church that is looking to the future, that has hopes for continued existence, that plans for tomorrow, that has the welfare of the young people at heart, that church has prepared its young people to meet the rest of the delegates at the Conference in Edwards, Miss., on June 6. It has the money raised and the delegate selected.

But one thing that each of these churches seems to have forgotten. Not a one has sent in the application blank properly filled out. If your church is one who has "forgotten to remember" please awaken it to this part of the preparation at once. Send the blank to Mr. R. G. Ross, 425 DeBaliviere Ave., St. Louis, Mo. This indicates the quantity of supplies that will need to be carried.

So far, J. C. I. is the only church that has sent in the registration of its delegate. The LAST CALL comes to finish this angle up as soon as possible.

## LOGARITHMS

IN mathematics, logarithms are short processes of multiplication and division in large units or decimals based on the roots of numbers. They are invaluable in computing products and quotients quickly. They run in tables and are fairly accurate to the fourth or fifth place beyond the decimal point. But for exact callimetric measures, logarithms are useless.

In Christian life one is tempted to use logarithms in the solution of the daily problems that beset. The ease and facility that accompanies the process is often an excuse for the superficial thinking of most of the so-called Christians. The greatest mathematicians constructed the logarithmic tables and to them has gone the mental development of the real effort. But familiar with the tables, any fool

can find the "log" of a number. The first makers of religious logarithms have reaped the benefits and passed on leaving a trap for fools.

Let us consider one or two of these spiritual "logs" of short cuts of religious dilettantes. First there is the one—"as far as I can see" and no one has ever accused one of these lazy mortals of far-sightedness. In the gloom and darkness of a complicated and sin-ridden social order, the sight affords little assistance in meeting the exigencies of the occasion. The senses have proven inadequate too often in the designation of the beautiful, the true and the good.

A second fallacy that invades the daily living is "there is no harm in that." Faith carries on after sight has failed and earnest application in prayer, Scripture reading and meditation will clarify and establish the correct generalizations that will detect the harm inherent in the situation. Harm is utilitarian, varying and changing with the occasion, circumstances, environment, mores, customs and associates. Hence a constant watch is necessary to scrutinize each item as to its harmfulness.

Attaching No. 1 to No. 2 we find that "As far as I can see there is no harm in that" may be ample justification for anything from stealing a pig to washing an elephant.

A third popular logarithm of practical life is "everybody else does it." Fashion and custom found this root from the convenience of social conformity. And for centuries the devil has lured millions to imitate the sins of thousands in popularizing these sins. The antics of the crowds have amused the gods for ages. The average mob action whether it be a style of hair-bob or an Armistice Day celebration is about as thoughtless, senseless and unstable a thing as the world ever sees.

So on and on our religious "logs" may be derived from legitimate numbers and contain a germ of truth but they are correct only so far. I can see some poor nit-wit approaching the Celestial Portals with no better excuse for asking entrance than, "Everybody else is doing it and as far as I can see there is no harm in it."

## FLOOD VICTIMS

Reporter—Mr. G. B. Hervey,  
Plumerville, Ark.

The flood struck the Antioch Church and wrecked the building. Many of the members are homeless. Much valuable assistance has been rendered by Eld. M. M. Bostick and also the church at Russellville. This is a true exemplification of the Spirit of Christ.

The losses were heavy many losing all their possessions.

## CAN YOU IMITATE?

THE good imitator is often as clever and original as the originator. Sometimes a good practice loses countenance because someone else used it before the group discovered it. Young people are prone to ridicule an imitation but here is an instance which should challenge imitation.

Easter was a special Sunday in the Bible School Department. It occurred on April 17 or the third Sunday. By the end of April at least Fifty-Five Schools had reported the special day offering. That is a record.

The first Sunday in February was Christian Endeavor Day and the most of the offerings came in the next month or in March and woe is me!—some have not come in yet.

Can you imitate the Bible School, Endeavorers? You say you cannot since February is past and gone. But I am appealing to you to do the next best thing—SEND IN YOUR OFFERING NOW.

A remittance from your society will do three commendable things (1) Help your state reach its apportionment, (2) Help the Christian Endeavor Department reach its national apportionment, (3) Give the Society at your church a share in the missionary task.

With these three worthy aims in mind, may I not prevail upon you to send in a remittance for the national work this month?

Let's go over the top.

## COMMENCEMENT PROGRAM

Jarvis Christian Institute

May 22-26, 1927

Sunday May 22

11:15 a.m. Annual Sermon, Rev. J. D. Hill, Waco, Texas.

2:30 p.m. Baccalaureate Sermon, Dr. H. G. Bowden, Ft. Worth, Texas.

8:00 p.m. Annual Sermon to Joint Societies, Dr. Preston Taylor, Nashville, Tenn.

Monday May 23

8:00 p.m. Closing Exercises of Junior High School, Address—Hon. W. L. Perdue, Big Sandy, Texas.

Tuesday May 24

9:00 a.m. Agriculture Program, Prof. C. A. Berry, Director.

8:00 p.m. Annual Musicales.

Wednesday May 25

9:00 a.m. Women's Council, Mrs. L. B. Ross, Leader. Council will be addressed by Prof. L. A. Greer and Dr. W. L. Beavers.

4 to 5:00 p.m. May Day Exercises—Prof. A. W. Mumford, Director.

8:00 p.m. Commercial and Domestic Art Program. Address—Dr. J. E. Walker, Memphis, Tenn.

Thursday May 26

10:00 a.m. Dedication of Jubilee Building. Address—Hon. Mike H. Thomas, Dallas, Texas.

2 to 5:00 p.m. Inspection of Buildings and Grounds.

8:00 p.m. Commencement Exercises. Address—Rev. Wm. Wolfe, Bowling Green, Ky.

## WORKING WITH THE CHURCHES

**B. C. Calvert, Evan. of Mississippi**

Easter Sunday was a great day with the Clarksdale Church. Subject of the morning discourse: "A Visit to the Tomb of Jesus." A very splendid Easter program was rendered at the night service.

Monday, April 18, the funeral of Sister McTilda Liary was held from the First Baptist Church. She was one of the oldest members of the Christian Church in the State. Evangelist Calvert preached the funeral.

April 24, the memorial services of Bro. Lawrence Luckey were conducted by the writer at Pilgrim Rest Christian Church. He was the oldest member in Clay County. He was well stricken in years, having spent more than 56 years in active service for the Master. We are confident that our loss is Heaven's gain.

### FROM HOUSTON, TEXAS

**Reporter—Miss V. Hayes**

Grove Street Bible School opened Sunday morning at its usual hour. Twenty persons were present. There is a growing interest in the Bible school.

Just before the eleven o'clock services, Mr. Leon Lee, son of one of our prominent physicians, was baptized. The service was very impressive.

At the eleven o'clock hour, our beloved pastor, Eld. H. G. Smith, was at his post of duty. He delivered to us a most stirring sermon on "Baptism."

The C. E. program was conducted by the president, Miss Christine Thomas.

At 8 p. m. Eld. Smith again preached a wonderful sermon to us on "Salvation in the Name" Acts 4:12.

Sunday was the last day to collect in the pledges formerly made for Jarvis Christain Institute. Total offering for the day was \$39.24.

### FROM FLOMONT, TEXAS

**Reporter—Mrs. A. D. Henry, Flomont, Texas**

We want to report that we have been at work here for the Master. We live 375 miles from a Christian church. We first organized a Bible school and were successful in taking in two for baptism. We had only eight or ten men. But now we have an organized church.

Eld. W. M. Henry came to us and preached two weeks and we had a glorious time. There were four additions, two for baptism and one from the Baptist church. Eld. Henry did a fine work in organizing the ing Star Christian Church. We pray church here and it is called the Risfor him a long life to preach the gospel.

## CHRISTIAN ENDEAVOR SOCIETY NEWS FROM OHIO

**Reporter—Mrs. Catharyne P. Faulkner, State President**

THE Christian Endeavor Societies are doing much better work this year than they have done in the past few years.

In Cincinnati there are two societies, a junior and a senior and both are doing excellent work.

In Oxford there is a splendid young man, Mr. Winfred Herd, the president who has brought the enrollment up from twenty to fifty-five since the organization last October.

In Locland, Xenia, Dayton and Springfield, the young people are taking hold of the work in a way that shows they are imbued with a Christian desire to succeed.

We have our national president of the Christian Endeavor Convention, Eld. S. C. Devine, with the Columbus Society.

Our Cleveland Society under the leadership of Eld. J. E. Blair, is still accomplishing wonders in their endeavors.

We are putting forth strenuous efforts this year to purchase a State Christian Endeavor Banner to be awarded to the society in the state that raises the largest amount of money for all purposes and holds at least forty-five meetings during the year. Already we are beginning to realize this aim.

We are planning an itinerary to visit all the societies in the state we have not yet visited during the last two weeks in May.

The work that has been accomplished in the state is a result of the hearty cooperation of all the societies and state officers in the effort to enlarge our Christian Endeavors numerically, financially and spiritually.

### The Only Theological Test

JESUS put Peter to a test that the churches have been slow to apply when candidates for the ministry are to be ordained. "Simon, son of John, lovest thou me (*agapas*) more than these?" Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He had not lived up to those brave words. His eyes must have fallen to the ground in shame at this question. He attempts no answer to part of it. "Yea, Lord, thou knowest that I love thee (*philein*)." It was a rather easy, light-hearted answer from the surface of his mind, little better than "Of course I love thee." He will not use the same high word that Jesus uses, but one indicating warmth of personal affection. "Feed my lambs," was Jesus' response to his answer.

The second time, leaving out the idea of the degree of his love in comparison with others, Jesus simply asks him, using the same word for love as before, "Simon, son of John, lovest thou me?" To this second question, Peter makes the same response as to the first one. "Tend my sheep," exhorts the Master in response.

The third time Jesus uses Peter's word for love, as if to say, "Do you really love me in this personal way, on this lower plane?" It was a keen thrust. It hurt Peter's heart. He no longer appeals to his own knowledge, for he sees how defective it has been concerning himself, but to the knowledge that Jesus has of the state of his heart; "Lord, you be the judge." Again Jesus responds, "Feed my sheep."

James Stalker supposes that the questions are put three times because there are three stories in our nature; the uppermost is feeling, the middle one is intellect, and the basement is will. Jesus opens the door to each, and asks, "Lovest thou me?"

## VALUES OF A YOUNG PEOPLE'S CONFERENCE

**V. G. Smith**

### XIV. Friendship Circle

WE have followed Conference from the Setting Up Exercises and told the value of Conference for the physical being in the games, outdoors and indoors, recess, quiet hour and the meal periods.

The class work, and other mental exercises in the games and social life period serve in developing the intellectual man.

The morning watch, chapel, group devotions, and vesper provide for the spiritual and religious side of the young person's life.

The contacts and social life period mean much in a social program for the young in a local church.

But all of this needs a connectational tie. The week has meant so much to the student in real fun and enjoyment that the home church and organizations have faded. But there is yet a last lesson to be impressed—the lesson of *Service*. All this individual development, all these leadership qualities, all these associations, all this inspiration has gone for naught unless the ideal of service has been presented. This is done all through the week.

But on Sunday afternoon, after a demonstration of a social period, the Conference faculty and students gather. After a final business session and inspiration remarks, the Conference forms a circle facing inward, an unbroken circle to represent the dedication of life and energy to self-development and training. Then to the notes of "Blest be the Tie that Binds," the circle faces outward, still unbroken but dedicating the trained life, the inspired heart, the strong body, the developed intellect, all to the world as the field.

Nothing is more impressive than this last service and nothing more significant than the commitment of each individual to the unfinished task. There is more than that. Also inspiring is the clasp of hands showing the social and co-operative nature of the service. Youth accepts the challenge of leadership, and goes forth from this week of training into the world of reality, stronger in body, more alert in intellect, more tolerant socially and more devout religiously.

### FROM OHIO

**Reporter—B. H. Johnson, Dayton, Ohio**

We have with us our former pastor, Eld. M. Jackson, who is "carrying on" for Eld. Davis just like he was in charge. Bro. Jackson seems so pleased to be with us again, and he is preaching some wonderful sermons. Every one seems much benefited by them.

Eld. Davis is in Cincinnati at this writing; the meetings there will last two weeks yet.

The Junior students of the Sunday school held their Easter program, Easter Sunday evening. The program was conducted by Mrs. B. H. Johnson, one of the teachers of the Junior classes.

We are having nice congregations both morning and evening with many visitors, which make us feel very good. We are trying to get the different departments started on their march to the conventions, State and National.

## THE GROWTH OF THE DISCIPLES

AT THE meeting of the Commissioners of the National City Christian Church, in Washington, D. C., an interesting letter was introduced by Mr. Oreon E. Scott of St. Louis, secretary of the meeting. This letter was from a Mr. Lobengier, and bore the date of 1852. It was published in *Christian Union and Religious Review*, a paper edited back in the '50's by E. E. Orvis, one of the pioneer preachers of the Disciples.

The communication told of a visit to Washington, D. C., and pointed out how badly the Disciples of his day, numbering 200,000 members, needed a worthy house of worship in the National Capital. He made a calculation to show that 50,000 members giving ten cents each in aid of the local disciples of that city, could put up the church; but he thought there could be found many who would give as much as five dollars and that if someone could be found to lead the enterprise, the task could be easily accomplished.

A good many of us smiled at the naïvete of the letter but, after all, it contained the big idea which, after 75 years, had drawn together the 200 or more people from all over the land. Men can afford to think great things even if their possibility of carrying them out seems slender. Someday, if they are good, somebody will go ahead with them.

This letter put us to thinking of the growth of the Disciples. First, there is the growth in numbers. Seventy-five years ago we were 200,000, while today the number is not less than 1,500,000.

Second, there is the growth in influence. Then we were not very influential. Campbell had passed his zenith and nobody had risen to take his place. Nobody ever takes the place of another. Many thought the Disciples would pass away with the death of Campbell. Today the Disciples are an influential people with many colleges, and an excellent, an increasingly excellent pulpit; with great lawyers, statesmen, capitalists, teachers, physicians, and scholars, among their number. Then our gifts were thought of in terms of dimes, with an occasional miraculous price of altruistic liberality that would yield the miracle of a five dollar bill, while today we have men whose gifts run into lines of five, six, and seven figures. One gift for the proposed new church building in Washington, D. C., is \$100,000 or eight times as large as the amount Mr. Lobengier years ago thought it possible to get from the 200,000 members.

Third, the Disciples have grown in the largeness of their ideas and movements. Seventy-five years ago,

it was thought a church costing \$12,500 would suffice. Today scores of prominent people think we cannot put up the right kind of a house for less than \$1,750,000. Back there we were a hewn-log square-box 50 by 80 feet, one-room chapel people, while today we have many churches of cathedral dimensions, position, beauty, charm and solidity. Our growth in the sense of power, figures and responsibility is also seen in our far-flung and continuously expanding missionary work. "Their line has gone out through all the earth, and their words to the end of the world."

The sun never sets on our churches. It is always daybreak upon them; always more churches coming out to their place in the sun. Seventy-five years ago we had only one college; today we have 30 or more. Seventy-five years ago, so far as the writer is aware, there were but few if any Sunday schools. Possibly one in Baltimore organized by William Carman, who organized the first Sunday school in Maryland, while today we have probably ten thousand, and likely organize one school a day.

Fourth, we have grown in the largeness and abundance of leadership. Seventy-five years ago there was but a small measure of lay leadership and that was timid, cautious and circumscribed in vision. Today we have leaders who make magnificent adventures of faith; leaders so highly respected, so nobly trusted, that the whole number of Disciples listen when they speak. This is one of the most prophetic aspects of the church, for a people with big adventurous leaders are sure to make great and impressive progress. Not only must there be such leaders to make a people worth while to mankind, but there must be the spirit of following also. We are learning that and when we are aware of it in the right measure and manner it will be one of our greatest achievements.

Fifth. Can we also say that we have grown in grace? Are the people more spiritual than they were seventy-five years ago? Who can say? Undoubtedly there were great, consecrated Christians in those days; Christians who have scarcely been excelled in the annals of Christianity. And yet there has been much growth in grace. In this point, if no other, which is a tremendous step, we have the knowledge and passion that leads us to reach out a helping hand to the whole world.

Our spirituality is of a broader type. It cares for the world. It is altruistic. Besides that, it shows itself in personal habits, and in a better understanding and attitude toward social obligation and justice. We have made the circle larger and taken in many other countries.

Another form of spirituality, in which we have grown, is the love of the beautiful, which always goes with the growth of the soul. We have better churches and better music. We make much more of public worship.

The mind goes out to other details but our columns will not admit of more mention now. A comparison of the preaching and preachers of seventy-five years ago with those of today would reveal whether, in these things, we have grown in quality and power.

—B. A. Abbott.

## GETTING FOLKS TO SING

Have you ever found it difficult to get folks to sing in your Bible school? Most of us have at sometime faced this problem. Here's a suggestion.

2. Make sure your pianist or organist plays with good time and rhythm, not too fast or too slow, but with feeling and with a real desire to help.

2. Use a good well-bound hymn book that you are not ashamed to hold in your hand or pass out to others.

3. Choose hymns that have worthy words and music. Why use the best music in the church service and the worst in the Bible school? Cheap music never can inspire noble living.

4. Use a variety of hymns chosen in advance and in line with your general theme of worship for the Bible school each Sunday. Devote a brief period during the closing moments of your Bible school to practicing a new hymn; then use it the following Sunday or whenever it is appropriate.

5. Tell the story of one of the hymns now and then. It will make the hymn live and will create interest in singing with spirit and understanding.

6. Have your school or department sing one stanza, then read the next in unison, or, sing a stanza and then have an appropriate verse from God's Word read or quoted.

7. It is a fine thing to learn Psalms like the 1st, 23rd, 100th, and 133rd during the closing program of your school for use later in concert in your opening program of worship. The Psalms are songs. You may choose an appropriate hymn to use before or after a Psalm.

8. A good leader of song is always needed, not a "between verses" talker, but a genuine leader who loves to sing and who will inspire others to sing.

9. Have a hymn stanza played by the pianist, urging all to listen intently for the message. Humming the tune through with the instrument as you think the words of a certain stanza is effective.

10. Remember you are singing in praise to God, in thanksgiving for His blessings, in consecration to the task, not to "be seen and heard of men," to "raise the roof," or to "make the windows rattle."

11. Occasionally call your group together for a sing-song some Sunday afternoon or on a week night. Practice the hymns you want to use in your school.

12. On a given Sunday morning, choose all your hymns from some one author or composer and make known the fact to the school.

A BEAUTIFUL thought causes wings to grow. That is much more than a figure of speech, for a fine idea lifts up those who have it.

# The Uniform Lesson for June 5

## Peter Preaching to the Gentiles—Acts 10:34-48

By Marion Stevenson

THE pre-eminence of Peter as an apostle of Christ was indicated at Caesarea Philippi in connection with his confession of Jesus as the Christ, the Son of the living God. In reply Jesus said unto him, "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19).

### Peter and the keys—

There has been long discussion, and perhaps it will never end, of the relation of Peter to the rock foundation of the church. The Roman Catholic church believes that when Jesus said, "On this rock I will build my church," he referred to Peter, and therefore, the Roman succession of popes begins with Peter. The Protestant world disputes this interpretation of the words.

However, there can be no difference of opinion as to the relation of Peter to the keys of the Kingdom, for the words are very explicit. "I will give unto thee the keys of the kingdom of heaven." The only difference of opinion will relate to the time and the manner in which Peter used the keys.

### Two doors of the kingdom—

In the religious thought of the Jews in the time of Peter, there were only two classes of people, Jews and Gentiles. If a man was not a Jew, he was a Gentile, whether he was a Greek, Roman, barbarian, Scythian, bond or free.

According to the gracious purpose of God "who so loved the world," the gospel was to go to all men with the invitation to enter the Kingdom of God. The program of the disciples given them by Jesus before his ascension required them to begin their testimony of the gospel at Jerusalem and to continue it to the ends of the earth, to all people.

Keys open doors. Peter therefore, as the custodian of the keys of the Kingdom was official doorkeeper, to open and to close.

On the Day of Pentecost Peter was the chief spokesman for the Apostles and opened the door of faith to the Jews so that they might enter the Kingdom of God. We learn how he used the keys by reading the story of his sermon and its effect upon the devout men who heard it.

In our lesson for today we have in the tenth and the eleventh chapters of Acts of Apostles the story of the opening of the door of faith to the Gentiles. Preceding this Philip had preached the gospel in Samaria, but the Samaritans were not classed as Gentiles. The first approach to the Gentiles as a class distinct from the Jews, was made by Peter when he left Joppa on his way to Caesarea and when he entered the household of Cornelius and preached the gospel to them. In the thirteenth chapter of Acts of the Apostles we read how some of those who were scattered from Jerusalem by persecution preached to the Greeks. A great number of Greeks, Gentiles, obeyed the gospel in Antioch. Thus a door of faith was opened to the Gentiles (Acts 14:27), but Peter did it officially with the manifest and undeniable approval of God.

### Cornelius—

Just as devout men were the first to hear the gospel in Jerusalem when Peter opened

### The Lesson Scripture

Acts 10:34-48

34 And Peter opened his mouth and said,

Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—37 that saying ye yourselves know, which was published throughout all Judæa beginning from Galilee, after the baptism which John preached; 38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

the Kingdom to the Jews, so the first Gentile to enter the open door was "a devout man, and one that feared God with all his house; he gave much alms to the people, and prayed to God always" (Acts 10:2). To him there appeared in a vision an angel of God, acknowledging his prayers and his alms-giving and directing him to send to Joppa for Peter. Cornelius was divinely recognized as a good man before Peter came to him.

It is therefore a bit perplexing to read later that he was to send to Peter who would give him words whereby he "might be saved" (11:14). In what sense did Cornelius need salvation? The same question arises in connection with the devout men who were in the city of Jerusalem on the Day of Pentecost. They, too, were told to "save themselves from this crooked generation" (Acts 2:40). These devout Jews in Jerusalem were faced with the fact that they through their representatives had crucified the Messiah. This rejection by themselves and their leaders of the Messiah was a specific sin which they needed to repent of and from which they needed to be saved.

Cornelius had committed no sin like this. Salvation to him meant therefore a more perfect union with God whom he had sought with his heart, a true faith in Jesus as the Christ in a higher sense than that he was the Jewish Messiah. It is notable that Cornelius was not required to become a Jew in order to become a Christian.

### Peter's prejudices—

When Jesus said to the woman of Samaria, "Salvation is from the Jews" (John 4:22), he spoke not merely for himself but voiced the common opinion of the Jews. Peter therefore shared this prejudice that the Jews were the favored people and that salvation for any man must come to him as to a Jew.

This became "a burning question" a little later in connection with the missionary career of the apostle Paul. Peter himself was never entirely free from this prejudice, as we note from his behavior when he went to Antioch (Gal. 2:11-16). It was therefore not easy for Peter to accept the invitation to go to Caesarea.

### Peter's enlightenment—

While the messengers of Cornelius were coming to Joppa in obedience to his vision, Peter himself was having a vision on the housetop. The story of this is in Acts 10:9-16. The meaning of it was not plain even when the messengers arrived and Peter therefore had to be admonished to go with these men and to leave his doubts behind.

Peter therefore set out on the strangest errand he had ever undertaken, to enter the home of a Gentile, to tell him about Jesus. Peter, though ordinarily very impetuous, did not accept the commission without some reservations. He knew what might happen to him when he returned and therefore he was careful to take six good Jewish brethren with him on his errand (11:12).

Peter pondered the meaning of the vision and the invitation on the way to Caesarea and when he entered the house of Cornelius he had decided that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (10:34, 35).

In this way Peter was persuaded to use the keys of the gospel of Christ and open the door of faith to the Gentile world by baptizing Cornelius and his household.

### Peter's defense—

The story of what Peter had done spread rapidly through the church at Jerusalem and he was called to account. The story of how he defended himself from the accusation that he had gone into a Gentile home and eaten with them is told in the eleventh chapter. In justification, he offered the story of the vision he had, named the six brethren who had gone with him and told how good a man Cornelius was, and how during the sermon the Holy Spirit had fallen upon the home of Cornelius as it had fallen upon the believers on the Day of Pentecost.

The objectors were silent, but from the history that follows we may doubt that they

### Are we prejudiced?—

Do we really believe that God is no respecter of persons? Do we really believe that other kind of folks than ourselves have a full right to the gospel of Christ? This raises questions of race relations in our communities and also questions concerning our foreign missionary policies.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

# Christian Endeavor Topic for June 5

## Our Duty to Be Healthy

1 Timothy 4:8; Romans 12:1

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Can one's body be healthy, if one's mind is not?

In what sense is it true that "Cleanliness is next to godliness"?

Is God in any way responsible for our ill-health?

Who is the richer, the healthy man, or the wealthy man? Why?

How are we responsible for the health of those around us?

Is all sickness the result of sin?

Is it sin to risk one's life needlessly as in reckless driving or swimming in dangerous waters?

Should doctors be paid to keep us from being sick, or to cure us when we get sick?

Is one justified in risking health and life in the pursuit of scientific truth?

### Paragraphs to Ponder

There are some who come into this world with the heritage of weak bodies and constitutions. All their lives these must fight against sickness and suffer weakness. Our sympathy goes out to those who are thus handicapped; and often they deserve our admiration and respect for the splendid battle they carry on, and for the cheerfulness in the presence of constant pain. Some of them we cannot help honoring greatly because of their splendid achievements in the face of obstacles the rest of us do not have to overcome. They, perhaps, haven't much health to maintain, but it is often astonishing how well they maintain that little.

It is a duty to God to keep healthy. It is God's will for us to be healthy; the world is a place in which we can keep healthy, in spite of the many threats to health; so it is our responsibility as children of God to be healthy. Moreover, God has called us to certain tasks, and to perform these most acceptably, we must have good health. There is service to men to be rendered, often of the most arduous nature, and only good health, carefully maintained, makes it possible to render this service. Men have a right to expect the service, and so they, as well as God, have a right to expect us to keep healthy.

We owe it to our parents to keep healthy. If they have given us the endowment of healthy bodies and sturdy constitutions, we owe it to them to keep these unspoiled. More than that, there are burdens enough for parents to bear without their having to bear the added burden of ill-health of their children. To be sure, parents by their ignorance, their indulgence, their carelessness, or their indifference, are often responsible for the sickness, short or long, of their children. But children should endeavor to at least do their part to keep their health to relieve parents of the burden of caring for invalids, willing though parents be to accept the burden, and to be better prepared to relieve parents of other burdens as the years pass.

One owes it to his country to be healthy, for one's country has a right to expect the highest type of service from its citizens. It is at once evident that in war time a

nation needs men physically fit and mentally sound; but it needs them as much, yes, more, in peace time. The matter of wise government and of conducting the business and various activities of a nation is not something easy and to be turned over to weaklings; often it is turned over to such, but it should not be. Such work needs men and women physically, mentally, and morally fit, and we owe it to our country to get that way and stay that way.

It is a duty to self to keep healthy, for one cannot enjoy life to the full, nor make the most of his talents and his opportunities, unless he is well in body and mind. There are a lot of miserable people in the world with minds full of illusions and needless imaginings, who owe their state to poor health, or physical condition below par, a condition of body and mind which they have brought upon themselves. Good health would change the complexion of everything, and so raise our confidence in ourselves, our value to others, and our enjoyment of life as God gave it.

We cannot enjoy the wonderful things God has put in this old world of ours, nor get a palatable taste of the marvelous truth there is to be gathered from our surroundings and from life, unless we have good health. A person with indigestion can't appreciate the light and color of a beautiful sunset or a field full of flowers—it will all look a sickly green to him, the degree of sickness depending directly upon the severity of his indigestion. It is so with other maladies. They turn our attention inward and blur our eyes to the beauty and desirableness of the world about us. So, in order that we may have and express full appreciation of God's world, we owe it to him to be healthy.

To man God gave dominion over the earth. Now, a sick man can never hope to get very far in establishing and maintaining this dominion. What chance has an unwell man in conquering a tropical jungle, or checking the wild rush of floodwaters, or bringing the soil to productivity and the vegetable and animal kingdom to tractability? Not much; certainly not as much as a well man. Dominion of earth, air, and sea is being gained, but it is being done by healthy men and women for the most part. Ill-health has always been, still is, a handicap in the way of making this dominion complete, and it is our duty to remove the handicap.

Obedience to God's laws gives life. We assent to that truth with our minds, but all too often do not prove it by our lives. It doesn't do much good to say that this is true, unless we can point at the same time to a life that has proved it true. If obedience to God's laws gives life—and we earnestly contend that it does—then we owe it to God to be healthy to prove it true. We owe it to men too, for there are many who do not know it, or are doubtful about it. We Christians must strive to be well to establish more firmly our statements of God's love and goodness.

# Mid-Week Prayer Meeting Topic

For June 1

Obadiah

By Gilbert E. Ireland

### The Burden of the Prophecy—

This, the shortest book in the Old Testament, and, as were so many of the prophets, in poetic form, has given more perplexity to Bible students than perhaps any of the other books, as to the date of the prophet's ministry. There are several very distinct parallels between the statements of Obadiah in his brief book and the words of Jeremiah in his lengthened prophecies relative to Edom's scornful joy over Judah's fall, especially in Jeremiah, chapter 49. (Comp. Obad. 1 and Jer. 49:7; Ob. 1, 2 and Jer. 49:14, 15; Ob. 3, 4 and Jer. 49:16.) But the Jewish people suffered many invasions and Jerusalem was overthrown and pillaged many times; whether these coincidences of expression of the two prophets were through Obadiah quoting Jeremiah or Jeremiah quoting Obadiah cannot quite be determined; nor to which of the calamities that befell Jerusalem the prophecy applies. Some have even supposed a third prophet, from whom both Obadiah and Jeremiah quoted; this is but a supposition.

### Points of Interest and Moral Teaching—

This solitary message is one great burst of indignation and doom against Edom. Edom was the name given to Esau, the twin brother of Jacob, when he sold his birthright for a meal of lentil pottage (Gen. 25:29-34). The color of the pottage was reddish and the name Edom, "red," became attached to the descendants of Esau and to the land of their possession through subsequent generations. (See Gen. 32:3; 36:15, 16.) It was a very hilly country, only about one hundred miles long by 20 in width, but a rocky stronghold for its fierce and populous nation. It figures frequently in the history of Israel. The hatred which Esau first manifested against Jacob for the deceit which the latter practised upon him (Gen. 27:34, 41), though Esau later bore himself magnanimously toward Jacob (Gen. 33:4-9), was perpetuated by the descendants of Esau, the Edomites. This is first prominently noted in Num. 20:18-21, when the Edomites refused to let Israel pass through their land. It is narrated that just before the siege of Jerusalem by Titus (A.D. 70), twenty thousand Idumeans (Edomites) were admitted into the city and filled it with violence and bloodshed, from which time the Edomites as a separate people disappear from the pages of history. The censure and doom pronounced against Edom were because of her hatred and pride. Vice is always ugly, venomous and dangerous. *Hatred* (vss. 10-15.) Unpitying, oppressive towards Judah, Edom meets with retribution "in kind." (v. 15.) Deep-rooted antipathies and vengeful feelings are often manifested amongst nations. The brotherhood of nations is yet far from being cultivated. *Pride*. (vss. 1-4.) Edom from her rocky heights defiantly said "Who shall bring me down?" "I will," said Jehovah. The ways of Providence are still irresistible. "Times and seasons" are still in God's power. He can appoint "the day of Jehovah." (See Joel 1:15; 2:1-11, 31; Amos 5:18, 20.) Edom appears as if typical of Israel's last foes (Num. 24:18) and the last opponents of God (Isa. 63:1-4). The closing words of Obadiah's brief message declare that the kingdom which God proposed to build amongst men shall surely be built.

# What Is Christian Education?

By E. Morris Fergusson

THE child of a Christian home that forms part of a Christian church ought to receive a Christian education. And so far as the church can reach and draw into its school other children from homes not actively Christian, its missionary commission bids it give these a Christian education too.

But what is a Christian education? And why do so many Christian leaders continue to speak of "religious education," which might include all sorts of non-Christian teaching, instead of using a term which will confess their faith in Christ and the specific kind of education they believe in?

In replying to this second query, we must consider what words are for. Some use words as epithets, to show how they feel about somebody or something. They send thanks for a "lovely gift," or resent a "cowardly attack." Taking some inoffensive term like "modern" or "efficiency," they fill it with a meaning of credit or of scorn, according as they feel toward some party or some industrial process. "Christian education" has of late had its share of this emotional use.

The ordinary function of words, however, is to indicate meaning. Controlling his feelings, the careful speaker or writer picks the word that will best convey his idea and sharpen the distinction between that and related ideas. Words so chosen carry far more weight than those which simply reveal the writer's sympathies and party relation.

"Religious education" and "Christian education" are not convertible terms. Each is needed in the discussion of the church's present obligation. Over against general education, with a curriculum containing no religious material to which any citizen might object, stands education in religion. Over against other kinds of this education in religion stands education in the Christian religion. The name to be used is fixed by the issue we are defending. In the great majority of present cases the issue is between materialism and secularism on the one hand and recognition of God on the other. "Religious education" is accordingly, in most cases, the appropriate and the sufficient term.

Now what is Christian religious education?

Here we face the distinction between logical and psychologic conceptions of education. If education means instruction in bodies of information and the imparting

of right views of truth, with incidental consideration of the pupil and his needs, Christian education will mean instruction in Bible knowledge and indoctrination in the principles of Christianity, according to the form held by the church giving the instruction, with a view to the pupil's spiritual welfare.

THIS has been and is the educational philosophy of the Catholic church. Its methods were brought to high efficiency by the Jesuit teachers and have been ardently though unconsciously followed by most of the churches of Protestantism. The aim has been to insure that the children shall receive the full churchly heritage into which they were born and shall learn so well their religious lessons that when they grow up they will continue in the same faith and reproduce their fathers' religious experience. For all high churchmen, this faith includes a submissive acceptance of the church's authority.

Against this logical concept of education the opposing psychologic concept has for centuries been steadily gaining ground. Today the educational world stands solidly on the psychologic platform. The center of education is not the truth but the child. His welfare is not the incidental but the controlling factor. The teacher is first of all a leader into larger life. Truth, knowledge, Bible, Christian teaching, indoctrination—all these are for the time secondary values, available for use as the ascertained needs of the pupils may indicate. The book was made for the child, not the child for the book. Not learning but experience is the teacher's tool. Not reproduction of the historic experiences is the aim, but rather the gaining of power to face a new world, meet new situations, gather new experience, and so reach a higher faith and a nobler level of living.

Substantially this is the fundamental aim of every modern system of education. Even in technical courses that fit for material production, and much more in the cultural courses, it is acknowledged that teaching should primarily build character. It is generally recognized also that character must rest on some sort of faith. The religious educator would define "nobler," in the last paragraph, as meaning more in accord with

the will of God for man; and here many of our high educational philosophers would be unable to follow him. It is the acuteness of this far-reaching issue as to the reality of God as a person and the authority of the divine will that marks "religious education" as the true verbal battle-line behind which all the forces of religion should make common cause.

IF we then, followers of Jesus, take our stand where he stood, on this psychologic platform, we shall define Christian education not as the teaching of the Christian book, the Christian doctrine, or the Christian mode of worship, but as the leading of our pupils along Jesus' way, to the end that they may learn him and gain power to be like him more and more. With his words and life revealing God and showing ever new applications of God's commandments, we shall have a new and higher interpretation of the godly level of living. Accepting him as Savior and Lord, and leading our pupils into the experience of this acceptance, we shall, for ourselves and for them, make his human growth our encouragement, his teachings our guide, and his finished and triumphant life our pattern and inspiration.

When the guiding and enriching of pupil-experience is the accepted method and high character the end, education is modern. When the basis of this experience and the determinant of this character is the will of God, the modern education is religious. And when this will of God is found revealed in Jesus Christ and his life is taken as the pattern of the character to be formed through the guided experience, the religious education is Christian.

For this Christian education, in every grade, there is a body of vital curricular material, approved by the teaching experience of many generations. At its center is the Bible. Lessons planned under the pupil-centered philosophy of education will in many cases use the same stories and teach the same words that were used when religious education meant education in a religious book. But new wine breaks old wine-skins. The teacher whose supreme task is to seek the Christ-life for his pupils must be left free to lead them wherever such material can be found; and he must be trained for the wise and fruitful use of his new curricular freedom.

## Practical Religious Education

(Continued from page 1.)

And so we could go on mentioning other things such as lack of finance, and improper housing conditions, etc., that lie in the way of our accomplishing, by means of the religious education of the child, the building of a Christian world, but it is not necessary because almost all of our difficulties, as we have intimated, are related back to our first problem, that of the lack of religious educational consciousness. If people can only see the great promise of progress that this approach to our problem has for the world, there will be many fine Christian men and women who will take seriously the task of training themselves for leaders and teachers even though the only pay they receive is the consciousness of having helped in the

upbuilding of the life of the world, and that will be enough. When people are led to see the value of such work they will respond to the call for finances in such a way that adequate housing facilities and equipment will be forthcoming. And so it will be in regard to the other problems that exist. They will all disappear like the fog before the sun when once we can get even a few of the people in our churches who are leaders to see the great promise that Religious Education holds. Our first task then is to develop in our churches, men and women who have such an understanding and who have such a vision. Then indeed we will be in a position to pray, with some hope of our prayers being answered before the end of time, that prayer which says, "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

## The Early Bird

A neighbor went early one morning to have her husband, a barber, cut her hair. "Have you heard any news this morning?" she asked him. "No!" he answered. "You're the first woman that's been in."

\* \* \*

## Feather in His Cap

Motoreycle Cop: "Here, you, pull over." Autoist—"Whasamatter?" M. C.—"You were doing fifty." Autoist—"Will you write that down and sign it so I can show it to my friends?" —*The American Boy Magazine.*

\* \* \*

## A Country Trained Maid

Louisa, the colored kitchen maid, was from the country, but she was energetic and learned fast. Part of her duties were to water the fern and change the water in the goldfish bowl. Her mistress asked her on the second day: "Did you remember to empty the water under the refrigerator?" "Yes, ma'am, I emptied it and put in fresh water." —*Charleston News and Courier.*

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JUNE 4, 1927

NO. 30

## Working With the Churches

By B. C. Calvert, Evangelist of Mississippi

### My Trip and Labors in Los Angeles, California

I LEFT Jackson Thursday, Feb. 24, 1927, for Los Angeles, California, where I spent a month in service for the Master. On the trip to Los Angeles I crossed Louisiana, Texas, Arizona, New Mexico, and California. There are thousands and thousands of acres of desert lands in Texas, New Mexico, Arizona, and California. There is no water in these deserts except that which is pumped there from the mountains miles and miles away. This is the way they irrigate and cultivate the land, and water the stock. There are no trees in these deserts for wood or timber except those that are planted and watered.

For miles and miles in the Imperial Valley (in the deserts) in California one sees white sand. This sand is so fine it works its way into the cars with all windows down.

There is a kind of weed or shrub that grows in these deserts, the bodies, of which are wrapped as tightly and as beautifully as if done by human hands. It is the suit nature has provided. God indeed clothes the grass of the field, and I know He cares for and will clothe His children if they but love, obey and serve Him.

These shrubs do not grow tall because of the lack of sufficient water to make them flourish. Most of them are palm shrubs. I sometimes think many Christians do not grow as tall in the stature of Christ because they lack the water of life. That is why Christ invites all to come unto Him and drink.

There are many beautiful scenes of mountains with their snow-covered peaks, and gorges. Some of these gorges, at the foot of the mountain, look like great bodies of water, but it is not a thing but a kind of smoke or fog, that dwells around the mountains.

On my way to California I crossed the highest bridge in the world on the Pacific Coast Lines Railroad. This is the Pecos River Bridge in Texas, and is 321 feet high.

California is noted for its Sierra Ridges, its streams and rivers, orange

and olive groves; its dates and palms and verdant valleys. Its miles of foothill orchards can be viewed as an open book. In the great state of California, the Golden West, one will find beet farms, out of which much of our sugar is made. Here they have many thousands of acres of vegetable farms.

California is also noted for her beautiful flowers of all kinds. Its English walnuts, palm trees, pecan groves, peaches, apples, lemon groves,



Eld. B. C. Calvert

blackberry and strawberry farms, oil fields, and its beautiful ocean beaches. I visited three of these beaches, namely, Santa Monica, Long Beach, and San Pedro, where the ships land. At these beaches they have everything for amusement. At Santa Monica they have Noah's Ark.

The chief cities through which I passed to California are: New Orleans, La., Beaumont, Houston, San Antonio, and El Paso, Texas, Tucson, Arizona, and Niland, California.

I arrived in Los Angeles Sunday morning, February 27, at 10:45 a. m., and was met at the train by Bro. Vernon Smith and wife, Bro. Walter

Keyes and wife, Sister Jennie Arnold and Sister Mamie Holmes. All were from Mississippi.

Even though fatigued with the long journey we entered heartily into the first service of the great revival at the Birch Street Christian Church. We swung the Old Jerusalem Blade right and left, and it set in order the things that were askew. We found the Church in the West in bad shape spiritually. There are four churches in the city of Los Angeles, but like the Jews and Samaritans, they were having but little dealing with each other. Our first task was to preach the spirit of cooperation into the churches. As a proof that we succeeded in bringing about a better spirit of cooperation, the organization of a Ministers' Union of the Churches of Christ of Los Angeles, took form. The following ministers were elected as officers: Elder A. W. Jacobs, President; Elder M. F. Mitchel, Secretary; Elder I. J. Williams, Vice-President; Elder C. B. Torrance, Treasurer. The ministers unanimously voted that Evangelist B. C. Calvert be an honorary member of the Ministers' Union.

Even though Elder Cothrane was in ill health during the Birch Street Revival, he attended nearly every night, and was present and took an active part in the organization of the Ministers' Union. Elders Cothran, Mitchell, Torrance, and Williams are to be congratulated for the very fine way in which they cooperated in this meeting.

My next and hardest fight was to preach cooperation into the membership. Some of them were not speaking to each other, and had said they would never attend Church again. I am simply stating these things that the entire brotherhood may know what odds I labored against. Elder A. W. Jacobs, the pastor, had done much to put the Church on the right basis, but the Church, as a whole, had not recovered from some differences that occurred some twenty years ago.

But thank God I left the Church rejoicing in the God of their salvation. I believe they have decided to bury the past, and do more for the Master's Cause. Six souls took their stand for the New Testament Church. I think you will agree with me when I say this was fine for a Church that had not had a revival for twenty

(Continued on page 4.)

## GLEANINGS FROM THE ONE-DAY CONVENTIONS

### HOMES FOR AGED AND ORPHANS

By Mr. P. H. Moss

SO far there are no homes of our brotherhood for the aged and orphaned. But two things are indicative of a trend in that direction. One is the forcefulness this appeal has made to Mr. Mohorter of the Benevolence Department of the United Christian Missionary Society. He has told me that as soon as the department can successfully manage to do so the plans for a home for the aged and orphaned of the Negro constituency is the next forward step.

The other feather showing the way the wind blows, is the existence of a small fund now held in trust by the Illinois State Mission Board that has been designated some years ago to be used in the erection of a home for the aged among our people. The sum is not large but it forms at least an impetus in the direction of some provision for the unfortunate in our brotherhood.

### JOHNSON CITY, TENNESSEE

THE entire circuit of the One-Day Convention was free from all levity of lightness. Everyone seemed to feel that the occasion was one of business and consequently refrained from anything that would detract from this aim. All the questions, all the remarks, all suggestions were spoken in that vein of seriousness that should characterize a King's business. By team and delegates the trip and session was never considered a vacation or pleasure trip.

But nowhere was this seriousness more evident than at Johnson City in the East Tennessee meeting. From the first song in the morning devotionals to the last Amen of the evening's benediction the earnestness of purpose and deliberation of that marked the sessions. This section of the country has the leadership and capacity to do a great piece of work if brought to a sense of the strategic position it holds in the brotherhood. The vigor and wholeheartedness with which the messages were received lent encouragement that the consummation of that aim may not be so far distant.

Attendance was as follows:

|           |       |     |
|-----------|-------|-----|
| Morning   | ----- | 23  |
| Afternoon | ----- | 34  |
| Evening   | ----- | 71  |
| Total     | ----- | 128 |

Churches represented—5

### FROM KENTUCKY

Reporter—Eld. F. T. Floyd,  
Covington, Kentucky

In the Robbin Street Christian Church, in Bible school on May 8, 1927, the attendance was 18, Charles Jackson is the superintendent. In the Congregational worship at 11 A. M. the pastor preached a wonderful sermon, "Mother and Home" after which Mr. W. H. Martin rendered a beautiful solo, which was enjoyed by all. At 3:30 P. M. at the Mortgage Burning Service of the Parsonage and Chapel, Rev. McClellon delivered a soul-stirring sermon. Rev. Taylor of the Ninth Street Baptist Church was present and took part on the program. The Elizabeth Drill Corps of the Good Samaritan Lodge also rendered service in this service. It was indeed a joyful day with the Robbin Street Christian Church. At night the pastor preached from the text Daniel 2:44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"; Subject "The True Church."

## ECHOES FROM 12th CHURCH, WASHINGTON, D. C.

Reporter—N. W. Magowan

To the brotherhood throughout the United States:

Greetings.—At the last session of the National Convention held in Louisville, Ky., an invitation to hold its next annual session in the east was extended to the convention by Eld. H. D. Griffin, pastor of the 12th St. Christian Church, Washington, D. C., and was ably seconded by Elders M. F. Robinson, of Hagerstown and W. H. Taylor of Baltimore, Md.

The Convention accepted the invitation and the 12th St. Church is to be the host of the distinguished guest, The National Christian Missionary Convention, Aug. 29-Sept. 4, 1927.

While our congregation realizes what an honor it is to have as its guests such an array of learned Christian ministers, doctors and business men and women, it also realizes the great responsibility that rests upon its shoulders. To this end our church is awake and is putting on its working clothes.

Already each member has pledged his part financially and otherwise to make the entertainment complete in every detail.

We want to assure the convention that we are looking for all of you on this occasion and we hope that every delegate, pastor and friend of the Christian Church who reads this article will consider this an individual invitation from our church to come to the National Convention this year.

Our committees have been appointed and are at work. They include everyone from the pulpit through the cradle roll.

Washington is indeed a convention center. We hope to get in touch with the National Convention president and arrange for a souvenir program. All the pastors and national officers who would like to have their cuts appear in this program are asked to send their pictures and the caption underneath with \$2.50. Persons who expect to attend the convention are asked to notify one of the following before the date of the convention:

Eld. H. D. Griffin, 1920 15th St., N. W., Pastor.

R. D. Brooks, 1325 14 St., N. W., Chairman of Registration Committee.

All general information concerning the convention entertainment will be published in the Christian Plea from time to time.

### ALL ROADS LEAD

to

12th St. Christian Church  
WASHINGTON, D. C.

August 29th

### MEETING OF DISTRICT 5

By Mrs. Lorena Bush, London, Ky.

The meeting of District 5 was held in Packard, Ky., May 7-8. We are still trying to make our Mountain work a success. Our President, Elder W. M. Walker, is striving with the help of our State Evangelist to rebuild this section.

The President's Address contained some very stirring remarks in the address he said, "I am yet in the fight for greater work in District No. 5. I am sure God is pleased with the effort, for He has spared us all to meet, to lay plans and to discuss matters of vast importance. We can do great work for the Master, if we only will, and the only way to accomplish our work is to continue in prayer. Then stand fast and fight on and on and win the Crown that Awaits us in Glory."

The W. M. S. was organized in Packard, by Sister Lizzie Beatty, President of the Woman's Work in London, Ky., placing Sister Lucy Jones, Pres. and Treas., and Sister Elizabeth Jones, Sec'y. Receipts of the meeting, \$46.65.

## FROM MISSISSIPPI

Reporter—Abe Elmore, Jackson, Miss.

The work at this place is progressing. The Parish Street Church has been moved from its former location to the corner of Parish and Fortification Streets. We dedicated the building on the new lot May 1, Eld. Calvert, our state Evangelist, conducted the services. The worship will long be remembered by those present.

Following that Sunday we held a week's revival, Eld. Calvert acting as evangelist. These meetings meant much to both of the churches in Jackson. We had four accessions from other churches. We are few in number but we are planning to do great things here in Jackson.

Since moving the church its name has been changed to the North Jackson Street Christian Church. The building now used is a small, frame structure on the rear end of the lot facing Parish Street. But we propose to build a \$25,000 or \$30,000 building on the front end in the near future. It is our aim to do this soon then invite the National Convention south to Jackson.

We are planning to send several young people to the Young People's Conference this year.

## FROM HOUSTON, TEXAS

Reporter—Miss Viola Hayes

Our Sunday school met at its usual hour 9:30 A. M. Our superintendent is always on the dot in opening.

At the eleven o'clock service Sister Thomas conducted the missionary service. Rev. H. G. Smith gave a fine lecture on the ten points from the chart showing just what had been done by the missionary society.

One woman united with the church. On account of inclement weather we were not able to hold services Sunday evening. The total offering for the day was \$37.00. The attendance was 45 for the day.

The outlook for the church here has never before been brighter. As we behold the present and scan the future with a prophetic eye we see in the distance a greater Grove St. Christian Church under the leadership of our present pastor.

The official board is standing behind the pastor's program in each step he makes to advance the cause here. The new roof of our church has just been finished.

Preparation is being made for a large delegation expected to attend the State Convention which will be held with Grove St. Church, June 21-26.

## FROM ARKANSAS

Reporter—Mrs. Minnie Guydon,  
Little Rock, Arkansas

For the month of April the report of the Cross Street Christian Church is as follows:

Fine attendance on each Lord's Day. Bible school and Christian Endeavor doing excellent work.

Local expenses paid, \$29.30. Easter offerings, Church, \$6.00, Bible school, \$4.00, W. M. S., \$7.00.

Flood conditions deprived us of a visit from Miss Blackburn.

## FROM TEXAS

Report of the Fulton Street Christian Church, Palestine, Texas

On May 8, we had fine services beginning in a fine Bible school session and one accession, a splendid man from the Methodist Church. Eld. T. J. Green, our pastor, was at his best. The morning sermon was from Psalm 1:3—"Whatsoever he doeth shall prosper." The evening sermon was from John 19:26—"Mother." These services were well attended and enjoyed by all.

# The Christian Plea

Published Weekly

Office Address

425 DeBaliviere Avenue, St. Louis, Mo.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## MIDWAY

THIS is not an eulogy of that hospitable little town in central Kentucky. Neither is it referring to that part of the Windy City that is called the Midway.

Midway is the word to describe the present condition of the national apportionment of the Christian Endeavor Societies. The apportionment for the Religious Education Department is \$3,500 and for the Endeavor societies \$500. For eleven months the societies have been resting on their oars and thus only 50% of the \$500 is forthcoming.

But the Midway is no place for the Christian Endeavors to be. With one more month in the missionary year, the rowing must be fast and furious if in the next thirty days \$250 is sent in. If you have been procrastinating, cease. If you have not considered the national apportionment, do so. If you have the money but have been holding it, lose it and let it go.

Send your offering to V. G. Smith, 425 DeBaliviere Ave., St. Louis, Mo., and if you want credit on this missionary year, June is the last month.

Right away—Make it pay—Send today—With no delay—then say—“We obey—in our way”—Hurrah!

## BEFORE THE HOUR STRIKES

ONCE, many moons ago, down in “My Old Kentucky Home” a convention decided to do some things and one of the proposed projects was the operation of a publicity medium commonly called a paper or journal.

Now to do this the convention pledged itself to build up a subscription list of two thousand by July 1, 1927. But lo, July is just over the way and not one thousand has been reached.

Ideals are glorious, high goals commendable, lofty aims worthy, but when the discrepancy between the ideal and the real is so great then

something must be done and that right speedily. Some sections of the country have failed woefully to develop the potentialities of a paper planted among their people. Others have stopped ere the task was done. Some few places have gallantly met the challenge.

But, “Let the dead past bury its dead.” The future brings hope and, basing its hopes on that future, the *Christian Plea* is launching a campaign for FIVE HUNDRED subscriptions during the months of July and August. These months are free from special days and in them most of the state conventions meet and it is the plan to use these state organizations as far as possible in putting the campaign over.

To get the five hundred, everyone whose subscription has expired should RENEW it at once. Every minister must canvass his congregation for new subscriptions. Every Missionary Society and Christian Endeavor must get the *Christian Plea* into the hands of all their members. The Bible school must promote this educational feature. Brotherhood and other organizations of a local character must be influenced to yield up their support both morally and financially for those who cannot take the paper.

Before THE HOUR STRIKES for the assembling of the Eleventh National Missionary Convention, let this five hundred be in.

Full Cooperation is the slogan.

*A Christian Plea in Every Home.*

## W. M. S. OBSERVE EASTER

Mrs. R. B. Grubbs, Field Secretary

TO date of May 10th, thirty-four W. M. S. reported the observance of Easter with thanks offerings for Kingdom-Building. The general consensus of opinion is that each instance the spiritual life of the church was deepened. We are sure that there are other societies that shared the rich fellowship but have not made their report.

Arkansas—N. Little Rock, \$7.50; Russellville, \$1.40; Pea Ridge, \$3.50.

California—Birch St., Los Angeles, \$8.54.  
Missouri—Blackwater, \$5.00; Frankford, \$15.00; Jefferson City, \$5.00; Fulton, \$8.00; New Haven, \$3.00; Madison, \$2.00; St. Louis, \$35.00.

Mississippi—Port Gibson, \$10.00; Md. Bayou, \$10.00; Vicksburg, \$11.50; Grand Gulf, \$8.00.

Illinois—Langely Ave., Chicago, \$24.00; Oakwood Blvd., Chicago, \$8.00.

Ohio—Columbus, \$10.00; Cincinnati, \$25.67; Dayton, \$10.00; Cleveland, \$11.00.

Kentucky—Lexington, \$50.00; Mt. Sterling, \$25.00; Louisville, Central, \$8.00; Midway, \$5.00; Louisville, Chestnut St., \$20.20.

Tennessee—Nashville, Lea Ave. (Circle), \$10.00; Nashville, Lea Ave. (W. M. S.), \$11.50.

Texas—Bay City, \$4.50; Houston, \$5.24; Greenville, \$3.65; Hawkins, J. C. I., \$67.50.

North Carolina—Reidsville, \$10.00; Winston-Salem, \$19.50.

## A TIME FOR EVERYTHING

“FOR everything there is a season and a time for every purpose under heaven” And this is the time for the Bible Schools to observe their last special day for the missionary year. The offering on this occasion goes for the foreign mission work.

This year the foreign work has met with serious handicaps in China. The unsettled political condition of the country with the consequent disorder and destruction of property has caused an emergency in the finances of this department. The necessity of moving the personnel and protecting the interests has made an extra outlay of money imperative. To finish the current year with balanced books requires the cooperation of all.

The unqualified success of the work and the necessity for extension in the African mission field ought to make a sort of an appeal to our brotherhood. With fifty missionaries and over two hundred native workers, the churches, Bible schools, Christian Endeavor Societies and individual members have increased more rapidly than in any other mission field. Whereas the largest membership in any other of the ten fields does not exceed 4,000 in Africa the number of native Christians number over 14,000. In Porto Rico, the Philippines and Jamaica, the results of the missionary efforts among the darker races have been gratifying. Men and women are being brought to Christ for spiritual comfort, intellectual enlightenment, social readjustments, and physical relief.

For the special program of the day—which is more important to the educational program of your church than the contribution—there is a playlet on the current missionary theme of the year, “Christ or Mohammed.” The name of the play is “In Moslem Lands.” The history of islamism is given and some idea of its deadening influence over the savage mind, in which “the last state of the man is worse than the first.”

Tomorrow is the day. Observe June 5th as CHILDREN'S DAY in your local Bible School and send the offering to the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo. If you are not prepared by all means use the second Sunday and send your offering before June 30th.

A STATE, a civilization or an individual is proved by treatment of children, the aged, the sick, and the helpless poor.

The fairest jewel worn by womanhood is modesty.

## FROM KENTUCKY

Reporter—Mrs. L. D. Magowan,  
Mt. Sterling, Ky.

Prof. Moss has made us a visit and his message was full of interest and inspiration. We are always delighted to have Prof. Moss with us.

On Easter Sunday we had sunrise prayer meeting which was a glorious meeting. Eld. Alphin was with us on that day and we were pleased to hear a fine sermon from him. We went "over the top" and raised our national apportionment of \$100.00 and paid it to Eld. Alphin. The Missionary Society also gave him \$25.00.

Eld. I. H. Moore made us a visit on May 4 in interest of the Georgetown church. We are very sorry such a struggle is oppressing this people and we proved our sympathy with an offering of \$22.50. This is to be added to an offering of \$20.00 that we gave them in March. Our pastor, Eld. W. H. Brown, believes in giving to all good causes and he has trained his members to take a delight in this form of worship. We pray God's blessings on Eld. Moore and his congregation.

Mrs. Mary E. Taylor made us a visit in interest of the School of Methods. We are hoping to do everything possible to foster this good work.

All the departments of our church are busy preparing for the July Rally.

## FROM SOUTH CAROLINA

Reporter—O. L. Brabham,  
Olar, S. C.

Supt. of Bible School and Church  
Clerk

This is a report from the Three Mile Creek Christian Church and its auxiliaries.

The church here is doing fine work. It has preaching once a month by Eld. R. H. Boyd of Ellerton, S. C.

The Bible school is progressing and the Easter exercises were great. We raised \$4.00 in this effort and forwarded it to the United Christian Missionary Society. Some seven contributed as much as twenty-five cents to this effort. We are planning for our Children's Day program for the first Lord's Day in June.

Mr. Jose Ritter departed this life not so long ago. What is our loss is Heaven's gain. The funeral services were conducted at the Three Mile Christian Church by Eld. B. J. Kearse April 12.

Our revival services began on the sixth of May. We ask the prayers of the brotherhood for success.

We do not avoid evil by fleeing before it, but by rising above or diving below its plane; as the worm escapes drought and frost by boring inches deeper.—*Thoreau.*

## Working With the Churches

(Continued from page 1.)

years. A Church that does not have a revival at least once a year, will die spiritually. So many Churches are making this mistake.

The souls that were brought into the Kingdom were as follows: three from the Baptist Church, two baptisms; one from the Methodist Church (who was baptized); and one reclaimed.

Raised, approximately, \$400.00.

## FROM ILLINOIS

Reporter—Mrs. Catherine Keith,  
Chicago, Ill.

The two weeks' revival of the Oakwood Boulevard Church was a success from every angle, largely due to the activity of Eld. A. W. Davis. Much publicity was given to this effort even before it began. There were fifty-eight additions. The evangelist was with us until Easter. And Eld. Davis was greatly helped through the cooperation of our pastor, Eld. G. R. Dorsey.

The Bible school has been engaged in a Bigger and Better Bible School Drive which began Feb. 27th and ended Easter Sunday. The Blues under Mr. Welch gained 21 new pupils and the Reds under the writer gained 47 new members. There were 16 added to the church from the Bible school.

## REPORT OF THIRD DISTRICT CONVENTION, MO.

Mrs. Cammie Doolin, Gen. Field Worker  
of W. M. S.—Mr. Cassie Welch—President  
Reporter

THIRD DISTRICT convention held at Madison, Mo., May 5 to 8, 1927, will long be remembered by those who attended. The good people of Madison spared no pains for our comfort. We were pleased to have the following persons present, Eld. J. J. Green, State President; Eld. C. E. Craggett, State Corresponding Secretary; V. G. Smith, Editor of the *Christian Plea*; Eld. P. A. Gray and last but not least, Eld. Poston, a young man entering into the ministry.

The meeting was full of interest from beginning to end. We had reports from each church in the district, even our "baby" church at Vandalia, Mo. Brother Robert Morgan, the backbone of the church, was present. We were glad to have him. Mrs. R. E. Logan, state elementary supt. of Bible school, with the writer, was successful in getting several subscriptions for the *Christian Plea* and *World Call*. We are glad to have our folks read more.

Our giving was a part of our worship as we tried to make our offerings as large as possible.

|                         |          |
|-------------------------|----------|
| Churches .....          | \$ 95.38 |
| W. M. S. ....           | 29.00    |
| Bible School .....      | 45.53    |
| Christian Endeavor..... | 27.27    |
| Total .....             | \$197.18 |

We have planned to do our work on a larger base. Watch us grow.

## "OLD FIRST" NEWS

Reporter—Sammie Warfield, Nicholasville,  
Kentucky

"Old First" is still inching along. On April 24, it had its spring rally, and our state president was with us in the afternoon services. We raised \$154.90 which leaves "Old First" free again. Eld. Euell turned his machine gun on the congregation that morning and his text was found in Malachi 3:8, Subject, "Will a man rob God?"

We are having a great deal of illness in our town now and a few deaths. Sister Taylor Houston is sick, Sister Black has been indisposed and Sister Lerul lost her daughter.

A fine service was held at the prayer meeting on the 4th.

## FROM THE BANKS OF OLD KY.

Reporter—Eld. C. H. Dickerson,  
Lexington, Ky.

Old Kentucky is yet on the map but clouds on our skies. "Big bear tracks" means "country not safe." If the vault of "Red Hill," Va., would yield us a Patrick Henry, he would fit like the colored gentleman's shirt. A lamented Congressman declared "how difficult to stand by one who will not stand still."

Oh, for a sun ray to clarify! "A light to shine on the road." Our state work moves to . . . All departments have made programs. Georgetown, July 20-24, will be the convention time and place. We'll cross the river there.

## LITTLE ROCK, Ky.

Reporter—A. D. Gault, Mayslick, Ky.

The missionary society of the church is glad to report that the Easter week of prayer was observed with a good attendance as was the sunrise prayer meeting on Easter morning.

The church as a whole is not asleep and all the departments are at work under our good pastor, Eld. H. T. Wilson.

We are proud to say that two have recently been added to our church.

All of us enjoyed every minute of Eld. Alphin's visit with us.

## TO THE CHURCHES IN ILLINOIS

By Eld. R. E. LaTouche, Chicago, Ill.

The state board of the colored Disciples of Christ had its final meeting, April 24, 1927. We spent a deal of time trying to work out some things which we feel are significant to the development of the work in our state.

Illinois is quite young in its missionary activities and hence requires great sacrifices on the part of our leaders. The needs of the hour are such, brethren, that we must take cognizance. We know that we are small numerically but I have faith to believe that we can do great things for our Lord and Master.

We believe that the best way to perpetuate the cause of Christ in Illinois is through our cooperative work in the various churches. Our pastors, officers and members should feel responsible. With this passion on my heart I now call upon you to back up the sufferings of Christ by your efforts in your churches.

We have a well organized State Board with a state convention which we should all get behind and put over. Brethren, can I depend on you at this crucial hour? Will you begin to plan now for the next state convention which will meet in Gary, Indiana, July 15-19. We have prepared a good program for you. Please do not fail us. Thanking you in advance for your unanimous support, may God bless you in your efforts for good.

## BIBLE SCHOOL RECORDS

We must remember that we are dealing with perishable goods—not with cotton, iron, lead, or gold, however valuable those commodities may be, but with hearts and souls of infinite value wrapped up in human flesh.

A school secretary should be one who loves his task, who thinks in terms of records, keeps them accurately, who through them tells the story of life development and who is able to reveal this situation to the workers in conference and to the entire constituency of the school and church when occasion demands.

Records point toward certain conditions. They should be individually kept and while certain items upon which we keep records may seem somewhat mechanical, they are indicative at least of conditions under which proper character development is brought about.

A number of schools are using a graded record system, to a very decided advantage. Among Beginners we do well to get the name and to record the regular attendance of the pupil, whereas among Primaries we may add to this promptness, offering, memory verse, co-operation, and the retold story. In addition to these items when we record the progress of our Juniors, we should include bringing the Bible, church attendance, home work and the memory text.

Among those older than the Juniors the mechanical features will somewhat diminish; nevertheless, strong emphasis should be laid on attendance promptness, regularity in giving, church attendance, and class response. These matters should have become a habit by this time.

The educational value of records should be kept in mind at all times as we deal with life values. We too frequently lay more emphasis on counting noses than on measuring the progress of the one whose nose is counted.

Sometime ago in conference with a public school leader the writer of this leaflet was handed a card on which the record of each pupil in that school was kept from the day of his entry to the time of high school graduation. An enrollment card in the Bible school should in like manner reveal the spiritual record of the pupil. What would you think of a banker who would be as loose in the keeping of records of your money deposited with him as you are in keeping record on his boy and girl whom you teach in the Bible school? He is obliged to make accurate accounting each day to the very penny. The books must balance. Our task in the Bible school is so to build up Christian motivation that a well-balanced life may be the outgrowth of our efforts.

No account should be closed with any of the pupils in your school until they are entirely beyond your reach for some good reason or have been called to give an account before their Creator.

Remember we are dealing with life values.

## The Output of Books in the United States

DOES the output of books measure the intellectual expansion of a people? No doubt it does, and probably goes beyond it. In the light of this a book census is interesting.

6883 books were published in 1926 by 173 American publishing houses, says *The Publishers' Weekly*. 31 publishers brought out more than 50 books each, and "The Macmillan, with its numerous departments and many importations, as usual tops the list, with 614 books, a total of two books per working day."

The largest number of books published by any other one firm was 304.

## CHURCHES IN CHINA

THE outlook for the Indigenous Church in China is very dark and truly is laboring under bonds that will be difficult to unshackle.

Among the reverses that the whole mission program faces in China are the facts that our missionaries have left their posts; our mission stations have been plundered; our property has been, in part, destroyed and some lives have been taken.

Ancient China has been urged by the Soviet to arms. Soviets have captained, supplied capital to, and furnished supplies for Chinese factions to war against one another. China is a magnificent country bound with an ancient religion of dreadful superstitions. Her few military leaders have been principally educated and schooled in western countries, some of them in our own United States. The ideals are drawn, copied, and reflect those of the western mind. These leaders are trying to throw off the yoke of military dictatorship, superstition, and a cultural background of an age that precedes our so-called "Christian" civilization by thousands of years.

These leaders, if we are not mistaken in them, wish to become the friends of world powers. England, France, Germany, Japan and all the major powers are guilty of getting special concessions in China either by a treaty or by a military demonstration. China has been a dominant nation. Missionaries have been at work some fifty-odd or more years. Christianity has been felt. Western ideals and ideas have been copied with more or less success. China is a nation of pieces. She is not unified. She has been the prey for the foreigner. Naturally then the masses resent the teachings and customs of western teachers and missionaries.

Again, the complexity of American Protestantism has baffled the Oriental mind. If one custom is Christian, why not another. Our own brotherhood contains some elements, who are so narrow, that they would split the purpose of a unified program rather than see a program of Christ carried out. For shame!

Jesus Christ's religion can never be handled in that manner. He must, in all His simplicity, be given to them in a manner of love only as He himself would have taught. Our brotherhood has opened up a field, much capital has been expended in the way of time, actual money, and even lives. The property is there; missionaries are ready to go back. They need the comfort from the ones here at home. More than that they need our support and backing.

American college youth of today represents the cream of a Christian civilization. It is the student of today that develops into the highest trained leadership of tomorrow. Youth, true and unfaltering, thinks, then acts as it sees best. Often times it is much criticized by older and more mature minds, but Jesus Christ himself never lived to be over thirty-three. His mind was young and the hotbed in which the seed of action was planted.

A new Youth Convention, plans for which are formulated, will soon be of interest to the youth, as well as the rest of our brotherhood and to youth of other organizations. The Indigenous (or native) Church stands foremost in my opinion. Upon it hinges Christian unity. Can a divided church at home support a united church abroad in ideals, in finance and in materials? The answer is obvious. College youth makes up the principal bulk of this Youth Convention. It should be the chief business of the farsighted youth of religious turn to face the problem of the Indigenous Church. American youth demands certain things and gets them.

In a like or analogous manner, China

has awakened to the fact that she is still China and that she still has a possibility of becoming her own mistress. As Christians, must we be onlookers? Never! America as the great Christian brother must, with what she has already done, keep a guiding hand, not leading, but in readiness to help with service. By giving Christ to them in a more wholesome, whole-hearted way and then actually following up the process is one way this can be accomplished.

Much has been done at home here on the field of Christian Unity. Our youth as the Power of Tomorrow must be awake and ready as alert, well-trained, efficient, open-minded Christians!

L. Leland Knight, College of Engineering, Columbia, Mo.

## LONG SERMONS

THE Canadian Parliament has just passed a regulation to the effect that all speeches shall be limited to forty minutes. There was much discussion before the regulation was approved for, as *The Manchester Guardian* puts it, members of legislative bodies will listen to speeches of such length as would be endured nowhere else. It is true that many of these long speeches are delivered to empty benches, as those who have visited our own houses of Congress with some degree of frequency can fully testify. Joseph Pearson, who was a doorkeeper at St. Stephen's during the last half of the 18th century, wrote a political dictionary in which he said that he had often thought that the business of the nation would be carried on better if left to those who always made short speeches. "It was those cursed long speeches," he adds, "that first gave me the gout and set my poor pardner Barrwell drinking common gin." The criticism of this ancient worthy seems especially in point today. We have reached a place where on one wishes to listen to more than 25 or 30 minutes discourse from the lips of anybody.—F. D. Kershner.

## ACCOUNTABILITY

ONE of the vices of thought today is that one may do whatever he likes and not be called to render an account. But the day of judgment cannot be dismissed in any such summary and easy way. There is no more certain and inevitable law in the world than that of accountability. Secret sin eats away the soul, open revolt reacts upon the wrong doer in many ways. Judgment comes here and hereafter. Wherever there is ability there is accountability.

## JUST A WORD

ANY one can see the first step into sin but no one can see where subsequent steps will lead him. Just an act of selfish pleasure and the transgressor is in; but he may only find the way out by the electric chair—and maybe he is not out then.—B. A. Abbott.

Christianity has found its triumphs and shown its fruits in every nation and tribe upon the globe; and its results have been in every case the same. Virtue, social order, prosperity, blessedness, the elevation and improvement, in all respects, of the human life, are the uniform and exclusive inheritance of those who receive the gospel.—J. H. Seelye.

# The Uniform Lesson for June 12

Peter Delivered from Prison—Acts 12:1-17

By Marion Stevenson

JESUS warned his disciples before he died that cross bearing and persecutions were conditions of discipleship and entrance into his Kingdom. However, he promised that the gates of Hades should never prevail against his church, no matter how strong persecutions might be.

The lesson for today gives us an opportunity to see how the church met persecutions and came triumphantly through them.

## Persecutions—

The first persecution of the church is described and explained in the fourth chapter of Acts. It was occasioned by the preaching of the resurrection of Jesus. Its instigators were the Sadducees who made up the greater part of the Sanhedrin and controlled it.

Another persecution of the same sort and from the same source is recorded in the fifth chapter of Acts.

Another persecution is mentioned in the sixth chapter of Acts. This persecution occasioned by the preaching of Stephen and originated in the synagogues of the foreign speaking Jews of Jerusalem and was by his public discussions with members of these synagogues. From what Stephen said they believed that the purpose of the Christian movement was to destroy the Law and the institutions of Moses. This meant also the destruction of the Jewish religion as it was organized about the Temple.

The persecution led by Saul of Tarsus arose a little later from similar convictions on the part of the Jews.

In the lesson for today, the persecutor is no one less than King Herod himself. Thus the Christian movement seems in the judgment of its enemies to have some political significance. It is no longer merely a conflict between diverse religions. The Herod of this lesson was a brother of the Herod who imprisoned and executed John the Baptist. All of the Herods of the New Testament were related to the King Herod who reigned at the birth of Christ and destroyed the babies of Bethlehem.

The close of the eleventh chapter of Acts mentions a great famine in Judea. The disciples in Antioch, hundreds of miles to the north, sent famine relief "unto the brethren that dwelt in Judea." No doubt this attracted considerable attention. Here was not only a widespread new religion in Judea but numerous and prosperous sympathizers far to the north. The circumstances of famine relief under such conditions would not escape public attention.

About this time "were the days of unleavened bread," one of the annual feasts of the Jews, when numbers of visitors would be in the City of Jerusalem and when religious feeling would run high. At this time, when hungry Jews saw their fellow Christian citizens fed by outside benevolence and when religious feeling was running very high, "Herod the king put forth his hands to afflict certain of the church." He killed "James the brother of John with a sword, and when he saw that it pleased the Jews, he proceeded to seize Peter also."

Peter, James and John were the three leading spirits in the growing Christian community of Jerusalem and Judea and therefore responsible for the spread of the new religion, and also responsible in the minds of the Jews for any damage that might come to the old religion. Herod had sufficient political sagacity to know that he might strengthen his authority by taking advantage of such religious partisanship as would manifest itself at this time. There-

## The Lesson Scripture

Acts 12:5-17

5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate, a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw him and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

fore he planned to destroy the new religion by killing its leaders.

We wonder where John was at this time. Perhaps he had warning of the designs of Herod in time to flee.

## The church—

Here we note the emergence of a distinct group called the church. This name, as applied to the body of believers in Christ, appears first of all in Acts 5:11 in connection with the incident of Ananias and Sapphira. Previous to this time those who were following Christ were spoken of as a "company" (Acts 4:23), and "them that believed" (4:32). By and by these believers came to be called disciples, and at Antioch the name Christian began to be used.

The church is also mentioned in 8:1, 3 in connection with the persecution waged by Saul. In 9:31 we read of the church "throughout Judea, Galilee and Samaria." The term had a comprehensive meaning the whole body of believers, and was not yet applied to individual congregations. In 11:22 and 26 we find the mention of the church in Jerusalem and the church in Antioch. Our lesson brings us back to the church in Jerusalem.

The use of this term indicates the promi-

nence which this movement was gaining. They were still Jews, but a large number of Jews who had become a distinct body.

## Prayers of the church—

The lesson for today is the second record of the whole church at prayer. The first instance is recorded in the fourth chapter in connection with the persecution by the Sanhedrin. The apostles had been shut up in prison. When they were released and returned the whole company of disciples, the church "lifted up their voice with one accord." Here we have a whole church offering a united petition to God.

It is interesting to note that they did not address their prayers to Jesus, although they believed him to be in heaven, but unto God. They addressed God as the creator of the heavens and the earth, and the ruler in the affairs of men, quoting well known verses from the second psalm. They also addressed God in full confidence that he was the ruler of the affairs of men, working out his own purposes (4:28). They spoke of Jesus, not as God, but as the anointed one, the holy Servant, the holy Child, the Son of God (4:27-30).

In the lesson for today the whole church was united in prayer, and addressed their petitions unto God. They prayed for Peter. It is not said that they prayed for his release. Their extreme hesitancy in crediting the report of Rhoda the maid that Peter was alive and at the door of the house where the church was praying, may indicate that they did not believe he would be delivered. Perhaps, then, they were praying that he might be steadfast in his testimony as a martyr.

## Prayers answered—

The answer to the prayer of the church which we read about in the fourth chapter was very dramatic. In answer to their appeal to God the place where they were assembling was shaken. There came upon them an unusual manifestation of the Holy Spirit and instead of being fearful in the face of persecution they went out to speak the words with increasing boldness concerning the resurrection of Jesus.

In the lesson for today the answer to the united prayer of the church came in the dramatic and unexpected deliverance of Peter. There he stood alive in their very midst, having escaped the sword of Herod.

Both these instances in the fourth chapter and in this lesson chapter reveal what earnest, united prayer was able to do in the early days for the church in times of distress.

In these modern days it does not seem so easy to pray. The early disciples had enjoyed a personal and immediate acquaintance with Jesus and their leaders had seen him ascend into heaven. They therefore had a first hand faith that Jesus was alive with his Father. They therefore took for granted without question the paternal interest of Almighty God in the things they would find to do in the name of Jesus.

However, confidence in prayer has always been the faith of the church. The church has always believed, and believes today, that God is, that God cares, that God hears, and that God helps.

There is therefore today adequate grounds for believing in the power of concerted prayer on the part of the church. Perhaps if the church prayed more, it would have today a greater number of assurances that God hears and helps.

# Christian Endeavor Topic for June 12

## Poems That Are Worth While

Psalms 23:1-6

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

- Is all "verse" poetry?  
Which do you like better, blank verse or rhyme? Why?  
What do we mean by "poetic inspiration"?  
What do we mean by "poetry of motion"? Is it really poetry?  
Is our present day life conducive to lofty poetic expression?  
Can real poetry sometimes be written in prose form?  
Would there be any lasting value in memorizing a poem a week, or one a month? Explain.  
Will a thought clothed in poetry make a more lasting impression than if stated in prose?  
Why do we call some poets "seers"?

### Paragraphs to Ponder

A poet much condemned yet greatly loved and widely admired was "Bobby" Burns. There is a simplicity, a musical quality, and effortlessness to his poems that wins us and causes us to read more and more. Perhaps his greatest poem is "The Cotter's Saturday Night." Herein Burns brings us into intimate touch with the simple, devout, and wholly praiseworthy life of the Scotch commoner. The spirit of the poem is distinctly religious and it makes us feel that there is a way to make heaven in the home. Professor Wilson has said of this masterpiece of Burns that it is "the noblest poem genius ever dedicated to domestic devotion"; and we cannot but agree when we read it.

"And what is so rare as a day in June?  
Then if ever, come perfect days;  
Then heaven tries the earth if it be in tune,  
And over it softly her warm ear lays."

These are lines from the prelude to Part First of Lowell's "Vision of Sir Launfal," one of the most beautiful poetic passages in American literature. It is said of this poem that it was written at a single sitting of some thirty-six hours; and as we read it we know that it must have been born in a glow of unusual poetical inspiration. Its story of the transformation of the proud and haughty knight into the humble palmer whose sympathy went out quickly and fully to the needy and suffering leper brings a rich lesson to us. Truly we will say with Lowell:

"Who gives himself with his alms feeds three,—  
Himself, his hungering neighbor, and me."

A very alluring and illuminating picture of New England farm life and of a New England winter in the middle of last century is given to us in Whittier's "Snow Bound." We shiver a bit as we read of the deepbanked snow and the days of isolation, but we glow at the thought of the snapping wood fires in great fireplaces and are warmed by the picture of the happy and harmonious home life in that old farmhouse. We would hardly give up our modern conveniences and comforts for that sort of life, yet we have a feeling of regret that our lives can no longer be as quiet and peaceful and free from "rush" as was the life of that day.

Not of very lofty sentiment nor of very great poetic genius yet of most pleasing quality are the poems of James Whitcomb Riley. They deal with plain everyday

places and situations, and make us see, and help us to live over again, many a happy experience of the past. "An Old Sweetheart of Mine," "The Old Swimm' Hole," "Down on the Brandywine," and a lot more like them, will never win first place as expressions of great poetic genius, perhaps, but they always bring us a warm feeling of love and longing for old scenes. They are poems that will live.

One of Tennyson's greatest poems is "In Memoriam"; some critics would give it first place. It is a splendid expression of unshakable faith in the love of God and in the certainty of immortal life; and reading it sympathetically one cannot but feel his own faith growing stronger. The poem was written over a long period of years, though its action covers less than three years. Its inspiration was the death of Arthur Henry Hallam, a very close friend of Tennyson, and its purpose was to express the author's views on doubt and faith and life after death. It made a very deep impression upon the thought of Tennyson's day.

A beautiful little poem of Tennyson, one that has been set to music and given a lasting place among our songs, is "Crossing the Bar." It came to Tennyson as a flash of inspiration as he was crossing the River Solent in the Isle of Wight and is the author's expression of his quiet steadfast faith in the presence and care of God, the Pilot, and the surety that death leads into life. The poem was written in Tennyson's eighty-first year, in October, two years before his death, and seems to be prophetic of that event. It was his request that the lyric should be placed at the end of all volumes of his poems, a fitting close to the story of his life.

We cannot leave out of such a study as this mention of those undying poems, songs they are, of David and the psalmists. One cannot even estimate the comfort, and courage, and patience, the fortitude and devotion, the inspiration and aspiration those songs of the Old Testament have brought and kept alive in the hearts of men in all the centuries since they were composed and sung on the hills of Judea or in temple cloisters, or in lonely watches of the night. The singer makes us to see the earth and the skies and to feel the love of God as he saw and felt. And so we sing with him, "The Lord is my shepherd"; or "The heavens declare the glory of God"; or "The Lord is my refuge and strength"; and singing, we rejoice as he did that the Lord is our God.

There is a poet of happy heart and bright soul among the group of American poets whose poems, though not lyric or epic triumphs, perhaps, yet bring us a sane and comforting philosophy of life that we are the better for hearing. This poet was Oliver Wendell Holmes whose "One Hoss Shay" will live on through the ages, though in this age of automobiles and airplanes many of us have never seen such a vehicle. Then there are his occasional poems, which he was so adept at writing that are a revelation of the loyalty, the sympathy, and the keen understanding of human nature which Dr. Holmes possessed. We read them and smile and go away feeling better in mind and heart and more charitable toward our fellows.

## Mid-Week Prayer Meeting Topic

For June 8

The Book of Jonah

By Gilbert E. Ireland

Date of Jonah's ministry—

This is one of the oldest, perhaps the oldest, of the written prophecies that have come down to us. Of Jonah's social life we know only that he was the son of Amittai and a native of the village of Gath-hepher, far up in the northern kingdom. He prophesied during the reign of Jereboam II. Jereboam was a warrior-king. When he came to the throne Israel was in sore distress, but his military prowess restored it to prosperity (2 Kings 14:23-27). This was in keeping with God's promises to Israel (2 Kings 13:23). At this time Nineveh, capital of Assyria, was in the height of its power and pride. Jonah's ministry began, at latest, early in Jeroboam's reign, the latter half of the eighth century B. C.

Great lessons in the Book of Jonah—

This book stands alone among the prophets, having but one message and that wholly to a heathen people. 1. The kindly feeling of the heathen sailors; their endeavors to save Jonah; their fear of God, of whom they knew but little; God's approval of men who walk in such light as they have; (Comp. Matt. 11:20-24) these are prominent suggestions in chapter 1.

2. An unwilling messenger, yet constrained to serve. His perversity displayed both selfishness and surliness. Surliness when he presumed to argue with God, "I knew thou wouldest show mercy" (4:1-3). Selfishness based, it may be, upon the proud assumption that God's favors were only for the sons of Abraham. Or that he expected his prediction of doom would not be fulfilled. So it is generally charged. Yet it is impossible to think that he would have cared more for his reputation as a prophet than for the saving of a population of perhaps 600,000 people from the threatened doom. Was not the perversity due rather to his ignorance of the divine purpose to make the repentant Nineveh an object-lesson to all future generations of God's world-wide mercy? His desire to improve upon God's plans, which neither he nor anyone could possibly do? Hence that second message "Go, preach unto Nineveh the preaching that I bid thee." For, after all, Jonah does not actually say that the failure of his prediction is the cause of his vexation; "but solely the thought of God's slowness to anger." The brief narrative, at any rate, shows that Jonah, even with mixed motives and in a reprehensible spirit, rendered a singular, a splendid, and a memorable service.

3. This book is the great missionary lesson for all time. (a) God's mercy is for all. "He so loved the world that he gave his Son." (b) The heathen are not unsusceptible to the gospel. The Ninevites had no "good tidings" no offer of mercy; only a dread message was proclaimed to them. This they believed was from God. At that they repented, while Israel, the chosen people, continually rejected and often slew God's messengers to them. (c) "The sign of Jonah" (See Matt. 12:38-41). The direct teaching of this book is marvelous, so also is its typical significance. Jonah "after a three-days' death in what seemed to him a living grave (2:2) is restored to life; upon his resurrection follows the conversion of the Gentiles. We have thus a sealed-up prophecy, not opened until our Lord came and claimed to be himself the reality of that which Jonah had been only in type."

## BUILDING PROGRAMS AND CHARACTER

Most of us at some time in our lives have seen a fleet of ships and every Bible school leader has heard or read the story of the fleet that sailed around the world. There is another fleet of ships, the presence of which on the sea of life is of utmost significance. We talk of friendship, comradeship, fellowship and other "ships" of infinite worth and the flagship of all is worship. Through worship, poise and direction is given to the entire fleet. If worship is so important, we should give careful attention to the building of our worship programs in the school of the church.

Having carefully chosen a theme, carrying some attitude we are anxious to prevail such as gratitude, good will, loyalty, let us choose our hymns, Scripture readings, prayer content and story material in line with this theme, varying the programs from time to time, providing for participation on the part of as many as possible and making provision for each age group with department programs where this can possibly be done.

Once a month, the worship program in your school could very effectively center in a missionary presentation, all items of the program being chosen with this thought in mind. A dramatization of a missionary hymn, the telling of a missionary story, or a brief missionary talk with maps, charts, or blackboard outlines to reinforce same, followed by an appropriate prayer will add much to the effectiveness of this program.

Some people seem to have the idea that the opening program of a school or class should take the form of a "pep" meeting but this is far from the ideal when we are talking in terms of the worship programs. There are times when we need spirited singing, rousing speeches full of boost and vigor but the worship program is builded on the fundamental idea of the recognition of the presence of God. It is not a time-filler but a heart-filler.

It will be helpful for you to compile a worship book containing memory gems, orders of service, suggested prayers, calls to worship, hymn stories, selections for responsive reading, missionary stories, illustrations, and other materials of this sort upon which you may draw in building programs.

**T**HERE may be plausible arguments against that concerning which there cannot be the least doubt. To show this Archbishop Whately wrote a pamphlet entitled "Historic Doubts Respecting the Existence and Acts of Napoleon Bonaparte." It is said to be almost impregnable from the standpoint of human reason. A "smart" atheist could prove to many people that no such person as Napoleon Bonaparte ever lived. Yet how false would be the "proof."

### A Hint to Aspiring Poets

An aspiring poet has discovered a new way to get his verses printed in the daily papers. He sends the first stanza to the editor of the correspondence column with the inquiry, "Can any one give me the rest of the poem?" and then a day or two later sends in the rest of the poem under another name.—*The Outlook*.

## NOBODY CALLS FOR THE OLD BOOK

By Altha Crowder

In the morning we all gather at the table to break the fast,  
We talk of the duties of the day, dreams of the night just past;  
We speak of our friends, the happy, and those in sorrow,  
And plan the duties that must be attended to before the morrow.  
Each one calls for his portion and a hurried meal is partaken,  
And yet not one word of thanks by any had been spoken.  
In haste we have finished with scarcely an upward look,  
And nobody called for the dear Old Book.

At noon they all returned with such a rush and sway,  
Somehow taking time to relate some scene on the way,  
Or at something or someone they stop to complain;  
And rudely push back their plate at a dish they disdain.  
They rush back to school, to work or some public ranks,  
Forgetting in the mad rush to even stop and give thanks,  
Now they are back to their tasks with scarce an upward look,  
And too busy to call for the dear Old Book.

The shades of evening have long since stretched into night,  
For hours we have been gathered around the firelight,  
Our guests have come, visited, chattered and now gone;  
The radio has loudly pealed forth its music and song.  
At last, tired and worn, each member of the family group,  
Creeps off to find rest, each in his own little nook,  
Gone to sleep without a word of thanks or an upward look,  
And nobody cared to call for the dear Old Book.

I sat alone, with head bowed, my heart sad and yearning,  
I held the Old Book close to the light, its pages turning.  
Lord, why have my loved ones from Thy word so strayed?  
If I be the only bible they read, fill me with Thy love, I prayed,  
Teach me Thy truths, so fill my heart with Thy word,  
That I may speak them in messages sweet to be heard;  
And so fill the hearts of my dear ones until with an upward look,  
They turn and call again for the dear Old Book.

Then with tender words of compassion the Master spoke to me,  
Dear heart, it is I they have thus neglected, not thee,  
Open now your book of life and listen, I will give thee aid.  
I read John 14, Let not your heart be troubled, neither let it be afraid,  
I knew Jesus had spoken right into my troubled breast,  
Dear Master, I will only trust, and to You will leave the rest.  
And with His precious word held to my heart I gave an upward look,  
And again thanked God for His dear Old Book.

### His Heart Growing Kinder

"So you are using balloon tires now."  
"Yes; they are easier on the pedestrians."  
—*The American Boy Magazine*.

## HITS and MISSES

Absent Minded

The latest one on the absent-minded man is this: "He slammed his wife and kissed the door."—*The Presbyterian Advance*.

Apt Pupil

Grocer (to boy)—"H-m! So you want a job, eh? Do you ever tell lies?"  
Youngster—"No, but I'm willing to learn."

The Problem in Arithmetic

"How are you getting along with 'rithmetic, Sam?"  
"Well, I done learned to add up all de noughts, but de figgers still bother me."

Where Do Pins Go?

"I can't find a single pin! Where do they all go to, anyway?"  
"It's hard to tell, because they're pointed in one direction and they're headed in another."—*The Outlook*.

Robin Singing in the Rain

Dear the bluebird's dewy warble, passing dear the evening strain  
Of the Hermit and the Veery; but within my heart hath lain  
Deeper still the voice of Robin,  
Robin singing in the rain.  
Glad the whistle of the Redwing, joy is always in its train;  
Bobolink's ecstatic music plucks the very thorn of pain;  
But I love my mellow-hearted Robin singing in the rain.  
Oh, my Robin, mellow-hearted, not a ripened note in vain,  
I will tune my pipe to yours, dear, slender tho' its one refrain;  
Happiness is born of singing,  
Just of singing in the rain. —E. G. Ives.

Forgot to Put It In

A bachelor, in sending his weekly bundle of washing to the laundry, enclosed a note:  
"Please darn socks and debit."  
When the washing was returned the socks were found to be darned, but underneath the note was written: "Sorry. We found no debit in your parcel."

Inquisitive to the End

Mother—"Don't ask so many questions, Katie. Don't you know that curiosity once killed a cat?"  
Katie—"What did the cat want to know, mother?"—*Chicago Post*.

The Worst Spell

"Its the worst spell of weather we have had for a long time," said a teacher to his class the other day, after a boy had spelled the word "w-e-t-t-h-e-r."—*Morning Post*.

Making Hungry Ushers Wait

The printer's proof of a bulletin of a well-known church in California read: "The ushers will kindly not eat anyone during the prayer, Scripture reading or special music."—*The Churchman*.

Cold Water on the Fashions

Open-minded Old Lady: "Well (now, if you ask me,) I think short dresses are nothing but good common sense."  
Flapper: "Somebody has to spoil everything!"—*Life*.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JUNE 11, 1927

NO. 31

## Missionary Education in the Bible School

By Mr. Elmer Doolin

*Delivered as the President's Address at the Annual District Convention of the Third District, Madison, Mo., May 6*

### The Imperative Task of the Sunday School

THE Bible school faces the biggest task of its history. It is called upon to train a generation that shall go forth into a war wrecked world to live the Christian spirit of brotherhood and build this spirit into the life of the nations. The world looks to youth for its Salvation. Now as never before, the Sunday school must bend every energy to the task of creating world Christians. It is at once a staggering responsibility and a glorious opportunity.

### Missionary Education Prerequisite

Missionary Education is now recognized as an essential phase of religious education but, it has very limited place in the church school curriculum while in many schools it receives no attention whatever from officers and teachers.

Missionary Education demands peculiar emphasis reinforced with fresh, significant and up-to-date facts concerning the missionary enterprise and fields. This cannot, in the nature of things, be built into graded courses which are used across a period of years. Current supplementary materials selected and adapted for use of various grades and groups are essential in the Missionary Educational work of the Sunday school.

Missionary Education demands special qualifications and preparation on the part of those who conduct it. The whole process must be vitalized and made dynamic by enthusiasm, by a comprehensive understanding of world conditions and the progress or limitation of the enterprise in specific fields.

### Missionary Specialists Needed

It is imperative that each school enlist and develop its own missionary specialists who shall be responsible for an effective program of Missionary Education. The regular officers of the school are too busy to give the necessary time for preparation of materials or for the details of instruction and service activities adapted for each grade and group. Missionary specialists should be charged with the above responsibilities. It is most important that such leaders understand the basic principles of education and that they work in perfect harmony with the regular staff and plans of the school.

If the Missionary specialists are to develop an effective Missionary program, they should include in their preparation the regular teacher training course. One unit in the Standard training course deals specifically with materials and methods of Mis-

sionary Education. An understanding of world fields and needs is a prerequisite to leadership in this field.

The Educational Committee or the Council of officers and teachers are primarily responsible for initiating plans for an increasingly effective program of Missionary Education. But some individual must "start the ball rolling." The Superintendent of the School, the Pastor, or any member of the school may take the initiative in urging the introduction of systematic Missionary Education. A meeting of the educational Committee or officers and teachers should be held for formulate a definite policy and plans for the Missionary Education program of the school.

### The Missionary Policy of the School

An effective Missionary policy will involve the following vitally important features.

#### 1. Organization.

A. To make Missionary Education vital in the life and work of the Sunday school, as above stated there must be those who will carry responsibility for the varied details of this educational program.

B. Every school to function successfully in its Missionary Instruction and projects should have a Missionary Superintendent. Here is the key to the whole future of the Missionary work of the Church. Until people know what is involved in the world task of the Church, how can they be expected to have right attitude.

C. From the beginners up, the world outlook, contacts, relationship and responsibilities must be humanized with life color, vitalized by development of Christian at-

titudes, and undergirded by service, gifts and prayer.

#### 2. Instruction.

A. Well-planned instruction through effective methods adapted to the psychology and life interests of the various age groups is a basic need in the Missionary Educational work of the Church.

B. Missionary Instruction will proceed mainly along the following lines:

1. A monthly Missionary worship service.
2. Graded Missionary Instruction.
3. Missionary Interpretations of the uniform lessons.
4. Elective Missionary courses among young people and adult.
5. Mission study classes.
6. Special Missionary Programs.
7. Missionary reading.

Education in the fields of both secular and religious education are united in the theory that there is no Education apart from experience. Certain it is that every teacher who wishes to produce permanent and lasting impressions must make large use of the project method.

#### 3. Service Activities.

A. Service activities should be planned in connection with all regular classwork along the following and related lines:

1. Prayer; 2. Gifts; 3. Personal service;
4. Stewardship; 5. Dedicated life.

With this Missionary policy in mind, as a basic for effective Missionary Education in the Bible school, we should see that our schools have the proper literature, and trained Teachers, and by so doing, we will receive Missionary Education through the Bible school.

### THIRD DISTRICT CONVENTION

Reporter—Mr. C. L. Welch, President, Frankfort, Mo.

The Third District Convention which met with the church at Madison, Mo., May 5-8, was considered one of the most instructive and inspiring conventions we have ever held. The secretaries' reports in all the departments showed that much work had been done in the district since the last convention.

The messages brought by C. E. Craggett, P. A. Gray, J. J. Green, W. H. Bradshaw, C. H. Poston, V. G. Smith, Mrs. H. L. Parsons, Mrs. Clara Robinson and all the others were soul-inspiring.

During the convention there were four sessions, the woman's missionary society, the Bible school, the Christian Endeavor and the church proper. The total amount of money raised by all the departments, \$198.18.

The convention sermon by W. C. Richardson on the appropriate theme of "Conscience" was handled in such a manner that it lifted us up and touched the individual needs of every soul.

In looking toward the future, great faith is shown by the leaders and officers of all the departments.

The next convention will be held with the New London Church, May, 1928.

#### If

If you want to be respected, you must respect yourself and others.

If you want to control others, you must learn to control yourself.

If you want friends, be friendly.

If you want justice, be fair with others.

If you want consideration be considerate.

If you want courtesy, be courteous.

If you want to be strong, be quiet but unafraid.

If you want to keep your character and reputation above suspicion, keep good company or none.

If you want to be popular, never say an unkind word about anyone.

—Selected.

**GLEANINGS FROM THE ONE-DAY CONVENTIONS**

**FEED MY LAMBS**

Mrs. R. B. Grubbs

JUST before the Risen Christ ascended He said to Peter, "Simon Peter, lovest thou me"? Receiving an affirmative answer, He said "Then Feed my Lambs."

A second time He asked, "Simon Peter, lovest thou me"? His reply to Peter's assertion was "Feed my Sheep." And a third time the question asked, the answer given, Christ said, "Feed my Sheep."

The first were the little lambs, the sheep of the second command have been called the half grown sheep and the third the full grown. Friends, we have been very diligent about the full-grown or adult sheep but we have allowed the lambs and half grown sheep to go hungry.

And it is for this group of the children and young people, we would ask your efforts at this time. The children are organized for mission study and expression into the Little Light Beavers up to four and the Junior Mission Band from four to twelve. Then the young people are organized into Triangle Clubs, twelve to sixteen, and Mission Circles sixteen to twenty-four.

This year our aim is fifty organizations of children and young people's missionary organizations reporting to the U. C. M. S.

And in terms of Stewardship, this will mean the giving of the time and efforts of some person or persons to carry on this work.

**LEXINGTON, KY.**

"From the Banks of Old Kentucky," they came. From both banks, the people poured into Lexington for the One-Day Convention.

All the presidents was there—of the State Church Convention, of the State Bible School Convention, of the State Women's Missionary Convention, Librarian of the State Bible School Library, State Evangelist, State Secretary of Women's Missionary Societies and a "gang o' preachers." The meeting was held on Saturday and the evening proved to be rainy but the other sessions were well represented. The local church and laity of Kentucky was there in full numbers. This Convention partook of the representative character of a state convention. So the word we would use here as characteristic is *Representative*.

Attendance was as follows:

|                      |       |     |
|----------------------|-------|-----|
| Morning              | ----- | 46  |
| Afternoon            | ----- | 60  |
| Evening              | ----- | 30  |
| Total                | ----- | 136 |
| Churches represented | 15    |     |

**NOTES FROM MAYSlick**

Reporter—A. D. Gualt, Supt. of Bible School, Mayslick, Ky.

The Bible school at this place is moving along nicely now. We are slowly forging to the front. On the first Sunday in May we had an attendance of 30 and every indication is that the attendance will continue to increase as the weather has moderated. Several rainy Sundays cut the attendance to the "faithful few" who will come through storms and rain to make sunshine in the rain through service to Christ. The reporter as superintendent wants Mayslick to be a help to Kentucky and not a drawback.

**CENTENNIAL CHURCH REPORT**

Reporter—J. J. Green, St. Louis, Mo.

The work goes on in great shape. The church hasn't got into the great Financial Drive yet. The greatest event in the history of the church is about to be pulled off. WATCH THE PAPERS.

The Educational Committee is working out a great program of work. Elder Moses Powell is very sick. Also Brother Archie Griffins.

Mrs. Ida Smith, of Paducah, Ky., is visiting her sister, Mrs. Ella Brooks.

Elder J. J. Green delivered the commencement address for the Douglass High School, Festus, Mo., and received many compliments.

**MISSOURI CHURCHES**

J. J. Green, State President

Secretary C. E. Craggett has sent out to all the churches their apportionment. We wish to urge that you send in your State money at once. The plans for the development of the state work have been held in abeyance because of a lack of funds. But some fine work is being done, and a much finer work can be done if you will rally to the need of the state.

Convention time, the first week in August, is drawing near. Drive hard on all lines to make your reports the best you have ever had. Each year should be better than the last. The program for the convention is being made.

*On to Fulton:* For a great convention, is the slogan of the hour.

**FROM HOUSTON, TEXAS**

Reporter—V. Hayes

Sunday May 15th was a fine day at Grove Street Church. The Sunday school met promptly and the teachers were in their places, with the work moving forward like clock work.

At eleven o'clock the church worship proceeded in the same manner. The minister gave the message on "Building" which was fitting. We were all made to think about the kind of material we are placing into our spiritual building.

The evening service was one which lifted one out of himself and made one forget the little, low, petty things of life. Our pastor is able to get one above the narrow things of life if you will follow his example and teaching.

We are now looking forward for a great convention—June 21-26.

The offering Sunday was \$28.00.

**FROM ST. JAMES**

Reporter—F. H. Moore, Lyons, Tex.

The church and all of its departments are moving along smoothly. The Christian Endeavor is planning

for a rally on the fifth of June.

I feel lost without the Christian Plea and cannot get along without it.

**FROM KENTUCKY**

Reporter—C. H. Johnson, State Evangelist

DISTRICT No. 5 held its quarterly meeting at Packard, Ky. Eld. W. M. Walker the president, had a fine program with some five worthwhile papers read, one of which is being published in the *Christian Plea*.

Mrs. Lizzie Beatty organized a Woman's Missionary Society.

Mrs. Lorena Bush, chairman of the Lookout Committee, is an ardent worker for the success of this district.

Mrs. Lucy Jones and her many friends entertained the workers royally.

\$46.63 was raised.

There was a fine inspirational service Sunday.

We left Packard Monday for London, Junction City and Hustonville.

Mrs. Alice Fry, president of the Woman's Missionary Society of Hustonville is a hard worker for that society's success.

**THIS CALL IS RIGHT**

OUR missionary leaders are calling the attention of the churches to the urgent need of \$75,000 for our Missionaries who were suddenly called out of China, to save their lives. The Chinese soldiers looted their homes and took everything they possessed. To restore these losses, in even a very meager way, will require at least \$75,000, which our board is asking for them. Other boards have been compelled to make such emergency calls. We believe that in all the churches this is a priority claim—we should say even before local church expenses—and we trust the Christians of America will make prompt and adequate response. There is money enough to go around to allow enterprises and giving to one will not be fighting against another. The more causes we help, the more we will prove to ourselves that we are able to help. At any rate we may be sure that anything which might cause us to fail to give promptly and freely to supply the needs of our missionaries, who were first robbed of all they had and then hurried out to save even their lives, is wrong. We are convinced that the presentation of this matter to the Disciples in the United States will bring the needed help.—B. A. Abbott.

DON'T forget when about to criticize your preacher that it is a good deal easier to criticize him than it is to fill his place.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917. authorized February 5, 1927.

## ON TO HOUSTON!

An Open Letter to the State of Texas

THAT is your slogan at present and a good one it is. "And beginning from this" slogan I would give you some food for thought. Your State Convention meets before the close of the missionary year June 30, but let us anticipate a little.

During the two summer months of July and August, we are recommending as an anti-slump measure a definite task with reference to the Christian Plea. We are asking first that some time and some place on your state program be given over to infusing the representatives of the local churches with the inspiration that is needed to put them on the job in this campaign for FIVE HUNDRED new and renewed subscriptions during these two months. Second, we are asking that the Christian Plea be made an object of special importance in the promotion of the state work for that period of time. Third, we are asking that each worker do everything in his power to get the Christian Plea into every home in the local congregation.

Through your capable State President, Eld. N. H. Johnson, your State Secretary, Eld. H. G. Smith, and your splendid corps of ministers and workers, you can get a vision of the task at your State Convention June 22-26, and use July and August to get the Christian Plea in Every Home.

On to Houston to learn of the Christian Plea. On to Houston to get inspiration for the subscription campaign. On to Houston to plan the details of "putting the Plea over" in Texas.

Much depends on you.

Full Cooperation is asked before the HOUR STRIKES at the National Convention.

A Christian Plea in Every Home in Texas would mean Five Hundred papers.

## TRUE SACRIFICE

FOR generations, mankind thought Christian sacrifice was only relative to the sacrifice of Christ and His life for man. In lusty tones and loud they sang, "Jesus Paid it ALL," and never thought of the next line, "ALL to Him I owe." Gradually they learned that to live the Christian life meant some sacrifice on the part of every individual.

Successively, sacrifice has meant the giving of money pinched from some luxury account. It had to do with the collection plate alone. Then it came to mean the giving of time in service for the church and for benevolence. The giving of talent in organizing and manning the active voluntary work of the institutional church and finally it has come to mean the giving sacrificially of energy, personality and strength.

Sacrifice means the giving of self, all of self, in attributes, in service, in all things.

Beliefs are a part of self but so few are willing to relinquish some cherished, moss-backed dogma that they have derived from the teaching of the "Fathers." The real to them is never what best fits the occasion but what did Campbell, Stone, Smith, Paul, Peter or Augustine say about it? This has too long been the criterion of church polity and policy. We are not willing to sacrifice that part of us that is taken up in the word "Intentions."

One believes in a certain form of baptism. He may even believe in the intensive use of the term to apply to the form used by him only. One believes in the set rule of communion at stated intervals. One believes in a creed, whether it be written or summed up in the words, "No creed but the Bible." We accord to every man a right to believe as he wishes. We accept as a brother a "sprinkled" or "dipped" person. We commune with a denomination that communes only once per quarter. We solicit and give to all in the financial campaigns for the upbuilding of the churches in our local community. For all practical purposes we are much nearer than our leaders care to believe. They depend upon the natural mental inertia that clings to outworn beliefs long after the actual practice of them is obsolete.

Is unity our plea? Then let it be attained through mutual helpfulness irrespective of divergent beliefs and different church practices that should have been "scrapped" with the belief in witches and ghosts.

True sacrifice is giving ALL and if you, as Ananias and Sapphira, retain part, then dote upon your sacrificial religion; you too may reap the reward of this couple.

## WHAT DOES IT MATTER?

An Open Letter to Subscribers

FOR over seven months the *Christian Plea* has been coming to your home. For a half a year you have been acquainted with this medium of publicity. All the features and departments have been yours each week. The larger aspects presented have opened to you visions of the future that you never had before. The news has come from places where you did not know any of your brethren dwelt. The informational items have enriched your religious and social experience for thirty weeks. Now, what does it matter?

Has the *Christian Plea* meant anything in your appreciation of the communion of which you are a member? Has it presented to you the breadth and scope of the Disciples of Christ? Has it given to you any clearer insight into the national and international machinery of the Restoration Movement?

Has it meant anything to your interest in church matters? Has it given you information about some churches you had never heard from before? Has it revealed the location of some minister you once knew and liked? Has it reported some facts pertinent to your personal life in the church?

Has it meant anything in the district and local development work? Has it presented a "better way" of handling some troublesome problem in your local program? Has it by precept of example brought to you a means of attaining a cherished aim long balked by lack of information in co-workers?

Has it meant anything inspirationally? Has it furnished a source of inspiration in motivating new and better feelings in your church? Has it called up in your group new life and vigor?

Has the *Christian Plea* filled a need?

If it has, then does it matter to you that it is soliciting the support of all those who are interested in it in a mighty campaign during the months of July and August? Does it matter that it requires all the cooperation of friends and subscribers to reach the FIVE HUNDRED mark set for these two months? What does this matter to you?

Full Cooperation is the slogan. Start the first day of July to make the goal a realization when the HOUR STRIKES in Washington, August 29.

A *Christian Plea* in Every Home.

ONE ounce of good preaching is worth a pound of clever organization.

# Christian Service in Cooperation

By J. B. Lehman

## THE CURRICULA OF OUR SCHOOLS

"BY faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share the ill treatment with the people of God, than to enjoy the pleasures of sin for a season; counting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of the reward."

The conduct of Moses was one of the outstanding incidents of history where a deliberate choice was made against present selfish gain in favor of greater things farther on. This is one reason why politics is so bad.

### The Motive for What Was Done

It was not an easy situation that faced the free for forty years after their freedom. By constitutional amendment they could no longer be bought and sold, but it was a long way to finding a dignified place in the economical system of our country whereby they could find a dignified place in the social order of living. He who is wholly dependent on another for the business of life is not really free. He is almost worse off than if he were in bondage, for the economical system can bring about a peonage that is worse than slavery outright. Those who devised the educational system of the South held these things in mind.

### The Mistake of the White People

For thirty years before the war and thirty years after the war the educational system of the white people of the South looked entirely to the cultural idea. The "belles lettres" idea was uppermost in their minds, and the course consisted almost entirely of things that fitted people for the foibles of society life. This left an impression on their minds that physical work was a reproach. The result of this was that the industrial life of the South sank to a low ebb. Manufacturing was an unknown art and farming had dropped so low that land sold for six dollars an acre. Their only dependence was on their Negro tenants, and these had caught enough of the spirit of the white man's educational system to look at work as a thing to escape from as fast as possible. If this had not been counteracted the people now living in the South would have had to move away to make a living.

### How the School Was Intended to Help

The thought was not that the Negro youth should NOT have

higher classical education. The schools were expected to give this people a safe leadership, and such leadership must have a mind well developed. The best was not too good for him. But since he was to be a leader to a people who must find their place in the economical system of the South or forever lose out, he had to have a correct idea of the place of work. In fact it was a good thing that he learned to work and to appreciate labor and to know how to stimulate the minds of those whom he was to lead so they would study to know how to work to an advantage. What was done was the only thing that could assure the Negro a coordinate place in the life of the South.

### The Wisdom of This Justified

That the course pursued was wise is shown by the fact that southern states saw that if the Negro youth got such an education in the Missionary schools and the white youth would pursue the old course it would be but a generation or two when the Negro would own the South. Consequently laws were passed to establish Agricultural High Schools in every county for the white children. But it will take them two or three generations to relieve their loss. What some Negroes thought a reproach on them the white man is now discovering as his only hope of holding his place in the economical system. But let not the Negro fear that he is not to have a chance at higher learning. In all our schools the college course will be perfected as fast as it can be done. All we now need is a harmonious cooperation of all our people and some large gifts and we can make a school system that will be outstanding for years to come.

## DEPENDABILITY IN LOYALTY TO THE TASK

Amy Levingston, Frankfort, Mo.

*Address delivered at the convention of the Third District, May 5, at the Women's Missionary Session*

Secure in the assurance that they are following the leadership of the master, building upon the wonderful achievements of the past and our glorious heritage of the heroic service that is written into our missionary history, we have come to know without doubt that, though mistakes have been made and, because we are human, will be made again, yet the great heart of our brotherhood is earnestly striving to pattern itself and its impulse after our Lord Jesus, the Great Heart of all time. The history of our missionary work is red with blood of martyrs; bedewed with tears; resplendently vivid with prayers and sacrifice; glorious with heroic living, ennobled by generous giving; not only of means, but of time, prayer and personality. The missionary society having read this history;

having absorbed into its very life these traditions of our past, is standing today a veritable bulwark of abiding loyalty to our organized work.

We have not builded up this fine loyalty particularly because of the Christian Woman's Board of Mission, neither has it been only as a result of the organization of the United Christian Missionary Society. It is because our organized work means a Dr Susie Rijnhart who heard the call of a Christ seeking His lost Tibet and went out with Him to find it. It is because of a Ray Eldred who went to bring unredeemed Africa to her Christ and gave his life for that cause. It is because of the hundreds of others who have gone with the glad tidings here and everywhere in God's lost world, sent by our money, upheld by our prayers; followed by our intelligent sympathy and cooperation. It is because of the development of our own souls as we have met together, month after month to inform ourselves so that from this information may come inspiration and from both of these, realization.

In some of the societies some of the members are teachers in the Bible school and are doing better work because of their membership in the missionary society. Most of this group belongs to the ladies' aid. Practically all are attendants at the regular service on the Lord's Day and the mid-week service. The development of these missionary groups has meant a stronger more efficient local congregation. The field is the world and that certainly means the boys and girls in our homes and churches as well as the boys and girls in India or any other place in the world.

At the same time these 196,000 members know that they have definitely committed themselves to the task through their organization. They will be loyal and true to their task. Therefore we are building, steadily building. We earnestly trust that God will find us worthy as we endeavor to correct errors where possible, constructing faithfully upon the worthy traditions of the past as He leads and directs us. We know our shortcomings. We want to overcome them. We are eager to do all in our power to improve plans and methods. Most of all we are eager to know better the will of Christ and at the close of the day to hear His well done.

And so as we look back over the past and forward to the future we believe that the word that most adequately describes the value of the missionary society as an auxiliary to our organized work and to the world task is **DEPENDABILITY**.

## FROM ARKANSAS

By Taylor E. H. Cole, Little Rock, Ark.

April 5 marked the flight of the soul of Rosa Lee Brock to the Great Beyond. She was born July 7, 1908 in Lonoke County, the daughter of Eld. R. L. Brock and wife Ellen. She was baptized by Eld. J. C. Guydon and united with the Oak Grove of Christ of Kerr. Rosa lived a beautiful life, obedient to her parents and the teachings of the church.

Funeral services were conducted by Eld. Henry Martin.

## GETTING RECRUITS FOR THE MINISTRY

IF you are a clergyman living near a seminary or if you attend its commencement services, you may like to put this note on your calendar for June: A Virginia clergyman each year takes two or three boys from his parish to the seminary commencement and Ordination Service. He shows them around and instructs them in the meaning of all that they see and hear. At least three men have been influenced by him to enter the ministry.

—The Churchman.

## FINANCING THE SUNDAY SCHOOL

When asked for a missionary contribution some years ago a superintendent said, "We will give something and ought to give more but our school now has a debt of \$700.00."

In the first place, no school has a right to be \$700.00 in debt. In the second place, a church board in handling the affairs of the congregation should never permit a school to run deeper in debt but should provide for its upkeep and all its expenses through the regular church budget, in turn, assigning to the school certain goals that may be agreed upon in support of the various missionary and benevolent enterprises of the church.

Until we have ideal church boards this plan may not be carried out ideally but it at least points the way toward a new day in financing the church school. A number of schools are using the duplex system of giving to good advantage, thus giving the pupil the sense of having participation regularly in the current expense and missionary offerings of the school. The habit of giving is developed in this way and the regular work of brotherhood activities sustained.

At the beginning of your school year a budget, both for current expense and missions, should be adopted. This should be a reasonable budget but mark a worthy increase and normal growth. This budget should be distributed among the various departments and classes and a policy agreed upon as to how it shall be raised. A number of schools in addition to the use of the duplex system of giving observe special days and the offering taken is added to the fund for which it is designated.

It is usually advisable to have the current funds and missionary funds handled by separate treasurers.

The financial secretary or treasurer in schools of all sizes should study the matter of financing the school and work out some plan whereby it will be done adequately. This officer has duties beyond the mere receiving and disbursing of funds. He should think in terms of building up an adequate financial policy, paying all bills promptly, never letting the school run in debt and always seeing that missionary offerings are promptly sent to the cause for which they were contributed before they are absorbed in any way in other funds.

Some organized classes divide their class funds between the class treasury and the school. A plan agreeable and equitable should be adopted by each class subject to the approval of the school management in harmony with the school's financial program and plans.

Throughout the school individual, proportionate and regular giving should be stressed, with liberality always given commendation and a report faithfully given to the school in its workers' meeting and at other appropriate times, stating the causes for which the funds received have been expended and indicating the amounts received, sources, causes involved, and all items that would naturally come in this line. Our primary concern is life, not dollars.

Much character building material resides in properly financing the Bible school.

**T**HE reason some folks never become great in their work is that they are offended by friendly criticism. Others fail because they will not "try, try again."

A stingy man makes very poor use of his patrimony from God.

## A Statement that Must be Challenged

By John L. Brandt\*

**I**N a recent issue of *The Christian Evangelist* Bishop Doyle alluded to prohibition as being a failure in America and states that everybody has a flask in his pocket. As a native of the United States who went through the campaign for state-wide and national prohibition, I cannot let that statement go unchallenged. Before the Eighteenth Amendment was adopted I was in all the states of the Union save two and since the adoption of the Volstead Act I have been in 41 of the 48 states and in most all of the large cities of America. My word for it, prohibition has wrought a wonderful change for the better. I saw but little drinking; during all my travels I saw less than one dozen drunken men. The people with whom I lived, moved and did business were not carrying flasks in their pockets; they neither acted nor smelled like drinking people.

I have on my desk the late article from Professor Irving Fisher, teacher of economics of Yale University. He declares there is less than ten per cent consumption of liquor in comparison to what was consumed before national prohibition, and that from an economic standpoint it has effected an annual saving to the United States of more than one billion and one hundred million pounds (\$533,500,000,000). The reverend gentleman must not have read the *Congressional Record* as to results and enforcement of national prohibition.

Prohibition has lessened the death rate from 18 to 11 per thousand; it has reduced the prison population from 121 to 99 per 100,000; it has greatly decreased juvenile delinquency; it has lessened poverty, closed many alms houses and jails. It has contributed greatly to the nation's prosperity, educational and moral welfare.

Reverend Mr. Doyle must not have read the speech of David Lloyd George about his visit to America, wherein he states that he went to America full of reports from well disposed and evil disposed men that prohibition was a failure and that the prohibition act was put over by a number of cranks. "But," says he, "I found not a vestige of truth in any of the statements. I never met a man in favor of the re-establishment of the saloon." He continues, "What are the facts: Workmen are building and purchasing homes; men, women and children who were in rags are being clothed and fed. A hundred and ten million people are not making fools of themselves."

Bishop Doyle must not have read the *Manufacturer's Record*, not a prohibition paper, which sent out 237 inquiries to the heads of big business enterprises, insurance companies, universities and governors. Out of the 237 addressed, 228 replied they were for continuance of national prohibition. *The Literary Digest*, not a prohibition paper, sent out inquiries to the heads of the great labor unions and more than three-fourths replied in favor of continuance of national prohibition.

The annual conventions of the great civic clubs, the women's clubs and Protestant churches of America have gone on record as favoring the continuance of national prohibition and encouraging peace officers in the enforcement of the law. The laws of the land are violated but this law, like all others, is being enforced till there is a gradual lessening of illicit making and drinking of liquor. I am satisfied the 300,000 saloons of America are gone forever. Millions of American children

have never seen a saloon nor a drunken man. Abraham Lincoln looked forward to the time when there would be neither slave nor drunkard on the earth. The first object has been achieved and the latter is fast approaching.

## A HAPPY DAY AT BOLENGE

By Missionary Andrew F. Hensey

**O**N March 6, the Church of Christ at Bolenge celebrated the 24th anniversary of its organization, having been organized March 5, 1903, with twenty-four charter members.

Invitations had been sent out to all the village congregations near to Bolenge, so on Saturday the 5th, delegations arrived from Injolo, Ikengo, Bakanga, Wendji, Ikengo ya Ntando, Boloki, Ifeko, Ibunga, Mongo, Mbandaka, Wangata w'ajiko, and other important village churches.

Sunday, the High Day, dawned fair, with no rain clouds on the horizon.

In the morning there were sermons appropriate to the occasion by Mark Njoji and the writer, the former adding to the appeal of an eloquent message by telling the story of his own conversion in very dramatic fashion. There were 23 confessions and baptisms, and six couples were married. Also fourteen wandering sheep were restored to the fold of the Good Shepherd.

One of the most interesting features of the morning service was the Roll Call of the first fifty names on the Church Register. Those present and in good fellowship stood up as their names were called, while others answered "Dead" or "out of fellowship" for those who had fallen asleep or forsaken the way of life. But only nine out of the fifty stood up on this Day of Remembrance, for the hand of death has been busy through these years, and Satan has led six of the fifty far astray.

In the afternoon came the great Remembrance meeting. From those whose experience dated back to the very beginning of the Station there had been chosen speakers to represent the various periods of the Church's history. These told of the early days of struggles and failures, of joys and successes, of converts, and apostates. Sometimes a contagion of laughter swept the crowd, to be followed swiftly by a pervading sense of deep emotion.

After all had spoken, two more evangelists and wives were presented to the great audience as volunteers for the distant Ubangi field, and then in prayer were consecrated to that work.

As the sun was setting the Table of Remembrance was spread, and in its holy silence came the fitting close to the great day, as all remembered the Master who on the Cross had made their redemption possible.

For more than three hours they had been gathered in the Church, but more than one testified that there had been no weariness, because of the joy that surged within the heart.

**I**T is said that night brings out the stars. Not so, it only gives us conditions whereby we can see the stars. They need no bringing "out." The stars shine all the time. It is thus with the character of the men and women. They seem to shine most in adversity—but in reality they have been shining all the time. In the dark hours we see them. The light of true souls is always shining.

\*Pastor Swanston Street Church of Christ, Melbourne, Australia.

# The Uniform Lesson for June 19

Peter Teaches Good Citizenship—1 Peter 2:11-17; 4:1-5

By H. L. Pickerill

A THOUGHTFUL person who dares to face the issues involved in citizenship in our day feels almost crushed in the face of tremendous problems. The last decade has witnessed such radical and sudden changes in governments that most of us have a feeling of insecurity as we try to evaluate the morale of our own nation. Most of us still believe passionately in the ideals of democracy. But present tendencies cause us to ask if a democracy like ours is going to be able to continue unless there are some marked changes.

## The Bible and Government—

As we face this challenging and perplexing subject, we need to get all the light possible from Scripture. There is still a feeling among some Christians in this twentieth century that religion and politics should be kept quite apart.

The Old Testament presents the history of a people whose religious and political life were one. The Law of Moses was both civil and religious. The history of the rise of nations is quite largely a record of religious states whose governments found their major sanctions in religion.

The messianic hope of Israel thought in terms of a re-established nation that would surpass the kingdom of David's time. This concept was in a large measure responsible for the rejection of Jesus by the Jews and for the failure of his closest followers to understand his message. In the temptation experience Jesus decided on a spiritual kingdom. Jesus' refusal to become involved in political difficulties might be interpreted by some to indicate he was not interested in government. However, Jesus and his followers respected law and civil authority. Peter in his epistle reflects this attitude as he encourages the early Christians to outlive the pagans about them by having a high regard for civil authority.

Simkhovitch in his unusual volume, *Toward the Understanding of Jesus*, gives us a very graphic picture of the political conditions of the times of Jesus. He makes it clear that the situation was such that any religious movement would be short-lived, if it dared to aspire politically.

## Some significant changes—

Since the Middle Ages there has been an increasing tendency toward the separation of church and state. This principle is inherent in our own democratic ideals. In a highly specialized and complex civilization in which there is a variety of religious beliefs this principle is absolutely essential to progress.

Obviously the application of this principle places a new responsibility and opportunity before the church. The unconscious reaction of church members, as the issues of government become more complex is to lose interest and neglect civic duties. As a result, large groups of people whose moral and religious ideals might affect much are not exercising the right of the franchise. Others who vote regularly are not informed but rely largely upon the argument of the party demagogue for information to govern them in voting.

## The Eighteenth Amendment—

Our present lethargy in matters of government is strikingly illustrated in the prevailing indifference toward the flagrant violation of the Eighteenth Amendment. The church that worked so assiduously to secure prohibition has failed to bring to its membership a consciousness of the grave

## The Lesson Scripture

1 Peter 2:11-17; 4:1-5

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; 14 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: 16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. 17 Honor all men. Love the brotherhood. Fear God. Honor the king.

1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the living and the dead.

dangers we face in permitting the lawless element to pursue their present course. Gifford Gordon in recent issues of the *Front Rank* has pointed out to us the missionary opportunities in American prohibition, if we would just make up our minds to give it a fair chance. Mr. Gordon comes from the other side of the world and has made an extensive study of prohibition in other nations. His word that the movement is practically at a standstill in other countries till our experiment shows more definite results ought to stir American Christianity to a new appreciation of our present responsibility. A successful outcome for prohibition in America would probably affect more for universal Christianity than any other contribution we are in a position to render.

Most of the church's membership has heeded Peter's injunction in the fourth chapter of his first epistle. The difficulty is that our age old enemy of indifference has at least temporarily won the victory. Our attitude leads the opposition to feel that our chief reliance is in a public opinion that existed at the time the Eighteenth Amendment became effective. While we have slept the enemy has come and sowed tares. In his second article in the *Front Rank*, Mr. Gordon points out that the rankest weeds sowed by the enemy are in the form of a stock argument that the Eighteenth Amendment does not represent the majority of American people. The method used in securing it was undemocratic is a childish argument but it has been used effectively.

A recent survey of the social life at the University of Missouri gives some interesting facts. A full statement of this survey may be found in the *Front Rank* for May 22. The following is a quotation from the article:

"In the ascertainment of student opinion

regarding moral standards in social life, three very direct questions were asked: (1) Do you object to drinking, for yourself? in general? (2) Do you object to petting, for yourself? in general? and (3) Why? The fact that the replies were anonymous was conducive to the replies being, for the most part, perfectly frank.

"About 76 per cent of the student body were opposed to drinking, 60 per cent of the men and 96 per cent of the girls, both for themselves and in general. Some objected to the practice for themselves but not in general; a few, suggesting that they had better self-control than most people, objected in general but not for themselves; a larger number objected neither for themselves nor in general. The minority which upheld drinking gave but one supporting argument—namely, "Harmless if controlled."

"The case against drinking included the following suggestions: disgusting, degrading, harmful mental results, immoral, unhealthy, harmful to society. One thoughtful senior stated: "Drinking of intoxicants is an irrational practice surviving as a tradition only. There is no reason for its adoption."

It is quite significant that only 60 per cent of the college men were opposed to drinking. These represent the leadership of Missouri for the next 40 years. Obviously a little more of skillful propaganda on the part of the liquor forces would make the majority of the state's future leadership wet. We probably are safe in saying that Missouri is not greatly unlike other states in this regard.

Nothing less than an aroused church consciousness that will compel every Christian to stand courageously in his personal and community life against this evil will suffice to bring victory. We are almost totally neglecting the temperance education of the rising generation. We are dealing with a very precocious group and we dare not take the absence of the open saloon as sufficient evidence for eliminating temperance instruction. Prohibition was made possible by an education of two generations on the effects of alcohol. The church is challenged to bring a new program of religious education that will not only show the evils of alcohol but will also produce a Christian citizen who will stand for a new Americanism.

## The demands of the new day—

A brief article on page four of the May issue of *World Call* gives us the following interesting facts:

"This is a mild characterization of the citizenship of the United States in relation to its own interests. This citizenship is also lame and halt and otherwise defective, as even a casual survey of certain facts will show.

"A recent number of the *Manufacturer's Record* carried statistics of the annual cost of crime in this country compiled by Mark O. Prentiss. The total of thirteen billion dollars includes such items as: fraudulent securities, \$500,000,000; transportation thefts, \$500,000,000; thefts from warehouses, \$525,000,000; economic value of 12,500 persons murdered, \$125,000,000; cost of law enforcement, \$4,000,000,000. These are all minimum figures which Mr. Prentiss believes should be increased to a total of \$16,500,000,000. Even this would include nothing of graft, gambling and money tied up in financing criminal enterprise, which he estimates would

# Christian Endeavor Topic for June 19

## Our Need for a Christian Sunday

Mark 2:27, 28; 3:1-5

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What effect, if any, does the Sunday newspaper have on church attendance?

Would we be better off without Sunday newspapers?

Should Christians work for a Sunday without trains? Could we adjust ourselves to such a condition?

Are the so-called "necessary activities" really necessary on Sunday, such as milk delivery, train service, and the like?

If the church were to secure the Sunday closing of all places of amusement, should it make some compensating provision for the people?

Should the church sanction amusement of any sort on Sunday?

Do you approve of Sunday breakfasts, luncheons, and dinners at the church? Is there any serious objection to them?

Are there types of work that are sometimes right on Sunday and sometimes wrong? Explain.

### Paragraphs to Ponder

Modern business pressure makes imperative a Christian Sunday, if we are to keep our mental and moral balance, to say nothing of our physical efficiency. Men and women need at least one day a week in an environment and atmosphere entirely different from the conditions and surroundings that are theirs during the week. They need a rest and a change of activities and a change of mental pressure. Sunday affords opportunity for all this. More than that it gives opportunity for spiritual renewal, which means renewal of contact with God, the source of life; for the experiences of the week are so apt to fray the insulation on our line of communication, or even break it, so that there is a "short" and a consequent stoppage in the flow of power to body, mind, and soul.

There is much emphasis on the social side of life these days and that is not bad, nor is it altogether good. We need, too, to "forsake not the assembling of ourselves together, as the manner of some is" for the imparting of spiritual gifts. Social obligations are so apt to take up such a measure of our time and energy that we have none of either to give for the culture of the spiritual side of life. A Christian Sunday conscientiously observed will help to bring us together in a fellowship of the spirit that will enable the Lord to impart to us those Christian virtues that make our social life sweetest, purest, and most helpful.

A Christian Sunday gives us on the first day of each week an opportunity for re-adjustment for the days just before us so that we may start each seven days aright. The most perfectly running machinery has to be adjusted regularly, and the human machine needs regular adjustment also. There are a thousand things that may come up in the week to get us discouraged and "out of tune." The week just past may have subjected us to many of these, and we need to recover our balance; the week just ahead may have a lot more of these waiting for us, and we need to get "tuned up" to meet them. The human machine is a very delicate one and capable of running under all sorts of conditions, if properly adjusted to the Source of all power. Sunday enables us to secure such adjustment.

We need in these days to be taught how to worship. So many things are creeping into our lives that we are apt to let the ability to worship be lost through disuse. A truly Christian Sunday will have a proper measure of worship in its program, and we need to put more and more emphasis on that phase of our Sunday expression: Worship is the acknowledgment of God as King and of his authority over us, an authority we must not forget, though many things tend to cause us to forget.

The firm establishment of a Christian Sunday means the setting up of an unquestioned Christian institution that will have an influence for good that the "spiritual hosts of wickedness in heavenly places" will find it hard to combat and impossible to defeat. Such an institution will have tremendous effect upon the pagan world, standing as it will as a tribute to our Lord and as a recognition of his authority and rule over us. With such a day firmly established and conscientiously observed back of it, the campaign for righteousness and the program of world evangelization will go forward with far more power and success.

European influence is strong in this country through the coming of large numbers of Europeans to live with us and through the intimate contact we have with European countries through modern means of communication. This influence is not always good, and in the matter of Sunday observance it is often bad. Pagan influences are creeping into our life, too, and these tend to undermine our loyalty to our original American ideals. Not all of these pagan influences are from the outside. Commercialism, pagan at heart, is an American development and needs with these other influences to be combatted. All these make it hard to establish and maintain a Christian Sunday, but they, on the other hand, make such a Sunday imperative.

It is good to know that one is working at a common task with a body of like-minded people, and when we realize that that group is a great host the feeling of power is greatly intensified. The Christians of the world make a great army, and a truly Christian Sunday will bring them together with a common purpose. The possibilities of such a host meeting with common mind and ideals and purposes is incalculable. When the world learns that God means this much to so great a concourse of people, it is going to be more ready to listen to the claims and the pleas of the church.

A Christian Sunday gives God a chance. That may seem a strange statement but it is a true one nevertheless. God doesn't force himself into our lives. True, there are a thousand evidences of his presence on every hand but a vast portion of the world's population never recognizes these as manifestations of the love and power of our God and Father. A Christian Sunday is such a recognition; and it brings us together in a frame of mind to receive his Spirit and be led by him; and it sends us away with a feeling of his presence with us. God is near every day, but we need to stop this one day that we may feel more keenly his presence.

# Mid-Week Prayer Meeting Topic

June 15

The Book of Micah

By Gilbert E. Ireland

The prophet—

Moresbeth, Micah's birthplace, just west of Jerusalem, was so unimportant a village that the name of Gath was added to distinguish it. Other villages equally obscure were near, mentioned by Micah, as Bethle-aphrah, Shaphir, Zaanah (1:10-12). Probably he ministered in that region before his summons to prophesy in the great capitals, Samaria and Jerusalem. The prophecies of this book were delivered during the reigns of Jotham, Ahaz and Hezekiah (1:1) which dates them between 757 and 699 B.C. Micah was contemporary with Isaiah and Hosea. A few passages in Micah and Isaiah are alike (e.g. Mic. 4:1-3 and Isa. 2:2-4), apparently direct quotations one from the other. Micah's full name was Micaiah, "Who is like unto Jehovah?" Another prophet of the same name preceded him, of whom a very heroic incident is recorded in 1 Kings, chapter 22. The burden of Micah's prophecies in this book was directed against both Israel, whose capital was Samaria, and Judah, whose capital was Jerusalem. Prominent amongst the sins greatly prevalent and strongly condemned (as also in the times of Amos) were luxuriousness, pride, oppression of the poor (Amos chapters 4; 6; 8; Micah, chapters 2:3; and c). Too often has the world known this heartless crime, the lordly and the rich trampling down the poor and defenceless. Is it surprising that when the oppressed have risen against their tyrants they have sometimes resorted to violence?

Memorable passages—

What hours of delightful study we might spend over some of these. The book abounds in passages of great literary, intellectual and moral beauty and power and value—as do the writings of all the Jewish prophets. Mark that sudden vision of a little-thought-of town in Judea; Micah sees it lifted high from obscurity into the beauty of Jehovah's choice; "Thou, Bethlehem Ephratah, little among the thousands of Judah . . . out of thee shall come ONE," etc. (5:2). And mark that great utterance of that singular and unstable prophet Balaam (6:5-8). Remember—all that way from Shittim to Gilgal,—stage after stage along Israel's journeyings, what Jehovah taught his people; no sacrifice in human or heathen ignorance, not even those of Jewish worth, are what God seeks. Men's vaunted gifts, even their best gifts, are of no value compared with *justice and kindness to our fellow-men and a lowly heart before God*. And the dark mountains of Moab, which so often echoed with the warrior's cry, wondered at the soft music of the sweet, strange doctrine that stole down their rugged sides. The gospel was gently dawning upon men in those far-off days. And again, gleams from the light of life are radiant in the words of both Micah and Isaiah (4:1-4). Mt. Sion is nothing to Carmel by the sea or to Lebanon crowned with cedars. Yet is Sion the chosen Mount of God, out of which shall sound forth a new law, even the good tidings of God; tidings which shall bring "many nations" unto it. Thus shall the Church of God, despised of men but chosen of God, grow and prosper until the knowledge of the glory of God shall cover the world of mankind as the waters cover the depths of ocean. So these glorious strains of prophecy rise "like cedars above the meaner trees."

# As I Think on These Things

By F. D. KERSHNER

Dean of the College of Religion, Butler University, Indianapolis, Indiana

## Forum or Propaganda

WE are in receipt of a bulletin entitled "Congress of Disciples of Christ" accompanied by a letter from the Executive Secretary of the Congress requesting us to say something about the enterprise in question. It appears from the bulletin that there are to be ten congresses to be held during 1927. The cities selected for the meetings are Philadelphia, Cleveland, Chicago, Des Moines, Lincoln, Kansas City, St. Louis, Nashville, Lexington, and Indianapolis. The assemblies are all to be held during the months of November and December. The general theme which is to be discussed is "The Objectives of the Disciples and their Accomplishment." This general subject is to be treated under the threefold outline of "The Disciples and Missions," "The Disciples and Organization," and "The Disciples and Literature."

The Disciples' Congress has never received any very general support from the rank and file of our brotherhood. The chief reason for this apathetic attitude, in our judgment, is the rather general feeling that the Congress is not intended primarily as a forum for free and impartial discussion but as an institution which exists for definite propagandist purposes. Under such circumstances the majority of those who are not especially interested in the particular type of propaganda fostered by the Congress management do not, of course, attend. Unless this conviction, which we fear has become rather widespread and deep-rooted, can be eliminated the Congress meetings are likely to continue to be small but select gatherings of theological sages with no one present to enlighten but themselves. The Congress is made up of generals. It needs a few privates in the ranks.

## Science the False Messiah

WE are living in an age when scientific progress has achieved greater victories than any period of the past has been able to record. As a result certain writers and teachers are telling us that science must ultimately take the place of religion as the inspirer of the ideals of civilization. Some years ago Dr. Paul Carus wrote a book entitled *The Dawn of a New Religious Era*, in which he prophesied that science would be the only religion of the future. Professional men, like J. H. Leuba and J. B. Watson, have said substantially the same thing while the note is sounded in still less uncertain terms through the pseudo-artistic productions of such writers as H. L. Mencken and Sinclair Lewis. It may be interesting to note in this connection that an age largely dominated by science has produced the greatest war in history, has witnessed crime waves of unparalleled severity, and has not availed to check the deterioration of our oldest social institutions, including among others the family and the home.

When we keep in mind the facts indicated above the appearance of a volume entitled *Science the False Messiah* at once arouses our interest. The author, Mr. C. E. Ayres, has done a good piece of work. He shows

the absurdity of attempting to substitute science for religion. To use his own statement, "when we try to make our religious beliefs scientific we succeed in making them only ridiculous." Mankind managed at one time to live practically without science, but humanity has never been able to survive without religion. If science should succeed in eliminating religious belief it will mean the suicide of civilization. Mr. Ayres's book is published by the Bobbs Merrill Company. It is one of the volumes which few thoughtful people will want to omit from their reading list during the current year.

## Episcopalians and Dr. Ainslie

THE issue of April 30th, 1927, of the *Living Church*, which is usually regarded as the exponent of Anglo-Catholicism in America, contains an article entitled "What the Episcopal Church has to offer as a Basis for Reunion with the Disciples," by the Rev. Peter Ainslie, D.D., LL.D., editor of the *Christian Union Quarterly*. Accompanying the article is an editorial comment entitled "As Dr. Ainslie Sees Us," by the editor of the *Living Church*. The discussion, we are told, grew out of a desire on the part of the journal which published it to pave the way for a more intelligent consideration of the issues to be presented at Lausanne when the World Conference on Faith and Order meets there next August.

The most significant thing in Dr. Ainslie's article is the suggestion that the Episcopal church should give up its contention as concerning the orders of the ministry in a practical sense apparently without giving it up in theory. To quote Dr. Ainslie's own words,

To you it means much—very much more than we have been able to see in it, either as apostolic in origin or finer in spiritual experience than other ministries. But to you it is deeply sacred. Then hold to it, but not in a separated sense lest it become sectarian. To share its benefits with other ministries will go farther toward winning other ministries to its work than practicing separation from other ministries.

It is no wonder that the editor of the *Living Church* is somewhat bewildered by the suggestion of the editor of the *Christian Union Quarterly*. He says:

If Dr. Ainslie can suggest a way by which we can share the benefits of the priesthood with other ministries he will find us very sympathetic. The impression we have received is that other ministries wanted no part or lot in the priesthood. The demand has commonly been not that we share the gift with others but that we treat their ministries as exactly the equivalent of ours, though these others do not claim a priestly ministry and we do. Dr. Ainslie will appreciate how unreasonable is such a demand, because if we are justified in holding to the priesthood, especially if it means much to us as he says, we cannot say that a non-priest is the same as a priest. How can we?

We shall be glad to learn how Dr. Ainslie would solve the problem. Of course, if Anglicans believed as non-conformists do about the priesthood there would be no problem to solve. Believing as they do they justly want to know how they are to practice their faith, or, as Dr. Ainslie says, "hold to it, but not in a separated sense lest it become sectarian." How anyone who believes in a ministry which is essentially separate from all others without believing in it in a separated sense, is more

than we can understand. We trust that Dr. Ainslie will clear up the difficulty. If he can do this he will make the most imposing contribution to the cause of Christian Union which this generation is likely to record.

## White-Souled Vision

IN the bulletin of the Disciples Congress we discover the following eloquent and enthusiastic item:

Sir Galahad was the only one of the 150 Knights of the Round Table of King Arthur's Court that was permitted to see the Holy Grail. He was the YOUNGEST one. The strength of Youth lies in its ideals; the wisdom of Youth lies in its white-souled vision. The greatest things accomplished for God and humanity have resulted from the far-reaching, white-souled vision of Chivalrous Youth.

White-souled vision is a good phrase to use for poetical sentences, but it seems to us to be just a trifle overworked in the above quotation. As a matter of fact, no particular period during the span of life from infancy to senility can be selected as comprehending within itself all the avenues of wisdom. Most of the profound works on philosophy and similar subjects were written by men who had passed the age of fifty. Kant's "Critique of Pure Reason" and the works which followed it furnish good examples of this fact. On the other hand, Calvin's "Institutes" was written before its author had attained the age of thirty. Keats became immortal before he was twenty-five, but "Crossing the Bar" and the "Epilogue" were written by poets who were over eighty. Youth has its contribution to make to the sum total of human progress, but so has every period of life. It is hardly the part of wisdom to insist that nothing worth while can be accomplished by people over thirty or again that only elderly people have achieved the ripe fruit of wisdom.

## A Pious Proclamation

IN a recent issue of the *Nation* there is republished from the *Torchio*, official organ of Fascist journalists, a proclamation to the followers of Fascismo which, even in these days of storm and stress, appears to us unique. We shall quote only a few sentences which are indicative of the general temper of the document:

What we must do today, what must be done in the sacred name of Italy and the Duce is to strike. Mercilessly and ceaselessly, cruelly and finally, we must hunt out all the assassins and their agents, all the false Italians and all the ex-Italians. Wherever they may be they must fall. The extermination should be inexorable and complete. The very memory of these men must be wiped out.

Thus and only thus can we free Italy from her present nightmare and save her from the abyss into which they wish to plunge her.

The safety of the Duce requires it. Fascists, rally to us, and kill!

Those who see in Fascism a menace to world peace, will have their fears confirmed by the manifesto from which we have quoted. There seems little doubt of the fact that the present dictator of Italy dreams of restoring the empire of the Caesars, and of making Rome the capital of the world. Let us hope that he may not reincarnate the spirit of the conqueror of Jena and Austerlitz.

# The CHRISTIAN PLEA

VOL. I

SATURDAY JUNE 18, 1927

NO. 32

## The Church

Address delivered at Third District Convention, Madison, Mo., May 6,  
by President C. L. Welch, Frankfort, Mo.

The only divinely ordained organization for promoting Christianity in the world is the church of Christ, a local congregation of free and obedient believers. It is an organization that will meet any crisis if it is handled right. If it fails it is our fault because we do not command the forces that are under control.

The success of the early church operating on this basis is the marvel of Christian history. It is a far cry from the first century to the twentieth, with a pitiable contrast. The church now is only a mere pawn manipulated by strange super-organizations; and the failure of the church today to reach the people with the Christian message is the shame to all Christendom.

### Living Christians

Mankind generally realizes the necessity for Christianity to be exemplified in the life of the individual. This new day demands that the disciple of Christ put his religion into actual practice. Speech without action is as tinkling cymbals.

The only way to develop that supreme social motive in the heart of men and women is to teach it to them when they are boys and girls. Parents should do a great deal more than they are doing to give their children a thirst for God and a personal experience in Him. Our boys and girls are being neglected spiritually. Many children in the home are wholly untouched by the program of the church and some of them attend no Bible school. The weakest spot in the church today is in the army of children. The youth of our land are growing up in spiritual illiteracy. Think of religious instruction being limited to a brief half hour a week. Should not this fact be burned in the minds of our church leaders?

### Training the Youth

The world's future lies in the children, therefore childhood, is the hope of the world. If the church is to fill the place it should, it must learn to compete with the other outside agencies and adopt some of their methods. In our large cities we find the pool rooms, dance halls, cabarets, etc. are open seven days in the week; but too often we find our churches open only one day in the week. So it becomes an easy matter to see that the church has only one seventh the chance to reach the young people that the other attractions have. When the youth passes the church during the week, he finds it dark and "nobody home"; while just across the way he finds the open door and a hearty welcome to the gilded places of pleasure.

### The Junior Church

Did you ever hear of the Junior church? We feel that this church is ideal. Chil-

dren somehow get the idea that the Sunday school is the only thing in which they have a part, and they have reasons for so thinking. The church service is largely over their heads so to speak. The same physical food is not suitable for infants and adults, neither is the same spiritual food.

We have long felt that matters should be adjusted so that the children would grow up in the church instead of drifting out into the world, because there was nothing in the church to hold them. We cannot blame them for drifting out of the church in the Junior age. We don't offer them enough. The minister must speak on Christian living to his congregation. What does that mean to the child who has never accepted Christ? Or the minister must preach about Christian giving vital to the average church member, but, the child would better appreciate a sermon on "The Childhood of Jesus" or "What to do to become a Christian."

Some Sunday morning we should have junior services in the basement or classroom, with capable leaders to meet with the children. Everything should be done in an orderly manner there should be a Junior choir and organist and other chosen officers. Let a deacon from the senior church wait upon the children with the Lord's Supper and take the offering. Have a sermon especially prepared for the children. Would you want your child to miss it?

There are mothers who have been saying, "What shall we do to hold the children in the church during that critical age for we know it means a life for Christ or out of Christ." Will they stand back of the Junior church?

### Religious Education in Family

Religious education within the family is of supreme importance to the church. The mission of the Christian church is to teach Christianity to all men everywhere. This universal mission must not be limited in any way. But it has a focus. Its focus is on the teaching of Christianity to the teachable children and youth.

If we can mobilize the childhood and youth of the world we can initiate a new reformation as epochal as that which changed the course of human history in the sixteenth century. The primary enterprise of the church among childhood and youth is Christian education. It is not the exclusive task but we claim the primary one.

### Evangelistic Mission

The church must be an Evangelist to reclaim the wayward; a philanthropist to help the needy; an educator to war against ignorance; a missionary to less favored

people; a reformer setting up standards of rightebusiness.

If the sculptor's chisel can make impressions upon marble in a few hours which distant eyes can read and admire; if the man of genius can create work in life what shall speak the triumph of mind a thousand years hence, then may true men and women alive to their duty and obligations, do infinitely more.

As we round out the past year of work, it is a fine thing to join both the old and the new, to think both about the past and the future. For the future must be built on the past. The past year has been one of development though we have made some mistakes and fallen short of our ideals, but after all we consider this year's work a success. Every year makes for us definite expansions of interest and we should examine our failures to see if we can profit by them. A new year is a new opportunity, we should greet it with joy. We should embrace it with eagerness. We should welcome it as a friend laden with great wealth. The new year should be opened with new resolutions as we launch out into the new year, with a full determination to do all that we can to put over the great program of the church.

## The Mighty Rushing Sound

By Rev. F. A. Willman

O STREAM of life, thou fountain of all gladness,  
Thou pow'r of God, thou spirit from on high,  
We pray, while dwelling in this world of sadness,  
Which often causes us to weep and sigh:  
Effuse thyself in all thy blest repletion,  
Into our being—spirit, soul, and life;  
For, Lord, we know thy will is our completion—  
O may it always be our will and strife!

We consecrate ourselves this holy season  
A sacrifice, to serve but thee alone  
With all our heart, with faculty and reason,  
As we now bow before thy sacred throne—  
Serve thee, who art our heart's sincere desire,  
For thou hast died for us on Calv'ry's mount.  
O baptize us with spirit and with fire,  
As we thy promise in thy word have found!

O Father, hear our humble supplication,  
And send the Holy Ghost down from above;  
Create in us thy blessed full salvation,  
And fill our hearts with perfect faith and love.  
We seem to hear a still, small voice, now nearing,  
As did Elijah in the rocky mount;  
O come to us, as at thy first appearing,  
And let us hear the mighty rushing sound! —The Congregationalist.

## THE PARABLE OF THE TALENTS

Mr. J. B. Lehman

WE are all familiar with the parable of the talents, how one was given five talents, another two, and another one. The one with five talents gained other five talents, and the one with two gained other two and the one with one buried it for safe keeping and gained none. The talents were the things God gave men to work with to redeem mankind. The Bible clearly teaches that God made the world in six evolutionary periods and then turned it over to man to use. He was to have dominion over all of it. It was to be capital invested in the factory that was to build a kingdom in the soul of man.

You will notice that Jesus was not anxious about the invested capital, but about the dividends from a proper use of it and the one with five and the one with two talents had the mind of the Master and gave their whole attention to earning a dividend, knowing that the original invested capital would be well cared for if the business was worked on a paying basis. But the poor man with one talent thought the supreme business was to safeguard the invested capital and so he buried it to save it and so lost it, for any kind of machinery deteriorates when laid away unused.

Those men and women, (and they are legion,) who make money to lay up money for money's sake are making no dividends in the sense of kingdom building. The miser buries the means by which he could aid in building the kingdom in the hearts of men. I once in a while wish Jesus had not put this on the one talent man, for we have so many five- and ten- and hundred-talent men who are burying their talents and when the divine accountant comes he will find no spiritual dividends.

Jesus said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter through a needle's eye, than for a rich man to enter the kingdom of God." We have a great many so-called philanthropists in our day, but careful scrutiny into their doing will show the hazardous life they are living. They are giving what seems to be large gifts but which are proportionately small, and it is very evident that they are giving the greater portion of their thought to using their wealth for dissipation on themselves. A fifteen thousand dollar organ, a set of dining chairs that cost five hundred dollars each, a horse stable that cost five hundred thousand dollars, and hundreds of other things like it. With the right hand in front they are showing spiritual dividends, but with the left hand behind they are working the "burying business" with all their might. They think they are fooling God and man, but they are not. When the spiritual accountant comes to make the audit, they will hear "How hardly" as a sad reflection. The only men who safely emerge from having great riches are the ones who adopt in their stewardship relation a sliding scale and use more and more the material things for human uplift as the business prospers. The amount used on self must be measured by the actual needs of self. He may start in by giving ten per cent, and he may end by keeping ten per cent and giving ninety per cent.

**A** HINT to pulpit supply committees: Lucifer is a good talker but a very poor preacher.

## COLUMBUS, OHIO

One of the features of the One-Day Convention so far unmentioned in these articles but very prominent in the day's program was the conference. The men met with Mr. Alphin for discussion and conference on the church's work. The women held an open forum with Mrs. Grubbs as leader. These conferences were on those aspects of church life peculiar to the group. The Women's Conference was given over to the discussion of the aims, program, apportionments, etc., of the Women's Missionary Societies. The Men's Conference had to do with the National aspects of the churches' task.

At Columbus, the one thing that stood out was the *Conferences*. The attendance was not as large as in some other places but that one thing so necessary to a good conference was present in both the women's and men's conference—interchange. Whether in the form of questions, suggestions or even criticisms this interchange was a prominent thing in the Columbus Convention.

Attendance was as follows:

|                      |       |     |
|----------------------|-------|-----|
| Morning              | ----- | 15  |
| Afternoon            | ----- | 20  |
| Evening              | ----- | 71  |
| Total                | ----- | 106 |
| Churches represented |       | 6   |

## KANSAS CITY, KANSAS

### Eighth Street Christian Church

Mrs. Amanda Davis reports the death of Sister Ella Stearns, who was a faithful member of the church. She had a fine character and all who knew her loved her and were helped by her cheering words. She did not fear to walk in the valley of death.

Brother J. H. Parker took membership with this congregation. Eld. L. H. Crawford, the pastor, received him. Brother Parker is a clean character. We need ministers like him.

A few weeks ago someone left water running in the parsonage upstairs. The water overflowed, causing the plastering to fall. This has happened before. We have not been able to find who has caused this offense either time.

## RUSSELLVILLE, ARK.

### Reporter—Mary B. Franklin

District meeting No. 1 convened at Mt. Sinai, North Little Rock, May 28, 29. The meeting was a success.

March 19th the district held the meeting at Edwards Chapel Christian Church, Russellville. We raised \$30.00 or more.

To the W. M. S. of Arkansas: Please get busy and raise all of your money for the year on or before the 15th of June. Send the same to Mrs. Rosa Grubbs. We want to raise our money before the year closes.

## FROM THE BANKS OF OLD KENTUCKY

Reporter—C. H. Dickerson

June 6th.

Lexington church goes grandly on. Children's Day went "way over the top." One was added to the church on this day, also the last Sunday.

Our big Rally for July will be a success.

We had a great joint May Day festival with one M. E. Church, Decoration Day. Our queen was crowned instead of theirs. Our queen was Miss Ethelda Jackson and theirs was a Miss Ross. 'Twas fair and square, I saw it. Cheat's a fighting word, you know.

Both ends of old Kentucky are washing away, but Blue Grass is surviving so far. We are getting ready for school of method and convention.

## FINANCIAL REPORT

### Arkansas Report by Bible Schools for the Delegates' Expenses to the Youth Conference at Edwards, Mississippi

|                               |         |
|-------------------------------|---------|
| Little Rock, Cross St. Church | \$18.00 |
| Mt. Sinai                     | 3.05    |
| Pearide                       | 3.70    |
| Oak Grove, No. 2              | 1.53    |
| Plumerville                   | .70     |
|                               | \$26.98 |

Reporter—Mrs. S. L. Bostick

(Supervisor).

## JELICO, TENN.

Brother W. P. Moss was with us on the 11th of May. He brought a wonderful message which was needed very much. The attendance was very good that night. The collection was \$5.10. This will be used for the drive which is on. Brother Moss was met at the station by Brother Robert Murphy.

On April 19th Sister Sallie Middleton departed from this life. Sister Middleton was 76 years old. She was a faithful member to her service when able to attend. She leaves one sister, one daughter, three grandchildren and a host of friends.

Father Bush has been very sick, but is improving slowly.

**S**AYS a reader: "I am blue at times when the way seems dark, but the 'Easy Chair' seems to hearten me. What is the cause of my blue spells and what the remedy?" Our friend has no peculiar malady. We have all had the same trouble at times. There are various causes, all the way from indigestion to a lack of faith in God's leadership. Right living, and constant prayer to God, are the best remedies.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c per copy.       |                  |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## SOBRIETY

MANY have connected this term exclusively with alcoholic bibulations. Anyone is sober who is not intoxicated on the "cup that cheers while it inebriates."

But more people are drunk on pleasure than are guilty of partaking too freely of the harder beverages. Life, to these, is a round of "good times." All sense is abnegated. The laws of health are so far disregarded that the four o'clock (a. m.) dancer is the eight o'clock laborer. The rules of mental well-being are of such little consequence that the magazine counter gets all the quarters while the location of the library is unknown. The social relations are so distorted that the address of the minister and leader must be rescued from the telephone directory while the telephone numbers of all the lounge lizards and cake-eaters are at the tongue's end. Such a person is as drunk, as "pleasure-mad," as one who has "looked upon the bottle when it is red." "Pleasure comes from without, happiness from within." Complete adjustment to the external world is impossible but one can be at harmony with himself.

A drunken man's values are distorted. He staggers because he is unable to balance himself. He zig-zags because he cannot see straight. He gives away his money because he has no better use for it. He wants to fight because he cannot understand the meaning of the words and acts of others.

Anyone who has imbibed something, be it liquid or an idea, that distorts his sense of values, that one is intoxicated. Pleasure, the follies of the world, money, position, notoriety, or even religion, may very easily become drunken. The person who identifies himself so closely with any one idea that he cannot see or appreciate another viewpoint, is intoxicated.

Sobriety consists in assuming the attitude and philosophy of the ancient Greeks, "Moderation in everything, excesses in nothing." Sobriety is the condition of a well-balanced soul and an all-around development. The spiritual may claim your major interest but the needs of the body, the disposition of the belongings and a relationship with things, all will draw the attention to the material. The material may be the field of activity of another, but the spiritual—"the things which are not seen"—must enter in in the creating of a market, living next to his fellow men and satisfying the artistic and spiritual nature of his being.

Sobriety is a quality that we will all do well to cultivate. It makes for the concurrent development in human personality and Christian character. Cake is not made of flour alone. And personality is not the product of one ingredient alone.

"Be sober in ALL THINGS."

## IT ALL DEPENDS ON YOU

An Open Letter to Church Leaders

ALL ministers, Bible school superintendents, Woman's Missionary and Christian Endeavor presidents, state officers, field secretaries, district officers, evangelists, and influential members: Gather ye around and hear ye these sayings.

The Christian Plea is "running for office." It desires to grace the reading table of every home in the Disciples brotherhood. It is calling on you for aid, help, assistance and succor. It wants to enlist each of you as an agent and "stump speaker" to help in this campaigning.

Draw up closer and get the campaign instructions.

First, ascertain how many Christian Pleas go to your constituency, whether it be church, district, or state.

Second, compute how many should go to your following. That is found by counting the families in your congregation or by basing your calculations on some ratio like five persons to one family.

Third, now that you have done the desk work, take a little exercise by trying to get all the rest who are not subscribers to take the paper. Put it up to each family and to each congregation personally. Privately interview, if possible, all heads, necks and bodies of families.

Fourth, after all who are able have subscribed, then provide for the ones who cannot assume the expense of one dollar a year for the Christian Plea.

Fifth, if there is someone you wish to interest in your communion, corral such ones and separate them

from \$1.00 and send to the Christian Plea.

Sixth, in all ADDRESSES, SPEECHES, CONFERENCES, VISITS, SPECIAL MEETINGS, CONVENTIONS, and LETTERS give time and space for mention of the campaign and urge upon all the desirability of subscribing.

Full Cooperation is the slogan.

Disperse and "To the work"—FIVE HUNDRED by the STRIKING of the HOUR—National Convention.

It all depends on you.

*A Christian Plea in Every Home.*

## IN YOUTH, HOPE

A Message for the Disciples of Illinois

ALL the churches in your state are relatively young. Unlimited, free from the fetters of tradition, untouched by custom, your youth brings hope and hopes.

Champaign, Oakwood Boulevard, Langely Avenue., Bloomington, Rockford and Gary, Ind., Churches are all of relatively youthful aspects in their state work. They are the results of the gathering of the Disciples of Christ in the north in recent years. But you possess a leadership that guarantees rapid development along all lines in Elders A. L. Martin, G. R. Dorsey, G. C. Campbell, R. E. LaTouche and P. C. Washington.

It is into just such grounds that we wish to plant an idea—the idea of the subscription campaign for FIVE HUNDRED new and renewed subscriptions during the months of July and August. The assurance that the youthfulness of your organization will generate a glorious success lives with us. May we depend on you?

Full Cooperation is the slogan and we are especially asking the cooperation of the state organization. If in your State Convention, which meets in Gary, July 15-19, you can, through your leaders, present Christian Plea in such a forceful way that the requisite amount of enthusiasm will be carried away to work through the next month, if you can get the campaign started before in order that you may make a report through the State Convention of a large number of subscribers in your state, then you will justify the hope that is now placed in you.

*A Christian Plea in Every Home* means ONE HUNDRED in Illinois and let there be at least seventy-five come in before the HOUR STRIKES for the National Convention.

## An Oddity of Human Nature

"Human nature is an odd mixture of credulity and incredulity," remarked a lecturer. "If you tell a man that there are two hundred and seventy billion stars he'll accept your word for it. But if you put up a sign 'Fresh Paint,' he's never satisfied until he proves it."—*The Baptist.*

## WHAT IS THE BIBLE SCHOOL TO YOUTH?

Mrs. Essie Welch, Frankfort, Mo.

A paper read at the Third District Convention, May 6, 1927, at Madison, Mo.

The mere possession of youth is no guarantee for success in the world. In order to make good on claims that we have made we must begin with a personal preparation of ourselves for the task.

We must know who we are, what we are here for, and where we are going. This knowledge will give us a true sense of direction in life. We must develop a keen sense of values, and learn how to put first things first. We must learn the art of drawing a line between human values and material values.

The Bible school is not intended to take the place of the home. We do not undertake to relieve the parents of their responsibility for the religious education of their children. The school could not do so even if it wished to. The home has the children for seven days a week; the Bible school has them for but one.

The home has the boy and the girl for possibly sixteen hours each day; the Bible school has the boy and the girl for about one hour on one day a week. The Bible school does, however, undertake to cooperate with the parents in the religious education of their children, and the Bible school is endeavoring to do its best to discharge its full obligation as a partner of the home in bringing up the children in the nurture and admonition of the Lord.

The Bible school is engaged in a serious business. Its task is not less important than that of the day school. A knowledge of God is even more essential than a knowledge of nature. To know the Bible is more important than to know English literature. To know the principles of right is more essential to the welfare of human society than to know the principles of mathematics. The character which religious education can nurture is more important than the knowledge which secular education can impart.

The Bible school intends to bring the pupils to a recognition of their proper relationship to God and to a deliberate decision to follow and serve Him.

It is increasingly evident week by week that there is a widening and deepening interest in religious education.

The church school is no longer accepted as a matter of course but is considered as an indispensable organization of the church. Diligent pastors are finding it worth while to give a large part of their time, and thought, and strength to the interest represented by the modern church school.

The Bible school as a whole must feel keenly the responsibility and appreciate the glorious possibilities which devolve upon it in providing the means by which the church may make its educational approach to our youth. Very early in life the child displays astonishing capacity for virtue and at the same time he betrays an equally strong capacity for vice, but at first he is neither virtuous or vicious. Some of his tendencies are good and ought to be encouraged; some are bad and ought to be inhibited; while others are neither good nor bad but capable of becoming either. Consequently the Bible school's primary task consists in encouraging, inhibiting and directing original human tendencies.

However little children may have learned in the Bible school, however inaccurate their knowledge of Scripture may be, children who are influenced by the Bible school have gained as their guide a moral standard which is accepted as regulating behavior. When brought up in the Bible school one gets a fourfold training, intellectual, physical, social and spiritual. The Bible school helps to the attainment and maintenance of religious attitudes, knowledge and habits,

and puts religious values into the things of everyday life.

If we could keep the youth of America in the church school during the period of character formation or at regular attendance upon religious worship we could close the criminal courts and jails. The Bible school helps the youth to think and feel, to will and act.

If biology is right in its interpretation of education as response to stimulation it then behooves the teacher of childhood to provide that stimuli that will produce the desired responses in the form of practical knowledge, high ideals, and worthy character.

Teachers in whom Christ lives and who are responsive in heart and mind to the teachings of the Great Master, are primary essentials without which the church would be sadly hampered in the task which Jesus entrusted to his Disciples when He said,

"FEED MY LAMBS."

## THE AIM AND WORK OF THE SUNDAY SCHOOL TEACHER, LONDON, KENTUCKY

Paper delivered at District Meeting of District No. 5, by Lorena Bush

THE aim of a Sunday school teacher is to teach the Bible, that we might be able to live through their teaching the way God has commanded us and make us stronger in the Faith and understanding of his word.

A teacher's Aim, is Comparatively the same as that of a Preacher to save Men Women and Children from the Iron Claws of Satan, and Prepare us for greater work. Christ taught his Disciples to Love and Fear Him and keep his Commandments.

A Teacher must do more than study the lesson, you must plan just how to teach it, you must know as well what to teach.

We hear sometimes of "born teachers" they are few, and those few love their work too much ever to attempt it without preparation; if you think you can teach without preparation you are in danger of losing your birthright.

There are many Methods of teaching Sunday school and it depends upon the nature of the pupil, upon the subject to be taught and upon the Material conditions of which the teacher faces.

Each Sunday presents its specific problem, first you must have story telling for your pupil whether it deals with a fact or fancy, a story is a work of imagination it makes the truth live, it makes them see, the thing it tells and stirs their hearts to feel and act.

A teacher should always be able to tell a story to the class, you can take your lesson itself and cast into a story form, this method is good also in the higher departments.

Jesus used this form he was always telling stories that brought home the truth to the simplest mind without a parable. "Spoke He not unto them."

Your Aim should be to always have them tell about the lesson in a story form and not simply nibble at a question.

The hardest problem the Teacher has is how will he get the pupil to study, first you should show him how to study, your Assignment of the lesson for each Sunday should be such as to arouse their Interest, tell them a few things about the lesson and they will be sure to study, give each a special duty and make him feel that the lesson contains something that they want to know, never assign anything you will not call for at the next period and above all each Teacher should keep a week ahead of the class then your Lecture will take.

Always present Jesus to them, He was a Teacher and never tired of telling them of the FATHER WHICH ART IN HEAVEN.

## FIRST CHRISTIAN CHURCH

Eighth and Everett, Kansas City, Kansas

About 17 months ago our church was without a pastor. Our membership was poor, but a few of the faithful ones were still struggling to carry the work on. Our pastor had resigned and we were like sheep without a shepherd. Our notes were due. It seemed for a while that there was no help. In November the church called Elder L. H. Crawford, who at that time had just resigned from the church in Chicago. Brother Crawford accepted the call and took care of the work.

I have been an elder in this church over forty years, and we have had some of the best preachers in our brotherhood, but I cannot remember in the history of the church that our work has gone so smoothly as it is now. The membership loves the pastor and one another. Under the leadership of this splendid man we have learned more about the State and National claims than ever before. All of our departments are working together in the land of love.

We have been able to meet our indebtedness locally and raise over half of our National claim. Our church is gaining by leaps and bounds.

Our men's Bible class is one with growing features. With out pastor as teacher, the men's class is a great success.

On Easter Sunday, we had three to baptize early in the morning about six o'clock. We raised \$26.00 in the Bible school. There was one addition on this day. Brother Crawford indeed is a great preacher.

We were glad to have with us not long ago the National Workers, Elder W. M. Alphin, Mrs. Rosa B. Grubs and our own Miss Deetsey Blackburn and Prof. P. H. Moss. Prof. Moss and Miss Blackburn are great workers in their home church here. We are always glad to see them.

Our indebtedness has been reduced to \$3000.00.

Sister Ella Stanner, Cornelius Bush and Brother G. Graves recently passed away from our church. The Lord knows best.

We are preparing to take care of the State convention. We hope it will be the best yet.

Our pastor is kept busy preaching at lodges. The public knows we are doing great work here.

We are looking forward to our rally in June. We are going to raise \$1000.00. You can look for us at the National Convention in Washington, D. C., with a number one report.

Yours in Christ,  
Frank, Bush, Reporter,  
Chairman of Elders' Board.

# A Scientist in God's Workshop

SO established is the seeming conflict between science and religion that I was not prepared for the introduction an eminent scientist recently gave me to his unique, well-equipped laboratory where discoveries before undreamed of have been made. Opening the door through which have passed hundreds to view his truly marvelous exhibit, he said: "My boys and I call this God's Little Workshop."

The scientist, George Washington Carver, is a Negro who was born in slavery. He holds two degrees from the Iowa State University, is a Fellow of the Royal Society of Great Britain, a distinction awarded to very few Americans, and in 1922 he received the Spingarn Medal, an award made annually for the most distinguished achievement by an American of African descent.

## STORY OF HIS LIFE

The story of Carver's life and his achievements sounds like a fairy tale until one imagines the hardships and privations of his youth and the unceasing toil without which he could never have hewn out his own greatness and the glory he reflects upon his race.

He was born in Diamond Grove, Mo., some time near the close of the Civil War; but since the birth of a slave was a matter of minor importance, the exact date was never recorded, and there is no one who remembers when the event took place.

When Carver was still a very young baby his father was run over by a wagon and killed. One night shortly after the war came to an end and the slaves were granted their long-desired freedom, a group of masked white men appeared at the door of the little slave cabin, seized the mother and her baby, and started with them into Arkansas, where they might sell them for a good price. An unexpected situation arose on the way, however, for George was taken very ill with whooping cough; and the captors, in order to rid themselves of this undesirable burden, left him with strangers whose home they passed on the road.

Moses Carver, the master of George's mother, sent men in search of her and her son as soon as he learned what had happened. With them they took a race horse and quite a large sum of money to buy the slaves from the captors. The strangers who had assumed the care of George were only too happy to exchange him for the horse; but though they searched for many, many days, the rescuers did not find George's mother.

FOR ten years George lived on the farm of his former master; and it was during these days when most of his hours were spent in the open that he formed a close friendship with the hills, the trees and rocks, the soil, and every plant that takes sustenance from it. He did not have mechanical toys to pull apart that he might discover the things of which they were made, but many is the wild flower he pulled to pieces that he might find the cause of its beauty and fragrance. His great desire to know about the things that surrounded him developed into a mental hunger which persists much more strongly today. "I want to know," became the watchword of the little Negro boy, and the same is the watchword of the Negro man who has to his credit scientific discoveries, numerous enough and marvelous enough to bring the whole world to attention.

Copyrighted, 1927.

## HIS EDUCATION

At the age of ten he was allowed to go to a school ten miles distant from the Carver farm. In two years the teacher had exhausted his fund of information, and young Carver decided to be moving on. He set out on foot in the direction of Fort Scott, Kans., but at the end of the first day of the long trek a wagon overtook him and gave him a lift. For two years he went to school in Fort Scott, supporting himself by doing housework in the homes of the townspeople. When he was ready to enter high school he opened a laundry to pay his expenses. Upon his graduation he had just enough money left to pay his expenses to the town in Iowa where he expected to enter college. His credits were satisfactory, his application had been accepted; but when he appeared on the scene in person, the college authorities packed him off again, woefully disappointed.

HIS next stopping place was Winterset, Iowa, where this versatile young man secured a job as first cook in a large hotel. In one year he had saved enough money to go to Simpson College, at Indianola, Iowa. In fact, he had calculated almost too accurately, for when he had paid his fees he had left in his pocket the magnificent sum of ten cents. From the college he went to a little store and purchased two tubs, a wash board, a cake of soap, a box of starch, and a box of bluing, on credit of course, and proceeded to open a laundry without a moment's delay. It took the students a week to learn that Carver really wanted to wash their clothes, and since he had no income during that time it was necessary to spend his dime. Five cents of it went for corn meal and five cents for beef suet.

Three years Carver remained at Simpson, studying art and music in addition to his regular college course. Then he packed up and went to the Iowa State College in search of a course in agricultural chemistry.

## WORK AT TUSKEGEE

It was after Carver had received his master's degree that Booker T. Washington heard of him and brought him to Tuskegee Institute to teach science. A favorite quotation of Mr. Washington's was: "Let down your bucket where you are." He passed this on to the young professor, who doubtless felt somewhat amazed to be set down in a science laboratory that contained not so much apparatus as one Bunsen burner.

I doubt, however, if Booker T. Washington himself could have responded to the challenge more gallantly than did young Carver. He sent his students out into the alleys of Tuskegee, and they returned very shortly, bringing with them every broken dish and all the old bottles and pieces of rubber and wire they could find. With these Carver fitted up his laboratory.

IT was the successor to this unique laboratory, by name "God's Little Workshop," to which I was introduced. So many wonderful discoveries were made behind its closed doors that the college authorities long ago decided that Carver should give up his classes in order to devote his entire time to creative science.

Very soon after coming to Tuskegee Institute, Mr. Carver set out with the determination to analyze everything in Macon County, in which Tuskegee is situated. It was a large order and one he can never accomplish, since every plant and every

bit of clay he touches with his magic wand yields such an abundance of unimagined treasures. Take the clay, for instance, that he has dug from the hillsides and the valleys around Tuskegee. Already he has produced more than three hundred products, including paints, stains, and varnishes in every conceivable color; at least a dozen varieties of face powder; and as many kinds of cold cream.

## COMMERCIAL PRODUCT

From a commercial standpoint Carver's discovery of a formula for making flour from the sweet potato, so far, has perhaps been the most valuable. During the World War, when it was substituted for wheat flour at Tuskegee Institute, it was estimated that two hundred pounds of wheat flour were saved daily. When this experiment proved successful Carver was called upon to furnish sweet potato flour for the people who remained at home while the wheat flour was required for the sustenance of four million American soldiers and the other millions of our Allies.

But the lowly yam has vastly more to its credit than that. Here are a few of the products Carver has made from it: more than seventy dyes for silks and cottons, fourteen candies, meal, starch, several kinds of paste, mock coconut, tapioca, cattle food, pickles to which Mr. Heinz of the fifty-seven varieties takes off his hat, breakfast foods, imitation green ginger, rubber, molasses, and ink.

The list of products that Carver has made from the peanut is even longer and more interesting. When we came to this exhibit on our tour through God's Little Workshop, Mr. Carver picked up first a bottle of sweet milk on which the cream had dutifully risen. Then followed Bulgarian buttermilk, cooking oils, salad oils, three kinds of peanut brittle, peanut wafers, butterscotch and kisses, a substitute for flour, breakfast foods, soaps—toilet soaps that boast even more than ninety-nine and forty-four one hundredths per cent purity, laundry soap, and scouring soap—nineteen dyes, cow feed, an assortment of cheeses, caramels, chocolate bars, butter, lard, ink, vinegar, shampoo lotion, face cream, mock oysters, and shoe blacking.

MR. CARVER has not devoted his entire time to clays and the potato and peanut. He has made over sixty products from the pecan. He has made potash and stock feed with the aid of the chinaberry; he has demonstrated the possibilities of okra fiber for rope, cordage, mats, and carpets; he has made dyes from dandelion, black oak, wood ashes, sweet gum, willow, swamp maple, and numerous other native growths; and one day he took a sweet potato that was rotten through and through, and instead of throwing it away he created from it a lovely shade of paint.

## CARVER'S INTEREST

I noticed on the walls of Mr. Carver's office two photographs, one of them autographed, of a brother scientist, Thomas A. Edison. I had heard that Edison had once offered him a presidential salary to carry on research work in his laboratory at Orange, N. J. "And were you not tempted to go?" I asked.

"O, not at all," he dismissed the subject emphatically. "I did not even go to see Mr. Edison about it. There was nothing to talk over, and I thanked him in a letter. My greatest desire is to help the Southern farmer and the Southern manu-  
(Continued on page 8.)

# The Uniform Lesson for June 26

Peter's Great Confession—Matthew 16:13-24

By Marion Stevenson

WE are presenting in this issue of the *Front Rank*, both a review of the lessons of the quarter by Prof. H. L. Pickerill and also this brief exposition of the Great Confession so that both or either of these lessons may be used at the choice of the class or the school. The reason for this double treatment is the fact that for Easter Sunday, the International Lesson Committee released a lesson on Peter's Great Confession and the Easter lesson. It has been our custom to use the Easter lesson in our Sunday schools. We therefore deferred the lesson on the Great Confession to be used with or instead of the review lesson as the schools might choose.

## Popular opinion, verses 13, 14—

The question, "Who do men say that the son of man is?" presupposed that there had been a wide opportunity for men to become acquainted with Jesus, for he was speaking of himself. Jesus himself, and his disciples, had visited all parts of the Holy Land and had spoken to and mingled with crowds of people everywhere. The ministry of Jesus and of his disciples had been of exciting and compelling and widespread and deep interest. People were thinking about Jesus, who he was, as they heard what he said and saw what he did.

The question was important for the sake of the disciples to bring them face to face with the popular opinion concerning their Master. It mattered not only what men thought, but what they themselves were to think about Jesus.

The answer Jesus received is very revealing. In spite of all that Jesus had said, in spite of his reputation as "a teacher sent from God," in spite of all the wonderful things he did which he asserted were the works given him of his Father to do, in spite of his personality, the popular opinion was that he was "John the Baptist, Elijah, Jeremiah, or one of the prophets."

We wonder if this popular reaction to the ministry of Jesus was not disappointing to the Twelve. Do we marvel that the multitudes who were face to face with Jesus had no clear understanding of his nature and his mission?

What do men think of him now? In this connection it is interesting to recall

## The Lesson Scripture

Matthew 16:13-24

13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

that many prominent Jewish leaders and teachers are now thinking of Jesus as one of their great prophets. Let us hope that present-day Israel is on the road to a clear faith in Jesus as the Christ.

## The disciples' opinion, verses 15-17—

Peter, speaking for the Twelve said, "Thou art the Christ, the Son of the living God." We should be careful not to read into these words of Peter a meaning that has come to us through the long Christian centuries. However, Peter and the Twelve had come to understand that Jesus

was the one of whom Moses and the prophets had been writing. He was the Messiah, not merely the son of David and in some sense, which perhaps was not yet clear to them, the Son of God. He was therefore the one through whom all of the hopes of Israel were to be fulfilled.

Peter was complimented on his spiritual discernment. How do we know Christ, as to the flesh, or as to the Spirit?

## The church, verses 18-20—

The day at Caesarea Philippi was the turning point in the ministry of Jesus. Up to that time he had been proclaiming with his disciples that "the Kingdom of heaven is at hand." Now he suddenly announces to disciples that he is to build the church. The Kingdom was to be brought in by the work of those who constituted the church. We are giving a technical meaning for the word church. It had a more familiar meaning to Peter and the Twelve, a group especially called for a special purpose.

We understand of course, that the church is founded upon the great truth that Jesus is the Christ, the Son of the living God.

## The cross, verses 21-24—

The Kingdom hopes of the disciples which centered in their faith that Jesus was the Messiah was well nigh shattered when Jesus announced to them that he was to be crucified. Another blow to their faith was the announcement that they, too, must walk the way of the cross with him. From that day at Caesarea Philippi, to his arrest in the garden of Gethsemane, Jesus, withdrawing from the public ministry, endeavored to teach his disciples how the cross could be related to messiahship and the Kingdom of God. They did not learn this lesson until after his resurrection, and then not suddenly but day by day and year by year.

The church is still at work in the world, trying to bring in the Kingdom of God. It is still founded upon the rock, Christ Jesus the Son of the living God. This program is still laid out upon the way of the cross. The success of the work in the church still depends on those who are willing to deny themselves and, if necessary and whenever necessary, take up their cross and follow their Master.

## A BETTER WORLD

By D. I. Reid, Lexington, Ky.

Continuing this discussion from a previous point—a better world would be a world without sin. All concede this but few know how God's laws eliminate sin. This is so simple that it can hardly be true.

Sin hypnotizes the spirit and blinds the soul. Salvation is an awakening, a liberation, a rescue, a triumph—"Was blind but now I see" expresses it but who can see remains the question.

The Master's words—"Greater works than these can ye do" made the ideals of Christian achievement largely of a future hope. A developed governmental system existed in the time of Christ and in those cities in which He taught. Taxes were paid, armies maintained, trade and industry fostered, an educational system, ranks, castes, a fixed social position. "Render unto Caesar the things that are Caesar's" contained much truth and is an essential to Christian balance as is baptism and re-

pentance. In other words let Caesar alone. Let him run his own business. But if Caesar knocks at the doors of salvation, let him be convert upon entering and convert the church to receive him.

A better world will be a stricter interpretation of the church of Christ and of its relation to the governmental environment, educational and social usages. The church is being scourged today for the responsibility of civic and social conditions that existed prior to its establishment—scourged as inefficient to cope with the polite diplomacy that follows the missionary trail and "gobbles" up the larger fruits of their sacrifice and labor. It is important that the Christian know the devil and look out for him at all times, know his grin and glance.

The spirit of Christ too is on earth and the war is on. Satan is retreating. Great surrenders are being made and tribute taken by him returned to the coffers of charity and missions. They who possess

find it "scientifically" best to give back liberally to stand off the menacing hordes.

Thinking towards God's thoughts becomes simpler and simpler until one word comprehends the whole—LOVE. Thinking from God's thoughts becomes more and more complex and complicated until many words are necessary to express, construct, manage and direct—Efficiency.

A better world would be church-converted world and not a world-converted church—"And they had these things in common. And the Lord added to the church daily such as should be saved."

## Barefaced Mendacity

"A gentleman called me handsome yesterday," said a rather elderly lady to her minister. "Do you think it is sinful of me to feel a little proud of the compliment?"

"Not at all, ma'am," replied the minister. "It's the gentleman who is the sinner, not you."—*United Effort (Pittsburgh).*

# Christian Endeavor Topic for June 26

## Where Are Missionaries More Needed, India or Africa?

Matthews 18:11-14

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

How does Africa compare in size with North America?

What nation controls the area where our brotherhood works in Africa?

What is the native religion in the Congo region of Africa?

Name three difficulties in the way of missionary work in Africa.

Is there any migration of Negroes from Africa to America?

What nation has control in India? Has its rule been helpful?

Does the government favor missionary work in India? Explain.

Do our immigration laws permit the free immigration of natives of India?

What religions besides Christianity are active in India?

### Paragraphs to Ponder

To say that one non-Christian country needs missionaries more than another and to give satisfying reasons for the statement is not easy. No pagan nation today has missionaries enough, and so long as that is the case they all need more missionaries. Some, of course, have more Christian workers in proportion to the population than others; some have had missionary work longer than others: but all still need more workers and a more comprehensive program of work. In India and Africa the need is about the same. One has needs the other hasn't; one has advantages the other hasn't: and until these needs are met and these advantages capitalized, we must continue to send as many missionaries as we can to both countries.

Mission workers in Africa are finding a ready acceptance for the teachings of Christianity, comparatively speaking, and are making converts with astonishing rapidity as compared with the work in some other fields. On every hand the native Africans are eager to hear and are calling for evangelists. During one year one missionary in Africa baptized 1,800 persons and the next year 2,000 converts. At every one of our stations on the Congo great interest is reported and the ingathering is most encouraging and seems to be held down only by the lack of workers. Under such promising circumstances it is apparent that Africa needs more missionaries.

Owing to the hard climate of central Africa where our mission stations are, white missionaries cannot remain so long on the field, and as a consequence periods of service are shorter and furloughs more frequent. This means that in order to keep the work going at top efficiency there should be more workers. Every time a missionary leaves on furlough it means that some phase of the work has to be neglected or discontinued until his return. This is unavoidable on a field undermanned to begin with.

As evidence that the work in Africa is worth while and that it is showing most encouraging results this condensed, but convincing, report is given us. We have five main stations on the Congo and its tributaries: Bolenge, Lotumbe, Monieka, Mondombe, and Wema. There are 461 outstations and 32 organized churches, and a total of 844 meeting places. The church membership totals 14,829. There are 282 Sunday schools, 370 Christian Endeavor societies, 448 schools, 4 hospitals, 50 missionaries, 478 evangelists, 206 teachers, 7

Bible women, 42 medical assistants, and 41 other native workers. It looks worth while, doesn't it?

Unquestioned and convincing evidence of the growing interest in Christ and his teaching in India is coming to us from many reliable sources. G. Stanley Jones' book, *Christ of the Indian Road*, has been a revelation to many of the awakening interest in Christianity among the higher classes in India, and comes as confirmation of the statements of others who have seen this interest growing during the past few years. Such a situation creates a great opportunity for missionary endeavor of the right kind in India, and is an imperative call to Christian America to send more missionaries who shall preach Christ while minds and hearts are open.

The civilization of India is very old and has in it many splendid qualities. But it lacks Christ and his enlightening, broadening, and softening influence, and his saving power. India's religion is many centuries older than Christianity, and, though greatly corrupted, has in it many beautiful sentiments and lofty ideals. To lay hold upon these and re-emphasize them and to bring them into conformity with the pure and untainted teachings of our Lord is the privilege of the missionary and the responsibility of the Christian church. Today is the day for such work, for India will hardly be any more ready than she now is.

India is so located that once won for Christ, she would become a strategic center for the evangelization of other non-Christian nations around her. To the north is Tibet and Western China, as yet almost wholly untouched by Christian teaching. On the northwest are Turkestan, still a pioneer country for missionary endeavor, and Afghanistan, a country from which the Christian missionary is strictly shut out by government edict. Just south of Afghanistan and west of India is Baluchistan, a country where missionary work is still hardly begun.

There are in India 70,000,000 Mohammedans, more than in any other Moslem land. This presents another challenge to Christianity. Moslems have ever been hard to convert. Few have been won to Christianity; but there are signs of a breaking down of this resistance, and if in India we can reach the great host of Mohammedans, we shall have a tremendous leverage upon the rest of the Moslem world. The work of Christian missions in India has made a deep impression upon the Moslem population and with added forces cannot help but deepen that impression, and, we believe, eventually win an ever-increasing number for Christ.

A brief statement of work in India shows that we have made a fine beginning, but makes evident the need for more missionaries, for though we have a splendid work in the territory assigned to our brotherhood, we have not nearly evangelized it. We have 14 stations and 24 outstations, 16 churches, 110 Bible schools, 10 Christian Endeavor societies, 3 orphanages, 7 hospitals, 18 dispensaries, 31 schools, 90 missionaries, 67 evangelists, 133 teachers, 70 Bible women, 40 medical assistants, and 30 other native helpers. This is a very imposing array of workers and institutions, but set over against the need it is all too small. India needs more missionaries and our Master calls upon us to send them.

## Mid-Week Prayer Meeting Topic

June 22

### The Book of Nahum

By Gilbert E. Ireland

Nahum of Elkosh, a village in Galilee. Compare Capernaum, a town beloved of Christian readers, meaning village of Nahum, was, at least supposedly, the residence, though not the birthplace, of Nahum. His prophecy is directed wholly against Nineveh.

### Nineveh in history—

A very ancient city. Mentioned as early as Gen. 10:8-12; descendants of Noah are tabulated and Nimrod is described and said to have gone forth "into Assyria and built Nineveh," which with two suburbs apparently, is called the great city. Assyria in prophecy linked early with Jewish history (Num. 24:22, 24). Nineveh becomes prominent in the time of Jonah. Jonah showed that a people outside the Jewish covenant could find mercy on repentance. Now Nahum shows that such people in the same city, relapsing into sin, would be overtaken by punishment. Assyria had overthrown the northern kingdom. It threatened now the southern, which was assured that Nineveh should fail. Sennacherib might encircle Jerusalem with warrior hosts, but the Assyrian should be turned back and, later, its great capital utterly destroyed. And this overwhelming disaster would be the retribution of Nineveh's exceeding wickedness. The last mention of Nineveh as an existing city is in Zech. 2:13-15 (about 630 B. C.) coupling Assyria and its capital together under sentence of destruction. This destruction of Nineveh took place 606 B. C. It never rose from its ruins.

A surface perusal of this brief book will give an idea of the strength, beauty and grandeur of its language and especially of the deep conviction of Nahum that his utterances were those of the divine will and purpose. And time has shown thee right in thy confidence, O faithful prophet of God. The message starts with stately phrase as it thrice asserts "a jealous God and an Avenger is Jehovah, an Avenger and the Lord of wrath (v. 2). A stronghold is Jehovah to those who take refuge in him, but an overwhelming flood to his enemies (v. 7). Who shall dare devise this great evil against Jehovah? Their vaunted wisdom and strength shall find them victims of their own drunkenness, helpless as stubble in consuming fire" (v. 10). And Diodorus records that the last and fatal assault was made upon the population when they were overcome with wine. And what dread doom is this, O Nineveh? Jehovah saith "I will make thy grave" (v. 14; comp. Ezek. 32:21-23; 31:3, 16); Egypt goes down into Sheol (the grave) and there finds Assyria. A city buried, was Nineveh. So utterly destroyed and lost that for centuries unbelievers scoffingly declared such a city could never have been. But more recently beneath her shapeless heaps and mounds were found the magnificent ruins of her former strength and grandeur. The message darkly ends with a challenge to her merchants and princes and warriors to make themselves numberless and terrible as the armies of locusts, yet shall they melt away and the place where they were be known no more; "and no more should their name be sown" (3:17; 1:14). Lavard says "the sole descendants of the Assyrians and the Babylonians in the whole country are the Nestorian Christians who speak a Chaldean language." And amid all, "he who hath his way in the whirlwind and the storm" will remember his promise to the penitent, this is the message of good tidings from the mountains of God (vs. 3, 15).

## A SCIENTIST IN GOD'S WORKSHOP

(Continued from page 5.)

facturer. I desire to show the commercial possibilities of our own resources and to bring to the South a knowledge of its hidden treasures. When the Southern farmer realizes the value of such crops as the peanut and the sweet potato he will be vastly better off. And of course the manufacturer has everything to gain by learning the uses to which these two products may be put. It's a pity, a great pity, that the present cotton situation hasn't taught the farmer that an overproduction of cotton isn't desirable, and the sooner he turns his attention to other crops the better."

PERHAPS it is because Mr. Carver is a master in the art of friendship that his desk is continually piled with letters from his "boys." These "boys" are not his sons, for Mr. Carver has never married. They are young men from Yale and Harvard, Princeton and Massachusetts Tech, Emory and Henry and Vanderbilt, V. P. I. and S. M. U., and scores of universities all over the United States and Canada, who have had the rare privilege to become acquainted with Mr. Carver.

They come to Tuskegee to see him during their summer vacations. They discuss with him anything and everything. They bring their problems to air in his presence. They ask him endless perplexing questions; and as one of them told me, they always go away feeling braver and freer for having become inoculated with his contagious, victorious spirit.

### SCIENCE AND RELIGION

"WHAT of the conflict between science and religion?" I asked.

"There is no conflict between science and religion," he replied. "What is science but truth? Jesus said, 'Ye shall know the truth, and the truth shall make you free.' It seems to me that he meant, 'Ye shall know science, and science shall make you free.'" And having come so close to the heart and mind of this humble, sweet-spirited genius there in God's Little Workshop, I could not have believed it otherwise if I had wanted to.

Mr. Carver recently made a trip through Virginia, visiting a number of colleges. Upon his return to Tuskegee he sent a message to the students he had met. It is more than a message to students of Virginia; it is a challenge to the students of the world.

"Having just returned from a ten days' tour through Virginia," wrote Mr. Carver, "I am filled with inspiration, enthusiasm, and hope. 'I will lift up mine eyes unto the hills from whence cometh my help.' This message followed me with a gripping significance through the entire journey.

"I made a list of fifty-six medicinal plants of value, some of which are becoming quite scarce. These were growing wild; and the soil, climate, and everything seems favorable to their growth. I thought of the challenging manufacturing opportunities for pharmaceutical drug laboratories.

"Almost everywhere I went I saw clays of rare beauty and of real commercial value. There were some ranging in color from buff to deep red, Kaolins of rare purity, China clays, brick and tile clays, and the heavy oxides of iron, and iron and manganese. Near Lynchburg I saw what appeared to be red bauxite, but I could not stop to confirm it. I feel sure, however, that I am not mistaken.

"As I passed through the apple growing-section I was deeply grieved to see the ground under the trees in many places literally covered with fine apples going to waste. I thought of more than one hundred

letters, some of which are before me now, others in my files, asking me to work up new uses for great commercial commodities of almost every kind. They want new uses found for them similar to the work done on the peanut, velvet bean, clays, pecan, soy bean, cow pea, etc.

"Aside from the monetary, its greatest value will be the triumphant quest for truth; and as God permits you to push the veil aside little by little, beholding his glory, majesty, and power, the creation story will dawn upon you with a new meaning, filling your soul with unexpected happiness and delight.

"Ye shall know the truth, and the truth shall make you free."

### FOR THE CHILDREN

#### The Secret of a Pleasant Smile

By Frances McKinnon Morton

HER Indian father called her Cactus-Flower because when he went outside his tent, after she came into the world, a beautiful yellow cactus-flower was the first thing he saw in the woods. Indian fathers often name their children just that way, and Cactus-Flower was very well pleased with her name. She was a very pretty dark brown Indian girl, with shining black eyes that hardly ever missed seeing anything that moved through the woods.

It was with those sharp black eyes of hers that she had first seen Ruth walking in the woods on the mountainside. Ruth had golden hair, pink-and-white cheeks and wide-open blue eyes. Her father was a doctor, her mother was the County Nurse and her two brothers were Boy Scouts, so Ruth knew a good many things to do when people were sick or hurt. People said about Ruth that she wasn't afraid of anything or anybody.

But poor little Cactus-Flower belonged to a tribe of Indians that people call bad Indians and Cactus-Flower was afraid of many things. First of all, she was afraid of white people—"Palefaces," her people called them—and she thought "Palefaces" must be terribly bad because she knew her people were always planning things to do to hurt the Palefaces. She thought it must be because they were afraid of these queer-looking, palefaced people, so she meant to stay quite away from them herself and never let one of them come near her.

Still it was lonely to be the only girl in the camp and she would slip away sometimes and watch Ruth at her play near the camp where her father and mother had decided to spend their vacation. It was a beautiful camp, high up on the sheltered side of the mountain, with tall shade trees around the cabin door and a clear bubbling spring close by.

That afternoon Cactus-Flower had stolen softly through the woods all alone to spy out what the white girl was doing. Cactus-Flower had on her buckskin shoes; and a rabbit would have made almost as much noise as she did, creeping along from bush to bush and tree to tree. She was almost in sight of the white man's camp when she saw Ruth picking wild flowers under the trees. She laughed to herself when she saw that Ruth was alone and she thought of throwing stones at her to make her go back to her own camp.

But when Cactus-Flower stooped to pick up a stone she slipped and fell, rolling down the mountain-side almost at Ruth's feet.

Ruth looked up in time to see a little brown girl come tumbling down the hill toward her and she said in the friendliest way, "Oh, I hope you didn't hurt yourself."

But Cactus-Flower didn't understand a word of it, and, anyway, all she could think

of was getting away from the terrible "Palefaces." She tried to get up and run, but one of her knees was sprained too badly—it would not even hold her up, let alone run for her, so down she sank on the hard ground with a little moan of pain.

Naturally Ruth ran to her and when Cactus-Flower opened her eyes after she had almost fainted with the pain, she saw palefaced Ruth bending over her and trying to lift her up. Now Cactus-Flower didn't mean to let anything like that happen so she began fighting Ruth off with both of her hands just as hard as she could.

"Here, this will never do," said Ruth, "I'm only trying to help you—you've done something bad to your knee."

But Cactus-Flower didn't understand a word of it so she kept right on fighting Ruth who was trying to help her. Then Ruth decided to stop that, so she took the belt off of her dress and tied both of Cactus-Flower's hands fast together. Then she took some pine boughs and tied them together, and lifted the Indian girl up and set her down again on the pine boughs. Then she dragged her thus down to the camp where she put her on a cot and looked at the swollen knee.

Then she did what her Scout brothers had taught her to do for a sprained knee, she got some wet clay and bound up the knee with a thick paste of the clay around it.

All this time the little Indian girl lay very quiet and looked at her—she seemed very small and helpless with her hands tied and the frightened look she gave Ruth made Ruth say, "Why, you poor little thing, I believe you are afraid of me—here take a drink of cool water and then I'll untie your hands."

Cactus-Flower didn't understand the words but there was something about Ruth's smile that she did understand, so she smiled back at her.

Then, just as they began smiling, an old Indian woman appeared at the door. She looked very grim and angry at Ruth, but Cactus-Flower told her in the Indian speech, "It is a secret I tell you, Grandmother, when she smiles—you smile and she is very good to me."

After Cactus-Flower learned about smiling and being kind, she and Ruth became great friends and she stayed at the Paleface camp until her knee got quite well.—*The Presbyterian Advance*.

### A PRAYER

NOW, awake and see the light  
God has kept me through the night  
Make me good, O Lord, I pray  
Keep me, guard me through the day.

—Unknown.

### College Training

"Sometimes," remarked a long-suffering parent, "I think that college bred means a four years' loaf."

\* \* \*

### Worse Than Psychoanalysis

Many persons have the idea that character analysis consists of picking a neighbor to pieces.—*Florence (Ala.) Herald*.

\* \* \*

### The Optimist

A pessimist is a man who sees a difficulty in every opportunity, but an optimist sees an opportunity in every difficulty.—*Harry Dawson*.

\* \* \*

### It Can't Be Done

Mrs. Hoover: "Where are you off to, Mrs. Bloggs?" Mrs. Bloggs: "I'm going to see the new rector ignited."—*The Tatler*.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JULY 2, 1927

NO. 34

## God's Way of Accomplishing His Ends

By J. B. Lehman

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again. For of him, and through him, and unto him, are all things. To him be the glory forever."

There is a spiritual law that is as well fixed as the law of gravitation, that God will accomplish his purposes in man. His method to do this is through preaching as a first effort. This implies man's cheerful cooperation as a volunteer. If this fails then he makes man his conscript. When the protagonists of an evil institution refuse to volunteer to become reformers, God gives them their inning and lets them do their worst. In the end this produces revolutions and reformation. The first way is the cheerful and happy way; the second way is fearfully destructive and terribly expensive in every way.

A few illustrations will show how it has worked. Jesus taught by plain word, by parable and by miracle and did all he could to reach his people by preaching. When they would not heed him, he threw himself into their arms, saying by his actions, Now here I am, take me and do your worst, spit on me, put a crown of thorns on my head, mock me, abuse me with fist and whip, crucify me, put your spear into me, do your worst. And they did, and the Jewish nation was broken up and scattered abroad and in the end they will acknowledge Jesus.

Another illustration. Immediately after the disappearance of the Apostles the attack on the Roman Empire began in earnest. But Imperial Rome would not volunteer and so it was given its inning. Its Nero and its Dometian started drastic persecutions and millions lost their lives, but in three hundred years Imperial Rome fell.

In like manner slavery had its inning from 1830 to 1860. The

liquor traffic came to the bat in about 1880 and batted as it pleased till about 1920.

We are now going into some evils with preaching and inviting volunteers. If this is not heeded, then will come the conscripting. We are now attacking the lynching evil, the race hatred evil with the irenic method calling for volunteers. This will not go on much longer when God will turn it into his second method in which they will be given an inning to do their worst. We are just beginning with the conciliatory method on race hatred. Sad will be the day if there must be conscripting to finish it.

For twenty-five years there has been a sharp contest between the so-called fundamentalists and the modernists. Both have been as far off as the Pharisees and Sadducees in the days of Christ. The day is probably here when both will be given an inning. Our modernists first started out to call the first chapters of Genesis mythological tales, then they denied the credibility of the miracles, then the veracity of the apostles was questioned and finally Jesus himself is attacked. They are now led into the delusion of advocating experimental marriages and talk of the New Testament writers as chumps. If they must have their inning, let them have it and bat as they please. They will be overcome, but we hope it will not be as long-drawn out as was the case of the Jews. Their talk of experimental marriages is nothing but free love, and free love is nothing but the prostitution of the religion of Ashtoreth that so depraved pagan nations. What man would delight to own that he was the son of one of those experimental marriages? Many a poor illegitimate of today is the offspring of an experimental marriage. The segregated districts of our cities are a perfect fruit of this experimental effort. But let them have their inning. Surely we have enough reserve Christian character to meet it.

### THE BIBLE SCHOOL

Address Delivered at the First District Convention at Independence, Mo. by the President Anna Willis of Kansas City, Mo.

In our last message, we talked to you about perseverance. Each of us knows that to win the race or reach the goal, we must be steadfast and immovable as the Apostle Paul says, The race is not to the swiftest, but to him that endureth to the end. Thus far some of us have endured, or we would not be here today.

During the year the chief word among us has been cooperation. We as a people are learning that in unity there is strength. Jesus, the greatest teacher the world ever knew, prayed to his heavenly Father that we might be one even as they are one. Are we praying and working to that aim? There is only one way and that through cooperation in Christian service.

The parent is the first teacher of the child and should be interested in and cooperate with the agencies that are working to train the child.

How can we hope to put the whole program of the Bible school over without a closer relationship between the Bible school and the home? To me there could not be a finer thing in any church school than a Parent-Teacher's Association, where the parents and teachers could meet and plan together for the religious Education. Such an organization would prove helpful in getting the adults interested in the Bible school. How many of our schools have adult classes? There should be in every school an adult class actually in training for the express purpose of serving as the base of supply from which the school could get teachers.

How many of our schools are observing our four special offering days? Brethren, there is no use for us to pray that Israel might be saved if we are not doing our share to put the job over. Are we teaching our children to be New Testament Christians? Never before in the history of the world were we living so fast. Every one is in a hurry. We scarcely have time to breathe a word of prayer for the living, or stop a moment in honor or memory of our comrades who have fallen asleep since last we met.

(Continued on page 8.)

## KENTUCKY

We had Woman's Day at Woodland Avenue Church. Women did everything but preach and serve communion. We had a great service in fellowship with the visiting churches in the afternoon and evening services. Eld. Daniels and his choir, of the Baptist church, were with us in the afternoon and Jameson Temple C. M. E. Senior choir sang for the evening meeting. Women served as mistresses of ceremonies, ushers, deacons, and in reading of Scriptures and prayers. It is on these days we discover the hidden talents of many of our women. Not only did the women sing well, pray well, read well but also they gave well, as giving too is a worship. The collection was \$150.20. Mrs. Willa Mae Hunter stood in the background to see that all went well. She is president of the Ladies Aid Society.

Everett is holding down Millersburg and Danville.

Brayboy is succeeding in N. Middletown.

### MT. STERLING, KY.

Reporter—L. D. Magowan

Our church work is moving along fine. We are getting ready for our July rally.

On June 6th, Eld. and Mrs. W. H. Brown and their daughter Miss Lureatha D. motored to Springfield, Mo. to visit their daughter and son-in-law, Dr. and Mrs. W. E. Hunter. Mr. Clay Bradshaw went with them.

They had a very successful trip. We are expecting them to return on the 23rd.

### SOME NEWS ITEMS

The first School of Methods held in the Piedmont District, June 14-18 was considered a success not only by those who were in attendance but by the entire district, so much so that there is an invitation to hold another there in the near future. The faculty was composed of the field force, including Prof. P. H. Moss, Eld. W. Alphin, Miss D. L. Blackburn and V. G. Smith with Mrs. L. A. Devine, Prof. J. H. Thomas and Miss Ruth Thomas. There were fifteen enrolled and the night sessions reached over one hundred persons.

Eld. Alphin spoke twice for the Columbus church on Sunday, June 19. His messages were well received. On Wednesday, June 22, he was in the Springfield church, on Friday, June 24 at the Xenia church and Sunday, June 26, at the Dayton church.

Eld. C. E. Craggett has been ill for a time with malaria fever. Prof. L. B. Ross has been convalescing from a severe cold.

## FROM HOUSTON, TEXAS

Reporter—Miss V. Hayes,  
Houston, Texas

The Grove St. Christian Sunday School met Sunday morning at the usual hour, with Atty. W. M. C. Dickson acting as Superintendent. Some of the members were a little late.

During the eleven o'clock services, Eld. Smith preached a wonderful sermon on the subject, *Mother Dear*. We were in the spirit of worship and the message was enjoyed by all. We were sorry that all of the city could not have heard this message on mother. He so vividly emphasized the word which we all love to hear, "Mother." I am sure all of the young people present realized more than ever how much she means in the home, and from now on will honor and love mother more than ever.

At 3 P. M. the Interdenominational Sunday School League met with us. The Queen Esther Circle conducted a splendid program. We were glad to have the league and enjoyed their visit very much.

The C. E. Society met at its usual hour with Miss Florence Thomas presiding. She had a fine program during this period. This one was in memory of mother.

At 8 P. M. Eld. H. G. Smith again occupied the pulpit and gave another one of his uplifting messages, subject, *This Is the Third Time I Am Coming to You*. This is one of the best sermons we have ever heard him preach. We were all lifted up to a high plane. With such sermons and leadership we are continuously growing spiritually. And it will not be long until we will have a larger and better Christian Church here in Houston. Slowly but surely they are coming one by one. We had one addition to the church at the evening services, Mr. Brown, formerly a member of A. M. E. Church of Beaumont. Mr. Brown was convinced that he should be immersed and he will be baptized Sunday morning into Jesus Christ, thus putting off human creeds and name. Jesus said, *Except ye are born of the water and of the spirit ye can in no wise see the kingdom of God*.

Attendance for the day good. Total offering \$34.28. One member added.

The first School of Methods for the state of Ohio met with the Dayton church, June 27 to July 1. The faculty was composed of the field force along with Eld. and Mrs. S. C. Devine of Columbus and Mr. Wm. Jackson of Dayton, state president of the Bible School Convention.

It had a propitious beginning and pointed to a new era in the Religious Educational work in this state.

## FROM THE EAST

Mt. Olivet Christian Church,  
Baltimore, Md.

Reporter—Mrs. Ardelia Staples

May the 29th was Men's Day at Mt. Olivet. The morning service was largely attended and our pastor Eld. W. H. Taylor, preached a soul-stirring sermon, from the subject, "What is Man?" While the choir under the direction of their efficient leader, Brother N. F. Murdock, was at its best.

At 12:45 the Bible school under the supervision of Brother H. M. Evans, assembled with an attendance of 125 not including visitors. The offering taken was \$18.06 (eighteen dollars and six cents). The superintendent is always at his post and is proving a very successful leader.

A special program was rendered at 3:30 P.M. by the Brotherhood of Mt. Olivet, at which several prominent business men of the city were present.

The Christian Endeavor met at its usual hour 6:45 P.M. with a large attendance. The president, Brother James H. Young, a young man with a vision is doing a great work.

We were delighted to have with us our National Field Worker of the Woman's Missionary Society, Mrs. Rosa Brown Grubbs, who delivered an inspiring message on Missions at 8 P.M.

The Missionary Society under the leadership of its newly elected president, Mrs. Ardelia Staples, is striving to reach its goal.

The Ladies Aid Society with Mrs. A. E. Johnson as the president, is doing a great work; and is proving to be a wonderful help to the church in its struggle.

Under the leadership of our pastor Eld. W. H. Taylor, who has been with us since August, 1925, the church is being successful both spiritually and financially. One hundred and seventeen new members have been added to the roll, and twenty-two hundred and fifty dollars have been paid to the Erektion Department on the church debt.

We ask the prayers of the Brotherhood for our continued success.

V. G. Smith spent Sunday, the 19th, in Danville, Ky.; Wednesday, 22nd, with the Mt. Sterling church; Thursday, the 23rd, with the School of Methods in Louisville and Friday, the 24th, with the church at Columbus, Ohio.

Mrs. R. B. Grubbs after serving on the faculty of Young People's Conference, returned to St. Louis before visiting the State Convention of Texas. She also served on the faculty of the Ohio School of Methods.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## HE PASSED BY ON THE OTHER SIDE

THE theological world has long been prone to condemn as heartless the cruelty and bigotry of the Levite who passed the wounded man by. The ministers have thundered forth in righteous indignation against a system that produced such a man. Opprobrium galore has been heaped on his head. In fact they have called him everything but a child of God.

But so few have stopped to realize that the love and tender mercy of a Heavenly Father still yearns over the mistakes and faults of such a one. The Levite too breathed God's air, basked in His sunshine and shared the solicitations of His Love.

Another thing that has escaped our theologians is the fact that no one knows where the Levite was going in such a hurry. The errand that was before him may have been as important to him as the one that that occasion demanded. He too may have been on a ministerial call or to the bedside of some good member whom to have failed would have meant to him a loss of certain influence that was necessary for his work in that community. "Quo vadis?" has never been the query in this case.

Then another view more wholesome than the denunciatory one of the leaders and commentators would be one based on Christian pity that here was a case that occasioned great loss to the Levite in passing up a golden opportunity for service. If so we can consider that the Levite was as other men are—not deadened to sympathy, or bigoted beyond compare, but just a human being who lost an opportunity to prove the keynote of his calling-love.

How many of our heroes are heroes of chance?

How many of our failures are failures of opportunism?

## FORTUNATE!

From the Christian Plea to Tennessee

COMMENSURATE with the importance of your state, comparable with its high position, in keeping with its thrift and fortunate for the Christian Plea, your State Convention convenes just the week before the HOUR STRIKES at the National Convention. And fortunate indeed are we if you see fit to aid us in our July-August subscription campaign for FIVE HUNDRED new and renewed subscriptions. We are asking the state organization to help in this drive. If there is any one thing that will mean much to you in the convention it is to have the inspiration and information assured your state that only the Christian Plea can give.

Fortunate would be the state of Tennessee if it could report through its State Convention NINETY subscriptions sent up from the local churches. You would be assured that for one year your program would be greatly simplified because of a sufficiently informed laity through reading.

In the west, you have Elders Mayloy, Taylor and Hunt; while in the east you are blessed with such men as Elders Martin, Bradley and Scott to help put the program of these new subscribers over. From whom much is given, much is expected.

To have a *Christian Plea in Every Home* means at least TWO HUNDRED AND FORTY subscribers in your borders. On you much depends and **Full Cooperation** before the HOUR of the National Convention STRIKES is the only thing that will relieve the situation.

## MISSOURI, THE MANFUL

An Open Letter to the Disciples of Missouri

MISSOURI has always taken a man's share of any task. Approximating the center of the brotherhood, with strong churches, good ministers, live district and state organizations, young pastors and close enough to feel the pulse beat of the United Christian Missionary Society, Missouri has long enjoyed the reputation of doing well her part.

With ministers like J. J. Green, P. A. Gray, and C. E. Craggett, with women like Mesdames W. Alphin, M. Van Buren, C. Doolen, and R. Logan, with churches like Kansas City, St. Louis, Fulton, Frankfort, Madison and Jefferson City, Missouri has the dynamics and power to meet every issue squarely, solve every problem sagely and assume every burden willingly.

The State Convention meets in August at Fulton. How glorious it would be to report from this state

at least ONE HUNDRED new or renewed subscriptions as a result of the special emphasis placed upon this project in the months of July and August. If Missouri gets manfully behind the task and each church does its part, you may well expect the goal to be an attained reality.

Much depends on you in getting the FIVE HUNDRED that is the national aim for that period before the HOUR STRIKES for the National Convention.

**Full Cooperation** is the slogan. A *Christian Plea in Every Home* would mean Three Hundred and Ten in Missouri the Manful.

## OUT OF THE EAST

An Open Letter to the Disciples of the East

ONE of the memorable events that occasions the schoolboy's delight—vacation—is marked by the story of the Wise Men who came out of the East. While the East has no monopoly on the Wise Men, yet the eastern part of our country has its quota of Wise Men—"leaders in all good works."

Hagertown has a Robinson; Baltimore, one of those wise Taylors; Washington, a Griffin; the Piedmont District, a Thomas, a Peters, a Zollard and a Whitfield. These are only a few of the Wise Men of that part of the country. When we go East for the Eleventh National Convention, we will meet the rest.

Being wise, we have nothing to ask of you but to announce to you the Christian Plea subscription campaign for the months of July and August; and the goals—FIVE HUNDRED by National Convention when the HOUR STRIKES at the 12th Street Christian Church, Washington, D. C. Your sages of the East know how to place this before the local congregations and the state and district assemblies.

Much depends on you. **Full Cooperation** is the slogan; a *Christian Plea in Every Home* would mean FIVE HUNDRED among the Wise Men of the East.

## The Trend Away From Militarism

A RECENT action of the executive committee of the Board of Education of the Methodist Episcopal Church, indicates the trend of the church away from Militarism. The action was decidedly to the point. President Daniel L. Marsh of Boston University moved a resolution, that the authorities of Epworth Military Academy be advised that the Board of Education recommended the discontinuance of the use of the word "military" in the name of the institution, in order to bring it more in harmony with the purpose and curriculum of the academy and with the attitude of the Methodist Episcopal Church as expressed by the General Conference.

# "He That Hath Ears Let Him Hear"

## To Those Interested and Those Who Should be Interested:

In 1922 at the Indianapolis National Convention, we started to sound the note relative to the advancement of the young people's work. Shortly after this the young people's worker in the person of Prof. E. R. Williams was taken off the field. From that time on we were very obstreperous in our publicity relative to the need of our work for a young people's secretary. We wrote a number of articles, delivered several addresses, held conferences with other officials, until finally at the Memphis International Convention we were made to rejoice at the information that V. G. Smith had been selected to head up the work among the young people. Mr. Smith is equal to the task in every way, he is thoroughly prepared and will be a great asset to the brotherhood.

We have brought messages and written articles concerning our apportionment of \$500.00 this year, and we are expecting the Bible Schools and Endeavor Societies to raise the \$3,500.00 apportioned them. Are we as Endeavorers prepared to do our part? Each state and society has been apportioned and we are praying that the state presidents and secretaries and all others will put their shoulders to the wheel and help go over the top. We almost raised the \$500.00 last year, can it not be said that we raise it this year?

Our daily prayer is that our adults will get a vision of the needs of youth, and will give their moral and financial support to the development of this group. We know that the department of Religious Education is making rapid strides in progress. Prof. Moss, Mr. Smith and Miss Blackburn are invaluable to the work and they are working untiringly at the task. Friends, it is a great task, a great service and won't you be a great helper?

The Washington Convention is approaching swiftly. We trust that all Christian Endeavor Societies will send a delegate and the full amount of their convention apportionment. At the Louisville Convention only seven states were represented. Will you not pray and work for a larger representation at Washington?

We want to raise our \$500 by all means and we are asking that each state pay its full apportionment.

The apportionment by states is as follows:

|                               |         |
|-------------------------------|---------|
| Kansas -----                  | \$50.00 |
| Texas -----                   | 50.00   |
| Illinois -----                | 50.00   |
| Missouri -----                | 50.00   |
| So. Christian Institute ----- | 80.00   |
| Kentucky -----                | 50.00   |

|                          |       |
|--------------------------|-------|
| Tennessee -----          | 50.00 |
| Oklahoma -----           | 50.00 |
| Ohio -----               | 50.00 |
| Societies at Large ----- | 50.00 |

State report blanks will be sent State President and to local societies not in a state organization will be sent local report blanks for the report to the National Convention. Each state is asked to send in \$5.00 and each local society either in or without a state organization, \$1.00 for National Convention representation fee. This \$1.00 from the local society will be credited to your national apportionment.

The program as prepared for the convention, is a correlated one for we feel that the best results will be derived that way. We firmly believe that this department will take on new life if we can receive the cooperation of all the young people.

Eld. S. C. Devine,  
National Christian Endeavor Pres.,  
Columbus, Ohio.

**Reporter—V. G. Smith, Young People's Secretary**

The Second Annual Young People's Conference held at S. C. I., June 6-12 was a successful effort as attested to by numerous persons, both students and faculty at the Friendship Circle on Sunday of the Conference.

Thirty-two enrolled and of these fifteen of 47% were second-year students. The faculty was one of the best that has ever been assembled, comprising some of the foremost leaders in our brotherhood besides the National Field Workers.

The first School of Methods held in the Piedmont District opened its sessions with an enrollment of fifteen and a faculty of five. The first night session held at the Fayette St. Christian Church and open to the public was attended by over thirty-five persons of whom half were young people.

Mrs. L. A. Devine is substituting very ably for Mrs. R. B. Grubbs who was unable to be there.

Prof. Moss and Miss Blackburn were in the School of Methods and from there departed for Ohio. This was the first attempt to put on this form of leadership training agency.

These are all virgin efforts in lead-

ership training, the oldest being only four years old, but the start that has been made to give the people of our brotherhood the very best in religious education is indicative of a new day in our Christian educational work if these efforts receive the support of the pastors, leaders and local members of every church.

## TEXAS CHRISTIAN UNIVERSITY

Fort Worth, Texas, June 21, 1927

Dear Mr. Smith:

Mr. Hopper the dean of the Fourth Annual Texas Young People's Conference brought to us the good will and felicitations of the Negro Young People's Conference. We certainly appreciate the courtesy and good will which you expressed and the conference was unanimous in expressing their good will for me to send to you in the small way in which I am able.

Your example in the character bond pledges was responsible for inspiring us to greater efforts than we possible might have obtained otherwise, and we certainly think it is a record of which you may well be proud. We are sorry your Conference is not in session, but hope you may in some small way be able to express our appreciation and gratitude.

Yours in Conference,  
The Texas Young People's Conference.

## THE YOUNG PEOPLE'S CONFERENCE

The Young People's Conference was held June 6-13 at Edwards, Mississippi. Students and faculty report that it was a very helpful conference, and very successful.

- Faculty
- Conference Director, Myron Hopper.
  - Conference Dean, Anna M. Clark.
  - Dean of Women, Rosa B. Grubbs, assisted by Mary Moore.
  - Dean of Men, P. H. Moss.
  - Director of Social Life, Anna M. Clark.
  - Director of Fourfold Charting, Anna M. Clark.
  - Director of Advanced Recreation, Vance Smith.
  - Director of First Year Recreation, Vance Smith.
  - Director of Worship, Rosa Page.
  - Miss Deetsy Blackburn, Mr. and Mrs. J. B. Lehman.

|             | Number of Boys | Average Schooling | Average Age | Number Girls | Average School | Average Age |
|-------------|----------------|-------------------|-------------|--------------|----------------|-------------|
| First Year  | 5              |                   | 18          | 12           |                | 19          |
| Second Year | 5              |                   | 21          | 10           |                | 20          |
| Third Year  |                |                   |             |              |                |             |
| Fourth Year |                |                   |             |              |                |             |
| Graduates   |                |                   |             |              |                |             |
| Total       | 10             |                   | 19½         | 22           |                | 19½         |

Grand Total, 32; Total Faculty, 12; Total Attendance, 44.

## WHY STAY AWAY FROM CHURCH ON SUNDAY?

Why stay away from church on  
Sunday

When there is so much to do?  
Why disappoint the Savior  
When he patiently waits for you?

Last Sunday your pew was vacant,  
Your presence was missed, that's  
true;

Oh, how he needs you  
To help put the program through.

The Savior's heart is bleeding  
Because you treat him so,  
Because you neglect him on Sunday  
For the "Devil's Picture Show."

On Monday the Savior is good to  
you,  
Up early you go to your task;  
But on Sunday the one who loves  
you,  
In your mind is a thing of the past.

You'll spend tired days and nights  
in pleasure,  
And Oh! the hours and price you  
pay;  
But to spend one day with the  
Savior,  
You will not do today.

Why, the Bible school needs you  
To help make up a class;  
The Christian Endeavor needs you  
To help put the program through at  
last.

The Church in full needs you,  
For there is so much to do.  
The fields of mission are needy,  
And your means, which the Savior  
gives you,  
You should share one-tenth with him  
And your presence always give.  
So why be so neglectful  
When the Savior is so good to you?

Now change your ways and mind:  
To the Savior be kind;  
Ask yourself at last,  
Why stay away from Church on  
Sunday  
And away from the Bible school?

F. W. Logan,  
So. Kirkwood, Mo.

### A SERMON WORTH PREACHING is Worth Saving

Ministers:

Send us your sermons in any form.  
We carefully type and bind them into  
neat, attractive booklets for you.

Not only a HANDY REFERENCE  
but also a RECORD of your LIFE'S  
WORK.

Prompt and Efficient Service.  
Reasonable Rates.  
Communicate with

N. D. SIMPSON, Manuscript Typist,  
3083 Kerper Avenue,  
Cincinnati, Ohio

## THE JERUSALEM CHURCH

Mr. Wm. Alphin

"LOOK ye out therefore, brethren, from  
among you seven men of good re-  
port, full of the Spirit and wisdom whom  
ye may appoint over this business."

"And the words of God increased and  
the number of disciples multiplied in Jeru-  
salem exceedingly and a great company of  
the priests were obedient unto the faith."

The second condition was dependant upon  
the first. The Jerusalem Church had to  
organize itself on a business basis before  
it could increase and add to the number  
of those worshiping in Jerusalem. In other  
words, the disharmony in the church was  
stunting its own growth.

First, was the selection of the men to  
conduct this business. So many do not  
realize that the work of the church is a  
business, a big business. A business de-  
manding men of a superior type possessing  
certain qualities, "of good report" being  
first. A church officer should not only have  
the respect and honor of his own mem-  
bers but should in all his business deal-  
ings in the outside world command that  
type of respect that will give him a good  
report throughout the community. "Full  
of the Spirit"—God must have spiritually  
minded men to carry out his spiritual pro-  
gram. No carnally-minded man can con-  
ceive of God's plans and purposes as vital  
motives for human existence hence cannot  
be put over this great business of saving the  
world through a spiritual regeneration.  
And "Of Wisdom"—These men must not  
only be God-touched and spirit-filled but  
must be practical men, men who can weigh  
and decide with all the knowledge and fore-  
sight of any business man. They should be  
as interested in knowing the business of the  
kingdom as the business of stocks and  
bonds, or of carpentering, or of bricklaying  
or any other trade or occupation. "Whom  
ye may appoint over this business," For  
it is indeed a business, this task of pro-  
moting God's kingdom in this world.

Then followed the results—"the word of  
God increased" for more time was given  
by the prepared to the preaching of the  
Word as the business was carried out by  
the officers. "The number of the disciples  
multiplied"—as always happens with the  
increased preaching and teaching of the  
word.

The business of the kingdom must be  
cared for if there is to be any harmony  
or increase in the church.

Prof. P. H. Moss and Miss D. L.  
Blackburn went from the Piedmont  
School of Methods to the one in the  
state of Kentucky of which Prof.  
Moss was the dean. Miss Blackburn  
taught Story Telling, Eld. H. L.  
Herod of Indianapolis, taught a  
Teacher Training unit as did Prof.  
Cummins, of the state Religious Ed-  
ucation department. Others on the  
faculty were Mrs. J. L. Sullivan of  
the State Work (white), Eld. C. H.  
Dickerson of Lexington and Mrs. M.  
E. Taylor of Winchester. Thirty-one  
were enrolled and large audiences  
were present each night. The Seven-  
teenth and Jefferson Street Church,  
Eld. William Owens, pastor, enter-  
tained the School of Methods at an  
informal banquet Thursday evening,  
June 23.

## FROM PARIS, TEXAS

Reporter—G. W. Nelson

The first Sunday was a high day  
for the True Vine Church at Paris,  
Texas. The women of the church  
had divided themselves into clubs to  
raise a hundred dollars on the note  
of the church and they more than  
went over the top. Their total for  
the day was far above what they set  
out to get on *that day*. These clubs  
were untiring in their efforts to reach  
their goal.

The club raising the most was to  
be intertained by the other two.  
Thus the race was a warm one and  
at times it got pretty hot, in fact it  
was red hot at the closing moment.

We certainly can thank these good  
women for their fine work and their  
desire to clear out the notes on their  
church as fast as possible. If the  
women are given a chance they will  
put the job over; there can be no  
question about that.

There is not any where in the state  
a group of women that are better  
workers in the church than the  
women of True Vine Church at Paris.  
It is really inspiring to see them work  
for the advancement of the kingdom  
of our Father of love.

Mother Crawford, who is in her  
years beyond three scores, is just as  
active in mind as ever, but her  
physical strength is some what  
weakened. If you should see her in  
an old folks concert you would think  
she was sweet sixteen as she skips  
across the floor with the broom sweep-  
ing as she goes. She is the president  
of the City Mission which is making  
good strides towards securing an old  
folks home.

Well you want to know which of  
those clubs was intertained. It was  
the club led by Mrs. Jesteine  
Thomas and Mrs. Donalson. The  
clubs led by Mrs. M. O. Nelson and  
Mrs. Deeder Waters also Mrs. Ella  
Crawford and Mrs. Erlua Nelson  
are the clubs to do the intertaining.

All of these clubs worked well and  
all deserve the highest praise.

Before this reaches the readers the  
convention of Texas will be history.  
We are looking forward to a great  
convention.

## TO THE CHURCHES

Why not let us know what you are  
doing? If you are doing wonderful  
things tell us, and we will tell others.  
In this way we may be able to help  
each other. Send us your church  
news, tell us about your Endeavor  
societies, Sunday schools, and the  
women's work. Tell us what you are  
doing for the advancement of the  
cause. Every church should have a  
reporter and the reporter should re-  
port weekly. Other churches are  
pleading to know what you are doing.

# The Uniform Lesson for July 10

## Samuel's Farewell—1 Samuel, Chapter 12

By Marion Stevenson

**I**N the lesson today we have the story of the close of Samuel's official life. He resigns the direction of national affairs into the hands of the new king, Saul. From this time until his death he is only Samuel the prophet, the monitor of the king.

It is interesting to note how from the time of Saul every king had a prophet who stood by him to speak the voice of God. David had Nathan. Jotham, Ahaz and Hezekiah, had Isaiah. Ahab had Elijah. Amos and Hosea were the voice of God to the northern kingdom. Jeremiah was the word of Jehovah to the last weaklings who sat upon the throne in Jerusalem.

Samuel was first of all "the father of his country." During the days when the people were passing from the rule of judges to national life under a king, Samuel nurtured the nation. Under his care the people achieved that small degree of unity which enabled a number of the tribes to accept Saul as their king. A little later, after the spiritual and political breakdown of Saul, Samuel was commissioned of God to seek another king, and he anointed David.

Samuel was therefore not only "the father of his country" but its king-maker. He was to the kingdom what Moses was to the people. What such a man says upon his retirement from public office is therefore of great interest and importance.

### The occasion—

The time when the nation could be guided by its judges has passed. The king has been chosen and therefore Samuel's work is done.

### Official integrity—

We have a remarkable statement in verses 3-5. Samuel issues an open challenge to all of the people to review his whole administration and to judge him. The reply of the people was, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

Samuel had not lacked opportunity to use his public office for his own private profit. From 8:2, 3 we learn that his sons were judges, "but turned aside after lucre, and took bribes, and perverted justice." It was no doubt the custom then, as it is today, for dishonest officials to fatten upon the fees of their office. But Samuel, now "old and gray headed," was retiring from office with a clean record.

We do not know how Samuel received support for himself and for the needs of his family. He was a priest, and therefore a Levite, and may have claimed for himself, according to his rights, such support from sacrifices and offerings as might be available. At any rate, he did not profit at the public expense.

### A historical plea—

Samuel's parting exhortation is given in verses 6-18. First of all he recounted, according to verses 6-11, the divine deliverances which Israel had enjoyed from the days of Moses up to the time of Samuel.

He then called their attention to the failure of their faith (vs. 12, 13) and their failure to hold themselves upon the plane of their high national ideals, in asking for a king in order to be like other nations

### The Lesson Scripture

#### 1 Samuel 12:1-9

1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my youth unto this day. 3 Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. 4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. 5 And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness. 6 And Samuel said unto the people, It is Jehovah that appointed Moses and Aaron, and that brought your fathers out of the land of Egypt. 7 Now therefore stand still, that I may plead with you before Jehovah concerning all the righteous acts of Jehovah, which he did to you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto Jehovah, then Jehovah sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. 9 But they forgot Jehovah their God; and he sold them into the hand of Siserah, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

#### 1 Samuel 12:19-25

19 And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God, that we die not; for we have added unto all our sins this evil, to ask us a king. 20 And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart: 21 and turn ye not aside; for then would ye go after vain things which cannot profit nor deliver, for they are vain. 22 For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. 23 Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way. 24 Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you. 25 But if ye shall do wickedly, ye shall be consumed, both ye and your king.

around them. In this, however, they were not different from their fathers. For the people had always maintained themselves in the way of faith with great difficulty.

In verses 14 and 15 Samuel voices stern warnings to them and to their king that they should be followers of Jehovah and hearken unto his voice. Otherwise, "then will the hand of Jehovah be against you, as it was against your fathers, and if ye shall do wickedly, ye shall be consumed, both ye and your king" (vs. 15, 25).

The people needed then, as God's people have always needed, a sense of his presence and of his consequent concern in their lives. Therefore in a very dramatic way, Samuel called upon Jehovah to manifest his presence to the people in unseasonable thunder and rain. Although it was the time of wheat harvest and therefore the rainy season was not due, the

answer Samuel requested was given. "And all the people greatly feared Jehovah and Samuel." This was a reminder to them that Jehovah was as near to them as he had always been to his people. They could not therefore do wickedly without the knowledge and the judgment of God.

### The people's plea—

The closing paragraph of our lesson, verses 19-25, records the response the people made to Samuel's exhortation and to the demonstration of Jehovah's presence, and also gives the plea they made in reply.

First of all, they confessed their sins and asked that Samuel would pray for them. "For we have added unto all our sins this evil to ask us a king." As we suggested in a previous lesson, the sin was not in the mere asking of the king, but in asking for a king that they might be like other nations around them. God did not intend that they should be like other nations. They were to be "in the world, but not of it." They were to be a holy nation, a kingdom of priests (Ex. 19:6). Their sin consisted, according to verse 21 in trusting in "vain things which cannot profit nor deliver," rather than trusting in God. The whole history of the people, which Samuel had reviewed, was a record of the power and willingness of Jehovah to protect them and deliver them whenever they trusted in him. Their God was always mightier than the gods and the kings of other nations around them, vain things in which the nations trusted.

Samuel comforted the people. In verses 22 and 23 he said, "Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself." The peculiar relation of Jehovah to them, their unique character as a nation, were the things the people were forgetting when they wanted to be like other nations. They could not be a nation and be like other nations. The honor of the name of Jehovah depended upon their realization of their unique character and place among all the nations of the earth. Time and again in subsequent history prophets declared to the people that Jehovah was sparing them in spite of their wickedness "for his name's sake." There came times when the nation was spared only because of "a remnant according to the election of grace." For "the remnant's sake" the nation was spared time and again. In other words, God chose to work out his purposes of grace for all the world through this people. They could not therefore carry out their divine calling and be like other nations.

Samuel would pray for the people. In fact he said, "Far be it from me that I should sin against Jehovah in ceasing to pray for you." He must pray for the people not merely for their sake, but for his own sake. He would also continue to instruct them in the right way. This he did as long as he lived.

There is little of immediate "personal application" we can make from a lesson like this. Underlying it all is the idea of a chosen people. We know they failed and we know that because they failed God has called us. We are to be God's "kingdom of priests, a holy nation." Therefore the exhortations of Samuel to these people have solemn meaning to us.

# Christian Endeavor Topic for July 10

## Christ's Teachings That Are Too Seldom Practiced

Matthew 5:38-48

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Are we to take literally Jesus' teaching about turning the other cheek, going the second mile, and giving our cloak with our coat?

What does Jesus mean by confessing and denying him?

Does Jesus' teaching about taking oaths prohibit a Christian from taking the oath in court?

What was Jesus teaching about the place and attitude of prayer?

How do riches make it hard to enter the kingdom of heaven?

Why did Jesus mingle with publicans and sinners?

What condemnation did Jesus bring against hypocrisy?

Why did Jesus' teaching bring about his death?

How have Jesus' teachings affected our industrial life?

### Paragraphs to Ponder

When Jesus was sending the twelve out on their first evangelistic tour, he said to them, "Freely ye have received; freely give." What they had was given to them without great effort on their part. They had not spent years of hard study or paid a great price for the rich truths they possessed. Knowledge of eternal life and the life itself are not things we can buy; they are the "free gift" of God. They make a wondrously rich treasure which we are to cherish and guard, but which we are also to share if we are to keep it. We never know the value of our blessings until we see them making others blessed.

What are you worrying about now? Has a person of faith any cause to worry? Jesus said, "Be not anxious for the morrow," and surely he meant what he said. Anxiety is not a good advertisement for Christianity, and it is a denial of the faith we profess and the claims we make for the goodness and the power of God. Jesus added to the statement about being anxious, another, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Why, of course. The "kingdom" is where God is and where his inexhaustible resources are, and he who finds it can have no want. Why, then, don't we heed and not waste energy in worry?

There are lots of Christians still who think that first place is to be won through the votes of their fellow workers. Jesus doesn't so teach. He said, "Whosoever would be first among you shall be your servant." That isn't the easiest teaching to receive, for our man-made doctrines seem to teach that preferment is to be gained by electioneering and "pulling wires." We do not always like that word "servant." Yet, when we review the lives of the men and women who have won real and lasting greatness, we discover it was won through service to humanity. It is all right to take first places, but only that we may serve better there.

"He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Did you ever see a branch cut off the vine that kept green and went right on bearing fruit? No, and you will never see a Chris-

tian that can keep fresh and pure and continue to bear the "fruits of the Spirit," who has broken his contact with Jesus. We must be very careful to heed that teaching and "abide" in him through real prayer and honest study of his teachings. When you pray, don't do all the talking yourself; give Christ a chance to talk to you: and when you study his teaching, don't spend all the time reading, but take most of the time to think about what you are reading. Keep your contact unbroken.

We marvel at the wonderful things Jesus did, forgetting all the while that he said to his disciples, "Greater works shall ye do, because I go to my Father." Do we believe that? Do we practice it? If we did, difficulties would melt away; the church would rise to the place of commanding influence it should occupy; and the Kingdom would come in its fullness of power and blessing. But too often we speak these words with our lips, and deny them in our works. Faith, of course, is the force that makes those words come true. "All things are possible to him that believeth."

Jesus made that remarkable statement to his disciples, "Ye are the light of the world," and then said, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Do we practice shining? Do we keep our light "trimmed and burning"? One has to admit that some Christians have a mighty feeble lamp sometimes. We hide it behind our social aspirations, our athletic prowess, our neglect of our responsibilities to the church and attendance upon its services; and there are some who hide it behind a "smoke screen." It is a beautiful, clear, and glorifying light we can give the world, if we will.

It is the common thing to think of eternal life as something we are to receive in the more or less uncertain future as a reward for faithfulness, and because it has this indefiniteness in our minds, our faithfulness is apt to be somewhat uncertain. Now, the truth of the matter is that this life, that is promised, is a thing that we may have right now. Jesus said, "He that heareth my word, and believeth him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life." Now, if we would just practice that truth, what joy, and peace, and content we would have! What courage and daring, what patience and endurance would be ours! We are alive; we are not going to die. Why then be afraid?

Trouble comes; it comes to all of us. What do we do about it? We go to some friend for sympathy and counsel, perhaps. Maybe we worry ourselves sick over it. What should we do about it? Run to a psychiatrist, or an expert in human analysis, or some other expert? Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He wouldn't have said it, if he couldn't make good. Here then is the solution of the whole matter. Take your troubles to Jesus. He will give relief.

## Mid-Week Prayer Meeting Topic

July 6

### The Book of Zephaniah

By Gilbert E. Ireland

#### Predictions of gloom—

Zephaniah was probably a prince as well as a prophet. This appears from his own tracing of his lineage through four generations to his great, great, grandfather, the good king Hezekiah (1:1). It may be that this "royal blood" in him gave him the greater liberty to speak so boldly of the guilt of the godless princes of his time (1:8). Yet none of the noble line of the Jewish prophets flinched in face of danger. The book consists of a succession of stern denunciations which seem to make it the most uncompromising of all the Old Testament prophecies. Yet there are relieving touches like rays of sunshine on a dark and wintry day. The "day of the Lord" is the great burden of Zephaniah's messages (1:8, 18; 2:3). How often the mistaken people of Israel tried to buoy themselves up with hope that this would be the great day of their triumph and glory. And how often the faithful prophets reminded them that it would be a period of darkness and doom for the chosen people unless they prepared themselves against it by repentance and a return to righteousness (2:1-3). Neighboring states and distant nations were under condemnation. Moab and Ammon, Ethiopia and Assyria—their day was coming; while Nineveh, the joyous city, haughtily flinging her challenge against the world, all that is left of her would be utter desolation and contempt (2:4-15). And, as always, the word of Jehovah failed not.

#### Prophecy and patriotism—

A point perhaps not often considered in the spirit and contents of the old prophetic declarations concerning the heathen and hostile lands of their day is suggested by Dr. Samuel Cox; that is the underlying desire for the ultimate good of those nations. Their patriotism was of a lofty strain, but one may love his own country, even supremely, yet not exult when disaster falls on other lands. If his patriotism is intelligent and wise it will not be bigoted and exclusive; he will realize that only when all prosper can any one people rise to its full prosperity. Certainly our patriotism of today should be marked by this lofty spirit. The nobler patriots of the chosen race knew, too, that if the seed of Abraham ever realized the glories promised them all the families of the earth should be blessed through their great spiritual prosperity. Christian patriotism finds its noblest inspiration in the dissolving of race prejudice and the cultivation of the brotherhood of nations. We may note, too, that Zephaniah declares a judgment coming upon the whole earth and that in this he resembles Joel, who, as a recent prayer-meeting topic showed us, saw "all nations judged in the valley of Doom" and saw also the Spirit of God poured out upon "all flesh" (see Joel 2:28-32; Acts 2:18-21; comp. Isa. 19:19-25). At last true worship shall be known in all the lands, beginning at Jerusalem, where God will dwell in the midst of his people. For the blessed consummation of all these prophetic hopes compare Rev. 21:3, 22, 23; 22:3. And down through the ages may the fair scene sketched by Zephaniah's pen (ch. 3:17) be cherished as the hope of full salvation for the world of men through "a mighty one who will save."

"O sing of his mighty love,  
Mighty to save."

## GLEANNING FROM ONE-DAY CONVENTION

SOUTH AMERICA MISSION FIELD

Mrs. E. B. Grubbs

One of the finest opportunities that has ever come to our missionary works is the one now presented in the South America educational work. The governments of Paraguay and Argentine have asked the Missionaries to take up the training of kindergarten teachers, placing the official credit upon work done in these normal schools, and guaranteeing to employ in the public school system all graduates that the mission schools turn out.

What an opportunity to reach the youth of these countries, bound up in Catholicism! By putting the Christ life of Protestantism before these teachers and converting them, the future of missionary efforts is assured in this next generation by the touch of the Christian kindergarten teachers upon the lives of the children of Argentine and Paraguay at the most impressionable age.

But the crucial test has come and the gauge of battle is flung to Christian Missions in this land. Will they rally to this magnificent call to service and send prepared men and women to train the future moulders of character? Or will they, being weighed in the balance, be found wanting in consecration, devotion and Christianity to meet this challenge?

### The Bible School

(Continued from page 1.)

We feel free to affirm that no one influence can any where be appointed to that which will equal the power which Christ has brought to bear upon the republican principles in society; the whole soul of his religion is broad.

It is man, man, not rich or poor, not crowned, not chained, but man who figures in the great-Christian drama of life and death.

In the religion of Jesus, the rich are humiliated if riches be their idol. The poor are exalted if they are in the path of righteousness. Herein did the widow with two mites out-rank those clothed in purple and fine linen. Here it was the first began to be last and the last first. Those whose birth, or riches, or force had set in high places began to sit uneasily upon their pedestals of vanity. Slowly up-rose Mary Magdalene and all the penitent, till foreheads of kings and forehead of subjects found the level of kindred drops.

In this transformation scene of the New Testament children come to the front and for the first time in man's world were made the equals of kings, orators, philosophers, and priests, and of such is the Kingdom of Heaven.

Mrs. Mamie Stevens, formerly of Nashville, Tenn., recently a resident of Columbus, Ohio, died at her home in the latter city Saturday, June 25. She is survived by a husband. Funeral services were conducted in Columbus, Thursday, June 30, by Eld. S. C. Devine and Eld. H. H. Blades and in Nashville, Sunday, July 3 by Eld. P. Taylor.

## Christendom's Greatest Day

By F. W. Wolf

To while away the tedium of a long trip, two passengers on a train made themselves acquainted. In the course of the conversation, one asked the other, "By the way, where were you born?" The other answered, "In Kentucky and Indiana." Smiling at the perplexed face before him, the speaker continued, "I was born of the flesh in Kentucky. I was born of the spirit in Indiana. And the latter is by far the more important of the two."

The man was right. To be only born of the flesh is to live but a few years. To be born anew is to live eternally. "Flesh and blood cannot inherit the kingdom of God." It is a spiritual kingdom and only spirit can enter there. The law of the survival of the fittest is the ultimate law of the universe: but the ultimate environment to which a surviving personality must be adapted is a spiritual environment, and "the fit" are the *spiritually* fit.

You know the birthday of your flesh. Do you know the birthday of your spirit? Your self? If you have not been born again, there is no finer time for it in the whole year than on Easterday. To the Christian, Easter is a greater day than Christmas. The empty tomb in Joseph's garden is of more significance than the manger-cradle in Bethlehem. The latter derives its significance from the former. There were many children born in old Judea on the same day as Jesus, but only one of them rose from the dead. Had Jesus not been raised from the dead, probably no one today would ever ask where He was born. If remembered at all, it would be only as the most blasphemous impostor who ever lived: claiming equality with God and having it not. But Christ being raised from the dead makes all the difference between earth and heaven—between assurance and despair.

There could be no finer day to come into the hope of the risen Lord than on the anniversary of His resurrection. Look ahead and plan to so fittingly celebrate the day. Make it the birthday of your *self* into an everlasting world.

Brazil, Ind.

Our need above all other need is for satisfaction of our spiritual nature. Our heart-hunger is the true reality. All bread perishes except that which nourishes the soul.—William T. Ellis.

## Telling Stars With Daddy

SOMETIMES my Daddy takes me

Away out in the night;

Away out in a great big field;

There's not a bit of light.

I'll tell you what we go for:

To look up at the stars.

My Daddy knows them all by name;

He says that big one's Mars.

We don't have time to tell them all—

I have to go to bed,

But Venus is that yellow one,

Antares, he is red.

The North Star near the Dipper

Guides the sailors on the sea.

The Milky Way is like a road

For fairies, seems to me.

And after I can tell them all

Home Daddy carries me,

For I'm too small to walk

In the dark where I can't see.

—Mary Lindsay Hogman, in *The Continent*.

A PEOPLE with the slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," are peculiarly helpless and inconsistent if they do not know their Bible.

A GOOD church member is an ideal man and there are lots of him in the churches.

A CHURCH is not a voluntary association of men and women banded together to promote an idea of their own; it is an *ecclesia* called out from the world by Jesus Christ to preach the gospel to the whole creation.

### So She Reproached Herself

"Your husband, madam, is suffering from voluntary inertia."

"Poor dear! And I accused him all along of being lazy."

\* \* \*

### His Philosophy Confirmed

"I 'ear all the men 'ave gone on strike." "Wat 'ave they struck for?" "Shorter hours." "I always said as 'ow sixty-minutes was too long for an hour."—*Westminster Gazette*.

\* \* \*

### Innocent Bride's Orders

"I want some fresh salad and my maid said to be sure and get it from green turnips."

"Please give me a half a pound of mince meat and be sure it is from nice young mince."

"No, I do not want candied (candle) eggs; how do you think I could make a pie out of them?"

"Please send me the right kind of cloth to make dressing for my chicken. I'm decorating my table in pink."

\* \* \*

### The Urge of Style

"Speeding, eh! What's your excuse?"

"Well, you see, officer, my wife wanted me to catch up to the car ahead. She wanted to see the hat that the woman in it was wearing."—*Western Christian Advocate*.

\* \* \*

### As Good as Diggin In

"Why," asked a Missouri paper "does Missouri stand at the head in raising mules?"

"Because," answers another paper, "that is the only safe place to stand."—*Biblical Recorder*.

\* \* \*

### Rapid Progress in Knowledge

Wife (displaying a new dress she had just made): "Don't you think I do pretty well? Just think, a year ago I knew nothing at all about sewing."

Husband: "Yeh, now you know twice as much."

\* \* \*

### A Young Babson

Conductor: "How old are you, little girl?"

Professor's Daughter: "If you don't object, I'll pay my full fare and keep my own statistics."—*The Presbyterian Advance*.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JULY 9, 1927

NO. 35



**THE LADIES' MISSIONARY CLASS, FAYETTE STREET CHRISTIAN CHURCH, MARTINSVILLE, VA.**

The Ladies' Missionary class of the Fayette Street Christian Church of Martinsville, Virginia, has more than doubled itself in the past year; due, it is believed to the slogan: "ALL THE CHURCH IN THE BIBLE SCHOOL, AND THE BIBLE SCHOOL IN THE CHURCH."

This class has an average attendance of twenty-four, and it is to be regretted that all members were not present when the above picture was taken.

The officers of the class are—Mrs. Hattie A. Willis, teacher; Mrs. James H. Thomas, assistant teacher, Mrs. James Prunty, secretary-treasurer. This class furnishes the Superintendent of the Elementary Department, Mrs. Victoria Earley and three regular teachers of that department.

In the Ladies' Missionary class is also to be found the members of the Ladies Missionary Society, one of the strongest organizations in this church, and an auxiliary to the United Christian Missionary Society.

All departments of the Bible school have been greatly benefited by the inspiration gained from the School of Methods conducted at Piedmont Christian Institute, June 14-18. This school brought to us a very competent faculty of five: Rev. William Alphin, Rev. P. H. Moss, Miss Deetsy Blackburn, Mr. Vance Smith, and Mrs. L. A. Devine, who brought special and very helpful messages to the Ladies Missionary Society.

In the near future, other classes of our Bible school will be intro-

duced to the readers of the *Christian Plea* through its pages.

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks.*

## THEY ARE ASKING (Illinois Mission Leaves)

A state secretary received the apportionments for her state and said, "Oh, they are asking for so much." A national secretary said to the state secretary, "Oh, they are asking for so much." This raised the question, Who are "They?" The conclusion was that the missionary and the native Christian and still farther back, the success of the work itself were making imperative claims upon us.

In thinking of their askings we think first of all of their money claims which is always pressing upon us. Our representatives in all the fields of our endeavor have a right to ask us for money as they lay the claims of their God-given enterprises upon our hearts. They take our money and transmute it into life and service where it is most needed. So long as the work continues to grow we need not be surprised if the demands increase.

They are also asking us for our sympathy, trust, and confidence. They are our brothers and sisters who have gone as our representatives. Surely the least we can do is to believe in their ability, loyalty, faith and sincerity. They are at grips with the work in a distant land and know the needs and conditions as we cannot know them. They are worthy of our trust and confidence.

It is important that we should give our money and trust our missionaries but there is yet something more important, something without which our work is all but in vain, and that is that we shall more fully interpret the life of Christ in our own lives. This is the supreme asking of the missionary, native Christian, and in fact

the whole non-Christian world. Mr. E. Stanley Jones in a conversation with Mahatma Gandhi said he would like to make Christianity native to India and asked this great son of India what could be done to make it so. This great non-Christian in his answer gave three things that Christians can do to accomplish this purpose. "First," he said, "you must begin to live more like Christ"; second, "I would suggest that you practice your religion without adulterating or toning it down"; and third, "I would suggest that you must put the emphasis on love, for love is the center and soul of Christianity."

"More emphasis on love" will correct the present tendency to racialism. We boast of our land as being free from class, or caste, or race, or color distinction, and still these are all present with us; the Cross, the emblem of Christ's love for his world is sometimes used to scare and intimidate those of different race and color from our own. Just recently some Oklahoma Indians camped one evening just outside of Decatur. They were seeking work. At midnight they were awakened with a fiery cross just across the road from them. They broke camp at once and drove into Decatur. On the way another cross appeared. The sheriff came to their rescue and assured them that they should not be harmed. Love could not have used the cross in this manner.

During the past year we have learned much about Mohammedanism. We have had sympathy with the woman whose husband could put her away for almost any trivial cause. Yet we have forgotten that in Christian America divorce is disgracefully prevalent and is striking at one of the foundation stones of our social organism,—the family. The women often share this craze with the men.

And what shall I say of materialism? One of the stinging criticisms of the East to the West is materialism. The stamp of the dollar is on nearly every thing. We are so prodigal in our spending. In a single year we spend more than seven million dollars for chewing gum in our own state. Other luxuries total huge sums. If our civilization is to live

(Continued on page 5.)

## GLEANNING FROM ONE-DAY CONVENTION

A GRATEFUL WOMAN  
By Miss Ruth Musgrave

ONE day a baby was being buried with its dead mother as is customary with infants under a year of age. This is practiced because it is a fact that no one loves the child well enough to take care of it during its early infancy if the mother is gone. A Christian woman begged for the child so urgently that even though an unheard of thing, she was granted its custody. She took the child to her hut but her husband, a blood uncle to the baby, was so provoked with his wife he drove her away.

In Congo, a woman cannot make a living without the protection of some man relative. So the kind-hearted Christian woman was as helpless as the child. In her distress she went to the mission station. There she was given shelter, protection, care for her foster child and an opportunity to work. The baby was fed from the mission milk supply until able to eat other food. Later, the child attended school and was clothed and fed by the missionaries.

When about five years had passed, the woman came to the missionary and asked for something that she could do to show her gratitude for the kindness displayed and as a service for Christ. After casting about for some needed service the missionary decided she could be used in the hospital for evangelism. Each morning this woman goes the rounds of the wards telling at each bedside in simple terms which are truly eloquent, the story of Christ and other Bible stories. And much of the evangelistic results from the medical department can be traced to the service of gratitude of this lowly Christian woman.

### HITTING THE SPIKE SQUARELY

Eld. Wm. Alphin

ONCE while sitting on a train, I saw three men driving a spike into a railroad tie. Rythmatically and strongly, they struck one after the other. As the blows landed squarely, the spike sunk down into the tie. But ever so often one man would miss the spike thus spoiling the rythm of the coordinated strokes. Other times, one would hit the spike a glancing blow, inclining it from the perpendicular and causing the next blow to miss or fail to hit squarely.

I said, "That is just like our churches." The blow that missed or struck glancing was as well-intentioned, as forceful and as strong as the other but each time it did more damage than good. So many of our churches are either missing the real objective altogether or are delivering only a glancing blow that not only fails to push it through but does harm to the rest of those cooperating.

### Southwest Sets Great Record

YEAR before last we issued a total of a little less than 3,000 standard credits throughout the brotherhood. Last year that record was doubled. July 1 to March 31, of the present missionary year, one regional area alone has set a record of 1227 credits. This will likely reach 1500 by the close of the year, June 30. One-half of our national record year before last is certainly a mark of which Joseph D. Boyd and Ethel Johnson, the field superintendents responsible, may well be proud. Texas, Louisiana, Arkansas, southern states where educational standards are generally supposed to be lower, are setting a mark which ought to challenge every state in the union in educational efficiency.

## A CREED FOR MISSIONARY SOCIETIES

The Home Missions

1. We believe that we are co-workers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the Gospel, as His instruction was to "go," "tell."
5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority we must be informed in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them, also other literature on missions.
9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

### PUSHING UP THE BRANDS

Prof. P. H. Moss

IN cleaning a plot of land for tillage, the underbrush is piled and after it is dry, it is fired and burned. An experienced person knows that the fire will burn straight down through the pile leaving a fringe of unburned bush on all sides circling the burnt-out embers.

So it is the custom to have someone to push up these brands, to replenish the fire and destroy all that is not wanted. If there is no one to push up the brands, then they remain to give trouble to the plow-boy.

The old-time evangelist once performed the task of pushing up the brands that the fire might blaze up anew. Lately the pastor-evangelist has come to be considered sufficient. But this is not enough. We need a man in each state to travel from one place to another and aid the pastor in firing up the local congregation to the great need of the field. We need someone to go about pushing up the brands.

## FROM THE BANKS OF OLD KENTUCKY

C. H. Dickerson

June 26, 1927

The School of Methods at Louisville went over with a "Bang." Let no one doubt it. The promoters and faculty are live stones in the building.

There were about thirty enrolled. Late spring held up the farmers and many were detained.

Though pastorless, the Third Church proved splendid hostess. "Feed was heavy enough for all hungries. Caretake excellent, atmosphere congenial and fellowship sweet. All three churches combined in entertainment, "Louisville Did It."

Dean Moss has no moss on him.

Prof. Cummins did come.

Mrs. Sullivan excels John L.

Herod outheroed Herod.

Miss Blackburn turned (Ivy) white.

Miss Harden was softer.

Dickerson "filled in" and out and kept music to "drown the groans."

Mrs. Taylor told the tale of anxiety and success of the movement she has so ably piloted these four years.

Louisville will not spoil while salted by such Generals as Frost, Owens, and Allen.

C. H. Brayboy took care of us.

Louisville's heart is right.

Our brilliant young Editor peeped in on us.

On to Georgetown and Washington, D. C.

### Tidings From South Africa

The great mission in Benoni, the thriving Transvaal city, came to a close last night with 304 confessions of faith. About 200 of these are already lined up in a Church of Christ, and many of the rest will be with us soon. There have been about 200 baptisms thus far. While awaiting the coming of Brother Phillips, the new minister, we are preaching on Sunday mornings at Benoni and holding a campaign at Boxburg three miles away. Boxburg is about the same size as Benoni. Already we are having great audiences. It means that another strong Church of Christ will be established there. We are expecting another fifty confessions here in Benoni. So the great work goes on and we praise the Lord for His goodness.

On June 2 a big celebration will be held in Eton Hall, Johannesburg. This marks the end of the Thomas Mission's first year of labor in South Africa. Reports from the Churches will be read, and a great praise service held.

Our native work is growing rapidly. It is wonderful how enthusiastic are the brethren here concerning this attempt to bring the Gospel to these native peoples. There are six millions of natives in the Union of South Africa, and we have already made a great beginning among them. Our hope is that we may gather all our efforts in the Union under one South African Committee. These European people know the native here, and they, better than anyone else, can supervise this work. We must continue to help them, but they should have the direction of things.

The brethren of South Africa ask for the prayers of the Churches of Christ around the world.

JESSIE R. KELLEMS.

Johannesburg, South Africa.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## YOUTH

SEE YE!

What care I for caste or creed?  
It is the deed, it is the deed.  
What for class or what for clan?  
It is the man, it is the man.  
It is for joy and love and wee.  
For who is high and who is low?  
Mountain, valley, sky and sea  
All are for humanity.

What care I for robe or stole?  
It is the soul, it is the soul.  
What for crown and what for crest?  
It is the heart within the breast.  
It is the faith, it is the hope.  
It is the struggle up the slope.  
It is the brain and eye to see  
One God and one humanity.

Youth today is looking beneath the cloak of hypocrisy which clothes the institutions, civilizations and catch-phrases of today. For the first time, the world encounters a force that dares accuse it of the self-deceit that it has long practiced. The soothing rationalizations that have salved the conscience of men states and nations is being questioned and criticized. The reality of the forms are being investigated as never before. But youth has dared to tear off the cloak, unmask the face and pierce the disguise—then has said to a surprised world—"See Ye."

With two thousand years of the highest idealism that the world has ever known, with hundreds of years of Christian civilization, with centuries of culture the heralding of youth—"See Ye"—has turned the introspective eye to the gross failures of materialism, nationalism, imperialism and all the other isms that have supplanted the Jesus Way of living in the world today.

But before the youth can take the mote out of its brother's eye it must remove the beam from its own eye. Only Christian character can bear to disclose the hypocrisies of a pseudo-Christian nation. Only the God-con-

trolled life can indict the pagan practices of an older generation. To give training in this Jesus way of life certain organizations have been perfected for the expression of the idealism of youth and the propagation of the system of right thinking and right living which alone can safely carry the youth through a world fraught with dangerous fallacies and incorrect evaluations. The Young People's Senior Christian Endeavor movement is one of these training agencies. From it is drawn the courageous idealism that dares to expose because it is prepared to correct the evils of the day.

The Christian Endeavor is an expressional agency in the lives of young people. It is planned as an outlet to those impressions that would fly were they not expressed. For a long time this expression was confined to a repetition of formulae. The meetings became a palaver only a little more instructive than its African prototype. Each individual talked as much and often as he wished. Chaos was the result. "If ye hear these things, happy are ye if ye can repeat them," was the maxim. This restricted the whole service of the Christian Endeavor to the Sunday session.

"But, see ye," exclaimed the youth, "Talk is cheap. Doing counts. Action reveals." So the entire program of Christian Endeavor took a turn and transformation. First as a religious body it undertook to give some training in worship and this program of worship was planned and executed by the young people. It included song and prayer, meditation and fellowship in the group assembly and a certain amount of private devotionals insured in the Christian Endeavor pledge in the words, "To pray and to read the Bible every day." This public worship and private devotionals insured the youth a religious development in the spiritual side of life—increasing in favor with God.

Then the element of the educational values entered in and some attempt was made to correlate some program of instruction. Bible verses, Scripture lessons, missionary programs, debates, informational topics and reference assignments were all instituted to give expression to the intellectual side of life. Youth is the time of the most rapid mental development. Experiences of this time are most vividly impressed upon the mind and expressed most fully and sincerely. Youth's imperative, "See Ye" is most commanding because youth is seeing clearer at this time than ever before and than it will ever afterward. So the modern program of Christian Endeavor inculcates elements for intellectual development—increasing in wisdom.

"Youth must be served" and the natural effervescence that overflows into a physical exuberance once was repressed by the old regime of "self-control in extremis." The values that accrue from directed physical activities in developing sportsmanship, loyalty, initiative, democracy and fair play were lost in the blindness of a divided program. But the clarion call—See Ye what is going to waste in the prodigal efforts to separate the boy religious from the boy physical, has sounded for Christian Endeavor. And this organization must learn to carry its ideals of endeavors in Christian living to the swimming pool, the diamond, the gridiron, and the gymnasium floor. It can encourage clean sports and adequate recreation as an expressional side of the life of young people. "You can't save a soul in a damned body," and you can't save a boy or girl whose physical habits are not the expression of some right and correct ideals of health lived according to the Jesus Way of life. Understanding the unity of personality and life, Christian Endeavor has enlarged its program to include a physical expression—increasing in stature.

"You can't save a soul if the social relations are not clean, pure and uplifting." Hence Christian Endeavor must provide for the natural expression of the social instincts of gregarious man. Man is only normal when he is in company with his fellows in group of community pleasures. A social program that adequately provides for the expression of the social instinct must be placed in the Christian Endeavor if it is to serve adequately in the fourfold development of a Jesus-lived life. The difference between holding the youth and losing him to the commercialized forms of social enjoyment often lies in the farseeing of ye, all of you, leaders and young people, in making a social program that will conceive as its end the right use of the social instinct—increasing in favor with man.

"Lift up your eyes and See Ye."

Added to the efforts of the Endeavor societies in training spiritual expression, directing physical activities, stimulating mental development and satisfying social desires, there is another agency—Young People's Conference.

Young People's Conference is a week of activity in Christian Leadership. The Jesus Way is taught and lived for seven days. The inspiration of great leaders, the stimulation of ordered routine, the information in methods and the final consecration of a trained life and enriched mind to a larger world of service, are some of the values inculcated in this week of activity.

The cry of today is "Save us or we perish," uttered by millions who have never heard of Him whose name we own as well as by thousands of those confessing Him but are losing these deeper aspects of His Way in the darkness that is ignorance, values that are false and a civilization that is corrupt. "See Ye" their distress and let not one of these perish even unto the least. "See Ye" that at least one young person out of each church takes advantage of Conference training as early as it is practical. "See Ye" that the young life aspiring to leadership be trained in those things that will mean most in the materialization of the idealism of youth. Do you want fruit tomorrow? Then plant today. Do you want leaders tomorrow? Then train them today.

What care I for robe or stole?  
It is the soul, it is the soul.

And after all, Christian friends, Christian Endeavor, Young People's Conference, district, State and National Conventions are all maintained for one purpose—better ways and more adequate means of saving souls. With this evangelical note I would close. "Get wisdom and in all thy gettings get understanding" and all that wisdom is, the sum total of understanding is the realization that only a fourfold life lived fully and eagerly, free from a damned body, an immoral mental world, impure social relations, stunted spiritual being is the saved life; one increasing in wisdom, in stature and in favor with God and man. And the organization to give this training is the Christian Endeavor led by those trained in Young People's Conference.

"See Ye" that ye are not found wanting when weighed in the balance. "Trusting in the Lord Jesus Christ for strength, I promise Him that I will do whatever He would like to have me do," and He came to seek and to save that which was lost.

"If you would have your record true  
Four things you must learn to do;  
To think without confusion, clearly;  
To love your fellowman sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely."

#### A WRONG EMPHASIS

FOR a long time there has been a condition obtaining among the churches that are not so large that stated briefly is the one of INSUFFICIENT SHEPHERDING.

Eld. W. H. Brown of Mt. Sterling, Ky., spent a time with his daughter, Mrs. W. M. Hunter in Springfield, Mo., where the latter has recently moved. Eld. Brown was accompanied by wife and daughter.

# THE EDITORIAL OBSERVATORY

## JUST A WORD

THERE is much wit and much more wisdom in Abe Martin's sly reminder to those who opposed the League of Nations on the ground that our young men would be drafted into foreign wars:

Well, our boys have been hustled off t' fight in Chiny, an' we don't belong t' th' League o' Nations either.

☞ ☞ ☞

THEY say the back-seat driver causes many automobile wrecks. The same kind of thing happens in the church. The back-seat member generally makes the criticism which starts the trouble that ruins churches. People charged with actual leadership know better than to make shallow, silly remarks about the church and its workings.

☞ ☞ ☞

THE famous Englishman, Dean Inge says, "Never to think at all is the only way to be perfectly orthodox," which shows only how easy it is to make an epigram.

☞ ☞ ☞

THAT delightful and valuable monthly, *Our Dumb Animals*, declares that the Red Indian's conception of the animals as his "little brothers" is nearer the scientific idea of the universe than that of those who are wont to speak patronizingly of "poor dumb beasts and the lower animals." We do not know much about the animals but the more one studies them the more interesting they become. What does God mean by them? The world would certainly be a dull place without dogs, horses, cattle, sheep and birds. It is also a question whether man could live long without them. Kindness to animals is Christian and it may be an indirect method of self preservation.

☞ ☞ ☞

SAYING credited to Mayor James J. Walker, of New York City:

I don't know but Prohibition might be a good thing, if we had it.

Pitch in, Mr. Mayor, and bring it to pass in your town. It is part of a faithful mayor to build up every good thing possible in his city. You can very easily bring this coveted blessing if you will, and to do so will make you the greatest mayor New York ever had.

LET us learn to think of the origin of the world, of man, of history, of civilization, of progress, of cities, of home, of the salvation, of the atonement, of the control and direction of all things in terms of personality instead of law. That explains things much better and it has intelligence and heartbeat.

## THE SURFACE, AND MORE

THERE are two ways of looking at things. There may be two thousand ways, but at present we have in mind only two. By one of these we see only the surface, by the other we see the surface, and what lies beyond. Two short verses by great poets illustrate. Here is the man who sees only the surface:

A primrose by a river's brim,  
A yellow primrose was to him,  
And it was nothing more.

Here is the man who sees the surface and more:

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here in my hand,  
Root and all;  
But if I could understand  
What you are, little flower,  
Root and all, and all in all,  
I should know what God and man is.

The vision of the first man is worth while, though it totally lacks the X-ray quality of the spiritual mind. It is worth while, we say, for a flower is its own glory and justification, and unquestionably we are to commend a man if he can see a flower at all. Some cannot.

But it is the second man who gets the most out of life. He will come to understand its depth and its height, and a walk along the plainest road will be to him a stroll through the radiant way of the eternal.

Insight is the most precious possession of man. It is unquestionably a divine gift, but like all divine gifts, it must be cultivated and the use of it must be learned. It is precisely this that education should do for us. It ought to open our eyes. It will always cultivate the divine gift of insight, for it gives one faith which looks not at the things which are temporal but at the things which are eternal. It sees the surface and more. It sees the infinite behind the surface.

## For Country's Sake

Far dearer the grave or the prison,  
Illumed by one patriot name,  
Than the trophies of all who have risen  
On liberty's ruin to fame.

—Thomas Moore.

## THEY ARE ASKING

(Continued from page 1.)

and be useful to the rest of the world we must exact the spirit above matter, we must place "more emphasis on love."

May I close with another reference to Mr. E. Stanley Jones? He says, "Across the widening gulf between East and West I see awakened East, realizing how deeply endangered we are by materialism and racialism, and knowing that only as we are saved can we save them, putting its hands to its lips and calling to us of the West, 'Seek first the kingdom of God!' Every progressive moment, every reform, every revolt against things as they are has had its birth in some one's mind, who passes it on to others till the whole is permeated. May we each resolve that there shall grow up in our hearts a desire and a determination to meet the challenge of the world. 'Seek ye first the kingdom of God.'"

### End of One Missionary Epoch in China

When C. H. Hamilton, missionary at Nanking, China, was asked at United Society headquarters recently for a statement on the China situation he said:

"We are at the end of one epoch of missionary history in China as touching the relationship of the communions of the West and Chinese Christians. The Chinese have become of age and claim self-determination. Their purpose is to do away with foreign domination, political, economic and religious. Where the missionary in the past has been organizer, director and controller of Chinese activities, the missionary of the future will be more of an advisor, friend and co-worker of the Chinese.

"Chinese, ultimately, are not anti-foreign nor anti-Christian, but quite definitely "anti" foreign domination. They will welcome the western business man and representatives of western Christianity on a basis of equal relationship and not otherwise."

### Dr. Micklejohn Plans an Educational Experiment

MANY people are interested in the experiment to be conducted next year at the University of Wisconsin—with the co-operation of the vigorous Glenn Frank—by Dr. Alexander Micklejohn. The plan is to segregate two or three hundred representative students into a college within the University. These students will spend their first year in a study of Greek civilization: the literature, art, religion, philosophy, and politics. In the second year, a study will be made of 19th century English civilization. At the end of the second year, the student will be acquainted with the results attained under the two dominating systems of human thought: the idealistic and materialistic.

This college is frankly an experiment, and will, perhaps, be a failure. But few doubt that Dr. Micklejohn's discoveries will prove beneficial to our American educational institution, suffering as it is with the raggedness, hastiness, and tendency to exalt the go-getter which mark our daily life.

The religion of Christ is not a law, but a spirit—not a creed, but a life. To this one motive of love God has entrusted the whole work of winning the souls of his redeemed. The heart of man was made for love—pans and pines for it; only in the love of Christ, and not in restrictions, can his soul expand. "Love," said the apostle after him, "love is the fulfilling of the law."

# The Birth of the Flag

By Pliny A. Wiley



IN that quaint colonial city  
By the Delaware's crystal flow,  
Lived a Quaker maid named Betsy,  
In the days of long ago.

To her father's door came courting,  
Silver buckles at his knee,  
Dressed in buff and blue, her suitor,  
Pleading, "Wilt thou wed with me?"

And our damsel never faltered  
At this Rubicon to cross,  
Came her answer with decision  
"Yes, I'll be Dame Betsy Ross."

On Arch Street then, they dwelt serenely  
Near the city's busy mart,  
And Dame Betsy soon was noted  
For her needlecraft, her art.

Then the tide of Revolution  
Swept the land from mount to sea.  
Vowed the Continental Congress,  
"We will from King George be free."

And the noble Declaration  
Signed they bravely without dread,  
Though the King proclaimed them rebels  
With a price on every head.

And the temple bells were ringing  
Everywhere that natal morn,  
With the people cheering, singing  
Thus our nation great was born.

Soon the flintlocks all were roaring,  
And their angry missiles hurled,  
When the men of Massachusetts  
"Fired the shot heard round the world."

Charged the King's red coated soldiers  
Following their Union Jack.  
Said our statesmen in their councils,  
"We a battle standard lack."

Straightway to Dame Betsy's threshold  
An immortal trio went.  
Washington and Ross and Morris.  
Patriot Congressmen, were sent.

Curtseyed welcome there she gave them.  
"Pray your mission to me tell  
As you know, I love our nation  
And I fain would serve her well."

Then upspoke our country's father  
With his accents grave and clear,  
"Seek we now a flag of freedom,  
Our brave soldiers on to cheer."

"Daughter of the Revolution,  
Think you well e'er you reply,  
For this ensign that you fashion,  
Loyal sons will dare to die."

Saw she then the curtains parted.  
Saw she then the scroll unrolled.  
With a rapt divining vision  
Like a prophetess of old.

Then she saw adown the decades  
Flaming fields of civil strife,  
Where her colors led, men perished  
That the nation might have life.

Every head was bowed in silence,  
Every soul engaged in prayer.  
Came to her the revelation.  
She beheld our banner fair.

And she caught the inspiration  
Of the emblem that we love,  
And she treasured up the vision  
Coming to her from above

Quick she seizes thread and thimble,  
Silken fabric, scissors keen,  
Calls her needlewomen to her  
While the picture still is seen,

Gleam the stripes of white and crimson  
And the stars come into view,  
Like the heavenly constellations  
In their field of royal blue.

Thus America's insignia  
Into living beauty came.  
For Dame Ross of Philadelphia,  
A memorial of her name.

Oklahoma City, Oklahoma.

### Old Lady Spoiled It

Open-minded Old Lady: "Well, now, if you ask me, I think short dresses are nothing but good common sense."

Flapper: "Somebody has to spoil everything!"—*Life*.

### The Troubles of Old Tabby

A tabby cat in a Vancouver, British Columbia, zoo is serving as foster mother to three young wolves, a dispatch says. Modern parents understand the feeling.—*El Paso Times*.

# The Uniform Lesson for July 17

Samuel Anoints David—1 Samuel 16:1-13

By Marion Stevenson

THE beginning of the reign of King Saul was like a bright morning soon overcast with clouds. When he first appears, he is modest, patriotic, humble, and dependent upon Samuel. He had not gone far, however, until he manifested dispositions which made it necessary for the prophet to seek another candidate for the royal rule.

Saul seemingly believed in the divine right of kings without accepting the divine commission of kings. That is, he seems to have believed that because he was king he could do as he pleased. He does not seem to have appreciated the peculiar character of his kingship, that of the ruler of a nation who had a peculiar relation to God with its high responsibility. Consequently, after a few patriotic deliverances of his people from oppressions, we come now to the story of his failure.

## Saul's failure—

This story lies in chapters 13, 14 and 15 of First Samuel, between the lesson for last Sunday and the one for today. Three different incidents are recorded in the three different chapters. Each one of them, all three of them together, justify Saul's rejection as a king.

The first is a case of disobedience related in chapter 13. In the eighth verse of the tenth chapter in immediate connection with his anointing, Saul was told that he was to go to Gilgal and wait seven days for the coming of Samuel who would show him what to do. However, when we read the thirteenth chapter, it appears that Saul had been reigning two years before he went to Gilgal. Apart from the seeming difficulty to us who read the story at this far distant date, when Saul found himself at Gilgal, he recognized his obligation to wait for the coming of Samuel. He faced great danger with the threatening armies of the Philistines, and held them off for seven days and far into the seventh day. Then, toward the evening time, Samuel not yet appearing, Saul offered burnt offerings and sacrifices entreating the favor of Jehovah against his enemies.

Samuel suddenly appeared and rebuked him very sharply and announced to him that he was not to be the head of the line of kings, but that Jehovah was seeking another one "after his own heart."

While we cannot satisfactorily explain to ourself the circumstances which made this disobedience so culpable, it is evident that the writer of the story intended we should understand that Saul was rejected because of disobedience.

The story in the next chapter is a very interesting one. It reveals the military prowess of Jonathan, the son of Saul, the rashness of King Saul, and the loyalty of the people to Jonathan, compelling King Saul to break his solemn oath.

In hot pursuit of the Philistines, Saul laid a heavy requirement upon his soldiers that they should eat nothing until the battle was finished. Jonathan, in ignorance of this demand, ate some of the honey he found in the forest as he followed after the enemy. Saul had laid a bitter oath, the threat of death, upon anyone, who should disobey. When he discovered Jonathan had eaten of the honey, he determined to kill him, but was prevented by his own soldiers.

In this affair Saul demonstrated how arbitrary and despotic he was and here again these dispositions disqualified him for

## The Lesson Scripture

1 Samuel 16:4-13

4 And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? 5 And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. 10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

being the ideal king of this "peculiar nation."

The next cause of Saul's rejection is recorded in the fifteenth chapter. Saul received a commission from the prophet Samuel that in the name of Jehovah he should utterly destroy the Amalekites in his region with their king. He was to spare neither man nor beast, adults nor children.

It is very difficult for us to reconcile such a commission with what we believe to be the character of God. However, Samuel and Saul both accepted this as a divine commission. Saul however refused to exterminate the Amalekites. He preserved the king, after the fashion of conquering kings, and took to himself as spoil the best of the flocks and herds.

When he was faced by the prophet Samuel, he was deceitful and evasive, laying the blame upon the people, hypocritically saying that he saved the best animals for sacrifice. In this affair, Saul was disloyal. He rejected the authority of the superior, an unpardonable offense to a soldier. Consequently, in a very dramatic gesture, Saul was dismissed from the kingship and was told that he had forfeited the favor of God.

## Disturbed Bethlehem—

The rejection of Saul occasioned grief and mourning to Samuel and embittered Saul's heart. When Samuel was bidden to cease his mourning for Saul and to go to Bethlehem to find a king among the sons of Jesse, he said, "If Saul heard it, he will kill me."

When Samuel came to Bethlehem, he arrived unexpectedly and his presence alarmed the whole community. The reason is doubt-

less what Samuel said in regard to Saul, "If Saul heard it, he will kill me." This indicates that Bethlehem, and probably all of Israel, had learned of Saul's rejection. The fear of Saul was also upon the people and this trembling of Bethlehem is another revelation of Saul's disposition.

## A disappointed family—

After the family of Jesse had been reassured and when the feast was about ready to be served, Samuel asked that the sons of Jesse pass before him. He does not seem to have revealed his purpose to any of them. When the first son appeared, tall, and manly, and physically fit, Samuel at once assumed that here was a man that God would choose. However, he was reminded that God was more concerned about a man's heart than about his height. Saul, the rejected king, had been acclaimed partly because he towered head and shoulders above his fellows.

Another son was therefore presented to Samuel, only to be rejected, however, as the first. Then passed another, and another before Samuel until "Jesse made seven of his sons to pass before Samuel."

Samuel was thinking of his instructions, that he should find Jehovah's chosen among the sons of Jesse. It was therefore natural for him to inquire of Jesse, "Are here all thy children?" He was then told that the youngest was keeping the sheep. We do not know how old David was at this time, but although he was old enough to be left alone in the fields with the sheep, neither his family nor his father thought it was worth while to invite him in to the festivities.

But at the bidding of Samuel, he was brought in, "Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of Jehovah came mightily upon David from that day forward."

Samuel had not told why he was sent to anoint one of the sons of Jesse. We can imagine therefore the questioning in the hearts of the father and the seven brothers when this solemn ceremony was performed upon their youngest brother.

David returned to his sheep. Perhaps he himself did not know why he had been anointed. He was conscious now of an experience he had not enjoyed before, the moving of the Spirit of God upon him. Something had come into his life that was new and strange. He was not to know until he had passed through many later experiences that the visit of Samuel had set him apart to be the king of Israel.

"Life is hard for many people, and we have no right to withhold any look or word or touch or act of love which will lighten the load or cheer the heart of any fellow struggler."

No man can be wholly uneducated who really knows the Bible nor can any one be considered a truly educated man who is ignorant of it.—*President Schurman.*

"Remember that when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."—*Selected.*

# Christian Endeavor Topic for July 17

## Applying Christian Standards in Amusements

Philippians 4:8; 1 Corinthians 6:12; 8:12, 13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is there anything of really permanent value in such feats as swimming the English Channel or running a 500 or 600 mile marathon?

Can the charge of professionalism in college athletics be successfully sustained?

Does turning professional affect an athlete's "game"?

Are there any harmful elements in athletic contests between schools and colleges?

Why are professional boxing matches a menace to any community?

Can a Christian consistently attend Sunday baseball games and commercialized amusements?

Do you think a Christian can safely or consistently frequent public dance halls or pool parlors?

Is it all right to give plays in the church building? If so, what sort should they be?

How large a place should the social features have in the Christian Endeavor society program?

### Paragraphs to Ponder

Helpfulness is a Christian trait and it should have a large place in our amusements. A fine example of this helpfulness came to light a few days ago in a group of professional baseball players. A veteran holding down one of the infield positions took in charge a young player, out for the same position, and gave him every benefit of his experience he could. The old player knew that such coaching might mean the loss of his position, but that thought did not deter him; he gave his best just the same. A fine spirit we all say. A Christian will do no less in his amusements.

When you get out that nice, new, shiny car—or maybe it's not so shiny anymore—do you fill it full when you start out for a spin out into the open country? You can always find someone who hasn't a car and would enjoy a run into the country; and it would be a fine thing to hunt up some of these less fortunate ones and take them along. There are times when we want to be alone, and are entitled to the seclusion; but we must not let ourselves get selfish in the matter. It is a Christian principle to share our good things, and we should apply it in our amusements.

Cleanliness in our sports is a thing to be guarded as we would a rich treasure. It is mighty easy to wink at something a little off color when we want to win, but we must not. A little emery in one's pocket will rough up the cover of the ball a little and not be noticed; but how it does help in making that ball break! The referee will never see that foot shot out to trip a tackler, nor catch us holding in the line. Our conscience does catch us, though, and we can't afford to have an offended conscience. A Christian would rather lose a game, than win it unfairly.

What kind of a game do you play when someone else has been given the position you want, someone who, you feel sure, cannot play it as well as you can? It ought not to make any difference in the way you play. Does it? The Christian's standards require him to do his best always. In this case he may be the victim of injustice, but sulking and shirking will never right mat-

ters; and such an attitude is not fair to the other members of the team who are not to blame for the situation. A Christian will do his best always, and prove his worth that way.

The play has a "star"; the team has a "star"; in every activity someone is a little more brilliant than the rest. Such excellence never justifies one in boasting, or assuming an air of superiority, or taking all the credit. No "star" ever shone without a background. "Red" Grange was a wonderful player, but that line that opened the holes deserves much credit, too. Ernie Nevers was a wonderful fullback, but he had a great forward wall to help. It's always that way. One's brilliance is dimmed by lack of support. So when that support is given, the Christian thing to do is to give full measure of credit to those who help.

We can mighty easily go to excess in our amusements, giving them too much time, too much thought, and too much energy. That certainly isn't the Christian thing to do. Our amusements must never be permitted to have the major place in our program: there are more serious things that must take first place. Amusement and exercise are essential to a well balanced life, but we need to guard against letting our lives get lopsided on the side of amusements. We can use up all our energies and time having a good time, or "playing the game," and have nothing left for the more serious things of the Christian life. That isn't treating our Lord squarely, and if we are running true to standard, we'll not be guilty of this unfairness.

Who doesn't like to go to a "movie," or a play, once in a while? Most of us enjoy a picture or a show occasionally, though of course, we can let our liking overrule our better judgment sometimes and steal time that we have no right as Christians to give to this sort of thing. Moderation must rule here, and first things must be put first. We will be on our guard against the wrong kind of pictures and plays, too. If local theaters are putting on unclean plays and pictures, we will not patronize them; and more, we will register a protest and try to get the right kind. We need to protect others as well as ourselves.

There is much entertainment to be had from reading, and a lot of profit, too, if we choose our books and magazines wisely. This is not as easy as it sounds, because there are so many magazines and such a lot of books. We can't begin to read all the good things that are written, and so of course we are not going to waste our time on "True Stories" and "True Romances," and magazines and books of that type, or worse. We can't be always reading something "heavy"; our brains simply won't stand the strain. We need something "light" occasionally—though hardly as often as some seem to think. In selecting that "light" reading there are so many delightful stories, clean, wholesome, and of helpful philosophy, that a Christian is never justified in turning to anything questionable. There are other things that are intensely interesting, no doubt, but they are like some appetizing foods that taste good, but leave a bad taste in one's mouth and upset one's digestion for days to come. Read clean stuff.

## Mid-Week Prayer Meeting Topic

July 13

### The Book of Haggai

By Gilbert E. Ireland

A very definite start is given to this brief prophecy of only about four months' duration. "Haggai the prophet, in the second year of Darius, on the first day of the sixth month came the word of Jehovah to Zerubbabel the governor and to Joshua the high priest" (About 520 B.C.).

### The historic setting—

Comes now Haggai the prophet with his unflinching announcement, "Thus speaketh Jehovah of Hosts." He has it down to the month and the day, "first day of sixth month," etc. He knows what he is saying; he knows the day on which he says it; he knows who gave it him to say. Between Zephaniah and Haggai a century had passed. Momentous events in that century. The captivity and the return had occurred. The land had been invaded, depopulated, reduced to a jungle thick with wild beasts; cities burned; the temple laid in blackened ruins; Zephaniah's dark predictions terribly fulfilled (Zeph. 1). But Jehovah's ancient word and promise also kept. Jeremiah, Ezekiel, Daniel had kept alive the hope of the captive people. Cyrus was raised up. He had proclaimed "liberty to the captives." Many thousands returned to Jerusalem. They must rebuild the temple from its ruins. Here did Zerubbabel the prince and Joshua the high priest take heroic parts as leaders of the returned exiles (Ezra 2:2). The work of rebuilding went on slowly; crafty enemies hindered it. Sixteen years passed with little accomplished. Apparently the people had lost heart. A succession of bad seasons; failure of crops; poverty, had discouraged them (1:2-6). But they were not quite true in all this. Actually they had been zealous about their own affairs and indifferent about the ruined temple (1:2, 9, 10, 11). Today is the new moon; they are worshiping by the altar they had set up in its old place. It is an opportune moment; Haggai steps forward; the very stones, blackened and still lying there, seem to cry out, charging them that the miseries which oppressed them were divine chastisement for their sin; the people, softened by worship, felt the appeal of the prophet and gave themselves again to their task (1:7-15).

### Two encouraging lessons—

1. Put God first (1:3-7). Compare Matt. 16:24-26; 10:34-39; 19:21; Heb. 11:24, 25, 36-38; Rev. 1:9. 2. God can make a half-failure the greatest success (2:4-9). The old men wept when they contrasted the present with the former temple; but Haggai saw that although much of the beauty and splendor of the former was missing, the ark; the sacred symbols; the Shekinah cloud; the golden overlays with which Solomon bedecked the original house; there was to come another, a more spiritual and lasting glory to this inferior House of the Lord. The period of peace which came to Judah after this was surely insufficient to fulfill these glowing words (2:4-9). But, later still, when Rome was in its power, there came to this temple One in whom center the hopes of the world. To this day peace is the hope of the world; witness the daily press of all nations. "Of the increase of his government and of peace there shall be no end" (Isa. 9:6, 7). The Glory of Israel is the Light of the Gentiles (Haggai's prophecies are evidently so extremely condensed that they suggest rather than describe their intended meaning).

# As I Think on These Things

By F. D. KERSHNER

Dean of the College of Religion, Butler University, Indianapolis, Indiana

## Unnoticed Heroes

LAST month there was an explosion at the Everettsville W. V., coal mine and 97 lives were lost. After opening the mine many days later explorers came across evidences of the heroic manner in which some, at least, of the miners met their death. In the cap of Henry Russell, whose body was one of the last recovered were found the following notes written three hours after the explosion and deciphered only with the aid of a magnifying glass:

Dear Wife: Still alive, but air is getting bad. Oh, how I love you, Mary.

Dear Father: I will be going soon. We are just cold and when the air comes it will be bad as we are on the return side. Will meet all in heaven. We have plenty of time to make peace with the Lord.

Henry Russell, facing death, down in the depths of the earth, calmly and unflinchingly represents as high a type of courage as anything recorded on the battlefields of fame. He passes unnoticed because the world at large has not yet learned the measure of true heroism. To him and his companions who died in the simple walks of human service the words of the Master surely apply: There are last that shall be first, and there are first that shall be last."

\* \* \*

## Expensive Whitewash

OUR hats are off to Governor Lenington Small, of the Sovereign State of Illinois. He has just made a trade with Attorney General Carlstrom of the same State whereby he is exonerated from the charge of having received any profit for his own benefit, advancement or pleasure from funds of the State which he loaned under certain widely advertised circumstances during the time when he was State treasurer. In return for this exonerated the Governor is to pay the state of Illinois the tidy sum of \$650,000. According to *Time* the conclusion of this case in the judgment of certain individuals, represents "the most expensive coat of whitewash known in the annals of exculpation."

We must confess that we admire the technique of Governor Small. Whatever expenses may have been attached to political whitewash in the past have not usually proved of any advantage to the State or national treasury. The new style is more beneficial to the taxpayers and probably no more burdensome to the principals involved. We commend this method of adjustment to other States, and especially to future investigating committees of the national Congress.

\* \* \*

## Race Hatred and Insanity

IN the June issue of the *Forum*, Edward Franklin Frazier contributes an interesting article entitled "Pathology of Race Prejudice." Mr. Frazier prefaces his discussion by a quotation from Walter Hines Page's novel *The Southerner* to the following effect:

The Negro-in-America, therefore is a form of insanity that overtakes white men.

The whole thesis of the article is simply an expansion of this quotation. The

author shows that race prejudice is essentially irrational and that it displays all the customary marks of certain forms of insanity. People who are entirely rational upon every other subject lose all their sanity when it comes to dealing with race problems. People who are humane and kindly in their social relations at large will exhibit the most revolting cruelty in matters of this kind. They are victims of the Negro complex, or it may be a Japanese complex, or some other form of emotional insanity of this type. Of course, this diagnosis of the race problem does not render it any less difficult to solve. Insanity is hard to cure. Nevertheless, the situation becomes more hopeful when we understand, even in a general way, the entirely irrational basis of our most deep rooted prejudices.

\* \* \*

## The Syrian Episcopate

DURING recent years the Anglican Church has made numerous efforts to find points of contact with the Greek Orthodox communion. There has been much discussion of Orders and other items related to Apostolic succession, but so far as we know no basis of universal agreement has been reached. In connection with this matter Brother D. C. Gordon, of New Bern, N. C., writes us:

In Eastern Carolina the Episcopals are appealing to the Syrians to affiliate with them on the ground that their church (Episcopalian) is HOLY, CATHOLIC, APOSTOLIC, and because Paul established such a church in Antioch among the Syrians.

If these brethren can discover any reliable evidence tending to show that Paul established such a church, or indeed, any church in Antioch, they will make a contribution to ecclesiastical history which should prove of the utmost consequence. The churches which Paul established were obviously not of this character, if the New Testament records are to be regarded as authoritative. Moreover, the church at Antioch was not established by Paul, so far as our present information goes. The Syrian brethren would do well if they would look a little more particularly into the historical basis of the propositions which have been submitted to them.

\* \* \*

## The Safety Valve

WE are in receipt of a vigorous and pungent letter from Brother C. B. Tigner, of Bluffton, Ohio, which is altogether too lengthy for us to reproduce in these columns. After discussing a number of questions, most of which have received attention at our hands, he concludes after this fashion:

And another thing, as Andy Gump would say: Why are our conventions afraid of open discussion? Why is it that men of one trend of thought only are put on programs? Why is it that men outside the brotherhood are given prominent places on the programs, and arrangements are made to prevent those who disagree with the established policy of the societies are kept off? \* \* \* It seems to me a general public forum for the little brotherhood would be a wholesome and helpful thing.

Brother Tigner is right. Nothing would do more to bring about peace and good feeling in our brotherhood than for us to get together and debate our differences.

## Josephus and Christ

WE have referred several times to the old Russian version of Josephus' Jewish Wars, which contains a much more full and detailed statement concerning the ministry of Jesus than is to be found in the ordinary manuscripts of the great Jewish historian. The evidence for the genuineness of the text under discussion still appears to us to be of dubious value. Nevertheless, we think it only fair to say that a rather impressive case may be made out for the correctness of the new text. Perhaps the best statement for the affirmative may be found in a recent volume by Dr. Vacher Burch, lecturer in theology at Liverpool Cathedral and published by Chapman & Hall, of London. The title of the book is "Jesus Christ and His Revelation," and the section which deals with the passage from Josephus has attracted a great deal of attention in England. *The Manchester Guardian* says that Dr. Burch supports his case "with immense learning and ingenuity." If it should turn out that the new text is indeed genuine it will be the most important contribution which has thus far been made to our knowledge of the personal appearance of Jesus. It will, moreover, be the only important source of information concerning the life and work of the great Teacher which has been discovered since the days when the New Testament canon was established. We shall await with interest the further voice of criticism upon this important question.

\* \* \*

## Dr. Hall and Lausanne

DR FRANCIS J. HALL, who is a member of the faculty of the General Theological Seminary of New York City, a delegate to the World Conference on Faith and Order which is to convene at Lausanne, Switzerland, next August, sends us rather a lengthy communication concerning his views upon the way in which the Conference should carry on its work. Dr. Hall, says, in substance, that if the conference wishes to discuss only the points upon which the various communions are agreed it will not be worth while to go to Lausanne. The value of the gathering, he thinks, depends very largely upon its capacity to discuss seriously the points upon which we differ. To omit such discussion will mean that the most important considerations will not receive attention. It is not necessary to review the things upon which we are agreed. What is needed is that we shall find some way to reach a higher degree of harmony upon the points wherein we differ.

We confess frankly that we are in entire sympathy with Dr. Hall in his contention. Attempts to secure technical union without a real unity of purpose and ideals are worthless in religion. It is better to differ frankly than to cover over points of divergence by specious pretences which dodge the real issues. No union which is founded upon anything short of an honest and fair understanding of all the issues involved can possess any promise of permanence.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JULY 16, 1927

NO. 36

## How Improve Our Minds

A paper by Miss Leota Christmas, delivered at the District Convention, North Mound Bayou Church, May 12-15, 1927

OUR mind is the faculty by which we think. It can make us happy or miserable. However, it depends upon the individual to determine which it shall be. It may be improved by thinking of good things when evil ones come. This does not allow our minds to become poisoned with evil thoughts. As a rule, we never think of the good and desirable traits of a person but most emphatically of his undesirable faults.

### Reading

Reading a good wholesome book will help to banish all unpleasant or torturing thoughts. So when you begin to let your mind be tortured by unpleasant thoughts, just force yourself to read an inspiring book; something that will smooth out wrinkles and put you in a happy mood; something that will make you see the grandeur and beauty of life; something that will make you feel ashamed of petty, meanness and narrow, uncharitable thoughts.

### Effects of Thought

Our thoughts even make old and run down before time. Friends, do you know everything that I think I am is just merely what I am? Everything outside of ME is what I think it is. If I have no thoughts about a thing it does not exist for me. By deliberately cultivating constructive thoughts I bring an idea into concrete existence. Bringing things into existence is the chief end of man. And whether he thinks so or not, whether he believes it or not, he is forever creating in his thoughts. It is not man's business to create, it is his nature, his mission and his pastime. All thoughts are constructive. We construct destruction when we think destruction. We create war by thinking about it. We create what we do not like by thinking about what we do not like, as sickness, poverty and trouble.

### Habits of Thinking

A pleasant thought, if taken to bed at night, increases happiness, strengthens physically, and improves the mind. Are you guilty of being a slave to night worry? If so you will get into a chronic habit of thinking—especially of contemplating your troubles and trials, and it is a very difficult habit to break. It is fundamental to sound health to make a rule never to discuss business troubles and things that vex and irritate one a night, especially before retiring. For whatever is dominant in the mind when one falls to sleep continues its influence on the nervous structure long into the night. Mental discord saps vitality, lessens courage, and shortens life. It does not pay to indulge in violent temper, corroding thoughts and mental discords in any form. Other forms of improvements are forgetting and forgiving. If we will forget little mean, undesirable things we will have room in our mental chamber for pleasant as well as spiritual thoughts. Many of us with crotchety, sour disposi-

tions and quick temper sometimes have hard work to be decent in our treatment of others. But we can, at least, when we are alone, and away from the people who nettle and antagonize us, forget injuries.

### Results

After you retire quit harboring unpleasant thoughts, and hard feeling towards others. Wisdom and understanding plays a great part in the improvement of our minds. Let us form a habit of making a call upon the great within each day. Leave the message of uplift, self-betterment, self-enlargement which you yearn for and long desired to have, and after a while all the building forces within you will help to unite in furthering your aim, in helping you to realize your vision.

*A motion prevailed in the District Convention that the paper read by Miss Christmas, and other papers read in this convention be published in both our State and National Papers. Said papers to be typewritten and sent in by Evangelist Calvert.*

## CHRISTIAN SERVICE IN COOPERATION

J. B. Lehman

### True to the Old Faith

In all the ages since the days when God first discovered himself to man there was one constant element: namely, they always were true to the ancient faith. They differed widely in the way they believed and the things they stressed, but in the matter of loyalty to the Creator that made them they never differed. Those that thought they differed soon dropped out and were forgotten. So far as the record is concerned there was no difference in the loyalty to the true God.

### Disloyalty Always Brings Disaster

Many a man thinks, "Well, I can believe or I can doubt if I like." But so universally was such a life wrecked that Paul stated it as a constant law.

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting."

The ministry of Jesus begins with a manifestation of divine power and ends with the story of the resurrection and ascension. The Church be-

gins with the story of the coming of the Holy Spirit like a mighty rushing wind and goes on with a long list of manifestations of the divine. A man can believe this or he can deny it, but he cannot deny it without going far afield. He will soon be doing those things which are unseemly. The history of the work is full of illustrations.

King Saul proved disloyal to the word of God and then soon found himself so far afield that he acted like a crazy man. Joe Smith practiced deception with the Book of Mormon, and then soon his movement was practicing polygamy in as bad a form as the harem of the sultan of Turkey. Some of our so-called learned men are denying the divinity of Jesus, the credibility of the New Testament writers, the resurrection of Jesus and many other things that are stated as fundamental to Christianity. And they are going afield fast. They are almost legion that are advocating "experimental marriages" or "trial marriages." An attempt to practice that would have far more disastrous results than the harem of Brigham Young. The polygamy of the Mormons would be far safer to society than that. Who would have dreamed that they would so soon get so far afield? But true to the law Paul stated, they soon began to believe a lie.

### The True America Will Not Go Astray

While many may go off into those vagaries, we need not greatly fear them; for they will either see the error of their way soon, or they will soon drift so far afield that sensible America will not be fooled. Our true educational and missionary work is born of God, and it is great in scope and purpose, and the rank and file of our God-loving people will not be led astray by these delusions. They will hold the hand steady to the plow and they will not look back.

### Golden Text

Open thou mine eyes, that I may behold Wondrous things out of thy law.  
I am a sojourner in the earth:  
Hide not thy commandments from me.  
My soul breaketh for the longing  
That it hath unto thine ordinances at all times  
—Psalm 119:18-20.

**GLEANINGS FROM THE ONE-DAY CONVENTIONS  
CHURCH IN WORLD**

Miss Ruth Musgrave

THE Missionary in Africa is anxious to establish the Church in God's World, but is equally anxious to keep the world out of God's Church.

On each path is appointed two persons to keep in touch with the moral and spiritual welfare of the converts in that vicinity. At stated intervals they report the delinquencies of those new-made Christians over whom they are placed. When the fault is proven, then the restitution is assigned to meet the occasion. Usually this takes the form of prohibitions from Lord's Table for a number of weeks; a study of the Bible on that thing they had failed in, repentance, and public confession. Thus the sins that are prevalent in heathenism, stealing, lying, adultery, etc., are kept out of the African Church.

This institution is able to stand for a changed life in Africa because it requires its adherents to live a life different from the existence of a savage. It requires a different code of morals, higher type of behavior, a more unselfish set of actions. The church is thus in the world but not of the world.

**FROM MARYLAND**

**Eld. W. H. Taylor, Minister of Baltimore**

*A report of the quarterly meeting of the Tri-State Convention of the Christian Churches of Maryland, Delaware and District of Columbia which convened at the Mt. Olivet Christian Church, Baltimore, Md., on April 15, 1927.*

Devotionals—Mrs. Lora Brooks, Md., and W. C. Bowie, Washington.

Preliminaries.

Business.

Sermonette—"Old-Time Faith and the Modern Departure," Dr. M. F. Robinson, Md.

Luncheon.

**AFTERNOON SESSION**

Devotionals—S. F. Tyree, Washington.

Welcome Address—E. A. Stevenson, Baltimore.

Response—Mrs. Rosa Bogan, Washington. Address—"Recruiting Endeavors for the Church," R. D. Brooks, Washington.

Address—"Spiritual Evangelism in the Bible School," N. W. Magowan, Washington.

Solo—Selected by Baltimore.

Address—"Saving Our Young Womanhood for the Church," Mrs. M. E. Magowan, Washington.

Address—"Planting the Seeds of Grace in Our Youth," Mrs. Pearl Clarke, Baltimore.

Chorus—Choir of Baltimore.

Address—"The Church and Public Spirit," B. G. Bogan, Washington.

Address—"The Ministers' Wives' Council as a Factor in Community, Life," Mrs. H. D. Griffin, Washington.

Address—"Historic Background of the Christian Church," G. F. Hughes, Washington.

Quartette—Selected by Baltimore.

Sermon—"The Cities and Christ," Eld. H. D. Griffin, Washington.

Dinner.

Meeting of Executive Board.

**ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.**

**FROM THE BANKS OF OLD KENTUCKY**

C. H. Dickerson, Lexington

"That ye may stand against the schemes of the Devil, for we are not ignorant of his schemes."

These Scriptures bring to us the subject: "Some of His Tricks." Satan is a past master at personification of hellish wiles. Strategy is his "Long Suit" in deploying his forces. His grinning deception gives him many victories.

Whoever stands against his devices must be well armored, and understand his tricks. Trick No. 1. He tries to cut out night church service, claiming that tired and hard-working, busy people need only one service on Sunday, knowing that with church closed, the picture show—vile—and other wicked amusements will flourish.

Trick No. 2. He sends the "Sandman" to the eyes of those who do attend thus stopping their ears to the gospel.

Trick No. 3. He gets into "The Board" (God bless them, they mean well, as Uncle Bim said of Andy Gump) and sets them against nearly all physical advancement. They forget that Leaders must be *going somewhere*.

Trick No. 4. He plans the breach between older and younger members, so that each has no patience with the other. Thus older ones miss Sunday school and younger ones miss church worship.

Trick No. 5. He knocks Sunday, by field games and auto riding and general visiting of parks, etc.

Trick No. 6. Jazzes up the young mind with victrola and console ragged records and Charlestons the giddy gallopers till the shank of the morning.

Trick No. 7. He advises organization within an organization, within an organization till the hollow rattle of machinery is all that can be heard.

Trick No. 8. He changes the words "Be not conformed to the world," to "Be ye transformed to worldly styles and fashions."

Trick No. 9. He changes the ministry from "This one thing I do," to "These many things I try."

Trick No. 10. Engineers the battle between Fundamentalists and the "others" so skillfully that each denies what he is and claims what he is not.

But "We are not Ignorant of his Devices."

SAID Jesus to His disciples, "I have yet many things to say to you, but ye cannot bear them now." We must grow into a fuller knowledge of the truth, for we are not able to bear the whole truth, as yet. What marvelous revelations await us when we are able to bear them!

**FROM VIRGINIA**

Reporter—Eld. R. L. Peters, Evangelist

WE are just out of a ten-day meeting at King's Chapel Christian Church, Tazewell, Va. This church has been losing ground for several years but it is now growing and getting into working order.

Eld. G. M. Dickerson, the pastor, led the song services, while his wife, Mrs. Mary L. Dickerson, was the organist, a personal worker and the leader of the young people. They make a fine team. The whole congregation helped in the singing led by the choir and this proved a helpful feature of the meeting.

The church was greatly revived. The preaching was done by the writer and we have been asked to hold another meeting for them this fall.

There were eighteen confessions—twelve for baptism and six otherwise.

**Reporter—Eld. G. M. Dickerson, North Tazewell, Va.**

We have just closed our spring revival at the King's Chapel Christian Church, Tazewell. In some respects it was the greatest meeting in the history of the church.

Eld. R. L. Peters of Winston-Salem, N. C. did the preaching and we have never heard a series of plainer, more forceful gospel sermons than these preached in this ten-day meeting.

The church was greatly strengthened and revived. Denominationalism and all the other sins were weakened. The Old Book was held up in its simplicity and power; Christ was exalted; sinners were converted and the church edified.

There were eighteen additions—twelve by primary obedience.

We attempted to hold the evangelist longer but of no avail. However we are engaging him for a fall meeting. The grand old plea of the gospel wins as of yore if faithfully preached.

**FROM KENTUCKY VIA OF EVANGELIST**

Reporter—Eld. C. H. Johnson, Evangelist

The Women's District work of District No. 6 held its quarterly meeting at North Middletown with Mrs. Fannie Rucker as president and Mrs. E. N. Brent, secretary. This was a splendid meeting with Mrs. S. M. Brown, state president and Mrs. B. B. Hutsell, state general secretary present. Mrs. Hutsell is doing a great work among our women.

Monday and Tuesday, we were with the church at Hall's Gap. They have a beautiful church and a fine field to work in at this place. We were successful in reviving the W. M. S. while there. We stayed in the home of Eld. Hayes the pastor.

*To the churches throughout the state:*

There remains only a short time to make ready for the State and National Conventions. Will you not take advantage of this short time? And do not forget the *Christian Plea*—our slogan is *A Christian Plea* in Every Home.

**Watch Page 3**

Important announcements from now until National Convention.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## A SORE SPOT

FOR a long time there has been a condition obtaining among the churches that are not so large that, stated briefly, is the one of INSUFFICIENT SHEPHERDING.

No business man expects to run his business on a paying basis and only visit it once a month. No bank can expect to have the confidence of the depositors if it only has an auditing every two years. So if in the business of carrying on the financial and commercial activities of the world there is needed the constant presence and direct supervision of one in charge and directly responsible, how much more is it necessary in the great business of putting over the religious, evangelistic, educational and social program of Jesus Christ.

The church that is content with such a meager amount of the "Word that gives light" is not a true church of our Lord's. Any church that countenances just one day a month meeting is committing the crime of suicide against itself. If an organization is worth surviving it is worth the time and efforts of some man. There are two stock arguments that such negligent churches usually use to vindicate their course of action.

One is the dearth of ministers. While all who know the situation at all admit that there is a deficiency of good ministers just now yet there are enough to furnish more churches with full time service. Every church wants the leading preacher in the state or the best money-raiser in the district. None seem to realize that some church had to become the laboratory where these present leaders had their experience and tried out their methods that they now use.

The second and more common reason is the one that is used to finally excuse a poor showing on their own part in the support of a man to do the required work. Any church that

can contribute one-fourth of a man's salary with just one "Meeting" a month and the preacher then leaves town for a four week interval with no pastoral work and no personal work during the "ministerless" period, how much more, think you could be done if there were a constant pastor to develop all of the resources of the congregation?

In the "Once-a-Month" church there is no vision as a usual thing. The few exceptions are so rare that one need scarce notice them. The procedure is usually thus: The minister arrives Saturday evening before supper; one of the sisters fed him for five free meals, he preaches two sermons Sunday, collects \$8.18 or \$10.00 and then leaves Monday (after breakfast) and is not seen in those parts until four weeks have elapsed. He performs in much the same manner as the insurance agent only the insurance agent usually leaves a receipt.

The wrong emphasis is on the superficial touching of a wide area in preference to intensive laboring in one place. In an age of specialization such methods are doomed to failure before trial. The evangelist that passes in the whirlwind, or the fire or the storm is not the true voice of educative Christianity but the still small voice of continual contact and personal service contains the germ of God's word concerning life. The church cannot afford to place the emphasis on spurts rather than steady, continuous pulling.

## OPPORTUNITIES

### A Letter to the Disciples of Mississippi from Christian Plea

SOME have said that opportunity is an old fellow with one lock in the front and with a completely bald head behind. Unless caught by this forelock there is little chance of catching him. But in the matter of subscriptions to the *Christian Plea* this is not so. Last September the first campaign was opened and in March there was another special effort to increase the list of subscribers. And in the months of July and August is the last great effort to boost our subscription list to twelve hundred by getting in FIVE HUNDRED new or renewed subscriptions. Over a hundred of the old subscriptions taken over from the *Gospel Plea* have expired and with no indication to renew them. These form a nucleus to work from. In your state are at least twenty-five of these with some more expiring in these two months.

We are asking that the state organization be brought into this campaign by having the local churches report through the State Convention

all the subscriptions they are able to get hold of and to make their state one of the best in the matter of reading. To use all the resources that are in its power we are urging upon each state and the state of Mississippi is no exception. Why cannot the Convention report fifty subscriptions in its August meeting?

To have such men as Evangelist Calvert, Elders K. R. Brown, C. A. James, N. R. Trevillon and Robert Brown, lend their energy to this task is but to "put it over" in good shape. Mississippi never fails to grasp opportunities and it will at once recognize this as one to grasp fully.

**FULL COOPERATION** is the slogan. FIVE HUNDRED before the HOUR STRIKES for the opening of the National Convention. A *Christian Plea in Every Home* would mean that our list from there would number at least 450.

## THE UNCONSCIOUS CONSERVATISM OF ADULTS

AFTER thirty, the cares of life, the problems of personal welfare, the task of orientation so occupies the minds and time of an individual that he has little time for experimentation and idealistic action. Chary of changes, resenting interference, outgrown unrealized idealism, established in the world, the adult becomes skeptical of sudden change and radical reforms.

On the one hand, conservatism may lead to STAGNATION. Assured of a living, possessed of some prestige, the person is quick to sense the least ripple on the surface of the pond of contentment and satisfaction. The river of life has spread into a widened lake that has little outlet, a veritable "Dead Sea" of intellectual inertia, emotional satisfaction and routinized action. A daily schedule, a financial budget, an orderly existence that comprises its own "raison d'etre" is the death blow to progress and idealism.

Yet conservatism has its favorable side. It leads to STABILITY. Youth is ready to move the foundations of the social order, tear down the pillars of a defective civilization, mow to the earth the supports of the political structure and substitute every hypothesis of his own invention and thinking. Adulthood, holding the throttle, allows for orderly progress while repairing the defects. It allows for the maintenance of life while the machinery of advancement is slowly coming into being. Thus the haphazard hazards of the "trial and error" method is reduced to a minimum and the world is relatively stable.

# Convention Programs

Program of W. M. S. to Be Held With the M. C. M. C. at Port Gibson, Miss., August 17, 1927 at 3 o'clock

Song.  
Prayer.  
Meditations led by Mrs. E. Washington, Shaw, Miss.  
Song—Choir.  
Opening remarks by State President, Mrs. E. E. Carroll.  
Song.  
Reading of Minutes of last annual convention by Recording Secretary, Mrs. Franklin.  
Appointments of committees by president. Song by Choir.  
Presidents' message.  
Address—Mrs. M. B. Miller, Mound Bayou, Miss.  
Paper—Mrs. S. F. Greene, West Point, Miss.  
Address—Mrs. P. R. McCarty, Mound Bayou.  
Talk—Mrs. S. E. Williams, Russums.  
Song—Choir.  
Address—Mrs. Mattie Christmas, Mound Bayou.  
Missionary Story—Miss Vaughn, Clarksdale.  
Address—Mrs. Burl Johnson, Mound Bayou.  
Lecture—Mrs. A. T. Brown, Jackson, Miss.  
Address—Mrs. C. A. Johnson, Vicksburg.  
Paper—Mrs. M. F. Walls, Hermanville.  
Talk—Mrs. N. R. Travillian, Gordon.  
Paper: Mrs. Nellie McKinney, Sunflower City.  
General Discussion.  
Song—Report of Delegates of W. M. S.  
Report of Recording Secretary.  
Report of Treasurers.  
Report of Corresponding Secretary.  
Song.  
Free Will Offering—By Mrs. E. Miller and Mrs. J. Jenkins.  
Thank Offering.  
Song.  
Adjournment.

8 P.M. Reassemble

Song by Choir.  
Prayer for Unity.  
Scripture Meditation.  
Song by Choir.  
Address—Mrs. J. B. Lehman, Edwards.  
Remarks—Mrs. L. B. Brazand, Port Gibson.

Program of the Sixth Annual Convention of the Disciples of Christ in Illinois, July 21-24, Gary, Ind.

THURSDAY, BIBLE SCHOOL PERIOD  
*Morning Service*

9:30—Opening Chorus, "Onward Christian Soldiers."  
9:40—Bible Study.  
10:00—Devotion by Mr. Stacker.  
10:10—Song.  
10:20—Roll call of B. S.  
10:30—Appointment of committee.  
10:40—Music.  
10:50—President's message.  
11:00—Report of schools.  
11:20—Enrollment of delegates.  
11:40—Song.  
11:50—Comments by delegates.  
Offering.  
Benediction.

*Afternoon Service*

1:40—Report of committees.  
1:50—Address by Miss Deetsy Blackburn.  
2:10—Music by Langley Ave. B. S., Chicago.  
2:20—Paper by Mrs. Peter Washington, Bloomington.  
2:40—Solo by Miss Magerie Erkhart, Normal.

2:50—Address by Miss Mamie Robinson, Rockford.  
3:10—Exercise 1st yr. Junior—Oakwood Blvd. Church, Chicago.  
3:20—Paper, Miss Carrie Turner, Decatur.  
3:40—Solo, Raymon Walton, Chicago.  
3:50—Paper, "What Makes a Progressive Bible School?" Miss Mae Baxter, Chicago.  
4:00—Instrumental Solo, Miss Hazel Stacker.  
4:10—Reading, Mildred La Touche.  
4:20—Reading 2nd Junior Girls.  
4:50—Paper, "How Can We Have a Bigger and a Better School?" Lucile Ramsey.  
5:00—Music, Langley Ave., Chicago.  
5:10—Paper from East St. Louis B. S., "How Can I Best Serve My B. S."  
5:25—Address by Mr. Peoples, Chicago.  
5:45—Instrumental solo, Miss Lucile Ramsey.  
Remarks by President and report of financial committee.  
Benediction.

NIGHT SESSION, CHRISTIAN ENDEAVOR

7:30 Opening Chorus, "Onward Christian Soldiers."  
Invocation—Mr. H. Peoples, Oakwood, Chicago.  
Business Period.  
Solo—Miss Hazel Stacker, Gary.  
Paper—"The Christian Endeavor in the Church," Miss Mildred Morris, Bloomington.  
Piano Solo—Miss Malessia Danzy, Oakwood, Chicago.  
Paper—"The History of the State C. E.," Mr. Gerald Bullock, Oakwood, Chicago.  
Song—Congregation.  
Address—Rev. Washington, Bloomington.  
Solo—R. Walton, Oakwood, Chicago.  
President's Remarks—R. Walton.  
Benediction.

FRIDAY, WOMAN'S MISSIONARY SOCIETY

*Morning Session*

9:45—Piano Voluntary, "Onward Christian Soldiers."  
9:50—Devotional by local officers present.  
10:00—Reading of journal of last convention by the Secretary.  
10:05—Roll Call of societies.  
10:20—Appointment of committees.  
10:25—Music by Chicago chorus from the Langley and Oakwood Societies.  
10:30—President's message.  
10:45—Song by congregation.  
10:50—Select reading by Mrs. A. Floyd, Gary.  
11:00—Address, "World of Tomorrow," Mrs. Katherine Keith, Oakwood, Chicago.  
11:15—Music by Chicago chorus from the Langley and Oakwood Societies.  
11:20—Address, Mrs. Lulu C. Hunter, General Secretary of Illinois.  
11:45—Paper by Mrs. Gertrude Cooley, Rockford.  
11:50—Offering.  
12:00—Report of Enrollment Committee.  
12:20—Song by congregation.

*Afternoon Session*

1:30—Praise Service.  
1:40—Reading of morning journal by Secretary.  
1:45—Report of committees.  
2:00—Music by Chicago chorus from the Langley and Oakwood Societies.  
2:05—Address by Mrs. Rosa Brown Grubbs, Nat'l. Field Worker, St. Louis.

2:30—Reading of a letter from W. M. S. of East St. Louis, Ill.  
2:40—A Summary of Events and Conditions Today, By Mrs. S. B. Skinner, Bloomington.  
2:50—Solo by Mrs. E. C. Welch, Oakwood, Chicago.  
3:00—Address by Mrs. R. E. Latouche, Langley, Chicago.  
3:15—Song by congregation.  
3:20—Report of Enrollment Committee.  
3:25—Offering.  
3:30—Closing prayer by Eld. A. L. Martin, Chicago-Gary.

*Night Session*

7:45—Praise Service conducted by Vice President and Dr. Grubbs.  
8:00—Sermon by Eld. J. E. Anderson, Champaign.  
8:30—Invitation.  
8:35—Report of Enrollment committee and offering.  
8:40—Remarks by President and report of Finance Committee.  
8:45—Announcements and benediction.

SATURDAY, CHURCH PERIOD

9:45—Praise Service.  
10:00—Business Period.  
10:30—Address, "What Is My Obligation to the Colored Disciples in Illinois?" Elder P. C. Washington, Bloomington.  
10:50—Address by Bro. Perry J. Rice, Secretary of Chicago, Missions.  
11:20—Response, by Elder G. R. Dorsey, Pastor Oak Blvd. C. C.  
11:25—Address, "How Can We Build Our Work in Ill?" Eld. J. M. Baker, E. St. Louis.  
11:45—Address, "Correlation of Education and Religion in Race Progress," Elder G. C. Campbell, Chicago.  
12:15—Offering and report of Enrollment Committee.

*Afternoon Session*

1:30—Devotional Service.  
1:40—President's message.  
2:00—Talk on Christian Stewardship by Bro. Toms, Central Church, Gary.  
2:20—Music.  
2:25—Sermon, Elder R. B. Wells, Bloomington-Normal.  
2:50—Invitation.  
2:55—Offering.  
3:00—Report of committees.

*Night Session*

7:45—Praise Service.  
8:00—Address, "How Can We Develop Christian Unity Among the Colored Disciples in Ill?" Elder A. L. Martin, Chicago-Gary.  
8:30—Invitation.  
8:35—Report of Enrollment Committee and offering.  
8:40—Announcements and adjournment.

*Sunday Morning*

9:30—Bible school.  
10:45—Devotional Service.  
11:00—Sermon, Elder J. E. Anderson, Champaign.  
11:30—Invitation.  
11:35—Offering.  
11:40—Lord's Supper.  
12:00—Doxology.

## When Love Brings Morning

It will be dawn of beauty here  
When love brings morning in her smile,  
And by the gate stands dreaming cheer,  
And no remembered ill or vile.  
High on her mountain she will sway,  
And over her valleys set her mirth,  
Bringing the everlasting day  
Of deathless friendship unto earth.

—F. McK.

# Children's Page

## Baby Boy

SITTING by the window  
With a winsome smile,  
Baby laughs and cuddles  
Cooing all the while;  
Little fingers scratching  
Here and everywhere  
On the snowy pillow  
In his go-cart there.

Baby's eyes that sparkle  
In the morning light  
Bring us joy and pleasure  
Mixed with strange delight;  
See him as he watches  
All the moving things  
Which appear before him—  
Then his laughter rings

Rosy cheeks and dimples  
Sugared lips has he,  
Chubby hands that fondle  
Mother dear and me;  
Feet that kick and juggle  
Things into the air;  
Watch him now in action  
Here and everywhere.

Who could help from loving  
Such a baby boy?  
How he brings us pleasure  
Happiness and joy;  
You're a lump of sugar  
Sitting there—and sweet;  
Let us kiss you, darling,  
On your lips and cheek.

—G. Frank Burns, in *The Presbyterian Advance*.

## "An' Is You a Tho'oughbred?"

DAVID AMES followed Uncle Caesar about the great barnyards, as he always did when he came to spend a day on his grandfather's farm. The old colored foreman opened a gate, and a splendid collie drove through it a herd of fine Jersey cows.

"Uncle Caesar," asked David as he watched the fine work of the dog, "how does Jack know enough to go after the cows?"

"Lawsy, chile!" Uncle Caesar answered. "He cain't help knowin' 'nuf. He was bawn knowin' it! All his ancestahs, fah back as anyone can 'membah, was herdin' dogs. He's a tho'oughbred, Jack is!"

Presently David stood in the big clean barn watching the streams of milk flow into the pails of the milkers.

"Uncle Caesar," he asked, "What makes the milk so yellow?"

"Lawsy, chile! It cain't help bein' yellah. These is Je'sey cows. They has the best o' food, an' sheltah, an' ca'ah. All theah ancestahs, fah back as anyone can 'membah, was Je'seys. They has puah blood in 'em. They jes' has to give yellah milk. They's bawn that a way. Tho'oughbreds, they is.

David helped Uncle Caesar gather the eggs from the white henhouses. "Oh, what a big basketful!" he cried when they had finished.

"Lawsy, chile!" laughed Uncle Caesar pridefully. "Isn't these White Legho'n chickens? Ain't they been raised, they an' all theah ancestahs, fah back as anyone can 'membah, to lay lots o' eggs? Give 'em plenty o' good food, an' they cain't help it. Bawn right in 'em. Tho'oughbreds, they is.

"An' is you a tho'oughbred, mistuh Davy?"

"I—I don't know what you mean Uncle Caesar."

"Ah reckon you is, honey. You ask yo' mammy."

At the dinner table at home the next day David Ames said: "Mother, Uncle Caesar asked me if I was a thoroughbred. What did he mean? Am I?"

"That all depends upon you, son," his mother smiled.

"I—supposed it depended upon my ancestors," David puzzled.

"A boy," Mrs. Ames explained, "may have the blood of kings and queens in his veins, he may be rich as Croesus, have the highest quality of education and beautiful manners, and yet, if he have not one other thing, he is not a thoroughbred; on the



A Mother's Thoroughbred

other hand, he may be the son of a rag-picker, may have been to school hardly at all, may eat with his knife, perhaps, and yet, if he have that one other thing, he is a thoroughbred."

David looked bewildered. "What is that one other thing?"

"A sense of honor of the very highest quality. For, you see, when we speak of people being thoroughbreds we are referring more to their character than to blood."

"We might say," David's father added, "that to be a thoroughbred one must have a knightly heart, one that is pledged, like those of the old knights, to unselfishness, to consideration for, and service to, others. Not many of us are just 'bawn that a way' as Uncle Caesar says; but we may reach the point where we 'jes' cain't help' doing the thoroughbred thing, if we set up a code of honor for ourselves and make ourselves stick to it. When we reach the point where we just *have* to do the kind and gentle and square thing, not because of what other folks will think of us if we don't, but because our own conscience raises a row with us if we don't, then we are thoroughbreds. For you see, son, the *real*

you is not the boy the world knows, not even the boy Mother and I know; the *real* you is the boy your own heart knows. When you reach the point where you have to do the right thing in order to be on peaceful terms with your own heart, then you are a thoroughbred."

All this was getting rather deep for David; so Mrs. Ames explained it a little differently, "For instance, son, you and I now are eating the best pieces of meat on the platter. Daddy gave them to us, not only because it was the polite thing to do, but because he couldn't have enjoyed keeping them for himself—they wouldn't have tasted well. He 'jes' cain't help' thinking of us first."

"Yesterday afternoon," went on Mr. Ames, "your mother had just finished her work and was about to lie down because she was very tired, when poor crazy old Annie came to the door. Mother might have pretended she wasn't at home, as many people do; instead she visited all the afternoon with the poor old soul. Mother has the sort of heart which wouldn't let her be unkind to Annie."

"A member of our family," Mother added, her eyes twinkling, "was wanting to go out to play ball when I returned from town this morning. Remember, David? And when I asked him whether he had done his practicing he said, 'No, Mother.'" Mother's eyes narrowed quizzically. "Now he might have said 'Yes,' and gone out to play—and I never should have known the difference."

David flushed. "Why," he said, "I—I couldn't have done that!"

Mother and Daddy smiled at each other in a rather satisfied way. Do you know why?—*Normal Instructor & Primary Plans.*

## Sayings of Children

A contributor writes: "While I was reading the article 'Mickanimies in the Arctic,' in your January issue, I noticed my five-year-old Mary Lue looking with much interest at the pictures of the Eskimos. After some deliberation, she said with an astonished and horrified expression:

"Are they real people? I've eaten lots of Eskimos in pies, but I never thought they were *real* people!"—*Children.*

\* \* \*

My two children were given a small wax plant in a tiny pot. William broke his pot, and I transplanted the flower into a larger one. When Jack saw it he was very much surprised.

"William," he exclaimed, "your flower is growing—look how big the pot is already!"—*Baltimore Evening Sun.*

\* \* \*

"Mother," said little Bobby, "what does father go down-town for every day?"

"Why, he goes down-town to work and get money so that Bobby can have a good dinner every day," his mother replied.

A few days later when Bobby sat down to dinner he viewed the table with a critical eye. Seeing none of his favorite dishes, he disdainfully shrugged his small shoulders and grunted:

"Huh! Father didn't do so much today, did he?"—*Harper's Magazine.*

## Hit the Nail on the Head

"There is no such word as *fale*," wrote a young fellow on the school blackboard.

"Why don't you correct him?" asked a visitor to the teacher.

"His statement is absolutely correct."—*Louisville Courier.*

# The Uniform Lesson for July 24

## David and Goliath—1 Samuel, Chapter 17

By Marion Stevenson

THIS is one of seven lessons we have this quarter on the life of David. That is, for more than half of the time of the summer quarter we are favored with studies full of personality and stirring adventure. Far in the background is the old prophet Samuel with his deep concern both for Saul and for David and what they might mean to the kingdom. There is Saul, the king, whose life is growing moodier and darker as it is filled with hopelessness for himself and clouded with jealousy of David. But it seems to be the intention of the writer of First Samuel that David should hold and fascinate our attention. Therefore his life is played up against the background of the dark character of Saul. We have David, the handsome shepherd lad, the accomplished musician charming away the evil spirit which vexed Saul, the young armor bearer, the brilliant, young military leader, the king's son-in-law, and then, suddenly and irrevocably, the fugitive from the insane, murderous purpose of the king.

There is also to lighten the story the beautiful friendship of Jonathan and the love of Michal. There is also the loyalty of a great group of men who share the fugitive and outlaw experiences of David. There is the increasing power and influence of David over against the diminishing power and influence of Saul.

It is evident that the purpose of the writer is to keep to the front the meaning of the fact that when David was anointed, the Spirit of Jehovah came upon him, so that from that time he enjoyed the increasing favor of God as the favor of Jehovah departed from Saul with the coming into his life of the evil spirit.

The very familiar story of David's victorious contest with Goliath the giant gains much in significance when we consider the whole story of which it is only one brief incident. If we would read more widely in our Bibles with less attention to chapters and verses, we would have a better understanding of notable incidents such as we have for the lesson today. The story of David's contest with Goliath is wonderful in itself. It is all the more worth while when we have the whole story of David in mind.

### David, the harper—

Our lesson really begins back in the sixteenth chapter with the fourteenth verse. A peculiar and distressing depression of mind bordering upon insanity seized Saul when "the spirit of Jehovah departed from him and an evil spirit from Jehovah troubled him." It was suggested that he might be relieved from these distressing attacks by music. Therefore a musician was sought with the consent of the king.

In this connection we have a very interesting estimate of some young man of David's character and fitness for this position. For one of the young men said, "Behold, I have seen a son of Jesse the Bethlehemite, that is skillful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person: and Jehovah is with him." This may well be the exaggeration of a young man's enthusiasm provoked by the fine personality of David. It is a high testimonial to the character of David the shepherd lad.

David was therefore called and happily

### The Lesson Scripture

1 Samuel 17:31-37

31 And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. 32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. 34 And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, 35 I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant smote both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and Jehovah shall be with thee.

40-42

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

48-51

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

able by his skill to give the king relief from his terrible oppression. From 1 Samuel 17:15, we have a right to infer that David did not remain continually in the king's house but went to and fro.

### Goliath—

We are now with the lesson chapter. The long time enemies of Israel were at war with Saul. We have in the first ten verses a picture of primitive warfare which would admit the proposition of a contest by champions. The champion of the Philistines was a fearsome man, a towering giant, and also armed and defended in a way to terrorize his opponent.

From verse 11 we note this terror had paralyzed the armies of Israel. For forty days Goliath had taunted them that they had not dared to place a man against him nor with such a champion in the ranks of their enemies were the Israelites able to attack.

### David the shepherd—

The place of battle was but a few miles from David's home. His three brothers were in the army and so one day he was sent to visit them, to take them provisions from home, and to inquire about their welfare.

Therefore David appears upon the scene. Although it appears from the story that he had heard nothing about the giant, we can hardly believe that the story of this forty days challenge had not been carried away from the army.

David saw the daily performance and heard the daily taunt and challenge of the giant. He made some very natural inquiries, even though his oldest brother tried to drive him home. What David said was carried to the king. Therefore he soon found himself summoned into the royal presence.

### David declaring—

We may imagine the astonishment of the king when there stood before him a young lad who proposed to fight the giant. From this interview and from the inquiry of Saul concerning David after the contest, it appears that Saul did not recognize David. This is easily accounted for by the fact that David, although designated as armor bearer to the king, had only been in the royal presence when he was needed to quiet the king in his moments of seizure. And, then, the king would hardly expect a man whose fingers were skillful on the harp to be able to wield a sword or a spear. Nor would he think of a musician as being bold and rash enough to propose to go out in single combat against a giant.

The hopelessness of the military situation is seen in the fact that the whole army of the king was willing to put forward as its champion this shepherd boy, unskilled in military maneuvers. Saul would protect him, however, and offered him his sword and his armor. But David, after a moment's trial, had the good sense to lay it aside and to depend upon his own skill with his usual weapon, the sling.

He went forward with faith in Jehovah which was based upon his own experience. Time and again he had used his strength to rout and to slay lions and bears and to defend his flock from marauders. He believed he could sling a stone as straight at the giant and with as deadly effect as he could throw it anywhere. He believed that God who had helped him in the past would help him again. Here we have a young man venturing upon a faith that had grown out of his experience.

### The contest—

There is no more bit of dramatic writing than this familiar story. The giant, raging, and expressing in most violent terms his contempt for a mere stripling, his reference to the staff of David, as though a boy were going to meet his dog, his fearsome boast that David's flesh should feed the birds, all this was met by David's stout affirmation of his confidence in the outcome of the contest.

The contest was soon ended by David's skill with the sling. The Philistine army did not fulfill the terms of the contest. According to Goliath's challenge they should have submitted themselves to the Israelites. They fled.

# Christian Endeavor Topic for July 24

## What Are Causes and Cures of Unrest?

Psalm 43:1-5; Mathew 11:28-30

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Have the 18th Amendment and prohibition any relation to the present unrest?

Will shorter hours and more pay cure, or help to cure, unrest?

Can socialism, fascism, or communism cure our unrest?

Has the unrest found its way into the church? Give proof of your answer.

Is unrest, or discontent, necessary to progress?

Is the modern youth movement a result of, or a cause of, our unrest?

Are political dishonesty and corruption causes of unrest?

Is the threat of war a result of, or a cause of, our unrest?

Are there any hopeful elements in the present unrest?

### Paragraphs to Ponder

A car, the clothes, money enough, and time enough, but no place to go! Have you ever been in such a predicament? That is one cause for the present unrest in our country. We have everything to enable us to go, but we too often have no objective; at least a vast number of people are in that fix. A definite goal gives direction and purpose to our efforts, and develops eagerness to get on toward it. An objective is a target upon which we focus all our energies and time. Doing that, we do not have time to be discontented. Without an objective energies and time are wasted, and being conscious of the waste, we grow dissatisfied. Everyone needs to have an objective and to be driving toward it.

Unrest often grows out of a lack of faith. We are not sure of ourselves, and we are even less sure of our associates. Uneasiness, a form of unrest, grows naturally out of such an attitude of mind. One that doesn't believe in himself will never get very far; and one who doesn't believe in his fellow men can't get very far. It is irritating to see others forging ahead, while we stand still, passing us as we move along at a snail's pace or actually slip back. Evidently the cure here is to develop faith. Take stock of ourselves we must. Always we shall find capabilities that can be developed and used helpfully. Always, too, we shall find trustworthy traits in those around us. Faith will drive out unrest.

Lack of religious conviction is an all too prevalent cause of unrest. To many people have nothing permanent to "tie to." The things they put their trust in are changing, passing away, or proving unreliable. The elements of true religion, that give one firm faith in something that, though unseen, is none the less real and abiding, are lacking, and perplexity, doubt, and fear take root and grow rapidly. These are fertile seeds of unrest and germinate quickly in the mind that has no fixed beliefs. The cure is obvious. Lay hold upon some definite religious beliefs and fix them firmly in mind. God is not hard to find for one who seeks honestly.

There are a lot of us humans who see so little in life. Only the things immediately before them are real. They lack

perspective. Crime, divorce, neglect of the church and religion,—a score of things that are not good are in the foreground and they see nothing else. History has no lesson for them. They are terrified by the present, and unrest, and worse, possesses them. Now, even a cursory glance at the march of events through the centuries would show that there has been progress upward; that there have been other times as bad as these, and periods worse than this. If we will read history intelligently, we shall find much to encourage us in the present, and unrest will be given another shove toward oblivion.

Some folks seem to have morbid minds: they see only the bad in their environment. The faults of their associates stand out so boldly that the good traits are obscured, or hidden altogether. The newspapers are always playing up the evil things in our present-day life and minimizing, or ignoring, the good. Crime and divorce and scandal seem to be "news"—the other things do not. If we were all always looking for the good, that would be news, and the papers would feature it. There is much good about us; so much of it that it is too common to be "news." Seeing only the bad makes for unrest. Looking for the good is a cure for unrest.

Have you ever sat and "watched the clock," growing more and more restless while the hands moved more and more slowly toward "knocking off time?" Yes, no doubt you have; all of us have some time or other. A lot of people keep on doing it strangely enough, in view of the very evident fact that it makes the hours drag and unrest grow. What such people need to do is to forget about the passing of time by getting their minds on their jobs, or hunting up something worth while to do. We should never be content with "good enough." Thoroughness should be everyone's goal and that takes all the time there is. Pursuing it, we are far less "exposed" to unrest.

Would you believe this? Automobiles are a cause of unrest. It's true whether you believe it or not. They are not necessarily a cause of unrest, but for many they are. Naturally you say, "Why, our cars enable us to see so much more and occupy our time so much more easily and to have so much more to think about and plan for." Does look that way, doesn't it? That is the way it should work, but so often it works this way. We see everything within easy reach of us, then we begin to want to see places farther and farther away. Here the cost and the time begin to prohibit and we irk under the restriction and get to think we are held too close by our jobs, that we are not allowed enough leisure for travel culture, and so on. You see the point, of course. We can get a lot of enjoyment out of our automobiles, but unless we "watch our step," the very possession of a car becomes a source of discontent. A more generous use of our cars to give others who have none some of the holidays we enjoy will make those days much finer for us, and we shall forget about unrest.

# Mid-Week Prayer Meeting Topic

For July 20

The Book of Zechariah

By Gilbert E. Ireland

The prophet—

These prophecies begin in the second year of Darius, 520 B. C. Zechariah was son of Berechiah and grandson of Iddo. Neh. 12:16 shows him to have ranked high in the priestly caste as head of the house of Iddo, his grandfather, Berechiah his father having died. The second year of Darius was the eighteenth year after the Return. Zechariah was then but a little child when the aged Iddo brought with him the infant son of the deceased Berechiah to the loved land of their forefathers. He was probably only 20 or 21 when called to prophesy. Comp. the call of Jeremiah (Jer. 1:6-8).

His main purpose—

Before Iddo and the child Zechariah, with their companions of the Captivity, when they arrived in Jerusalem, were many years of toil and trial. The fifty thousand (Ezra 2:64, 65) who returned with Zerubbabel were but a small number to settle in a land long desolate; a land overgrown with briars and thorns; its cities overthrown; its capital and temple in ruins. A land beset by tribes jealous of the returning Israelites; opposed to them religiously and hostile to their plans for rebuilding the temple and re-peopling the land. (Ez. 3:3; chap. 4, & c.) These hostile peoples appealed to Darius to stop the proceedings urging that the Jews were seeking independence. But in the royal archives was found the original document of Cyrus the Persian. Darius therefore both authorized the Jews to proceed and gave them liberal aid from his own treasury (Ez. 6). The object of Zechariah was the same as that of Haggai, his companion in the prophetic ministry. It was to encourage to people to resume the rebuilding of the temple, which again had been neglected. He remonstrated with them, appealing to their knowledge and their conscience (1:1-6).

His far-reaching visions—

Zechariah's style is extremely symbolical. No doubt it was understood by those he addressed. As the parables of Jesus had an impressive and deepening meaning to those who listened with eager ear and heart. These predictions of Zechariah were by no means confined to the rebuilding of the temple. They set forth the whole destiny of the Jews. Reading with what we may call the Christian interpretation, we see in Zechariah's burning words visions of then far-distant days, but days ever approaching nearer and nearer; days of gospel growth and gospel triumphs. Note some of Zechariah's words which have long been dear and sacred and inspiring to the Church of Christ; words deep graven and ineffaceable in her heart. Just how the prophet understood them we do not know, but the church has appropriated them (as New Testament writers did) and they belong now to her Lord and to her. E. g. The Branch (3:8); Priest and King (6:12, 13); the rejoicing of Zion's daughter (9:9; Matt. 21:1-11); the smitten Shepherd 13:7; Matt. 26:31; that "looking upon me whom they have pierced" 12:10; John 19:37; those joybells ringing throughout the land (14:20); Jehovah known throughout the earth as king (14:9). All these hallowed sayings speak to us evermore of the darker days in the life of Jesus on earth and of the glorious periods of Messiah's conquests and reign.

# As I Think on These Things

By F. D. KERSHNER

Dean of the College of Religion, Butler University, Indianapolis, Indiana

## Our First C. E. Society

**B**ROTHER G. Wilton Lewis of Malden, Mass., author of the two outstanding studies of the Temple and the Tabernacle to which reference has been made in these columns, writes us concerning his recollections of the beginning of Christian Endeavor. He says:

I just received and read your note regarding Francis E. Clark—with which I am pleased, and it impress itself upon me to add a word regarding our connection with the Christian Endeavor movement.

The Y. P. S. C. E. of South End Tabernacle, Boston, under Brother E. W. Darst, and his excellent helpmate (now in Berkeley, Cal.) was the first society among the Disciples of Christ and sent a delegate to the St. Louis C. E. Convention—I think in 1887, or 1888—and I was the delegate full of enthusiasm as this splendid link between us and the denominations—that we might freely spread our own activities and aims—Christian Endeavor—how biblical and universal! Our society, novel as it was among the Boston churches, won the respect and confidence of the leaders F. E. Clark, William Shaw (now in Calif.) and John W. Baer the general secretary and kept in the front rank by loyalty and enthusiasm. Sister Darst was State superintendent of the Juniors later. I went to St. Louis on purpose to talk this movement up to our people, and met cordial response from J. Z. Tyler who was in readiness to receive my message—and who organized societies and was the first National superintendent for our people. Later I was secretary of the Boston C. E. Union—and still later appointed N. E. secretary by him for the Churches of Christ, which I held seven years. . . . I am proud of, or rather I glory in the fact that our people have stood by and encouraged the movement and I think stand second in numbers of societies.

I still, at 80, am an enthusiast for this great movement through Father Endeavor Clark, and still wear the gold C. E. charm on my watch chain though no more attending the meetings. . . .

It is just such a communication as this which helps us to realize how new Christian Endeavor is. It is one of the gratifying facts in connection with our own religious history that we have always enthusiastically supported this movement and that even our most conservative advocates have never criticised it or objected to it. We are sure that our readers will welcome this interesting statement concerning our first Christian Endeavor organization.

\* \* \*

**R**ELIGION binds men both to God and man. Personal devotions, private worship, meet certain needs of the heart, but the fellowship of kindred souls is also essential. Our Churches are vital to us. Hymns and prayers and holy discourses feed our natures. Humanity must have shrines. Above all people, those who have God revealed to them in Jesus Christ, have reason to be constant in their spiritual loyalties and faithful in their religious duties. What can be more surprising than wilderness wanderings when a pillar of light shows the path for finding hope fulfilled and life completed? For this way men search. The quest of God is the great enterprise of the soul. Religion lives. Individuals and communities are stimulated, refreshed, comforted, and saved by the power of its indispensable grace. Its inward happiness and institutional aid will be forever sacred.—*The Christian Advocate.*

Next Week's Issue  
Important Announcements  
Watch Page 3

THE CHRISTIAN PLEA

## Smith and Lausanne

**W**E are just in receipt of the following characteristic and spicy communication from Brother J. H. O. Smith. We are sure that our readers will enjoy both the point and the piquancy of his suggestions:

All I know is what I read in the papers, as Will Rogers says, and I note that you are one who will go to Lausanne.

For the most part you are orthodox, only disagreeing with me in a few points. When our boys have played checkers with the Bishops they seldom reach the king row; they fool away their time stressing the need of union and the sin of division.

The Roman Catholics burned and tortured to keep the Church united and the Episcopalians have been as urgent as we for union and propose as a basis, 1. The Old and New Testaments; 2. Baptism and the Lord's Supper; 3. The Nicene Creed; 4. The Historic Episcopacy.

1. We are Christians and not Jews, and are under the New Testament, not the Old. 2. If they had their way they would "baptize" all in infancy. 3. The Creed of Christianity had won the Roman Empire before the Council of Nicea met. 4. An Apostle must have been a witness of Christ's resurrection, and a witness can leave no successor.

To fool away time talking about the Campbells and "our movement" and talking about man made schemes is as futile as the Missouri Compromise before the Civil War.

It might be well to quote some Scripture, although that may be considered out of order in a gathering like that. I know it is seldom done, but even running the risk of being considered antiquated and behind the times I believe I would quote a little.

Seriously, if we ever needed statesmen, instead of church politicians, we need them now. Opportunities are presenting themselves on every hand to present the New Testament basis of Christian Union. All else is makeshift.

Those who think of themselves as members of a denomination dating back to the Campbells, simply a movement a hundred years old, emphasizing union, attract little attention, but the non-sectarian Church of Christ with Christ and his inspired apostles as having supreme authority, the divine creed, name and conditions of membership, can be presented as accepted by all and there is no need to hark back only to "the Founders," "the Fathers," or "the Movement."

Although selected as an alternate to represent the Disciples of Christ at the Lausanne conference it will be quite impossible for us to attend this important ecumenical gathering. We, therefore, respectfully pass on Brother Smith's suggestions to those who will be in a position to act upon them. We are heartily in favor of his view that the New Testament church is the point to emphasize instead of the church of the Campbells or Stone or any of the other Nineteenth Century reformers. It requires a certain degree of discrimination to avoid inaccurate expressions in this particular field. The movement advocated by the Campbells and their followers utterly repudiated the idea of founding a church. We must be careful to avoid this error if we desire to be true to the spirit of our fathers. It is not the church of the Campbells but the Church of Christ which we seek to hold up before men.

BEFORE THE HOUR STRIKES,  
FIVE HUNDRED  
NEW AND RENEWED  
SUBSCRIPTIONS

## Defining "The Wedding Garment"

**W**E are indebted to Brother U. H. Gatchell, of Dennison, Ohio, for the following comment upon our article on the "Wedding Garment" which appeared a few weeks ago:

It has been a source of astonishment to me to note the vast number of professed Christians who know absolutely nothing about what "the wedding garment," referred to in that wonderful parable in the New Testament actually means; and I wish you had gone far enough to let the meaning be known and for your convenience I will just mention it so that if you think worth while you can speak further on the subject. Revelation 19:7-8 of the American Standard translation gives it thus: "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints." Moffatt gives verse 8 as follows: "Yea, she is allowed to put on fine linen, dazzling white (the white linen is the righteous conduct of the saints)."

Now when we take into consideration the fact that the Church of Christ is the bride of the Lamb, we find that the wedding garment is not a matter of red tape, but an absolute necessity.

The interpretation given above is the one which has been adopted by the leading commentators, and we see no reason for objecting to it. What we had in mind in our own article was to call attention to the fact that the elementary principles of decorum and good breeding are, in reality, something more than mere conventionality and red tape. Courtesy has a moral quality, and the laws of good taste and propriety are not merely incidental in the building of character.

\* \* \*

## Silly

**I**N Ft. Wayne, Ind., attacks have been made upon two officials of the local Y. W. C. A., because they are members of the Fellowship of Reconciliation. It has been asserted that these officials are bolsheviks because they belong to the F. O. R., and an attempt has been made to remove them from their positions. Perhaps nothing more silly has been suggested even during the days of the war and post-war hysteria which have afflicted the civilized world. The Fellowship of Reconciliation is an organization which has as its central purpose the practical embodiment of the teachings of Jesus Christ in every department of human life. It is absolutely opposed to revolution or to the use of armed force for effecting any sort of reform. It is, therefore, diametrically the opposite of bolshevism, which is distinctly in favor of revolution by violence and which is opposed to Christianity and to every other type of religion. If the Ft. Wayne authorities really want to find people who are not bolsheviks they will seek for them in the membership of the F. O. R. A bolshevik can no more be associated with this organization than the Pope could be a member of the Ku Klux Klan or the Imperial Wizard a member of the Knights of Columbus.

Watch Page 3 Next Week.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JULY 23, 1927

NO. 37

## Christian Service in Cooperation

By J. B. Lehman

### What Cooperation Means

Jesus well understood how difficult the work of redeeming mankind would be, for it would have to be done by "the folks" such as they were. If Jesus would have lived on indefinitely they would have been assured a wise leadership; but even then there would have been great trouble for the folks would have had to live with each other. So He planned His work that it would be given wholly into the hands of His followers; and since they had much meanness in them yet and were very undeveloped it could not have been otherwise but that they would have great trouble.

But the trouble is small in comparison to the benefits that come from this method. God created man in His own image. That is, man was to become a creator like his God. This great spiritual kingdom was to be the creation of man through his struggles for higher things. God sent Jesus to make the blue prints, we are to be the builders. God knew what hardships we would have in trying it out when we knew so imperfectly how to read the blue prints. But He promised His Spirit to guide us and to console us and to assure us of final triumph.

### Some Things We Should Know

Now if we know these things we can do our work much easier. We all have within us a well-developed instinct which came down from our barbarian ancestors that makes us want to resent any evil shown to us by others. We can show our eye teeth as easily as any cur in the back alley when it meets another dog. Nothing gives us more anticipated pleasure than to give a man a good biff if we hate him. But that we must not do. We must crucify that instinct and do good for evil. If others do not crucify theirs, then we must know how hard our task will be, but if we are to cooperate with him we must learn to return good for evil, and pray for those who despitely use us.

### The Real Race Problem

We talk much about interracial cooperation, and it is good we talk it. But there is a long job ahead of us. We have not yet developed a race conscience. For example. A white woman steps out in front of the car driven by the wife of a very rich white merchant and is badly hurt. A suit is started and the jury gives a verdict of \$4,000 damages which cripples the merchant. Race does not enter in here, but class does enter in. The woman that was driving the car was looked upon as an aristocrat and they wanted her to pay. It served her right, they thought. Another example. A Negro doctor drives his fine Cadillac. A white girl steps out in front of his car and is hurt. A suit is started for \$5,000 damages. All the thinking from now on is along racial lines. Only one chance in a hundred can it be expected that the case will be decided on its real merits. To an impartial observer it appeared that neither driver could have avoided the accident. Both were the cause of the careless pedestrian.

### The Stray Element in the Problem

So in all our cooperation we must always look out for the stray element in the problem and go on and do the best we can. When iron ore is first dug out of the mountain it looks like red dirt. It has many stray elements in it. A very large part is antimony. Therefore when it is melted limestone is put into the furnace with the ore. When both get hot, the antimony leaves the iron for the lime and a new compound comes out called slag and the iron comes out to be melted into "pigs." In all our racial work we have much antimony that must be fused with something else and eliminated. That antimony is race hatred, race suspicion. Our difficulties are the fire that is melting the ore. When we go through our trials and martyrdoms we find the stray elements gone.

### The Negro Should be Great in God's Work of the Future

The Negro has as much hatred and meanness in him as any other human being, but he has much less of spite and revenge. What record he has made since the beginning of his enslavement in America has been in situations where he showed no revenge and hatred. Will he not make his great records in the future along this same line? Then the course is clear. In the great educational and missionary problems which are now forming the world around he has the fellowship of the very finest element of the white race. If he cannot work it out there, then what hope is there on any other plane? What if we do meet difficulties? What if our feelings are hurt? What if things do not go right? The one that goes right will be the greatest in the sight of God. Then let us set high standards in our work and hold to them like the needle holds the polar magnet.

### Here Is a Citizen Who Is a Patriot

O. MCINTYRE, who writes much concerning the likeness of New York and Plattsburg, Mo., told in the *St. Louis Globe-Democrat* the other day of a letter he had received from a person who is accustomed, when guests come, to serve a refreshing bootleg cocktail. It seems that one guest was more honest and courageous than the majority. When the cocktail was served him, he told his host that he considered him as much of a lawbreaker as a robber. Then he left the house. The person writing to Mr. McIntyre was first embarrassed, then angry, finally amused. "But," he says, "although I think the visitor was foolish, I must confess to a 'sneaking admiration' for him."

It is probable that more people than generally supposed have a "sneaking admiration" for one who sees straighter and is better disciplined than themselves. It is the way of the lower to envy the higher. One method to approach the higher is to obey the Volstead Act. If you don't want it, try to have it repealed. In the name of democracy, so long as it is on the statute books obey it.

ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.

## GLEANINGS FROM THE ONE-DAY CONVENTIONS

CHICAGO, ILL.

TO this last convention, weary and worn by the nights of travel, fatigued by the seven weeks of travel, lost in the maze of passing experiences, the One-Day Convention team arrived in the Windy City.

This convention was held at the Oakwood Boulevard Christian Church, the best equipped church in our brotherhood. All those things that are a part of the institutional church of the large city were there from the steam heat to the kitchen. Large, commodious rooms, hot water, telephone, dressing rooms and all those other conveniences that make up the equipment of a city apartment and church.

The white walls of the room presented such a temptation that the stereopticon slides were thrown on it instead of putting up the curtain which by then was of a darker hue than the wall.

The one word that describes this convention would be CONVENIENCE. Once entered there was no need to quit the building for anything during the meeting.

Attendance was as follows:

|                      |    |
|----------------------|----|
| Morning              | 9  |
| Afternoon            | 25 |
| Evening              | 35 |
| Total                | 69 |
| Churches represented | 3  |

### FROM MARYLAND

Reporter—Mrs. Lora Brooks, Hagerstown, Md.

The work of the Christian church at this place, with Eld. M. F. Robinson as pastor, is moving along smoothly. Dr. Robinson has not been so well during the last three months but he has never lost his zeal for the great task. His sermons have been a great help to the church and the community.

The Bible school and the other departments are doing good work.

May 22, Eld. Robinson named "Somebody's Day." The young people took a very active part.

At the meeting of the W. M. S. Mrs. Marie Hockens and Mrs. Earley Bosters put on a program—"Citizens for Christ."

Three were added to the church by baptism this past month.

### CENTENNIAL CHRISTIAN CHURCH

Reporter—Eld. J. J. Green, Pastor

The money raised by the church for the month of June, for all purposes was \$432.61. Club number one led in raising the greatest amount of this, which was \$58.75. The members of this club who contributed this month were, Mrs. M. L. Hobson, captain, Mrs. Effie Lyons, Mr. Lawrence Lyons, Mr. Elvin Hart, Mr. J. H. Garrett, Sister Minnie Matteesse.

The work for the month has been very encouraging, and the special week of meetings, in which the sister churches took part, was highly enjoyed by all.

## MISSOURI CONVENTION

J. J. Green, President

The State convention begins August 2. The program is so arranged that all departments must be on hand all the time of the convention. This was done for two reasons,

First, because there is a matter of business to be decided that concerns all departments, and it must be decided at the beginning of the convention.

Second, it will bring about a better working spirit and closer co-operation between the departments, and prevent lagging in any one department.

Come, come thinking, come praying, come working, but above all things, COME ON TIME.

### PORT GIBSON, MISS.

July 2, 1927

M. J. Brown, Cor. Sec'y.

We are pleased to say that the memorable day, the 30th of June, has passed and our church is found on the firing line with all apportionments reported collected and paid: the Church, Lord's Day School, Christian Endeavor, and Woman's Missionary Society.

We are thankful that we have done well, but do wish that our reports could have been more since there is such urgent need for more money.

We do feel that with the help of Our Savior that we will do a better work next year since we will get an earlier start with more and better helpers.

Our Pres. Mrs. L. B. Brazand is an efficient and tireless worker. Through her efforts we raised fifty dollars last year. May Heaven's blessing be hers.

### Death of Prof. C. R. Anderson

(A Friend)

Prof. C. R. Anderson died at his home in Jackson, Miss., June, 1927. He passed to the Great Beyond while surrounded by his family and friends.

He was born and reared in Claiborne County near Hermanville.

He was a friend of all who knew him. He was highly respected by all and for many years was identified with the leading teachers of the state.

Prof. Anderson is survived by wife, three daughters, and a brother, Mr. E. W. Anderson of Chicago, Ill., who came to attend the last sad rites of a loved brother.

Sleep dear friend and take your rest.  
We loved you but God loved you best.

We are very sure that the Christian Church in Muskogee, Okla. will take on new life with its new pastor, Mr. Z. H. Howard, and his family to carry on the work. Misses Odessa and Zella Howards are 1927 graduates of Hiram College, Hiram, Ohio. They are the only Negroes of that class. Each graduated with an A.B. degree.

The Misses Howard stopped in St. Louis with their aunt, Mrs. R. B. Grubbs, for a short visit on their way from school. All who met them found within a fine character and wonderful accomplishments. Miss Zella Howard has studied music to an extent that she is able to teach it and really appreciate this art.

### READ PAGE 3

Something of Value

## NOTES FROM MAYS LICK

Reporter—A. D. Gault, Mayslick, Ky.

We are yet "on the map." Some of the men of the state are coming to us. Elder J. O. Brayboy of North Middletown has been with us. On Saturday evening the church fostered a supper and raised \$7.20. And on the following Sunday we "yoked" Eld. Brayboy up early in the morning and used him until late that night.

The day's program was as follows:

- 10:00 A.M. Bible School, Bro. Brayboy teaching a class.
  - 11:00 A.M. Morning Service, Eld. Brayboy preaching.
  - 3:00 P.M. Name Contest and Sermon by Eld. Brayboy.
  - 6:00 P.M. Christian Endeavor.
  - 7:30 P.M. Evening Services, Bro. Brayboy officiating.
- Offering for the day—\$22.50.

Elder Brayboy is a new man in the state but he is "laying hold" of the work. He is not working for honor but to do the Master's will and to bring Kentucky to the front. He left us much stronger for his visit.

### FROM TEXAS

Reporter—Miss Viola Hayes, Houston, Texas

The Grove St. Christian Church is still among those who are progressing.

Our Bible school began at its usual hour with Mr. Dickson, acting supt. Each Sunday there is a growing interest and all are enjoying the study of the various steps of Peter.

At 11:00 the Missionary services were conducted by Mrs. Thomas. Eld. Smith occupied the pulpit and gave an excellent lecture on the life and work of one of our missionaries. He always makes his lectures so plain and compelling that we have a desire to do more.

At 8:00 all were present to hear the sermon by the pastor and all were spiritually elevated thereby.

Offering for the day—\$16.55.

### The Power That Thrills

I HAVE lifted my eyes to the strength of the hills

At the dawn of the day;  
Felt the quickening stir of the power that thrills,

Seen the night drift away;  
Caught the first flush of dawn. Who is this, then, that fills

With his spirit my clay?  
He that slumbereth not while I slumber, nor sleeps

While, protected, I sleep;  
Who creates, shall sustain—who gave life shall renew—

Who hath promised, shall keep:  
My shade from the sun and my shelter from the storm,

In the dark a clear flame,  
It is He—ever Friend and Preserver, O Soul!

The Lord is his name!

—Charles Poole Cleaves.

# The Christian Plea

Published Weekly

Office Address

425 DEBALVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the

UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## RELEASE THEM

FOR the *Christian Plea* to meet the obligations that are now upon it there must be raised through individual contribution and local efforts \$1,000 before the Hour Strikes on the Eleventh National Convention.

To raise this sum there has been apportioned the following amounts to the various states:

|                               |       |           |
|-------------------------------|-------|-----------|
| Alabama                       | ----- | \$ 10.00  |
| Arkansas                      | ----- | 10.00     |
| California                    | ----- | 10.00     |
| District of Columbia—Maryland | ----- | 30.00     |
| Florida                       | ----- | 10.00     |
| Georgia                       | ----- | 10.00     |
| Illinois                      | ----- | 25.00     |
| Indiana                       | ----- | 100.00    |
| Kansas                        | ----- | 50.00     |
| Kentucky                      | ----- | 200.00    |
| Mississippi                   | ----- | 50.00     |
| Missouri                      | ----- | 75.00     |
| Piedmont District             | ----- | 25.00     |
| Ohio                          | ----- | 25.00     |
| Tennessee                     | ----- | 350.00    |
| Texas                         | ----- | 50.00     |
| Total                         | ----- | \$1030.00 |

Now as to the means for the raising of this money.

This will be on the list of things that every field worker will stress in their work before the National Convention especially on the state convention. At these gatherings an offering and short term pledges will be taken to be paid before August 29th.

Second, all the unpaid pledges in every state are to be collected as far as possible by the field workers either in the convention or on the field. The prospects of the payment of these unpaid pledges were taken into account in the above apportionments. Also the condition of the various states were taken into consideration in the forming of this list.

Nothing unreasonable has been asked. The success rests upon every person that has pledged and every state asked to do his and its whole duty at this time.

“RELEASE THEM” and let them go into the service of the King in financing this effort to make possible a real service in journalism for the Negro Disciples.

## FOR THE NATIONAL CONVENTION

THE condition of the treasury of the National Convention has necessitated definite and immediate steps to replenish the failing supply of funds.

So the president, Eld. Preston Taylor, authorizes the following arrangement to help take care of the deficit.

### “EACH CHURCH REPRESENTED”

in

The National Convention

at

The ratio of “\$5.00 per 100 members”

This means that each church is asked to send to the national assembly at Washington irrespective of their state representation fee and delegates' enrollment, a representation fee for the church whether it has a delegate or not at the meeting, based on the membership. The rate is 5 cents per member or \$5.00 per 100 members. For instance, a church with seventy-five members would send \$3.75 and one having one hundred and fifty members would send \$7.50.

This money goes into a Convention fund to be used for the convention expenses as railroad and travel expenses of national officers to convention and committee meetings, programs, minutes, etc. The convention needs cash to meet these needs for financial support that come with the added responsibilities. Heretofore the local church has been represented only through the state organization, and the fees for each state have been the same whether there were five or twenty-five churches in the state or if the membership was 2,000 or 200. This is the first occasion offered for the participation of the local church as such in the convention representation.

The graduated fee on the basis of membership—\$5.00 per 100—is the only fair method of apportioning the churches for the support of their national convention. “Give as the Lord has prospered you” in members.

What boy is too small, what woman too old, what man too busy to donate five cents, one nickel, half-a-dime, a mere “jitney” for the privilege of belonging to this great brotherhood?

Whether you send a delegate or not, be represented by sending by the state representative or a money order for the same to the treasurer, Dr. J. E. Walker, Memphis, Tenn., or the 12th St. Christian Church, Washington, D. C.

## THE UNCONSCIOUS SELFISHNESS OF CHILDHOOD

A SMALL child is selfish, appropriating everything that he wishes including the time and attention of all those around him and jealous of all favors that go to others.

The trait is not to be bewailed if self-centerism and EGOTISM does not result. The training of a child is mostly the correct guidance of the young life into channels where this unconscious selfishness is utilized and sublimated. The “spoilt” child is one unreasonably selfish and egotistic. It wants the limelight. It, like its prototype Snookums, “wants what it want when it wants it” and is no respecter of persons in the attainment of the desire.

This selfishness has its beneficial side. By constantly interpreting all phenomena of the world of experience in terms of his own comfort and satisfaction, the true essence of adjustment is begun. Unless the baby keeps his own desires and wishes in mind, he would never learn to utilize the facilities at his command for self-development. If he had no wish to get to something or somewhere, he would never learn to walk. If he never had to communicate these desires to others he would never learn to talk. If he had no wish to stand out from the crowd he would never develop those latent talents that are his inherent possessions. Thus the good side is found in INDIVIDUALITY.

## COMING CONVENTIONS

|                                |       |                   |
|--------------------------------|-------|-------------------|
| Kentucky, Georgetown           | ----- | July 20-24        |
| Illinois, Gary                 | ----- | July 21-24        |
| Kansas, Kansas City, 8th St.   | ----- | July 27-31        |
| Mississippi (B. S.), Vicksburg | ----- | July 22-24        |
| Missouri, Fulton               | ----- | August 2-7        |
| Piedmont, Roanoke              | ----- | August 10-14      |
| Mississippi (Ch.), Port Gibson | ----- | -----             |
| -----                          | ----- | August 17-21      |
| Ohio, Springfield              | ----- | August 17-21      |
| Tennessee, Bristol             | ----- | August 24-28      |
| National Convention            | ----- | August 28-Sept. 4 |

### Dawn and Dark

God with His million cares  
Went to the left or right,  
Leaving our world; and the day  
Grew night.  
Back from a sphere He came  
Over a starry lawn,  
Looked at our world; and the dark  
Grew dawn.  
—Norman Gale.

### Smiles

“Mother, is it true that an apple a day keeps the doctor away?”  
“Yes, Jimmie. Why?”  
“‘Cause if it is, I kept about ten doctors away this morning—but I’m afraid one’ll have to come soon.”—*Bolton Evening News.*

With our modern ideas we are apt to lose sight of the intrinsic value of the Bible. In our effort to place proper value on those religious experiences not recorded in the Bible, there is a danger of undervaluing the Book of Books.

Our earlier efforts in Religious Education dealt with the Bible only. It was the only source and the only record of Christian religious experiences. In it we found the laws which must govern the moral and religious acts of the godlike man. New ideals and broad thinking have to some degree changed these ideas. We recognize that there are religious experiences not recorded in the Bible—that many of the things set forth in the Great Book were never intended as laws to govern our acts. With this *advance*—as we are wont to call it—there comes a great danger. Youth finds itself filled with new viewpoints. He finds himself filled with the desire to do and to think after the manner of *advancement* itself. Unless he guards himself by sound thinking and a strong heart he will forget the things which have stood the test of ages. He will fail to place the proper emphasis upon the tried traditions of our fathers.

Youth should make the proper approach to the Bible. He must recognize that it is pregnant with revelations of Christian experiences which may and should serve as a guide in his own Christian living. A careful and systematic study of the Bible will command profound reverence for man's efforts in seeking God. One must feel with any writer to fully understand what he reads. Particularly is this necessary in understanding and appreciating the Bible. A great message is to be found in its underlying principles rather than in the statements of facts. Keeping ones religious balance presupposes that he must move to new heights of Christian experience and understanding. Youth faces the issue!

A Book which out sells any other; a Book found in more homes and institutions than any other; a Book which has furnished the themes and inspiration for masterpieces in music, art, and literature; a Book printed in more languages than any other; a Book unequalled in its influence upon literature; a Book unequalled in its influence upon the thought and life of our world; a Book filled with "information, inspiration, and guidance for those who will reverently, intelligently, reflectively and systematically study its pages"—this Book, our Bible should be a vital and treasured possession of every youth. One can recognize and appreciate those religious experiences not recorded in the Bible and at the same time allow that Greatest-of-All Books to hold that same highest place it has always held.

Muskogee, Okla.

### On Awakening

In the morn when thou awakest

From the peace and sleep of night,  
Commune with Him ere thou partakest  
Of His grace, and love, and light.

Ere the dew hath left the flower,  
Ere hath flown the morning's charm;  
Let thy heart, with all its power,  
Chant a sweet and grateful psalm.

Live deep the day, fear not the morrow,  
And see how far you can employ  
The hours, in lifting souls in sorrow,  
Upon the peace of hope and joy.

Just seek to know what God hath wrought,  
And do not falter if it be drear;  
Just live and love as our Master taught,  
And thou wilt find it heaven here.

—John A. Newman.

# General News of the Christian World

## Christian Endeavor in South Africa

THE Christian Endeavor societies of the Dutch Reformed Church in South Africa hold their two-yearly meeting at the end of June. There are about 6,000 members in the Young People's societies of this denomination and 21,000 members in the Junior society. One of these Dutch Reformed societies probably holds the world's record for giving to the mission. This society has given three thousand pounds sterling in the past two years, or about \$15,000. The reason for this large amount is that one of the members of this society conducts his farm for the Lord, giving the profits to Christian work. It is his contribution that makes possible such a remarkable record.

## Sunday Schools in Egypt

THE following interesting letter has been received by Rev. Stephen van R. Trowbridge, the secretary of the World's Sunday School Association with headquarters in Cairo, Egypt. The letter contains a report of the Sunday-school movement in the Orthodox Coptic Church:

"Thank you for your earnest interest in the Coptic Sunday Schools and for your valuable co-operation. May the Lord bless your work which is for the glory of His holy name. Our organization and current work is as follows:

"We have a Central Sunday School Council, with headquarters at Cairo. This directs the schools in Egypt and The Sudan. The Chairman is the Dean of the Cathedral in Cairo. Mr. Habib Girgis, the Principal of the Coptic Clerical College, is the General Secretary. Every central school has its own committee. His Beatitude the Patriarch and their Graces the Metropolitans and the Bishops take great interest in the Sunday Schools in their dioceses.

"We have in Cairo itself nine Sunday Schools, in the Delta eight and in Upper Egypt and The Sudan fifty. As rapidly as our funds permit we plan to organize a Sunday School in every church.

"Every week we print 9000 copies of the Sunday School lesson helps in leaflet form for use by teachers and students.

## The Largest Week-Day Bible School

WHAT is claimed to be the largest week-day Bible School in the United States is that which meets in the Harper Street Presbyterian Church, Cincinnati, O., Rev. D. A. Greene, pastor. It has 1054 members enrolled. The work began in the fall of 1923 when Mr. Greene personally solicited help from other ministers and secured the co-operation of six churches, each denomination contributing its quota of the \$840 needed to begin the work. But twelve children were enrolled at first. The school now requires \$1400 to support it. The motto of the school from the first was "Make no exceptions, let all creeds join the classes." The children come from two public schools in the West End, where the residents think the classes most beneficial and regard the work as the largest single missionary effort in the city. Attendance is entirely voluntary and children are admitted only by permission of their parents. The classes are so arranged that pupils of the first and second grades come at 9 A. M., the third and fourth

grades at 10 A. M., and the fifth and sixth grades at 11 A. M. Twenty-eight hours a week are devoted to the work and each class is restricted to about forty pupils, so that the best work may be done. The Bible is the only textbook used. The slogan of the school is "Pray, Praise and Know the Bible." To accommodate the classes Mr. Greene has had to have the church enlarged.

## Among the Zulus

UP in Zululand on the northern border of the Natal Province, South Africa, is located the Inanda Seminary for girls. Like many missionary enterprises, this one, established some seventy years ago among the fiercest and most barbarous of native tribes which savagely resented the white invasion, has a record of marvelous achievement.

Inanda Seminary, of the American Board Mission, has the capacity for the care of 200 girls. Since its organization, thousands of native teachers and native nurses have passed through the institution. More than half the native women workers and the female students at the Normal Training School are Inanda graduates.

The girls at Inanda are taught to be home makers. Every graduate has had instruction in sewing, cooking, laundry work, knitting, basketry and home economics. The students are also taught to raise pigs, cows, mules, chickens, ducks, turkeys, corn, beans and potatoes thus helping not only to feed the students and to pay the expenses of the school but also to teach them concerning matters of making a living. Coupled with this very practical course of instruction, the students, under the direction of Miss M. E. Walbridge, the principal of the Seminary, are trained to go out every Sunday to teach in village Sunday Schools and outlying mission stations, all of which has played a large part in revolutionizing the home life of many a Zulu warrior.

This mission station is one of thousands of similar stations located in every mission area that receive Sunday-school material through the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

A FRIEND, a business man, said of a certain prominent, eloquent and popular minister, that his son, who has chosen business, was getting four times the salary of his father. The deduction intended was that the church was not attracting the virile youth into its pulpits, partly because of small salaries, partly because of the insecurity of a position, and to some extent on account of the annoyance of petty fault finders.

**BEFORE THE HOUR STRIKES,  
FIVE HUNDRED  
NEW AND RENEWED  
SUBSCRIPTIONS**

# The Uniform Lesson for July 31

David and Jonathan—1 Samuel 18:1-4; 19:1-7; 20:1-42; 23:15-18; 2 Samuel 1:17-27

By Marion Stevenson

NO FINER human friendship was ever celebrated in the literature of any people than this Bible story of David and Jonathan. The only human friendship that could exceed it was that of the Son of Man with the twelve disciples.

Jonathan was indeed a princely character. Loyal to his father, the king, he could still be loyal to David his friend, whose life his father sought. Loving his father as a dutiful son, in spite of his father's murderous jealousy of an innocent man. Jonathan was yet able to love David as his own soul. Jonathan is to Saul as the rainbow is to the black thundercloud.

If we should ask why David's life was not warped and embittered by the unjust persecution of Saul, the answer might be found in the comfort and help in the friendship of Jonathan and the love of Michal, the son and the daughter of the king. Many things contributed to make David a great king. None were more powerful than the friendship of Jonathan and the love of Michal.

When a great man was asked for the secret of his fine character, he replied, "I had a friend." There are indications here and there throughout the subsequent story of David that more than once he gratefully remembered what he owed to the friendship of Jonathan.

And what do we not owe to this same beautiful story? Perhaps we have a little more charity for King Saul when we remember his princely son. There must have been something good beneath all the bad of such a wicked man, to have such a son as Jonathan.

The character of the love which Jonathan had at the same time for his father and for his friend David is well described in the thirteenth chapter of 1 Corinthians.

When we read of "love at first sight," we think of the love of a man for a woman. But in the case of Jonathan and David it was the love of a man for a man. The son of the king was standing by his father one day when there came before them a young man who single-handed with his shepherd's sling had laid low the giant champion who had been shaming the army of Israel for forty days. As far as we know, this is the first time Jonathan had seen the shepherd boy, although he may have heard him play the harp for the king. In such case David had not attracted the attention of Jonathan, but now at the close of David's story of the encounter with Goliath, "the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul." This was the love that continued throughout the lifetime of Jonathan and after his death was celebrated by David in these words, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

It would seem from the story of this friendship that it was Jonathan who gave and David who received. Apart from the personal satisfaction of loving there was no personal advantage to Jonathan. In his case, "it was more blessed to give than to receive." Jonathan's attitude toward David is expressed in the following lines:

"It is better to live at the water's birth  
Than a sea of waves to win;  
To live in the love that goeth forth  
Than the love that cometh in."

Let us therefore consider what benefits David received from Jonathan's friendship,

## The Lesson Scripture

1 Samuel 18:1-4

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

1 Samuel 19:1-7

1 And Saul spake to Jonathan his son, and to all his servants that they should slay David. But Jonathan, Saul's son, delighted much in David. 2 And Jonathan told David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: 3 and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. 4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: 5 for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkened unto the voice of Jonathan; and Saul sware, As Jehovah liveth, he shall not be put to death. 7 And Jonathan called David and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

apart from the personal satisfaction of having such a friend.

David clothed with royalty—

The following words are noteworthy: "Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:3, 4).

We may not assert that Jonathan was "clothed with soft raiment" nor did he dwell in a palace. Yet because he was the king's son there was doubtless some distinction in his raiment that marked him as such. When, therefore, the people would see David clothed with Jonathan's garments and wearing his weapons they would at least infer that David was recognized as one of the royal house. This is perhaps also the meaning of the words in the second verse, "Saul took him that day and would let him go no more home to his father's house." The first thing that Jonathan's friendship gave to David, therefore, was his position as a member of the royal family.

David defended from death—

In the beginning Saul gave David a very cordial reception, setting him "over the men of war." However, jealousy soon arose because of the popularity of David growing out of his success as a warrior. This chapter is the story of Saul's attempt

to kill David or to have him slain. "Saul was David's enemy continually."

If it had not been for Jonathan's friendship, David might have been slain, for David soon found that not only was Saul his enemy but all Saul's servants, every member of the household, were charged to slay David. The first seven verses of the nineteenth chapter record the successful attempt of Jonathan to quiet his father's hatred so "Jonathan brought David to Saul, and he was in his presence as before-time" (19:7).

But David could not be safe in the royal household. One day when the evil spirit from Jehovah was upon Saul and he sat in his house with his spear in his hand, and David was playing before him, "Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence and he smote the spear in the wall."

This time David would not have escaped if it had not been for his wife Michal, the daughter of Saul, who loved her husband enough to deceive her father and to tell lies about David.

The twentieth chapter of First Samuel is one of the most highly favored and most beautiful chapters in all the Bible. It is the story of David and Jonathan by the stone Ezel, in the field. David was now convinced that he could no longer safely remain within Saul's reach. Jonathan loving both David and his father, still hoped for a reconciliation. When, however, Jonathan discovered that he could not abate the hatred of his father, he communicated the situation to David by the device of shooting the arrows. The story of the parting of these two friends moves one by its deep pathos. Jonathan did not reproach his father even, for his love of David, nor did David reproach Saul. The two young men accepted the situation and parted, to see one another only once again before Jonathan was slain in battle.

David given kingship—

In the twenty-third chapter, verses 16-18, David is again in dire danger. Saul has organized a military pursuit, not of the Philistines, the enemies of Israel, but of David who was never an enemy of Saul although the victim of the king's enmity. Jonathan doubtless was compelled to accompany his father on this expedition. But he "arose and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next under thee; and that also Saul my father knoweth" (Sam. 23:15-18).

Jonathan spoke truly that David should be king, but neither of them knew that this was the last time they should see one another.

## Joy

Take Joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her;  
Then will she come and sing to thee,  
When thou art working in thy furrow; ay,  
It is a comely fashion to be glad;  
Joy is the grace we say to God.

—Jean Ingelow.

What situations, unknown a generation ago, now confront Christian Endeavor? Should we have separate organizations in high school for teaching history, mathematics, etc.?

# The Place of Christian Education Pro-

Address Given by Cynthia Pearl Maus at Euclid Avenue Christian Church,

## Origin and History

IN Newton, Massachusetts, on May 26, 1927, Dr. Francis E. Clark, the Father of Christian Endeavor passed to his eternal reward.

Probably no other person in modern times has been more widely known and loved than Dr. Clark. His name is today a household word throughout all continents.

The sincerity of this man of God, his modesty and humility, his friendliness and good cheer, his love of the Master and for all Christ's children in every land endeared him wherever he went. Millions of Christian Endeavorers the world around gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

His death was mourned in all parts of the globe in every land and by people of every race, color, and tongue.

The Christian Endeavor movement which Dr. Clark developed and vitalized in his own church in Portland, Maine, in 1881, and which he pressed upon the churches with apostolic zeal through nearly half a century has quickened thousands of churches into new life, furnished them with enthusiastic young leaders, stimulated missionary activity, broadened their fellowship, intensified their civic ardor, deepened their consecration, inspired a constant spirit of evangelism and brought into the church everywhere the joyous, happy spirit of youth.

For Dr. Clark's work was the establishing, within the church, of a permanent religious movement for the training and development of youth. No youth movement of modern times has been more successful in enlisting thousands of young people for Christian life and service than has Christian Endeavor. And the world will always be profoundly grateful to this man of God, who in the days when the church was an unorganized institution, at least so far as its youth were concerned, established and developed the Christian Endeavor movement as a youth enlistment and youth training organization and agency.

### Christian Endeavor Past and Present

WE need to face the fact, however, that Christian Endeavor a generation ago

and Christian Endeavor as we find it in the life of the church of today are two entirely different things.

A generation ago, Christian Endeavor, or the Young People's Society was the only organized agency for youth. Today there are young people's organizations without number both within and without the church, all offering a program of religious education one type or the other.



Cynthia Pearl Maus

In presenting this subject for the consideration of the group of Christian Endeavorers gathered here today, I am not attempting to interpret the place of Christian Endeavor in the life of the church in the days that are past; but rather to face with this splendid group of young people and leaders of youth, what is to be and ought to be the place of Christian Endeavor in the program of religious education for youth, now and in the years that lie immediately ahead.

A recent study of some hundred and fifty-five churches in twenty-two communions representing four different types, the institutional church, the residential church, the small town church and the rural church reveals the following organizational line-up of church centered agencies:

Organized S. S. Classes, 155; Epworth League, 30; Organized Department, 137; Luther League, 3; Mission Circle or study club, 106; Triangle club, 5; Y. P. S. C. E., 60; Boy Scouts, 90; B. Y. P. U., 27; Camp Fire Girls, 26.

There were 72 other organizations using 41 different names.

A survey of the present organizational life of the Protestant churches of America reveals at least four different types of church-centered organizations for young people with but slight variation in program; and with large duplication both in form of organization and activities. These organizations are the S. S. (classes and departments), Y. P. S. C. E., Missionary Circles and Guilds, and athletic or recreational clubs. They may be called by different names in different communions, but all of them can usually be classified under one of these heads.

It reveals also large duplication in the program and activities, a waste of leadership and energy and large gaps in the pro-

gram in general. There is little consciousness of any connection between the program of these groups and the church program; and few activities that rise above a perfunctory rotation of services. While there is a good deal of talking, there is a very noticeable absence of any direct influence upon the community life. Laid side by side, the program of these organizations show little difference, each has developed some kind of worship, study, recreation and service activities in order to sustain itself.

Placed parallel, the organizations of these societies in a typical group of churches, each reaching about one hundred young people, reveal the following:

An average of about six classes to each group of one hundred young people, and at least one organized Sunday school department, which had nearly as many officers and committees as a class or society. The following is a tabulation of the number of positions held by these one hundred young people:

|                              |           |     |
|------------------------------|-----------|-----|
| Six classes, 54 each         | - - - - - | 324 |
| One Sunday school department | - -       | 20  |
| Young People's Society       | - - - - - | 59  |
| Missionary Circle            | - - - - - | 44  |
| Athletic Club                | - - - - - | 29  |

Total number of positions - - - 476

A grand total of 476 positions in a church with a group of 100 young people. Is it much to be wondered that the church doesn't grip more than 15 per cent of its youth in the average community, as shown by the Indiana Survey? The church, so far as its young people are concerned has become a kind of Mexican army, all generals and no privates to do the work.

WITH all this machinery, one would expect that in these churches the young people's work would be a sort of beehive of activity, for this multiplication of organizations is the outgrowth of the theory that if a young person is placed in office he will become interested and train for leadership. The situation seems to argue that the more positions one person assumes, the more organizations he joins, and the more meetings he attends per week, the greater will be his religious development.

An actual survey of the situation, however, revealed the fact that only 60% of the young people were enrolled in the Sunday school, less than 30% in the Young People's Society; less than 30% in the Missionary circle and 15% in the athletic clubs.



Disciple Endeavorers present at the rally

# Endeavor in the Religious gram of Youth

*the Rally of Disciple Endeavorers in the  
Cleveland, Ohio, Tuesday, July 5*

The average attendance of the Sunday school was about 60% of its enrollment; for the Young People's Society about 40%; for the missionary circle 50%; and for the athletic clubs, 70%.

The survey easily revealed the fact that these young people were over-organized; the programs overlapped materially, and when one organization advanced it was generally at the expense of the others, there rarely ever being more than one live organization in any one church at any one time. In the case of the small churches with from fifteen to thirty young people, the situation was impossible. Any one organization would swamp the group with machinery and an attempt to carry three or four of them usually sounded the deathknell of all.

The present plan of organization for Christian education in the church through graded, departmentalized church school worship and organized class instruction, Young People's Societies, missionary circles and guilds, and other auxiliary organizations such as Boy Scouts, Campfire Girls, athletic clubs, etc., is inadequate to meet the needs of the present day because it tends to perpetuate a divided leadership, overlapping organizations and competing programs. Even with all these organizations there are yet whole fields of knowledge and experience not covered by any of them.

Then, too, the loyalty of young people may not be divided among three or more independent and competing organizations. Wherever this condition exists in any church, young people choose one or at most two of these organizations that appeal to them and dismiss the others from their consideration. This might not be so serious if any one or more of these organizations offered a fairly complete program of development; but no one of them does. The church school, through its organized classes and departments, doubtless comes nearer than any to offering a complete program of religious

education for all ages. But no church school enthusiast at the present time would be willing to say that the Sunday school program with all of its development of the past decade offers a complete program of Christian education. Nor does any other organization or movement (denominational, interdenominational or undenominational) make such a claim for its program or organization.

A parallel in the field of general education would require each high school class

to formulate a unified, coherent, constructive program to meet these needs.

The fundamental problem in working out such a program of education for the youth of the church has to do with finding the basis of procedure. There is a growing feeling that the basis for procedure must include:

An adequate statement of the aim of Christian education.

A recognition of the fact that the person, not the organization, is the center of consideration.

A realization of the fact that no one element of religious education is sufficient to meet the needs of the individual, no matter how well, how often, or how generously it is provided.

And an understanding of the fact that worship, instruction, recreation, and service, broadly interpreted, are essential in a comprehensive program of Christian education and development.

## Christian Endeavor and the New Day

**B**ELIEVING that no satisfactory progress could be made until all the organizations and agencies touching the life of youth saw the necessity for a unified and constructive program of Christian education for youth, the Sunday School Council of Evangelical Denominations in 1917 adopted certain principles, which have since been approved by the International Council of Religious Education. These principles recognize the necessity of having ultimately in the local church, not a number of unrelated organizations and programs for the three adolescent groups; but one inclusive program and organization for each natural group, Intermediate, Senior and Young People.

Ye Editor, as interested in young people's work was in attendance at this convention and was incidentally present at this meeting. See if you can find him on the picture.

*(Continued in next issue.)*

## Disciples' Rally

**O**N TUESDAY afternoon during Christian Endeavor convention week, more than 500 young Disciple Endeavorers met for a rally at the Euclid Avenue Christian Church in Cleveland. The afternoon program, under the direction of Roy G. Ross, was divided into four periods. During the first period, a devotional meeting, in charge of a young Ohio Endeavorer, Mr. Percy Kohl, was held. Mr. Ross then briefly stated the purpose of the meeting and his associate in young peoples' work, Miss Cynthia Pearl Maus, delivered the address which is reprinted on this page. Brief messages were also brought by the following young people: Miss Martha Moler, Mr. Paul Hallet, Mr. Frank Hopper, Miss Ruth Ann Young.

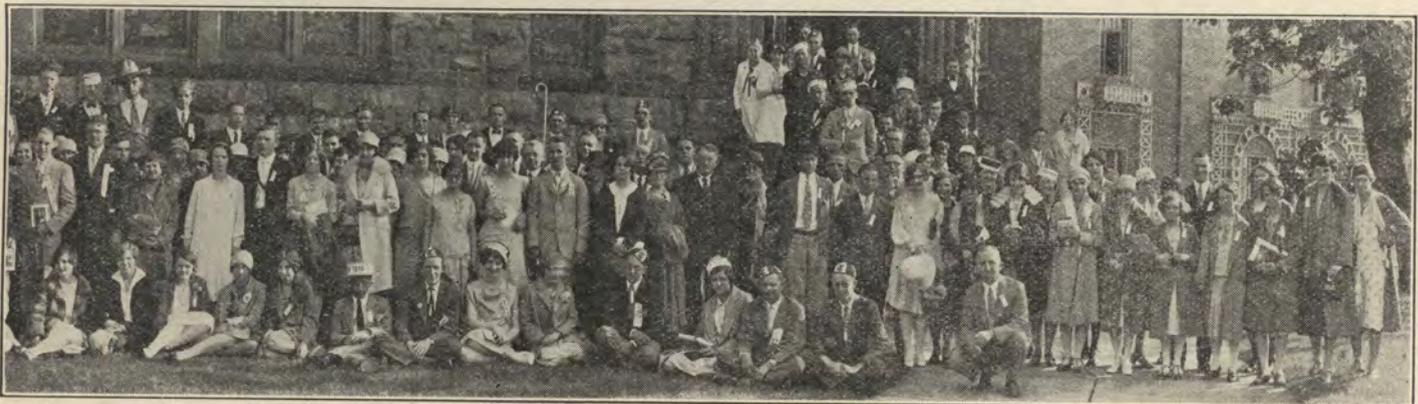
Mr. J. Mitchel Hoye spoke briefly on the subject of the monthly service themes.

At 3:30 the group adjourned for the following age group conferences: Junior Christian Endeavor, Miss Nora Darnell; Intermediate, Miss Genevieve Harris; Senior, Miss Maus, and Young People, Mr. Ross.

Following these conferences, in which our Christian Endeavor program was explained, the entire group re-assembled in the auditorium to listen to a missionary address by Mr. Ben Holroyd who was in China at the time of the uprising. Following this session, the group again adjourned for an informal get-acquainted mixer.

to have one form of organization for mathematics, another for the sciences, another for language and literature and still another for manual training and domestic science.

It is evident that to discover the place of the Sunday school, Christian Endeavor societies, missionary organizations and recreational clubs in a program of religious education for youth, we must concede that the experiences of an individual are a unit, and that it is possible to take into account the total educational needs of youth, and



in the Euclid Avenue Christian Church

## Great Missionary Characters 2 Corinthians 11:23-28

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What does it take to make a successful missionary?

Should a missionary ever undertake to go out on his own initiative and resources?

Name our first missionary to Liberia, to Tibet, to China, and to Japan.

Has the formation of the United Christian Missionary Society helped the cause of foreign missions? Explain.

Can you name three of our missionary heroes who died on the field?

Who have helped China most, missionaries or commercial agents? Why?

Name three of our great medical missionaries.

Name at least two great home missionaries.

In how many countries are we doing missionary work, and how many missionaries have we there?

### Paragraphs to Ponder

Most of us have heard about Roberts College in Constantinople, but probably few of us know the story of its founder. Cyrus Hamlin was born in Waterford, Maine, in 1811 and was left an orphan at seven, and so in large measure thrown on his own resources. He early developed a mechanical genius and became an executive of remarkable qualities. This mechanical ability, coupled with his powers as an executive, enabled him to render a very unusual service to the persecuted Armenians of Constantinople and environs after his arrival in 1838. During the Crimean war he rendered splendid service for the British armies through bakeries he had established and through his care for the wounded and his combat with cholera. In 1865 he opened Roberts College through the financial help of Mr. Christopher Roberts of New York and with money solicited in America.

The lives of great missionaries read like romances. The life of Robert Laws of the Livingstonia Mission in Africa, is a record of intense interest and great accomplishment. Dr. Laws has been in Africa for fifty years as successor to David Livingstone and has proved himself a worthy follower of "The Pathfinder." His purpose has been "to train up in Central Africa a Bible-reading and a Bible-loving people, intelligent and sensible in their outlook, and skilled with their hands." In this purpose he has made splendid progress in spite of the tremendous handicaps to be overcome and the very real dangers from man and beast to be faced.

In reading and hearing about the missionaries to the great countries of the non-Christian world we often miss the very inspiring stories of great missionaries in the islands and more out-of-the-way places. Such is the life story of Mackay of Formosa, the "Black Bearded Barbarian," as the natives called him in derision, when he first went to this island to preach the gospel and teach the natives how to live. He chose this field because it was neglected and hard, though he might have established himself in China or Japan, where the work had already been well begun and had made fine progress. He found the work difficult as he expected, and progress exceedingly slow at first, with plenty of persecution to try his faith. But he lived to see a great

change worked in the lives of the Chinese among whom he labored.

The name of Verbeck is an honored one in Japan, the missionary field of his choice. Well it might be, for Japan's present educational system has grown out of the foundation that Verbeck laid when called upon by the Japanese government to work out a system of education for the islands that would help Japan to climb more quickly to a place of power and influence among the nations. His achievements in the field of evangelism were substantial and lasting also, and to him in large measure must be given credit for breaking down the opposition to Christianity in Japan.

Not all whose names are written high in the records of missionary achievement have gone out and served on the field. There is a religious group originally organized in Europe whose chief objective is evangelization of non-Christian lands. These are the Moravians whose moving spirit and protector was Count Zinzendorf of Austria. His great desire even from boyhood was to preach the gospel, and he used to gather the servants together in the ancestral castle and preach to them. Later it was no unusual sight to see him standing in his own house with sword at his side, an insignia of his rank, preaching to the friends he had invited there. Acquiring an estate from his grandmother, he invited all who would to come and settle there where they could worship God as they chose without interference. Five brothers came from Moravia and around these the Moravian band was built, a religious sect who have sent out many consecrated evangelists to neglected fields.

One of the hardest mission fields and in some respects one of the least attractive is Arabia, a land still practically unknown in the interior. To this country in 1893 went Peter J. Zwemer. His work was short, his death occurring in 1898, but it left an indelible impress upon the people whom his life touched. Later when Peter Zwemer's brother, Samuel M. Zwemer, a very powerful missionary leader of today, was preaching in one of the hospitals of East Arabia on the love of Christ, he was surprised at the close to have a Moslem say to him, "I understood all you told us, because I have seen that sort of man myself." That man whom he had seen was Peter Zwemer, who had so lived as to present Christ in example as well as precept.

Is there anyone in our brotherhood who does not know and love Dr. Dye? Going out to Africa in the very beginning of our work on the Congo he led the work there with unusual success until compelled to return to America a victim of the sleeping sickness. After a long struggle he has been able to conquer the disease, but does not dare return to live in Africa again. The work there misses him, but probably the work at home would miss him more, if he were to go again to the Congo country, for as a missionary enthusiast and leader he is unsurpassed. In awakening interest in missions and securing support for the work here at home he is no doubt doing a greater work than he could, if he were on the Congo, though his heart is there and his longing to return

July 27

## The Book of Malachi

By Gilbert E. Ireland

Malachi, "My Messenger"—

His name alone is known to us, nothing of his personal life. Some have fancied he was an angel-messenger, not a man; though it would seem more fitting that a chosen man should close this race of loyal prophets. Others, as the rabbis, think him to have been Ezra the scribe, taking the word "messenger" as a title given him as it was once and again bestowed upon a prophet (see Hag. 1:13; Mal. 2:7). The most reasonable view is the common one, that Malachi was a proper name. As Haggai and Zechariah had supported Zerubbabel and Joshua (the priest) in the rebuilding of the temple, so Malachi a little later supported Ezra and Nehemiah.

### Divisions of the Book—

1. Charge against Israel for ingratitude, as if insensible of God's love which had so distinguished Israel above Edom, 1:1-6; but how shamefully had they treated Jehovah!

2. Priests reproved for gross neglect and profanation, 1:6-2:9. They treated the altar with contempt; polluted bread; blind and lame and sick animals for sacrifice; how extreme these insults against Jehovah! The Gentiles shall honor the God whom Israel is despising; even already were some Gentiles who worshiped him (comp. Acts 10:34, 35).

3. Mixed marriages and injustice to their Jewish wives reproved (2:10-16).

4. The coming of Messiah and his fore-runners (3:1). John the Baptist a messenger; the Messiah himself the messenger of the Covenant (3:1).

5. Words of strong consolation to the faithful amidst the ungodly (3:16-18; 4:2). Gilfillan says that the last pages of the Old Testament seem stirred as by a furious wind and the word "curse" which closes the record is left echoing down even to Calvary. And that here, too, centuries before the Augustan age, are conceptions of God which Cicero never grasped nor Virgil never sung. Not race, climate nor original genius will account for this. "Why burned that bush so brightly amid the lonely wilderness? Because God, the God of Abraham, Isaac and Jacob, of Moses, Isaiah and Daniel, dwelt therein, and the place is still lovely, yet dreadful, with his presence."

### The Enduring Word—

In closing this series of brief sketches of the prophetic books we are, and have been all along, deeply impressed with the unflinching confidence of these noble messengers of God. They knew the ground on which they stood. Their predictions of terror and doom, of conquest, peace and glory, bear no resemblance to the guesses and calculations, the theories and philosophies, the suggestions and adjustments of modern thinkers, scientists, religionists, who cultivate a refinement of sophistry which often disarms their readers; or even of the "plain, blunt man" who frankly wants it to be understood that "the cross" is "foolishness" indeed, though not as Paul used the word but as the "intellectuals" of today mean it, far too contemptible for this enlightened age. Meanwhile, still sounds forth the message of Old Testament prophets, the doctrine of New Testament apostles, confirmed by time, corroborated by experience, forever firmly grounded on its "thus saith the Lord."

there is great. Mrs. Dye, his most capable helpmeet in his work in Africa and at home, is the leader who originated the church school of missions, a boon to the mission cause.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, JULY 30, 1927

NO. 38

## Seven Reasons

Why the National Convention at Washington, D. C., Should Be Our Best

By Eld. William Alphin

1. It is the national meeting of the Negro Churches that stand for the Restoration of the Divine Creed and the Divine Standard for the church in letter and spirit in this modern day.

2. It is a meeting for conference, prayer and reasoning together for a better understanding of the church of Christ and its mission, and our relation to each other, other races as well as one to disseminate more tolerance and good will for the uniform constructive methods of Kingdom-building on the earth.

3. It is a meeting that is destined to eliminate selfishness, covetousness, ignorance, partisanism, racial prejudices and denominationalism from the realms of Christianity, in order to have the Kingdom of Christ come in all the earth.

4. It is the meeting of the Disciples for and among the Negroes in the capitol city of the nation for the first time. When the National Capitol is receiving more attention from the Christian Church than in any previous time in the history of the nation, all the religious circumstances demand that the Negro Disciples make the Washington Convention an outstanding example of patriotism and loyalty both to church and state.

The beginning of the Restoration Movement was in the United States. In this sense it may be called an American movement and therefore owes consideration to the Capitol city of this nation in the disseminating of Christianity in its pure essence in that city, as much as its debt of her Americanism.

5. We have a struggling Negro Mission Church in Washington. In its weakness in many respects, it has extended the National Convention an urgent invitation. This urgency might well be considered suspiciously were it not for the wisdom and importance so obvious in this meeting in this place at this time. This invitation indicates the vision of the Washington Mission. Our preparation, attendance and work while there

will indicate our vision and ability to value this opportunity for Kingdom-building. We should wisely prepare and attend the Washington convention and make it a great help to our church there as well as a sane and timely asset to the efforts of the Brotherhood for the cause of Christ in the capitol and the world.

6. The program committee of the Convention has not as yet published anything relative to the nature of the program for this meeting, but we are safe in depending upon them to give a program that will be germane to the occasion and constructive. The materials and make-up of the program will not cause any embarrassment to us nor unfavorable reflection upon our brethren in Washington. Each one to appear on the program will have his definite subject in time to make ample preparation and the programs themselves will be distributed in time.

7. The vital needs of our work, our growth and adjustment to an adequate church program, the necessity for increasing operation and co-oper-

ation, the appeal for more essential information and better organization, all predict a great meeting in Washington, if we are sincerely Kingdom-builders.

We are to hear the record of how well we have wrought during the year and a survey of the field. How have we stood "Hitched"—the pastors, the laymen, the churches, the field workers, the states? Or have we "slipped the bridle"?

Due to the condition and progress of our work we are justified in expecting from our Joint Executive Committee and Business Committee some vital recommendations on the fundamental matters of our missionary activities.

All states should be represented by duly appointed delegates. It will be a meeting of free, frank and open speech but of kindly and considerate attitudes and consecrated and loyal motives in reaching the conclusions most harmonious.

The writer believes that he has a fair knowledge of the ministers and laymen and delegates who will attend the Convention. If we can make the attendance from all sections what it should be, there would not be that weak spot that is now so evident in our lack of interest, preparation and loyalty to the cause we claim to represent.

Don't overlook the delegates' enrollment of \$2.00 and local entertainment of \$5.00, state enrollment of \$10.00, and church enrollment on the basis of \$5.00 per 100 members. Without this, your delegate is disfranchised.

I have been informed that there is an abundance of money in Washington, but to avoid embarrassment we are advised to bring some along with us.

The Plea wishes to extend its congratulations to Mr. and Mrs. E. C. Welch of Chicago, Ill., who were married June 30th at the Oakwood Boulevard Christian Church, Chicago. The groom is well known in church circles both in Missouri, his native home, and Chicago where he has long been the choirster of the Christian church of that city. Mrs. Welch, formerly Miss Rosa L. Paige, is also well known, having taught at both Central and Piedmont Christian Institutes and attended two National Conventions. Many will remember the very splendid dramatization she had charge of on Saturday evening of the Convention sessions at Louisville.

### America, My Country

Tune—Lancashire

AMERICA, my country,  
Doth God thy footsteps guide?  
From feeble strength thou risest  
To manhood glorified;  
Thy promise points thy station  
All other names above:  
America, my country,  
I give thee all my love.

America, man's country,  
True friend of all the free,  
Thy welcome waits the pilgrim  
Who turns in trust to thee;  
Thy hand is with the humble  
Who strong and faithful prove:  
America, man's country,  
We give thee all our love.

America, God's country,  
Established by his grace,  
His chosen and his favored  
In purpose, time and place;  
On earth set up thy kingdom  
To liken his above:  
America, God's country,  
Be worthy of his love.

—Mark Gordon Ingram.

## KANSAS CITY, KANSAS

Reporter—Robert Buford, Clerk of 8th St. Church

WE ARE still "going over the top." The first Sunday of June was our rally day. Brother J. T. Richardson had charge of the men's group and Mrs. Nellie Holliday of the women. When the offering was totalled there was \$400. Eld. L. H. Crawford, our pastor, is bringing us to the scriptural manner of giving—"Give as the Lord has prospered you." The effectiveness thereof was demonstrated on the first Sunday.

One of the most valuable assets of our pastor's ministry is his wife, Mrs. Crawford. She is a willing and cheerful worker in all of the departments. She is an ideal minister's wife, nursing the sick and giving comfort to the distressed.

The missionary society under the leadership of Mrs. M. D. Curtley is moving along well.

The ladies aid under Mrs. G. Mitchell is going forward with plans to take care of the state convention.

The Boosters Club under Mrs. Nellie Holliday keeps the young married women at work. This club has nearly 15 members on its roll. They render a program once a month. On their last program, Mrs. W. Alphin, National President of the W. M. Convention, brought them a fine message as she always does.

Miss Edna Houston, a stenographer in the office of the County Clerk, is the superintendent of our Bible school. She has just closed a successful year's work, one item of which was the raising of \$102 for national apportionment. Her work is made light by an excellent corp of teachers. With our pastor leading the Men's Bible Class and Mrs. Moss, wife of Prof. P. H. Moss, leading the Women's Bible Class, 8th Street is looking forward for better things.

Eld. Crawford has started a drive to put the *Christian Plea* into every home by the meeting of the National Convention.

We are proud of the progress we are making under the present leadership and if any of the readers of the *Plea* ever come west we are inviting you to visit our church and hear a real sermon and some excellent singing from our capable choir. We were fortunate in gaining the services of one of the leading soprano singers of Allen Chapel A. M. E. church who took membership with us a few Sundays ago. Hardly a Sunday passes without some one obeying the gospel call.

The Darus Club is the art club of the church. Mrs. George Houston is the president. This club never fails us. We can count on it as well as the Brotherhood Club under G. J. T. Richardson.

## MAYSLICK, KY.

Reporter—A. D. Gault

Mayslick is still on the map and is yet being honored by the presence and service of some of the good men of the state.

On the first Sunday in July we had Elders C. H. Johnson and R. Euell. On Saturday evening before they met with the board. At 10:00 Sunday, we had our Bible school, the Adult Bible Class being taught by Eld. Johnson, better known as the Bible School King.

At 11:00 Eld. Johnson preached the morning sermon. He stood like Paul and preached the Word.

Sunday afternoon, Eld. Johnson, accompanied by Brothers A. D. Gault, G. L. Anderson, A. G. Gault, and Sister Jesse Gault, went to Maysville and started a mission. Brother Johnson did some fine work that afternoon.

At the evening services in Mayslick, Eld. R. Euell favored us with a sermon. His subject was—"They sat at the gate and watched." The "Old Musket" certainly preached. He spake as one of the prophets.

## FROM ARKANSAS

Reporter—Mrs. S. L. Bostick, State President of W. M. S. Convention

Our district meeting held at the Oak Grove Church No. 1, Kerr, Ark., was characterized by a fine cooperative spirit. Eld. E. L. Turner and the reporter closed the year's work together. This is the third year we have been able to do this successfully.

There is yet room for improvement. There are only four churches in this district to make report, England, Pea Ridge, Kerr and Wabbaseka, and only one missionary society, Pea Ridge.

Financial report is as follows:

|                       |         |
|-----------------------|---------|
| W. M. S. -----        | \$ 1.25 |
| Kerr Church -----     | 1.50    |
| Public Offering ----- | 0.78    |
| Other Sources -----   | 18.74   |
| Total -----           | \$22.27 |

The attendance was not large. What is the matter with the church people?

Dear Sisters:

I am asking each society in the state to start now and raise your representation fee of \$2.00 to report at the National Convention, August 31st, at Washington, D. C. Do not fail in this important business for our God.

## TAKE NOTICE

of That Pledge

Before the National Convention.

**PAY UP AT THE STATE CONVENTION.**

## HINTS FROM FLOMONT, TEXAS

Reporter—Mrs. A. D. Henry, Rising Star Christian Church

July 10th was a high day in this church. The Bible school was full of inspiration and the teachers patient and cheerful.

We read the *Christian Plea*. Talks were made concerning the help derived therefrom for the Bible school. We decided that we all needed the *Plea* and I am doing all I can to get it into every home. My husband is also interested in it and joins me in asking all who read this paper to put it into their Bible school and church. It is brimful of inspiration and the Bible school and Endeavor helps are rich in suggestion. Especially interesting was the poem, "Why Stay Away from Church?"

On the date above we had an all-day meeting at the church.

**A**LMIGHTY GOD—we would enter into the duties of this work imploring Thy favor and blessing. We would leave all of our affairs in Thy Fatherly Hands. We know it is Thou who makest the poor and the rich. Let Thy will rule all things for us. Give us what Thou seest is best for us and our eternal welfare. Let us often lift up our heart to Thee, remembering Thou art near to everyone of us. Help us to seek not any great thing for ourselves on this earth but to rather choose that good part which shall never be taken away. Give us courage to confess Thee before our companions and friends. May we daily endeavor to lead others to the Lamb of God that taketh away the sins of the world. May we increasingly realize that "Life is real; life is carenest. And the grave is not its goal." That "Dust thou art and dust returnest was not spoken of the soul."—Amen.

## CLEVELAND, OHIO

Bro. Watson preached a wonderful sermon on the five G's of a winning church, as follows—1st, a going church; 2nd, a glowing church; 3rd, a giving church; 4th, a growing church, and 5th, a godly church.

We were pleased to have V. G. Smith of St. Louis, Mo., to preach for us on July 3rd. He was in attendance at the Christian Endeavor Convention here. We were also glad to have our state C. E. President, Mrs. Catherine Faulkner, in our midst for a few days bent on the same mission.

Cleveland is proud of the fact that all of the officers of the W. M. S. attended the School of Methods at Dayton. Mrs. Gladys Talbott, Mrs. Julia Gamby, Mrs. Laura Dickerson, Mrs. Carrie Dabney, represented the W. M. S., and Mrs. Farrah Dickey represented the Bible school.

Keep your eyes on Cleveland.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE UNCONSCIOUS REACTION-ARISM OF OLD AGE

AFTER the days of active services and of moderate success, old age is prone to re-live the olden days of a fancied joyous youth. "Men were MEN" and all the adventure worth mentioning was the heritage of the past. The wars, public and private, the social organization, the eventful days, the real "hard times" that make men were the products of a glorious past. The struggle for existence today is not so romantic, difficult or pleasant as those of the "olden days."

Reactionarism often leads to DOGMATISM. Calculated in terms of past situations, the ever-living problems are judged by a standard of the dead past and submitted to the rules that are outworn. Arbitrarily the sentence is handed down and the decision "forced down the throats" of all and sundry in the environment. Just what succeeded fifty years ago is just what is needed today and nothing else. Closed to reason, impervious to argument, indifferent to individuality, antagonistic to advanced data, skeptical to new changes, dogmatism solves the question unquestionably.

Yet even this has its good elements. Edison the inventor, visited by a friend who was commiserating the waste tied up in the unsuccessful machines that ranged around the workshop, replied to the pity, "They are of some use. Each one chronicles some mistake and I learned then to never make that mistake again." So this constant hearkening to the past may prove useful in JUDGMENTS. Where the past shows mistakes, caution may be more really exercised.

State Officers: Make a Place  
for an Offering for the  
Christian Plea Donation Fund  
\$1,000.00 by the National Convention.

## "THESE THINGS DO"

THE convention season is on and it brings certain obligations to those delegated to carry on the work. As a service to these delegates, we want to enumerate some of the essentials for the final success of the state work in any state.

1. *The election of the right sort of leadership* for each department is one of vital importance in order that the state may have the best service during the year. Good morals and right living are not enough. Cooperative spirit, consecration, common sense and EXPERT KNOWLEDGE are other necessary factors.

2. *The adjustment of the financial system* to meet all the demands made upon it. Is the state adequately meeting all of its organizational debts? Manipulate the local and district organizations until the greater state work is provided for.

3. *Dispose of business with dispatch and tact.* The devious delays and vociferous verbosity centering around the dotting of an i and the crossing of a t is a distinct detriment to the convention spirit. Dispense with the mutual congratulatory felicitations during the business period and DO BUSINESS—business for the King. You are there with a purpose—a high purpose—and the less you vision and drive straight to this objective, so much less are you worthy of the honor conferred upon you as representative from a body of people. There IS a correct way to handle business. Learn what it is and insist that it be used in transacting the necessary business of the convention.

4. *Garner information and inspiration.* You are there for some service both to the state and to the local church which sent you. The dividends you pay to the church through your delegateship is not summed up in the little verbal report you will make the Sunday morning after you return. The value you will render to these who "Stayed by the Stuff" will be in direct ratio to the amount of usable knowledge and pitch of enthusiasm you can raise in the task of kingdom-building. Your true report will be how much you assume and accomplish in the work of the local church from your return on.

"These things do" to have the finest convention in your state history.

## COMING CONVENTIONS

Kansas, Kansas City, 8th St. . . . . July 27-31  
Mississippi (B. S.), Vicksburg . . . . . July 22-24  
Missouri, Fulton . . . . . August 2-7  
Piedmont, Roanoke . . . . . August 10-14  
Mississippi (Ch.), Port Gibson . . . . .  
August 17-21  
Ohio, Springfield . . . . . August 17-21  
Tennessee, Bristol . . . . . August 24-28  
National Convention . . . . . August 28-Sept. 4

## THE ONLY STAND-PATTER

MY brother down the aisle tells me that "God is the same yesterday, today and forever." I would be glad to accept the word of my brother but it seems that he has only used the excuse to justify his own reactionary attitude in the program of the church. Then I am constrained to wonder just what my brother thinks God is. I conjecture that my brother has conjured up for himself a "stand-patter" God.

Day dawns, the sun rises, nations rise and fall. Mists rise then return in the form of rain. Man is born; matures and dies. Movements start; flourish and wane. So time, nature, man, society, groups, all move. There is always growth and development. There is always movement and progress. There is always change and variation. There is always movement and motion. But my brother's God alone remains stationary—The Only Stand-Patter.

Still my brother concedes that his God made a changing world. He evolved a changing humanity. He initiated a changing solar system. He breathed in man a changing soul. He inculcated a changing moral order. He instituted a changing spiritual heritage. But a God of all this change must remain a "Stand-patter."

Then from another viewpoint, my brother's belief and mine are not so different after all; we both believe in a constant God. My brother thinks that God is constantly still while my thesis is that God is constant only in constant change. The God that lives in mores and customs, that moves in the storm and elements, that has His being in the hearts and souls of men, that holds forth in the ideals and institutions, who made and is ruling a changing world is subject to the natural and unnatural change of that world.

To my brother and to me God is a "Stand-Patter"—to my brother a "stand-patter" that stands still thus justifying reaction—to me a "Stand-patter" that stands for movement, progress, development, evolution and growth.

ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.

"EACH CHURCH REPRESENTED"

in  
The National Convention  
at  
The ratio of "\$5.00 per 100 members"

# Christian Service in Cooperation

By J. B. Lehman

## THE IMPORTANCE OF THE COMING CONVENTIONS

We generally get what we provide for. If we provide for a good work, the work matures; if we make no provision for things they either never come, or if they come we are not ready for them. In going into the state and national conventions we should make ourselves feel that great responsibility rests on our shoulders and the responsibility will come.

## THE IMPORTANCE OF THE STATES

In most of the states where we will have conventions this summer, the Negroes number not far from fifty per cent of the population. In Mississippi they are above fifty per cent and in the other states not far below fifty per cent. When it comes to influencing the social order they have as much influence as any one else. The responsibility of influencing the spiritual life of these states is much greater than we think.

## HOW TO GET RIGHTS

Some of us chafe under restraints that seem to curtail our rights, and practically all good people regret this; but the power to gain more lies in our hands. If we use well the powers and privileges that are ours the others will come easily, perhaps. Suppose, for example, the Negro Disciples of Mississippi should perfect a missionary organization that would function perfectly as a means to do a greater work. Suppose the per capita offerings would run high for both missions and self-support, suppose there would be a good system of sending young people to school to prepare for the larger work that must come, suppose great interest was shown in the work that is intended to uplift the white youth; in short, suppose we would all go to work just as though it all depended on us, things might come thick and fast. The old law is still true which says: "To him that hath shall be given; and from him that hath not shall be taken even that which he hath."

Let us not be impatient with each other. We know we must often deal with people who are very trying, but let us control ourselves. God knew when he commanded us to preach to all nations that we would have to deal with some trying people. We should remember that when we bring on great confusion we destroy the spirituality of the meeting and the whole work for a year. When confusion comes in at the door the Spirit of God goes out of the window.

## NATIONAL CONVENTION

We should especially pray for the National Convention at Washington, D. C. Ours is an experiment of the good white people and good colored people working together as brethren which is not found anywhere else that we know of. Will it work? That all depends on us. We are going on the principle that our Negro Churches are a section of our great work, just as Indiana is a section of the great work.

## Music in the Church

By Zella Howard

1927 Graduate of Hiram College, Hiram, Ohio

I suppose there is no one who is unable to appreciate good music. The most wonderful thing about music is that there is a type suited to each emotion or mood which we humans experience. The type of music which enriches and deepens our spiritual life is known as sacred. Music undoubtedly has a place in our church services. It can do much to add a solemnness or fervor to our services or if ill-chosen it can do just as much to detract from them.

Perhaps the most common and most deserved criticism which can be hurled at the music in our churches is that so often the hymns are ill chosen and consequently not appropriate. It is anything, but a novelty to hear Sunday school hymns sung in church services or visa versa to hear church hymns or even funeral songs sung during Sunday school. The task of selecting suitable hymns belongs to the chorister. Many of our churches have no choirs and in these cases the ministers should work with the pianist in selecting hymns. So often it is possible to find a hymn expressing the same sentiment which the pastor wishes to present in his sermon for the day, and when this can be done it is very effective. It needs to be said here that in singing hymns one must do more than call words and keep the tune. Each hymn contains a central thought. This suggests something else. It is a rare thing in our churches for a hymn to be sung completely through. In skipping from the second to the fourth verse something is lost. It is more logical to sing the first three verses when there is not time to complete the song.

It is the duty of the chorister, in churches where we have choirs, to keep in touch with some music company for by so doing he can supply himself with musical literature that will be very beneficial. He can also get anthems that are suited to the various occasions of the year. I might mention here also that any choir makes a mistake in trying to learn a new anthem or difficult hymn on Friday night and attempt to sing it the following Sunday. The result is bound to be a failure and bring unpleasant remarks from the audience. Those who have charge of the music in our churches must wake up to the fact that they have a real job which demands time and study and until they do their half, the real worth of music in religious services can never be realized.

## FROM THE BANKS OF OLD KENTUCKY

Eld. C. H. Dickerson,  
Lexington, Ky.

Lexington Club Rally goes over with a "bang," July 3rd, while the nationals were unfurling the folds of Old Glory and warning against an "Insaner 4th." Meanwhile Lexington 2nd was laying \$725.00 "cool cash" on the tables in substantial proof of her faith in things spiritual. We never told the people that "Times are hard," "Money is close," "Wages are small" and "I know you can't do much, but." We stood rather in the shoes of the practical apostle, head of the Jerusalem church and president of the first convention, and said, "Show me your faith—by your WORKS."

Sister Fannie Sanders and Sister Engleman led the East and West Clubs and right well did E. W. Chennault and Col. Robt. Coakley as Vice-presidents, "bring every lamb to the trough."

Merrily we go on to Georgetown state convention and Washington National Convention and to "the uttermost parts of the earth."

## WORKING WITH THE CHURCHES

Reporter—Eld. A. B. Moore,  
New Haven, Mo.

I am still in New Haven, using the same old sword. Nothing will fit in its place. The plain and simple gospel will always win.

In a special financial effort on the fifth Sunday in May, \$85.00 was raised to put a new roof on the church.

On the first Sunday in June, three were baptized. We have high hopes for others to enter the church. The men are harder to reach but I have faith in His word who said, "I, if I be lifted up will draw all men unto me." I feel that the Christian life as lived and exemplified by me as a Christian will mean much regardless of what is said about it.

I am in charge of a loyal group of Disciples at New Haven and I am proud of them.

*To the churches of the second district:*

Just a few more weeks and the state convention will be upon us. We will all meet in Fulton, Mo. But go to Fulton, with all your obligations met and paid up in full on the apportionment.

See the Plea for your State Apportionment to the Donation Fund for Christian Plea Meet the Pledge through an Offering and the

Payment of Individual Pledges

## The Place of Christian Endeavor in Religious Education Program

(Continued from last issue.)

These principles adopted by the International Council have been widely tested in local churches during the past ten years and have contributed in no small way to the present realization of the need of a completely correlated and comprehensive program of religious education not only for the three adolescent groups but for the entire life period.

Not all of the projects in experimenting churches were carried to successful fruition. Sometimes a project failed because of a change in the local minister or other paid or volunteer leader, sometimes because of the interference of overhead organizations both within and without the church. However, enough of these experiments did succeed sufficiently to justify the following summarized conclusions:

That it is possible to provide young people with a comprehensive program of Christian education through one organization, when we recognize the fact that the person, not the organization, is the center of consideration.

That correlation of overlapping organizations does train young people to think and plan in terms of the fundamentals of a program of Christian education, namely—worship, instruction, recreation and service.

That the local church is ready for a forward constructive correlation of organizations, leadership and program.

That the chief obstacle in the path of correlation is not to be found in the young people themselves, but in:—

Adult leaders of young people who have been trained to think in one field only.

Overhead organizations both within and without the communion which are not in harmony with the correlation idea and that are unwilling to merge their organizations in an effort to provide a full-rounded program of development for youth.

Report blanks and records of denominational and interdenominational organizations which provide no means for either correlated or unified organizations to report their activities.

Interdenominational standards for young people which are not in harmony with the educational standards of communion for local church organizations.

A lack of unity in the aims, program, plan of organization, etc., on the part of leaders of denominational, interdenominational and an-denominational organizations that touch the lives of young people through local church.

The United Society of Christian Endeavor with its state and regional unions is in reality an undenominational organization functioning interdenominationally, in that the national organization and state and county unions in no official way represents the communions using the Christian Endeavor form of young people's society.

In years past it has worked through the communions using the C. E. form of organization in the local church and not independent of them. If it is to make its greatest contribution it must continue to work in co-operation with the communions.

The Protestant communions of the North American continent recognize it to be their inherent right and responsibility to create the educational standards and programs each for its own constituency. They have always welcomed the co-operation of all interdenominational organizations and of all other agencies functioning interdenominationally in the task of working out a comprehensive, full-rounded program of Christian education for childhood and youth and are committed to that position as a principle.

The place of Christian Endeavor in the building of such a comprehensive, coherent,

unified program for the youth of the church is in co-operation with the religious education agencies of the continent and not independent of or in antagonism to such an integrated program.

With this attitude in mind the Educational Committee of the United Society of Christian Endeavor in its May, 1927, meeting adopted the following principles looking toward closer co-operation with the communions in the working out of a completely correlated program:

That in every instance an effort be made to secure an official young people's representative of the denominational board on the Board of Trustees of the United Society of Christian Endeavor.

That this plan carry down to the state unions as a recommendation, the national denominational headquarters to name the representative on the state board, or to be given the information if the representative be named by the state denominational conference or body.

That where, in any particular instance, there is, or seems to be, conflict between the denominational and interdenominational program, the Endeavorers and societies be referred to the programs of their respective communions.

That it is a principle of the United Society of Christian Endeavor that in financial connection and service, the first loyalty of a society is to the local church and denomination.

That it is the policy of the United Society of Christian Endeavor that all union activities be so promoted as to strengthen the local societies, individual churches and communions.

That societies be urged to have the budget plan of finance, the following divisions being suggested:

|                             |     |
|-----------------------------|-----|
| Benevolence or (missions) - | 50% |
| Local Society work - - -    | 35% |
| C. E. Union work - - -      | 15% |

That all denominational and interdenominational field secretaries co-operate in suggesting to local societies the above budget division.

### The Committee on Christian Program of Youth

IN 1924 the International Council of Religious Education constituted a committee on Christian Life Program for youth, naming on that committee three outstanding educators, Prof. Artman, Dr. Charters and Dr. Giles; three representatives from the Professional Advisory Young People's Work Section of the Council, Miss Maus, Dr. Hayward and Mr. Vieth; and one representative of each of the following organizations, Y. M. C. A.—Mr. Gregg; Y. W. C. A.—Miss Gogin; United Church of Canada—Miss Allison; B. Y. P. U.—Mr. Phelps; Epworth League, Mr. Goss; United Society of Christian Endeavor, Mr. E. P. Gates.

This committee has been at work for a little over two years now and in February of 1927, the International Council of Religious Education approved for experimentation the basic material of the new comprehensive Christian life program for youth:

These five basic documents are released for the use of all youth organizations.

These are days when the Protestant Churches of America are building together a comprehensive, church-centered program of religious education for and with youth.

The place for Christian Endeavor in the religious education of youth lies in the field of providing the agency through which groups of Christian young people from all communions can achieve co-operatively those common ideals, elements and slogans which the young people of no one or two communions could hope to do alone. In this field Christian Endeavor has always been and ought to continue to be increasingly useful.

In the creation of sentiment toward the realization of great outstanding goals such as, "A saloonless nation by 1920," or "A warless world by 1930," Christian Endeavor has made a worth while contribution.

### Problems of the New Day

WHAT is to be the attitude of Christian youth to the four great menaces in our own national life: Disease, crime, ignorance and wasteful extravagance?

There are in the United States at all times three million of people seriously ill and every day 1700 unnecessary deaths. Of the twenty million children enrolled in the public schools, two million of them will die of tuberculosis, if they continue to die at the present rate. Most of these diseases could be prevented through a nation-wide health campaign.

England and Germany both protect their citizenry with health insurance. The United States of America is the only great industrial nation on the globe without such health insurance.

Systematic fights have been waged from time to time against typhoid, tuberculosis and pernicious anemia, and a few have given their lives in this cause, but a well organized welfare against all disease needs to be developed by the Christian youth of America, sloganized and projected, through some great interdenominational agency like Christian Endeavor over at least two generations.

The greatest crime in the United States is our wholesale manufacture of criminals. Until recently and in many states yet, young men and women convicted of their first offense have been allowed to share adjoining cells with hardened criminals, who have passed on to them lessons in crime, while they served their brief term for some minor offense. Juvenile delinquency has generally increased during and since the war. In the United States of America it has increased 34% since the war.

A well organized plan of handling crime and juvenile delinquency needs to be developed, sloganized and made effective by the youth of America through some great interdenominational organization or agency.

Then, there are five and one half million illiterates in the United States of America. There were more than one hundred thousand full grown ones in the first army draft. Every state in the Union has its share, from one out of every seven in the state of Georgia to one out of every four hundred in the state of Nevada. Ignorance means poverty and economic inefficiency. The Christian youth of all communions need to join together in a great campaign against illiteracy in this, the greatest and most aggressive democracy on the face of the globe today.

Wasteful extravagance claims our attention. The United States of America spends annually for useless luxuries, one billion seven hundred and fifty millions of dollars.

This amount of money would build twenty colleges in each of the 48 states in the Union at a cost of one million two hundred dollars each; twelve hospitals in each of the 48 states at a cost of six hundred thousand dollars each; 300 recreation centers with gymnasiums and swimming pools at a cost of five hundred thousand dollars each; and there would still be left over for industrial education one million and four hundred thousand dollars.

A great campaign against extravagant living and useless luxuries needs to be developed by the Christian Youth of America, and projected through some great interdenominational agency over at least one generation.

The problem of conserving the youth of the church, the nation and the world is not child's play. Make a serious study of any one of the recent surveys and you are reduced to prayerful humiliation at the

(Continued on page 8.)

# The Uniform Lesson for August 7

David Spares Saul—1 Samuel, Chapter 26

By Marion Stevenson

WHOEVER says the Bible is a dull book reads it with a dull mind. There is no tale of adventure more stirring than the story of David's career when he was a fugitive, an outlaw with a price upon his head. The lesson today is only one story of many exciting adventures David had.

Whoever does not receive great benefit on reading the Bible does not know human nature. David and King Saul lived many long centuries ago. They were men of another race and of another civilization. Nevertheless, when we stop to consider them long enough to get acquainted, we find how thoroughly human each one of them was. The naturalness of their lives makes the story of David and Saul not only of high interest, but of great value in teaching us how to order and control our lives.

The story we have today is the record of the second time that David spared the life of Saul. The other story is in the twenty-fourth chapter of I Samuel. David's adventure on that occasion was not quite so daring, not quite so rash as upon this occasion which supplies our lesson. The story in chapter twenty-four might possibly be read in connection with this story in chapter twenty-six. Chapter twenty-five should then be read also to get a better understanding why David made such an adventure as recorded in the twenty-sixth chapter.

## Saul's sad plight—

Saul in this story is not the king of the early chapters of I Samuel, successful in war, holding the favor of the prophet Samuel, and enjoying the fellowship of such young men as Jonathan his son and David his minstrel and his armor-bearer.

In this story Saul is a deposed and discredited king. He had been deposed of God by the word of the prophet Samuel. No doubt this fact soon became known throughout all Israel. It was evident that something had happened to the king. He had lost his morale. His disposition was strangely different from what it was even in the days when David soothed his madness with his harp. Saul was not only a deposed king, but discredited.

What element was his knowledge, however he might have gained it, that David was one day to be king in the place of Jonathan who naturally was entitled to the succession? Disappointment, humiliation irritated his mad jealousy against David. In his thoughtful moments he could hardly believe that the problem would be solved by killing David. He knew that David was to be king.

In his insane jealousy Saul had marshalled the military power of his kingdom not to fight against his enemies but to crush David. The littleness of such a policy is expressed by David's word in the twentieth verse of the lesson chapter. Saul's pursuit of David was like a man stopping to catch a flea when he was out hunting partridges. It was at once David's own humble estimation of himself and his characterization of the pitiable littleness of Saul's program. There were partridges to find upon the mountain. There were better uses for Saul's time and military forces than to turn aside to find David.

## The Lesson Scripture

1 Samuel 26:7-14, 17, 21

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? 10 And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. 11 Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

13 Then David went over to the other side, and stood on the top of the mountain afar off; a great space between them; 14 and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

21 Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and I have erred exceedingly.

## David's rashness—

We could hardly plan a rasher expedition than David undertook with his companion when he entered the camp of Saul and found his way to the side of the sleeping king. He ventured his own life into the very power of Saul, if by chance sentinels were not sleeping. We have a right to wonder why David could undertake such an adventure. It would be natural to suppose, and not unreasonable, that David sought revenge and entered the camp with the purpose of killing Saul. We can imagine how David had come to believe the situation was hopeless and that one day he would be trapped by his enemies or be betrayed by his followers into the clutches of the king, and Samuel, the advisor of both Saul and David, was dead. Who was there to make peace for them or to restore justice?

And we know how ruthless David was in war. We have in these chapters of I Samuel more than one story of how bloody his sword was when he went out against his enemies. The preceding chapter tells us how he would have revenged himself upon Nabal, a rich land owner and herdsman of that neighborhood, if Abigail had not tactfully restrained him. David was no stranger to programs of revenge.

## David's reverence—

When, however, David stood by the sleeping king and looked down upon him,

he remembered that Saul was the anointed of God. At once David's strong and deep reverence for God's appointments restrained him from any purpose to slay his enemy. David's reverence for God was the disposition that stayed him not only here, but throughout all his life. We shall have occasion to note this in the succeeding studies of the life of David. So he said, "Who can put forth his hand against Jehovah's anointed, and be guiltless?" He believed he would be guilty not only before God, but before the people of Israel, if he should slay the king. These words of David indicate how widespread was the idea that God's anointings set a man apart in a very solemn way.

According to verse ten David also said, "As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or, he shall go down into battle and perish." David believed that he could leave things to God.

David, therefore left the camp with Saul's spear and his jug of water. David's relations with Saul ended as he thought they would. Saul fell in battle and thus David's hands were clean and his honor was untarnished with the passing of his enemies.

## Revenge not yourselves—

This lesson immediately calls our attention to the twelfth chapter of Romans which carries the exhortations and the prohibition against revenge. We as Christians are to leave vengeance to God. It is a divine prerogative. No human judgment however deliberate and careful, much less impulses of hot hearts, can be trusted to execute judgment of God.

We know that God will judge. We learn it from such stories as this and from our own experience. The lesson is written in the headlines on the first page of your morning paper. Sooner or later wicked men are snared in their nets. Evil doers are removed from the world, whether they be individuals or nations. There are so few exceptions in this experience that we can calmly commit our problems to God, and wait for him as David did.

Propaganda against the ministry as a calling for strong young men persists. It is unworthy business, this "knocking," take it all in all, but it is here. It is legitimate and necessary for the church to express its dissatisfaction with the prevailing character and ability of ministers, but that is a different story, which does not disregard the good that now is. A college professor made this estimate: "The preacher needs a new religious terminology; a new standard of compensation; vigorous personalities are lacking; punching doorbells is not a man's job; non-studious men have made the calling seem lazy; the preacher cannot speak his beliefs honestly; he is too much a parish choreboy; the routine is mechanistic, and the church is a self-admiration society."

What a preacher really needs is a new birth, the old gospel, which is ever new; a Christ-personality which makes a good "servant of all," his freedom, the freedom of the Spirit.

# Christian Endeavor Topic for August 7

## What Does the Bible Reveal About God?

Genesis 1:1; 1 John 4:16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Why did Jonah think he could run away from God?

Is Allah, the god of the Mohammedans, our God?

Is God in everything around us? Explain. Which gives a better revelation of God, nature or humanity?

Can we ever really know God without Bible study and prayer?

Does God make us suffer for wrongdoing, or is the wrongdoing itself responsible?

Are we to blame God for sickness and death, or ourselves?

Why does God require worship from his children?

### Paragraphs to Ponder

God is "no respecter of persons." Rank of itself means nothing to him, but merit means much. So it is that God finds genuine worth, and records it, in lowly places where often the world never suspects it. Money and temporal power can never buy preference from God; neither do birth or position bring acceptance before God. A king may be "clothed in purple and fine linen" and wield autocratic power over his subjects, yet be thrust aside in the presence of God to give place to one of his humblest subjects. God's kingdom is run on the "merit system," not the "spoils system."

We can't hide anything from God. White lies, evasions, half-truths, misrepresentations often deceive men, but they do not fool God for a minute. We may carry a false front that deceives those around us, but God knows just what we are, just how good, or how bad. "Man looketh on the outward appearance," and sees only "skin deep," but "God looketh on the heart," and knows our thoughts and motives, and so judges us justly. For him who does righteously there is no terror in this, but every reason to rejoice, but for him who does evilly there is reason to be afraid. For "be sure your sin will find you out."

God lives with and in us; for "he is not far from each one of us: for in him we live, and move, and have our being." All nature is a manifestation of the power, the presence, and the beneficence of our God. We ourselves with these marvelous bodies of ours and these amazing mental faculties are evidences of the working of an all-wise God. But there is assurance of his coming to live with us more specific, more definite, than that. Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Not an occasional visitor, but permanent resident with us, and with all his power and wisdom, that's what God wants to be, will be, if we will it.

We are very close akin to God. "And God created man in his own image, in the image of God created he him." Spiritually we have godlike attributes, though we may have done nothing to develop them. If we are like God, then God is like us, like men, and not like some strange, unrecognizable being from a realm wholly aloof from us. Jesus declared, "He that hath seen me hath seen the Father," and this was while he was in the flesh. He did not mean, of course, that God had physical form: he

meant that in his thought and speech and act he was manifesting God. Now, Jesus made it clear that men can think and act like he did, and even exercise a measure of the power he did. That would be acting like God, being like God, in kind, though not in measure. Paul writes, "We are children of God." Children have resemblance to their parent. We have resemblance to our Father.

God is "a rewarder of them that seek after him." We are not following a will-o-the-wisp when we seek God; we are not depending upon chance when we put our trust in him. He is not a blind, deaf, and powerless idol. He is not poor, nor subject to the caprices of climate, or circumstance. He is not dependant upon the will of some overlord. God is supreme in the universe. He is altogether able to reward us; he knows when we deserve it; and he knows exactly what reward is best. There'll be no partiality shown; there'll be no underpay: all will receive what they deserve.

God is patient. When we think about it, we can't help marveling at God's long-suffering. Man has been a long, long time on this old earth. All these ages God has been patiently working to "make a man of him" after the pattern he has had from the foundation of the world. Man has made some progress; there have been some truly splendid specimens of godlike manhood: but the average man is still far, very far, from perfect. Nineteen hundred years ago Jesus came, the Son of God, the perfect man, to show us what we should be like. He showed us what we should be like, but still we're "making a mess" of things. Yet God still bears with us. Isn't that remarkable?

God has no delight in pomp and display, festivals and sacrifices as such. The thing that delights God is in the heart of the worshiper. Hosea the prophet, admonishing Israel said, speaking under the prompting of the Spirit of God, "I desire goodness and not sacrifice; and the knowledge of God more than burnt offerings"; and Jesus seeing the emptiness of pharisaical forms said, "Go and learn what this meaneth, I desire mercy and not sacrifice." Ceremonies and forms of worship, no matter how carefully they are observed, mean nothing to God, if the heart of him who performs them is cold and unmoved by the needs and the sorrows of men. A day spent in unselfish service is worth more in the sight of God than a year spent in formal observances in which the spirit of ministry is not present.

God knows our needs, knows them better than we do. Jesus in that wonderful Sermon on the Mount admonishes us to be not like the "Gentiles," unbelievers, who are anxious about the "things" they need, for he declares, "Your heavenly Father knoweth that ye have need of all these things." In another place Jesus tells us that the very hairs of our heads are numbered. What minute knowledge of us this signifies! If we can just believe that; rather, if we just will believe it, for we certainly can believe it! If we will only believe it, what a load of worry it will lift from us! We'd do well to let God show us our needs, too; they are fewer than supposed.

# Mid-Week Prayer Meeting Topic

August 3

Mark

By Gilbert E. Ireland

The acceptable year of the Lord—

There is silence over all Judea. The voice of the prophets is heard no more. They rest from their labors; but their work goes on. Their message lives. The herald of the king has been here. In the desert he made a highway for the king. The great "messenger of the covenant" himself has been here. And to him have the Law and the Prophets paid homage when on the holy mount he was honored and glorified by the voice out of the Majestic Glory. List, ye disciples of Jesus, and all the earth, give ear. And as ye hear, behold, the key to the Scriptures (Heb. 1:1), "God . . . hath spoken unto us by his Son. . . ." Our heed, our confidence, our obedience, our everlasting following, are all for Thee, O Son of God, for thou hast proclaimed "the acceptable year of the Lord."

Mark, the writer of the book—

Opponents, critics, believers, are at one on this, the author of "the gospel according to Mark" was the John Mark of Acts 12:12, 25; 13:5, 13. His mother, Mary, was an influential member of the church in Jerusalem, in its first days. We love that house where "many were gathered together and were praying." Probably it was one of those homes where the early church regularly met, long before lowly meeting house or lofty cathedral was thought of. It may have been the room in which the apostles, with the brethren and the women, met for prayer while waiting the promised Spirit (Acts 1:12-14); and possibly the scene of the last supper. Certainly, a house of blessed memory. Mark's sources of information are, very briefly, the following: Papias, a Christian author, writing about A. D. 130-140, wrote five books on "The Oracles of our Lord." He states that "the elder" (John the apostle) says that Mark was not a (personal) disciple of Jesus, but, becoming a disciple of Peter, wrote as he heard the discourses from the lips of Peter; that he was strictly careful in all this. This testimony is confirmed from those early times. Mark was the companion of Paul and Barnabas, as "minister" or helper (Acts 13:5, 13), but had withdrawn from the work. This, later, led to the dissension between Barnabas and Paul (Acts 15:36-40). Was Mark's withdrawal because he shrank from danger? Or was it that he resented Paul's treatment of the Gentiles as the equals of the Jews in the churches? This seems probable, for the breach was not healed by the council at Jerusalem (Acts 15), the dispute between Paul and Barnabas occurring after that. Happily, it was subsequently healed, Mark again enjoying the confidence of Paul (Col. 4:10, 11; Philemon v. 24; still later 2 Tim. 4:11). For an account of Mark's intimacy with Peter, see 1 Pet. 5:13. Mark is apparently a convert of Peter who calls him "my son." Many of the expressions and incidents of this gospel suggest the claim that they are statements of Peter.

The twelve verses, 16:9-20, are often regarded as unauthorized. There is much evidence, however, both of quotations and of most ancient versions, that they were very early read as a part of the gospel. It is conjectured therefore either that this passage was added later by Mark or at an early date by another hand; in its spirit and in its simplicity it forms a majestic and harmonious conclusion. The date of Mark's gospel is about 64-68 A. D.

# WHEREFORE, BE IT HEREBY RESOLVED

## Resolutions Adopted by the Endeavor Convention

### "THE Spirit and Program of Co-operation"

**RESOLVED**, That the Christian Endeavor Movement of the World has been founded upon loyalty to the church with which one is identified, it has also built into its life the abiding principle of co-operation. We are proud to be members of the strongest and, we believe, the best interdenominational and international Christian agency in the world. We rejoice that young people from all the denominations and from all lands and races are enrolled under our common banner. We call upon our leaders to keep the paths of interdenominational and international co-operation fully open so that instead of going backward into any sectarian rivalries from which we have been delivered, we may go forward to an increasing achievement of vital Christian unity. We make bold to offer to the thoughtful and earnest seeker after world brotherhood and world peace the example and the spirit of a Movement which has always had these ideals before them and which represents in its unbroken history so large a measure of achievement.

### "THE NEAR EAST RELIEF"

**RESOLVED** That, the Christian Endeavorers of the world recognize in the present crisis confronting the Near East Relief one of their finest opportunities for continuing Christian services. We believe it is of the utmost importance that the tens of thousands of children still in the orphanages and under the care of the Near East Relief should be carried through this critical period of their lives and that the enterprise which was begun as a war necessity shall be carried forward to a successful conclusion as a remarkable piece of Christian statesmanship.

### A SPIRITUAL CRUSADE

The Christian Endeavorers in session in their 31st biennial convention earnestly believe that the call of the hour is for a far-reaching spiritual crusade. They believe that such a crusade should have for its primary purpose the winning of disciples for Jesus Christ and the training of such disciples in the spirit and service of Christ. They believe that the one solvent for the pressing issues of the day, whether economical, social or spiritual, is the application of the principles of Christianity and the acceptance of the person of its Founder. They call upon their fellow-Endeavorers throughout the world to make the next biennial period a time of earnest and aggressive personal evangelism, Bible study, individual and family prayer. They view with alarm the tendency to commercialize the Lord's day and, under the guise of personal liberty, to

make the day a heavy burden to multitudes of toilers. They believe that the Lord's day, his name, his word and his house are bound up together. They call upon their fellow-Endeavorers to reassert their loyalty to these foundation principles of Christian Endeavor.

### LAW ENFORCEMENT

**RESOLVED**, That the 31st International Convention of Christian Endeavor, representing four million young people, with an annual growth in membership totaling tens of thousands, many of whom will become first voters, puts itself squarely and irrevocably on record as favoring the strict enforcement of all law and especially in favor of the maintenance and support of the Constitution, including its eighteenth amendment.

As Endeavorers, we not alone avow ourselves in hearty sympathy with the Constitution, including the Eighteenth Amendment, because it is the law but because we believe it is the best law yet framed. We also believe that self-supporting legislation, both national, state and local, ought to buttress the Constitution and we profess ourselves as unalterably opposed to any amendments of the so-called Volstead act that would weaken its power.

### A PLEA FOR JUSTICE AND FAIRNESS

The 31st International Convention of Christian Endeavor, representing over four million Christian young people in various parts of the world, lifts its voice in behalf of a fair minded recognition of youth at the hand of the elders of the present generation. We deplore the fanciful and foolish actions of many young people, which we confess are of a sort to give just grounds for critical opinion and comment. On the other hand, we maintain that sweeping accusations which are given such widespread currency concerning the youth of the present generation and which reflect both upon its intelligence and integrity, are not alone unjust and ungenerous but that they seriously reflect upon the intelligence and character of those who make them. We believe that modern youth is as responsive to the claims of high ideals as the youth of any past generation. We respectfully point out that its defects and failures are for the most part those which have been exhibited by every generation of young people. We hail with peculiar pride and satisfaction such achievements as that of Charles A. Lindbergh whose demonstration of the essential courage and enthusiasm of youth has been accompanied by such a notable manifestation of Christian character and conduct.

## The Place of Christian Endeavor in Religious Education Program

(Continued from page 5.)

meager progress we have made in a statesmanlike solution of the world's greatest problem, the conservation of its youth. We need to face now, all of us, with deep consecration, and earnest heart searching the fact that:

"It ain't the guns and armaments,  
Nor the funds that they can pay;  
But close co-operation  
That will make us win the day.  
It ain't the individual,  
Nor the army as a whole;  
But the everlasting team-work  
Of every bloomin' soul."

That is going to make it possible for us to circle the globe with a great Christian Youth Movement Program. The united energy, intelligence, consecration and co-operation of every organization and individual is needed in building of such a program.

God grant that we shall not mark time or waste energy in petty bickerings over which organizations have proven their right to live or remain intact, while the enemies of Christ and his kingdom, ignorance, poverty, disease and crime take captive the youth of the nation and of the world.

The first report on Conventional efforts toward subscription to *Christian Plea* brings thirteen from Eld. C. H. Johnson, efficient evangelist of Kentucky.

The Joint Executive Committee meeting held in St. Louis, Mo., July 13 and 14, was a most profitable meeting. Harmony and progressiveness characterized the work done at this time. The National Convention will be grateful for the business transacted in this meeting.

Prof. P. H. Moss and Miss D. L. Blackburn left the Ohio School of Methods to conduct a Daily Vacation Church School in Birmingham, Ala. They report a fine school with over fifty enrolled.

### N. B.

IT IS not often the Christian Plea singles out some one for special attention, but there are a couple of facts that might be mentioned with special commendation. The first is the regularity and spiciness with which Eld. C. H. Dickerson writes to the Plea. His *Banks of Old Ky.* are always refreshing and ALWAYS HERE.

The second is the regularity and brevity that forms the main commendable traits of reports from *Mayslick, Ky.*, from the pen of Mr. A. D. Gault. That church has no pastor but Mr. Gault has taken upon himself the task of church reporter and no church reports more regularly than that little group.

That practice could well spread until at least a dozen others were included in the group.

—The Editor.

## BALTIMORE, MD., JULY 9th, 1927

### In Memoriam

A tribute of love to my devoted husband and our dear father, Lee A. Staples, who entered into eternal life, October 9, 1926.

Surrounded by friends I am lonesome  
In the midst of pleasure I am blue,  
A smile on my face and a heartache,  
Always thinking of you.

No one knows when I'm alone, how I grieve  
for you,

Your heart so true, your life so young,  
But 'tis only the Lord's will be done.

I have missed you, my darling husband,  
The pain and hurt have been deep,  
But I've smiled through a mist of tears,  
As I've thought of your rest and sweet sleep.

I little thought when you left home,  
That you would never return;  
That you so soon in death would sleep  
And leave me all alone.

By his loving wife,

ARDELIA.

Our daddy now is sleeping,  
No care is on his brow;  
Oh, blame us not for weeping,  
For we have no daddy now.

We know that you are happy,  
In your heavenly home above,  
Where all is joy and pleasure,  
And everlasting love.

BY HIS LOVING CHILDREN.

Eld. Alphin preached for the Dayton church July 3, both morning and evening. He was successful in raising the entire church's apportionment. He returned home after this meeting for the first time in two months. The results of his labors showed up well in the missionary offerings for the church.

Mrs. L. A. Devine rendered valuable service in the Ohio School of Methods, especially in the conduction of the worship service of chapel exercises. She had the lecture course on missionary methods and materials.

V. G. Smith visited the church at Indianapolis, Ind., Sunday, July 10th, and spoke to the church a few minutes on the *Christian Plea* and to the Christian Endeavor Society on the fourfold program. Afterward he had a very enjoyable conference with Mrs. Roper, the adult advisor, and some interested members.

Eld. Frost of Jacksonville, Ill., preached for the Indianapolis, Ind., church Sunday evening of July 10.

# The CHRISTIAN PLEA

Vol. I

St. Louis, Mo., August 6, 1927

No. 39

## The 18th Annual Convention of the N. A. A. C. P.

By Jason Cowan, Student in College of Religion, Butler University,  
Indianapolis, Ind.

"Intelligent Agitation" against the three major causes of the so-called race problem were the keywords of many of the great addresses by great men at the 18th Annual Convention of the N. A. A. C. P. held at Indianapolis, Ind., June 22-28, 1927.

Lynching, segregation and disfranchisement are truly the black man's problems and not only his but in this day they are questions of interest among all races who have come in contact with the lordly Caucasian in these United States of America. The National Association has been active for years but the past year has brought some tangible results worth a sense of pride on the part of those interested in it. It has waged an unrelenting fight against such cases as the Aitken, S. C., barbarity and has won some notable victories in the Supreme Court in defeating city ordinances for racial segregation. Another victory was the defeating of the Texas Democratic Primary Law which was intended to deny the Negro use of the ballot in that state. Public opinion awakened in the United States plus the chagrin at the contempt so thinly veiled in the eyes of our national neighbors will do much to help in the clean-up of our "enlightened" country.

It was significant that in all the addresses whether by white or black, not a word was uttered that would substantiate the claim made by some that social equality is the goal of this organization. Instead the emphasis was on equal opportunity—equal opportunity in the educational system, equal opportunity in industry, equal opportunity in government. This note was forcibly presented by all the speakers.

While lynching, segregation and disfranchisement were ably presented in all their ramifications and disadvantages by such men as Judge Jayne, of Detroit; Representative Fish, of New York; James W. Johnson and Dean Piekens, of New York;

Clarence Darrow laid all of these ills to the door of the clergy, the teachers and the lawyers. He claims that the failure of these groups of leaders to do their duties is reflected in the utter disregard of all human rights in this present age.

We understand that there are thousands of persons in the above mentioned capacities that are giving their best to the task of social uplift and amelioration but it does draw our attention to the disgraceful selfishness and hopeless stupidity of the mass of those who are at present our leaders. These are often of so cowardly a nature that they remain for a lifetime sapping the blood of the group while they are afraid to venture a word in the interest of justice and right for this same group. The lack of courageous Christian leaders is appalling; the lack of leaders in preparation is appalling; the lack of Christian institutions for the training of such a leadership is appalling. Such a criticism from Mr. Darrow ought to challenge the mettle of every indifferent group or leader to the exigencies of the hour.

As a fitting climax to the convention activities, the Spingan Medal was presented to Anthony Overton, a Chicago business man and banker, for the most outstanding contribution of the year to the Negro race. Overton was born in Louisiana, a slave. He is now the president of a Negro national bank, a realtor, the president of a substantial insurance company and one of the few really wealthy men of the Negro race. Dr. W. E. Burghardt Dubois, editor of the "Crisis" made the presentation in the course of which he pointed out the opportunities and obligation of the business man.

The N. A. A. C. P. is worthy of the respect and support of every intelligent American because it represents the ideals and efforts of the most intelligent groups of both races working together to consummate a solution of the ever-growing race question.

### WHY SHOULD HE PREACH?

IT IS lamentable, but in the light of history and experience it should not be surprising if some preachers lose their message. These are times when pride of intellect is rampant and many are misled by their own opinions. A recent letter describes such a case, and shows very plainly the tendency of certain experiments and strange doctrines being urged among our churches today. The writer says:

Brother ——— does not believe in the divinity of Christ. He no doubt would have practiced open membership, as he stated from the pulpit that he did not consider baptism necessary, but a pretty dedication; and certain parts of the Bible, which he could not understand, were non-essential. He always seemed to fear that we would take the Bible too literally, and he seemed to create the idea of doubt rather than faith.

If such ideas are true, why need there be a church? They would raise the question, why is a preacher? Could not any ordinary public school teach all the religion this brother proposes, and probably do it a good deal better than the average church? "Open membership," the denial of the divinity of Christ and the negation of the trustworthiness of the Bible all go together and they tend in the same direction—toward doubt instead of toward faith.

Why should a man whose religious faith has become so weakened, changed, complicated and secularized, want to stand in the pulpit at all? With no spiritual message at all, and only a cultural, aesthetic, and social idea to present, he ought to seek in humility till he finds his faith again; or failing in this, he should go to the Chautauqua platform where people go to hear only discussions of ethics, economics, politics international. He would be more at home there and would not be sailing under false colors. People would not be hard on him, but rather would pray that he recover the lost vision of the Morning Star.

—B. A. Abbott, Editor of *The Christian-Evangelist*.

PEOPLE say we should not fall out over little things. Even so. Why then intrude and push them when they stir up strife?

## WEDDING BELLS

Page-Welch

June, "the month of brides" saw a beautiful and impressive wedding on Thursday, its last day at the Oakwood Boulevard Christian Church, at eight o'clock. Miss Rosa L. Page became the bride of Mr. E. C. Welch. The bride was formerly an instructor at Prentiss, Miss., and a native of Port Gibson of that state. The groom is a native of Missouri and a talented musician and director of the Oakwood Boulevard Church choir.

The bridal party arrived to the strains of "Oh, Promise Me" sung by Mr. Mills. Mr. Thurman Charleston, of Evanston, Ill., presided at the organ. On the notes of Mendelssohn's Wedding March, the ribbon girls costumed in the colors of the bride, pink and green entered. These were Misses Ruby L. Gaithers, Clara Huguley, Alpha Richardson and Helen Austin. The ribbon girls were followed by the bridesmaids—Misses Mattie B. Ramsey, Ruth Miller, Berenice Moore, Rosa Dixon, Mesdames Tina Pamela and Viola Manns, and the groomsmen. The bridesmaids were dressed in *robe de style* taffeta frocks of pink and green each with a corsage of American Beauty roses. The matron of honor, Mrs. Rosa B. Grubbs, of St. Louis, Mo., wore a green, crepe, beaded gown and carried a shepherd's crook. The maid of honor, Miss Mattie M. Watson, of Holly Springs, Miss., was beautiful in a blue taffeta *bouffant* frock. The groomsmen, Messrs. L. Fields, G. Bullock, Thaddeus Brooks, Theodore Brooks, E. Myers and W. Hawkins, were in conventional black with white boutonnières.

Little Zenobia Smith as flower girl and Eugene Carruthers as ring-bearer, were as dear as could be. The groom and his best man, Mr. R. H. Peoples entered from the east side of the rostrum.

The music changed to the happy Chopin's Wedding March and the bride lovely in an all over-point lace dress entered on the arm of her cousin, Mr. George Dixon with Mary Francis Jacques as trail bearer.

Eld. George R. Dorsey, pastor of the Oakwood Church, read the ceremony very impressively.

Scores of friends wished the couple happiness at the reception in their home. They were the recipient of many beautiful presents from friends in all parts of the country. Out of town guests were Miss Rosa V. Brown, New Castle, Pa.; Mrs. E. Hobart and B. Wright of Southern Christian Institute and two of their friends from La Harte, Ill.

The young couple is at home at 4550 Michigan Ave., Chicago, Ill.

## FROM DAYTON, OHIO

Reporter—B. H. Johnson

Our first School of Methods has been held. It was a success. It was largely attended. Many students receiving certificates.

Bro. P. H. Moss, the dean, knows his "bizz," at the head of the faculty. Bro. Alphin, Miss Blackburn, Mrs. Grubbs and Mr. and Mrs. Devine, of our own state, were able assistants.

Mr. Wm. Jackson, our state President and promoter, is very proud of this first effort to hold the school in this state. May the next sessions be held in Dayton.

The Norwood Ave. Church has called the Eld. G. H. Bundy of Parsons, Kansas, to fill the pulpit which was vacated by Eld. A. W. Davis some time ago. Eld. Bundy is on the ground now getting ready to move his family here.

Many are of the opinion that we are lucky in securing the service of this promising young minister. We do hope that he will do much good here, after he gets started.

Our annual rally will be held the fourth Sunday in July. We are expecting to go "over the top" that day. We are asking all to pull; those that can't pull, to push.

The church wishes to thank Bro. Wm. Alphin through your columns for the wonderful support he gave us in helping us to raise our national apportionment, our door stands open to him whenever he comes this way.

The drive is on "To Springfield and Washington."

## A SUMMONS TO MINISTERS' WIVES

Mrs. J. N. Thomas, President of the National Ministers' Wives Council

The time for our National Convention draws near and I am wondering how many of our women will answer the roll call in the council at the capital city.

Let us strive to make our meeting there one of the outstanding features of the entire convention. I am urging every minister's wife in the brotherhood to make a special effort to be present; to come with a message; to come to give counsel and to receive it. We desire to make this organization undertake some definite task.

A great responsibility rests upon each minister's wife in putting over the program of the Master throughout the world.

Let us then be up and doing  
With a heart and hand to work;  
Forgetting self, the goal pursuing,  
Never thinking once to shirk.

—Billy is five. His mother was putting him to bed, when he said: "God made night for us to sleep. Say, God has lots better ideas about things than we have."

## THEY SHALL REST FROM THEIR LABORS

Reporter—Mrs. C. B. Cain, Knoxville, Tenn.

MRS. LENA WATKINS entered into the rest of the just June 16, 1927, after eight months of suffering borne with fortitude and patience.

Her last days were blest with the care of a devoted husband, a mother, sisters and friends. One sister, Mrs. Margaret Hancock, especially tried to ease the last agonies of the deceased.

The funeral was conducted by pastor, Eld. R. L. Peters assisted by Eld. G. D. McMahan and the writer.

She obeyed the Gospel and took the initial steps in 1916 and since then has lived an exemplary Christian life. She was active in all part of church life especially in the Willing Workers Club.

As a mother her life was given to the rearing of her two small daughters, Evelyn and Margaret both of whom are promising youngsters. She always attended to their punctuality and presence in Bible school and rehearsed them for any special part they were to take on a program. The weather never became too inclement for her to come and bring the girls. Thus, she was loyal to her Christ and attempted to lift him up for her children.

She had prayed that she be conscious of her departure from this world and this prayer was answered. She said to those about her near the end, "I believe I am dying." She asked for the reading of the fourteenth chapter of John and the piano rendition of the old favorite hymns, "Asleep in Jesus," "Nearer My God to Thee," "The Old Rugged Cross," "Jesus Savior, Pilot Me," and others.

She is survived by her two daughters, her husband, Mr. Eugene Watkins, her mother, four sisters and two brothers. She awaits their coming.

## THE MINISTER AND THE SINNER

By Eld. J. O. Brayboy,  
N. Middletown, Ky.

Minister—Say, why 'don't you desire to come to church sometimes?

Sinner—Ef ah die whar do you spouse a'd go?

Minister—To hell, of course, if there is one and according to all evidence there is one.

Sinner—Well, ah hear dem say dat the road am broad and dat dare's many trabblin' it; so dare'll be somebody dare when ah gets dare, won't hit?

Minister—Oh, yes, you'll have plenty of company, if that is what you want, for there'll be plenty there by the time you get there.

Sinner—Well, ah'll have company dare?

Minister—Oh, yes, plenty.

Sinner—Wal, lets talk about sompin else. Ah ain't interested in no church.

ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.

# The Christian Plea

Published Weekly

Office Address

425 DeBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

### STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
| 5c                 | per copy.        |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## THE UNCONSCIOUS INTOLERANCE OF YOUTH

**B**ETWEEN the ages of fourteen and thirty, the individual is a rebel and an idealist. He takes his stand against the order "As Is" because it can not or does not meet his approval or correspond with his ideals.

This attitude may lead to CYNICISM. Soured, pessimistic, sarcastic, disillusioned this life may go on touching only the fringe of reality. The world may so shape itself in the mind of the cynic that the interpretation he places upon it is void of all that lends hope and endurance to this game of life. It may develop iconoclasts that delight in tearing away the "rose-colored glasses" that make life bearable. Intellectually maladjusted, emotionally prostituted, actuated by false values, the cynic is the product of youthful intolerance.

But on the other hand, this intolerance, in the present order of the universe, the existing social conditions, leads through its very non-acceptance of the "As Is" to the only real PROGRESS. Disgusted with the things that are, imbued with a vision of the things that should be, oriented to the idealistic, followers of the Gleam, youth starts its crusade to advance the best and destroy the worst. Enthusiastic, tireless, honest, active, it wrestles with all of the "settled" problems of the ages. It judges, substitutes, discards, reconstructs and initiates reforms and changes that when crystallized form the essence of progress.

### "EACH CHURCH REPRESENTED"

in

The National Convention

at

The ratio of "\$5.00 per 100 members"

## HYPOTHESIS

**I**N GEOMETRY this word is used to denote that that is stated or given in the problem, i.e., "two triangles with three sides of one equal to three sides of the other." The three given equal sides form the hypothesis of the problem.

So it is in our Christian life. Certain things have been given, certain formulae presented and from this what is to be proven is taken. Q. E. D. cannot be attached to a life no matter how logical and correct the steps are unless it is found that the things that were given have all been taken into consideration. So the first task is to determine what is given in the living of the Jesus way of life.

The first one is the fourfold nature of all development. Life is a unit and back of growth in one aspect has its effect on all the rest. The physical giant, the mental wizard, the social favorite may be a spiritual illiterate. The spiritual, the intellectual, the social and the physical must develop together if what is given is used in determining the answer to the greatest problem of life which is living. Luke 2:52. "And He grew in wisdom and stature and in favor with God and man." So to live life as He would have us live it, we must not neglect any one of these four elements in the full life.

The second hypothesis is the abundant life. John 10:10, "I came that ye might have life and that ye might have it more abundantly." After the fourfold life the next thing inculcated in Christian living by its founder was the necessity of getting all that life has to offer and of enjoying to the fullest extent the finer moments and better experiences of our existence.

The last hypothesis that is summed up in Christian living from the individual is the ideal of service. "Get to Give" is the command. This ideal may take the form of "Go," "Preach," "Teach," or any one of a dozen commands.

It is imperative that this fourfold, abundant life express itself in an ideal of service that is the real essence of unselfishness and Christlikeness. "We turn our thoughts Godward in proportion as we are able to turn our services man-ward."

## COMING CONVENTIONS

|                                |                   |
|--------------------------------|-------------------|
| Oklahoma, Tulsa                | Aug. 17-21        |
| Missouri, Fulton               | August 2-7        |
| Piedmont, Roanoke              | August 10-14      |
| Mississippi (Ch.), Port Gibson | August 17-21      |
| Ohio, Springfield              | August 17-21      |
| Tennessee, Bristol             | August 24-28      |
| National Convention            | August 28-Sept. 4 |

## IN MAKING OF BOOKS

**A**CCORDING to the Preacher—  
"In making of books there is no end and much study is a weariness of the flesh" \* \* \* Eccl. 12:12.

It has been estimated that two-thirds of the world's population spends three-fourths of the world's time accumulating things, moving things and getting rid of things. Life to them as to Martha is "cumbered with much serving" and in the hurly-burly of things they too, lose the better part.

It is worth while to consider that the world's acknowledged geniuses were characteristically men unburdened with an excess of this world's goods. Some remained so and the candle of their genius burned until the end. Others surfeited themselves with a mass of things and genius was stifled. Especially is this true of religion. Buddha left his wealth and sought afar for his answer to the eternal question. Mohammed had no wealth. He was for a long time a fugitive and a runaway. Jesus Christ had "not where to lay his head." And now Ghandi who is the messenger of this age to Christendom, is content to grow and prepare all of his bodily needs by the labors of his hands.

If anyone of the readers of these lines has ever had to move they will realize that books make a good synonym for things. Heavy, ornamented, dull, useless, "too good to throw away" but good for nothing in the long run, representing the acquisitive instinct of a revered ancestor, antedated by more recent works, cumbersome and awkward to an excess, "Books" are indeed representative of the utter futility of "Things."

May not the intense application to this vain pursuit of the earth earthy be in part responsible for the lack of spirituality? It is against all the laws of experience to expect a printer who deals intimately in ink eight hours a day, six days a week to completely free his hands from ink-stains for one hour on the seventh day.

Neither is it any more logical to expect a person who spends 24 hours a day, 6 days and 7 nights a week considering the all-importance of the re-arrangement of things in this cosmic universe to divorce his mind utterly for the seventh twelve hours.

Man's mind isn't so constituted. "Much study is a weariness of the flesh" especially when it is used up on those things that are so far from the thoughts that God would have His children think after Him.

**TAKE NOTICE of That Pledge  
Before the National Convention.  
PAY UP AT THE STATE  
CONVENTION.**

## FROM THE EAST

Reporter—Mrs. Ardelia Staples

On June 26th, at 11 A.M. the Pastor, Eld. W. H. Taylor, preached to an appreciative audience, from the text: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father."—Acts 1:4.

At 3:30 P.M. the Brotherhood of Mt. Olivet was addressed by Lawyer Warner T. McGrinn, a member of the City Council of Baltimore, Md.

The offering, which was lifted by Lawyer A. G. Koger and Hon. M. S. Callaway, amounted to \$25.00 and was sent to the United Christian Missionary Society, making a total of \$128.00 sent from our membership.

We are now getting ready for the State Convention which will meet with us July 19th, 1927.

Our Pastor has launched a Subscription Campaign for the *Christian Plea*. He is cooperating with the Editor, whose slogan is: "Full Cooperation."

## CLEVELAND, OHIO

Reporter—Eld. R. W. Watson,  
Pastor

Interest is high, people in good spirits. Thirty-one were added by letter and five by baptism last year.

Bible school is growing under the leadership of Atty. W. E. Boger. We have organized a women's Bible class in memory of our deceased pastor, W. P. Martin. It has helped to increase our attendance 30% and our offering 50%.

The evening services are in charge of various groups. The pastor delivers a short message. This service is supported by a good crowd.

We have two young ministers in our church who could be of great service to some church that will be loyal and patient with them as they grow in the Master's cause. They can be reached as follows: Eld. L. L. Dickerson, 2308 E. 89th St., and Eld. J. E. Blair, 3017 E. 82nd St., in this city.

Our church supported the School of Methods to the amount of \$20.00 and 5 delegates.

The financial report shows the amount raised from July 1, 1926, to June 30, 1927, was \$2,089.18.

V. G. Smith, who attended the World C. E. Convention, worshiped with us the first Sunday in July and brought us the message of the morning.

Our state C. E. president, Mrs. Catherine Faulkner, visited our society with an inspiring message that was enjoyed by all.

The only true progress is the growth of the soul.

## FROM NORTHEASTERN KY.

Reporter—Eld. H. T. Wilson,  
Carlisle, Ky.

IT HAS been some time since you have heard from me but I am getting along nicely and the church work at both Germantown and Little Rock is making progress.

On the sixteenth of May, I went to Tennessee returning on the 20th.

Sunday, May 22, Mrs. Wilson and I went to Little Rock, Ky., where I delivered three sermons, one in the morning for the church, one in the afternoon for the baccalaureate sermon to the graduates and a third for the United Brethren of Friendship at North Middletown. I was accompanied to the latter place by my wife, Prof. W. J. Callery and wife. The church was crowded. On Thursday, 26th, I went back to the Rock and took part in the Commencement Program, which was unusually splendid, Dr. J. W. Gibson of Lexington giving the address and the county superintendent presenting the diplomas.

May 28th at Little Rock, I solemnized the rites of matrimony between Mr. Jackson and Miss Hall. There was hardly standing room in the church and a large number of white people were present. After the services, Mrs. Wilson and I attended the "Marriage Feast" and so great was the reception that I thought of the Marriage Feast in Cana of Galilee and of the banquet given our Savior by Matthew. All had an enjoyable time.

The following Sunday I preached the Thanksgiving sermon for the Brothers of Friendship and S. M. T.

Sunday, June 12th, I was called to preach the thanksgiving sermon of the Grand United Order of Odd Fellows and the Household of Ruth. This also was a great meeting with delegations from Maysville, Dover, Ripley, Ohio, Mt. Olivet, Minerva and Augusta. All seemed to enjoy the message. Sixty dollars was raised.

June 19th was rally day at the Rock. The members were loyal and responded splendidly with "fives" and "tens."

We are getting along nicely with our regular church work.

## NEWS AND NOTES

The Kansas State Convention with Eld. F. Coleman in the chair, was a gratifying success to all.

The State not only paid all of its debts, organizational and evangelistic, but accepted its state and national apportionments.

The Kansas Convention reported through Mrs. R. B. Grubbs, National Secretary of W. M. S., nine new and renewed subscriptions to the *Christian Plea*.

Eld. R. W. Watson was another distinguished visitor of the Ohio School of Methods. He had just finished a special course for pastors at the state university in Columbus.

V. G. Smith spent the interval, July 2-7, in Cleveland at the Thirty-first International Christian Endeavor Convention.

Mrs. Grubbs, national field secretary of W. M. S., made a very profitable visit to the Texas State convention and to some of the churches in Oklahoma. She visited the Ohio

School of Methods and conducted a conference with the women of the school and the local workers. She also delivered one of the inspirational addresses of the evening sessions of the school. She then attended the Welch-Page wedding in Chicago.

The Ohio School of Methods was an encouraging success. Statistics were as follows:

|                   |    |
|-------------------|----|
| Enrollment        | 26 |
| State Officers    | 4  |
| Local Officers    | 14 |
| Credits Given     | 22 |
| "Man-power"       | 6  |
| Young People      | 13 |
| Ministers Present | 5  |

The faculty was composed of Prof. P. H. Moss, Dean; Miss D. L. Blackburn, Treasurer; Eld. S. C. Devine, Columbus; Mrs. L. A. Devine, Columbus; Eld. W. Alphin, Field Secretary, Eld. R. H. Davis, chaplain; Mr. W. O. Jackson, director; and V. G. Smith, statistician.

The Ohio School of Methods was privileged to have the presence of five ministers of the state to grace its sessions at various times. The names were as follows: Eld. S. C. Devine, Columbus; Eld. Cromwell, Xenia; Eld. R. W. Watson, Cleveland; Eld. R. H. Davis, Cincinnati, and Eld. G. H. Bundy, Dayton.

The Cleveland sent the entire corp of officers of its W. M. S. to the School of Methods at Dayton, Ohio.

Eld. G. H. Bundy, of Parsons, Kansas, has been recently called to take charge of the work in Dayton, left shepherdless by the ill health of Eld. A. W. Davis.

## A Parable

YEARS ago, I heard a Christian Russian tell a parable of a man in hell who prayed earnestly to be released from torment. At last a voice said, "Rescue will come," and a carrot held by a slender thread was let down and he was told to grasp it. He did so, and seemingly thin though the thread was, it began to draw him up. But others, seeing his ascent, seized upon his asbestos garments that they, also, might be resumed, and the man kicked them off, crying, "The thread will break!" And break it did, alas! And again the voice spoke: "The thread was strong enough to save both you and your brothers, but it was not strong enough to serve you alone."—*The Living Church*.

Take an Offering in Your Church for

Christian Plea Donation Fund  
\$1,000.00 before the National  
Convention.

THAT is a true and suggestive word uttered by W. T. Ellis: "Men make machinery; God empowers life." This should be supplemented by saying that men make themselves into a machine which God will use to produce Pentecosts.

# Butler College of Religion Program

The Butler College of Religion was organized in the spring of 1925 and opened for its first session in September. The first year there were 48 matriculates, and the faculty consisted of four teachers. The second session, which closed on June 12, 1927, witnessed an enrollment of 85. The faculty continued the same, with the addition of one part-time teacher. During June and July of 1927 the school held its first summer session. As a part of this work a rural church institute was promoted and carried to a successful issue. Some leading rural church specialists of Indiana and elsewhere were present and gave addresses. More than a hundred ministers and church workers attended one or more departments of the summer school during the month when its sessions were held.

The plans for the coming year contemplate very considerable enlargement. The larger part of the first and second floors of the College of Missions building has been leased for the session of 1927-28, which will furnish more adequate facilities. The faculty has been enlarged by the addition of the following teachers. Professor Tolbert F. Reavis, who will receive his degree of Doctor of Philosophy from the University of Indiana, will take charge of the Department of Church History. He is a graduate of Culver-Stockton, and was for nearly twelve years a missionary of the Christian Woman's Board of Missions in the Argentine. While there he was a student of the University of Buenos Aires and taught church history and comparative religion in Union Seminary. He is a preacher of eloquence and power, as well as an exceptionally popular and attractive teacher. During the past year he has had work as a professor in the department of romance languages of Butler University.

Professor Everard Roy Moon has been selected as professor of missions. For three years Professor Moon has had charge of the African Department in the College of Missions. He is a graduate of Eugene Bible University, from which institution he also holds the degree of Doctor of Divinity. He has his Master of Arts degree from the Col-

lege of Missions. For 15 years he was missionary to the Belgian Congo.

There has been so much demand for special training for positions of church leadership for young women that the college has put in two special courses leading to diplomas in the church secretarial and ministerial assistant fields. In charge of this work will be Miss Allena Grafton, who has had practical experience in this type of work in the Third Christian Church, Indianapolis. Miss Grafton is a graduate of the University of Kansas and of the National Y. W. C. A., Training School of New York. She has been a graduate student in the University of Chicago and Northwestern University, receiving her master's degree from the latter institution in June, 1927. Her work as director of Young Women's Mission Circles for the C. W. B. M., is well known. She will give courses in religious education as well as in the fields indicated.

Dr. Thomas W. Grafton has been appointed chaplain and student advisor of Butler University. He will give a course in parish problems and also one in the early history of the Disciples of Christ.

A large number of special lecturers will be heard during the year. Among whom are President J. Ross Stevenson, of Princeton Seminary, Dean Walter S. Athearn, of Boston University, Dr. Arthur Holmes, of the University of Pennsylvania, Dr. P. H. Welshimer, of Canton, Ohio, Dr. B. A. Abbott, of St. Louis, Mo. The full list of lectures and courses will be contained in the new catalog which will leave the press about the last week in July.

A. T. DEGROOT,  
Secretary, The College of Religion.

**Editor's Note.**—This account was selected from "The Christian-Evangelist" because of the reference to the College of Religion of Butler University which is offering unusual opportunities for Negro youth to enter on scholarships in the preparation for full-time service. Anyone of our group interested may gain particulars by writing Mr. Jason Cowan, 1617 Myron St., Indianapolis, Ind.)

## New Thought

WE HAVE been enjoying the sessions of the National New Thought convention in Indianapolis the past week. From a rather casual examination of the data presented at the convention we are impressed with the idea that the only thing new about New Thought is its name. Most of the theological and philosophical sentiments which have been expressed are as old as Plato, and some few of them are even older. The New Thought movement does, however, strike us as a rather serious competitor with Christian Science for the favor of those who, like the Athenians, are always searching for some new thing. We have been unable to discover a single feature of its teaching which can be said to possess originality or even an approach to uniqueness. Of course there is no way to prevent people who are unacquainted with exploded philosophical fallacies of the past from accepting them and exploding them again. The best corrective of "new thought" is to do a little thinking on your own account, not forgetting to supplement your reflections with, at least, an elementary review of the history of philosophy.

None of God's higher gifts continue except as they are watched over and guided. Happiness, after the full tide of life is entered on, must be guarded, else it will escape.—T. T. Munger.

## Tell the How of the Kingdom

Apostles of the risen Christ, go forth!  
Let love compel.  
Go, and in risen power proclaim His worth,  
O'er every region of the dead cold earth,  
His glory tell!

Tell how He lived, and toiled, and wept  
below,

Tell all His love;  
Tell all the dread wonders of His awful  
woe;

Tell how He fought our fight, and smote  
our foe,  
Then rose above!

Tell how in weakness He was crucified,  
But rose in power;  
Went up on high, accepted, glorified;  
News of His victory spread far and wide,  
From hour to hour.

Tell how He sits at the right hand of God  
In glory bright,  
Making the heaven of heavens His glad  
abode;

Tell how He cometh with the iron rod,  
His foes to smite.

Tell how His kingdom shall thro' ages  
stand,  
And never cease;  
Spreading like sunshine over every land,  
All nations bowing at His high command,  
Great Prince of peace!

—Horatius Bonar.

## Thrift

A penny's but a penny  
Yet ten cents make a dime  
And ten times ten one dollar—  
This is a thrifty rhyme.

Now when I have one hundred  
Bright pennies in the bank  
I'll add another dollar  
And dear old dad must thank

My daddy is a banker  
And knows the worth of thrift  
He says if we're not saving  
We just go on and drift

So I will keep on saving  
Until my bank is full,  
Then soon as it is emptied  
I'll make another "pull."

There's selfish Johnny Slocum  
Spends all that he can get;  
He never had a dollar  
To give his mother yet

The boy who loves his mother  
Will toil both night and day  
To make her bright and happy,  
And give her all his pay.

—Elizabeth Van Loan Evarts.

## Boost Your Church

M. A. J.

IF YOU'D see your church succeed,  
Be a booster  
If you'd like to see it lead,  
Be a booster.  
Boost your pastor, boost your leaders,  
Boost your Sunday School and teachers—  
Boost your church.

Boost your church on every Sunday.  
Be a booster!  
Boost anew with every Monday  
Be a booster!  
Boost your church the whole week through  
And you'll make your church anew.  
Boost your church.

Boost your church don't just belong.  
Be a booster!  
Boosting helps your church along.  
Be a booster!  
Boost for righteousness and truth  
Boost the growing things of youth—  
Boost your church.

Boosting helps along the preacher.  
Be a booster!  
Boosting makes a better teacher.  
Be a booster!  
And you'll find it always true,  
Boosting is a help to you—  
Boost your church.

There they come, those blessed women.  
Be a booster!  
Where there's need they're always helping.  
Be a booster!  
Boost the dreams (noble brothers)—  
Office force and all the others—  
Boost your church.

Boost your church, don't be a blocker.  
Be a booster!  
Boost your church don't be a knocker.  
Be a booster!  
If from me advice you'd take,  
Throw your hammer in the lake—  
Boost your church.

—Abilene (Texas) Christian.

# The Uniform Lesson for August 14

David Brings the Ark to Jerusalem—2 Samuel 2:1-4; 5:1-5; 6:1-15; Psalm 24

By Marion Stevenson

IN THIS lesson David is no longer a fugitive fleeing for his life, the chief-tain of a band of men outlawed like himself, always in danger of his life and in more or less distress, but now a king over all the people of Israel. The background of the lesson is the material which we find in the closing chapters of 1 Samuel and in the first five chapters of 2 Samuel.

When David had secured his kingdom from its enemies, he brought the Ark of the Covenant into Jerusalem with a great display of military pomp and power and with a religious program performed by priests and singers and accompanied by sacrifices and rejoicings.

Why did David bring the Ark into Jerusalem? The answer is in the story of the Ark of the Covenant itself which we therefore review.

## The construction of the Ark of the Covenant—

The description of the Ark is given as follows in Exodus 37:1-9:

"And Bezalel made the ark of acacia wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, in the four feet thereof; even two rings on the one side of it, and two rings on the other side of it. And he made staves of acacia wood, and overlaid them with gold. And he put the staves into the rings on the sides of the ark, to bear the ark. And he made a mercy-seat of pure gold: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof. And he made two cherubim of gold; of beaten work made he them, at the two ends of the mercy-seat; one cherub at the one end, and one cherub at the other end; of one piece with the mercy-seat made he the cherubim at the two ends thereof. And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat were the faces of the cherubim."

## The significance of the Ark of the Covenant—

1. This beautiful piece of Tabernacle furniture was called the Ark of the Covenant because it contained "the testimony which I shall give thee" (Exodus 25:16). This testimony was called "The tables of the covenant" (Heb. 9:4). The reference was two small tablets of stone mentioned in Deuteronomy 9:10 by Moses who said, "And Jehovah delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which Jehovah spake with you in the Mount out of the midst of the fire in the day of the assembly."

2. The Ark of the Covenant was located in that room of the Tabernacle which was called the Most Holy Place (Exod. 26:33).

3. The people of Israel believed that Jehovah was present in the Most Holy Place and appeared in the glory which shined forth from the cherubim, the golden figures with outstretched wings whose faces looked down upon the mercy-seat.

4. When David prepared to bring in the Ark of the Covenant into the City of Jerusalem, he spoke of it saying, "Bring up from thence the ark of God, which is

## The Lesson Scripture

2 Samuel 2:3, 4

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

2 Samuel 5:1-3

1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. 2 In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. 3 So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

2 Samuel 6:12-15

12 And it was told king David, saying, Jehovah hath blessed the house of Obbedom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obbedom into the city of David with joy. 13 And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. 14 And David danced before Jehovah with all his might; and David was girded with a linen ephod. 15 So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

called by the Name, even the name of Jehovah of hosts that sitteth above the cherubim" (2 Sam. 6:2).

5. David therefore believed that when the Ark of the Covenant should have its place in the city of Jerusalem, Jehovah himself manifested in glorious presence would be in the city in the midst of the people where he might be sought.

## The journeying of the Ark—

The Ark of the Covenant was constructed at Mount Sinai. When the people were ready to begin their journey to the promised land, "the Ark of the Covenant of Jehovah went before them three days journey, to seek out a resting place for them." When the Ark set forward, Moses said, "Rise up, Oh Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee." And when it rested, he said, "Return, oh Jehovah, unto the ten thousands of the thousands of Israel" (Numb. 10:33-36).

When the Israelites entered the promised land, passing over the Jordan, the priests bore the Ark before the people.

When the city of Jerico was besieged, the priests bore the Ark behind the armed men who encircled the city (Josh. 6:6-11).

When Eli was judge of Israel, the Philistines came up to battle. The Israelites believed they would be victorious if they took the Ark into the battle. This they did, only to return with the sad tidings that the Philistines had captured the Ark. When this tidings came back to Eli, the aged priest and judge, the old man died from the shock and the people said, "The glory is departed from Israel; because the ark of God is taken" (1 Sam. 4:5-22).

By and by the Ark was restored by the Philistines when they found that it brought great distress upon them (Read 1 Sam. 6:1-18).

After its return by the Philistines the Ark laid for twenty years at Kiriath-Jearim (1 Samuel 7:1, 2).

David's first attempt to bring the Ark into the city ended disastrously in the death of Uzzah, to the consternation of the king. For three months, therefore, the Ark was left in a house near by while David informed himself concerning the proper procedure.

He then summoned the host of Israel and with great rejoicing accomplished his purpose of giving the Ark a resting place in his interior city. In this connection we have the twenty-fourth Psalm which was probably related to this great occasion. With this assumption in mind we close by offering the interpretation of the psalm in connection with this occasion as it is given by Professor Moulton in the *Literary Study of the Bible*, page 107:

"The procession has halted opposite the massive porch of the time-worn fortress, and in full military form summons it to open its gates.

Lift up your heads, O ye gates;  
And be ye lifted up, ye ancient doors:  
And the King of glory shall come in.  
Warders answer from within:

Who is the King of glory?

By the simplest of poetic devices the anthem keeps back for a time the great Name, and answers with other titles of Jehovah.

The Lord strong and mighty,  
The Lord mighty in battle.

The watchword has not been spoken, and the gates refuse to open.

The summons must be repeated.

Lift up your heads, O ye gates;

Yea, lift them up, ye ancient doors:

And the King of glory shall come in.

A second time is heard the challenge from within:

Who is this King of glory?

At last the great Name is spoken:

The Lord of Hosts,

He is the King of glory!

At this word the gates roll back, the procession enters, and Jehovah has taken possession of his city."

## To Her Credit

A wealthy San Francisco woman on whom a doctor had performed an operation was surprised at the moderateness of his bill. "Do you think \$50 is a sufficient charge, considering my circumstances?" she inquired.

"That is my charge for the operation," he replied; "your circumstances have nothing to do with it."

The woman drew a check for \$500. He handed it back saying: "I cannot accept this. My charge is the sum I named."

"Very well," she said, "keep the check, and put the balance to my credit."

Some months later she received a long, itemized statement on which were entered charges of various kinds for services rendered to all sorts of humanity, male and female, black and white, young and old, who had been treated at her expense. She was so delighted that she immediately placed another \$500 to her credit on the same terms.—*Boston Transcript*.

## Modern Prejudices to be Overcome Acts 10:34, 35

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

How does American prejudice against Orientals affect our missionary work abroad?

Can a Christian ever be justified in holding prejudices against other people?

How far is ignorance responsible for race and class prejudices?

Does the elimination of prejudice necessarily mean, or require, the free mingling of all classes?

What is the relation of bigotry and fanaticism to prejudice?

Can a prejudiced person be absolutely fair and just in his decisions?

Should one be proud, or ashamed, of his prejudices?

Are prejudices and convictions the same thing?

Is prejudice a hindrance to success in any field?

### Paragraphs to Ponder

If we are to grow, we must get rid of our prejudices. Prejudice narrows us, blinds us, so that we can't see and haven't room for new truth and new ideas. Our prejudices are like blinds that we pull down, each one shutting out a little more light from our intellectual and spiritual house. A prejudice is like a gate we close against a bearer of truth and enlightenment; he has something worth while to give us, but because of our prejudice, we won't let him in. Prejudices are like hard spots in a piece of metal we are engraving; they make it exceedingly difficult for experience or truth to make deep and lasting impressions. Convictions are good, but prejudices are bad, and must be gotten rid of.

Prejudice must be distinguished from preference. One may have preferences without letting them become prejudices. One may prefer certain colors, certain types of furniture, certain kinds of pictures, and so on, without being prejudiced in their favor. But when he tries to force his preferences upon others, insisting that what he likes is right and that what others like is wrong, his preferences become prejudices. Or when he lets his choices so blind him that he cannot see the value and beauty of others' choices, his preferences become prejudices. Temperament, training, environment, many things, affect our preferences, cause us to have preferences; but we must be on guard against their becoming prejudices.

We need to be constantly on guard lest we develop personal prejudices. It is easy to let some peculiarity of someone we meet awaken a dislike that can grow into a prejudice, often violent and unreasoning, overnight. It may be no more important a thing than the way he uses his knife and fork at the table, or the way he wears his hat or ties his tie, or some peculiarity of speech or action. These are faults, perhaps, but they certainly do not justify prejudice. There is, in fact, no justification for prejudice. "Gentlemen may prefer blondes," but therein is no reason for their being blind to the excellencies of brunettes. A personal prejudice is not a source of honor for us, or help for others.

Professional prejudices are easily grown and quickly become hardy plants without much nursing. They blind him in whose

mind they have taken root and hinder the service he may render. Prejudice has kept doctors from calling in doctors of other schools, even when they have used their own skill to no avail. Scientists have been known to deliberately ignore, and even misrepresent, fact in order to support their own theories. There are cases on record where scholars of one country have refused the findings of scholars of another country simply because the second group were of the other country. That is "small stuff," and we wonder if men of really big mind can be guilty of it. At any rate let us be on guard against it.

Certainly of all places prejudice should not be found in the field of religion, and yet we are inclined to think it has a larger place here than anywhere else. There is denominational prejudice that grows violent sometimes, and makes us act like heathens, while it tends to keep Protestantism divided, handicapped, woefully crippled, and at times well-nigh powerless. And sometimes prejudice may develop between sister churches, prejudice that hinders the work of both, prevents co-operation, and makes an unsightly spectacle of Christ's church. Why, even Christian Endeavorers can be guilty of prejudice against sister societies and against similar organizations, as the Epworth League and B. Y. P. U. Perhaps the others "start it," but that is no excuse for us. Prejudice is unchristian and we must be rid of it and keep it out.

What a lot of trouble has grown out of political prejudice. One says I'm a Republican; another declares himself to be a Democrat; and a third affirms his loyalty to the Socialist party. Well, what of it? Each one so affirming has a right to his views, and if we recognize his right, all's well. But we are so apt to get to arguing about the matter, and usually with each party to the argument more or less ignorant of the other's views. The argument grows heated; bitter things are said; we get nowhere except farther and farther apart; and quit in bad humor. Perhaps even estrangements result. How foolish! How profitless! And we do worse than that. We let our party prejudices keep us from seeing the really fine qualities of representatives of other parties, sticking to our own, because he is our own regardless of his ideals and qualifications. Such prejudice is the bane of democracy and a menace to good government.

There are sectional prejudices, trade prejudices, community prejudices, prejudices in thinking and reading, even in eating and drinking, prejudice against certain types of men and women for certain jobs, prejudice against youth, and prejudice against age. Prejudice can creep into practically every phase of our lives, so we need to be constantly on our guard against it. It is never a beautiful thing, and often becomes exceedingly ugly. It never promotes progress and often seriously hinders it, if it does not block it altogether. We need to cure ourselves of this all too common malady. Charity will do it, and charity is the child of love. Love is of God. God is love. Where God is, therefore, prejudice is not. So our aim must be to let God have more and more complete control of our lives.

August 10

## The Book of Matthew

By Gilbert E. Ireland

Matthew the apostle and writer—

Matthew was known also as Levi son of Alphaeus. It was customary to be called by more than one name; Peter was also called Simon and Cephas. The few brief glimpses given us show Matthew to have had a charming personality—humility, generosity, desire to bless others, devotedness to Christ, as follower and as biographer. He was first a publican, or a toll or tax-collector, a class hated by the religious leaders of that day, who, though not excommunicating the publicans, classed them with "sinners." Not all the publicans were avaricious or unjust. Matthew had doubtless been deeply interested in the teachings of Jesus, and was ready for the definite "call" for when it came "he arose and left all." He did not speak of his own sacrifice but left it for others to tell that he "left all" to follow Christ, and that the feast was given by himself for his old associate, and that it was a "great feast" and given in his own house and that there was "a great multitude of publicans and others" at the feast (Mk. 2:15; Lu. 5:29). He was also gifted with abilities fitting him for the authorship of the book. Lange points out his mental grasp of the distinction between internal and external Judaism, spiritual meaning and outward tradition; the genuine hope and the perverted carnal expectations of the Jews at that time; also a peculiar breadth of the mind fitting Matthew for this task.

### The book of Matthew—

Renan, not likely to be impartial, says "it is the most important book in Christendom—the most important book that has ever been written." It has borne the name of Matthew from the first half of the second century. Whether it was written before or after Mark is uncertain. Mark's gospel may possibly have been the first and formed, with other documents and reminiscences some of the sources from which Matthew derived his material for his records of the ministry of our Lord (as Luke also, see Lu. 1:1-4).

### Outstanding Points—

A pictorial summing-up of the whole beautiful story of Matthew calls up scenes of the official at the customhouse by the lake; unrecorded opportunities of listening to Jesus of Nazareth; the hope within; Jesus passing; the Call; leaving all; "My old friends meet Him"; the feast; its guest of honor; the great number of other guests; years of faithful, unreserved, sacrificial Service; the collation of reminiscences and documents. The book is now ready. It is placed at His service. The pen is laid aside. The voice is silent. But Matthew has done for his Master and for the world a monumental work. It was a great hour when Matthew the publican heard and answered the call; "At once he rose, and left his gold, His treasure and his heart transferred."

The date of Matthew's gospel is probably about 66-68 A. D. "This gospel is particularly helpful in its treatment of Old Testament prophecy, showing how completely and comprehensively Christ fulfilled the ideals and aspirations of the Old Testament saints." E.g. Matt. 1:21-23; 2:3-6; 17, 18; 3:1-3; 4:12-16; 11:10; 12:15-21; 21:4, 5; 22:51-45; etc.

# The Christianity of Young People

IN VIEW of the cynical things said about the Christianity of young people today, it is a positive delight to read of their summer conventions. We have followed reports of the Baptist young people, the Walther League of the Lutherans, and the Y. P. S. C. E., the great interdenominational organization of the young people throughout the world. In all these we did not detect the least sign of waning faith, nor of weakening attack upon the evils of the world. They were all noted for their loyalty to Christ, to the Scriptures, to the Church Universal and to the churches of which they are members. They sounded the note of aggressive battle against lawlessness, laxness in personal morals, and against war. It is very clear from all this that the leading young people in the churches are firmly fixed in the old, eternal verities of the Christian religion.

The tone and ideals of the Christian Endeavor Convention may be judged from remarks by some of the speakers.

Mr. J. C. Penney, president of the J. C. Penney Company, stressed Christian citizenship. He said in part:

Youth who are not yet disillusioned and cynical, who believe ardently in the principles of the Prince of Peace, who are always ready to attempt the impossible, give us our best hope for the outlawry of war. Today I feel the inspiration of a Christian youth movement and the future is full of promise. Our world has become very small; and as the world has become small, we have, of course, been able to see not only the good qualities of our neighbors but those other qualities that are not so good. We must have the Christian spirit, and we must have the leadership of Christ, if we are to solve these racial problems, if we are to live together without tearing each other to pieces. When I think of this gathering, with its representatives from all sections and political divisions of North America and with its delegates from Europe; when I realize that two thousand conventions of your young people are held in North America every year and hundreds more in foreign countries and that in all these gatherings one great Name is exalted and a common program of fellowship and service emphasized, I am encouraged beyond words.

A. E. Cory, who is held in the highest esteem for his own sake and his work's sake among the Disciples, and in fact in all the greater Christian groups, spoke of the influence of the Christian Endeavor in promoting Christian co-operation. The point is not so much that it relates to the Christian Endeavor organizations as that it refers to the mind and activities of the young people. He cried in the midst of his impassioned address:

More power to the Christian Endeavor Movement in its great evangelistic and educational work which emphasizes programs of co-operative activities rather than theolog-

ical differences. Men and women can be appealed to for the advancement of the human race in the name of Christ and the Church, who will turn deaf ears to squabbles which usually develop bad feelings. Let us have less discussion of differences and more earnestness in developing co-operative enterprises for Christ and the Church.

It happens that "flaming youth" and, "the revolt of youth" get the headlines in the daily press, but they do not represent the mind of the young people today. More noise is made about the few who carry hip flasks (a phase which, by the way, has been grossly exaggerated) than about the millions of young men who are soundly, enthusiastically, and sacrificially devoted to "the faith of our fathers." If the croakers and fearful will read the story of young people's conventions, they will cease to croak and will sing, and their fear will be turned into joy.

—B. A. Abbott.

## PROVES TOO MUCH

A FEW of our brethren have apparently adopted the defeatist position and accepted the view that our plea for union is a failure because there are schisms within our own ranks.

But it is neither logical, psychological nor scientific to conclude therefore that "our plea" is a failure and our platform of Christian unity a laughing stock. Follow that line of reasoning further back and Christ's hope and prayer will become involved. It will be necessary to say that Jesus intended to unite the races, the churches, the people—but his teachings have not done so—therefore his teachings are a failure and we must try something else.

We would never say this because we can see why his teachings have not united the people. We can also see how they will, in the course of time. In the same way the "plea of the Disciples" has not broken down.

I see His face in every flower;  
The thunder and the singing of the birds  
Are but His voice—and carven by His  
power  
Rocks are His written words.

All pathways by His feet are worn,  
His strong heart stirs the ever-beating sea,  
His crown of thorns is twined with every  
thorn,  
His cross is every tree.

If we would accustom ourselves to see God in all the manifestations of nature, He would become more real to us in things spiritual.

ABOUT nine-tenths of the hue and cry for personal liberty is nothing but selfishness and it is poison as sin.

# No Treasure in That Direction

THERE was an old infidel down in Illinois, and one day the minister went out to see him. He was told not to speak to him about religion, because it made him mad. After a while the infidel invited the minister up into the cupola of his barn to view his great farm. When they arrived at the top, he said, "I came out here as a poor boy, and I didn't own a cent, and now I own everything you can see for miles around. Look off in that direction; do you see those big fields of corn? They are all mine. Now look in this direction; do you see those great pastures and meadow lands? They are all mine. Do you see that great stretch of woodland? It's all mine. Now look in that direction; see those great herds of cattle, and flocks of sheep? They are all mine. I came out here a poor boy, and now I own everything that you can see in all directions." "Well," said the minister, "you are certainly a very rich man in these directions, but how much do you own in that direction?" pointing up toward heaven.

The rich old infidel farmer looked up, and then he dropped his head on his breast and said, "I guess I don't own much in that direction."

"So is he that layeth up treasures for himself, and is not rich toward God."—*Atlanta Christian.*

## The Practical Prayer

The following prayer is said to have been found in Chester Cathedral:

Give me a good digestion, Lord,  
And also something to digest.  
Give me a healthy body, Lord,  
With sense to keep it at its best;  
To get some happiness from life  
And pass it on to other folk.

Give me a healthy mind, good Lord,  
To keep the good and pure in sight,  
Which seeing sin is not appalled,  
But finds a way to set it right.

Give me a mind that is not bored,  
That does not whimper, whine, or sigh;  
Don't let me worry over much  
About the fussy thing called I.  
Give me a sense of humor, Lord;  
Give me the grace to see a joke.

For Mercy has a human heart,  
Pity a human face,  
And Love, the human form divine,  
And Peace, the human dress.

Then every man, of every clime,  
That prays in his distress,  
Prays to the human form divine,  
Love, Mercy, Pity, Peace.

And all must love the human form,  
In heathen, Turk, or Jew;  
Where Mercy, Love, and Pity dwell,  
There God is dwelling too.

Restless, restless, speed we on—  
Whither in the vast unknown?  
Nor to you and not to me  
Are the sealed orders shown:  
But the hand that built the road,  
And the Light that leads the feet,  
And this inward restlessness,  
Are such invitation sweet,  
That where I no longer see,  
Highways still must lead to thee.

Plan to Place the Plea in a  
Prominent Position on the  
Program of your State Convention.  
\$1,000.00 by the National Convention.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, AUGUST 13, 1927

NO. 40

## Is Our Leadership Dependable?

A Paper Read at the Meeting of District No. 6  
Held at Mt. Sterling, Ky.

By Anna Bramlet

**E**VEN as leaders are useless without followers, it is equally plain that without leaders very little that is worth while is accomplished. It has been an unheard of thing to find arising spontaneously from some community, a general desire to accomplish some worthy enterprise. Invariably the best of causes must be preached and taught and urged by individuals who are enthusiastic about them, before such a cause makes any headway among the people.

### Use of Leaders

Leaders add personality to an idea. True, a man with a highly developed moral sense will struggle against intemperance or social injustice just because they are wrong. But there remain many who find it much easier to become devoted to a hero and to follow him. People who forget the Ten Commandments can become mightily stirred by Theodore Roosevelt and his preaching of the "Fair Deal."

The same is true of our district work. If it must succeed, careful supervision by dependable leaders is very essential to insure that success. As we are blessed with those, we have no need to worry for the district institute work has prospered and grown and will continue to do so.

### Qualifications of a Leader

First I might speak of the qualifications of a good leader. Naturally he must be a Christian and possessed of at least a fairly good education and he must be a willing worker. To be a true Christian, one must be of good character. Reputation is what people think we are; character is what we really are. Therefore to be a fine leader one must not only have a good reputation but a good character as well. Unless a possessor of these, a leader cannot expect to attain the interest and respect of the followers. It does not take a genius to be a leader of the Christian Workers' Bible Institute; neither does it require a college graduate. But it does require a fair education, plenty

of common sense and a willingness to use all he has to the best advantage.

Some of the duties of a Christian Workers' Bible Institute leader are punctuality at all of the sessions as well as a habit of promptness at their local churches; the adjustment of old plans and the re-making of new ones; a thorough study of the principles and process of religious education and the study of special methods. He must observe and study his own Institute, testing it, planning for it and co-operating with those who are working with him in seeing and solving all of the problems. All of the leaders must possess a common understanding of the program of the C. W. B. I. Each should do everything in his power for the upbuilding of every good cause, no matter what it may be. Each should strive to make the community he lives in better by the very example of his life and the power of his works. We must have leaders to work out the details of our programs and to direct us in doing the things that must be done. Only a few persons can be experts, so we must learn to take the advice of these experts as to the technical points of our enterprise. Some of the points the ordinary man may never expect to work out for himself. For example—we may decide we want to expend some funds in the construction of a beautiful boulevard, but when it comes to working out the grades, laying the foundations and directing the workers, it is necessary to call in those who know how to accomplish these particular things. Therefore, leaders we must have to accomplish the best results in our C. W. B. I., and to direct the details of special interests that fall in line with their technical knowledge.

### Leaders in C. W. B. I.

If it is necessary that the leaders of the Christian Workers' Bible Institute be of good Christian character, common sense, willingness to work, punctual, zealous in the Master's Cause, able to plan and execute a constructive program, live a blameless

life in the community, and practice what they preach, then do we have a dependable leadership?

I would say yes! This quarterly Bible School Institute since its inception and its life under the wise and careful leadership of Eld. C. H. Johnson and the other presidents, has convened every three months, carrying out a definite program, deliberating wisely, working faithfully and accomplishing some worthy results. And as the sessions follow each other, weaving a strong web so surely, we know positively that this venture is not a failure, we can say without a doubt that our leadership is dependable.

### Gratitude for Gracious Gifts

**A**Lmighty God, we thank Thee for the ears of corn; we bless Thee for the gospel of the wheatfield. Thou dost give us bread, yea Thou hast given us the true bread which cometh down from heaven. Jesus Christ is the Bread of Life, and except we eat of Him we shall always hunger. Lord, evermore give us this bread, and may we pluck it in every form whatsoever, on the Sabbath day or upon other days; for when we do such deeds we sanctify all time. We bless Thee for the hunger of the heart, for that inner wolf which cannot be satisfied with aught grown upon the earth; we bless Thee for the madness which Thy grace and Thy love alone subdue. Oh that we were hungrier still after the bread that perisheth not! May we not pray Thee to awaken in us the appetite which only the Cross of Christ in all its deepest, broadest meaning can satisfy? Thanks be unto God for His unspeakable gift!—Joseph Parker.

### A Bridge of Song

BY EDWARD GORDON IVINS

**B**EFORE she fled to that far land  
She left a little song—  
A span of fragile harmony,  
And yet so wondrous strong!

Once, when the darkness gathered thick,

There sprang from out of the night  
This bridge she left, of melody,  
To stretch to her far height.

I must not tell the song to you—  
'Twould be a song—naught more;  
How could you know the vast expanse  
It bridges to her shore?

Each tender, firmly, golden strain;  
Each rising, falling bar,  
I safely travel, for the end  
Is lighted by a star!

# ANNUAL STATE CONVENTION

of the

Churches of Christ

at

Bristol, Tennessee

Eld. J. W. Penn, Pastor

August 24-28, 1927

## CHURCH

Wednesday

*Forenoon Session*

- 10:30 a. m. Devotionals led by Bristol Delegation.
- 11:00 Opening Remarks by President, Eld. Preston Taylor.
- 11:30 Address.—“The Importance of the State’s Work,” Eld. J. W. Penn.
- 12:00 Appointment of Committees. Introduction of Visitors.

*Afternoon Session*

- 2:30 p. m. Devotionals led by Johnson City Delegation.
- 3:00 Introductory Sermon by Eld. Blair T. Hunt, Memphis.
- 4:00 Report of Churches by Delegates.
- 5:00 Report of Committees.

*Night Session*

- 8:00 p. m. Devotionals led by Jonesboro Delegation.
- 8:30 Welcome Address on behalf of: Churches, The City by Mayor of Bristol, Local Business, Educational Agencies.
- 9:20 Response by Dr. J. E. Walker, Memphis.

Thursday

*Forenoon Session*

- 9:30 a. m. Devotionals led by Rogersville Delegations.
- 10:00 Ministerial Peroid.
- 11:00 Discussion.—“The Holy Spirit’s Part in Conversion,” led by Dr. W. A. Scott.

*Afternoon Session*

- 2:30 p. m. Devotionals led by Nashville, Lea Avenue, Delegation.
- 3:00 President’s Annual Address, Eld. Preston Taylor, Nashville.
- 3:30 Ministers’ Report.
- 4:00 Report of Committees. Election of Officers.

*Night Session*

- 8:00 p. m. Devotionals led by Nashville, Gay Street, Delegation. Introduction of New Officers.
- 8:30 Address by the National Worker.

## MISSIONARY SOCIETY

Friday

*Forenoon Session*

- 9:00 a.m. Devotionals led by Memphis Delegation.
- 9:30 Appointment of Committees.
- 9:45 Report of Executive Committee.
- 10:00 President’s Message.
- 10:45 Report of Enrollment Committee.
- 11:00 Address by National Worker.

*Afternoon Session*

- 2:15 Devotionals led by Rogersville Delegation.
- 2:30 Address.—“How to Raise Finances to Support State Work,” by Mrs. Preston Taylor.
- 3:00 Solo by Mrs. A. B. Stinson. Report of Committees. Remarks by Eld. Preston Taylor.

*Night Session*

- 7:30 p. m. Devotionals led by Mrs. W. A. Scott, Johnson City.
- 8:00 Missionary Sermon, Eld. Monroe Jackson, Nashville.

## BIBLE SCHOOL

Saturday

*Forenoon Session*

- 9:00 a. m. Devotions led by Knoxville Delegation.
- 9:30 House called to order by President, Eld. D. W. Bradley.
- 9:45 Appointment of Committees.
- 10:00 Address, “The Value of Christian Education,” Dr. W. A. Scott, Johnson City.
- 10:30 Solo by Miss Gladys Perry, Johnson City.
- 11:00 Address by National Worker.
- 11:30 Sermon by Eld. R. C. Maloy, Nashville.

*Afternoon Session*

- 2:00 p. m. House called to order by President.
- 2:15 Report of Bible Schools.
- 2:30 Address.—Eld. Preston Taylor, National President.
- 3:00 Solo by Eld. Wm. Martin, Johnson City.
- 3:15 Address.—“How to Best Hold Our Young People,” Mrs. W. A. Scott, Johnson City.
- 3:45 Response.—Eld. J. W. Penn, Bristol.
- 4:00 Selection by Choir.
- 4:30 Paper by Jonesboro Delegate.

(Continued on page 8.)

## FROM THE BANKS OF OLD KENTUCKY

Eld. C. H. Dickerson, Lexington, Ky.

To the preacher, the world is his sermon,  
To the singer, the world is his song;  
To the lawyer, the world is his client,  
To the doctor, the patient belongs.

EACH of us is so accustomed to view life through his little key-hole and draw conclusions from his own angle, that few of us grasp the entire situation. God sees life from all angles, hence He is unselfish and a wise counsellor.

Viewed from some angles our state convention was not all that we desired. There were some national problems that would not clarify; some misdirected energy and perhaps some “bodily exercise,” but all meant well. Kentucky holds, perhaps not by choice, a peculiar position on the missionary map and is the victim of circumstances. Whether we can “dig out” or “dig in” remains to be seen.

But our state reports were wondrously good and the fellowship fine. Saving Georgetown church was the objective. Their church house—by far the best we have in the state—is heavily indebted. Outside aid must be had.

Among the interested white brethren attending the convention were, Mr. Ira Boswell, the local pastor at Georgetown, Mr. J. B. Lehman, Mr. H. S. Calkins from the U. C. M. S., and Mr. Mohorter of St. Louis, who brought a great message on the benevolences of the church. Eld. H. L. Herod and National President Eld. Preston Taylor of Nashville, were there lifting at every corner.

Mrs. Taylor of Winchester, our state Bible school president led her department into new fields—connecting the State Convention and the School of Methods as to time and place.

Mrs. Susie M. Brown of Mt. Sterling safely steered the women’s work, while “your truly” kept the flies off the sessions of the church department. Secretaries and officers of all departments came in for abundance of praise.

A few hundred dollars were left for the Georgetown church whose people had so generously cared for the convention. And now we go—bound for Washington City, “not knowing what shall befall us there.”

We trust that all states, churches, departments and individuals will “Drive Hard” for subscriptions—old and new—for the *Christian Plea*. “It must not suffer loss.”

### How He Kept Fit

A kind old gentleman seeing a small boy who was carrying a lot of newspapers under his arm said: “Don’t all those papers make you tired, my boy?”  
“Naw, I don’t read ‘em,” replied the lad.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## "THESE THINGS LEAVE NOT UNDONE"

SOME things are imperative to a convention and these were given in "These Things Do." But there are other things that mean much in the development of the state. "These things leave not undone."

1. *Make some forward move* in the entire state that will enlist every church and Christian in the state. There is a special campaign of progress and development going on in all departments of religious activities for the three years leading up to the Pentecostal Year in 1930. You could do no better thing than set certain goals, definite, specific and high in evangelism, religious education, organization, and missions that would be a guide, goal and test for your state work.

For example—an evangelistic aim would include the number baptized and the number taken into the church by accessions otherwise taken as a goal for the three years and divided among the years. An adequate educational aim would include a certain number of young people preparing in some school for full-time religious service on the one hand and some special educational agency for the further information of the present leaders like a school of methods and a Young People's Conference. An organizational goal would comprise any steps taken through the local church and regional district or state work to more adequately serve in any way. Standards of representation and leadership with special training requirements would be found here. A missionary goal would be the sum total of missionary education and giving. An appreciable advance in missionary giving and the support of some special object for the state as a young person in school or an aged person in some home is a worthy aim.

2. *Plan for a special religious training agency* in your state THIS YEAR. The ones now suggested are

Schools of Methods or Young People's Conferences. These are under the religious education department. But if the missionary education adds to its field force it will be in a position to offer special training features that can be profitably projected for educational purposes in the state. Arrange to put some money for training in service in the budget. Let the entire convention appropriate a definite amount to be spent for a training agency in the conventional year.

3. Locally and individually everyone in attendance, either delegate or visitor, should *plan to get others*, preferably young people and leaders, into a convention or training agency as soon as possible and as often as possible. To increase the vision, inspire the heart, inform the mind and motivate the action in the entire state, requires these things done through the individual. The state should encourage large representation from the local church. Adapt the program to take care of a large number even if this means simultaneous sessions for the departmental business.

"These things leave not undone" for they are vital in the development of the state work.

## PEDAGOGY VS. CONVICTION

(This is an editorial by Associate Editor H. L. Herod written by the editor.)

THERE are two schools of thought, and always have been, on the real mission of the organized church. One theory is that it is a training school for a Christian life, graduating, as it were, men and women into the world of activity to exemplify Christ in living. The pulpit is occupied by a pedagogue who seeks to instill in the minds and hearts certain precepts and motives that lead to Christian character and Christian living in practical life. In such a capacity organized churches would not concern themselves with the issues of the day. It would give no organized support to any reform. It would refuse to act as a unit in any contest. It is content to elevate certain theoretical motives and ideal principles that will impel to extraneous unified action by all who have imbibed the same principles. It would turn out Christian editors, Christian politicians, Christian business men, Christian laborers, Christian artisans but would remain apart from the "struggle and strife that are found in this life" on a sort of Mount of Transfiguration to interpret and explain good and evil in abstract ions.

The opposite theory holds that the church is to act as a social agency to assist in all issues that include any ethical ramifications whatever. It should act as an informative and social agency in any issue reform or

movement. It should champion what it believes to be right as an institution. It should foster and encourage worthy benevolences. It should build and support institutions for the care of the unfortunate. It should take a vital interest in all questions that relate to the welfare of those whom it is attempting to save. It should be a workshop and nursery for all infant ideas and helpful movements of reform. It should teach its people to do by giving them an opportunity to do through it. It should generate the steam, provide the engineer, lay the track and give the orders and drive ahead straight and unswerving to the right as it comprehends it. This idea motivated the activity of the Catholic world for a long time and lent a solidarity to the social and national cleavages that was the saving of the western world of that day. But abused by the "Princes of the Church," it became only a flytrap to catch the unwary.

These are the two opposing theories—pedagogy vs. conviction on every point. But there is a tertium quid—a combination of the two. First, give the church leadership a conviction and a definite program on which definite advance may be charted. Second, give the necessary education not only to meet that particular point but also a step in the meeting of all the situations in the program with definite reasons for the "faith that in them is." That forms the pedagogic task of the church. This education should aid in the meeting of the situation without as well as within the church. As a Rotarian, as a Republican, as a Negro, as a Methodist, as a skilled workman, as a father and husband, all of these should be at least consistent roles that will evoke the same reaction on the subject considered because of the teachings of the church on the matter. Third, the church should offer an opportunity for the expression of these teachings through some religious avenue. Thus the church would encompass both and include a third theory in its activities. First a definite conviction with a social program that will require, second a program of instruction and this latter will necessitate a program of service or expression.

So instead of Conviction vs. Pedagogy there is the chain of Conviction-Pedagogy-Service. Can't all of you perceive a greater program and a wider horizon in this cooperation?

## COMING CONVENTIONS

Oklahoma, Tulsa-----August 17-21  
Piedmont, Roanoke-----August 10-14  
Mississippi (Ch.), Port Gibson-----  
-----August 17-21  
Ohio, Springfield-----August 17-21  
Tennessee, Bristol-----August 24-28  
National Convention-----August 28-Sept. 4

## STEWARDSHIP STUDY CLASSES

(In view of the fact that some of our churches are planning to conduct such classes, we are printing these suggestions.—Editor.)

The organization of stewardship study classes is coming to be as much a permanent and recognized factor in our church programs as the mission study class.

During the missionary year 1925-26 many churches organized stewardship study classes for the first time and found them most helpful.

### More Classes This Year

Many churches have indicated their intention of organizing stewardship study classes in their church this year. It is urged that every church in the brotherhood have one or more classes this year for the study of this most vital subject. You will find that it will bring the same splendid results in your church as in the testimonials above. It will bring a new vision of service and a deeper spirituality, as well as a joy in giving to others.

### When to Organize

In the majority of churches the preferable time is in October or November, or early enough so that the six weeks course may be given before the Christmas holidays. Some churches may want to conduct a stewardship study class preceding their Every Member Canvass.

### How to Organize

In larger churches, classes may be held for the various groups—adults, young people, and children. Probably the most convenient time for these classes would be at the Christian Endeavor hour on Sunday evenings. In organizing these classes, the following steps must be taken:

- 1—Secure competent teachers for each group.
- 2—Secure textbooks and material for each class.
- 3—Secure signed enrollment for each group. This group should include officers of the church and organizations, Bible School teachers, leaders of the women's and young people's organizations, and as many members of the church and school as possible.

### Material for Stewardship Study Classes

There are a number of good books on stewardship in print which could be used in conducting study classes. The leaflet entitled "Stewardship Bibliography" will suggest a wide selection for the various groups. We recommend strongly for adult classes Bert Wilson's book *The Christian and His Money Problems*. For young people we recommend *Stewardship in the Life of Youth* by Williamson and Wallace. For children of the Junior age we would recommend *Steward-*

*ship Lessons for Juniors* by Maud Junkin Baldwin, and for children of the Primary age *Stewardship Stories for Children* by Harriet A. Kaylor.

## NEWS ITEMS

Mrs. R. B. Grubbs, national field secretary of W. M. S. and Eld. William Alphin, secretary of church proper were both in attendance at the Kansas State Convention.

St. Louis sent up a good delegation to the Missouri State Convention at Fulton, Mo.

Mrs. A. B. Green and daughter, wife of Eld. J. J. Green of Centennial Church, St. Louis, Mo., are spending the summer in Kentucky.

Prof. Moss and Miss Blackburn have just closed a successful Vacation Church School in Birmingham, Ala.

The Oklahoma Convention will meet with the Tulsa Church, August 17-21.

Watch for a short item each week on Stewardship. This is a service for those churches who will start their educational year in September or October.

The Missouri State Convention was an excellent demonstration of Christian fellowship and Departmental cooperation.

Prof. P. H. Moss, Eld. William Alphin, Mrs. R. B. Grubbs, Prof. J. B. Lehman and V. G. Smith were the National Secretaries present at the Missouri Convention. All rendered valuable service both on the program and in the business session.

Mrs. William Alphin, National President of the W. M. S. Convention, is doing some pre-convention field work in the Piedmont District.

Let each State send in its *Christian Plea* apportionment either here or to the National Convention. This can be reached either in donations, payment of pledges or donations from the churches or subscriptions.

THE voice of the whippoorwill is heard in the gloaming. Man has a tendency to melancholy. This bird's call out of the gathering gloom has on him a doleful effect. Even so a message of despair out of a discouraging situation casts a shadow over one's optimism.

## HINTS FROM FLOMONT

Reporter—A. D. Henry, Rising Star Bible School, Flomont, Texas

Our school is growing in every way. The lessons are full of inspiration.

On last Sunday, our teacher, Mrs. A. D. Henry, gave the class an account of the relationship of David to Christ that took in references from the Old Testament to Revelation in the New Testament. It was full of inspiration.

After the lessons we were glad to welcome one who confessed Christ at this time, Lewis Randle.

## Chumps

THE Reverend William Norman Guthrie, Rector of St. Mark's-in-the-Bouwerie of New York, we are informed by the Associated Press, has referred to Matthew, Mark, Luke, John, Paul, and sundry other New Testament writers after this fashion:

The New Testament was written by a lot of chumps who were thick in the head. They were thickheads, but their thickness served Christ, for he was a genius and knew how to make them serve.

Paul, Luke and John may have been chumps who were thick in the head, but up until Dr. Guthrie made the discovery the fact was unknown to the world. We have not very much regard for the critical opinions of the rector of St. Mark's but we will say that he understands how to get his name on the front page of the daily newspapers.

"I HAVE been trying to be a Christian for several years," writes a brother, "but am not satisfied with what I have achieved." Thank God for that, my brother, and press on toward the mark. Satisfaction with one's attainments, is disastrous to growth. Many of us can sympathize with the lines of the poet who wrote:

Oh, for a man to arise in me,  
That the man I am may cease to be.

Only one man has ever lived in this world in whom "the fulness of the Godhead dwelt bodily," but of his nature we all may be, and should be, partakers. And He is the goal of all our spiritual progress.

The highest type of education is the making of human personality.

THE obligation to consider the "weak brother" still exists. But some have rejected this doctrine saying that we must not let the weak brother tyrannize over us, which is as complete a denial of the spirit of the brotherhood as can be made.

### "EACH CHURCH REPRESENTED"

in

The National Convention

at

The ratio of "\$5.00 per 100 members"

# The Stabilization of Protestantism

By U. R. Bell

IN A MUCH discussed article recently published in the *Atlantic Monthly* the author contends that Protestantism is breaking up. One of his exhibits is the accusation that the Bible school enrollment is on the decline. After some little investigation it does so appear. But statistics are not always very convincing to one who studies them extensively. There are so many factors entering into the gathering of statistics that they must be treated as we are obliged to treat texts of Scripture. We ought to know by whom, from whom, and for whom statistics are gathered before we permit ourselves to be too cocksure about conclusions suggested by them. The dependableness of statistics is qualified by these three elements at least not to mention others. Statistics do indicate that there is a falling off in Bible school enrollment but on the other hand there are indications apparent that more than counteract the alarm aroused by such a revelation. The probability is that the recent statistics do not indicate a slump so much as an actual enrollment that is more consistent in its attendance than the reported enrollment of days gone by. The enrollment in the old days was greatly exaggerated due to the fact that the standard of measure in the old time Bible school was that of noses and dollars. The tendency in late years to place the emphasis more and more upon the quality of the work done in the Bible school has resulted extensively in the securing of a normal enrollment that regularly attends rather than an enrollment that is secured by contests and special day drives. That has contributed very materially to an apparent decline in Bible school enrollment that is suggested by statistics.

In the next place it is doubtful if the Bible school of the past with its reported large enrollment has contributed as much to the stability of the Protestant Church as subsidiary organizations such as the Christian Endeavor for example. The Protestant church, in the middle west especially, is not the result of Bible school training but rather the result of high pressure emotional evangelism. The Sunday school as an educational institution has not had serious consideration given it even by the church itself. From an educational point of view it has been a failure. The Bible school so far as the church was concerned was a place where the children and the young people, sometimes accompanied by the parents, were herded together week by week in anticipation of the annual revival when the evangelist would do the job. Much of the doctrinal knowledge of the adult Protestant Church membership who grew up in the old Bible school was acquired not in Bible school but from some traveling, high powered, emotional evangelist. The doctrinal views of the average layman are not the result of careful painstaking education.

Again the old Bible school was the medium through which the various church missionary and benevolent agencies collected their funds from the local church. The church board had all it could do to pay the preacher's salary, the coal bill, and other necessary financial obligations. In fact the Sunday school actually contributed to the support of the church. As long as the Bible school was rated on the basis of its collections for benevolent and local purposes, numbers was the important thing. It has not been so very long since the State Bible School Association of my own state published a weekly sheet in which the Bible schools of the state were rated as "A," "B," "C," schools. The

only qualification required of a school to classify as an "A" school was that of an attendance of three hundred or more and a large collection. The result of discarding this rating system apparently indicates a decline in the Bible school enrollment due to the fact that the emphasis is shifting from quantity to quality.

ONLY in recent years has the Protestant Church given serious consideration to the educational task of the church. Thousands of dollars have been spent during the last decade on buildings and equipment. This great sum of money hasn't been expended for the purpose of drawing large crowds, but that the educational work of the church may be intensified. It is often proved to be the case that a church adequately equipped for religious education reports a smaller enrollment than she did in the old days of mass assemblies. The reason for that is that the men and the women who are giving their time and talent to religious education will not tolerate a whole year's educational work to be upset with contests and special day drives. The assembly of a great crowd and a record-breaking collection is not religious education even though it looks good among the weekly reports of churches, especially if the minister is anticipating a call to a larger field. Religious education is not a "go-get-her" program.

Another factor that enters into this proposition is that the church is becoming less and less dependent upon the intensified evangelistic revival meeting. Churches have discovered that the people who give stability to the Protestant Church are largely those who join early in life. It is true that many of them were indoctrinated by the evangelist under whose preaching they joined, but development of the religious instinct which is essential to stabilization is not due to the evangelist but rather to training over a period of years in the home, or in some department of the church life.

But if one were to ask the people of our churches who are now officers, Sunday school teachers, and missionary leaders where they got their start, in the majority of cases so far as my experience has gone, they will reply that they got it in the Christian Endeavor, Epworth League, a mission circle, etc. They didn't learn to pray, to make a talk or to preside at a meeting in a revival or even in the Bible school. They got their start so far as their religious education was concerned, such as it was, in some organization of the church subsidiary to the Bible school. It is with reference to this fact that a problem arises with which the church is struggling today. Many of those in authority in the local church of today do not forget where it was that they got their start. Naturally a suggestion that there is a more adequate way of reaching the boys and girls of today is not universally acceptable. Therefore while the church is in the midst of this transition period with reference to religious education there will yet remain for some time to come confusion. This too contributes to the apparent slump in the enrollment of the Bible school. But on the other hand it is a mighty good indication that the church is alive to the problem and that she will become a much more stable institution than ever before.

Even though the church of twenty-five

years ago wasn't conscious of it, she was developing herself by a program of specialization. She actually dealt with the young upon the basis that if a few were trained to pray, to preach, and to lead, the rest of the flock would follow with the aid of the traveling evangelist. That was what the old time educational program that the church was practically attempting. The great majority of the youth grew up uneducated, untrained, and inexperienced in the work of the church. The majority just joined to be led by the few who could pray, preach, and lead. The contribution that the Bible school made to this program was almost negative from an educational point of view. It was primarily an assembling institution, assembling peoples and dollars. The leadership of the church got their start in some subsidiary organization which reached and interested only a comparatively few.

In a recent survey of some seventy churches varying in size from a membership of a hundred to a thousand there was reported a total of some 6800 young people between the ages of 12 and 24 who were members of the church. In those same churches some 8600 were enrolled in the Bible school. Out of this total Bible school enrollment of young people some 2800 of them were enrolled in the Christian Endeavor Society. In other words something like 32 per cent of the total enrollment of the young people in the Bible schools of those seventy churches were interested in the program of the Christian Endeavor Society and only 41 per cent of those who already belonged to the church were interested. But the most striking thing about this survey was that over 80 per cent of the Christian Endeavor enrollment attended Bible school.

The question is, shall the church continue with a program for her young people by which 8600 of them are herded in a Bible school that turns 2800 of them over to the Endeavor Society for special training in leadership while the remaining 5800 of them are left to haphazard programs of training? The churches that are really facing that problem are coming to the conclusion that subsidiary educational organizations must be consumed by the Bible school in a unified program that will reach the youth of the church in the department of the church where the greatest number of them are available. That place is in the Bible school, and always has been. These churches feel that the Bible school is too sacred an opportunity to permit it to be abused. Its program must be exclusively one of education that includes the educational features of all former subsidiary organizations. The future of such a program will be a Protestant Church with a stable membership less susceptible to whims and emotions that are a constant source of trouble.

This is what is actually taking place. The church is in a transition period that perhaps indicates to some that Protestantism is breaking up, when the fact of the matter is the opposite is more nearly the truth. The intensification of the educational program of the church is Protestantism's hope. The future is anything but dim. Much of this intensification has already been accomplished. Its fruit is maturing and in spite of much that is written to the contrary, our young people who have come up through some sort of an intensified program of religious education are thinking as young people did not dare to think in the old days. They are the hope of the church.

# The Uniform Lesson for August 21

God's Promise to David—1 Chronicles, Chapter 17

By Marion Stevenson

WHEREVER we touch the story of David in the Old Testament we are impressed with his humanity. He had a full measure of excellent qualities well balanced over against his faults. He was ruthless as a soldier and yet could be broken-hearted over the death of a little child. No man ever descended deeper into shameful sin, but no man ever rose higher in his sense of intimate and affectionate relations to God. It would be difficult to find any human trait that David did not possess. Consequently we always find satisfaction and profit in the story of anything that has to do with his life.

In this appreciation of David, we come to this story of the great promise which God gave to him.

### David's sense of consistency—

David was a mighty king and housed himself in proper royal state in a palace of cedar and gold with magnificent homes for his royal family. This was befitting his royal state.

One day, however, he noticed that the Ark of the Covenant of God, although in the royal city of Jerusalem, was housed in a tent. Tents grow dingy and fall into decay. They are not to be compared to palaces of cedar and ivory. David thought of himself dwelling in palaces and of his God dwelling in a flapping tent. How inconsistent this arrangement was. He therefore determined to build a dwelling place for Jehovah of surpassing and proper richness and beauty, exceeding that even of his own palaces.

It would be a happy thing for the Christian religion if this idea should spread. Perhaps our houses of worship might be more properly and attractively built if we would compare our homes with God's house. Think of the homes of Christian people to which you are admitted and compare them architecturally as homes with the architecture of the house of God in your community. Compare the comfortable, and adequate, and beautiful furnishings of Christian homes with the furnishings of the house of worship in your community. Encourage others to do so and then perhaps there may come into your hearts the same feeling that came to the mind of David, that God's house should be worthy of God who dwells and who is worshipped there.

### David's disappointment—

When Nathan, the prophet, pondered this matter before God, he was sent back to David with a message that deterred David from building the Temple. David was reminded that from the time Jehovah assumed relationship to the people of Israel he had neither possessed nor needed a permanent house of worship. He had journeyed with his people from tent to tent as their fortunes went and had given them his blessings and his presence without a permanent house of abode.

Perhaps the argument of this reminder was that the erection of a house of God could wait. It was not immediately necessary.

This raises the question, however, "Why should the erection of the Temple be postponed?" The answer is in 1 Chronicles 22:7-8 in which David's career as a soldier, the bloodiness of his battles is given as the reason why his hands were not clean enough to build the Temple.

This raises a very interesting question. Why should that disqualify David for

## The Lesson Scripture

1 Chronicles 17:1-12

1 And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains. 2 And Nathan said unto David, Do all that is in thy heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith Jehovah, Thou shalt not build me a house to dwell in: 5 for I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another. 6 In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar? 7 Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheeppcote, from following the sheep, that thou shouldst be prince over my people Israel: 8 and I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. 9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first. 10 And as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house. 11 And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. 12 He shall build me a house, and I will establish his throne for ever.

building the Temple? Perhaps the answer is this; that public opinion then, as now, might question the propriety of a man with David's record building a house of worship to God. We can understand how such a question might arise in our own day.

However, David was permitted to prepare for the erection of the Temple. Before he died he left the plans of the Temple and rich and sufficient stores of material for its building. Read in this connection 1 Chronicles 22:14-16; 29:1-5. Before David died there was nothing lacking of the things necessary to build a house of God.

This suggests something for us today. The names of some men appear much better on the subscription list of the house of God than they would on the building committee.

### David comforted—

David's request for permission to build the Temple was denied, doubtless to his great disappointment. David was comforted, however, by receiving instead a promise of something that has proven more enduring and therefore more wonderful. God said to David, "I will make thee a name, like unto the name of the great ones that are in the earth" (vs. 8). There was also the promise (vs. 9) to appoint a permanent home for the people of Israel where they should be planted and "move no more." There was also the promise that in David's son, there should be established

a dynasty which should never pass away. "He shall build me a house, and I will establish his throne forever" (vs. 12).

This is God's promise to David. It is more than a mere prediction. More than once the kingdom of Judah was spared "for David, my servant's sake." Read in this connection 1 Kings 11:12, 13, 32, 36; 15:4. Read also 2 Kings 8:19; 19:34; 20:6. God preserved the dynasty of David because of this promise which David received instead of the permission to build the Temple.

### David's dynasty—

The historical fulfillment of this promise to David is one of the notable things in human history. In the days of Isaiah and of King Ahab, when it appeared that the enemies of Judah would destroy the city, there was the wonderful promise of Isaiah 9:6, 7, of the child who should be, "Wonderful counsellor, Mighty God, Everlasting Father, Prince of Peace," who should sit upon the throne of David. There is also the other marvelous promise in Isaiah 11:1-10.

Such Scriptures as these relating to David came to be known as messianic prophecies. Their place in the hopes of God's people is revealed by such passages as Luke 1:31-33, where the angel applied this promise to Jesus, saying that he should "sit upon the throne of his father, David, and of his kingdom there should be no end."

Jesus himself in his face to face interview with Pontius Pilate, declared himself to be the one who would fulfill this promise of the king and the kingdom. Read in this connection John 18:33-37.

At this distance from the days of the earthly life of Jesus, we note how more and more the idea is spreading that the kingdoms of this world shall become the kingdom of our Lord and his Christ, and this is the ever present fulfilling of this promise given to David.

**ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.**

**Take an Offering in Your Church  
for  
Christian Plea Donation Fund  
\$1,000.00 before the National  
Convention.**

**A SERMON WORTH PREACHING  
is  
Worth Saving**

Ministers:

Send us your sermons in any form. We carefully type and bind them into neat, attractive booklets for you.

Not only a HANDY REFERENCE but also a RECORD of your LIFE'S WORK.

Prompt and Efficient Service.  
Reasonable Rates.  
Communicate with

**N. D. SIMPSON, Manuscript Typist,  
3083 Kerper Avenue,  
Cincinnati, Ohio**

# Christian Endeavor Topic for August 21

## The Goodness and Power of God Revealed in Nature

### Psalm 19:1-6

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

#### Suggestive Questions

What do we mean by the "laws of nature?"

How does God store up sunlight for future generations?

Why does ice float? What if it sank instead of floating?

What becomes of the carbon dioxide we breathe into the air?

What causes the tides? How do they help man?

What service do the snows of winter render?

What is the law of gravity? What good does it do us?

Is there any profit for man in a drought?

Is it sin against God to waste the natural resources around us?

#### Paragraphs to Ponder

The world is full of beauty and loveliness, if we have eyes to see it. God has given us an aesthetic sense, a love of beauty, and he has filled the earth and the sky and the sea with things to gratify that sense. A delicate flower here; a tall, symmetrical tree yonder; a leaping waterfall in the background; a deep blue sky above, warmed by the sun by day, glistening with stars by night; an expanse of green grass sprinkled with wild flowers before us—how wonderful it all is! Can anyone refrain from praising God when he sees it?

Hills covered with pine and fir, cedar and redwood, and the lowlands with their wealth of hardwoods, oak and maple and walnut, even the swamps offering their treasures of cypress, all for man's use. Stored away in the earth are the iron and copper and tin, zinc and lead, gold and silver and even more precious metals. Timber for building man's houses, fuel for warming them, ores for beautifying them, all the gifts of a beneficent Creator, our God. He has been bountiful in his giving, and we should show our gratitude in wisely using and carefully conserving, and where possible, helping nature to reproduce. It is still all God's, and we should so regard it.

Winter draws near with all its rigors of snow and sleet and biting cold, but the creatures of God's out of doors are not afraid, for they have put on their winter coats of thick warm fur; or guided by the wonderful instinct God has given, have slipped away to warmer climes with the first frosts. Thus God protects his creatures. He gives them remarkable protective coloring; he endows them with keen vision, keener sense of hearing and smell, and a surpassing cunning that they may live their lives in spite of their many enemies. Far down in the eternal blackness of the sea are creatures God has made and endowed with the power to illuminate the darkness around them. It is all very wonderful, and only to be explained by admitting the handiwork and goodness of God.

The balance in nature is a thing we all have noted. The earth is not overrun with insects of one kind or another; there is no abiding plague of birds or animals of this kind or that. If there comes an insect pest or some species of animal or

bird becomes a menace, it is usually due to the interference of man in the natural processes of nature. Do you think man would have thought of all this? Or thinking of it, would he have had the wisdom to make provision in every case, the infinite variety of cases, that the balance might be maintained? No, only an all-wise God could have done it. Only an infinitely good God has done it.

Fresh air, pure water, plenty of it, contact with the warm earth—these are more and more being prescribed as cures for many kinds of human ailments. All the time they have been here—God gave them in the beginning—but we have not always used them. All about us, too, are herbs that God has planted that, distilled, yield cures for many of our physical ills. In the earth, too, there are substances, free, or in compounds from which they may be more or less easily recovered, that have palliative, or curative, powers. All these are for man, and God has provided him with the wisdom to devise ways and means of recovering them and using them. He helps us to cure our bodies, and he saves our souls.

Winds blow and cause us inconvenience, and sometimes by their violence cause great destruction. We grumble about the lesser wind; we fear the greater; but what if there were no winds? Wind is one of the ministering agents of God. They clear the air; they cool the heated earth; they bring our rains; they have greatly aided and still aid the progress of commerce. There are prevailing winds like the "trades" and "anti-trades"; there are winds of local origin where a heat column makes a low pressure area into which the air rushes to fill up the partial vacuum there; there are winter winds and summer winds, sea breezes and land breezes. Each has its cause and each ministers in some way, great or small, to the needs of man. Thank God for the winds.

You know, of course, how you gain a measure of coolness on a hot day. Evaporation gives it. Without evaporation we could not bear the intense heat of a summer day; men could not work in superheated atmospheres, as in steel mills, or deep in the earth, or in the engine rooms of great ships. Without evaporation there would be no clouds and no rain; no rain, no vegetation and no life on the earth. It's a mighty agent for good and an evidence both of the power of God and of his goodness. So the next time the day is hot, thank God that he has provided a way for you to live in spite of the heat. When it rains, give him thanks for the forces that make rain possible. We can't provide them or control them, but God can and does for our eternal good.

Have you ever been far back in the mountains or away on the plains or the sea, where there is no dust of earth or smoke of furnace and factory to cloud the sky, where you can look up to the heavens and see the stars multiplied in number almost to infinity? One looks into such a sky as that and humbly acknowledges the wisdom and power of our God who can hang all those suns and planets there and cause them to rotate and revolve year

## Mid-Week Prayer Meeting Topic

August 17

Luke

By Gilbert E. Ireland

Luke, evangelist and author—

Repeating an oft-quoted saying of Renan, scholar and critic who discredited the divine inspiration of Scriptures, "the gospel by Luke is the most beautiful book in the world." From earliest times this book and Acts have both been ascribed to Luke; scarcely at any time has any question been raised concerning this. Luke was a companion and co-worker with Paul, who called him "the beloved physician." Possibly the two were brought into intimate relation through Paul's need of medical assistance (comp. Gal. 4:13-15). He was as faithful as he was beloved (Philemon v. 24, written during Paul's first imprisonment at Rome; 2 Timothy 4:11, during Paul's second imprisonment at Rome). From his Greek name, his style in writing and the distinction drawn between him and brethren "of the circumcision" (Col. 4:11-14) he is thought to have been a Gentile. (Col. 4:10, 11, 14.) We are sure that he was a man of education and culture, as is gathered from the style of his writings; and a man of broad sympathies, from the spirit of them.

Luke was not a convert of Paul's, but possibly, as tradition asserts, one of the earliest members of the church at Antioch, which received Gentiles as well as Jews from the beginning (Ac. 11:20). Luke appears first with Paul's company at Troas (Ac. 16:8), an actual and prominent member of the missionary band (Ac. 16:6, 7). Luke 1:1-4 indicates his own idea of his work—a record "of all that Jesus began both to do and to teach," etc.

In Acts Luke carries on the story of what Jesus continued to do. The "most excellent Theophilus" to whom both these books are formally inscribed, of Greek name and of rank, had already been instructed in the truths of the gospel. Luke designs to furnish him a faithful outline of the things certainly believed or "which have been fulfilled among us." The writer had taken great pains to trace accurately all these things.

This book is sometimes called the gospel of humanity. It is so full in its range, from the birth of the forerunner to the Ascension of Christ, and, emphasizes the fullness of Christ's sympathies and love.

We note the joy and beauty of this gospel narrative. Herald angels sing of the Savior's birth (2:8-14). "Glad tidings" are brought to the poor. Jesus blesses the apostles as he parts from them; they, filled with great joy, praise God (24:50-53). Note the first embryos of Christian hymnology, still prized as aids to Christian worship (1:46-55; 1:68-79; 2:14; 2:29-32) *M'Clymont*.

Luke's gospel fulfills the angel's words at the opening scenes—

"Glad tidings of great joy I bring,  
To you and all mankind."

after year, century after century, eon after eon, and yet keep their places and not fall, nor collide. Every week or two we read the report of the discovery of some new star or constellation still farther out in space, a million, ten million, light years away. It's all too big for our comprehension. We have to believe it, while we can not grasp it. God made it all, controls it all. God, then is greater than the things he made. How wonderful is our God!

## CONVENTION PROGRAM

(Continued from page 2.)

4:45 Address.—Eld. R. L. Peters, Knoxville.  
5:00 Music.

## CHRISTIAN ENDEAVOR

Night Session

7:30 p. m. House called to order by President, Cornelius A. Scott.  
7:35 Introduction of Delegates.  
7:50 Reports of Societies.  
8:00 Instrumental Solo by Miss Ethel Mae Meek.  
8:10 Address.—Eld. Wm. Martin.

### AN EXAMPLE

(On page 3 of this issue is the suggestion that the state conventions adopt a pre-Pentecostal program. This is the program of work adopted by the Wisconsin State Convention.—The Editor.)

#### Evangelism

Number of churches in state by 1930—55  
State membership of 7,500 by 1930.  
Number added by baptism each year—500  
2 State Evangelists serving full or part time each year.  
20 revivals held each year.  
Organization of 5 new churches by 1930.  
3 state mission churches brought to self-support by 1930.  
A series of laymen's rallies, planned and promoted by the state evangelistic committee be held in October, with program directed toward prayer and personal evangelism, stimulating interest in the winter evan. campaign.

#### BUILDINGS BY 1930

Dedication of 5 new church buildings.  
3 new parsonages built.  
5 churches paying building indebtedness in full.

#### STEWARDSHIP

Total offerings to state mission by 1930—\$10,000  
800 tithers signed by 1930.  
Endowment fund of \$10,000 by 1930.

#### LEADERSHIP TRAINING

Enrolled in Young People's Summer Conference 70 in 1928 and 101 by 1930.  
10 young men recruited for the ministry in the three years.

#### RELIGIOUS EDUCATION

20 churches adopting and using the 3 year program of work.  
650 credits of standard leadership curriculum earned.  
25% increase in Sunday School Attendance.  
70 Young People in Tipi-wakan Conference in 1928  
The program for the Missionary Societies, adopted for one year only is:  
A Missionary organization in every church that this be an adult or young people's society.  
Total state membership be 2200.  
We have 400 *World Calls* and 100 *King's Builders*.  
Aim in offerings by June 30, 1928, be \$3,500.  
Double the number of Children's Organizations.

### Making a Garden

MAN plows and plants and digs and weeds,  
He works with hoe and spade;  
God sends the sun and rain and air,  
And thus a garden's made.

He must be proud who tills the soil  
And turns the heavy sod.  
How wonderful a thing to be  
In partnership with God!

—Ida M. Thomas.

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.—Immanuel Kant, German Philosopher.

"We agree to differ; We resolve to love; We unite to serve."

THE hawk has no song, but its sudden descent in a barnyard causes great excitement and confusion. The damage to the fowls is small, but the consternation is great. Sinclair Lewis is like a hawk. He is a bird of prey. His descent upon the "birds" of the pulpit has produced no little discomfort and much discussion. Perhaps the little flurry he has occasioned may do some good. *The Christian Register* says of Lewis' *Elmer Gantry*.

Most literary critics read Lewis' novel diatribe too literally. They should understand that *Elmer Gantry*, is not primarily a history of the contemporary churches nor a tract for the times. It is indubitably a piece of fiction, to be read by men as such—imaginative dramatic, its central character overdrawn with broad sweeps of bombast and lust, of pretence and deceit. No minister in actual life could possibly make his way through church after church as Gantry does, and not be found out. Mr. Lewis intended him a character and a composite. He withholds nothing merely because it is unpleasant, unsavory, immoral. He gives us the thing that is. There are more truths in his book than untruths. After the man moves off, as it were, and one sees him in perspective, the grotesque and outlandish lines fade to a degree, and what is left, while distasteful, is nevertheless true and lasting.

### LAUGH AND THE WORLD LAUGHS WITH YOU

#### The More the Merrier

Professor—I take pleasure in giving you 81 in mathematics.  
Student—Make it 100, sir, and thoroughly enjoy yourself.—*Boston Transcript*.

#### Problem of Hygiene

Doctor. "Deep breathing, you understand, destroys microbes."  
Patient: "But, doctor, how can I force them to breathe deeply?"—*Contributed*.

"Why," asked a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," answers another paper, "that is the only safe place to stand."—*Biblical Recorder*.

#### Speeding Up

First Commuter: "I see you are carrying home a new kind of breakfast food."  
Second Commuter: "Yes, I was missing too many trains. The old brand required three seconds to prepare; you can fix this new brand in a second and a half."—*Progressive Grocer*.

### The Art of Buying and Selling

At a recent dinner given in his honor, Earle Reed, author and artist, tells this story:

"A Jewish couple had come to my studio to look over my etchings with a view of buying. 'Oh, isn't this lovely,' cried the wife, picking up one. 'Sh! she! Anna!' cried her husband. 'You talk ez if we was selling these pictures. We ain't; we're buying. You keep still and let me do the talking.'"—*Floating Fun*.

### Insult Ruined His Appetite

Jake: "What made ye leave, Si?"  
Si: "It happened at breakfast this mornin', Jake, and I'd do it ag'in if I had to do it over. Mrs. Brown was busy bakin' cakes, an' when I took three or four, she stopped and looked straight at me an' said: 'Si Simpkins, do you know that's the twenty-fifth pancake you're eatin'?' and it made me so mad, I jest got up from the table an' went off without my breakfast."—*Clipped*.

### ATTENTION SPECIAL RATES FOR NATIONAL CONVENTION DELEGATES

A SPECIAL round-trip rate to Oakland, Maryland, from any point on the B. and O. railroad or from any point on a connecting road is offered to delegates enroute to the National Convention at Washington, D. C.

Tickets from Oakland to Washington may be obtained on the train at this point. This rate is only given on "round-trip" tickets to Oakland.

A special car for Convention delegates will leave St. Louis at 9:00 a.m. on Sunday, August 28, 1927, and will arrive at 2:40 p.m. Monday.

This reduction does not apply to clergy fares.

### Get That Subscription

to

*The Christian Plea*

in

### BEFORE THE NATIONAL CONVENTION

and

Help Your State Reach Its  
Apportionment

# The CHRISTIAN PLEA

VOL. I

SATURDAY, AUGUST 20, 1927

NO. 41

## Conference Time!

President Mary V. Moore

Scotts, Arkansas

“WHAT is all this talk about?”  
“Why all this rush and stir?”  
“Whereof all this registering and great excitement?”

“All this filling of application blanks?”

“Ah, I see! it is Conference time.”

“Conference time it surely is.”

“I must get mine own possessions in readiness in order to be ready to join the Conference band.”

Indeed those were busy days at the Southern Christian Institute that led up to Conference June 6th, 1927. This day was most exciting of all. In fact the first day is always a Red Letter Day for everyone. All are anxious to know how many of the old students returned and how many new ones arrive.

### Attendance

Our slogan was “**Each One Win One**” and that was nearly realized when with an enrollment of thirty-two, fifteen were second year students. Our attendance was greatly depreciated by the surging waters of the great Mississippi which covered several districts of the sunny South, thus preventing three carloads of Texas tourists from sharing with us these spices of life. Besides these there were others who were actually prevented by the high waters from coming. In spite of the many obstacles, we that were there, were happy.

The Conference went over in good order. At first the small number was disappointing, for we hoped to exceed last year's attendance of forty-two. But before the week had passed we found that “*It isn't the crowd that always wins. It's the fellow who actually tries.*”

### Joys of the Second Year

There is a certain amount of thrill that comes to the first-year student on being introduced to the fourfold life development, but this thrill is not there for second year pupils. Instead there is the greater pleasure of an added responsibility. Thus step by step there is normal growth into a Christian character.

Too much cannot be said of that happy week spent at the Southern

Christian Institute. On a whole the weather was favorable and we were able to follow our daily schedule throughout the entire week.

### Work and Play of the Day

Our first period of the day began at 5:55 with setting-up exercises which were a great asset to all. One could not well go through a Conference day without spending some time in meditation and private devotions, so the period 7:10-7:25 was set aside for that purpose. At 7:30 the regular class work began and proceeded up to the noon-hour—a very welcome period in the day—Dinner time. Another hour that followed was also much enjoyed by all the students—Quiet Hour, so quiet that the ticking stood out as the sound of doom. Silence might have obtained for several hours were it not for the harsh “ding-dong” of the bell. Next on the list was a period for study followed by recreation. After an hour of study the remainder of the afternoon was spent on the playground in tribal competitive sport. Here one must learn to play the game and be a sport.

The supper time prefaced the evening's program. The vesper services were always interesting and inspiring. And the social period that followed was enjoyable. The group devotions climaxed the day. These services were instructive and constructive to every student. Thus each day came with its respective duties and passed in the performance thereof.

### Special Features

The Annual Picnic on Friday night on the Big Black River was an event to be remembered. And Saturday evening we were able to have our Indian Pow-Wow in Central Park. Blankets and fires were all provided and the silence required made each one feel that he or she was a real Indian. Around the campfire the tribes banished all animosity and “buried the hatchet.”

We came to the Sunday program with a true spirit of worship. To me

the most impressive service of the entire Conference was the closing Friendship Circle. And we hope that since the breaking of the Circle each individual is doing some effective work in his community.

Let each Conference-ite remember our slogan—“**Each One Win One**” or more; and our goal—“88 in '28.” **We MUST make our Conference win.** May each one do his part to promote the Conference spirit and attendance.

### STEWARDSHIP HINTS

#### Stewardship in a Prominent Place

It is a most hopeful sign to observe that the young people themselves are making a prominent place in their programs of efficiency for Stewardship and Tithing. What a wonderful future for the life of any church whose young people are recognizing in this way the fundamental principles of God's ownership and man's stewardship of the whole of life! What a wonderful asset to the building of character to have this great truth imbedded in the young life! The primary object of stewardship and tithing is to build and develop character. Youth is the time of life for that.

For years the “Tenth Legein” has been promoted by the Christian Endeavor Society. Probably the majority of tithers today began the practice of tithing through the influence of this organization. To adopt tithing as a rule of life during this plastic period is the great aim sought in the teaching of this important subject.

One man who has given much time to the promotion of stewardship has said: “If I could have the privilege of inducing one hundred children and young people between the ages of 8 and 18, all without regular income, or one hundred adults between the ages of 30 and 40, all with the ordinary income of men and women between those ages, to adopt tithing as a rule of life, I would without a moment's hesitation select the young people.” Another leader has said: “God and the world are waiting to see what can be done in establishing the Kingdom by a whole generation of young people committed to the leadership of Christ and definitely enlisted as stewards and partners with God in all His plans for the world.”

### SAVE MONEY

Buy a Round-Trip Ticket to Oakland, Md., for Vacation Rates over the B. & O. Railroad. Special car leaves St. Louis, Sunday 9:00 A. M.

### Take an Offering in Your Church for

Christian Plea Donation Fund

\$1,000.00 before the National Convention.

**FIFTY-FIFTH ANNUAL CONVENTION HELD AT GEORGETOWN PREPAREDNESS FOR MINISTRY AND MISSION LEADERSHIP FEATURES**

Sent by D. L. Reid, Lexington, Ky.

Advanced cultural preparedness for the ministry and for missionary leadership to be provided by the present constituted organization functioning along that line, seemed to be uppermost in the thought of the delegates and church leaders assembled at Georgetown during the past week in the 55th annual State convention of the Christian churches of Kentucky. How to attain, obtain and maintain without undue compromise, sacrifice or infringement upon the spirit of the Restoration movement of which the church is a party is the problem to be worked out.

The program of the convention beginning Wednesday was carried out without hitch or omission. The Bible school and women's departments preceded, followed by the church Friday, Saturday and Sunday.

Appearing on the program were the following: "The Church and Auxiliaries," Elder T. R. Everett; "The Mystery of Power," Elder J. P. Blade; "Filling Vacant Pulpits," Elder I. H. Moore; "The Status of the Church," Elder R. E. Hancock; "History and Purpose of the W. M. S.," Mrs. J. Kirkpatrick.

Special addresses by Eld. Ira Boswell, Eld. Preston Taylor, of Nashville, Tenn., Eld. H. L. Herod, of Indianapolis, President J. B. Lehman, secretary of Negro work under the U. C. M. S., Eld. Mohorter of the benevolence department, Eld. Calkins, who represented the United Society on the matter of Negro education.

For many years the Christian Woman's Board of Missions did educational work among the Negro Christians and later this work was done by the United Christian Missionary Society.

Schools have been maintained but no outstanding effort has been made to provide for the best in ministerial efficiency and leadership.

This matter was left in charge of the delegate to the national convention to meet in Washington, D. C., in September and to a special committee.

Resolutions of appreciation of Georgetown's hospitality were passed.

The churches over the State sent money and special gifts to aid the Georgetown church indebtedness.

Officers were elected as follows: C. H. Dickerson, president; William Owens, vice-president; D. I. Reid, secretary; T. R. Everett, corresponding secretary; E. W. Chenault, treasurer; Mrs. M. E. Taylor, of Winchester, president of the Bible School department and Mrs. Susan

M. Brown, of Mt. Sterling, president of the Woman's Department; Eld. C. H. Dickerson, delegate to the national convention of the Negro Christians at Washington, D. C. Other executive officers that were selected: W. H. Brown, M. Crittenden, H. T. Wilson, W. R. Dudley, J. B. Duncan, C. W. Duncan, Ernestine Wilson, Estella Duncan, Anna M. Taylor, Blanche B. Hutsell, Edith Everett, F. T. Floyd, I. H. Moore, C. H. Johnson, State evangelist.

Music was directed by Prof. Johnson, of Georgetown, and Mrs. G. E. Letton, of Midway.—*Lexington Leader.*

**FROM THE BANKS OF OLD KENTUCKY**

Eld. C. H. Dickerson, Lexington, Ky.

Lexington lives and lets live, minister and choir oft serve some connec-tional churches and in turn are served. "Get acquainted with your neighbor, you might like him" is not bad policy.

Our church measured lances with leading ones at the convention, Mt. Sterling notwithstanding.

Summer slump has not hit us.

While writing a phone message brings the sad news of the death of Mr. William Taylor, husband of our organist, Mrs. Carolyn Tordif Taylor. She is faithful and loyal.

Let those who would journey to Washington on a bus write D. J. Bonner, 319 Liberty St., Louisville, Ky.

**"PERSONAL ACCEPTANCE OF AND ALLEGIANCE TO JESUS CHRIST," IS SLOGAN OF C. E.**

"Personal Acceptance of and Allegiance to Jesus Christ" is the international slogan of the Christian Endeavor movement. Christian Endeavor societies everywhere are asked to adopt it as the basis of their work for the coming year. The Educational Committee of the International Society of Christian Endeavor has proposed suggestions for making the slogan vital in the lives of young people. The following program for 1927-28 is suggested:

| Theme                                      | Months for emphasis   |
|--------------------------------------------|-----------------------|
| "Survey, Organization, and Extension"----- | September and October |
| "Stewardship and Service"-----             | November and December |
| "World Friendship"-----                    | January and February  |
| "Evangelism and Bible Study"-----          | March and April       |
| "Larger Leadership"-----                   | May and June          |
| "Summer Activities"-----                   | July and August       |

This program will be used as the basis of Christian Endeavor union programs, and nearly all denominations having Christian Endeavor societies will co-operate in presenting it to their young people.

Three important commissions were appointed at the recent International Christian Endeavor Convention in Cleveland, Ohio, at the suggestion of President Daniel A. Poling. One commission, consisting of members appointed by all national and international Christian Endeavor unions and other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The general secretary of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

Another commission, consisting of members appointed by the International Society of

Christian Endeavor, the young people's departments of all the churches, the World's Sunday School Association, the International Council of Religious Education, the Young Men's Christian Association, and the Young Women's Christian Association, will meet to consider "Youth Evangelism." The secretary of Christian vocations of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

The third commission, consisting of representatives of all young people's groups, will meet to further the cause of Prohibition and law observance. The extension secretary of the International Society of Christian Endeavor will serve as executive secretary of this commission.—*Edward P. Gates, general secretary, International Society of Christian Endeavor.*

**A Daily Sacrament in the Sunset**

THE sacramental glories of nature are continuous, day and night, summer and winter.

"There is no climate, no place, and scarcely an hour," continues Ruskin in his keen observation, "in which nature does not exhibit color which no mortal effort can imitate or approach. For all our artificial pigments are, even when under the same circumstances, dead and lifeless beside her living color; the green of a growing leaf, the scarlet of a fresh flower, no art nor expedient can reach.

"No gorgeousness of the pallet can reach even the ordinary effects of daylight on ordinary colors. But it is a widely different thing when Nature herself takes a coloring fit, does something extraordinary.

"She has a thousand ways and means of rising above herself, but incomparably the noblest manifestations of her capability of color are in the sunsets among the high clouds. I speak especially of the moment before the sun sinks, when his light turns pure rose color, and when this light falls upon a zenith covered with countless cloud-forms of inconceivable delicacy, threads and flakes of vapor, which would in common daylight be pure snow white, and which give therefore fair field to the tone of light. There is then no limit to the multitude, and no check to the intensity of the hues.

The whole sky from the zenith to the horizon becomes one molten, mantling sea of color and fire; every shadowless, crimson, and purple and black bar turns into massy gold, every ripple and wave into unsullied, scarlet, and colors for which there are no words in language, and no idea in the mind—things which can only be conceived while they are visible—the intense hollow blue of the upper sky melting through it all—showing here deep and pure, and lightless, there, modulated by the filmy formless body of the transparent vapor till it is lost imperceptibly in its crimson and blue.

—*Christian-Evangelist.*

**Get That Subscription**

to

*The Christian Plea*

in

**BEFORE THE NATIONAL CONVENTION**

and

Help Your State Reach Its Apportionment

**COMING CONVENTIONS**

|                                     |                   |
|-------------------------------------|-------------------|
| Mississippi (Ch.), Port Gibson----- | August 17-21      |
| Ohio, Springfield -----             | August 17-21      |
| Tennessee, Bristol -----            | August 24-28      |
| National Convention-----            | August 28-Sept. 4 |

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## BE NOT LIKE UNTO THE ELDER SON

WE HAVE all read the parable of the man with two sons who were solicited to work for the father. The older son promised to do but did not, while the younger refused to do but yet later repented and did.

Quite a few of our patrons belong to the class of the older son. Some made or renewed pledges to the Christian Plea Donation Fund with terms of payment on the installment plan. Some have cheerfully made short term pledges for smaller amounts. But alas! so few who pledged have paid. They seem to labor under the impression that God loveth a cheerful pledger.

Notable among those who have met larger pledges are Eld. Taylor \$500, Dr. Walker \$200, Eld. C. H. Dickerson and Mr. Chenault \$50, the W. M. Convention \$100, Eld. Calvert and Prof. Moss \$40, The Willing Worker Society of Mississippi \$50, and \$25 each from Pres. Ervin, Miss Blackburn, Mr. M. W. Bonner, Miss S. M. King and Mrs. H. A. Singleton.

I am sure that these are not the favorites of a partial Providence. The small distinction that makes a large difference is that these promised and performed but the others were elder sons.

BUT, there is another opportunity to do what should have been done long ere this. Bring your donation to the National Convention, August 27-September 4. If you don't attend yourself send it by your delegate. If you can't get him to bring it send a check or money order to Dr. J. E. Walker, 12th St. Christian Church, Washington, D. C. Anyway is permissible, so long as you make it before the close of the Convention.

Be not like the Elder Son. "Promise and Perform."

## "IT PAYS TO ADVERTISE"

THE following motto is found in the Woodland Ave. Christian Church, Kansas City, Mo., Eld. C. E. Craggett—Pastor:

*Wake up, sing up, preach up, pray up, pay up, and stay up, and never give up or let up or back up, or shut up until the Cause of Christ and the World is built up.*

While I was there in the One-Day Convention I read this motto.

In less than a week after my return, the weekly bulletin of news from the United Christian Missionary Society ran this same motto, giving credit to the source.

Less than a month ago I read the same on the advertising pamphlet of the Duplex Envelope Company that took the same motto with the credit being given as in the bulletin from a Seattle, Washington church paper.

That is how many times and in what unusual places, I have seen that same motto. And then there is all the possibility that it appeared in a dozen other church journals which I have never seen.

If one motto can go the length and breadth of this land, thus advertising the church and communion, think you not that—"It Pays to Advertise."

Advertise your church, your activities, your plans, your membership, your official board, your church program, your methods, your community by brief, regular reports.

'Twere better to have fifty reports of five lines than five reports of fifty or one of 250. Not that we love long reports less but that we yearn for short reports more. Get the POST-CARD reporting habit. It's a good one.

## TO THE CHRISTIAN CHURCHES GREETINGS

We are still broadcasting our invitation to the members and friends of the Christian churches throughout the brotherhood to come to Washington in August to make this one of the greatest meetings in the history of the convention; also to help the Washington Church in the greatest city of the world become better known and our plea creditably established in the East.

You can assist us in two very small ways to this great end before coming here, namely:

1. By starting correspondence with the chairman of the Registration Committee and send him your name and home address and the number of persons in your party who desire quarters together.

2. All officers especially and leading personages and pastors of our large churches could cooperate with us in making up a souvenir program by sending us your cut with your

check for \$2.00, list of degrees if any, your official position in the convention, and the name and location of your church if pastor of one of our large churches. This would go far toward letting the people of Washington know our strength as a church and the personnel of its leaders. This would introduce our cause to the East and the city of Washington where reside the largest number of cultured colored people in the world.

Come with the spirit and determination as expressed in these words:

"It is not the individual or the institution as a whole,  
But the everlasting teamwork  
Of every blooming soul."

Robert D. Brooks, Chairman, Registration Committee of National Convention, 12th Street Christian Church, Washington, D. C.

## ATTENTION SPECIAL RATES FOR NATIONAL CONVENTION DELEGATES

A SPECIAL round-trip rate to Oakland, Maryland, from any point on the B. and O. railroad or from any point on a connecting road is offered to delegates enroute to the National Convention at Washington, D. C.

Tickets from Oakland to Washington may be obtained on the train at this point. This rate is only given on "round-trip" tickets to Oakland.

A special car for Convention delegates will leave St. Louis at 9:00 a.m. on Sunday, August 28, 1927, and will arrive at 2:40 p.m. Monday.

This reduction does not apply to clergy fares.

## ALL ROADS LEAD TO 12th ST. CHRISTIAN CHURCH FOR

## ELEVENTH NATIONAL CONVENTION WASHINGTON, D. C.

## "EACH CHURCH REPRESENTED"

in  
The National Convention  
at  
The ratio of "\$5.00 per 100 members"

# Christian Service in Cooperation

By J. B. Lehman

## OUR OPPORTUNITY

THE great tragedies of history were caused by men who did not see their opportunities and permitted the chance to pass. While on the other hand the greatest deeds for mankind were done by those who saw the opportunity and did what they should have done at the opportune moment.

Of such strategic importance is the opportunity now confronting us.

## Genus of Unity

The fathers of the current reformation protested against the divisions of the church and plead earnestly for a united people under the spirit of the early church. But we mistrust their thinking. We believe they were considering only the white European people. We are certain that they could not envision the day when the Hindus, the Chinese, and the Japanese would come into the kingdom by the millions. We are also certain that they could not envision the day there would be thirteen millions of Negroes in America.

But there is a law of God that when a great truth is preached as a fundamental principle, it must be held and practiced or disaster will follow the preacher. The Disciples of Christ must now follow to the end their utterances or go down into ignominious disaster or they will be as the Jews who uttered great truths and refused to follow them—a course that resulted in complete annihilation for them as a race.

## Our Part

But more depends on us, the Negroes and those who are working with them than on any one else. God is staking all on us, not on those white people and Negroes that as yet have no vision. It matters little what the others do. God is surveying our actions. If we do our full duty all other things will mature normally. Abraham was just one man in Canaan but as long as he did what God required of him, all was maturing normally even if Sodom and Gomorrah had to be destroyed.

## An Immediate Task

Then what should we do? Here are some of the most urgent and definite:

1. We should come five hundred strong to Washington City the last week in August. There we should talk and work for the larger program. If difficulties come up we should meet them in the spirit of men and women who are in an important work. If we hang out a big wash line full of "dirty linen" on 12th and S Street

the world will little note that a convention has been there. Our faces must be set toward better things.

2. We must not withhold a cent from the missionary offerings because things have not gone our way. We may be wrong, if so it is good we do not have our way. Or we may be right, if so a little time will vindicate our opinions and we will be great in the sight of God and man. So instead of decreasing, let us try to double our offerings.

3. We have the opportunity of an age with the *Christian Plea*. The budget is now secure if we do our part in sending in \$1500 in subscriptions. If all goes well it is only a question of time until we can add a department of social service and then start a campaign to place it on the desk of every white minister who is interested in this problem. We can perform a service for them that they can get in no other place.

And do you see what an opportunity this would be? We know some things well that others do not know. We must teach these things. The old Gospel Plea influenced governors and senators and ministers. The new *Christian Plea* with its departments could do more. Would not the president, secretary and chairmen of important committees of the International Convention be more capable if they were receiving our weekly messages? We want to preach the old gospel of love and good will, excluding modernism-fundamentalism controversy.

Then let us go after these objectives in a united way and do our duty and God will do the rest. "Seek ye first His kingdom, and his righteousness; and all these things shall be added unto you."

## WHAT IS THE DIFFERENCE?

IN Chicago not so long ago, over two weeks were spent in trying to establish some sort of a basis for the sentence of two boys, minors, for a confessed kidnapping and murder. Able lawyers argued before the judge and so successful were they that Loeb and Leopold were sentenced to life imprisonment rather than death. The "ace" of the defence was the minority of the boys.

In Little Rock a few weeks ago, in ten minutes was a boy, a minor, convicted by jury on a charge of rape and murder and in ten more minutes sentenced to death. The former boys were brilliant college and university men; the latter, a Negro moron without even grade school standing; the white youths were twenty and nineteen, the Negro eighteen. The first case was in Illinois, the latter, in Arkansas.

What was the difference?

In Kentucky, a white man attacked and raped a Negro girl. In the struggle, the girl's clothes were torn from her and she was severely beaten. The culprit was tried and sentenced to—prison for five years and a \$1,000 fine.

In the same state is pending the trial of a twenty-one year old youth who in attempting to save a woman from falling, caught her in his arms. He was chased by a mob and would have been maltreated if not lynched but for police interference. He is now out on bond under a charge of detaining a white woman.

What is the difference?

In Kentucky, a supposedly confessed rapist of Negro extraction, an ignorant moron of the race was tried and sentenced to death in less than an hour and put to death. After the execution, the murder charge which was not tried for the killing of the husband was found to have been the result of a quarrel between the equally low type white man. In all probability, the rape did not occur and confession was the result of the police "third degree," administered by Klan officeholders to get a speedy conviction.

Less than three months after this case, a white man of a prominent family in the same city attacked two colored girls, beating and disrobing them. He was tried on a charge of rape, found insane and sentenced to the state asylum that is located in the same city he lives in and is now only "rooming" in the institution, having the freedom of the town as cured.

What is the difference?

Soon after the war, a race riot was staged in Texas. The United States government sentenced to death and long term imprisonment a number of Negro soldiers for participation. The sentences of some were commuted to life imprisonment. After long and close investigation by interested organizations, petitions were circulated and signed by thousands of Negroes for the release of these men as no more guilty than others. The petitions were presented to the president and acted upon. Some of the men thus freed were broken in health, some speechless, some mentally affected after six years of close imprisonment and harsh treatment.

November 10, 1926, a mob of white men rode up to the cabin of a Negro family and shot to death the man of the house because he was a friend to the man who was responsible for the death of the brother of one of the lynchers. The mob then burned the cabin and destroyed another man and a woman in the flames. The leader of the mob then gave himself up confessing to the murder. On May 20, 1927, this man with two accomplices was brought to trial and by Tuesday noon two had been acquitted on alibis of sworn friends. The one who had confessed to firing five shots into the body of the Negro was acquitted after twelve "good men and true" had debated over twelve hours to decide that the poor defendant didn't know what he was talking about when he confessed and the confession was all a lie.

What is the difference?

A woman in Missouri after a heated quarrel with her husband from whom she had been separated a number of times, playfully pointed a gun at him and on a taunt pulled the trigger and shot him dead with the "unloaded" gun. Having carefully planned for no witnesses and by weeping bucketfuls of tears the "beautiful" defendant walked from the court room a free woman—justified homicide, accidental shooting, unloaded weapon or some such absurd excuse.

In Tennessee a couple of boys are fighting for the right to suffer their correct sentence since both are too young to send to the penitentiary. They kidnapped the daughter of a former city commissioner and after collecting a ransom of \$3,000 returned her unharmed and most of the money has been recovered since the arrest of the boys. The prosecution is attempting to get the older boys age from seventeen

(Continued on page 8.)

# Just a Reputation

By Emma Florence Bush

DIANA OLDWAYS was thoroughly tired, too tired to go home when school was over. Instead she sat behind her teacher's desk, head on cupped hands while she gloomily thought over the events of the day.

"Knowing of the fine work you have done with your pupils in history," wrote the secretary of the Historical Society, "we are sending you fifty tickets to sell for our Annual Lecture and School Contest Prize Meeting, and are also asking you to be one of the judges of the historical essays submitted by the school pupils."

"Your pupils have done so well in elocution," wrote the president of the Mother's Association, "that we have decided to ask you to prepare forty children who are to give several playlets and recitations for Father's Night."

"You have such an intelligent grasp of children's needs," wrote the local librarian, "that I am asking you to prepare a list of one hundred and fifty new books that should be in the children's library."

And last of all, "I know the girl will be a nuisance," the principal had said to her that morning, "and I know your quota of pupils is filled while some other fourth grades are not, but it is really a sad case. Hester's mother is abroad with her own father who is failing rapidly, and she cannot leave him. She has had to leave Hester in the care of a half-sister, who is sending her to us, and—well, you'll understand when you see her, what I mean."

"I am absolutely no good at saying no," groaned Diana, burying her aching eyes in her hands. "And I suppose I might as well take them all and go out in a blaze of glory."

Well she knew it wasn't the work that was required of her that was giving her the feeling of depression. It was the oculist's words the day before. "I am sorry to say, Miss Oldways, that as far as human knowledge is available, I can only tell you that before another year you will be totally blind." He continued something about an optic nerve, but Diana did not listen. All she could think was, "Blind, blind, blind!"

She raised her face and stared straight into the blue eyes of a little girl. A little girl who would have been pretty if her hair had been neatly combed, her face clean, and her clothes in order and neat. One stocking hung around her ankle, but she was smiling sweetly, as she swung a doll in a ragged dress by one arm.

"Is this Miss Oldways?" she asked, then without waiting for an answer, continued, "I know it is 'cause I asked a boy out there. I am Hester Spaulding and I'm coming to school tomorrow so I thought I'd just drop in tonight and get 'quainted."

She smiled, and her whole face was transformed. Sunshine and laughter trembled in that smile and without knowing why she did so, Diana reached out her arms and drew little Hester close to her heart, and in that minute Diana knew that no matter what might happen when the summer vacation was over, that for Hester's sake she would work as bravely and eagerly this term as she had ever done before.

ON HER way home she heard some one running and turning, saw Miss Oakes, the pretty kindergarten teacher, trying to overtake her.

"You have Hester Spaulding," she said,

"I am so glad. My cousin knows her people well. They belong in Virginia and are very wealthy, but her grandfather is a selfish old man, sick with an incurable disease, and he dragged her mother, his only child, over to Europe while he tried some baths. He despises children so she had to leave Hester with her half-sister, and she lets her run wild. She just lies on a couch and reads novels and eats candy all day, while Hester runs where she pleases. She wouldn't even have sent her to school if someone hadn't complained about it and the officer went after her. They say she usually stays about a day in a school and runs away and has to be brought back. She wanders everywhere over the city. Isn't it a shame?"

"Indeed it is," answered Diana heartily, "and I will do my best to make school so attractive to Hester that she won't run away."

"You can do it if anyone can," said Miss Oakes, as she turned to go down the street she lived on, while Diana walked slowly home.

She shook her fist at the reflection she saw in her glass when she reached her room. "Diana Oldways," she said, "you may be blind the rest of your life at twenty-eight, but you are just going to carry on until you do become blind,—yes, and afterward too," she added bravely, although she did not know what she should do. The scanty savings in her bank book assured her that she would have to do something.

"Well," she sighed, "there is enough to pay for lessons at some school for the blind, and I suppose I can learn to weave rugs, and do the things they do."

Day after day the closing weeks of school slipped away and still Diana had no idea of what she would do when the term was over. Otherwise, everything was a great success. The tickets were all sold, the essays were read and passed upon, Father's Night was voted the biggest success ever, but best of all to Diana was the fact that her teaching seemed to be less and less a drudgery and more of a pleasure, and she knew she owed it all to Hester's lovely smile. Hester Spaulding was a joy and a delight to her. Bit by bit the eyes kindled in eager anticipation

at the tasks set her, the tangled hair became smooth, the hands and face like pink and white roses, the dresses clean and whole. In spite of the cloud hanging over her Diana found it the happiest and most interesting term she had ever taught.

A few days before school closed she told the principal that her health would not permit of her taking the school another year, and in reply to his queries as to what she was going to do she was forced to admit that she didn't know yet,—she had not decided—she could not yet bring herself to speak of the school for the blind and weaving rugs.

A day or two later Hester came to her with the news that "grandpa was dead, and mother was home, in the Cooper Hotel and wanted to see her."

THAT evening Diana went to the apartment in the hotel and Hester opened the door to her with her sunniest smile and introduced her to a pleasant faced woman of middle age, charmingly dressed, and who put Diana at her ease at once.

"I have heard so much of you and your work, Miss Oldways," she said, "Hester's letters have been full of nothing but you, and they have been the first real letters she has ever written. Then too, your principal, Mr. Osgood, has spoken of you in such flattering terms that I hardly know how I have the courage to make a request of you."

"As you know I have had to be away from Hester for almost two years, and I am sorry to say she has run wild. You have taught her so much, and she is so fond of you that I am wondering if I can induce you to come with us to Virginia and take Hester for your only pupil. I will gladly give you the same salary as you are getting now."

Diana could not believe her ears—an offer to go to that beautiful home she had heard about and to have Hester for her very own pupil, to teach, to mold into womanhood,—she gasped at the very idea.

"If you would not be too lonely," continued Mrs. Spaulding. "Of course, at first I suppose it would be hard to have only one instead of so many."

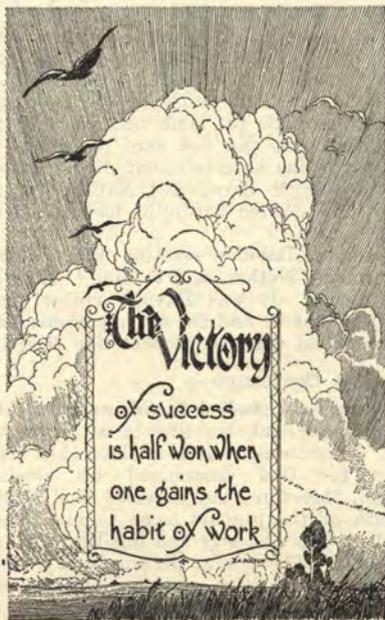
"Lonely," Diana was about to say how she felt, when all at once she remembered, and she shook her head sadly.

"Is it the salary?" asked Mrs. Spaulding. "Of course I know you are in line for promotion here, and I should not let money stand in the way of Hester's best good. I have made many inquiries about you in the few days I have been here, and after talking with each one I felt that I must have you. You have an enviable reputation, Miss Oldways, with everybody for conscientious, faithful service in all you undertake."

"Oh, I'd love to go," said Diana, and the tears stood in her eyes, "but you see I cannot accept, and it just breaks my heart," and somehow she found herself on her knees with her head in Mrs. Spaulding's lap sobbing out the whole story.

Mrs. Spaulding slowly stroked the bent head. "Diana," she said softly, "for I am going to call you Diana, your eyes need not be a drawback to your coming. Hester can read the lessons with you, and you can teach her so much without using your eyes at all. Besides I need a daughter old enough to be a companion and help to me, and Hester sadly needs an older sister. I am engaging you for your reputation, my dear, not your eyes. And be-

(Continued on page 8.)



# The Uniform Lesson for August 28

Nathan Leads David to Repentance—2 Samuel 11:1—12:25

By Marion Stevenson

YEARS ago I had a friend who was not a Christian man. Whenever he was solicited to become a Christian, he was very apt to reply, "I do not need to be a Christian. David is said to have been a man after God's own heart and I never did any of the wicked things David did." This friend of mine is not the only man who at one time or other has stopped to excuse himself, hiding behind David's faults.

David is indeed spoken of "as a man after God's own heart." David was a very human person and there was a disgracefully base side to his adult life. He invaded the sanctity of a defenseless home and gratified his lowest animal passion by taking advantage of a beautiful woman in the absence of her husband. In order to cover up his base sin he cruelly and cunningly contrived the murder of a brave, loyal soldier, the woman's husband, and thus by royal robbery David despoiled a man of his life, his wife, and destroyed his home.

No man ever lived who did a more dastardly deed. And this is the man who is spoken of in the Scriptures as "the man after God's own heart" (1 Sam. 13:14; Acts 13:22).

If this were all we knew of the story, we could have no reply to those who make it a ground of reproach to God, but this is not the whole of the story of David.

## David's Conscience—

David had a sensitive conscience. Later in his life he wrote about this sinful experience as follows:

Blessed is he whose transgression is forgiven,  
Whose sin is covered.  
Blessed is the man unto whom Jehovah imputeth not iniquity,  
And in whose spirit there is no guile.  
When I kept silence, my bones wasted away  
Through my groaning all the day long.  
For day and night thy hand was heavy upon me:  
My moisture was changed as with the drought of summer.

—Psalm 32:1-4.

Another psalm related to the disquiet which David suffered because of his conscience may be read in Psalm 38:1-10. If David had not had a tender conscience, he would have been indifferent to the nature and consequences of the deed he committed, but for nearly a year he suffered day and night while he kept silence.

## David's Accuser—

When a great man was asked the secret of his life, he is said to have replied, "I had a friend." Fortunately for David, he too had a friend in this experience. It was Nathan the prophet.

God placed a prophet alongside of every king in order that the rulers of Israel might not forget the will of God. As a rule the prophets were brave men and were sometimes intimate friends of the kings to whom they announced the will and word of God. Nathan was such a friend of David. No doubt he saw that some trouble was eating the heart of the king. We can understand how he would set about to find out what it was. Finally by investigation and inquiry he had the whole story of the violation of Uriah's home and the dastardly murder of the brave soldier who was loyal to his king and commander. Conflicting emotions must have stirred the heart of Nathan; sympathy for his friend David,

## The Lesson Scripture

2 Samuel 12:1-10, 13

1 And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds; 3 but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drink of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. 5 And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: 6 and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. 9 Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10 Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

13 And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die.

the king, and perplexity as to what should be done, and how he should do it. We can imagine that he sought wisdom from on high and one day he went before the king.

Nathan was as tactful as he was brave and it took both tact and courage to stand before a despot who had no one to check his will. A king who could steal another man's wife and kill the husband might not have any reluctance in killing a prophet.

Nathan told the story of the poor man whose one little pet lamb was taken by the rich man who did not care to invade his flocks for the entertainment of the guests. David's anger flared and Nathan got the verdict he desired before he had named the culprit.

Imagine David's reaction when quietly but sternly Nathan said to him, "Thou art the man." It was David's eternal good fortune that he had for a sympathetic, intimate friend a brave prophet like Nathan.

## David's Confession—

As we have studied David, we have noted that throughout his life in all situations and experiences, sooner or later his reverence for God determined his conduct. When, therefore, the voice of God by the mouth of the prophet came to him, David said at once honestly and humbly, "I have sinned." These were the words of an honest man, a truthful man, and one who was no moral coward. This confession was the beginning of David's redemption.

## David's Repentance—

We turn now to the fifty-first psalm to appreciate David's repentance. First of all, he brought to God the offering of a broken spirit and contrite heart. Here are beautiful words of David that all of us have occasion to commit to memory: "The sacrifices of God are a broken spirit":

A broken and a contrite heart, O God, thou wilt not despise.—Psalm 51:14.

And these are the words of David's repentance.

Have mercy upon me. O God, according to thy lovingkindness:

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I know my transgressions;

And my sin is ever before me.

Against thee, thee only, have I sinned,

And done that which is evil in thy sight;

That thou mayest be justified when thou speakest,

And be clear when thou judgest.

Purify me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness,

That the bones which thou hast broken may rejoice.

Hide thy face from my sins,

And blot out all mine iniquities.

Create in me a clean heart, O God;

And renew a right spirit within me.

Cast me not away from thy presence;

And take not thy holy Spirit from me.

—Psalm 51:1-11.

## David's Sorrows—

David heard the prophet say, "Thy sin is forgiven." But he also heard the announcement of the sorrows that were to follow him throughout the remainder of his life. But what were these sorrows in comparison with the reproaches of his conscience? David had peace with God through his confession and through his forgiveness and thus was enabled to bear the sorrows that came upon him.

And thus David was a man after God's own heart. If a man sin as deeply as David did, he may have hope in God's mercy if he can repent as David did. It is interesting to look through the psalms attributed to David and note the humility of his confession, his gratitude for God's forgiveness. From this time David began to progress spiritually in spite of his tribulations and sorrows, until he became the great king, worthy to be spoken of as the Father of the Messiah, even our Lord Jesus Christ.

Nearly 100 prisoners each year during the past four years have enrolled in courses offered to inmates of Rockview Penitentiary by the engineering extension department of Pennsylvania State College. Ten courses were given during the year just ended, and at recent final exercises of the night school educational classes 70 inmates received special certificates.

Attendance regularly two hours a day upon instructional and physical training classes is requisite to unemployment relief for single men under 30 and for married men under 25 years of age, under recent ruling of the board of guardians of Salford, England, an industrial center. English, geography, history, and arithmetic are included in the studies offered, and facilities are available for training in handicraft.

# Christian Endeavor Topic for August 28

## Why is Missionary Work Needed in a Christian Country? Isaiah 55: 1-7

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

What plan would you suggest for reaching the unchurched in your community?

How can we do home missionary work through the society and the Sunday school?

How can moving pictures help home missions?

In what cities is our brotherhood carrying on home mission work?

Do the foreign-born in our cities respond readily to Christian influence?

Are there any over-churched communities near you? Any under-churched?

What is an "institutional church"? Is it essential to the best type of home missionary work in our cities?

What is a federated church? Is it a good home missionary agent?

What part does example play in home missionary work?

### Paragraphs to Ponder

No so-called Christian country is wholly Christian. In many phases of its life it is only nominally Christian; and in certain other respects it is often pagan. For instance, in the United States it is evident to any honest observer that the industrial system is no more than nominally Christian, though Christian influence grows more and more effective. Then, in our pleasures we are actually pagan at times. This being true, it is at once apparent why we should do missionary work at home.

There are strong forces at work to forever outlaw war and bring the nations into a perpetual relationship of peace and harmony; but there are equally powerful forces seeking to perpetuate war. War is pagan: it certainly is not Christian; Christian principles are all against it. The Christian nations must, therefore, be the ones to promote peace and maintain international good will. So we see that the nations which call themselves Christian must be made truly Christian, in order that Christian principles may prevail in the world.

These are days of swift, bewildering progress. Almost every day some new discovery in the field of physics or chemistry, or some new development in air navigation, or some new use of radio activity, is made. In our hands are being placed new forces whose power is incalculable, terrifying. Can such forces be trusted to a non-Christian people? Do we dare let men unacquainted with God and unfamiliar with, or cynical toward, the teachings of Christ get hold of, and use unrestrained, these forces? We dare not. Our very lives depend upon our making Christian countries more Christian and more dominant.

Education becomes yearly more universal; illiteracy rapidly retreats before its advance. Training of the body and culture of the mind is coming nearer and nearer the reach of all. But what of the culture of the soul? A trained mind without a trained spirit to govern it is a dangerous instrument, capable of all sorts of mischief. No nation, Christian or

non-Christian, can safely neglect the spiritual development of its people while it attends carefully to the training of the minds of its citizens. The soul must be made to grow with the mind, lest a nation of spiritual morons be developed and destroy itself.

Democracy, we have often been told by budding orators and occasionally by deeper thinkers—democracy depends for its life upon education; and we have all too often been left to conclude that the education meant is the training of the mind. Democracy does depend upon education, but education in its fullest sense, that is, the development of the person so that he may give fullest expression to soul, mind, and body. Democracy depends upon Christian principles, call them whatever you will. There must be sacrifice, unselfish service, mutual helpfulness, brotherhood, and these grow only out of love for man. That love comes only from God, finding its truest expression in Christ. The Christian is, or ought to be, its exemplar today. The more Christians, therefore, the more perfect the democracy. Without Christian principles widely disseminated democracy must fail.

You know that a healthy body is highly resistant to disease. You know, too, that there are developed in the human body "anti-bodies" and anti-toxins that help us to ward off contagion. Think of the Christian nation as a body fighting against the contamination of worldliness and paganism. If it is to keep well it must be kept healthy and must develop anti-toxins and "anti-bodies" to resist the attacks of non-Christian and anti-Christian influences. There are plenty of these at work in America, and plenty more trying to slip in across our spiritual borders. In order to escape them we must evangelize strenuously, propagate persistently the plants of Christian loyalty, courage, and grace. The devil is always busy, and he's a wise and a fast worker. Christians must be no less busy.

We are all too apt to think in terms of the present without sufficient thought for the future. A nation can be made Christian, but it can be kept Christian only by persistent effort and eternal vigilance. The present generation may be Christianized, but another generation is just coming through the door. These must be taught Christian ideals and principles, or they will all too quickly lapse into paganism, or, more truly, grow up in paganism, never knowing anything else. Home missionary work must go on in Christian lands to conserve results and to win and hold the oncoming generation. An orange tree always has fruit on it. The grower picks the ripe fruit, but is careful to see that the new fruit has the proper care and opportunity to ripen. So with our Christian work.

Can we consistently go to a foreign nation, a non-Christian people, and say, "We have come over to make you Christian," when they have but to look over to our country and see that, what we would teach them, we are only half-

(Continued on page 8.)

# Mid-Week Prayer Meeting Topic

August 24

## Acts of the Apostles

By Gilbert E. Ireland

### Intrinsic and historic value—

Known from earliest times as "Acts of the Apostles," this book relates the continuation of Christ's teachings and deeds (1:1), regarding him as still carrying on from above the work he began on earth, the glorious acts of the Ascended Lord. The book is of incomparable value. It has no equal, not even any rival or any companion volume; it stands alone, introducing the New Era of the reign of Grace; the Age of the Holy Spirit; "the acceptable year of the Lord." Without this book there would be absolutely no record of the establishment of the Church; of the original Christian missionary enterprise; of the evangelization of the world. It presents the beginnings of Christ's "administration of his kingdom through his Spirit from his throne in heaven." It is the only authentic record we possess of the first thirty-five years of the history of the Christian Church; the only first-century authority for the momentous events which followed the resurrection and ascension of our Lord.

### Outline—

The simplest for the study of the book is supplied by our Lord's words in chap. 1:8, "Ye shall be my witnesses both in Jerusalem (chap. 1 to 5); and in all Judea (6 to 9:3); and unto the uttermost parts of the earth (chap. 9: 22 to 28)."—In his introduction the writer testifies to the resurrection and ascension of Christ, and also to his predicted second advent (1:1-11).

The work of Christ, through his gospel, is seen as steadily advancing, beginning with this meeting in Jerusalem (perhaps in that upper room in which the Lord's supper was held); extending to Samaria, Asia and Rome, the great metropolis of the Gentile world.—In the selection of incidents in the wide and marvelous work of the apostles, much attention is given to the labors of Peter, but a yet more extended record is made of those of Paul. As to the sources of information, the reader will bear in mind that Luke was himself partaker in many of these journeys, events and activities. And these early evangelists sometimes met on the wide mission field. Luke had opportunity to converse with Peter and James, the Lord's brother, and with Philip the evangelist (chap. 21:7-14); from the latter he could learn about the work in Samaria and elsewhere, as narrated in chap. 8. Besides the value of Acts as an authentic account of the planting of the church it serves also as an indispensable introduction to Paul's epistles. "Without it they would come before us as fragments of a literature and a life which it would be impossible to reconstruct in any intelligible form.

### Accuracy of the Historian—

During subsequent times research has shown that with scarcely one exception, if even one, the author is absolutely correct in his descriptions of matters geographical, historical, political as they existed at the time; from the mention of Philippi as a Roman colony or the "lawful assembly" (chaps. 16:11; 19:35, 39) to the details of the voyage on which Paul and his military custodians were wrecked.

To this book we are indebted for the solemn, graphic, magnificent description of Pentecost. Prophecy fulfilled, chap. 2:16-21. Promise of 1:5 fulfilled. Resurrection of Christ attested 22-32. Ascension also attested 34, 35. Jesus declared both Lord and Christ, 36. Terms of forgiveness and salvation declared 37-41. The birthday of the church 2-41.

## What Is the Difference

(Continued from page 4.)

to nineteen in order that he might be sentenced to an adult penal institution.

What is the difference?

We do not condone crime by anyone of Negro criminals. We believe that crime should be punished as the law dictates. We believe that courts ought to demand the segregation of those who are dangerous to the society, be they Caucasian, Chinese or Negro. We know that the "submerged tenth," a criminal element, a deficiency in mental competents are among every people. We believe that they should be handled in a way that will serve best the interests of the greatest number in a regularly organized manner.

But we do not believe that for the same crime death is a punishment for the Negro and five years and a fine for the white criminal. We fail to see the justice of summary capital punishment for a Negro and temporary insanity for the white. We confess to a lack of discernment of the rightness of extreme duress for colored men and acquittal for white lynchers. We are unable to reconcile the mercy of a court system that acquits for manslaughter and then tries by every means to increase the legal punishment for kidnapping.

We are constrained to ask again—

"What is the difference?"—The Editor.

## Just a Reputation

(Continued from page 5.)

sides I don't believe you will be blind. You have probably overtired them and they are suffering. In the estate next to us my cousin and his wife live, and he is considered one of the most famous oculists in the South. He has made some wonderful cures. You shall go to him and I am sure he will tell you that if you rest and relax that the sight will soon be perfect again. I insist on having you and shall not take no. Now what have you to say?"

"That I am the happiest girl in the world," replied Diana, shakily. "Will you please call Hester and let me tell her what a good thing it is to have just a reputation?"

## Prince of Peace Contest

WITH the view of arousing more interest in the minds of the young people of the church, the Ohio Council of Churches is planning a Prince of Peace Contest. The local churches will offer prizes and the winners will be sent to a county contest. The winners of the county contests will be sent to a district contest and then to a state contest which is at Columbus before the State assembly of ministers when they assemble in January.

The State will award cash and scholarship prizes for the first three places, and cash for the next three. The contest is open to those between the ages of 14 and 19.

HOW cheerily a robin sang today in a tree by my window. The robin is a sober looking bird, but its song makes one's nerves tingle with desire for motion. What a change comes in all nature when life begins to move in warm currents through the earth.

See the Plea for your State Apportionment to the Donation Fund for Christian Plea. Meet the Pledge through an Offering and the

Payment of Individual Pledges

## Bankers Preach

A twelve-inch advertisement in the *Burlington Hawkeye*, paid for by Farmers' National Bank, is as follows:

How long would there be a Burlington if all our churches should pack up and go?

How long would you remain a resident after the exodus of the churches?

Then—if your residence now is worth \$5,000, for how much of this value are the churches responsible? Do you think you could sell your residence property for half its value, should the churches move out, never to return?

The church is an inseparable part of the prosperity of each community. Each community prospers and is depressed as its churches prosper and are depressed.

Support some church according to your ability.

Go to church today!

It is not natural that I should be indifferent to the loss of friends and standing, in the estimate of the better class of people. I have a desire for the honor, respect, confidence and good will of my fellow-men. Neither is it possible for me to be unconcerned to the loss of existence hereafter, and to the perils of everlasting suffering. I don't want to be annihilated. I want to live. The greatest desire of my heart is that I might not die. The supreme passion of my soul is to live on and on, forever more. And I don't want to suffer at all. I am robbed of the joys of this life when I think it may be my fate to suffer forever in the life beyond.

## Give Every Man Thy Ear

Beware of entering into a quarrel, but being in,

Bear it that the opposed may beware of thee.

Give every man thy ear but few thy voice; Take each man's censure but reserve thy judgment.

—Shakespeare.

## U. C. M. S. Budget Fixed

The general fund spending budget for the United Christian Missionary Society for the missionary year 1927-1928 was fixed at \$2,670,104.00 by the executive committee of the Society at the May meeting in St. Louis. This does not include a large fund which will be expended for special objects, such as building and new equipment, and which cannot be determined now.

THE cry of the night bird may produce a creepy sensation, but the raven's low, hoarse croak suggests things malodorous and the impulse to compress one's nostrils.

Human prayer is a silent unknown strength in many a dark struggle with sin. How much more is Divine intercession responsible for victory?—John Timothy Stone.

## A SERMON WORTH PREACHING

is

### Worth Saving

Ministers:

Send us your sermons in any form. We carefully type and bind them into neat, attractive booklets for you.

Not only a HANDY REFERENCE but also a RECORD of your LIFE'S WORK.

Prompt and Efficient Service.

Reasonable Rates.

Communicate with

N. D. SIMPSON, Manuscript Typist,

3083 Kerper Avenue,

Cincinnati, Ohio

## Christian Endeavor Topic

(Continued from page 7.)

heartedly teaching our own people? We may think we can "get away with" that sort of thing, but we can't. Not for a minute. If we want to have a successful foreign missionary enterprise, we must have a going home missionary work. The foreigner we would convert is no fool; his eyes are not blind. Give him honest adequate missionary endeavor at home to view, and he will take more kindly to our efforts in his land.

There is another reason for the church being whole-hearted in its home missionary enterprise; it is obvious, but needs emphasis nevertheless. It takes money and workers to carry on foreign missionary work, an ever increasing amount of money and number of workers. If the church at home does not grow commensurately with the church abroad, where is the money and where are the workers coming from? And there's still another phase to this. Foreign missionary conquest is tremendously interesting, but it is a long way off, and heat of its enthusiasm is apt to be somewhat cooled by the time we hear about it. We need to work up a little "heat" of our own here at home, so we can lend warmth to the work yonder. The foreign missionary ought not to have to deplete his energies warming us: we ought to be so fired with the work here in our own country that he, coming home, shall have a period of renewal, not depletion. The fire of Christianity will never light and warm the world, if we let it go out at home, while we build it someplace else.

## Promising Jarvis Graduate

Edwin Hurdle, who graduated at Jarvis Institute, at Hawkins, Texas, June, 1926, is serving as Director of religious education for the Thomas Avenue Christian Church of which W. M. Tucker is pastor, at Dallas, Texas. When passing through St. Louis on July 23, he visited the plant of the Christian Board of Publication in the interest of the work in which he was engaged. He is anxious to bring the religious education in the Thomas Avenue Church forward to front rank among the churches of his race. His zeal, augmenting his native ability, and his exceptional training give abundant promise that the congregation which he serves will realize its highest expectations.

—Christian-Evangelist.

## Children's Sayings

Janet, the oldest in a family of four children, delighted in acting as a little mother to the other three. One summer she visited an aunt and uncle who had no children. Each day she grew more homesick and lonely for her little brothers and baby sister, until one evening she decided she could stand it no longer.

"Please, Aunty Mabel," she choked, "I think I'd better go home now. You see I'm not used to such an empty family."—Children.

\* \* \*

Johnny came back from his first sight of an elephant much excited.

"Oh, mamma," he exclaimed, "Katie spilled some peanuts on the ground and what do you think happened? The elephant picked them up with his vacuum cleaner."—Ohio Utility News.

## TAKE NOTICE of That Pledge

Before the National Convention.

**PAY UP AT THE STATE CONVENTION.**

State Officers: Make a Place

for an Offering for the

Christian Plea Donation Fund

\$1,000.00 by the National Convention.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, AUGUST 27, 1927

NO. 42

## Program of the Eleventh National Convention of the Churches of Christ

AT WASHINGTON, D. C., AUGUST 29-SEPTEMBER 4, 1927

Eld. H. D. Griffin, Pastor

### GENERAL SESSIONS

**Monday Evening, August 29th**

Welcome Addresses and Local Program.  
Response.

**Tuesday Evening, August 30th**

Address-----T. W. Pratt  
Awarding Loving Cup.  
Address—Annual Message -----  
-----Preston Taylor

**Wednesday Evening, August 31st**

Address—President's Message-----  
-----Mrs. Wm. Alphin  
Missionary Sermon-----Prince Gray

**Thursday Evening, September 1st**

Address-----Jesse L. Bader  
Address-----Wm. Alphin

**Friday Evening, September 2nd**

Address-----H. L. Herod  
Address (To be supplied)

**Saturday Evening, September 3rd**

Addresses—  
(a) Miss Odessa Howard  
(b) Mr. Dale Bougess  
(c) Miss Ruth Thomas  
Address-----V. G. Smith

**Sunday, September 4th**

Bible School—9:30 A. M.-----  
-----P. H. Moss, Supt.  
Preaching in Church—11:00 A. M.-----  
-----Preston Taylor  
Communion Service—3:30 P. M.-----  
-----P. H. Moss  
Preaching-----Dr. Geo. Campbell

### DEPARTMENTAL SESSIONS

RELIGIOUS EDUCATION (B. S. AND  
Y. P. S. C. E.)

**Tuesday Morning, Aug. 30, 9:00 A. M.**

*Prof. T. W. Pratt, Dallas, Texas,  
National President, Presiding*

Devotional—J. J. Green, St. Louis, Mo.  
Address—“Selling the Adults of the  
Church to the Value of the Bible  
School.”-----  
-----Mrs. Preston Taylor, Nashville, Tenn.

Special Music.  
Address—“Recruiting and Training for  
Leadership in the Church”-----  
-----C. E. Craggett, Kansas City, Mo.

Reviewed by William Martin, Johnson  
City, Tenn.

“The Joyous Task of Leading Childhood  
to Christ,”-----  
-----Miss Elizabeth Givens, St. Louis, Mo.

Reviewed by Mrs. Edmonia Starling, Mar-  
tinsville, Virginia.

Symposium—Fostering the Fidelity C. E.  
Standard Through:

(a) Worship-----  
-----B. L. Jacobs, Edwards, Miss.  
(b) Service-----

Miss Justina K. Spencer, Roanoke, Va.

(c) Instruction-----  
-----Cornelius Scott, Johnson City, Tenn.

(d) Recreation-----  
-----Paul McGowan, Washington, D. C.

Special Music.  
Annual Address—S. C. Devine, National  
President of Y. P. S. C. E., Columbus,  
Ohio.

“The Disciples of Christ”—Grant K.  
Lewis, Secretary of Home Department,  
St. Louis, Mo.

### TUESDAY AFTERNOON

Group Conference.  
Music.  
Address by Mr. Robert M. Hopkins, Gen-  
eral Secretary of Religious Education,  
St. Louis, Mo.

Business.

### WOMAN'S MISSIONARY SOCIETY

**Wednesday Aug. 31st, 9:00 A. M.**

*Mrs. Wm. Alphin, National President,  
Presiding*

Devotionals-----Mrs. B. B. Hutsell  
Report of National Officers.  
Report of State Secretaries and other  
State Representatives.

Music.  
Address—“The Challenge of Our Church  
to Its Womanhood”—Mrs. Mary Van  
Buren, Missouri.

Address—“The Youth and the Missionary  
Program”—Mrs. Pearl G. Clark,  
Maryland.

Address—“Caring for Our Juniors”—  
Miss Bessie Chandler, Tennessee.  
“The Disciples of Christ”—G. K. Lewis.

### WEDNESDAY AFTERNOON

Group Conference.  
Address—“Why Accept and Raise Our Ap-  
portionment”—Mrs. J. H. Thomas,  
Virginia.

Address—Representative of the United  
Christian Missionary Society.

Business Period.

### THE CHURCH

**Thursday, Sept. 1st, 9:00 A. M.**

*Preston Taylor, National President,  
Presiding*

Devotional—C. H. Dickerson.  
Report of Committee on Enrollment.  
General Field Workers' Report—Wm.  
Alphin.

Report of States by State Representatives.  
Music.

Address (Topic to be supplied)—President  
J. N. Ervin.

“Disciples of Christ”—G. K. Lewis.

### THURSDAY AFTERNOON

Group Conferences.  
Address—“Evangelistic Work”—J. B.  
Lehman.

Business Period.  
**Friday, Sept. 2nd, 9 A. M.**

Devotional—M. C. Walker, North Carolina.  
Report of Our Schools—School Presidents.  
Address—“The Place of Religious Educa-  
tion in Human Society”—H. O.  
Pritchard, Indiana.

Music.  
Address—“The Need of Trained Minis-  
ters”—R. H. Davis, Ohio.

Address—“Our Religious Journal”—J. E.  
Walker.  
“Disciples of Christ”—G. K. Lewis.

### FRIDAY AFTERNOON

Group Conferences.  
“Christian Stewardship”—Blair T. Hunt,  
Tennessee.  
Business Period.

**Saturday, Sept. 3rd, 9 A. M.**

Devotional—J. F. Whitefield.  
“Our Cooperative Work”—Rosa V.  
Grubbs, Missouri.

An Hour With the Evangelists.  
Business Period.  
“Disciples of Christ”—G. K. Lewis.

### SATURDAY AFTERNOON

SEEING WASHINGTON

### CONFERENCE PERIODS BIBLE SCHOOL

**Tuesday, Aug. 30th, 2 P. M.**—“The Un-  
finished Work of Christian Endeavor,”  
conducted by S. C. Devine.

**Wednesday, Aug. 31st, 2 P. M.**—“Bible  
School Administration” conducted by P. H.  
Moss.

“Our Young People,” conducted by V.  
G. Smith.

“The Vacation Church School,” con-  
ducted by Miss D. Blackburn.

**Thursday and Friday Afternoon**—(To be  
supplied.)

### WOMAN'S MISSIONARY SOCIETY

**Tuesday, Aug. 30th, 2 P. M.**—“Our  
State Organization,” conducted by Mrs.  
Wm. Alphin, Missouri.

**Wednesday, Aug. 31, 2 P. M.**—“Our  
Missionary Societies,” conducted by Mrs.  
Rosa V. Grubbs, Missouri.

**Thursday, Sept. 1st, 2 P. M.**—“Our  
Young People's and Children's Organiza-  
tions,” representative of U. C. M. S.

**Friday, Sept. 2nd, 2 P. M.**—“Our Na-  
tional Apportionment,” conducted by Mrs.  
Rosa V. Grubbs, Missouri.

### THE CHURCH

**Tuesday, Aug. 30th, 2 P. M.**—“Adminis-  
tering the Ordinances,” conducted by W.  
H. Brown and Monroe Jackson.

**Wednesday, Aug. 31st, 2 P. M.**—“Build-  
ing the Program for Worship,” conducted  
by H. L. Herod and V. G. Smith.

**Thursday, Sept. 1st, 2 P. M.**—“The Se-  
lecting and Training of the Church Offi-  
cers,” conducted by R. W. Watson.

**Friday, Sept. 2nd, 2 P. M.**—“Financing  
the Church,” W. H. Taylor and Harry G.  
Smith.

**FROM N. LITTLE ROCK, ARK.**

Reporter—Mrs. Laura Turner  
Mitchell, Mt. Sinai, Christian  
Church

We are glad to report that the little band at this church is making progress in the task that Christ has left for his workers to complete. We have met all of our apportionments and we are now looking forward to the conventions, state and national. We hope that it will be possible for at least two representatives to go to the National Convention from Arkansas. Let each congregation do its full duty and I believe we shall be able to send a good delegation from Arkansas.

We were wonderfully blessed to have had a visit from our Bible School Evangelist, Eld. G. B. Hervey on July 31 who spoke for us. We are proud of Bro. Hervey. He is constantly studying, preparing himself for the great work that must be done by Christ's disciples. He spoke from the homely but essential theme, "Save the seed that the flowers may bloom next spring." All who were present were greatly benefited to the end of making a more strenuous effort in caring for, protecting and saving the young people that Christ's Church might "bloom" tomorrow.

**KY. VIA THE EVANGELIST**

Eld. C. H. Johnson, State Evangelist

Our state convention is over. I must say it was one of the best that I have attended in the 27 years that I have been in the state consecutively.

We wish to thank the churches with which we worked last year and to ask their hearty cooperation this conventional year. Our financial program must be raised to a higher level or we will not be able to aid the churches that need our help. The *Christian Plea* must be in every home. The evangelist cannot be successful until he has all the churches better informed through this agency that will keep us in touch with this great brotherhood. May we have many new and renewed subscriptions by August 29.

The "Basket Meeting" at Fairview Sunday raised \$200.00.

**FROM NORTH MIDDLETOWN, KY.**

(In memory of our beloved Sister Mayme Green, who departed this life June 28, 1927.)

We loved her, oh how we loved her for her work in church and home. We loved her, oh yes, we loved her for her wondrous touch of song.

We miss her, oh how we miss her from the piano at church and home. "We miss her, ah yes, we miss her," comes the whole community's song.

**HANNIBAL, MO.**

Eld. Joseph H. Parker, Pastor

I am now pastor of the Second Christian Church of Hannibal. I was called on the 21st of June.

There is a large membership; but they have not been taught to do general work, as the other churches of the State; but the brotherhood can rest assured that I shall do all in my power, as pastor, to get the church "lined up" with the other churches in the State, and in National work.

I shall send in a weekly, or monthly report.

**A REPORT**

By Sarah L. Bostick

To the Arkansas people who made Pledges at the State Convention last September, 1926.

| Name                 | Pledge  | Paid    |
|----------------------|---------|---------|
| S. L. Bostick        | \$15.00 | \$15.00 |
| Eld. E. Turner       | 10.00   | 10.00   |
| Mrs. E. Turner       | 5.00    | 5.00    |
| Mrs. Mary Franklin   | 5.00    | 5.00    |
| Mrs. Annie Gray      | 5.00    | 3.00    |
| Eld. M. M. Bostick   | 5.00    | 3.00    |
| Otis Holden          | 2.50    | 2.50    |
| Eld. H. Martin       | 2.00    | 2.00    |
| R. L. Brock          | 2.00    | 1.00    |
| Taylor Cole          | 2.00    | 1.00    |
| Terry Rixey          | 1.00    | 1.00    |
| Mrs. Leon Cole       | 2.00    | 1.00    |
| Mrs. Minnie Guydon   | 1.00    | 1.00    |
| Mrs. Pearl Glader    | 1.00    | 1.00    |
| Mrs. Carrie Sampson  | 1.00    | 1.00    |
| Mrs. Irene Smith     | 1.00    | 1.00    |
| Mrs. Daisy Deen      | 1.00    | 1.00    |
| Mrs. Maud Livingston | 2.50    | 1.00    |
| Mrs. Carrie Mitchell | 1.00    | 1.00    |
| Mrs. Siter Hill      | 1.00    | 1.00    |
| Mrs. Louis Mitchell  | 1.00    | 1.00    |
| Mrs. Rosa Haney      | 1.00    | 1.00    |
| Mrs. Willie Guydon   | 1.00    | 1.00    |
| Mrs. Minnie Cole     | 1.00    | 1.00    |
| Johnny Bostick       | 1.00    | 1.00    |
| Eld. J. W. Williams  | 1.00    | 1.00    |
| Eld. George McCoye   | 5.00    | 1.00    |
| Eld. W. T. York      | 2.00    | 1.00    |
| Eld. Jonas Williams  | 1.00    | .50     |
| Levey Mitchell       | 1.00    | .50     |
| Mrs. Ida Williams    | 1.00    | .50     |
| A Friend             | .25     | .25     |

Those that are yet due.

|                 |        |
|-----------------|--------|
| G. M. Moore     | \$2.50 |
| Carrie Moore    | 1.00   |
| Phillely Martin | 1.00   |
| W. M. Martin    | 1.00   |
| Alex Bostick    | 1.00   |
| Samual Williams | 2.00   |
| Ellen Bimble    | 1.00   |
| George Thomas   | 5.00   |
| Thomas Childs   | 2.00   |
| King Brown      | 1.00   |
| Alline Thomas   | 1.00   |
| Ebe Austin      | .50    |
| Lula Bright     | 1.00   |
| Aurelia Bracy   | 2.00   |
| Ellis Mitchell  | 1.00   |
| Mahala Moore    | 1.00   |

Jesus loved her, oh how He loved her for her obedience, love and joy  
Jesus loved her, yes, He loved her and took her to a home of joy.  
Sadly missed by all.

**THE WOMEN OF THE LONE STAR STATE**

Reporter—L. G. Smith, State Secretary

Our convention is now history. The spirit of the meeting from start to finish was good. The thought uppermost in the mind of each member and delegate was "higher ground" and "better plans" for our new year's work. Everyone left the convention with a determination to help his or her church and all of its departments do a better work this next fiscal year than ever before.

True Vine Christian Church at Paris, Texas, is making a wonderful start. Her delegates came home with the plan of work on their minds. They had a meeting and started out each department with the full program for the year.

July 17th, the W. M. S. rendered a wonderful informational program. All present express themselves as having been greatly benefited by the program. The society has been divided up into divisions with a leader for each of the four divisions. Each leader will lead for one quarter. We are very hopeful of success. The president organized since the convention a Triangle Club which will mean much to the young people of our church.

Division leader for the first quarter ending with September report is Mrs. Nena Harmon and we have a very fine leader in Mrs. Harmon. She started off with her first program on the 17th of July. Offering, \$3.16.

I want to urge that every local missionary leader throughout the state push your work to the front. The Lord wants us to do greater things for kingdom building.

**NOTES FROM WOODLAND AVE.**

Reporter—Mrs. William Alphin, Kansas City, Mo.

**M**EN'S Day was a great day, with the men's choir and the men doing everything except the giving where women were welcome.

An excellent program put on at 3:00 P.M. by the Negro Insurance Company of the city made us better understand our racial growth in the business world. The offering was over \$130.00.

Mother's Day was another great day given over to the women of the church to arrange the program. Mrs. Richardson gave a fine message in the morning on "Motherhood." Her husband is president of Western Baptist College. Her association with young life aided in the timeliness of her message. Mrs. Mary Bronon, one of the young mothers of the church, read an excellent paper on "Motherhood" also.

(Continued on page 4.)

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## CONVENTIONS—PAST AND FUTURE

### FROM THE BANKS OF OLD KENTUCKY

Eld. C. H. Dickerson, Lexington, Ky.

IN WASHINGTON

ALPHIN warns the delegates  
Visitors, tramps and "skates"  
Better bring the "dough" along  
Lest you chant the "Prisoner's Song."

Fetch ten dollars for your state  
To enroll "Two" is the rate  
Then before you hit the "shucks"  
Spring your "roll" and peel five "bucks."

Then some gush about a basis  
Or perhaps an hundred cases  
Whether he means eggs or ale  
Better "set it down" as "kale."

Says, "in Washington they make it"  
But you'll find that's where they "take it."  
If you don't fill well your sack  
You may have to "hoof-it" back.

For too oft Convention-goers  
Transform into ugly "boors"  
"Touching" friends with empty dome,  
"Lend me ten till I get home."

If you would really loyal be  
You'll not forget the "Christian Plea."  
This year all former records pass  
In canvassing, "Step on the Gas."

Let the churches bear in mind  
That the delegate will find  
Need to help in this or that  
But cannot if the purse is "flat."

It's to help the church we go  
We have promised Griffin so  
Even though you have to steal it  
Let us "give until we feel it."

"Go ye" is His parting charge  
"Uttermost" must loom up large.  
Loyalty to Christ the Son  
Do your best in Washington.

—Delegate From Old Ky.

FROM the Missouri State Convention came three new subscriptions received by Mrs. R. M. Logan, the elementary superintendent of the state. Mrs. Grubbs also was there and apportioned the churches in the state for the pre-Convention effort

to clear up all obligations besides getting five new and renewed subscriptions.

MRS. B. B. Hutsell, State Secretary for the W. M. S. of Kentucky sent in five new subscriptions and one renewal to the *Christian Plea* from that state, making a total of 19 subscriptions that have come in since the state convention of Kentucky. "Kentucky Leads."

THE representation of the various departments at the Missouri State Convention was large enough to expect some great things to transpire in this state in the ensuing year.

THE plan advanced by the State Board for financing the state work was accepted and Eld. W. M. A. Gibbs, a promising young minister, was elected central secretary-treasurer. This is a worthy experiment on the part of Missouri and will merit close study in its operation, especially in the realm of departmental cooperation.

WATCH for the addresses of the departmental presidents of the Missouri State Convention in the *Christian Plea*.

THE subjects for the simultaneous department conferences of the National Convention for the church department are as follows:

Tuesday—Administering the Ordinances—Elds. W. H. Brown and M. Jackson, leaders.

Thursday—Selecting and Training Church Officiary—Eld. R. W. Watson, leader.

Wednesday—Building the Program for Worship—Eld. H. L. Herod and V. G. Smith, leaders.

Friday—Financing the Church—Elds. H. G. Smith and R. L. Peters, leaders.

These are conferences and all are permitted to take a part. So, brethren, be prepared to discuss these topics of particular advantage to you in your local church work. A conference is for the enrichment of those who attend and a part of this enrichment comes from taking part on the floor.

THE Religious Education department will hold conferences for its workers at the same time on such pertinent subjects as the following:

Administration of the Bible School—Prof. P. H. Moss.

Young People's Conference—V. G. Smith.

Vacation Church School—Miss D. L. Blackburn.

Let all the Bible schools, C. E., and young people come with all the questions that they have and if they are not answered, they will at least be known.

## NEWS FROM THE W. M. S.

Mrs. R. B. Grubbs, National Field Secretary

The W. M. S. Convention of Kansas was an abounding success, showing remarkable progress over last year. While this state did not quite reach its national apportionment it did go on record as the first to accept its 1927-28 apportionment. The Convention demonstrated interest and enthusiasm. Mrs. Grubbs wishes to congratulate this corps of officers for the splendid cooperation manifested throughout the year. Mrs. L. H. Crawford is the new president and the delegate from this convention to the National Convention.

The Convention of Missouri met with the Fulton church. It was interesting and successful throughout. The program committee of the state worked out a plan that made the convention from beginning to end thoroughly enjoyable to each department. We suggest a study of this program and plan to other state convention program committees.

The W. M. S. Convention of Missouri was pronounced in its achievements, having reached both its state and national apportionments. Plans were made through the accepted report of the Future Work Committee and conference with the National Field Secretary to make a progressive step this next year. It bids fair to be an eventful year for this state.

The representatives from this Convention to the National Convention will be Mrs. Mary VanBuren, the president; Mrs. Cammie Doolin, the state field secretary, and Mrs. Ethyl Dyson, the treasurer. These officers have succeeded themselves and they are the ones largely responsible for the success of the past year's work.

The W. M. S. Convention of Oklahoma was held at Tulsa. The women came to the Convention rather discouraged but after a day's study of the work and the inspiration received therefrom, were enthusiastic over the program for 1927-28. Mrs. L. E. Mayberry has sacrificially led the work for many years. She is the delegate from the Convention to the National Convention. This state also accepted its national apportionment for next year.

We are desiring a large delegation to the National Convention from the W. M. S. The banquet arranged for the honor societies will be one of the outstanding features of the convention. It will offer inspiration to all who will attend.

## STEWARDSHIP STUDY CLASSES

### Stewardship Reading Contest

#### 1. Teams:

Those enlisted for the contest should be grouped into two or more teams as numerically equal as possible, each team to be in competition with all the others.

#### 2. Leaders:

The leaders or captains of the teams should be wisely selected, so as to assure a successful outcome. The duties of the team leaders will be:

- To see that his team is always supplied with literature.
- To keep an accurate record of the reading done by members of the team and to report the totals regularly.
- To promote enrollment of tithers.
- To stimulate interest in the contest, enlisting new readers, assisting individuals, recommending books.

#### 3. General Director:

There should be a general director to have charge of the contest. This could be the President of the Young People's organization, the pastor, or some one properly chosen. His duties will be:

- To see that the contest is in running order.
- To select, order and distribute the literature to the leaders of the teams.
- To promote constantly the enrollment of tithers.

#### 4. Rules:

(a) The number of points to be awarded for each book, pamphlet, or leaflet must be agreed upon beforehand. It should be made a real game.

(b) The number enrolled in each team at the opening of the contest should remain unchanged, and the team's final standing should be computed by dividing the sum total of the credits of all its members by the number originally enrolled. Should any drop out, the team's credit will suffer. New teams will be formed for those who are enlisted in reading after contest has begun.

(c) In order to insure uniformly fair credits, the record week by week should be posted in the church.

(d) To prevent careless reading, the score should be based on very definite evidence of reading sufficiently well done to insure real results.

#### 5. Time:

The contest should cover a period of six weeks. It may be divided into thirds, each third to last two weeks. The time of beginning the contest so that all will be prepared to enter into it at the start should be announced frequently.

#### 6. Rewards:

First, second and third awards may be offered to the individual scoring the highest number of points. Good books on Stewardship would be excellent gifts. The team making the highest score may be awarded a banner, or may be given a banquet provided by the other teams.

The real rewards, however, are the permanent results of the contest:

- The spiritual tone of the society raised.
- People thinking and talking on Stewardship.
- An increased number of tithers or proportionate givers.
- The real missionary and benevolent programs of the church carried out as never before.
- A more successful Every Member Cans.

Of the population of nearly eighty million of North Africa, communicants of evangelical churches number a little less than 121,000. There are 105,000 baptized non-communicants, and 57,000 under Christian instruction.

## SIDELIGHTS FROM KENYON AVE. CHRISTIAN CHURCH

Reporter—Mrs. Viola H. Laws, Cincinnati, Ohio

Our church is growing in every way. After our evangelistic campaign, have been on an upward move spiritually and numerically. The members have put on a campaign for winning souls and that spirit has not died but is booming. Every member has been so spiritually inspired that they have been determined to win one soul for Christ before the year has closed.

The Workers' Conference has selected the superintendent for the next year. With the superintendent and his coworkers, we expect to put into practice some of the methods learned at the School of Methods which was held at Dayton, Ohio.

All of the different societies of the church are doing nicely. The young people are becoming more interested and are finding their place in the program of the church.

### Notes From Woodland Avenue

(Continued from page 2.)

Mrs. Bessie Austin brought a burning message in the evening on "The Women of Today." Mrs. Austin is an ex-school teacher and a college graduate and she is alive to the subject of real womanhood. The pastor gave a sermonette after each address and one mother was added to the church that day.

Youth's Day held our attention on the third Sunday of June. The youth of the church brought us fine thoughts. They pointed out to us some of the obstacles that hindered youth's activity in the church.

Eld. William Ellis, our young minister of the Third Christian Church, Kansas City, Kan., preached an eloquent sermon after the papers.

Miss Martha Jackson, William Alphin, Jr., and the pastor worked out the program.

On the last Sunday in June, the church and departments finished with joy the national apportionments as follows:

|                |       |          |
|----------------|-------|----------|
| Church         | ----- | \$150.00 |
| Bible School   | ----- | 100.00   |
| W. M. S.       | ----- | 101.00   |
| Y. P. S. C. E. | ----- | 12.50    |

We were successful in this drive because our pastor stands for missions in every department of the church.

Heretofore we have never had a parsonage but have been content to pay the rent of our pastor. But the officers and pastor, Eld. C. E. Craggett, agreed that "This one thing they do"—build a parsonage.

The arrangements were made and a building committee named.

One of the building committee, Mr. Isaiah Hopkins, knew of a splendid piece of property at a bargain. He told the committee and they recommended that we buy this house instead of building one. The church accepted and our pastor and family have moved into the modern five-room cottage estimated at the value of \$5000.00.

Our pastor, Eld. C. E. Craggett, was on the faculty of the Young People's Conference at S. C. I. His report of the fine group of young people and the conference activities have encouraged us to take more interest in this helpful educational agency. We hope to have some of our own young people in the next Conference.

Let all of our churches resolve to support this movement with our young people and thus make a better day for the youth of the church.

### FROM THE EAST SECOND ANNIVERSARY

of

Elder W. H. Taylor

Pastor of Mt. Olivet Christian Church  
Baltimore, M.d.

on

Tuesday, August 16, 1927

Opening Chorus—Fulton Baptist Church Choir.

Scripture Reading—Dr. John T. Colbert, Pastor Grace Presbyterian Church.

Prayer—Dr. B. L. Miller, Pastor Union Wesley C. M. E. Church.

Chorus—Pentecost Church Choir.

Welcome Address—Mrs. Pearl Clark.

Response—Lawyer L. G. Koger.

Solo—Dr. Luke G. Reynolds, Pastor Trinity Baptist Church.

Expressions from various Organizations.

From the Bible School—H. M. Evans.

“ “ C. E. Society—J. H. Young.

“ “ Ladies Aid—

Mrs. A. E. Johnson.

“ Woman's Missionary Society—

Mrs. L. A. Staples.

“ Choir—N. F. Murdock.

“ Trustee Board—C. B. Holland.

“ Elder and Deacon Board—

H. Johnson.

“ Church Proper—W. E. Dixon.

Chorus—Mt. Olivet Choir.

Remarks:

Dr. J. J. Taylor Dr. B. F. Jackson

Elder S. H. Smith Elder A. E. Johnson

Dr. E. C. Hicks Hon. M. S. Calloway

Dr. J. W. McCoy

### OFFERING

Benediction—Elder E. D. Smith.

Committee:

Mrs. L. A. Staples, Mistress of Ceremonies

Mrs. Emma Laws - - Mr. W. E. Dixon

Mr. John W. Garrett

THE women will hold four conferences during the National Convention and are especially asking the missionary societies to urge their delegates to be present in these conferences.

# Whither Bound?

## THE ANSWER OF SCIENCE

By Anatole France

THERE was a time when our planet was not suitable for mankind; it was too hot and moist. A time will come when it will cease to be suitable; it will be too cold and dry.

When the sun goes out—a catastrophe that is bound to be—mankind will have long ago disappeared. The last inhabitants of earth will be as destitute and ignorant, as feeble and dull-witted as the first. They will have forgotten all the arts and all the sciences. They will huddle wretchedly in caves alongside the glaciers that will then roll their transparent masses over the half-obliterated ruins of the cities where now men think and love, suffer and hope. All the elms and lindens will have been killed by the cold; and the firs will be left sole masters of the frozen earth.

The last desperate survivors of humankind—desperate without so much as realizing why or wherefore—will know nothing of us, nothing of our genius; yet they will be our latest-born children and blood of our blood. A feeble flicker of the regal intelligence of nobler days, still lingering in their dulled brains, will for a while yet enable them to hold their empire over the bears that have multiplied about their subterranean lurking-places.

People and races will have disappeared beneath the snow and ice, with the towns, the highways, the gardens of the old world. With pain and difficulty a few isolated families will keep alive. Women, children, old men, crowded pell-mell in their noisome caves, will peep through fissures in the rock and watch a sombre sun mount the sky above their heads; dull yellow gleams will flit across his disk, like flames playing about a dying brand, while a dazzling snow of stars will shine on all the day long in the black heavens, through the icy air.

This is what they will see; but in their heavy witlessness they will not so much as know that they see anything. One day the last survivor, callous alike to hate and love, will exhale to the unfriendly sky the last human breath. And the globe will go rolling on, bearing with it through the silent fields of space the ashes of humanity, the poems of Homer and the august remnants of the Greek marbles, frozen to its icy surfaces.

No thought will ever again rise toward the infinite from the bosom of this dead world, where the soul of man has dared so much—at least no thought of man's.

## THE ANSWER OF SCRIPTURE

By John the Apostle

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings *are* faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.



John the Apostle



# The Uniform Lesson for September 4

## Solomon's Wise Choice — 1 Kings 3:4-15

By Marion Stevenson

This lesson cannot be fully understood and appreciated without the use of a map showing the extent of the kingdom which Solomon inherited from his father, David.

### Inheriting a Kingdom—

David the shepherd lad became the warrior king. His military career began the day he felled Goliath with a smooth stone from a sling. The first military weapon David had in his hand was the sword of Goliath who had fallen prostrate before him. From that day, until a short time before his death, David was for the greater part of his time fighting battles with his enemies.

When King David died, he had conquered and was holding in secure possession the whole of the land that had been promised centuries before to his great ancestor, Abraham. When Abraham entered the land, he was told, "Unto thy seed do I give this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). The river of Egypt was the boundary between the Promised Land and the possessions of Egypt on the far south. The river Euphrates was five hundred miles to the north and to the east. This was the vast region promised to Abraham and secured by David, although it was held completely only for a short time.

David left to King Solomon peace throughout this great dominion and with neighboring nations and their kings. Most of the peace was that which was won by war. On the north, however, was the kingdom of Tyre whose king, Hiram, was "David's friend." This great dominion included the conquered kingdoms of Syria, of the Ammonites, of Moabites, of the Edomites, and of the Philistines.

David left to Solomon a throne of great renown. David had won by his sword fame that any king might desire. King David had also left a kingdom that held a high position among the surrounding kingdoms of that day.

As far as we know, Solomon's hand never touched a sword or a spear. He never marched a mile as a soldier. He never saw a battle. He was the favorite son of a favorite queen of a mighty king, brought up in the palace amidst its riches and its pleasures. There was as great a difference in the conditions surrounding the early lives of Solomon and of David as there was between David's little kingdom at Hebron and the great kingdom which he left to his son.

### Beginning with God—

It is to the credit of young King Solomon that he was humbled by the great responsibility that came to him upon the death of his royal father. He had another sense of such a need as God alone could supply. Therefore he sought help from God. In this connection it is worth while to read 2 Chronicles 1:3-6. One day a great national procession of soldiers, and princes, and honorable citizens moved north from the city of Jerusalem to a place of worship in Judea. There was the Tabernacle that had been brought in to the Promised Land. The Ark of the Covenant had been removed and had been located by David himself in the city of Jerusalem but before the Tabernacle in its enclosure was the great brazen altar of burnt-offerings. To this the king resorted with all of the pomp and ceremony

### The Lesson Scripture

1 Kings 3:4-15

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. 5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O Jehovah, my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; 12 behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

that was befitting his grand state. He offered a thousand burnt-offerings, the most significant thing he could do to symbolize the whole devotion of himself and of his nation to the requirements of God. Here was a king wise enough to begin to enter upon his great responsibility seeking the help of God.

We might profitably contrast this royal inauguration with the present fashion of crowning kings and inaugurating presidents. Today when a king comes to the throne he is surrounded by all the possible exhibitions of proud pomp of power. When we inaugurate a president on the fourth of March, the symbol of his power is the mass of fighting men who march down Pennsylvania Avenue.

We might ask ourselves. How do we esteem our rulers, as the executives of God's will, or the ones who are to put in force the military, the material, the economic aspects and demands of our nationalism? Do we begin with God?

### Prayer for an understanding heart—

There are many fantastic stories about the wisdom of King Solomon. They are so childish and undignified in themselves that they are easily dismissed as unworthy of consideration. There is no doubt, nevertheless, that he was esteemed among the

kings of his day as the wisest of them all. Read in this connection 1 Kings 4:29-34. The wisdom which came to him in response to his requests was, however, not a mere mass of knowledge, but "an understanding heart" (1 Kings 3:9), "wisdom and knowledge," (2 Chron. 1:10), to "judge this thy people."

When Solomon considered the greatness of his kingdom, the relations that it sustained to other kingdoms, all of the political and economic issues involved because of these relations; when he considered his people living under so many conditions in the land, he felt in his inexperience as a little child, unable to be the judge of this great people. He therefore asked for wisdom that would enable him to administer his great responsibility.

His prayer is noteworthy because of its recognition of God's right in the people. Solomon spoke to God of "thy people." He therefore believed that God had rights in them that should be respected and had uses for the nation in the accomplishment of high purposes.

In other words, Solomon was thinking of his administration from God's point of view and not from mere nationalism. The breakdown of Saul's kingdom had been in the attempt to carry out the ideal of the people to become a nation like other nations around them. The beginning of Solomon's reign was in the recognition that he was the king of a kingdom among other kingdoms for the sake of God's high purposes.

We hear today a great deal about nationalism. We should consider very carefully what it means and what it ought to mean.

### Good gifts from God—

In answering Solomon's petition and in giving him wisdom and understanding to judge the people, there came unto him also great prosperity, great honor, and a promise of an enduring dynasty. These were to be the consequences of seeking the good of the nation according to wisdom and knowledge which came from God.

Here we might turn to the study of history. Nations as mighty as ever lived, or as ever can live, have disappeared and left their remains for us covered with dust hills. They were nations fired with nationalism, the desire for "a place in the sun," militaristic, material, selfish. In all such cases "the paths of glory lead but to the grave." Well may we in our beloved land in this modern day ponder the meaning written over the remains of great civilizations and world powers.

**ALL ROADS LEAD TO  
12th ST. CHRISTIAN CHURCH  
FOR  
ELEVENTH NATIONAL  
CONVENTION  
WASHINGTON, D. C.**

**"EACH CHURCH REPRESENTED"**

in

**The National Convention**

at

The ratio of "\$5.00 per 100 members"

# Christian Endeavor Topic for Sept. 4

## The Use and Abuse of the Tongue

James 3 : 1 - 18

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Is it always wise to say nothing, if we can say no good?

What do we mean by a "quick tongue"? How control it?

Is garrulity an indication of shallowness?

Is one who talks little necessarily a "deep" person?

We say "silence is golden." Is it always so?

Which is more interesting as a subject of conversation, persons or things?

Does the saying, "Children should be seen, not heard," hold good today?

Is he wise who refuses to ask questions for fear he will reveal his ignorance?

Is "free speech" a good thing for the country?

### Paragraphs to Ponder

It is said of some people that they start their tongues going and go away and leave them running. The meaning, of course, is that they talk a lot without thinking much. Now, we know that a wise use of the tongue depends upon a wise use of the mind. If we will think more, we very probably will talk less; and when we do speak, what we say will be of much more value. Thoughtfulness, too, will guard us against hasty, ill considered words that hurt and offend and estrange.

There are people who want to do all the talking. They are usually tiresome folk, too. Anyone with intelligence has thoughts and is moved occasionally to express them; but what chance has he with one of these "victrola persons"? Such a use of the tongue is unfair and exceedingly tiresome. He must be a good conversationalist, indeed, who can do all the talking and not be a bore. Listen while others talk and learn a little.

The "funny man" is always a welcome member of a group, provided he can be serious when occasion demands, and provided he is really funny. There are some folk who think it is amusing to others to tell them risqué stories and smutty jokes. They are mistaken. Such a use of the tongue is contaminating to the speaker and to those who listen.

"He's a good fellow, but—" "She's a nice girl, but—" Have you ever heard remarks like that? Have you ever been guilty of talking that way yourself? Let's hope not. So much is expressed by that "but." It kills the effect of the first part of the sentence and leaves in the mind of the hearer the feeling that there is certainly something wrong with the one of whom we speak. Nothing directly against the character of the other is spoken, yet there is left the impression that there is a dark spot somewhere. Kindness and charity will leave out the "but" and avoid innuendo.

A sarcastic tongue is a gift, some folks think, and there are some who seem proud of it. No doubt there is a use for sarcasm. Sometimes it "gets under the skin" when nothing else will. But too often it is used without the anesthetic of kindness, sympathy, or genuine concern for the other's good. A sarcastic tongue is apt to be a sharp tongue, and he who has it is prone to use it as a small boy uses a

sharp knife, cutting indiscriminately, purely for the joy of cutting.

It is easy to "poke fun" at another, but it isn't always easy to have others make fun of us. There are times no doubt when kindly ridicule will make another see the folly, or the unreasonableness, of his conduct or his plans where argument fails. But so often we use our tongues to twit another for our own amusement and not for his good. We need to be good sports and "take a joke" in the right spirit, and we may expect others to do the same. Yet we do well to hold the Golden Rule in mind when we turn our tongues to ridicule.

A fault-finder is never good company. People quickly "spot" such a one and avoid him. He is unpopular and never much of a help to society. Usually he tears down and never builds up, not even offering a plan for improvement. It is a good thing, of course, to have someone who will be honest with us and point out our shortcomings, but we want him to notice our good points once in a while. And after all, doesn't he who praises the good he sees get better and quicker results?

"Never argue" is a pretty good rule to follow. There are exceptions to prove the rule, of course; but it is a good rule just the same. When we argue it is usually to prove our contention, rather than to edify our opponent. We are not particularly concerned about his knowing the truth; we are very much concerned about showing that we are right. A debate under proper supervision is enlightening, but an "argument" often serves only to obscure and confuse. We can discuss a question to the enlightenment of all, but so often an argument just results in hard feelings and further disagreement. It is better to state your case and leave it thus, giving others the same privilege.

Who likes a boaster? Can we safely say no one likes a braggart? Oh, we may like him for other traits he has, but we certainly do not like his boasting. Generally a boaster oversteps and claims too much for himself. Someone comes along from Missouri and demands a demonstration. Then the boaster has to make good, or slip out the back way; and very often the back door is his only escape. It is far better to never give the tongue to bragging. No doubt there are some things you can do well, but just as sure as you go to boasting about it, someone will turn up who can do it better.

What a talent it is to be able to tell graphically and entertainingly the things one has heard, or to tell about the things one has seen! It's a gift with some people, yet all of us may develop a measure of proficiency in such use of the tongue. It takes a keen eye that will see things, a good ear that will hear, and a discriminating mind that will pick out the essential things. These are faculties we can by practice develop; and by practice we can learn to tell what we have seen and heard. Writing helps to build up the vocabulary and brings confidence in our powers of expression. A really good narrator is always welcome in any company.

# Mid-Week Prayer Meeting Topic

August 31

Romans

By Gilbert E. Ireland

Paul's long-desired opportunity to visit Rome is approaching. This letter is a self-introductory letter. He anticipates mutual good from the visit (1:12; 15:29). It was written towards the close of Paul's second visit to Corinth, early in 58 A. D., just before he started to carry the offering to Jerusalem (comp. Acts 20:1-3; 24:17-19; 1 Cor. 16:1-4; 2 Cor. 8:1-4; 9:1-2). This visit to Jerusalem was fraught with great peril to himself (Rom. 15:31). If he escaped he hoped then to visit Rome.

"To all that be in Rome" (1:7). It is not known who were the founders of this church. Very probably it was the work of the "strangers from Rome, Jews and proselytes," who heard on that great day of Pentecost the wonderful work of God and the first proclamation of the gospel from the lips of Peter (Acts 2:10 ff). No mention is made of elders and deacons in this epistle, nor in the account of the welcome given Paul three years later when he entered Rome under military guard (Acts 28:15); this leads to the conclusion that there was as yet no organized church in Rome, the meetings being held in the homes of the brethren. The Christians in Rome were largely Gentiles (1:5, 6-13-15; 11:13-24; 15:15, 16). Yet some were converts from the Jews (2:17; 7:1; 16:7).

This letter is generally considered the apostle's masterpiece, giving the very heart of his teaching. Coleridge pronounced it "the most profound work ever written." Calvin said of it "it opened the door to all the treasure of the Scriptures." Luther considered it "the chief book of the New Testament and the purest gospel."

Paul realized that his mission was especially to the Gentiles. "Beyond the Christians in Rome he sees in thought the countless millions of the Gentile world unsaved." In this letter he shows the far-reaching, all-inclusive purpose of God. It sets forth the universality of the gospel: "the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." The Gentiles had a moral law, but failed to keep it. The Jews also had failed with their law; both were thus brought under sin; both were also brought under grace (3:9-18; 11:32; Gal. 3:32).

**High points in the epistle.**—Courtesy and grace in the introductory words 1:1-18. Deep sense of indebtedness to preach the gospel to all, 1:9-17. Jews and Gentiles alike needing God's salvation, 1:18-2:31. God's plan of salvation (through several chapters, requiring lengthened and intense study). Complete dedication of the believer, 12. Self-denial, helpfulness, enjoined, 14, 15. Paul solicits their prayers for himself 15:30-33. Lofty ascription of praise, 16:25-27.

**Specially rich and memorable passages.**—1:11, 12; 5:1-5; 6:11. The spirit of adoption, 8:12-17. Complete redemption at the "revealing" of the sons of God, 8:18-22. Ultimate glorious triumphs in Christ, 8:31-38. Self-dedication, 12:1, 2. Bearing the infirmities of others, 15:1-3. Salutations to faithful and beloved Christians, 16:1-23. The beautiful salutations that close this letter were to both men and women, indicating the great change in the esteem and honor already brought to women by the gospel. They are to Greeks, Romans, and possibly Asiatics, showing the universality, unity and love of the gospel (comp. Gal. 3:28; Col. 3:11).



# The CHRISTIAN PLEA

Vol. I

Saturday, September 3, 1927

No. 43

## From the Pacific Coast

By Eld. Arby W. Jacobs, Pastor of the Birch St. Christian Church,  
Los Angeles, California



Birch St., Church and Pastor

IT HAS been my desire to write concerning the work of the church here a long time. The Birch Street Church, as you may know, is the mother church among our colored brethren. Within the last five years there have been established from it three other churches, namely: Wadsworth St., Hooper Ave., and Watts Mission. The first two are the result of a very unfortunate seige that the church went through nearly five years ago. The last named was organized in Watts by the Birch Street Church for the convenience of her members who resided there.

We have been steadily moving onward and upward, the Lord adding continuously to our membership. The spirit manifested through the body is one of harmony, loyalty and love.

### Organized Efforts

Our membership has now passed the one hundred mark. We have an excellent official board of elders and deacons, presided over by Mr. Sterling Leo, who carries the record of putting business into Christianity. The choir, composed of about eighteen voices, is very ably directed by Mr. Samuel Brown, a talented musician and student in the University of Southern California. The Woman's

Missionary Society deserves great credit for the past year's work, under the leadership of Mrs. J. W. Sharp, in putting the Birch St. Society on the "Over-the-Top" list. The Ladies Aid Society, Mrs. Sterling Leo president, has meant much toward financing propositions and equipping the church with necessary conveniences. Some of these are lovely choir seats, a rubbish burner, new screens for the windows in the Bible School department, and other useful conveniences. The Social Hour Club under the leadership of Mrs. A. C. Richardson has done much also along the line of improvements. They replastered and retinted the main auditorium and placed an expensive oak rail around the pulpit and choir stand at the cost of several hundred dollars.

### Religious Education

The Bible School and Y. P. S. C. E. are also very progressive. The young people enter very heartily and enthusiastically into both services. We have just closed another happy and busy year, not the least feat of which is the sending to the U. C. M. S. over one hundred dollars from all departments.

### Revival

Immediately after the holidays, an official meeting was held to perfect previous plans for a pre-Easter revival. In this meeting it was unanimously voted that the pastor be empowered to satisfy himself in the selection of a co-worker in putting on a great revival for the Birch Street Church. My first thought was to get a national worker, as it seems that the missionary spirit takes new life when some true-hearted child of God visits a church that is striving to accomplish definitely set goals. Such was the experience when Prof. P. H. Moss came to us three years ago and called the ministers together to do a greater work for the Master and organized cooperative work. We have not ceased to grow since that date. Hence our first thought was of a national worker. We had corresponded with Eld. A. W. Davis, also Eld. William Alphin, but it seemed that neither would be available. So I got in communication with Eld. B. C. Calvert of Mississippi, the "Gospel War Horse," with favorable results. We sent him the necessary funds for transportation and on arrival Eld. Calvert found a willing band ready to greet him at the Birch Street Church. These royally entertained him. Prof. T. S. Anderson presided over a banquet given in honor of the evangelist at the church. Big dinners were arranged by the sisters and a scenic trip covering nearly 300 miles of mountain and Big Bear Lake was planned and executed by Mr. and Mrs. Sterling Leo. The revival was a decided success. Though there were few additions, yet we enjoyed it from every point of view. Since the revival there have been fifteen additions.

In July, after the State Convention at Long Beach, the church received the inspiration and conceived the idea of sending its pastor to the National Convention and in a single collection \$265.00 were given for this purpose.

We have just closed a FOURTH ANNIVERSARY WEEK, beginning August 10, Wednesday, to Sunday, August 14. Each night was a new revelation of big events.

## KENTUCKY VIA THE EVANGELIST

Reporter—Eld. C. H. Johnson,  
State Evangelist

We were with the church at Germantown last Sunday and had a fine service all day. Brother T. J. Johnson, the superintendent has a splendid Bible school.

I also met with the missionary society. Mrs. Commodore is the president and keeps things moving.

They are planning to beautify the church in the absence of the pastor, Eld. H. T. Wilson. Bro. Bass, the elder, is leading the church in an efficient manner.

We preached for them morning and night and they raised for the state work \$19.25.

Leaving there Monday morning for Mayslick and on to Millersburg, I journeyed.

Our slogan is "The Christian Plea in Every Home." Someone asked does one get a percentage on subscriptions. No, let us pay the paper and not wait for the paper to pay us.

### FROM MAYSICK, KY.

Reporter.—A. D. Gault

We are starting another Convention year with Bro. C. H. Johnson as our State Evangelist. And Mayslick was the recipient of his second visit in this year. He was with us on the 8th and 9th of August. He spoke for us both nights and seemed "full of the Holy Spirit and truth" on both occasions. Indeed, he spoke as one of the prophets.

His subjects were "Responsibility" and, on the next night, "The Holy Spirit." And in these two sermons he left some thought-provoking messages that we all have been edified by.

The state "Knew Its Business" when it placed him on the field for another year.

### THE BIBLE SCHOOL, ITS PROBLEMS IN KINGDOM BUILDING

Address of the Bible School President of the Missouri State Convention, Fulton, Mo.,  
Aug. 2-7, 1927

Mr. R. B. Welch, St. Louis, Mo.

I AM pleased indeed to make this, my first appearance before the state as a co-worker. During my short régime it has given me much pleasure to contribute to this branch of the greater work.

Perhaps I have not measured up to the standards and expectations of some but whatever I have been able to accomplish has been done with the deepest sincerity. In taking up this work I was confronted with many handicaps, but even so this year has been to me one full of inspiration and I shall now try to do

my bit toward making this well-arranged program a success.

### The Nature of the Problems

In my attempt to discuss the problems of the Bible School, I find that they do not weave their way into the work through their own effort but they are the derivatives of certain conditions for which we are responsible. Since we are responsible for the conditions, there is a solution for all of these problems.

### Our Greatest Problem

Our greatest problem is the lack of leadership. We are not saying that the available material in the local schools are scholastically incompetent. There is little about the literary attainments of a man to recommend him to the religious work. The views of science are not the spiritual views. The work of the Master requires a reconstructed mind.

### Working According to Plan

Another great problem of our Bible School work is the failure to carry out the accepted plan. A plan is nothing more than a form or guide to go by. The architect hands the plans to the contractor. The contractor passes them on to the laborers. And when carried out in all particulars, each one doing his part, the result is a neat, strong building. So it is with our work. If we fail to carry out the plan, in just so much we fail in kingdom-building.

### Cooperative Effort

Thus we see it is not so much what I have done, or so much what you have done, but rather what WE have done. If we ever expect to make the Bible Schools what they should be, it must be done through cooperative work.

To the parent, I would say: It is a fine effort to send the child through elementary and secondary schools. It is splendid to send him to all the colleges and universities that he may have the best. But if, when he begins to take his place in the world, he has had no spiritual guidance, you have failed in all.

### ON CHRISTIAN PLEA

FROM the Piedmont Convention, through Miss D. L. Blackburn, National Elementary Superintendent, come seventeen new and renewed subscriptions to the *Christian Plea*. Nine of these are from Virginia, one from West Virginia, and the other seven from North Carolina.

FROM Winchester comes a subscription for the W. M. S. of that church. Others are finding the *Christian Plea* a very helpful journal

to have in the Christian Endeavor and Bible School. And the church too has much to gain from the news and information concentrated there.

WACO, Texas, has awakened and sent in three new subscriptions to the *Christian Plea* through Wazy Givens. And the end of Texas is not yet.

WHILE in attendance at the state conventions the field secretaries have been asked concerning some mistakes that have arisen relative to the subscribers and the *Christian Plea*. We have found that the books that come from the old Gospel Plea were not as accurate as they should have been and we are ready to rectify all old mistakes.

Then, too, the office forces here are not infallible and there are at least a dozen ways that your paper may go astray. So we are more than ready to correct any errors if we can have your cooperation and goodwill.

STILL they come! Mrs. Alla Foster, of Hopkinsville, sends in one subscription for Mrs. Lizzie Williams and Mr. George Mance of Winchester sent in his renewal. Both are of the Bluegrass State.

### A GREAT MEETING

By Eld. T. J. Green, Palestine, Tex.

I just closed an eight-day meeting with the Antioch Christian Church. There were seventy-five additions, forty-three by baptism. Most of these additions were adults and most of the men were the heads of families.

We start another meeting at the "Old Union" Church of this same place to battle with sin for some eight days more.

### United Presbyterian Young People

THE United Presbyterian Young People met in Kansas City for the 35th National Convention, July 21 to July 25. The entire program of the convention was of the highest order, very instructive and inspirational.

Greetings were brought from the Southern Presbyterian Church by Lowell Van Patten of St. Louis. A choir of sixty voices from the two churches at Kansas City rendered the music night after night. Many comments were heard about the music and the director, J. George Cunningham of Idaho. The Sunday evening service was very beautiful and had many features that will long be remembered in the minds of the Young People.

For five days the young men and women demonstrated to Kansas City and to the world at large that religion plays an integral part in the lives of young people today.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR  
Subscription Price . . . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## VALUE RECEIVED

**I**N THIS season of conventions and special meetings it is well to take note of the value that is to accrue to those who pay the bills.

The church is a business organization, doing "the biggest business on earth," to use an Alphinian phrase, and as such must take an inventory of those things for which it spends its substance.

The state conventions are beginning to shorten the period of their sessions because it is found that the paralysis that results on the local church that is entertaining the conventions, as well as the weariness that is the portion of the conscientious delegate, makes the week-length convention a liability instead of an asset. The International Convention of the Disciples of Christ meets in about the same length of time that is allotted to our own National Convention. Is that logical?

In other words, is the week spent there worth the money and expenses that it costs the churches? A person goes to the Bible School convention for two three- or four-hour sessions, traveling sometimes from a distance of seven hundred to a thousand miles. Can the inspiration and special training that is there for him be encompassed in two sessions?

The W. M. S. has also just two sessions to carry out all of its business, have its addresses and fraternize as a body. Then the church takes three days to get less business and has less inspirational addresses than any other department.

If the delegate is conscientious, he attends all the sessions and is worn out when the week is over. If he is more "departmentalized," he attends his own department sessions, then "vacations" the rest of the time. Does the average church have enough money to give its members a vacation?

Those are the questions. What is the answer.

**Simultaneous sessions** is the answer.

Simultaneous sessions would allow the Convention to convene on Thursday morning instead of Tuesday morning. That relieves the entertaining church of the burden of two days' care.

Simultaneous sessions would allow six, or at least four, business and inspirational sessions of the other departments besides the church. This would allow for the building of an informational and instructional program that would be well worth the coming to hear.

Simultaneous sessions would get those primarily interested in one department into sessions during all the time, thus obviating the noisy convention "loafer." Everyone would be busy all the time and they could well be busy for three days without overtaxing the physical man.

Simultaneous sessions would keep the delegation in session and quicken business which loses most time explaining to those absent when the matter was introduced. This also would allow those who have no interest beyond curiosity in the proceedings of that departmental convention to be conspicuous by their absence.

Simultaneous sessions would increase the delegation to the Convention. Whereas now one person represents the entire local organization, if there was to be local representation in the departments, three or four delegates would be necessary.

Simultaneous sessions would decrease the expenses of the Convention. The National Christian Missionary Convention, like all other bodies, will soon have to start paying for its board and lodging apart from the paltry registration fee. It will have to provide its own lodgings at hotels and its own meals at restaurants, cafes, etc. And then a four-day convention will mean a great deal in dollars and cents.

## WAYS THAT SOMETIMES ARE NOT MEANS

**T**HE habitual sometimes gets a grip on the throat of a group that becomes as heavy as the Old Man of the Sea. The ways of attacking a problem may be so stereotyped that the solution thereof may never be more than a makeshift. Such ways are never real means.

In the churches we find a rotary motion often in the position held. That is if you are president this year you will be secretary next year and treasurer the year after, then back to president. Or another variation is the degree method of promotion. That is you start as treasurer, then

work up through opportune deaths and departures to assistant secretary, secretary and so on till the lifetime presidency is reached. Such devices never take into consideration that a person fitted to be president often is a dismal failure as secretary who has details rather than policy-forming to look after.

As it happens the church has not suffered so much heretofore on account of this practice due to the fact nobody expected business methods from the church. But now since the "Business that was all arrangements" to use an Alphinian expression, is fast becoming the biggest business of the Christian, these methods must be consigned to limbo.

Another shining example of the way that is not a means to the best ends is the set rule in some states that the president is the delegate to all higher bodies. That is the local president is the delegate to the district, the district president to the state and the state president to the National Convention. While for all purposes such a rule may eliminate the problem of selecting a delegate, it is distinctly unfair to the rest of the members of the organization as the president may have a long official life. Most people are so constructed that they get things from one angle. Sending such a president to a gathering four, five or ten times means the work in that particular place becomes colored by the slant of that person's personality. The secretary works often as hard as the president and if it is a question of payment for service, deserves it as much as anyone in the organization. Any member of the Executive Committee or Official Board has a share in the policy-forming for the group and as such should be permitted to find the information and inspiration at the expense of the body politic.

All sorts of disadvantages accrue from such a practice whether a by-law or a custom. For instance which individual should attend the convention, the retiring president under whom the work has been accomplished or the new president that needs the information and inspiration for the next year's work? The constant attendant will sometimes get a National office that will perhaps pay a part of his expenses, shall the president get the rest from the state and thus cut another from going unless such a one wants to pay a great part of his own expenses? The problems are constant irritants and cause a great deal of splitting of hairs in the assemblies that could be better spent darning socks or hoeing corn.

A way is a means when it works together for the greatest good for the greatest number and allows for adequate progress.

## STEWARDSHIP CLASSES

### The Stewardship Library

If the church has no library containing Stewardship books, it would be a fine thing for the young people to accumulate such a library. The responsibility for this library should be in the hands of the Stewardship Committee of the Young People's Society. The books should not only be "kept," but kept in constant circulation. This library should be advertised and referred to in the meetings, as well as the church papers.

### Stewardship Debates

This is one of the most effective ways of arousing interest in a subject. The topics for stewardship debates should be carefully chosen, and adequate material provided. Below are a few suggestions for debates of this kind:

1. Resolved, That Jesus' "fulfilling of the law" included tithing.
2. Resolved, That a separate account for the Lord increases the spiritual life.
3. Resolved, That the law of the Tithe is just as binding today as it was in Old Testament times.
4. Resolved, That the practice of Stewardship principles will banish the poverty of the world.
5. Resolved, That the Christian obligation is greater than the Jewish.

### The Need of Reverence

WE ARE constantly in danger of coming to have too great familiarity with divine things. We allow the great to become small, and have an unhappy way of losing wonder in life and its meaning. We are in a sad state and should arouse ourselves when we see a rainbow. If this spirit spreads to the realm of the soul, and we begin to treat the divine as commonplace, we may know that we are drifting from God.

One of the main objects of the church is to teach reverence. When Moses stood before the burning bush, he was told to remove his shoes, because he stood on holy ground. Moses did this and had the vision which made him the deliverer of a race. When the ark was being moved no hand was allowed to touch it.

These things show the value of reverence. Many church members today come into the house of God as though they were stalking into a country store or public hall to hear a mere worldly speech. They sit at the Lord's table as if it were as matter of fact as sitting down in a restaurant. Of course this does not necessarily mean that we miss everything, for God can speak to us through thick walls of indifference. But the highest, deepest, greatest things are only grasped by genuine reverence, and generally the lack of it means death to all the higher and better things of which we are capable. In the old

true sense, when we come into the house of God, or see a baptism, or partake of the Supper, we are in the presence of great mysteries, by which we should stand with bowed heads. The older churches have their greatest power out of the discipline of mind and heart. Reverence is a truly divine and holy thing.

We suppose that no great and lovely piece of work has ever really been done without reverence. Men who have achieved most have undertaken their work in prayer. It is known in modern days that players have gone into games of football and baseball in the spirit of reverence. They have been the most successful on the field. Undoubtedly, the church that manifests the spirit of reverence has a greater power over people than those churches which think of themselves as "just another institution on earth."

Reverence is the road away from profanity, toward worship; and worship exalts and molds and colors into beauty and power all those who exercise it. It is a good thing and fitting for a man to say when he comes into God's house, "The Lord is in His holy temple, let all the earth keep silence before him." This suggests the way in which the church can make people reverent. Somehow people must see God in it. We call it the meeting place, and rightly, the House of God. At least, so it ought to be. The church alone can truly deal with the eternal realities and immensities. When it does this, people become solemn and glad with reverence.

—B. A. Abbott.

## PROGRAM OF WORK

for Missionary Organizations  
Service Emphasis, Six Months of  
Preparation

"Prepared for the Master's Use"

2 Timothy 2:15-21

### SEPTEMBER

- A. The Children's Work.
  - a. Is the Superintendent ready to begin work for Juniors?
  - b. Has she sufficient assistance in adult leaders?
  - c. Has she the supplies necessary? *King's Builders?*
  - d. Could not notes from the Woman's Missionary Society and Circle be sent to parents asking cooperation?
- B. Telephone barrage urging attendance at meeting.
- C. Definite action accepting quota if not taken earlier.
- D. First quarter's reports and offerings sent in on time.
- E. Announcements of arrangements for open evening meeting in October.

## UNITY OF THE FAITH

UNITY of the faith is a circle including God and you and mankind. It is an ideal state to which Paul exhorts us to attain. In such a state faith would be harmonious, mutual, and universal. God would have faith in man, and man in God; and man would have faith in every other man.

\* \* \*

AS IT is, God has faith in man. He has proved it a thousand ways. In the beginning He gave him the lordship of his creation, and He has gradually added to his knowledge and power through the years. Through Jesus Christ He intrusted man with the incomparable task of building the kingdom of God on earth. He trusts us as a father trusts his children.

Oh, the faith of our God in His own,  
Be we wayward or weak or strong,  
Is a faith unfathomed but known,  
The glory of sermon and song.

Since God has faith in us, surely we ought to have faith in Him. "Come now, let us reason together, saith the Lord." Reasoning is the first step toward faith in God. If men will not think about Him, they cannot have faith in Him. If they will think, they can find God in the Bible in nature, and in humanity. Having found Him their faith will grow as their minds grow.

\* \* \*

IT IS deplorable that many have only a mental faith. They believe in a God, but do not believe they are under any obligations to him. He is their Santa Claus, giving them good things. They are selfish, and satisfied to get, get, get. A faith that doesn't lead to responsibility and service is not Christian faith.

If we attain to the unity of the faith, we will have faith in each other. If a man have not faith in his brother whom he hath seen, how can he have faith in God whom he hath not seen? If he have not faith in his contemporaries, whom he hath seen, how can he have faith in the apostles and prophets, whom he hath not seen? Our having faith in God and in the Bible depends very largely upon our having faith in men.

\* \* \*

A LACK of mutual brotherly faith has hurt the Church more than all its alien enemies. I have seen the wicked converted, and heard the "elder brother" say, "He'll backslide in a little while." Christian faith and love would not take such an attitude. I have heard an evil report of a brother peddled eagerly by his brethren. It was false but damaging, and Christian faith would have squelched the report and saved the brother. Shakespeare was right,

He that steals my purse steals trash, but he that filches from me my good name, steals that which not enriches him, and makes me poor indeed.

I have heard preachers berate and abuse our greatest college men and church leaders because of some hearsay or difference of opinion. This same lack of faith a few years back led brothers to burn brothers at the stake. Now it leads to an assassination of influence. "Father, forgive them, for they know not what they do." Lack of faith is generally based upon a lack of understanding, and many times the fault is in ourselves:

Life is a mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to yourself will flow,  
A strength in your utmost need;  
Have faith and a score of hearts will show  
Their faith in your word and deed.

Wouldn't this world be a Heaven, if we had faith in God and in each other even as God has faith in us? That is what Paul meant by "unity of the faith."

# Education As Conduct-Control

By E. Morris Fergusson

FROM the well-thumbed pages of dear old *Grimm's Fairy Tales* comes back the picture of the palace bedchamber, where, around the royal couch, king, nobles, kinsfolk, courtiers, all are gathered to welcome the newborn heir to the throne. In the midst of the universal rejoicing an old witch comes flying through the window; and upon the helpless infant she casts her hateful spell. He shall have a saddened and unfortunate career. Scarcely, however, has this powerful and malevolent being disappeared from the terror-stricken company, when in flies the fairy godmother. She cannot reverse the evil spell already laid; but, waving above the baby's face her star-tipped wand, she gives him power to fight against his destiny and win.

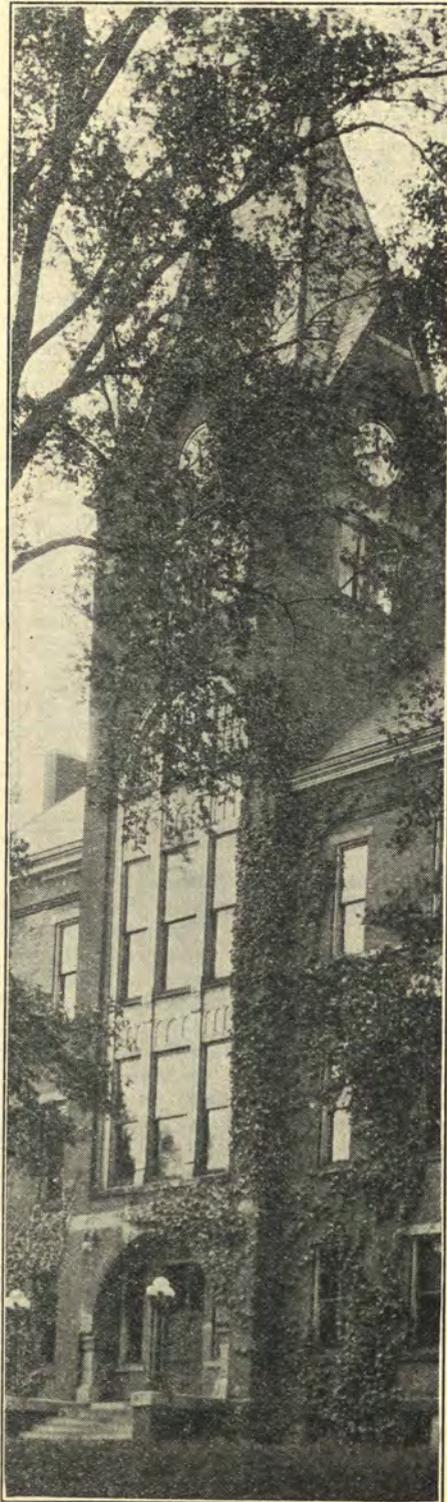
How like the natal hour of every child! Born prince or pauper, of skin white or any other hue, in home of culture or on remotest frontier, over his newborn selfhood with all its intrinsic possibilities is cast the spell of his social heredity. His body will reflect the baby-rearing customs of his tribe, or of his fashionable mother. Subtle attitudes and reflexes, characteristic of his race, will be his long before he can talk; and as this new power opens the way to an ever enlarging circle of social contacts, the spell tightens its grip upon his destiny. Language, bodily habits, ambitions, codes of honor and ethics, religious sanctions, standards of value—from these, as prescribed by the influence of his child-environment, how can he escape? For a few elected ones the spell is a blessing. For most it is at least a shackle; for many, a curse. In any and every case, social heredity is a potent life-control.

But floating through the birth-chamber window of certain fortunate new mortals comes the fairy godmother Education to fight the spell. The star that tips her graceful wand we once called Learning. Now we see its glow as the friendly light of Experience. She cannot lift the spell, as many a patient teacher has good reason to know. Nor is there magic in that wand to wish rudeness into courtesy, raucous speech into clear and melodious intonation, indifference into interest, baseness into a high sense of honor, or contempt for things religious into a humble and fruitful faith. Education is hard, up-stream work all the way; and of all its fields the most perplexing and problematic by far is religion.

The good fairy, then, must set to work. Alongside every control set up in the child's personality, first by his natural and then by his social heredity, she must, diligently, wisely, and with foresight and purpose, fix some corresponding control, to re-enforce what is good, neutralize and destroy what is evil, stimulate what is dormant or weak, and build up life, acquisitions, and character toward that high destiny that is to vanquish the low. The fairy's charm can do it! With learning for the wand's bright star we might fear to produce a puppet soul or a cultured pedant. But with every lesson radiating the glow of some well chosen experience, our educational product will be an individual.

WE HAVE outgrown the fairy-story age—more's the pity! We believe in "natural causation," "purposive processes," the "reign of law." It does indeed seem like fairy magic that a teacher who knows how can take a group of little children, bound under many a limiting and warping socially inherited control, and with a few lessons, re-enforced with some requested home co-operation, can so fix in

their minds, hearts, and bodies, as to some specific moral problem, a system of suggestions and urges toward the virtuous and noble answer, that not only will their daily conduct be ennobled now, but throughout their future life the power of this problem as a temptation will be effectively curbed. In some hour of sudden and soul-trying crisis, when partners' plausibly rationalize and dicker and friends urge "common sense," up from the depths of the sub-conscious life will spring the old set of suggesters, and again, as on



Hiram College

playground and hearthstone, the noble choice will win. Magic, indeed! We know it has been done. But how does this bright fairy of educational control go to work to do it?

Researches in the analysis of the educational process, as made by Dr. Bagley and others, and recently systematized by Professor A. Duncan Yocum, are beginning to make clear the steps in this process, by distinguishing the various forms and elements of conduct-control. The study concerns all education, including education in religion. Its ultimate objective is the formation of character framed on a high ideal; which for the Christian educator is of course Jesus Christ.

This is the way the good fairy works:

First, whenever possible she gathers her pupils together in a group or class; not for convenience, or to get over more ground, as our old-education notions had it, but because these pupils are social beings and cannot grow except in a social atmosphere.

Then, as lesson for the day, she sets her group face to face with a situation. If a reproduced situation—a Bible narrative, for example—it must be made vivid, human, and emotional, and must present a problem in conduct to which there might be more than one response, and which is seen to be like some life-problems faced by the class today. But it may also be an actual situation in the group's own life. The fairy teaches the lesson by helping the group to discuss the situation and decide on the right way to meet it and all situations where like principles are involved. This is essentially the problem-project method of which so much is said today. By going through the situation the group gets a new experience and so enlarges its knowledge of life.

PROBLEMS and projects, however, be they never so vivid and interest-producing, will of themselves not avail to fix right control. The controls we seek are permanent; and their operation at the moment of need must be made certain—or as nearly so as anything in human nature can be. So our patient fairy, besides her task of organizing and stimulating the group life of her pupils and her further task of leading them up to and through one situation after another, has before her a task of retention, to make experience stick, and a task of combination, to lodge in each pupil's personality, and in the public opinion of the group, so well balanced and mutually supporting a set of "suggesters," that when they do come into action the sum of their suggestions will with reasonable assurance overcome adverse temptation and produce the conduct desired.

What these suggesters of conduct are is a long story, which later articles will endeavor briefly to tell; and how they are to be planted is a story longer still. To lodge them in the soul will prove a task requiring far more teaching time than any Sunday lesson hour can furnish, and such skill as not many amateurs can claim. There is no "soft pedagogy," either, in the enterprise of teaching with a view to conduct-control. Drills and memorizings must be utilized in abundance; discipline and interest must go hand in hand. But far as the average Sunday school or class may be from actual installation of the fairy's method, the mere suggestion that such a method is conceivable, that its results are attainable, and that some day we may win them, should freshly nerve the courage and rouse the ambition of every true teacher of Jesus Christ.

# The Uniform Lesson for September 11

## Solomon Dedicates the Temple—1 Kings, Chapter 8

By Marion Stevenson

**S**OLOMON was not a warrior king, nevertheless he had some bloody work to do before he was securely established upon his throne. He executed his brother, Adonijah, who just before David's death attempted to gain the throne, but failing in his purpose seemingly accepted the situation which made Solomon king. He soon began to plot against the throne, however, and was executed. Joab, who had been David's military chief, was executed later because he had joined the conspiracy of Adonijah. Shimei, who had been paroled by Solomon because of his seeming repentance of his attack upon David, was slain because he broke parole. When all these elements of danger had been removed, Solomon began his reign in great glory and in peace.

One of the greatest responsibilities Solomon received from his father David was the building of the Temple. David had carefully accumulated all the necessary material and had prepared the plans for this house of worship. Solomon undertook its construction. It was seven years in building. The lesson today is found in the story of the dedication of this Temple.

### A Splendid Place of Worship—

The word "splendid" hardly does justice to the appearance of the Temple. This building was of hewn stone, of cedar wood, and seemingly overlaid within and without with gold. Its furnishings within for the Most Holy Place and for the Holy Place, the Ark of the Covenant, the altars, the tables, the light, were covered with gold. Outside of the Temple structure itself in the courtyard were the great brazen altar and the laver of brass. The curtains and hangings of the Temple were of gorgeous color and of the richest materials.

Should we have "splendid" houses in which to worship God, or should we have them severely plain? The extreme Puritan reaction against Roman Catholicism expressed itself in the plain meeting house. The assumption is, of course, that we can worship God more acceptably in a house bare of all adornment. However true this may be, it is no excuse for an ugly church house with broken windows, ragged carpets, dirty floors, dog-eared song books, a dilapidated Bible. The place where God is worshiped and where we assume he meets his people should at least be clean.

On the other hand, we are learning that the architecture of a house, its furnishings, even the colors of the walls, may be so contrived and furnished as to aid us very materially in the proper worship of God. The time is rapidly passing when any kind of a house will do for a house of worship.

### A Place to Meet God—

The Temple of Solomon was, as the Tabernacle was, a place to meet God, for Jehovah was present in the glory over the Mercy Seat.

Protestant churches are now, as a rule, places to hear a sermon. The central point architecturally is the pulpit. Consequently it is difficult in such houses to perform the acts of worship properly. A prominent Roman Catholic is reported to have said that when a Catholic goes into his church he looks at God on the altar, but when a Protestant goes into his church he looks at the organ pipes above the pulpit.

### The Lesson Scripture

1 Kings 8:1-11, 62, 63

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. 6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without; and there they are unto this day. 9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah. 11 So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

62 And the king, and all Israel with him, offered sacrifice before Jehovah. 63 And Solomon offered for the sacrifice of peace-offerings, which he offered unto Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah.

Fortunately, we are coming to think of the church house as a place where we can find God in worship. Consequently church architecture is more and more lending itself to the accomplishment of this purpose. Many of our churches now have the Lord's Table on the platform where it can be seen by all the worshipers, instead of in the pit before the pulpit where it is frequently hidden from view. In many of our churches the baptistry is so located also that the ordinance may be administered in the sight of all the people without moving furniture on the platform.

### A Fountain of Grace and Glory—

The glory of Jehovah filled the Holy Place from its shining forth over the Mercy Seat. On the day of dedication of Solomon's Temple the glory filled the whole house. In the Epistle to the Ephesians Paul calls the church "a habitation of God in the Spirit." We should therefore think of the church house as the place we meet God, and if we wish to localize it, the place from whence his influences flow out to the whole community. A house of worship in a community is therefore a fountain of grace and glory,

our lives being the channels through which these blessings flow.

The nineteenth chapter of the Book of Leviticus is interesting in this connection. The ideal life of the Jew related everything he did to the name of Jehovah, so that fidelity in life's relations, honorableness, charity, courtesy, all phases of conduct, reflected God's disposition. In the same way we are exhorted in the New Testament to do all things in the name of Jesus Christ. We are exhorted to let our lights shine that men may see our good works and thus glorify our Father who is in heaven. From the house of God wherein we meet God in Christian worship we therefore go out, if we have indeed worshiped him, to manifest his gracious disposition toward all men. The purpose of Christian worship is not merely to give us that spiritual purity which will entitle us to enter through the gates into heaven when we die. The purpose of worship is so to unite us with God through communion with him, that his very life may be our life, so that the manifestations of our lives are manifestations of God's life. A house of worship should therefore be in every community the place from which go out the holiest and the most elevating and the most helpful influences.

### A Place of Refuge—

Very early in the Scriptures (Exodus 21:14) we read that the altar was a place of refuge to which one might flee and be safe as long as he remained there. An incident of this kind is recorded in First Kings 2:28-34 when Joab, mentioned above at the beginning of this lesson, fled to the altar and laid hold on its horns, seeking refuge from the sentence of execution which had been passed upon him by the king. However, his conduct had been so disloyal that he was slain at the altar.

One of the most benevolent institutions of the Israelites people was the City of Refuge to which a man might flee who had unwittingly shed human blood.

We no longer make the house of God a sanctuary of this sort, but the spiritual house of God, the church of God, has been, and still is, the refuge of many who flee for the life of their souls. If we really build the right sort of a church out of "living stones," it will indeed provide in its fellowship the refuge that men need when they are fleeing from temptation and the enemy of their souls. There are in every community, in yours, men and women who are good men and good women because they have taken refuge in the spiritual fellowship of the church of Christ, wherein they find God's presence with his grace and with his help.

The building of the Temple in the City of Jerusalem had supreme values not only for the king who built it but for the whole nation. The church house in any community has the same values in higher degree for all who know God, and need him, and seek him. Therefore we are making our church houses more beautiful, more worshipful, because of a better appreciation of what they may be and what they ought to be to the community.

The man who allows his life to justify itself, and lets his work speak, and who when reviled reviles not again, must be a very great and lofty soul.—*Fra Elbertus*.

# Christian Endeavor Topic for Sept. 11

## How Should I Spend God's Portion of My Money?

Malachi 3:8-12; 2 Corinthians 8:1-5, 9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Should church officials give the congregation a monthly accounting of funds expended?

Should tithing be made requisite to church membership?

Is he a good church member who gives liberally, but attends rarely?

Is a Christian required to give to every worthy cause presented to him?

Should we give to every person who comes to the door asking help?

What do we mean by proportionate giving? Which is better, it or tithing?

Should a poor man on a small income give a tenth?

Can tithing ever be used as a cloak for hypocrisy?

What spiritual lesson about giving does the fate of Ananias and Sapphira (Acts 5:1-11) teach?

### Paragraphs to Ponder

In talking about "my" money and "our" money we need to remember that this is only a relative term. Really nothing we have is in a complete sense ours. We are dependent for what we get upon the soil and sunshine and rain, the seed and the agencies that bring it to maturity, all gifts of God. We are dependent, too, in greater or less measure, but always in some degree, upon the people about us. There is nothing we have that we get wholly by our own efforts. Since this is true we must recognize in the beginning our obligation to God and man, remembering that we could have nothing without their help.

Recognizing that we owe a portion of our money to the Lord, we need to keep a strict account of its use. If a trust fund of some friend or relative were placed in our keeping we would be very careful to keep an accurate account of it. Indeed, the law would require us to keep such a record. Now, we should do as much for the Lord. We recognize the fund as his, and we should guard its use as though he were coming regularly in person to inspect our accounts.

In giving for the Lord it is not always wise to pledge certain amounts to every cause we intend to support. The church and the society and the missionary agencies need to have a definite idea of what their resources are, so that a pledge to these ought to be given. But it is quite possible to pledge beyond our means, and so find ourselves in the position of having given our word and having no money to fulfil it, a situation that affects us and works hardship upon the agency we have pledged ourselves to support. Pledging is good and commendable, but we must carefully consider our resources, both present and prospective, in order that we may fulfil our obligations.

In most cases the right course to follow will be to give the major portion of the Lord's fund into the church treasury. It is our church, and we have elected to support its program, and so should seek the largest expression through it. In such giving we are entitled to a strict accounting on the part of the church officers and have a right to demand that they use wisely the money we place in their hands. There are cases where church money is unwisely, carelessly, and even dishonestly spent, but usually there

is a measure of care exercised in the expenditure of church money. It is a part of our responsibility to see that wisdom and promptness are used in the money affairs of the church.

Since the Lord has been so wonderfully generous with us, we ought never to be niggardly with the Lord. It is easy enough, on one ground or another, to exempt this item of income, or that from tithing or dividing with the Lord, but is it honest? We must ever be "square" with our Lord, just as we would with a friend or an acquaintance. A tithe is little enough to give, and no one is going to suffer who gives it.

A debt to the Lord is just as binding as any other debt, and should be paid just as promptly. There are those who fall into the habit of paying the debt to the Lord last, provided there is anything left to pay it with. They *must* pay other debts, they say, but do not feel the urge of the "must" in regard to what they have promised the Lord. In some states a pledge given to the church is just as binding before the law as any other "promise to pay" and can be collected by legal procedure. A church which resorts to legal means to collect such pledges is exceedingly unwise, but the fact that even the law considers these pledges binding should make us very careful in the matter.

Alms giving is ever a dangerous practice. It is possible to give wisely and for the lasting good of the recipient; but it is very easy to harm the one to whom we give more than we help him. The easiest way when someone asks for money is just to give him a quarter or half-dollar and get rid of him; but usually that is not the wisest thing to do. If he in some sense earns what he gets, he keeps his self-respect and escapes the thrust toward pauperism. Perhaps we have no work to give him, but in most communities there are institutions that supply work for such as he. Usually, then, the better course will be to support these agencies and see that the alms-seeker is put in touch with them. If he won't go, we have a measure of assurance that he is not worthy. This is not an iron-clad rule, but it is a pretty good working rule.

There is a lot of "wild-cattling" in the field of benevolence, and we need to be careful that we are not made victims of it. This project and that are presented to us by more or less irresponsible persons or groups with no real accomplishment back of them to demonstrate their worthiness or the worthiness of their proposal. The wise course is to prove the agencies that seek our support. There are enough worthy agencies for us to give our money to, too many for us to support all, so we are hardly excusable, if we waste money on questionable projects. The question is not only, "How shall we spend God's share of our money?" but also, "How are we going to use the rest of our money?" We are just as responsible for the use of the nine-tenths, or the four-fifths, or the two-thirds, whatever portion we keep for ourselves, as we are for that which we give the Lord. We are stewards of it all, and as such, but a portion aside for the direct use of the Lord, but at the same time we must use wisdom and restraint in the use of the rest of it. The Lord doesn't want us to

## Mid-Week Prayer Meeting Topic

September 7

### First and Second Corinthians

By Gilbert E. Ireland

#### First Corinthians—

The date of this epistle is fixed by Conybeare and Howson almost to the month and week, at Easter, in the third year of Paul's residence at Ephesus. This would be A.D. 57 or 58. From the end of the first century testimony to its genuineness is abundant. Clement of Rome wrote to the church at Corinth in 95 A.D. "What was it that the blessed apostle Paul wrote to you . . . concerning himself and Cephas and Apollos because then as well as now you had formed partialities?" (Comp. 1 Cor. 1:10-17.)

Corinth was practically the capital of Greece, located at the foot of a great rock (Acrocorinthus); famous for its boasted philosophy and literary culture (comp. 1:18-25; 2:1-5; 3:18-25); for its games (9:24-27); for its profligacy, so that a "Corinthian life" was synonymous with luxury and licentiousness. Out of this, many of the converts had come (6:9-11). It had alas, entered the church (5:1-5), and must be wholly purged away. Paul spent a year and a half or more in this city. He made his home with Aquila and Priscilla and worked with them at "tentmaking." He began his missionary ministry there at the synagogue services (Acts 18:1-4). This godly and noble couple placed their home at the service of the church, which met therein. They risked their lives for Paul and for the church (1 Cor. 16:19; Rom. 16:3-5). With great ingenuity, ability, faithfulness, sternly yet with pleading love, Paul confronts the evils in the church. He pleads also for purity, uprightness, self-denial in personal life, chapters 6 to 10, for order and reverence in the service of the congregation chapters 11 and 12. He rises often to great eloquence, as in chapters 12 and 15, his eulogy on love and great treatise on resurrection. It has been fitly said that this epistle "has no parallel in ecclesiastical history." We do not highly enough appreciate what we are reading in *any part* of the Scriptures.

#### Second Corinthians—

Paul with his missionary company was at Troas. Much dejected, because he did not there meet Titus, who had been to Corinth, partly in connection with the "great offering" for the distressed Hebrew Christians, and also that he might ascertain how the Corinthian church had received the admonitions of Paul in his First Epistle to the Corinthians. Titus had not yet reached Troas, but later Paul was relieved by his coming (7:5-9). While disappointed, his zeal did not abate; "a door was opened at Troas" (2:12, 13; 7:6, 13 ff). The report brought by Titus was not wholly satisfactory. The grosser sins had been repented; the chief sinner had suffered and was forgiven (2:5-11). But Judaizing teachers had gained influence, imparting much alloy to the doctrine and fellowship. Paul draws that great comparison between the Old Ministry and the New (chapters 3 and 4). The follows the sublime declaration concerning "Absent from the body, at home with the Lord" (5:1-10). The "offering" for the churches in Palestine occupies chapters 8 and 9. Note, the example of the Macedonian churches (vs. 1-8); the great self-sacrifice, verse 9; the former readiness of the Corinthians themselves, verses 10-15; the character of the messengers, verses 16-24. Note the beautiful benediction, sacred in our services to this day, chapter 14:13.

be misers; neither does he want us to be spendthrifts. The right attitude is to look upon all of our possessions as a trust and administer them accordingly.

# The Purpose of the Christian College

By

TO MY own mind there are three paramount purposes for which a Christian college exists and ought to exist.

The first one I shall state thus—to give a liberal education to the student. But you ask, "What do you mean by a liberal education?" By a liberal education is meant an education which gives to a student's mind and heart knowledge of facts, inquiry for truth, sympathy for mankind and a devoted love of goodness. A liberal education is one that gives knowledge without arrogance; depth without obscurity; sympathy without sentimentality; vision without vagueness; devotion without fanaticism; and courage without cruelty. President Elliot has said of the man with a liberal education, "He is a man of quick perceptions, broad sympathies, and wide affinities; responsive but dependent; self-reliant, but deferential; loving truth and candor, but also moderation and proportion; courageous, but gentle, not finished, but perfecting." Or, to put it another way, I should say that a liberal education is one which opens the mind to the wide range and perplexity of human interest; which opens the heart to the great spiritual motives of self-abnegation and social service; which opens the will to self-control and righteous endeavor. A liberal education ought to provide the potential energy for the rest of existence in the shape of motives and ideals.

The second ideal of the college ought to be that of laying the foundations for graduate, for technical, and professional study. And be it said that the liberal education of which I have already spoken gives such a foundation. It appears to me that our age is suffering from a surfeit of specialization—a specialization which has begun too early and in many instances continued too far. We are beginning to specialize in the freshman year and continue the process with ever increasing differentiation to the end of the graduate training; which too often at the same time the vast field of general learning which has ever been the source of highest ideals and the mainspring of noblest endeavor remains well-nigh untouched.

However, there is a happy reaction already apparent, for technical and professional schools are beginning to demand more evidences of liberal training as a condition of entrance. Medical schools are com-



H. O. Pritchard

ing to demand college diplomas for admission. Law and other professional schools are yearly raising standards. In all this the college has its place, for it is fitted to give to men just the preparation they need for such specialization. "It trains men who are to be engineers, bankers, manufacturers, merchants, to put solidarity and integrity into the structures they rear, the institutions they control, the fabrics they produce, the transactions they direct. It trains men and women who will give to domestic and social life that unselfishness and geniality which come of having the mind lifted above the selfish, the artificial, the petty, into the sincere and simple intercourse with the good, the true and the beautiful. It makes men and women have wide interests, generous aims, and high ideals, and it will vindicate itself as the most efficient means yet devised to take well trained boys and girls from the school and send them either on to the university or out into life with a breadth of intel-

lectual view which no subsequent specialization can ever take away.

THE third ideal of the college and the one which I deem the most important of all is this—to train men and women for Christian leadership in our democracy. The hope of a democracy lies in the right kind of leadership, and whether a democracy is to be a blessing or a curse to humanity depends very largely upon the type of its leadership. For such leadership, culture, scholarship, and consecration are needed, especially in a prosperous democracy like our own. A prosperous democracy is apt to neglect culture and scholarship. A prosperous democracy is concerned with its own well-being. A prosperous democracy is terribly anxious for the morrow as to what it shall eat, and what it shall drink and wherewithal it shall be clothed.

Therefore, the hope of our democracy lies in men and women who have learned the worth of ideas and the glory of ideals. It lies in leaders who know what the world has thought and said and who are acquainted with the best that ages have produced. It lies in men who know the race mind, which as Professor George Edward Woodberry says, "Has been building itself from immemorial time out of the mystery of thought and passion, as generation after generation kneels and fights and fades, takes unerringly the best that anywhere comes to be in the world, holds to it with the cling of faith, and lets all else fall into oblivion."

HOWEVER, more scholarship and culture are not enough for such leadership. It is needed that we would have men of vision, of sympathy, of courage, and of deep conviction. These come not from the laboratory alone, but from the cloister also. These come not merely as a result of teaching in a classroom, but as a result of inspiration from the altar. Let the college have its supreme ideal the fitting of such leaders, leaders who shall bring to pass the coming of that new heaven and new earth which shall constitute the democracy of tomorrow. These are the kind of men and women that the Christian college has been training through all the years of its corporate life and they have been going forth to shed light and leading even unto the remotest parts of the earth.

## Ode to the Lily

OH STAR on the breast of the river,  
Oh marvel of beauty and grace,  
Did you come right down from heaven,  
Out of the sweetest place?  
You're as pure as the thoughts of an  
angel;  
Your heart is steeped in the sun;  
Did you come from that radiant city,  
My pure and holy one?

NAY, nay, I came not from heaven,  
None gave me my saintly white,  
It slowly grew in the darkness,  
Down in the deepest night.  
From the ooze of the slimy river  
I won my glory and grace;  
While souls fall not, O my poet,  
They rise to the sweetest place.

—Mary Frances Butts.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Hosea Ballou.

## How to Be Happy

ARE you almost disgusted with life,  
A little man?  
I'll tell you a wonderful trick  
That will bring you contentment, if anything can,  
Do something for somebody quick!  
Are you awfully tired with play, little girl?  
Wearied, discouraged and sick?  
I'll tell you the loveliest game in the world,  
Do something for somebody quick!  
Though it rains, like the rain of the flood,  
little man,  
And the clouds are forbidding and thick,  
You can make the sun shine in your soul,  
little man,  
Do something for somebody quick!  
Though the stars are like brass overhead,  
little girl,  
And the walks like a well-beaten brick,  
And our earthly affairs in a terrible whirl,  
Do something for somebody quick!

## The Congregationalist's Mother Goose

(From the Congregationalist, Boston)

A secretary came to town,  
And he was wondrous wise,  
For great big horn-rimmed spectacles  
Did cover both his eyes.  
And when he tried to speak to us,  
His owl-eyed visage grim  
Did scare the people old and young—  
They were afraid of him!  
And so he talked and talked and talked—  
We never saw his eyes;  
And then at last he sat him down,  
Still in that odd disguise.  
We all had hoped to see his face,  
And better judge his style,  
But secretarial dignity  
Was with him all the while.  
And so we hope that when again  
He comes to make his plea,  
He'll leave his horn-rimmed spectacles,  
And look like you and me!

# The CHRISTIAN PLEA

VOL. I

SATURDAY, SEPTEMBER 10, 1927

NO. 44

## Is It Dawn or Darkness?

**I**T IS common among certain classes of people, in every country to speak of the "next war" almost as if it had already been declared. Just what the black prophecy is based upon we do not know. What skeletons are there hidden away in the closets of the nations that the ordinary man does not know about? Are we living in an era of colossal deception? Are our rulers and representatives false to us? Have deeds been done and covenants been made that they dare not tell us? Have we dropped back into the old, secret diplomacy, where those in authority bargain away the souls and bodies of our young people without even giving them and us the liberty of expressing an opinion?

We cannot believe this, although we recognize the sinister forces at work in civilization and feel sure there are men and women who like the diabolical excitement that comes with war. Besides we are told that many war-makers grow immensely wealthy while keeping far away from the danger and suffering brought about by war. But, however all this may be, people high up in the councils of the nations speak of "the next war." One man, a chemist no doubt, enamoured of some secret hidden by the Creator for the benefit of mankind, proposes that some city of ten thousand inhabitants subject itself to an attack of tear gas to show how humanitarian war will be when it is fought with this weapon!

The worst prediction we have seen in this connection appears in an interview with Marshall Foch, published in the press of July 11. The interview quotes him as saying in substance that another world war will be fought in fifteen or twenty years,



The Prophet Isaiah

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:2-4.

and that it will use "new and more powerful weapons of destruction" and be characterized by "more and more harrowing features of death." Then he goes on to say:

On a vastly larger scale than the last such a war will be a world war and not localized in any sense of the word, for every country will take part and the combatants will include not only the men but the women and children of every nation.

Remember how whole battalions of English women were utilized in the last war, not only in hospitals of the Red Cross, but also in transport work, where they proved invaluable. The younger women probably will take an even more active part in the war of the future.

The nation in arms will comprise, therefore, not only every available man but every available woman and child, since all will have allotted to them some definite task and so will contribute their quota to the final result. Battles will be fought not only by land and sea but in the air, where planes will fight not singly or in squadrons but in serried masses.

He then pictures the navies of the air, the navies of the sea, and those under the sea in desperate action, but says that somehow there will be a way found to combat all these and materially reduce their force.

There is one gleam of hope in Marshall Foch's dark and bloody vision of the future. He says, "An entente cordial remains, today as yesterday, the only safeguard of peace that I know of."

Indeed, that is the only safeguard of peace. Not guns, nor machines of death; not gas, nor bombs, nor mailed airplanes can keep the peace. In the very nature of the case such things provoke war. They are potential threats which irritate all nations and especially smaller people who feel their inability to cope with the stronger ones. Yet big armed nations seem to have a fatal fascination that draws the weaker people  
(See page 352.)

## No Meetings Where Race Segregation Prevails

ONE of the votes on recommendation of the Commission on Race Relations at Omaha was that in the future no gathering of the National Council or of its co-ordinated bodies should be held in any place where it would be impossible to entertain all members of the Congregational fellowship.

Of course, this refers particularly to the selection of places where race and color prejudice will not embarrass those who do not happen to belong to the majority group in our country. There may be some who are surprised that any such action is necessary. Yet, through inadvertence or through neglect to canvass the situation in advance, very definite embarrassment has been caused to some of our members in past years. Meetings have been held in places in which the unchristian and unAmerican recognition of the color line prevails.

Lest we get the idea that we are pioneering in this particular, it is interesting to note that the Federation of Woman's Clubs, the Federal Council of the Churches, the Methodist General Conference, the Y. M. and the Y. W. C. A. Councils, and the Student Council of the Associations have all at one time or another in recent years taken similar action and have planned to hold their official gatherings in places where there will be no color discrimination. It is a matter for congratulation that at Omaha there was very careful provision that no difficulty was caused to anyone in the way of entertainment or restaurant service. Such matters may not seem important to those who do not know the keenness of race feeling at the present time. Those who are acquainted with its complexity feel real exhilaration in knowing that now and then churches overcome even the profound and almost ineradicable prejudices which prevent some Christian people from eating with members of certain other races.—*The Christian-Evangelist*.

### CHRISTIAN PLEA NEWS

**A GOOD PRACTICE**—It is well in the writing of letters to this office whether they be reports, the sending in of subscriptions, the inquiry for information or any other business matter, to put your address on the letter so if any question arises the office here can get in communication with you with the least amount of trouble.

The Editor takes this occasion to commend Mrs. C. B. Cain of Knoxville, Tenn., for her diligence in this matter. She ALWAYS puts her address on her letters.

Prof. P. H. Moss, an attendant at the Oklahoma State Convention, sends in three renewed and new subscriptions to the *Christian Plea*, all of residents in Oklahoma City.

Mrs. P. B. Trammell of Valdosta, Ga., sends in the renewal of Mr. Tookes of Thomasville, Ga.

Mrs. R. B. Grubbs sends in a new subscription from Tulsa, Oklahoma, that she received at the Oklahoma State Convention. This subscription is for Mr. E. P. Jackson.

### STEWARDSHIP HINTS

Stewardship Study for Young People

#### 1. Study as a Group:

The study of a stewardship book, or discussion of stewardship themes may be conducted at the hour of the regular weekly meetings over a period of six weeks.

If it is thought unwise to divert from the regular topics for the study of stewardship, a class could be organized to meet at some other hour each week. These study meetings could be held at the church or in the homes. The pastor, or some other competent person, should teach this class and lead in the discussion.

#### 2. Study as Individuals:

In addition to the organized class study group, each individual Christian will want his own private reading and study. A list of all the stewardship literature we have available will be sent to any upon request. This reading will supplement the class study.

### LONE STAR STATE

#### H. G. Smith, State Evangelist

The 1927 State Convention of the Disciples of Texas is now history. It goes without saying that it was the finest annual session ever held in the state. It met with the Grove Street Christian Church at Houston.

#### Program Constructive

Each number on the program for each department was a prepared message. The program was so constructed from beginning to end to bring out the idea of construction. Each day we were swept to higher ground of information and inspiration.

#### Field Workers

Mrs. R. B. Grubbs, the national secretary of the W. M. S. came unannounced and could not stay but one day and one night. But she surely did bring a deal of information and left some for every delegate. The message seems to have inspired Bro. David Pettaway at Cedar Lake. He has taken it from his knapsack and has put it to work. I guess it is that-a-way with Pettaway.

Mr. J. B. Lehman, another national secretary brought a message which as one of our delegates remarked is still "ringing in our ears."

#### Going Forward

The work in Texas is going forward this new year in a pleasing way. I am sure we are in for good results this convention year.

**T**HE experience of God is religion. Living in Christ is experience of God. "Whosoever liveth and believeth in me shall never die."

### JUST A WORD

If some preachers practiced what they had to preach they would soon give up preaching.

☪ ☪ ☪

**T**HOSE, and those alone, who love God have the real mastery of life. They live above the storms of life and never can be caught by the "fell clutch of circumstance." All things work together for good to them.

☪ ☪ ☪

**O**NCE upon a time George Eliot remarked that there was at least one point in a sermon which gives the hearers a thrill, the point where it finally comes to an end. It would have been good for George Eliot and her reputation if she had listened less copiously to preaching.

☪ ☪ ☪

**D**ESPISE not the day of small things for who knows but that they will become great. The church had only two members to start with—they brought in three more. It seems to have been a good while before any others came to follow Christ. That was the day of small things, but it is not so now.

☪ ☪ ☪

Big money is always questionable when it belongs to the other man.

☪ ☪ ☪

**T**O BE fair to a man when everybody else is talking against him shows a level head and the finest sense of Christian justice.

☪ ☪ ☪

**T**HE man who thinks he can be a better Christian outside of the Church than in it must have a very poor opinion of his social qualities.

### THE CHURCH THAT WILL WIN

**M**ANY people will look out over the divided Church and wonder which church will eventually win. Perhaps the only answer to that question is that they will all win through Christian Union. That is the view that comes out in the Master's prayer as he was entering Gethsemane. "I pray . . . that they may all be one . . . that the world will believe."

This is but another way of saying that no aloof church can in the end be a winning church. For aloofness is in itself spiritual failure, because it does not practice the fellowship. A selfish man or a selfish church will never arrive at the spiritual goal, unless the selfishness is burned out.

The whole case may be stated in another way. The church that is most Christlike, that is most loyal to His teachings is the church that will win.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

## STAFF

V. G. SMITH . . . . . EDITOR  
MARY E. TAYLOR . . . . . ASSOCIATE EDITOR  
H. L. HEROD . . . . . ASSOCIATE EDITOR  
J. B. LEHMAN . . . . . ASSOCIATE EDITOR

Subscription Price . . . \$1.00 per Year  
5c per copy.

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## A DEPLORABLE CONDITION

THIS condition that obtains among many churches of part-time pastoral services is a deplorable one from many angles. And especially it is so when one man serves four or five points at the same time. It is deplorable from all standpoints.

First, no man however competent can pastor more than two churches. To really perform the duties of a pastor and render sufficient spiritual services to the community demands that the minister live in the community and partake of the public life of the flock. No shepherd would try to herd his sheep by radio. No business man could expect successful results from a business run over the telephone. Absentee ownership accounts for much of the trouble between capital and labor. To fully sympathize with a group of people there must be constant and close contacts formed. So no minister can expect to live in one place and understand the specific problems, give the needed advice, be at the call of need among the people and institute a definite social or service program of a people fifty miles away. "No man can serve two Masters"; even if both are churches.

Such a course is distinctly unfair to the minister himself in the second place. A part-time ministry means that no outstanding pastoral work can be done by the man. No advance in program can be made and count him as the originator and sponsor. Rather too many obligations militate against the minister's success in one point since another is requiring an equal amount of his time and talent. He expends his efforts, energy and time over too vast a territory to deeply touch any. It is the same old struggle of depth vs. breadth. No monumental achievements attend the pastorate of a part-time minister.

Thirdly, it is unfair to the churches themselves. Usually such

an itinerant minister goes to the place on Saturday night, preaches two or three sermons Sunday and leaves Monday morning with all the financial proceeds of the day on his person. Nothing is left for local improvement. There is no incentive to raise more funds for such a pastor is usually getting little enough and as the increased funds come in the salary of the pastor increases accordingly. Such churches have a squirrel-cage existence with no program, standards or objectives. The treadmill of preaching Sundays, rallies, revivals, baptizings and inertia is a true Alphinian "Merry-Go-Round" of activity that is not action.

From the standpoint of Kingdom-building, from the standpoint of ministerial efficiency, and from the standpoint of church policy the part-time pastorate is a deplorable condition. Hence the remedying of this condition ought to command the attention and support of the national and state work through the conventions and other meetings. It should receive the hearty cooperation of the ministers themselves. And it should be the policy of the local churches. The conventions should encourage, the ministers foster and the churches demand continuous, sustained, efficient, every-Sunday pastoral services.

## COMING ATTRACTIONS

THE *Christian Plea* wishes to give some inkling of the future front page articles that will grace its forthcoming issues in the autumn quarter. A front page article on the *Eleventh National Convention* will be written for it by some competent person that will be to this convention what Eld. B. C. Calvert was to the Tenth Convention last year.

Mrs. Grubbs or some one in that department will write a long article giving the place and status of the *Missionary Organizations Department* which is now being added to the U. C. M. S.

Prof. P. H. Moss will write a front page on the recent *School of Methods* as projected and deaned by himself and the field force.

Eld. Alphin, National Field Secretary of the Churches, consented last year some time to write a thesis on *Church Polity and Administration* and we are hoping to persuade him to write it for some November number in connection with his promotion of church rally day on Sunday after Thanksgiving.

Miss D. L. Blackburn, Elementary Secretary, agreed to write a long article about *Young People's Conference*. So that is another treat we have in store for you.

Little is said about two departments that are connected with the U. C. M. S. unless there is some need

for them. One is the *Church Erection Department* from whom we have a promise of a front page article and the other is the *Benevolence Department* that we hope to hear from soon on the subject of such an article.

Mr. Warren, editor of *World Call*, has agreed to write some of the things that makes *World Call* the magazine it is and that is another one of the attractions.

Besides these we are hoping that some of the seed scattered about the regular reporting, the post-card reporting, a church and state reporter will produce some harvest and we will be better prepared to give real church news in the future.

**WATCH** for the **BEST IN CHRISTIANITY** and **CHURCHOLOGY** that our brotherhood has to offer.

**READ** the **FRONT PAGE** of the *Christian Plea*.

## THE SPIRIT

FOR a long time man considered religion as a part of life but apart from life. The spiritual things suffered contamination when thought of in the same breath as the more material aspects of human existence. Things of the spirit were holy, incorruptible, unpolluted, sacred.

But since man has come to understand himself better and to reconcile his beliefs with the facts in the case he has found that there are no things of the spirit worthy of consideration apart from some sort of physical or material counterpart, prototype of expression. The man spiritual expresses some particular part of the spiritual in every relationship, every deed, every thought.

Man once thought he could burn his heretics on Saturday, exile his opponent in religion, Sunday morning at eight o'clock, worship his God and be truly Christian at eleven o'clock, then spend the evening out-trading his fellowman. Man still believes that he has the privilege of voting on Monday for the thing he on Sunday execrated. He has yet to learn that business has as much of the spiritual in it as the church relationship. He must learn that his professional contacts have as much to do with his spiritual growth and development as his Bible school lessons.

In other words the spirit is the important thing in every act, contact, relationship and thought that is a part of the experiences of man. "And the law killeth, while the spirit maketh alive."

SOME men have a disgust for what they call "pious platitudes." Probably it is not the platitude that is offensive to them but the piety.

# Christian Service in Cooperation

J. B. Lehman

## FIRST THINGS FIRST

If Jesus had called for volunteers when the masses gathered in such multitudes that they trode one upon another He could have enrolled thousands of them; but they would have defeated His purpose. He called just twelve men and only ten times that many were there when the work was inaugurated. It was the only safe way.

If the Disciples of Christ are to be true to their declared principles they have a great task to perform. When the Campbells began to advocate a united church under the name Christian and under the authority of the Word of God, they started more than they thought. We cannot now start a church for the white people and another for the Negroes and be true to our declared principles. When we formed the United Christian Missionary Society we left no way open to make a united society for the white people only. But this must be worked out yet. The details will take time.

It is therefore providential that the Negro Disciples are a small folk yet. If we had a church on every plantation in the South like the Baptists we could hardly work this out till it could become the standard for all peoples. Our Methodist brethren who have many scarred-over sores of the long past could not work it out. Our Episcopalian brethren who have almost no evangelistic program would not be in a position to do it. It is to us that this great call has come, and if we fail, great will be our failure.

We are starting in the right way. We started to train a leadership first. It is true that these schools were poorly supported for a long time, but that was due to the fact that we were poor missionary givers along all lines. That is past now and we need say no more about it. Our next step was for those of our white people who had to do with this work to go into the state conventions and have fellowship there. They did not simply go and deliver an address and go away. They went there to have fellowship and enter into the life of the conventions. And we are persuaded that great things were accomplished. Both the Negroes and the white people needed this fellowship. Then the next step was to tie the Negro people up with the great organized work. This came by affiliating the State Conventions and the National Convention with the United Society and make the field workers of our Negro brethren a part of the great field

force of the United Society. Then came the Joint-Executive Committee made up of five Negroes and five white people which passes on the great questions arising in the united work. Then came the program of bringing out the efficiency of the churches we have in organized work.

Our evangelistic program looked to developing the churches we have and following the migrating disciples into strategic points. Not much effort has been made to go out with great evangelistic meetings into new territory such as has often been done among the white people. We doubt whether the time has yet come when that can be done. But when our organizing work will be more complete, it seems to us, the time should come when there could be a sweeping evangelistic campaign throughout the land. We are yet working with the twelve and the hundred and twenty, but the day must come when the sweeping pentecost must come.

Brethren, let us not undertake great things now but let us feel that we are preparing the way for great things. Like John the Baptist, we are making the paths straight for the white Christian people and the Negro Christian people to undertake a task that will influence the whole world. What the Disciples of Christ are doing, if they go through with it, will set the standard the world around. Let our prayers be morning and night that we who are preparing the way may be wise, patient and faithful. And let us turn our faces towards Jerusalem. Let us pray often at our east windows.

## PRAYER AND THE SILENCE OF GOD

**N**O DOUBT many choice and beautiful souls have been caused to faint in prayer by the silence of God. They have cried to Him. The heavens have remained dumb, unlighted, cold and apparently impassive. Patience with aching heart has seen hope wither and the sun of promise go down in dark clouds behind mountains which looked bleak and darker than a starless winter night. And then many "have not the heart to pray."

One standing by an open grave compared life to a narrow vale, between the cold and barren peaks of two eternities. We cry aloud, he said, and the only answer is the echo of our wailing cry. We have been lost or bewildered in the forests and mountains when a boy. The feeling

of loneliness is unutterable when no kindly voice answers back to one's anxious cry. Only the echo going farther and farther and becoming fainter and fainter until that too dies away in the silence. The stillness bears down on the heart like a crushing load. A lump rises in the throat. So sometimes seem our prayers. But Christ encourages us to keep on—never growing weary—for our prayers are not lost.

The silence of God educates us in patience, faith and pluck, and causes us to reach out in trust and love toward our fellow-men. For it is the will of God that men meet and commune with each other as well as pray. The still, taciturn, unresponsive man is not godlike and needs discipline that will cultivate his social nature.

The silence of God educates us to appreciation, which is not as fully developed in most of us as it should be. If it were, would we not all be religious enthusiasts, on account of the abundant good and perfect gifts of God to his children? The farmer must wait through many days of dew and rain, darkness and sunlight for the rich yield of his harvest.

God's silence is often but temporary. One day he will speak to us. We shall see him, we shall know him. Many of our prayers will be answered in heaven. Let us wait. As the good parents of a loving child will buy toys for Christmas, but put them aside until the beautiful day in music and light breaks upon the world, so many of the things we ask for, God keeps till the crowning time. One lays up treasures in heaven by prayer. The beautiful things for which we have prayed and which have not come, will be ours when we reach the "house of mansions."

**"H**OW much salary will you want?" is a stupid question asked by stupid pulpit committees. It is most embarrassing to a minister who does not regard his sacred calling a matter of barter. What he wants is a chance to do God's work and to have as generous a living as the church members have the grace to give. If the church wants a ministry with non-mercenary ideals it should educate them by standardizing their salaries in a generous way. It gives one a thrill to read of men in public service who indicate high character a regard for principle.

A Christian man is a burning lamp. In the light he radiates others find their way home to the Father.

King Ferdinand dies and Rumania gets a boy king. What a farce the old monarchic system is.

# What the Minister Owes to the People

By A. Homer Jordan

THE minister owes to God and to his congregation a good training for his work. This training is partly acquired by long years of schooling and study. In this day, he must be an educated man, and this education must not be in books alone, but he must know the things that are going on in the world. He needs to keep abreast of the times in all things that he may adjust himself to constantly changing conditions, and intelligently conduct himself in reference to the affairs of the day. He must, in addition to education, know the various types of church work done, not only by his own people, but by other religious forces as well. If he is wanting in this he becomes a narrow, man and his church becomes a reactionary institution.

After the minister has finished a college and seminary or Bible training course, he must still continually train himself in every line of his work, lest he become rusty, and instead of ascending the heights descend to the lowest plane of his work. A man can afford to wear out but no one can afford to rust out. No church in this day cares for a preacher, who lives entirely in the musty past, but they want him to know the theology of the present day also. Indeed, he must be able to apply the past to the present.

## Faithful Work

The minister owes to his people a faithful performance of the tasks undertaken. His great undertaking is to lead them into the ways of right and of God. He must ever hold up to them a vision of the great work they can do in the world. The minister who trains his people to see their immediate church or community alone, or to know first principles only, is not doing the will of Christ, for he said, "The field is the world." Then the task of the church must always be kept before the people. And what is the task of the church?

It is to bring the whole world to Jesus Christ. Then the minister must help his people to see that the preaching of the Gospel does not end with the local community nor the homeland, but it must be extended to all the world. He must show his people their part and their duty in

sending this Gospel to all the world. This is the task undertaken by the church as the agency of the Lord Jesus Christ. Unless the pastor is careful to show this task he is untrue to the Christ. No wonder the hearts of our ministers burn as they speak of world-wide missions, when they realize that this is the whole task of the church. It is his duty to show the work, that the hearts of his people may burn with the desire to send the Gospel everywhere.

## Careful Representation

The pastor owes to his people a careful representation of his people before the public. He should demonstrate to other religious forces that he and his people are willing to co-operate with any community movement that does not sacrifice doctrine. If he does not show himself friendly to such things, then the people will regard him and his church, and rightly so, as narrow and unwilling to co-operate in any movement that does not arise among his own people. Many a church has lost the sympathy and respect of a community because its pastor was unwilling to, at least, examine the merits of community uplift movements.

## Good Pulpit Work

As to the pulpit work of the minister, there are many things to be said. His preaching should not be of one kind only, but, of the varied kinds which will meet the needs of his people, and build up the church of which he is the pastor. Part of his preaching will be doctrinal, but in this if he is wise he will not ride a hobby. We believe in doctrine, and we have always been doctrinal people, but doctrine extends beyond the so-called "first principles." The habit should be avoided of preaching first principles to the exclusion of everything else. Doctrine is not bound up entirely in first principles. There are many great doctrines which we very often neglect. However, the minister should arrange the program of his preaching so members of his church will be indoctrinated and others will come to know the teachings of his church. In all his preaching he should have enough doctrine to set

forth the great fundamental teachings of Christ.

The minister must preach many sermons of consecration. Many of these will not smack of doctrine at all, but pure consecration on the part of his people. I suspect this is the kind of preaching most needed among our people everywhere. I think our people know first principles fairly well, but sometimes, we are afar off when it comes to consecration and spiritual life. The Disciples of Christ need nothing so much as a campaign of preaching that will deepen spiritual life and enrich the power of every heart. If we do this, along with the strong evangelistic emphasis of our people, we will become the greatest factor in the world for its evangelization.

## The Bigness of Christianity

The pastor should show his people the bigness of Christianity. He should always try to make his people see that it is the biggest and the best thing in the world. He must impress upon their hearts the necessity of seeing it as an universal religion, not for one nor for the few, but for all. He must understand the meaning of the Scripture in which God himself says, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He must truly believe that "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." If he does not make his people see the bigness and the universality of the Gospel he is failing in his task. He must be a true missionary of the Lord Jesus and help his people become the same.

All these things and many others the faithful minister strives to do. It is often without encouragement that he works, but he must do these things anyway. If he does these things he is pleasing God. If he fails to do them he incurs His displeasure, though he may be high in the favor of men.

The preacher owes much to his people and they owe a great debt to him. In mutual payment they will do the will of God and thus, as people and priest become like God, they will become like each other.

SOMEONE asks Dr. S. Parkes Cadman: "Why are professed Christians so much at home in their mortality? Why is wealth so attractive to such Christians?" Dr. Cadman has a way of answering questions quite consoling to the spirit of revolt against the teachings of Jesus and to the practice of St. Francis. He says in *Everyday Questions*:

Normally-minded Christians are not committed to any one stereotyped form of saintliness, to the exclusion of the reasonable ways of living which give glory to the God of reason. They have the will to exist here as well as hereafter and maintain that he who provides not for his own is worse than an infidel. Western Christianity feels no particular sympathy with the self-imposed poverty. Americans are not blindly materialistic because they insist that the spiritualities can be expressed in better ways than the deification of dirt, beggary and flesh laceration.

## Hymn

Tune: Holy Cross

Blest be the dear, uniting love  
That will not let us part:  
Our bodies may far off remove;  
We still are one in heart.

Joined in one spirit to our Head,  
Where He appoints we go;  
We still in Jesus' footsteps tread,  
And show His praise below.

O may we ever walk in Him,  
And nothing know beside!  
Nothing desire, nothing esteem,  
But Jesus crucified.

Partakers of the Savior's grace,  
The same in mind and heart;  
Not joy, nor grief, nor time, nor  
place,  
Nor life, nor death can part.

—Charles Wesley.

## Prayer

OUR FATHER who art in Heaven along the avenue of our faith we approach Thy Throne of Grace. Help us to experience anew the joy of Thy presence; establish Thou us in the security implied by implicit faith. Detain us within the inner circle of intimate fellowship until we shall experience a renewing of Thy power. Reassure us, Dear Father, of Thy forbearance and of Thy loving solicitude. Give, us we pray, neither poverty nor riches, "feed us with food that is needful for us." Send us back into the paths of life with longing eyes directed towards the great spiritual heights—which Thou dost inhabit; and give us courage to press on to the foothills that intervene. Cause us to know, Blessed Father, that we are ever in Thy great heart, and though our earthly hopes may fail of realization, we shall be fully satisfied when we awake in the likeness of our Redeemer. Amen.

# The Uniform Lesson for September 18

## The Kingdom Divided—1 Kings 12:1-24

By Marion Stevenson

DAVID left to his son, Solomon, a great kingdom and Solomon made it a glorious kingdom. Its renown filled the world. It was a kingdom of God's people. Its ideals and the resulting blessings to citizens of the kingdom were higher than the ideals of any kingdom that had ever been. In its ideals Solomon's kingdom was a kingdom of God on earth. God's will was supreme and Solomon was attempting to administer his kingdom with the wisdom that came from God. We can only dimly imagine what blessings might have come to the world because of such a kingdom in the midst of other kingdoms. Indeed, according to the announcement in Exodus 19:1-6, this was the purpose God had in calling a people to become a kingdom. The division of this kingdom was therefore a world calamity. It brought to naught the experiment God was performing for world welfare. The causes of the disruption of the kingdom are therefore worthy of the gravest consideration.

### David, the Warrior King—

The influences which determine personality operate long before a man's birth. David was therefore responsible in a large degree as the ancestor of Rehoboam for the things Rehoboam did. Rehoboam, under whom the kingdom was divided, was the son of Solomon. Solomon was the son of Bath-Sheba, whom David stole from her husband, Uriah. David's moral sensibilities had been deadened by war. This is the explanation, but not the excuse, for the sin which brought an unloved and an unloving wife into the royal household who in turn should be the mother of the future king. Circumstances compelled David to gratify the wishes and the ambitions of a wife secured under the circumstances which marked the coming to him of Bath-Sheba. It is fair to assume that some other son of David would have made a better king than the son of such a woman.

### Solomon, the Builder—

Solomon's first responsibility was to complete the great Temple which his father, David, had planned. In harmony with the splendor of such a building, Solomon had to build palaces. He had to build not only for himself, but separate palaces for such of his numerous wives as demanded them. He had also to build places of worship not only for himself, but for his wives wherein they could worship their homeland deities. Such a building program was a tax upon the labor and the financial resources of his kingdom. Solomon therefore compelled men to work for him in the erection of the splendid buildings which adorned his city of Jerusalem and thus Solomon made problems which his son Rehoboam had to face.

### Solomon, the Diplomat—

The renown of Solomon's kingdom attracted other kings to him. It was the fashion of the time, seemingly a political necessity, that he have diplomatic relations with world powers. He married many princesses from many royal houses. He added to his domestic establishment hundreds of other women of lower rank. In such an atmosphere as this, the future king, Rehoboam, was reared from infancy through youth into manhood. Domestic discord, wealth, and luxury, and display, false religions,—in such a society Rehoboam was reared because of the diplomacy of his father, Solomon.

### The Lesson Scripture

1 Kings 12:12-20

12 So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the counsel of the old men which they had given him, 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. 15 So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

### Rehoboam, the Spoiled Son—

Rehoboam had nothing of the stern disciplines of necessity which nurtured his grandfather, David, in the pasture and in the wilderness. He had even less restraint than his father had had. He was surrounded by influences which kept him within the royal circles of luxury and self-indulgence. He had no experience with the life of the mass of the people. He had no respect for them. The companions which he chose and the intimates who were chosen for him were of another class of people. All of these circumstances enter into the explanation of the rebellion which divided the kingdom.

### Jeroboam, the Widow's Son—

While Prince Rehoboam was growing up in the softness and luxury of the king's house, a lad whose mother was a widow was growing up in the severe experiences of the poverty of such a home. Jeroboam was compelled to work and had to deny himself. He was compelled to live among the common people and because he was one of them he shared their lot with full sympathy for the hardships of their condition. By the strength of his personality, by his faculty for leadership, he attracted the notice of the king and became the head of the labor organizations of the kingdom.

### The Labor Situation—

We are near enough to labor situations of our own day to appreciate the condition in Israel under Solomon, when men were forced to labor for the king in public service under the taskmaster. Here was industrial slavery in the service of royal display. Jeroboam was in all of this by appointment of the king. The young man, the

widow's son, knew how sore and how seemingly hopeless the labor situation of his day was.

### The Economic Situation—

In Solomon's day "the poor were getting poorer and the rich were getting richer." The few at the top exploited the mass at the bottom. The ease of the upper classes was purchased at the cost of the exhaustion of the laboring classes. The luxury of one was purchased by the poverty of the other. The rich robes of the one were bought by the rags of the other. Banquets and feasting for the one class meant hunger and crumbs for the other. Jeroboam knew all of this. He had lived amidst it. He had come up through it. In a very desperate sense the land was suffering "hard times."

### The Arrogant Young King—

When King Solomon died, his son Rehoboam came to the throne. When he approached his people for their loyal allegiance, they promised it upon the one condition that their burdens should be lessened. Industrial slavery should be abolished. Taxation should be lightened. Wages should be increased. The old men to whom Rehoboam turned for advice counselled the young king to listen to the complaints of his people.

Unfortunately for himself and for the future of the kingdom, Rehoboam turned to the young men with whom he had grown up. He had shared his pleasures with them. They were of his own sort. He was of their kind. They were young as he was. It was natural therefore that he should turn to them for advice as he had turned to them on many another occasion of his youth. In their idle arrogance they counselled him to reply harshly and cruelly to the people, saying that their burdens should be increased in proportion of a man's little finger to the circumference of his waist. The lashes of his taskmasters should be deadly, stinging scorpions.

### The Rebellion—

The rebellion was immediately proclaimed. It was inevitable. A leader was at hand, Jeroboam. The kingdom was divided in ten parts to two parts. Only a remnant was left for Rehoboam. God's own prophet sanctioned the division.

If anybody reads this lesson or discusses it in class with the idea that these Old Testament stories have no teaching value to us today, he is reading with a veil over his face. There is hardly a single element in this situation that does not have a counterpart in present day world experiences. This lesson will be studied in many communities where the conditions prevail or are imminent which caused the division of the Kingdom of Israel.

The natural world shows us God's beauty, wisdom, and power; but to see his love we must look upon Jesus Christ.

The brotherhood of man is not a fancy but a fact, and the Kingdom will not come until we all recognize that fact.

The light of the sun on ordinary evening clouds makes the glorious sunset. The light of God, shining on the duties of ordinary living, can make them beautiful in its radiance. The glory of God belongs in our common days, but we do not allow it to transfigure them as it should.

# Christian Endeavor Topic for Sept. 18

## What's Wrong and What's Right With the Movies?

2 Peter 2:1-3; Philippians 4:8

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Should the church ever try to compete with the movie theatre?

Should the church ever recommend certain pictures to the congregation?

How can the church stop the caricature of the ministry and religion?

Is the boycott a legitimate and an effective weapon against offending movies? Can it be used?

Can the church learn any lessons from the interior decoration and equipment of the movie theatres?

Which is the better teacher, the movies, or legitimate drama?

Why are movie theatres crowded daily? Are western pictures harmful in their effect on youth today?

Are moving picture magazines a helpful agent in our life today?

### Paragraphs to Ponder

Unfortunately, and yet almost inevitably in America, the financial profits are uppermost in the mind of producer and exhibitor in the moving picture business. This is not true in every instance, yet in most cases it is; and in many the thought of profit is the only thought. With such a conception of the business, those in it think only of putting on pictures that will draw crowds, disregarding the effect upon the people who come to see and the effect on the community. It is easy to say such exhibitors should be put out of the business, but the task of putting them out is "a horse of another color."

The sex play has been the vogue for a long time now. It is still popular, though there are those who claim to "be in the know" who tell us that its day is passing. Let us hope that it is, and work to that end. Such pictures are far worse in their effect upon the morals of the whole community than any number of lurid western and bandit pictures. True, a boy here and there, and even a girl once in a while, has sought to be a "gun man" or a robber, getting his idea from the movie. This is deplorable, but how many thousands more have gotten loose morals and unclean habits from the sex plays! One thinks sometimes that the cry against the gunman type of play has been merely to divert attention from the worse elements found in the unclean plays that are being exhibited everywhere.

Many influences have contributed to the breaking down of the American home life. One of these is the movie. Of course, no movie proprietor has in his mind the thought of striking a blow at the home. Yet the movie is another attraction that draws young and old away from the home. There are theatres that call themselves family theatres, and the idea, one supposes, is to get the whole family there. But how often does it work that way? We would say not often, for youthful tastes are not like the tastes of older folk; and so the family separates, each member choosing his own show. At best they are under an influence alien to the influence of one's own fireside; at worst they cause dissatisfaction with home and wean many a boy and girl away long before he is ready to be away from home.

The movies can help, and can hinder, the cultural development of the individual. He

can spend his time running to cheap, sensational pictures of some amusement value, but little or no cultural value, and never have any time for the reading of good books and helpful magazine articles. Perhaps he wouldn't read such "stuff" anyway, it will be said. No, perhaps he won't, but there are pictures that make up in some measure for what he misses by refusing to read. The loss cannot be nearly compensated for, yet there are pictures that do make a real contribution to one's culture and general knowledge.

Clean comedy in the pictures has a real value. It serves to keep up one's spirits and it has some effect for good upon the general morals. A good laugh at clean fun is a health promoter and tends to "drive the clouds away" behind one's mental horizon. The comedies of Harold Lloyd, Johnny Hines, and Douglas McLean are of the type that have little of the harmful in them and much wholesome fun. Of course, going to the movies can easily grow into dissipation, and so lose its value, here as elsewhere; but it is assumed that one will use good judgment and discrimination in picking his comedies and in his attendance.

A good deal of real educational worth is to be found in many of the historical pictures that are shown from time to time. In preparation for many of these an exhaustive study of the manners, costumes, and ways of living of the time portrayed is made. Consequently when we see the picture we get an actual glimpse of the time in which the events shown took place. "Robin Hood" gives a good view of medieval Europe; "Passion" presents an illuminating view of the court life just preceding the French Revolution; the "King of Kings," outside of its religious merit, is a remarkable portrayal of life in the time of Christ; and in many other pictures there are historical touches that have great teaching value.

Occasionally there is shown a picture of wild life in its native habitat. "Chang" is such a picture; it is a very excellent portrayal of the jungle life of Siam. "Grass" is another picture that helps us to see how people live in the mountains of Central Asia. Snow's pictures of hunting in Africa and in the Arctic permit us to look at wild life there just as it is from day to day. The western pictures of the better type give us glimpses of the out of doors that are most refreshing. Some of these last named pictures, as "The Covered Wagon," "The U. P. Trail," "North of 36," and "The Flaming Frontier," have real historical value, too.

The moving picture has served often as a silent ambassador of international acquaintance. The people of other countries have come to know more of the way we live in America than through any other medium. It is unfortunate, of course, that much they have seen is a false portrayal, or a presentation of a side of our life that is not typical, though it has been taken as such frequently. But there are good clean pictures that have shown life as it really is in America and have helped the world to know us better. Pictures from abroad have served to give us glimpses of real life in other countries, and so to make us acquainted with other

## Mid-Week Prayer Meeting Topic

September 14

First and Second Thessalonians

By Gilbert E. Ireland

### First Thessalonians—

The first city in Europe to hear the gospel was Philippi (Acts 16). This was about A.D. 52. The first European city in which a church of Christ was organized and the first to receive a letter from an apostle (so far as is known to us) was Thessalonica. The city now bears the name Salonica. It has a large population and many industries. It is located in the neighborhood of Mount Olympus, the legendary "home of the gods." It was a strategic point during the World War, and often figures in our current papers. On reaching Thessalonica after the violent opposition at Philippi Paul preached to the Jews first, as was his wont. They speedily turned against him, but success crowned his brief efforts. Some of the Jewish attendants at the synagogue believed and "consorted with Paul." Also a number of the "chief women" and a great multitude of "devout Greeks," probably proselytes, although very many must have been also from heathenism (Acts 17:14; and 1 Thess. 1:9, 10). Then followed an uproar and Paul and Silas escaped to Berea (17:10). A brief visit at Berea; successful; disturbed. Paul goes on alone to Athens (Acts 17:12-15). Paul loved the church at Thessalonica. He had braved perils and suffered hardships in his first labors there and many of the people had also suffered for the faith (1:6). The report of their faithfulness had spread far and wide (1:6-10). His affection for them was oft expressed (1:2, 3; 2:17-20; 3:1, 2; 3:6-9). He had labored as well as suffered with them (2 Thess. 3:7, 8). He had known the stress of straitened circumstances, the church at Philippi having sent to his relief at Thessalonica (Phil. 4:15, 16). One special feature in this epistle is the oft-repeated assurance of the second coming of our Lord. We note that every section (chapter) rises to the earnest, confident, joyous expectation of his coming (1:10; 2:19, 20; 3:13; 4:17; 5:23). This glorious hope and assurance must be a matter of deep significance to every Christian; to the whole church. It was prominent in Paul's preaching at Thessalonica (Acts 17:7, evidently his proclaiming Jesus as the coming king; and 1:10). The apostle loved this theme. He did not attempt to specify date, or time of the Lord's second advent, but stressed watchfulness and readiness for it; in accord with Matt. 24:36, Acts 1:7 and Matt. 24:27, 44. The counsel and admonitions of chapter 5 would be a superb study for a prayer meeting hour; or the wonderful, uplifting passage on the state of those who had "fallen asleep in Jesus" (4:13-18).

### Second Thessalonians—

The twofold purpose: (1) The anticipation of our Lord's return in power and glory, so insistent in the first epistle, had been somewhat misunderstood (2:2-4). In a strong, descriptive, and to us rather obscure passage, chapter 2, Paul tells of the Lawless One who precedes the triumphant coming of Christ. This is too lengthened a study for this column. Some of the veiled meanings to us were probably clearer to the church at Thessalonica (note 2:5, 6). (2) Repetition with emphasis is made on the injunctions of first epistle relative to Christian duty, exhorting not to encourage the "disorderly walk" of some of their number, even if it meant temporary withdrawal from their fellowship (2:6-15).

peoples as they are. Travel pictures have rendered a real service in this field.

to strike at them, heedless of results. But what will prevent war is acquaintance, good intention and the will to peace. We must contemplate the cruelty of war, the wickedness of war, the destruction of war. We must contemplate the value of life and the righteousness of peace. We must seek peace and ensue it—we must think peace and preach it—we must love peace and pray for it to fill the earth as the waters the channels of the great deep.

We venture to be bold in utterance—there will not be another world war. We predict this because England wants peace, France and the United States have practically pledged themselves to eternal friendship and eternal peace. Germany has a large number of people who are promoting peace among the nations, and there are some two dozen societies pledged to the promotion of international good will. But above all there is the Church which is pledged to it, following its Great Leader who is the Prince of Peace. It has found out that Jesus Christ belongs to all nations. It has discovered the Sermon on the Mount. It is borne up in it that all men are brothers. It loves justice and hates iniquity. Its purpose in the world is to make life safe, and sweet and beautiful. It realizes that reason and not force is the way out of the jungle. It has discovered its own mission of reconciliation,—peace-making by the gospel of the Eternal Atonement. Every kind of international church-meeting makes it harder to stir up strife among the people. As we see it, there are more forces to chain the wheels of war than ever before. The war against war will be a stiff one—probably stiffer than most of us imagine, but the men who take Jesus Christ as an example, a teacher and a Savior, cannot fail.

**T**HE cycle of fevered evangelism by professionals of the ultra modern type is coming to a close. It has been productive of much good; but the results have not been altogether beneficial. It has educated the mind on the wrong slant. The more sane, if less spectacular, religious education is gaining advocates. Children must be taught to be Christian, to know Christ, obey Christ in heart and mind and body. *The Richmond Christian Advocate* remarks:

What is the matter when we cannot have a revival with the pastor and his own leaders? Do we not have the same God our fathers worshiped? If we put the same energy and effort we put in back in an evangelist in organization work and prayer, could we not have a good revival without having a professional? With all that evangelists can do, the big work must be with the pastor and his own people. In their hands is the responsibility. If a genuine revival visits any church, it must be a homemade variety.

### Reapers

We must not hope to be mowers  
And gather the ripe golden ears  
Until we have first been sowers,  
And watered the furrows with tears.

It is not just as we take it—  
This mystical world of ours;  
Life's field will yield as we make it,  
A harvest of thorns or of flowers.

—Anonymous.

## The Facts of the Record

By Daniel A. Poling, Editor: In "The Christian Herald"

**P**ROHIBITION was originally ratified by forty-six out of the forty-eight states. Four Congresses have since been elected. Each of these has been drier than its predecessor. In every vital test vote the dries have won, won with scarcely enough opposition to be given a name. Even filibusters which have stopped everything else have not been able to halt the expression of prohibition sentiment.

But the wets continue hopeful and full of promises. They claim in advance of the day appointed for gathering the ballots, from 100 to 300 members of the House, but in the morning the results show them to have been poor prophets.

Out of thirty-five Senators elected recently, only six are wet and the dries add one to their strength in the House. As to Governors, only five—those of New York, Maryland, Rhode Island, Connecticut, and Wisconsin—give the modificationists any comfort at all. Thirty must be listed as bone-dry.

Legislatures are equally discouraging, for thirty states, after the most recent campaign, are prohibition in both houses. Four are divided and only one state, Maryland, was fully saved to "personal liberty!"

Illinois has been again and again claimed for modification, but in the last election the dries won by majorities of nearly 350,000. Six years ago California was recorded as opposed to Prohibition, but the dry strength rose steadily from election to election, until now the state has espoused Volsteadism with a majority of 60,000.

Pennsylvania elected a dry delegation to Congress; and even New Jersey, Louisiana, Missouri, Wisconsin, Rhode Island and Connecticut, offer more than casual reasons for some to claim that on a national referendum of sentiment they must still be regarded as doubtful.

Ohio Democrats nominated a wet for senator, a man of statesmanship caliber. He lost. Their dry candidate for Governor won! No modificationist on either the Republican or the Democrat ticket escaped defeat.

If the three states, Wisconsin, Maryland and New York, are listed as wet, there are at least thirty-nine states that cannot be recorded in any other than the dry column. These are admittedly more firmly entrenched behind the lines of Prohibition than are Connecticut, Rhode Island, New Jersey, and Missouri committed to repeal.

Even a great New York daily admits that there are now thirty-five states in which a wet is not even nominated for an office. Those who gather comfort from the thought that Volsteadism remains a desert flower, or, to change the figure, an hallucination of short-haired women and long-haired men, must ignore the mighty industrial commonwealths of Ohio, Illinois, Indiana, and West Virginia.

The facts here briefly summarized led the New York Times to conclude that "while many talk wet in the balloting places they vote dry. Five-sixths of the constituency of the nation vote dry. This is the fact of the record."

### Interdenominational Program of Evangelism

**A**S a result of rapidly growing interest in the pre-Easter campaign of evangelism, Protestant bodies somewhat generally are projecting their plans into the future. Some of them, especially the Disciples of Christ, are putting on programs to culminate in 1930, which will be the 1900th anniversary of the founding of the first Christian Church, in Jerusalem.

In accordance with this widespread sentiment, the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America has issued a call and suggested a program for an intensive season of evangelism beginning with September, 1927, and concluding with June, 1928. The Council invites all of the communions and all religious organizations auxiliary to the church to cooperate. It suggests that already many have formed definite plans; and again that some of these plan a study of the life of our Lord Jesus Christ, to be extended over three years or until the celebration of the 1900th anniversary.

The official call, with reference to this latter, says:

We look upon this as a favorable opportunity to call upon all people everywhere to give themselves with renewed consecration to the study of His life with whole-hearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may become operative in all the areas of human relationships in our modern world; and further do we commend those movements in our various denominations which seek in organized fashion to make these years particularly fruitful in the spiritual life of the churches and in their ministry to the complex and confused life of the world.

#### Suggested Fall Program

1. That the first Sunday of October be selected for Church Rally Sunday with emphasis upon family church attendance.

This rally to be preceded by a thorough-going visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work shall fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

#### The Pre-Easter or Lenten Program

That all people everywhere should read during January, the Gospel of Matthew.

That during the first 21 days of February the Gospel of John shall be read.

That from February 22 to Easter day the Fellowship of Power be used.

That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere.

That the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the editions of the Gospel story or the manual prepared by the Federal Council's Commission.

That emphasis shall be placed on the value of individual and family devotions and groups and neighborhood prayer meetings shall be organized.

A careful cultivation of the devotional life of the people.

A definite program of religious instruction by the pastor for the young.

The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

# The CHRISTIAN PLEA

VOL. I

SATURDAY, SEPTEMBER 24, 1927

NO. 46

## Our Youth, Their Problems in Kingdom Building

President's Address of Missouri State Christian Endeavor Convention,  
Fulton, Mo., August 2-7

C. L. Welch, Frankfort, Mo.

A QUESTION every one of us should consider is, "Would the Kingdom be as well off without me as with me?" The consideration of that question will reveal to many of us, perhaps all of us, that we are not doing nearly as much for the kingdom as we are capable of doing. Some will discover that they could drop out and never be missed, so far as the program of the Kingdom is concerned.

Let's not be that kind of Christian. Let's make ourselves indispensable. The art of kingdom building requires us to live clean, pure, righteous lives. Each of us is an animated advertisement for the kingdom. "Some present a page almost or quite blank. Some give the world a sheet clean and full of good deeds and made beautiful with clean living. But some, alas,, show only smudges and smears of unwholesomeness of indifference and of selfishness in many forms."

### Choice of Companions

We are the kingdom, and what we are, the kingdom is; and by our works and lives the world judges. "Evil companions corrupt good manners." They do more; they destroy spiritual power and moral stamina. Therefore one of the great problems of youth is the choice of worthy companions, companions who will build up in righteousness and beauty of life and power of spirit. We'll be judged in part at least by the company we keep and in turn the kingdom will be judged by us. Then we should seek fellowship with the godly and pure.

Let us not leave support out of Kingdom building. We must support it with all the means in our power, our money, our energy and our time. It isn't enough to say, "I am too busy to help but I'll give something." That something is apt, under such circumstances, to be less than it ought to be. And even if it is all it ought to be, it can't do what

a gift of time and effort will do. The money is needed, to be sure, but where there is interest that leads to the generous giving of self the money will come. Support the kingdom by giving self, and substance will be given too.

### Place of Prayer

Prayer is expected of all of us. It is the highway to God's throne, the air way of spiritual communion between His mind and ours. It opens the way for God to bestow his great and precious gifts on the kingdom. To pray in private has a tendency to make prayer a habit. And to pray in public makes our prayers an edification for those who hear. Some say they cannot pray in public and perhaps they can't. Everyone can pray in his own closet. As Endeavorers, we ought now to be learning the power of prayer and cultivating the habit. The kingdom needs us. We must ever be in preparation for a larger and more fruitful service.

There is always a shortage of trained workers in the kingdom, and often there is not enough of any sort of workers to properly care for the work. Now the program of kingdom building cannot go forward steadily and aggressively unless there are earnest workers to push it forward. A successful worker makes himself, he is not made by something outside himself. Since this is true, let us get clearly in mind that the making of a successful worker is not a short or an easy task.

An old shoemaker was asked how long it took to learn to make a good shoemaker and he replied, "A lifetime." If it takes a lifetime to make a good shoemaker, it certainly will take no less time to make a successful worker in any other worthy field. We are needed and the better trained we are the more useful we shall be. Give more time now to preparation that later you may give better service.

### Knowledge of the Bible

The kingdom is established upon Bible truth and it should expect us to know the Bible. Paul the Apostle speaks of the word as the sword of the Spirit; and we ought to be daily striving to become more and more proficient in handling this weapon of defense and offense. The principles of Christianity are contained in the Bible and these are the principles of the kingdom. How can we set them forth and lay for other lives the foundation and win them for membership unless we know our Bibles?

We are missionaries of the kingdom, representatives who seek to add to its strength by bringing in new members and who seek to increase its power and influence by endeavoring to inject its wholesome and healthful principles into the life of our time, into business, into our school life and into the social life of our community. The kingdom expects us to be reverent and respectful towards its claims and its representatives if they by their lives prove worthy of the respect. There is too often manifested in our day a disregard for the sacredness of God's house, a disregard that breeds disrespect for all things pertaining to his worship. Such a tendency is deadly to a strong spiritual life and must be shunned. Reverence is an essential part of worship; it is an attitude of mind that should be cultivated for the sake of the kingdom and for the sake of our own spiritual welfare.

Jesus commanded us to "Seek ye first the kingdom of God and his righteousness," but the multitude, including a host of professed followers of Christ, are seeking everything else first. We wonder why the world is in such an awful condition.

The vacant seats in our church, especially on Sunday nights, tell the story more eloquently than any words can tell it. We hear much about building sidewalks and streets in our cities but these, important as they are, do not make great cities; it is righteousness that exalts a nation, and no amount of material improvement will serve as a substitute.

Whenever the world will come back to God and build with him, all of our problems will be solved.

## News of Interest



Dr. J. E. Walker, Memphis, Tenn.

**T**HE address of Dr. J. E. Walker, treasurer of the National Convention, delivered on Thursday Morning of the Church session, was logical and brought forth much applause from the great audience.

Among his remarks he said, "We must attain equality and independence. We may not find these unless we get the best education and learn the proper use of money."

He remarked, "The white man's dollar goes wherever he goes but the colored man has not yet learned to value his efforts in dollars and cents. The colored man expects his religion to go and reform the heathen but wants to keep his dollar in his pocket."

"Two things make for culture," thundered this speaker, "one is for education and the other is money. The respect of the other peoples of this country cannot be given to the Negro until he has learned the value and proper use of the Almighty Dollar."

He urged his hearers to give more liberally to education and to missions and to combine their money to make it more powerful.

Dr. Walker is the president of the Universal Life Insurance Co. located at Memphis, Tenn. He is also President of the National Negro Insurance Association of the United States.

Henry Sloane Coffin, of Union Theological Seminary, says that the church is an institution organized to make the mind of Christ dominant in the world, and that the individual cannot push freedom for himself at the cost of disrupting the church. In other words, if our minister, whom we depend upon as leader, claims freedom to teach that there is no God, no immortality, and the freedom he claims be given him, he destroys the freedom to which we have an inalienable right. Holding to the principle of freedom does not mean the right to destroy the fellowship to which one belongs.

The recent Missouri Convention chose P. A. Gray as state evangelist and the church at Fulton is seeking a minister.

R. H. Davis of Cincinnati was chosen as corresponding secretary at the Washington Convention.

The New Dormitory at Jarvis is to be dedicated on Wednesday, September 21.

The new classroom building at the Southern Christian Institute is to be dedicated on Thursday, October 20th.

Isaiah H. Moore who has closed his work at Georgetown, Kentucky, has been called to Columbus, Ohio. We are not advised as to whether he will accept.

Miss Rosa V. Brown has closed her first year as director of the Y. W. C. A. at New Castle, Pennsylvania. She is making a real success of it.

The flooded regions of the Delta of the Mississippi are finding it hard to get their children to college this year, but they are bravely facing the problem. Some are seeking work to pay their way and others are helping to harvest the present crop in unflooded regions.

The church at Nicholasville, Kentucky, is seeking a pastor. It has been without a pastor for over a year and greatly feels the need of a good man.

Miss Bessie Chandler was chosen to take the work of elementary worker in the Bible schools in place of Miss Deetsy Blackburn who resigned. Miss Chandler will spend a year at the Southern Christian Institute.

Miss Lois A. Lehman, daughter of President and Mrs. Lehman returned from Japan in July and spent over a month at home. She was accorded a very welcome reception at the Mississippi state convention and at the white churches at Edwards, Jackson and Vicksburg. She is now in the National Kindergarten School of the Northwestern University at Evanston, Illinois.

I. C. Franklin has been called as pastor of the Mound Bayou Church. The two churches are uniting to make one good church. The two churches in Jackson, Mississippi are also considering uniting in a common program.

J. D. Hill has preached for the summer at Waco, Texas, and is seriously considering giving up teaching and giving his whole time as minister.

A. W. Jacobs came all the way from California to be present at the Washington Convention. With some help and encouragement our cause can become strong in California.

In addition to a \$15.00 contribution to Christian Plea by the W. M. S. Convention of Mississippi, Dr. J. E. Walker reported \$25.00 from the state church convention same state.

The state Christian Endeavor Convention of Ohio sent a \$5.00 contribution to the Nation Convention for Christian Plea.

Prof. Pratt of Texas also made a contribution of \$5.00 to the donation fund of Christian Plea.

Eld. H. D. Griffin of Washington, D. C., gave his subscription while the national Convention was in session.

Eld. M. Jackson of Nashville, Tenn., also gave his renewal at the National Convention.

Another visitor to the office of the Christian Plea Friday, Aug. 26 was Eld. J. H. Parker, pastor of the church at Hannibal, Mo. In the absence of Eld. J. J. Green, state representative to the National Convention, Eld. Parker turned over to the editor ten dollars to represent his church in the National Convention as well as six dollars to cover the deficit in state apportionment for the Hannibal church.

Miss D. L. Blackburn, late incumbent of the national office of elementary superintendent, sent in three subscriptions from the Ohio state convention from persons as widely scattered, Eld. Blair of Cleveland, Mr. J. Bickerson of Wilber force and Mr. C. H. Bristow of Columbus.

Mrs. S. L. Bostick of N. Little Rock, Ark., brought another subscription from that church. Added to the former four makes five from this church which has only nine families.

Mrs. Jacob Jasper of Indianapolis gave her subscription and Mrs. Carrie Galloway of the same church gave in three renewals from the Indianapolis church.

That raises that church to the distinguished class of those receiving over thirty Christian Pleas.

Eld. J. J. Green of St. Louis, Mo., took occasion to renew his subscription at the Convention.

The subscription yet unexpired of Mrs. W. H. Hunter, Springfield, Mo., was renewed by her father Eld. W. H. Brown of Mt. Sterling Ky., at the National Convention.

Mrs. G. Mitchell of Kerr, Ark., sends in a subscription for Mrs. Daisy Weathers of Detroit, Mich.

From Lyons, Texas in an unsigned letter came two subscriptions for Eld. W. B. Washington and his sister, Mrs. M. Nicks of that town.

President Ervin was a visitor to this office Aug. 26. He was just returning from a summer spent in summer school in New York. He was unable to get to the National Convention due to the pressure of affairs at Jarvis Christian College of which he is president. But he was able to gladden our hearts by a ten dollar contribution on Christian Plea.

It is not often this office receives mail from New York but from Brooklyn, N. Y., came a renewal from Mr. H. M. Kears for the Christian Plea.

Eld. O. Zollar of Reidsville, N. C., brought ten subscriptions from his church.

Mr. Cornelius Scott of Johnson City, Tenn., sent in three new subscriptions from eastern Tennessee.

Eld. Arby Jacobs from California, brought three subscriptions to the Convention at Washington.

### THE ARKANSAS CONVENTION

Eld. E. L. Turner, Pastor

The Arkansas State Convention will convene at the Elliot Chapel Church of Christ at Wabbaseka, Tuesday before the second Lord's Day in October.

We hope to have a large delegation and the local church is sparing no pains to prepare a comfortable visit for all who will attend.

# The Christian Plea

Published Weekly

Office Address

425 DEBALIVIERE AVENUE, ST. LOUIS, MO.

Under the auspices of the  
NATIONAL CHRISTIAN MISSIONARY  
CONVENTION OF THE CHURCHES  
OF CHRIST

In Cooperation With the  
UNITED CHRISTIAN MISSIONARY  
SOCIETY

STAFF

|                    |                  |
|--------------------|------------------|
| V. G. SMITH        | EDITOR           |
| MARY E. TAYLOR     | ASSOCIATE EDITOR |
| H. L. HEROD        | ASSOCIATE EDITOR |
| J. B. LEHMAN       | ASSOCIATE EDITOR |
| Subscription Price | \$1.00 per Year  |
|                    | 5c per copy.     |

Entered as second-class matter November 20, 1926, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized February 5, 1927.

## SOUND, QUITE SOUND

ONCE a politician was making a great speech. He harangued the crowd in silvery words of eloquence with a golden voice. When he had completed the "spouting" he asked his friend what about the speech. "Sound, quite sound," was the friend's reply. But a glutton for praise the speaker demanded, "What else? Go on, tell me what else." The friend answered, "Sound was all. Just sound."

When some of the denominationalists that clutter up our communion with a great array of "Modes" and "Methods" of procedure, in all of the activities of the church, come forward with one of the "It's not scriptural" protests, it is often another case of "Sound, just sound." Those that place so much emphasis on the soundness of doctrine of a fellow-being would do well to remember that Jesus said in His first sermon, "Judge not." "Who appointed me judge over you" or who appointed you judge over me?

Usually soundness on the doctrine consisted in being rabidly controversial on non-essentials. Most soundness is of the sort like the prayer, "Oh God, bless me, my wife, my son John and his wife, us four, Lord and no more." The very essence of preened soundness, is selfishness that when discussed in relation to Christianity is merely sound, just sound.

The vicissitudes of human life and the constant revelation of God in man are both so uncertain and changing that soundness today is reactionarism tomorrow. With the problems changing so rapidly that the marvel of the last decade is the necessity of this, only God's Word interpreted by man's God-given power common sense is an adequate measure of soundness.

The beliefs of our fathers are "sound, quite sound" but after all they are "sound, just sound," also.

## A PASTOR SANS PROGRAM

ONE of the most discouraging things about the Negro churches is the persistent lack of a definite program of advancement. With no aims, no goals, no objectives, no tests, no methods, no "nothing" beyond the financial one of keeping out of debt even at the expenses of better and more efficient service to the individual and the community, the average church meanders about "wool-gathering" and "counting its toes," performing no real service whatever. Then such a church has the "brass and gall" to ask the community and the individuals who belong to it to support it and propagate it.

Most pastors have a policy—more or less commendable—of keeping the church self-supporting but they have never interested themselves in finding whether it is worth supporting either of itself or by the community. It may be that a good debt incurred in some worth-while pursuit will mean more than a clean slate of "No debts—No deeds." As business men, as householders, as individuals, no member, nay not even the pastor, considers it a disgrace to go into debt for something of value that may be considered progressive. The family cheerfully mortgages its future to get a home, the young person sells his prospects for an education, the business man forfeits his profits to make a substantial extension, the nation spends its taxes for decades to come to protect its interests today. All of these have a species of faith in themselves.

But the church—whose bedrock of belief is faith—is afraid to trust itself and its Founder to carry it through a program involving expenditures.

But the most of this inertia is due to a pastor without a program. They get nowhere because they have nowhere to go. "IF you are going NOWHERE how will you know when you get THERE and how will you know WHERE to go from THERE?" "Without a vision the people perish." The extent of the people's vision is gauged by the leader's vision. They cannot see over the heads of those elevated by them to lead.

So with no conception of the church as a social institution, with no realization of the importance of the church taking a decided stand on an ethical question, with no consciousness of the remarkable influence wielded by the church in moulding public opinion, such benighted, complacent leaders pursue the even tenor of their way engrossed in raising the pastor's salary BOTH WAYS. Already such a pas-

## "I AM THE TRUTH"

IN ONE of the sermons of Christ to His followers, He uttered these words, "I am the way, the TRUTH and the life."

For a long time before Christ, man had been looking for truth. All the philosophies, all the religions, all the doctrines had been formulated, propounded and fixed as parts or the whole of truth. Man passionately wished to construct for himself a rampart against falsity. Error was considered always a prime enemy of the human family. To find the underlying truth was to ancient intelligence, the highest of endeavors. Honor and allegiance was payed to those who professed to possess some or all of the truth. Rome had bowed before Greek philosophy because the latter had ascribed authenticity to its philosophical religion. The barbarian Goth despised the foibles of the conquered Rome but fell at the feet of Christianity because of its profession of truth. The nations of Europe burned its reformers but adopted their beliefs because denominationalism claimed for itself a greater amount of truth than Catholicism then offered. And now denominationalism is fast losing its hold because the truth seems to be best served through united effort apart from beliefs that differ.

No idea of the present day religious educational and institutional system now so much in vogue can be laid to the doctrines or creeds of one denomination. No church can garner all the laurels for advanced thinking in terms of service as a legitimate valuation in Christian living. So unity of effort, unity of purpose, unity of resources, unity of community action and unity of methods characterize the world of Christendom today. This is the TRUTH that is CHRIST so far as it goes. That this is the ultimate in truth, I would be the last to admit. Even the promoters of this idea of unity in Christian operations and cooperation, do not claim for it the highest in Christian living that can ever come forth. Indeed they only hold that it is the special work of the present generation to promote this cooperation that is the oneness for which Christ prayed.

tor is worth only half of what he is getting even if it is only a dime a month.

Pastors, the appeal is to you to get a program of local and institutional import that will justify your existence. Your salary will be forthcoming and what is more you will be worth all you get.

## THE CHRISTIAN BIBLE WORKERS' INSTITUTE

WINCHESTER, KENTUCKY

SEPTEMBER 24-25, 1927

### SATURDAY MORNING

Devotional—Winchester.

Greeting and Appointment of Committees.

"Religious Education in the Family"—North Middletown and Stepstone.

"What Forward Move Shall We Make?"—Winchester and Aaron's Run.

### SATURDAY AFTERNOON

Devotional—Stepstone.

"The Christian Plea"—W. H. Dyson, Mt. Sterling.

"What Should We Bring to the World?"—Fairview and Little Rock.

Greetings From District No. 5, Mrs. Lorena Bush, London, Ky.

President's Quarterly Address.

### SATURDAY EVENING

Devotional—North Middletown.

Welcome Address—Winchester.

Response—Fairview.

"Where Should We Keep Christ?"—Mt. Sterling-Levee.

Music—Offering—Adjournment.

### SUNDAY MORNING

Lesson Period.

Music—Offering—Adjournment.

Sermon—Elder R. E. Hancock, Winchester.

### SUNDAY AFTERNOON

Devotional—Mt. Sterling.

Address—Mrs. M. E. Taylor, State President of Bible School Work.

Greetings from the Women's District Work—Mrs. Fannie B. Rucker.

Special Program.

### SUNDAY EVENING

Devotional—Little Rock.

Report of Secretary and Treasurer.

Sermon—Elder J. B. Jones.

Unfinished business.

Music—Offering—Adjournment.

### COMMITTEE

Wm. Caywood, Chairman.

Jimmie Patten.

Sallie V. Johnson.

All workers are asked to give 50 cents to District Work.

Subscribe for the Christian Plea.

### FROM OHIO

Reporter, B. H. Johnson, Dayton, O.

We are doing nicely here.

Eld. Bundy and family are here, and about settled. We went to the State Convention in Springfield thirteen strong, this was a fine convention, with good reports and much work being done.

We are working our Church on the budget system now, and we can see remarkable results already. It is a little difficult to get the membership lined up the program, but

they are falling in line gradually. By the time you hear from us again, we want to be well out onto our next year's work. As a rule we send delegates to the conventions. They plan to do wonderful things for the next convention year. They come back to their local churches and make their reports to us, and we forget all about the good resolutions.

We are not going to do that in Dayton this year. We are going to "get a start from the wire," use all our energy in the "back-stretch," so when we get into "the home-stretch" we will need no "jockeying." All Eld. Bundy will have to do is to sit and ride "right down to the wire."

Two have been added to the church by baptism recently.

On Aug. 15, The Church Co-Operative Club gave a banquet in honor of Eld. Bundy and family, which was a grand affair. Several prominent ministers of the city were present, and gave Eld. Bundy a very hearty welcome. Eld. Bundy responded most graciously.

### HAIL! THE MAGIC CITY

Miss Alpha D. Penn, Roanoke, Va.

There has been recently organized in the Ninth Ave. Christian Church of Roanoke, "the Magic City," a young people's club known as the "Centennial Club."

Its object is to develop the character of each member, morally, spiritually and socially.

The club is under the wise supervision of Mrs. J. F. Whitfield, who is ably supported by a splendid staff of officers and a 100% cooperative membership. At present there are twenty-seven members.

It is the future aim of the club to do some really tangible work, of which you may hear more at some later date.

### SCHOOL NOTES

THE fourteenth formal opening of Jarvis Christian College, Hawkins, Texas, will be Tuesday, Sept. 20th, at two o'clock. Prominent ministers and distinguished educators will be present on this occasion. Pres. J. N. Ervin, who has just returned from a summer of research and study in Columbia University, announces the most promising outlook of any previous year.

The college faculty will be strengthened by the addition of the following teachers: J. H. Harmon will head the department of Social Sciences. He holds his B.A. from Howard University and his M.A. from Columbia University. Miss M. Jane Tiller will head the department of Education. She holds B.A. from Fiske University and M.A. from Columbia. Miss Maine L.

Briggs will head the English department. Miss Briggs received her elementary education in the public schools of Maine, her high school training in Massachusetts, her college degree from Howard and her Master's degree from Columbia. H. Peoples, B.A., in Religious Education, from Eureka College, Illinois will have charge of the Bible department.

Other faculty members have spent the summer in study as follows; Prof. H. Ward, head of the science department, has done special work in chemistry in the University of Kansas. Prof. J. H. Ward, principal of the junior high and practice school, has done work in the organization of the junior high in the University of Kansas. Mrs. W. E. Ervin, head of the commercial department has specialized in the work of her chosen field at Columbia University. Miss L. B. Smith, dean of the college has taken special work in administration and measurements at the University of Chicago. Mrs. N. V. Berry, teacher of primary work in the practice school, has specialized in Primary methods at Prairie View.

All the buildings are being renovated and remodelled to afford the very best facilities for the work to be done. Added equipment in all departments will add strength to the courses. Prof. L. B. Ross will again head the department of music. The addition of new pianos will aid this department to do better work.

The new \$65,000 dormitory for girls will be dedicated on Wednesday, Sept. 21st. There will be two programs, one at 10:45 A.M., and one at 2:30 P.M. The Hon. Mike H. Thomas and Dr. L. N. D. Wells, both of Dallas, will make the principal addresses of the occasion. Dr. Grant K. Lewis and Mrs. Colby D. Hall will have charge of the exercises. The public is cordially invited to this dedication.

Miss M. P. Julian, secretary of the college, has done fine work on the field this summer in the solicitation of students. The indications point to a record-breaking enrollment as a result of her efforts. Professors C. A. Berry and S. J. Sansom have also done splendid work interesting students to attend this year.

### MIDWAY, TEXAS

Reporter, Eld. T. J. Green, Pastor of the Taylor Church

The two weeks meeting at the above church closed Sunday night with 107 additions, 63 by confession and baptism.

\$75.00 was paid the evangelist.

We are now ready to hold other meetings at reasonable terms.

# Report of Mississippi State Evangelist

Eld. B. C. Calvert

## FIRST QUARTER

Number of letters written, 54; number of postal cards, 20; number of post cards, 10; number of C. E. addresses, 1; number of addresses, 3; number of S. S. addresses, 7; number of business meetings held, 4; number of S. S. lessons taught, 7; number of Churches visited and revisited, 6; number of miles traveled on land, 292½; number of miles traveled by rail, 4483. Railroad fare, \$54.76. Writing expense, \$1.65.

Pastor's salary for Clarksdale, \$85.00. Salary for Bethel, \$30.24.

Money received on the field, \$39.80. Money raised for building purposes at Clarksdale, \$134.45. Raised for Church purposes at Bethel, \$12.85. Raised for building purposes at Indianola, \$25.60. Raised in revival at Clarksdale, \$117.13. Total raised for the quarter, \$306.09.

Attended services conducted by Miss D. L. Blackburn, at Bethel, Oct., 29, 1926. Attended Inter-National Convention at Memphis, Tennessee, Nov. 10-17, 1926. Attended our National Convention at Louisville, Ky., Aug. 26th to Sept 1, 1926. Preached the missionary sermon of the Convention, and served on a number of important committees.

On Oct. 3, 1926, raised \$6.00 at First Christian Church of Clarksdale, Miss., to help John Fisher, a young man of our race, to get a fair trial in the courts. This young man was charged of having killed a white man. All the churches of Clarksdale helped this young man because they believed him to be innocent.

Places visited and revisited as follows: Indianola, Nov. 7, 1926; had excellent services. Raised for building purposes, \$25.60. Offering for the Evangelist, \$5.75. First Sunday afternoon, Nov. 7, 1926, at McKinney's Chapel. Offering \$3.15. Took pledges for the Clarksdale Church. Rose Hill, Oct. 5; no service. Pine Grove, Oct. 4; no service. Both Churches were on their vacation. At Center Church, Oct. 26; services real good. Offering, \$2.75.

Held a revival at Vicksburg, Sept. 1926, for Elder L. R. Garrison. Two were added to the Church. One (1) reclaimed, and one from the Baptist. They gave me \$12.00 for my service.

Number of days on the field, 58. Number of sermons preached, 45; number of souls brought in at Shaw 2; these were by primary obedience. Number at Clarksdale, 6; 1 reclaimed, and 5 baptisms. One (1) reclaimed at Bethel. Total for the quarter, 19.

## SECOND QUARTER

Number of letters written, 30; number of postal cards, 3; number of business meetings, 7; number of C. E. addresses, 2; number of Special Delivery letters, 5; number of funeral sermons, 1; No. of S. S. addresses, 6; No. of S. S. lessons taught, 6; number of days on the field, 80; number of Churches visited, 5; they are as follows:

Center Church, Dec. 7; rained out. Union Hill, Dec. 8; offering, \$1.00. Grand Gulf, Dec. 9, no service. Mound Bayou, Dec. 1, offering, \$3.00. Shelby, Dec. 2, offering, \$3.15.

Churches revisited with a view to collecting pledges for Clarksdale Church as follows:

Indianola, Nov. 30, collected, \$9.00. Mound Bayou, Dec. 1, collected, \$8.50. Shelby, Dec. 2, collected, \$3.00.

Jackson College Addition Church, Nov. 22, Collected, \$5.50. This was the first church to give on my trip over the state in this special effort.

Center Church, Dec. 7, rained out. But collected some since that time. Union

Hill, Dec. 8, collected, \$3.50. Grand Gulf, Dec. 9, collected \$3.50.

Money raised in annual Drive at Clarksdale, Jan. 1927, \$103.15. Took pledges for the Clarksdale Church, in the Fall of 1926, to the amount of \$108.10. Total collected to date, \$53.10. Total raised in Drive, and over the state, \$156.25. We had planned great things for the First Christian Church of Clarksdale, in the Fall of 1926, but the bottom dropped out of the cotton prices, thus preventing us from carrying out our plans. We planned to raise \$1,000 and pay the last lot we bought out of debt, set plans to build at an early date.

During the 2nd quarter we toured the state in interest of the Clarksdale Church. Conducted both the Mound Bayou and West Point District Conventions. Taught the ministerial lesson in both.

Pastor salary for Clarksdale, \$65.05. Salary for Bethel, \$52.81.

Number of miles traveled, 1449; R. R.



Eld. B. C. Calvert

fare, \$60.42. Number of sermons preached, 21; number of souls won during this quarter, 2. These were reclaimed at Clarksdale.

## THIRD QUARTER

Number of postal cards written, 11; number of post cards, 46; number of letters, 44; number of addresses, 3; number of funerals, 2; number of miles over railroad 5404; railroad fare, \$136.13. Number of C. E. addresses, 2; number miles on land, 328. Writing expense, \$2.08.

Visiting the following Churches while in Los Angeles, California, as follows:

Watts Church of Christ, March 31, 1927; offering, \$6.29; Wadsworth Christian Church, Sunday Morning, April 3, 1927; offering, \$6.20. Sunday night, April 3, 1927, were with the 33rd and Hooper Avenue Church of Christ; offering, \$13.90.

Dedicated the North Jackson Christian Church, Sunday, May 1, 1927, and ran a week's meeting. Had four accessions. One (1) from the Baptist, and three (3) reclaimed.

Raised four (\$4.00) dollars for the blind and a flood sufferer.

Number of sermons, 93; number of revivals held, 3; one in Los Angeles, Cali-

formia, one in North Jackson, and one in Clarksdale. Number of souls won in Los Angeles, California, as follows; 2 reclaimed, 1 confession of grown young man from the world, 1 from the Methodist, 3 from the Baptist; total in Los Angeles, 7. One (1) reclaimed, and one (1) from the Baptist in Clarksdale. Grand total for the quarter, 13.

Pastor's salary for Clarksdale, \$85.00. Salary for Bethel, \$52.81.

## FOURTH QUARTER

Number of S. S. lessons taught, 7; number of postal cards written, 7; number of C. E. addresses, 2; number of letters written, 57; number of funeral sermons preached, 1; number of business meetings held, 7; number of days on the field, 83. Writing expense, \$1.51.

Money received on the field, \$296.55. Pastor's salary at Clarksdale, \$65.55. Salary at Bethel, \$74.68.

Churches visited during 4th quarter as follows:

Monday night, July 4, Jackson College Addition Church; 1 from the Baptist; offering, \$3.01. Tuesday night, July 5, with the Edwards Christian Church. Offering, \$5.00. Wednesday night, July 6, Center Church; offering, \$4.00. Thursday night, July 7, we motored from Jackson to Vicksburg for service, but had car trouble which prevented us from getting there on time for service. Friday night, July 8, with the North Jackson Christian Church. Offering, \$2.00. Monday night, July 11, Christian Chapel of Greenwood, Miss. Offering, \$2.30. Tuesday night, July 12, McKinney's Chapel; 1 by statement, and 1 from the world. Offering \$2.10. Wednesday night, July 13, Holly Grove; offering, \$2.10. Thursday night, July 14, Indianola; offering, \$3.30. Indianola is asking this Convention to get the Evangelist to come there and lead them in rebuilding their church. Friday night, July 15, Mound Bayou; offering, \$3.60. We found that the two churches at Mound Bayou had united. They have in mind the building of a church in Mound Bayou that will be a credit to them and glory and honor to our King.

We swung all the way from the Delta to Claiborne County. Sunday morning, July 17, found us with the Providence Church. Taught the adult class of the Bible School, preached to a very appreciative audience. Offering, \$3.95. Sunday evening, July 17, at Tillman Chapel; offering, \$2.00. Sunday night, July 17, Forest Grove; offering, \$4.00. Monday night, July 18, we were slated for St. Luke, but were rained out. Tuesday night, July 19, Pine Grove; offering, \$3.00. Wednesday night, July 20, Rose Hill; offering, \$3.58. Thursday night, July 21, Christian Chapel, Port Gibson, 90 cents.

From July 22-24, we were at Vicksburg, attending the Bible School Convention.

Sunday night, July 24, we were slated for Lorman, but was delayed by a taxi man and missed our train.

Monday night, July 25, with the Fayette Christian Church. Offering, \$3.00. A conference was held after the service and the good Pastor, Elder N. R. Trivillian and members asked the Evangelist to be in this conference. They have decided to build a real modern church in the town of Fayette. I am sure you agree with me that this is the right step in the right direction and to put this program over they must have your financial support. Friday night, July 29, preached at Mt. Zion. Offering, \$4.24.

Held a revival in Oklahoma City, Oklahoma, in the month of June. Souls won were as follows: 3 reclaimed, 2 from the Baptist, 3 by statement, 5 baptisms. Total for Oklahoma City, 13.

Held a revival at Bethel from July 31 to Aug. 14, 27 reclaimed, and 7 baptisms. Total for this revival, 34. Grand total for

(Continued on page 8.)

# The Uniform Lesson for October 2

## Elijah on Mount Carmel—1 Kings, Chapter 18

By Marion Stevenson

**T**HERE are some people who say in regard to religion, "It does not make any difference what you believe, just so you are sincere." This may be true as far as good intentions are concerned, but certainly it is false as far as consequences are concerned. A man who eats poison believing sincerely it is good food would probably die. A man who would refuse good food because he believed it poison would probably starve to death. Religion is the fundamental thing in all human life. The character of a man's religion depends upon his thought of God. He will be like his god because religion is a man's experience of union with his God, to adapt the words of a recent noted writer.

Every religion has had its zealous and sincere devotees. Religion determines the human conduct. Human conduct determines social relations, and social relations make society or the state. What a man thinks about God, therefore, determines finally the more or less civilized order in which he lives.

The religion of the Old Testament was planned to produce an ideal social situation, an ideal kingdom. It did this for a very brief period at the close of the reign of David and at the beginning of the reign of Solomon. This kingdom was based upon the ideal of God as revealed in the Old Testament. Men received the laws for this kingdom from God.

### Religious conditions—

In our lesson, religion as given to Israel through Moses was so debased in the northern kingdom that it was about to disappear. The worship of Jehovah still lingered in careless observance. Ahab the King was an Israelite, but complacently indifferent to religion. He was busy with other affairs and therefore was related religiously to many busy men of our present day.

Besides this he had a very religious wife and, manlike, turned over the religious affairs of his family and of his kingdom to her. Here again he is related to many a modern man.

### A zealous queen—

Jezebel was as strong a personality, stronger in many respects, than her husband, Ahab. She was a very religious woman. She was consequently very dogmatic and zealous for religion as she believed it. It is not strange, therefore, to discover that she soon had made her religion very popular and very strong in her kingdom. She had so managed the religious situation that it was not safe for any of her subjects publicly or zealously to advocate the worship of Jehovah. In her religious zeal, her dogmatic conscientiousness, Jezebel was related to many religious women of the present day.

### The reformer—

The condition of Jehovah worship in the northern kingdom was so low that it was practically hopeless. There was not enough strength left in the faithful people of the land to counteract the influence of Queen Jezebel. Spiritual courage equal to the conflict was entirely lacking. Just at this time a stranger from the east, a man of the wild, wide open places, suddenly appeared to King Ahab and pronounced a curse upon the land because of its idolatry. There followed the three years' drought upon Israel.

### The contest—

The story of the contest between Elijah and the priests of Baal upon Mount Carmel is one of the most dramatically interesting

### The Lesson Scripture

1 Kings 18:30-39

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran around about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces; and they said, Jehovah, he is God; Jehovah, he is God.

stories in the whole Bible. It shows on the one hand the hopelessness of the situation and the sublime courage of the one lone prophet. No doubt this story has helped many a man to stand alone for the thing he knew was right and according to God's will. This is the spirit in which martyrs have died for their Christian faith. Men who have stood alone for right have not all escaped with their lives as did Elijah. Sometimes, as in this case, many generations pass before the evil thing is overthrown.

### Mob psychology—

Elijah was alone in his firm stand for the worship of Jehovah. Opposed to him was the multitude of the priests of Baal, just as zealous for their god. Between these two extremes was the mass of the people who were "limping between two sides." The people had no mind of their own. They were looking beyond themselves for leadership. They were ready to go to one side or the other because of the absence of convictions of their own. When the fire came upon Jehovah's altar, and not upon the altar of Baal, they shouted enthusiastically, "Jehovah, he is God."

A prominent man said once, "Two per cent of men think, the other ninety eight per cent say, That's fine." Very much of our social life, our business life, and also of our religious life, is based upon this fact that the mass of men do not think for themselves. It is easier to do as other people do than it is to think correct courses of conduct for yourself. This fact places heavy and serious responsibility upon those who would lead the people, for, "If the blind lead the blind, both shall fall into the ditch." This fact places a heavy and

serious responsibility upon those who follow as frequently to their own hurt as to their own help.

This raises the suggestion of carefully trained, and taught, and qualified spiritual leadership for our churches, our schools, for everything that has to do with the life of mankind.

### Spectacular evangelism—

It is quite easy to cry out against spectacular evangelism. We should recognize the fact, however, that there are times and circumstances which call for strange and unusual programs and circumstances which can be controlled in no other way. The situation in Elijah's day demanded just such a man as Elijah with just such a program. It is to be noted however, that Elijah could only go so far before he had to put his mantle around the shoulders of Elisha, a quiet teacher who went about unostentatiously among the people. Elisha could not do Elijah's work. Elijah could not do Elisha's work.

### Does prayer change things?—

What a conception of God was behind the frantic prayers of the priests of Baal. The conception of their god which Elijah ridiculed was largely true. They had an idea of a god who was indifferent to them when he chose, who would not listen to them when he did not care to do so, but who might be importuned or placated by their persistence or their mutilations, or whose attention might be attracted by their wild dancings about the altar and their leapings upon it.

Many professed Christian people have the same idea of God today, that he is one who can be persuaded by praying to do things that otherwise he would not do at all. People still shout and rave and do fantastic things to attract God's attention to their prayers. Contrast with this the quiet dignified prayer in which Elijah without argument laid the whole situation before Jehovah and awaited his pleasure.

### Self-Reliance

Whatever your sex or position, life is a battle in which you are to show your pluck; and woe be to the coward! Whether passed on a bed of sickness or a tented field it is ever the same fair play, and admits no foolish distinctions. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail.—*Thoreau*.

Instruction in English is given in all secondary schools of Costa Rica. In the effort to introduce study of the language in elementary schools as well, seven teachers from the United States have recently been engaged. They will be assigned to elementary schools in the capital of each of the seven Provinces.

A Bible was held up before a class of ten women meeting at the dispensary in Santiago, Chile, and they were asked what book it was. No one knew. When told it was the Bible, they all said they had never read it.

When you shirk your duty, you separate yourself from the mightiest power in the universe—the will of God.

# Christian Endeavor Topic for October 2

## How Can We Make Our Society More Successful?

(Consecration Meeting)

Philippians, 3:13-17

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

### Suggestive Questions

Point out one good trait of your society and one shortcoming.

Give one suggestion for the improvement of the Sunday night meeting.

What is graded Christian Endeavor? Is it successful?

Should your society have more or fewer committees?

How far is the success of the society dependent on the president?

What do you think of contests in the society? Have they any real dangers?

Do meetings at jails, hospitals, and other institutions help the society? Explain.

Do Sunday evening lunches help the society? Can they hinder in any way?

What committee is most important in making a successful society?

### Paragraphs to Ponder

One of the prime elements of success in any society is activity in the general work of the church. The society is not, was not organized to be, an institution separate from the rest of the church, though sometimes it takes on that appearance. Christian Endeavor is a training school for Christians, and the church is the chief agency through which such a worker should give expression to his talents.

A society to be a success must have definite and worthy goals, not too many, for then energies are dissipated and nothing is well done. Every year accomplishment should be measured and new goals set. There should be, too, goals that reach across the years toward a more distant accomplishment, for there are tasks that need years to complete. Yearly goals lend a touch of freshness to the work, and the five year, or the ten year, goal brings in the element of permanence to the society's activities. Set a mark and work toward it; that's the only way to get anywhere. Don't move in a circle; a merry-go-round does that. Move ahead.

Are your meetings getting stale? Sometimes they do because of lack of thought on the part of your prayer meeting committee and your leaders. If monotony has crept into your Sunday evening programs, let your president call your prayer meeting committee and your leaders for the next few weeks into conference, in order that together they may plan a series of meetings that will be different. Music, readings, and talks by outside speakers can with full propriety be made a part of your program, provided of course, judgment is used in the selection of these features. Strive for participation of all the members in the meeting. Folks enjoy a meeting more, if they have some part in it.

Just how big a program of service have you? Is it bounded by the limits of the church? Is it as broad as the program of the Brotherhood? Are its boundaries the world? Nothing short of the last is worthy of true Christian Endeavor. Get a program big enough to give every member something to do; a program that will make

every committee something more than a fulfillment of the requirements of the constitution and by-laws. Endeavorers ought to work, not "sit around," and committees should be working units, not just lists of names. Get a program big enough to put all your members at work and that will be always demanding more workers.

The society to be successful needs close contact with other societies. There is encouragement and stimulus in such contact; there are ideas to be exchanged; there are common tasks to be performed; and there is value in friendly rivalry. Every society should belong to a Christian Endeavor union and be active in its enterprises. That tends to break down denominational barriers and to advance the cause of Christian union. Such contact should bring us into fellowship with other groups of Christian young people, too, as the Epworth League and B. Y. P. U. Don't be narrow.

Success is not to be had by gathering to ourselves a lot of "points." Contests serve a purpose, but all too often the real purpose of Christian Endeavor is lost sight of in the pursuit of "points." The intention of our leaders is wholly praiseworthy; they want to stimulate us to the greatest effort. We, however, are so apt to lay emphasis in the wrong place and center our attention on the "score cards," rather than on the tasks to be done. Count points, to be sure, if it will help, but let the scoring of points be secondary, incidental, to the doing of worth-while things.

Occasional meetings in the homes of members will lend variety to the meetings, and will promote the fellowship among members. There is a different atmosphere in a home that is more friendly to sociability, and we can with profit take advantage of it once in a while. Such meetings will give opportunity to invite in neighbors who could not easily be persuaded to attend the services at the church. Friends, too, will come to a home meeting who would balk at church meetings.

No society can be successful that neglects its members. When a member is absent, find out why and let him know he was missed. If he is ill, see that he is visited, so that he may know that the society is really concerned about his welfare.

Christian enterprise cannot succeed without the help of God. Our society cannot succeed in Christian Endeavor without such aid. That calls for prayer. Prayer in the meetings is needful and should be given a large place on every program, but the prayer that counts most is the private and habitual prayer of the members. The society that has a praying membership can't help being a success. Such members are constantly in touch with the source of light and power, and they will reflect the light and radiate the power. When such members take hold of a task it is far more certain of success.

## Mid-Week Prayer Meeting Topic

September 28

Epistle to the Ephesians

By Gilbert E. Ireland

This epistle bears strong resemblance to that of the Colossians. Seventy-eight of its 155 verses contain expressions that are also found in that letter, due, no doubt, to the fact that both were written about the same time, about 63 A.D. It was written while Paul was "a prisoner of Christ" (3:1; 4:1), most likely during the two years' imprisonment at Rome. He had some privileges at that time: "his own hired lodgings"; received many visitors; had the liberty to preach (Acts 28:30, 31). Here Onesimus heard him and was converted, leading to Paul's beautiful letter to Philemon. Ephesians no doubt was an "encyclical" letter. It was brought by Tychicus to Ephesus; thence it was to go on to Laodicea and other churches in the region, perhaps the "seven churches of Asia," since well known through Revelation 1:4. Tychicus was one of those noble servants of the gospel, industrious, devoted, invaluable (Eph. 6:21; Acts 20:4; Col. 4:7; 2 Tim. 4:12; Tit. 3:12).

### Teachings of the epistle—

Colossians sets forth Christ's glory as head of the church and of the universe; Ephesians sets forth the glory of the church as the great agency through which the manifold wisdom of God will be made clear to all men and be also known to principalities and powers in the heavenly places (1:9, 10; and 3:8-11). Astounding revelation is this, opening to our view, in distant vista, "the ages to come." For "we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). We believe there is a meaning in the dark and mystic, but alluring and fascinating, promise that Christ will come again. That age of millennial glory may not be the final summing up of all the fullness of divine splendor; but perhaps only as if the first mountain top had been reached and beyond it a succession of glorious heights, each more resplendent than the preceding. The church is to fulfil its great purpose by bringing in those eras of glory, "all men to see by the church the manifold wisdom of God" (ch. 3:10), a glimpse into the spiritual world, "heavenly places." There is life there. How it resembles or differs from life as we know life, we cannot tell. There are intelligent beings of various orders, "principalities and powers," animated therefore by varied motives and objectives. The church is an arena on which those spiritual beings observe the unfoldings of God's wisdom, etc.

### The course of thought—

It is very marked, yet not easy to describe briefly. In the first chapter there is a salutation, followed by exalted view of the gospel and of the church, carrying forward to the fullness of the church's glory in Christ. In the second chapter we read of the Gentiles gathered into the Christian commonwealth; into the one household of God; into "a holy temple in the Lord and for God." Chapter 3 dwells in rapturous language on the same theme, closing with an exalted doxology. Chapters 4 to 6 are practical exhortations to Christian living; directions which would be for the building up of the Christian home, every member molded by grace. The whole epistle shows us lofty language, lofty thought, leading to lofty lives; i.e., walking worthily, etc. (comp. 4:1; 2:10; Col. 1:10; 2:6; 1 Thes. 2:12; Rev. 3:4).

# World's S. S. Association Will Meet in Los Angeles

To Convene July 11-18, 1928

(Information about the World's Tenth Sunday School Convention, Los Angeles, Calif., July 11-18, 1928, issued by the World's Sunday School Association, 216 Metropolitan Tower, New York City, U. S. A.)

## Los Angeles a World Center

The place selected for holding the World's Tenth Sunday School Convention is a natural world center. In the world federation of the Sunday school forces, the following National Association units are represented: Argentina, Austria, Australia, Brazil, Burma, Canada, Ceylon, China, Czecho-Slovakia, Denmark, England and Wales, Egypt, France, Germany, Holland, Hungary, India, Italy, Japan, Korea, New Zealand, Norway, Philippine Islands, Portugal, Scotland, South Africa, Spain, Sweden, Switzerland, Syria and Palestine, United States. These countries and many others will send officially appointed delegates to Los Angeles.

## Other World Conventions

The World's Sunday School Association as it exists today is the outgrowth of a series of conventions held irregularly since 1889 for the purpose of promoting and improving the Sunday school method of reaching Christian truth. The Association is now an incorporated body officially recognized by denominational Sunday school and foreign missionary boards. The Association now holds a world convention in the interest of Christian education once in four years. Former world conventions were held as follows: 1889 London, England; 1893 St. Louis, U. S. A.; 1898 London, England; 1904 Jerusalem, Palestine; 1907 Rome, Italy; 1910 Washington, D. C., U. S. A.; 1913 Zurich, Switzerland; 1920 Tokyo, Japan; 1924 Glasgow, Scotland.

## Convention Program Features

1.—Preceding the Convention, beginning Monday afternoon, July 9, and continuing through July 10, a Conference of National and International Religious Education Officials will be held.

2.—The Convention proper will open with a social function on Wednesday afternoon, July 11. The daily Convention sessions will continue through to July 18 inclusive—seven full days.

3.—A pageant entitled, "The Stars in Their Courses," is being planned for Saturday evening, July 14. This pageant will represent the growth and progress of religious education throughout the world. The production will use 3,000 participants and will probably be given in the Municipal Coliseum seating 70,000 people.

4.—The general Convention program is being prepared to cover continental areas under the general theme, "Thy Kingdom Come."

5.—The general sessions of the Convention will be held in the new Shrine Temple, a magnificently equipped auditorium with seating capacity of 6,500 and spacious adjoining lobbies with every convenience to meet the needs of a large gathering of people.

6.—A great chorus will be organized to assist in the Convention music. The Convention auditorium platform will seat over 1,000.

7.—The afternoon sessions will be of a conference character under the general theme of "Education for Christian World Fellowship."

8.—A World Congress of Youth in which the youth of all nations will be invited to participate. National delegations will be urged to include young people in their number (ages 16 to 21.) This Congress will be solely for young people and their leaders.

9.—A world-wide exhibit of Sunday school material supplies and equipment will be displayed in the lobbies of the Convention Auditorium. The exhibit will be arranged by continental areas with guides from many lands in attendance to explain and interpret.

10.—A World's Sunday School Pilgrims' Banquet will be held for all who have ever attended one or more World's Sunday School Conventions prior to the one to be held in Los Angeles.

11.—The Los Angeles Committee will arrange a number of social features to be participated in by all the delegates.

## How to Become a Delegate

Any adult person now engaged in Sunday school work or who is interested in the pro-

motion of Christian education throughout the world field may become a delegate to the Los Angeles Convention. Application blanks for delegate appointment can be secured by writing to either of the following:

Nebraska Council of Christian Education, 509 Little Bldg., Lincoln, Nebraska. Application blanks for the credentials are now at the State Office, and will be sent to anyone upon request.

International Council of Religious Education (for U. S.)

Or to the World's Sunday School Association, 216 Metropolitan Tower, New York City, U. S. A. \*

The application blanks, when properly filled out and accompanied with the registration fee of five dollars (\$5.00), will secure a delegate credential card.

## The Los Angeles Committee

Inquiries concerning entertainment in hotels or private homes and other matters relative to the stay in Los Angeles during the days of the Convention should be addressed to Dr. Rufus von Kleinsmid, Chairman of the Committee, 626 W. M. Garland Building, Los Angeles, California.

## Railroad Rates

The reduced round trip summer excursion rates will be offered by all railroads. State and Provincial Secretaries should be consulted for travel plans for state and provincial delegations regarding all inclusive special tours.

THAT was a great vision of the man on the edge of the desert who cried, "the righteous shall flourish as the palm tree." *The Religious Telescope* says:

The palm tree is one of the most hardy specimens of the vegetable kingdom. Rooting deep into the ground, it reaches the secret springs whereby its life is nourished. Hence it is not dependent upon surface conditions. The righteous man is like that. Once a church member said to the writer: "Unless we have a revival in our church I don't know what I shall do. My own spiritual life is drying up, and I fear I will lose out unless the Lord sends us a revival." It is possible that the palm tree might flourish better if the atmosphere and temperature are just right. But one of its glories is that it can flourish anyway. And this is true of a child of God. His growth is from within. Adversities only drive him closer to God.

## Bureau of Education Surveys Negro Colleges

At the request of the Association of Colleges for Negro Youth, the Bureau of Education of the Interior Department is conducting a survey of about 70 negro colleges in the United States, most of them located in the South. An important result of the survey will be the formulation by the American Medical Association of a list of negro colleges whose graduates are prepared to enter first-class medical schools. The survey is under the immediate direction of Dr. Arthur J. Klein, chief, division of higher education of the bureau. It is financed in part of the Phelps-Stokes Fund, supplemented by a contribution of \$100 or more from each institution surveyed.

During the past year 259 members were added to the church at Efulan, West Africa, and 485 new inquirers have joined the study class which prepares for church membership. These Christians are supporting their own Bible readers, and in addition have raised several thousand francs to help in the new work in the Bafia field.

## Shall We Trust?

WHEN Jesus said, "Seek ye first the Kingdom of God and His Righteousness and all things shall be added unto you," he set no time limit. Good does not triumph over evil in every specific instance. It is this apparent slack which makes the seeking seem so useless in many places. This is to me the hardest part of a world of trust and love.

Few people doubt that the ethics of Jesus would, if practised, end much of the strife in the world. We argue that if all nations would agree, the new order would automatically be instituted. This is only partly true.

It is not enough to love and trust our fellow countries. We must be willing to sacrifice a goodly share of our material advantages. This ultimately means a common standard of living for the entire world and it will not be an adjustment upward in every instance.

But the entire world is not going to agree to right about face in any such manner. Some strong nation must take the lead. If need be, she would not only share her material advantages, but in time of invasion to be willing to die for the ideal of love.

To me this is much of the meaning of the Cross. Those Judeans were not willing to risk loving the Romans instead of fighting them. They realized that to trust was to offer their lives as a sacrifice. But they perished by the sword.

In America, we have been nominally accepting the way of Jesus: in spirit we are as far away as were those who crucified Him. We preach a gospel of love and service. At the same time we raise immigration and tariff barriers, selfish, to put it mildly. This hypocritical position will pretty effectively frustrate any serious missionary work we shall undertake in the future.

If Americans aren't willing to sacrifice any of their economic advantages nor willing to die for an ideal of love and justice, then we had better forget this plea for trust; rather shall we await the "fall of Jerusalem," which will surely come.

—Kenneth H. Parsons, *Butler University, Indianapolis, Ind.*

## May and the Poets

By Leigh Hunt

There is May in books forever;  
May will part from Spenser never;  
May's in Milton, May's in Prior,  
May's in Chaucer, Thomson, Dyer;  
May's in all the Italian books:—  
She has old and modern nooks,  
Where she sleeps with nymphs and elves,  
In happy places they call shelves,  
And will rise and dress your rooms  
With a drapery thick with blooms.  
Come, ye rains, then if ye will,  
May's at home, and with me still;  
But come rather, thou, good weather  
And find us in the fields together.

## Report of State Evangelist

(Continued from page 5.)

the quarter, 51. Number of sermons, 93. Grand total for the year as follows: Number of letters, 185; number of postal cards, 41; number of post cards, 56; number of addresses, 33; number of S. S. lessons taught, 27; number of business meetings held, 18; number of C. E. addresses, 5; number of funeral sermons, 4; number of miles traveled by rail, 11,336. Writing expense for the year, \$6.39. Money raised for all purposes, \$823.95. Pastor's salary for the year at Clarksdale, \$300.60. Salary for Bethel, \$215.63. Received from State Board, \$400.00. Total, \$915.63. Railroad fare, \$202.20. Miles on land, 1132½. Sermons, 252. Grand total of souls, 89.

# The CHRISTIAN PLEA

part  
only

VOL. I

SATURDAY, OCTOBER 8, 1927

NO. 48

## Caring for the Juniors

An Address Delivered at the National Convention on Wednesday,  
August 31, 1927, for the W. M. S. Department  
Miss Bessie Chandler, Nashville, Tenn.

*"The World Moves Forward on the Feet of Little Children."*

*"Children are the Life Insurance of a Nation."*

WHEN the pages of history are carefully studied it is found that the nations of the world have progressed through its young people and children. When we carry our minds back to the achievements made in Hebrew History, we see the boy Samuel with his beautiful life and the service he rendered while young, which meant much toward the religious development of his people.

Joseph, another outstanding character in Hebrew History, when just a boy, began to do kind deeds, to exhibit a great love for others. These and other early impressions helped him to do the great things he did for his people.

David, when a little shepherd boy, made others happy and comfortable with his harp and beautiful verses.

As time passes on, and history continues to reveal itself, we come to the Christian Era. Here we find the life of the greatest character the world has ever known, Jesus Christ. One of the most striking events we notice about His life, is when he was just a Child or a Junior as we would call Him today, He was about His Father's Business, teaching and rendering service to mankind.

As the Drama of Life has continued on the stage of time, we find that this characteristic spirit of service and love which Jesus Christ possessed when a child, has been exhibited in the life of children down through the ages of civilization to the present time.

### The Church—Junior End

In this modern age the Church and other religious organizations must endeavor to perpetuate this missionary spirit in the life of the Junior Boys and Girls. They should also endeavor to do those things which will serve as a beginning for the develop-

ment of a fourfold life for the Child.

The Church through its Bible School, Junior Missionary Society, Vacation Church School, Junior Christian Endeavor and other organizations can give special care and help to its Junior Boys and Girls.

They can care for the Juniors by leading in the formation of high ideals, cultivation of courtesy and development of missionary spirit through stories and well selected books.

### Reading in Junior Age

The Junior Child delights in adventures and hero-worship, hence the books selected should be governed by the strongest interest of the boys and girls. It is remembered that during these years the desire for reading is so great that it will be satisfied, surreptitiously if not openly. The heroes and heroines will strengthen ideals of their own type whether good or evil in the soul of the child. The Children of Junior organizations who have plenty of well selected wholesome literature, will have no appetite for the baneful. But would enjoy biographies of heroic types, adventures and charming romances like the Waverly Novels.

Realizing this strong reading tendency in the Juniors, the missionary society is now using books as thrilling and as stirring in their

situations as other novels. These books the children devour and the spiritual heroism makes its silent appeal along with the physical and social appeal.

With the Junior years there comes a natural desire in the boys and girls to accept Christ. Special care should be taken by workers of Junior Organizations in leading the Juniors to Christ. Evangelization among the boys and girls will do much in establishing Christian ideals in young people of today.

The workers of such organizations should strive to imbed in the child's life the spirit of giving and a love for boys and girls in other lands and to instill in him the right principles of stewardship, also to lead him to express his love for the Heavenly Father through the right use of God's gifts.

In order for the leaders to develop these principles of stewardship they must encourage such constructive activities in which the boys and girls can give their talents and service as a part of their offering for the Master.

The Church through its Junior Organizations has an opportunity to care for the physical and social life of the child as well as the spiritual. Such development can best be received through out-door life, as camping, hiking, competitive sports and other active games.

Junior Organizations, therefore, can give unceasing care to its Juniors, by inculcating in them the principles of a Christian Life and the Spirit of Love and Service.

The Work of the Juniors can best be expressed in this little poem:

Children ill and lonely,  
Children poor and sad,  
Father, watch and keep them  
Make them glad!

Make us not forget them,  
Let us share their joys,  
Let us share their sorrows,  
Girls and boys.

Keep us all one household,  
In the world you made,  
Loving one another,  
Not afraid.

Growing tall and taller,  
Make us not forget,  
We are still Thy Children,  
Brother Yet!

### Bankrupt

One midnight, deep in starlight still,  
I dreamed that I received this bill:  
( . . . . in account with Life):  
Five thousand breathless dawns all new,  
Five thousand flowers fresh with dew;  
Five thousand sunsets wrapped in gold;  
One million snowflakes served ice-cold;  
Five quiet friends; one baby's love;  
One white-mad sea with clouds above;  
One hundred music haunted dreams  
Of moon-drenched roads and hurrying  
streams;  
Of softly sighing winds, and trees;  
Of silent stars and browsing bees;  
One June night in a fragrant wood;  
One heart that loved and understood.  
I wondered when I waked at day,  
How—how in God's name—I could pay!  
—Cortlandt W. Sayers.

## FROM THE LONE STAR STATE

REPORTER—ELD. H. G. SMITH  
EVANGELIST

ON THE fifteenth of August we opened fire on the central-eastern section of the battle zone at Fort Smith Grove four and a half miles east of the town of Lovelady in Houston County. It was a hard fight. The soldiers were not in the best of subjection to their captain at this fort. This added to the difficulty of the battle. The captain could not at all times depend on the men. There were times when the cooperation of a platoon could have saved much time and assured greater victory if all had been faithful to the commander. On Saturday evening Aug. 20, when we were sure that we were going to storm a certain point and rout the enemy by a surprise attack, the entire force of under officers fell out of rank, making it difficult even to save the battalion. However this was accomplished by the quick wit of "Capt." Reed Roberts.

After 10:00 p.m. Saturday the sector was quiet until 10:00 a.m. Sunday. During the early hours of this morning, "Capt." Reed Roberts rallied his forces and everything was ready at the above mentioned time. This engagement lasted until 2:00 p. m. and this time there was no disloyalty on the part of any save one soldier who was in the guard house. Every soldier threw himself heartily into the fight and victory was an easy matter.

I think we can safely say that there will be no further trouble with the Fort Smith Grove forces hereafter. The victory won there on the twenty-first opened the way to a great section heretofore closed to us.

All of this triumph is due to the long, hard and faithful services of "Capt." Reed Roberts who for some time has been in charge of this fort. He is a faithful soldier in the army of the living God. May His blessings ever be on this mighty servant.

We are happy that we could help Bro. Roberts at this time. Two were added and the church saved to the larger services of the King. The offering was \$63.65.

### SALISBURY, MO.

Reporter—Eld. W. C. Richardson,  
Salisbury, Mo.

My work is fine and I am kept very busy at Kingdom-building.

I am just in from Vandalia where there was a great service Sunday, two were baptized into Christ and made welcome to that body of Christians only. That field is a good one for some laborer.

I have so much work being called to Blackwater and Napton, I resigned Vandalia in favor of Eld. J. R. Gibbs, a great power in the ministry.

## FROM MEMPHIS, TENNESSEE

REPORTER—PROF. A. J. EDWARDS,  
MISSISSIPPI AVE. CHURCH

September 11 marked the beginning of the Sixth Revival of the Mississippi Ave. Christian Church. All of our meetings have been highly spiritual but the best is being served now.

Eld. B. C. Calvert, far-famed evangelist revivalist of Mississippi, is preaching soul-saving sermons. Our hearts burn while he preaches to us. The spirit of the meeting from the start to the time of this report has been good.

We are glad to report that the band of Christians at the Mississippi Ave. Church is making progress in the task that Christ has left for His workers to complete. Our progress in a great measure is due to the leadership of our good and faithful pastor, Eld. B. T. Hunt.

### FROM LOVELADY TEXAS

Reporter, Eld. Reed Boberts, Pastor

IT IS with great pleasure that I bring to you this little message.

On the fifteenth of Aug. our evangelist, Eld. H. G. Smith came to us and took charge of the forces and commanded through the twenty-first. With consummate skill he led them through great difficulties. He did not falter. I sometimes trembled as I watched him lead some of the charges. There seemed no chance to win, but each time he marched straight to victory.

It has been a benediction to Texas that the brotherhood could secure the services of a man like Eld. Smith. We should strive earnestly to hold him on the field.

The church at Houston is holding him with bulldog tenacity and if the state is not vigilant it may lose him. Brethren, let us stand by this great man.

Nineteen responded financially with \$1.00 or over while others contributed varying amounts below that sum.

### STEWARDSHIP HINTS

Stewardship Programs

GOD, THE OWNER

Hymn.

Prayer.

Hymn or Solo: "My Father Is Rich in Houses and Lands."

Text: Gen. 1:1; Psalm 24:1; 1 Chron. 29:11-14.

References:

Ps. 50:10-11, The Cattle are His.

Hagg. 2:8, The Silver and Gold are His.

Psalms, The Sea is His.

Lev. 25:23, The Land is His.

1 Cor. 6:19-20, We are His also.

Brief Discussions:

1. Are we owners or merely possessors?  
2. In what way can I best serve God with what He has entrusted to me?

3. Compare the pagan and Christian theories of ownership.

Hymn: "I Gave My Life for Thee."

## NEWS OF INTEREST

A subscription came in for Miss Lucille Livingston of Lovelady, Texas by some modest remitter who sent in no name.

Eld. J. O. Brayboy of N. Middletown, Ky., sent in his renewal and that of Mrs. Janie Henderson of Ensley, Ala.

Miss O. M. Howard of Muskogee, Oklahoma sends in an order for six Christian Pleas for use in the Christian Endeavor at that place. There are more uses for the Plea than one.

The Christian Endeavor Societies in the last missionary year gave \$295.12 for the general work. That was nearly \$85.00 more than the year before. The encouraging feature was that the number of giving societies increased.

The number of C. E. Societies on the list is now 83. Only 34 of these contributed to the missionary fund last year and these raised over half. So this year will be given to the cultivation of the 29 that did not give last year. The Christian Endeavor Society has but one day—the first Sunday in February. Let us plan for a 100% observance on that day.

Eld. C. H. Johnson, evangelist of Ky., held a weeks meeting in Hustonville and it was closed out by Eld. G. E. Letton of Midway.

District number 4 of Texas held its meeting Sept. 16-18. The report was one of an excellent meeting.

Mrs. M. J. Brown, Mrs. L. Brazan and Miss Anita Routh motored to Washington, D. C., to be present at the National Convention.

Elder I. C. Franklin, Mrs. Franklin, Mr. Johnnie Martin and his wife motored to Washington, D. C., where they attended the National Convention. The trip was successful and a pleasant one.

Mr. Bertroil Ivy is now in Washington, D. C.

Miss Spiller and Mr. Lydell Page have returned to the S. C. I. to begin another term in School.

The two congregations at Mound Bayou have united and have elected Elder I. C. Franklin to preach for them.

He will begin his service the third Lord's day in September.

President Franklin and Evangelist Calvert were the delegates from the Mississippi Christian Missionary Convention to the National Convention.

The funeral of Brother Hayes Williams, son of Prof. L. C. Williams, was attended by Evangelist Calvert at the Spring Hill Baptist Church, Wednesday, August 24, 1927. A large crowd witnessed this occasion as this was one of the best young men of our times.

To those who would be interested: The Christian Plea suffered not from the tornado of recent date. The office, the publishing house nor the home or person of the editor was in anyway injured.

From the dawn even until the eventide and the shining of the night stars may there be joy in our hearts, singing as of angels' voices, and lights that shine from the upper places!—Joseph Parker.

## Second Annual Youth's Convention

### REPORTS FROM CENTRAL COMMITTEE

#### The Age Limit

WE HAD another very profitable and pleasant meeting of the Central Committee of the Youth Convention. Of course there were many problems for our consideration and decision, but one of the most important was that of the age limit for future Youth Conventions including the convention this next spring. You will recall that the first convention made a distinction between undergraduate students and other young people. This distinction was resented by many. A long discussion of this point convinced us that there was no valid reason for making this distinction. We felt that there had to be a uniform age limit in order to be fair to all.

The next question was what that age limit should be. This was more difficult than the first. The final decision was that young people should be eligible between the years 15 to 24 inclusive. We felt that if there was any reason for the age grouping that is being used in the church schools that we should follow it. We also believed that it is better to keep the convention among those who are really young people and not allow it to be controlled by young adults who happened to be interested. We felt that the leadership of the Youth Convention should be turned over to those who were under 25 years in age. All of the members of the Central Committee will be under 25 at the next convention and three of them will be over 25 before the third Youth Convention. If leadership for this convention can be found under the limit, then certainly a new leadership within the same limit can be found for the third convention.

We have made what we believe is the best decision and we know that it will keep our convention among those who are strictly young people.—*Franklin H. Minck.*

#### Our General Theme

SOME time ago four general topics for discussion at our next Youth Convention were announced and work was started on the preparation of the discussion outlines to be used. At that time the Central Committee of the executive committee had no suggestions to offer for a general theme, but at a recent meeting this matter was taken up and out of several suggested, one received the unanimous vote of the committee. The one selected was,—“Social Adventures With Jesus.”

It seems to me that such a theme should challenge all of us to a new interest in the topics to be discussed. We are all conscious, of course, that the four topics—“Church Relations,” “Race Relations,” “Industrial Relations,” and “International Relations” are social topics, and if we stop to think a few minutes we will be conscious also that they are adventurous in a very real sense of the word. Any real consideration of them must be an adventure and it must be carried on in a spirit of adventure. This spirit of adventure should not be the spirit of the soldier of fortune or the freebooter however. Rather it should be the true spirit of adventure which ventures out on unknown ground in order that mankind may be benefited. It should be the spirit of the explorer who sets out to explore new

lands and face grave dangers in order that new territories may be opened up. And if we truly are to discuss the topics mentioned we must be explorers and adventurers. We must be just as forgetful of self as were those other explorers of history. We should be just as willing to follow our guide as they. No obstacle of personal desires should come between us and the conquering of the new territory that lies before us. We should press forward until we discover the thing for which we are searching, namely, the solution of the four problems above mentioned.

The most significant thing however is not that the topics to be discussed are novel or that a spirit of adventure will be needed if we are to reach the solution. Instead, it is that these social topics are to be considered *with Jesus*. We are to adventure in new fields of thought with him as our guide. We are to consider these great social issues in the light of Jesus and his teachings, and of course this will require a great spirit of adventure because the greatest adventure of life is to go with Jesus. The path that Jesus trod here upon earth, his way of living, was a great adventure. Never before had a man traveled that way. So if we are to follow him as our guide we will be embarking on the great adventure of finding what he would have us do in the great issues that confront us.

So our theme is filled with meaning that should lead us to a serious consideration of the problems to be discussed. Will you enter upon these “Social Adventures With Jesus”—in “Church Relations,” in “Race Relations,” in “Industrial Relations” and in “International Relations?”—*Myron T. Hopper.*

#### From the Minutes

MISS HOLLOWAY began her new duties by writing the minutes of the committee meeting. A few of the high points recorded are given here:

The following addition was made to the proposed constitution: “The president of the Youth Convention shall not be elected from the city where the Youth Convention is held.”

It was suggested that the discussion outlines be prepared in such shape that they can be used in the *Christian Endeavor Guide* as alternate topics for the first quarter of 1928, six one-hour discussions to be prepared on each topic, which would be a total of twenty-four one-hour discussions, two to be run each week. Two pages would be given to the general idea of the Youth Convention and its themes. The first three outlines will appear in the January, February, March issue of the *Guide*, and the outline on “Church Relations” will appear in the April, May, June issue.

A motion was carried that a pageant, “Bigger and Better Wars,” be given at the second Youth Convention on Friday afternoon from 4:30 to 6 o'clock in place of the open forum, subject to later revision if necessary. Roy G. Ross was authorized to see about engaging a theater in Columbus in which to present the pageant. It was also decided that a group from Hiram College should be asked to present the pageant and that Harold Humbert be secured as director. In case they cannot present it, the Columbus conference-ites should be asked.

The age grouping for the Youth Con-

vention shall be from 15 to 24 inclusive, subject to a change in the document, “Statement of Function,” as presented by Robert M. Hopkins.

It was suggested that Mr. Ross be given the responsibility for arranging the three luncheons at the Youth Convention as follows: Conference-ites, Thursday noon; discussion groups, Friday noon; regional groups, Saturday noon.

A motion was carried that the four young people's superintendents be designated as follows: Roy G. Ross, promotional counselor; Miss Cynthia Pearl Maus, discussion outline counselor; Miss Anna Clarke, devotional counselor; Vance G. Smith, assistant devotional counselor.

Mr. Hopkins suggested that a special meeting be held on “Christian Unity,” independent of the International Convention, an invitation to be given to the young people of other communions. This convention should not be held sooner than 1929 or 1930. He also suggested that an invitation be extended to other communions to send representative young people as fraternal delegates to the second Youth Convention, with the idea of later developing this interdenominational convention on “Christian Unity.”

#### On Being Explicit

THERE is such a thing as being more explicit than is needed. Doubtless most of us are ambiguous at times because we do not use words enough to express our meaning but there is a possibility of saying more than necessity requires. For example, it is on record that a jury in India when called to pass upon the fate of a man who had obviously helped to assuage the appetite of a Bengal tiger returned the following verdict: “That Pandso died of tiger eating him. There was no other cause of death.” This is paralleled by the verdict of a coroner's jury in Suffolk, England, to the effect that the death of a man found drowned was “due to accident or otherwise.” Obviously in both of the cases mentioned there was a desire to be too explicit. Many a minister wears out the patience of the intelligent members of his congregation by reciting unnecessary details as a part of his sermon. As a certain justice of the Supreme Court once put it when an attorney was doing this sort of thing in the process of his argument, “Mr. Blank, there are a few things which the Supreme Court of the United States may be presumed to know.” As we have already indicated, it is a difficult matter to steer between the obscure and the obvious.

Several instances of unselfish regard for principle and the spirit of service have come to our attention recently. Senator Borah, it is stated, has returned to the United States treasury the additional salary to which he is lawfully entitled under an increase which he opposed when it was voted and which he thinks was not in contemplation when he was elected by his state. Senator Frank L. Green, of Vermont, has declined the \$7,500 which was voted by Congress as compensation for his loss on account of injury when he was shot by a prohibition agent who was shooting at a fleeing bootlegger. He declined the money on the ground that taxpayers cannot properly be asked to bear the expenses of his personal troubles.—*The Congregationalist.*

# The Uniform Lesson for October 16

## Elijah in Naboth's Vineyard—1 Kings, chapter 21

By Marion Stevenson

OUR lesson today is an Elijah story which derives its interest from the contrasting characters of Ahab and his wife, Jezebel. The lesson gives us also a glimpse into the life and the work of a prophet of God.

### An ancient land law—

Originally the children of Israel were a shepherd and a rural people. Abraham dwelt in tents and had much of his wealth in sheep and cattle. This was also the case with Isaac and with Jacob and his sons. When the family of Jacob went into Egypt, they were located in the pasture region of Goshen and the eleven sons of Jacob became the supervisors of the royal herds and flocks. For a long time after entering the Promised Land, the children of Israel were what we would call a country people. The laws under which they lived reflect that situation. The owners of land, of orchards and vineyards were carefully protected in the enjoyment of their possessions.

It is a curious fact that one of these ancient land laws was recognized in the time of Ahab, although centuries had passed since the children of Israel had come into the Promised Land. In the meantime, cities like Jerusalem in the south and Samaria in the north had taken their place in the life of the people.

The land law upon which Naboth stood for his rights is expressed in these words in Leviticus 25:23, "The land shall not be sold in perpetuity." The twenty-fifth chapter of Leviticus is the jubilee chapter. The fiftieth year was a hallowed year. Note these words from verse 10 of this twenty-fifth chapter, "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." According to this land law and this institution of the jubilee year, possessions could not be permanently diverted from their original owners. A land sale was a lease from date until the next jubilee year.

This law was applied in a specific case to the question of the inheritance of some young women who had no brothers in an incident recorded in the thirty-sixth chapter of Numbers. The judgment in the case is in the seventh verse which says, "So shall no inheritance of the children of Israel remove from tribe to tribe; for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers."

How strongly this principle of the perpetual possession of an inheritance persisted is seen in the prophecies of the restoration in the Book of Ezekiel also. These words were written long after the time of Ahab and held out the hope that in the future when the people should return to their land, they should enjoy their old possessions.

The interesting thing in this lesson is that Ahab recognized this old law. He wanted to add the vineyard of Naboth to his own private palace grounds and offered Naboth a fair trade or a good price, but when Naboth referred to the fact that he did not care to part with his ancestral possession, Ahab gave over the attempt to secure the land and went home and pouted like a disappointed child.

### The lawless queen—

Jezebel was restrained neither by the law of the land nor by scruples. No such law had any standing in her home country. Therefore she sneered at her husband for

### The Lesson Scripture

1 Kings 21:5-10, 16-20

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it and he answered, I will not give thee my vineyard. 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. 9 And she wrote in the letters, saying Proclaim a fast and set Naboth on high among the peoples. 10 And set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

his weakness in giving way to an ancient law. Nor were there any restraints to Jezebel in her religion, nor was she embarrassed by any feelings of humanity. She came from a dynasty which evidently was despotic and she therefore believed that if Ahab were the king of Israel, he should do as he pleased.

In a few brief verses Jezebel's true character is delineated. Unrestrained by any respect for her husband, for any rights of her subjects, disdaining even human life if it were in her way, she immediately without compunctions forged royal commands over her husband's signature. It is easily understood from this brief paragraph why Jezebel's name has come down from that time as a synonym of all that is crafty, cruel, and false. She has been compared to Shakespeare's Lady Macbeth. Knowing Jezebel, however, we might apologize to Lady Macbeth.

### Judicial murder—

Imagine the excitement in the city when Naboth was brought to trial. The proceedings had been outlined by the forged letter of the king. The city was called to a solemn fast, indicating a matter of serious public concern. Naboth was charged with cursing God and the king. A semblance of regular procedure was preserved by the appearance of two witnesses, the required number. Perhaps the people knew their character but nothing could prevent the pres-

entation of their testimony. Queen Jezebel had the whole proceeding in her bloody hand.

Imagine the crowd of people that followed the condemned man to his place of execution. They saw the stones hurled at him and upon him and turned away when his mangled body lay bleeding and dead upon the ground. Whatever the people may have thought about the procedure, they were dumb before the impotence of Ahab and the power of a wicked queen.

### Divine judgment—

The next scene of this tragedy is a private one in the vineyard which had been torn from the dead hand of Naboth, its owner. Ahab who himself had been restrained by some respect for an ancient law, had no scruples against receiving the vineyard from the bloody hand of his queen. He had so little concern over what had been done that he was enjoying himself in his new possessions.

Suddenly there stood by him Elijah, the prophet whom he had learned to respect and to fear. Elijah was Ahab's conscience. The king cried out, "Hast thou found me, O mine enemy?"

Elijah's reply was a pronouncement of doom upon the entire family of Ahab. His descendants were to leave their bodies in the streets to be torn by dogs. The proud queen, Jezebel, was to suffer a similar fate.

We do not read far in the history until we find the record of the death of Ahab in the twenty-second chapter of First Kings. The street dogs licked up his blood as they had licked the blood of Naboth. The fate of Jezebel is recorded in 2 Kings 9:30-37. She was thrown from an upper window and her body was trampled under the feet of the horses. The street dogs came and left nothing of the queen's body but the bones.

### God's care for the poor—

The laws of the Old Testament sought to protect the humble man and the poor. In the nineteenth chapter of Leviticus is the law restraining the rich man from gleaming too closely his vineyard and his harvest field in order that the stranger, the widow, and the poor might find a few grapes or a few bundles of grain.

In the twenty-fourth chapter of Deuteronomy this law is reaffirmed. There is also a restraint placed upon a money lender, forbidding him to hold after sunset the garment the poor man left in a pledge. A man who worked for wages should have his money in his hand at the close of the day.

In the fifth chapter of Isaiah, one of the woes pronounced was against the rich who joined field to field until the poor man had no place to live. In Jeremiah 22:13-17, are woes pronounced upon the man who would build palaces at the expense of the poor.

### Present-day problems—

We may properly infer from this lesson that anything that menaces the home of the common man is still contrary to divine purposes. As modern civilization advances toward prosperous materialism, there is always a menace to the modest home. At the present time the modern apartment houses in our cities large and small are making homes impossible. People are driven out of them into the movies, into the amusement parks, where they are likely to learn more things that destroy the home than things that conserve it.