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The CHRISTIAN PLEA



MAY, 1932

*Young People's
Conference Issue*

Set Apart

It has been customary for Churches of Christ to set apart young men to the ministry in an ordination service with the laying on of hands by the eldership of the church.

The actual, practical, continuous setting apart of men for the ministry takes place when a church provides a living, making it possible for the minister to give his time and strength to its work.

The salary is not pay for the service rendered but part of the process of "setting apart" or freeing the ministry for its God-given task.

The same motives that prompt the payment of salaries, inspire churches to protect the ministry against disability, old age and death.

Thus, the Pension movement is not only a better meeting of the church's responsibility to its aged or worn-out ministry, but also a freeing of the ministry to say

This one thing I do!"

CHAMBER OF COMMERCE BLDG. : INDIANAPOLIS, IND.

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The CHRISTIAN PLEA

Published Co-jointly by
NATIONAL CHRISTIAN MISSIONARY CONVENTION
AND

UNITED CHRISTIAN MISSIONARY SOCIETY
Editorial and Business Offices

11 N. JEFFERSON AVENUE ST. LOUIS, MO.

Publication Committee

DR. J. E. WALKER _____ Chairman
WARREN BROWN _____ Secretary
J. B. LEHMAN _____ C. H. DICKERSON

WARREN BROWN, Editor

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The Girl of his Dreams USES

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A Goal Reached

Word has been received from the Pension fund that Elder R. Brown of Port Gibson, Mississippi, who has reached his seventy-fifth year, has been retired from the ministry on a pension. He is the first of our ministers to reach this goal. A good many have received some help from Ministerial Relief, but he is the first to become a pensioner.

We are glad our churches have taken part in raising the \$8,000,000.00. It was not large, the help they gave, but it showed good will, and what was more, it showed that they are an integral part of our ministry. They are Christian brethren. In the next twenty years many now in active preaching will come into this class. Without the pension they had to look forward to the day of retirement with fear and trembling. Our churches help the old preachers who are in want, but they never take care to come often enough to keep them from suffering.

Elder Brown has been one of the most loyal ministers in our brotherhood. He is in good health yet, but he does not know how soon the time will come when his step will be unsteady and he will be afraid of the things that are high. The Pension Fund is not yet half raised and so the amount is not full. As the fund grows toward its goal the stipened will raise.

Will not our brethren send greetings to Elder King R. Brown, Port Gibson, Miss., and again remind you that our Pension Fund operates on a purely business basis. It deserves our wholehearted support. J. B. L.

IN NEW FIELD

We closed out our work with the good people at Cleveland, Ohio, on March 6th. That last service with them was the most impressive, for it was no easy task to say farewell to a people with whom you had labored for seven long years. As we spoke to them out of God's word and urged them to be faithful and strong, men as well as women and children wept and said, "We had served them as a Faithful Pastor and Father. On Tuesday evening the church gave a "Farewell Dinner in our honor. Quite a good number of our white brethren were present and spoke of the work accomplished under our leadership. As an appreciation the church gave us an offering of \$25.00 We have in Cleveland one of the most modern and best equipped churches in the Brotherhood. We left our people almost a unit for Brother Campbell of Columbus and with that splendid group of officers and the fine co-operation of the white brethren who have done so much to help establish the cause and who are still standing by it. Our work here is very promising. We will be glad to have any of our brethren or members send us the address of any member of the Christian Church, so that we might hunt them up. R. WESLEY WATSON, 263 Bainbridge, Brooklyn,

MOTHER

Children look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone look, however slight your pain. In after life you may have friends, fond, dear friends, but never will you have again the inexpressable love and gentleness lavished upon you, which none but a mother bestows. —*Macaulay.*

IN SPITE OF CRIME AND HARD TIMES

*God's Will Prevails in the Movement for the Ministry
Facts from Pension Fund's First Annual Report*

January to December, 1931

I. On Schedule Time

1. The Pension Plan inaugurated January 1, 1931.
2. Dues of ministers and churches, with interest earned, totaled \$333,626.02.
3. Fourteen Death Benefits and Widow's and Children's Pensions paid from April 1, sixty-three Age Retirement Pensions paid from August 1, totaled \$11,435.55.
4. Disability Pensions began January 1, 1932.
5. Annual earned Age Pension Credits increased from 1/95 to 1/85 of salary basis and made retroactive.

II. 1919 *Pension System* maintained on basis of \$250.00 a year to members and \$150.00 to widows, 2½ times the values created by members' dues. Reserve increased to \$560,051.81.

III. *Prior Service* (\$8,000,000) Fund increased to \$3,400,000 in undesignated funds, pledges and assurances.

IV. *A Fellowship of Sacrifice* recorded in dues paid by ministers, gifts made by brethren, pensions limited to 42 percent accepted by aged ministers and adjustments taken by Ministerial Relief roll.

V. Pensions and Relief Paid

In 1931 Ministerial Relief	\$115,844.79	Since 1895	\$1,442,543.74
1919 Pension System	22,197.50	Since 1920	100,030.69
New Pension Plan	11,435.55		11,435.55
Totals	\$149,467.84		\$1,554,009.98

VI. *Pension Fund Family of Families* — Pension Plan 2,405; 1919 Pension System, 581; Ministerial Relief 440; Total 3,426; with duplications eliminated, 3,090 households, 5,000 souls.

VII. The Pension Fund grows stronger every day with two thousand dollars of daily receipts.

A Preacher's Son

A Frank Discussion of his Family

By FRANK H. COLEMAN, Sr.

EVERY LIFE is like a field and the course of that life depends upon the kind of seed sown in it. The seed must be sown in the life by the process of teaching, giving such information that will build in the life ideals, attitudes, and a system of habits that will guide one in life's activities. The Young People's Conference is an agency which develops the virtues of Christian leadership. I think it is one of the best agencies to assist the child at this crucial point, in discovering himself in relationship to his fellowman and to God. I have watched carefully my son since attending the Young People's Conference. After the first year, I could see a marked change in him, in the home, Bible school and Christian Endeavor. Doubtless, this contact has given him a large outlook of life. While there is much improvement to be made, I am happy to see him start right. Last year was his second year at the Conference. He has made much more progress. He shows many signs of leadership. I could state some other things, but this is one thing: The Conference has stamped upon his mind that there is a place for God in the daily program of life.

When Prof. P. H. Moss asked me about my son attending Conference I thought I could not afford it. There were several things to be considered: the money and changing pastorates. However, after thinking it over I decided he should go, and was anxious for him to attend the next year. I made this statement at a public meeting:

"If I did not have the money, I would borrow it to allow my son the privilege to attend the Young People's Conference."

I count this an investment of life that will bring forth dividends.



A Group of Conferenceites



A Southwest Conference Group

Paducah Ready for Convention

By HENRY L. HEROD

Responding to an invitation from Elder S. C. Devine, pastor of the Clay Street Christian Church, to visit Paducah for the purpose of conferring with him, the church and other interested citizens of Paducah, concerning our approaching National Convention, I spent Sunday, April 10 in an unusually delightful and, I hope, fruitful manner. Certainly, I was not idle. I preached morning, afternoon and evening in addition to a special conference with the official board and members of the church.

I wish to report to the brotherhood that Paducah is ready for one of the greatest conventions in our history. The church and its many friends are in fine spirit. Under the leadership of Brother Devine and his excellent wife, every detail is being planned for the work and comfort of the delegates. Indeed, Paducah will point the way in several new features. I am sure that if there is any default in connection with the National Convention, it, and not Paducah, will be to blame. Paducah is saying to our great brotherhood, "Come on, it is your move." The slogan of our brotherhood should be, "On to Paducah with a full report."

I want to take this occasion to commend the excellent piece of work Brother and Sister Devine are doing in Paducah. I doubt if we have as fine a team in our Zion. They have organized the church thoroughly. The church services are worshipful, intelligent, sincere and well directed. Great emphasis is put on the work of the young people. They are responding heartily. The church is one of the best in our brotherhood and is blessed with a fine personnel. Mrs. Devine is especially successful in training the youth. Brother Devine is more than the pastor of Clay Street church. He is the pastor of the community, beloved and trusted by the community—black and white alike. In the matter of interracial good-will and social service, he is the key man of the city. His friends are legion among all classes. Both he and his wife are tireless in their efforts and are rendering an indispensable service.

Stealing Away to Jesus

By HAYES PEOPLES

THE Southwest Young People's Conference will open May 30, at Jarvis Christian College and close on June 5th.

This year marks a high point for the Southwest because it will turn out its first graduating class. It is our ideal that this Conference shall grow to be all that its name implies, that we shall truly serve the Southwest. Last year we had the honor of having the largest Conference of the four, but we shall not be satisfied until the last young person of the Southwest has had an opportunity to share with us in the practice of the Jesus experience. We hope that every Christian Church in the Southwest district will feel commissioned to spread this news to all young people.

Christian leadership combined with Christian fellowship is the only way out, not for our race only, but for mankind the world over. In our Conference we set as our big objective Christian leadership plus Christian fellowship. This training that we seek to give the young people meets the standard requirement of the International Council of Religious Education. We say this with emphasis so that officials of other churches need not have any fear of their young people being proselyted. More than that, we guarantee that any young person who attends four such Conferences and qualifies for graduation will be better fitted for and more interested in church work than he or she could possibly be without such training.

With regret we hear that the Magnolia Conference will not meet this year. In view of that fact we gladly offer an invitation to the young people of that district to attend in the Southwest. We are hereby asking the Director of that Conference to inform prospective Conferenceites of this invitation. Knowing that some are a good distance from us we would be glad to offer any from that district a special concession. If any are interested, please write the Director of the Southwest Conference, Jarvis College, Hawkins, Texas.

Our Church's Salvation

By JOHN LONG

Any organization, as well as any individual, ought to be judged by its influence on the lives touched by it. Properly to judge the Young People's Conference we ought to see what it does to the young people who attend from year to year. The leaders of the local churches are the ones who can best tell the value of the Conference experience.

It has been my pleasure to talk to a large number of the leaders of our brotherhood. The opinion of all of them is the same: No single thing can mean more to the local church than to have its young people attend Conference. Hundreds of ministers in all parts of the country have said that every activity of the church has taken on new life since the church has had several Conference graduates.

As well as getting personal enrichment and background courses for individual development the students learn about materials and methods in the several departments of the church. And they insist on putting them into practice when they get back home. In several of our southern white Conferences we agreed that one of the things that would promote better racial feelings would be to know the other races better. We decided to seek to become really well acquainted with at least one member of another race. One minister said he was having difficulty keeping up with his young people. They got him to arrange meetings for them in Colored churches; they had joint services; they had racial forums; they were working out a vital program for better racial understandings.

This is only one illustration. No young person can be the same after attending Conference. And no church can be the same after he gets back. For its own salvation each church ought to make it possible for its young people to be represented at Conference every year. See that your young people attend the summer school of the church.

Conference Dividends

- Abundant Christian womanhood and manhood.
- A revitalized church.
- Innumerable Christian homes.
- A more wholesome social order.
- The satisfaction of having helped to lift the level of life toward God.

For information write to Department of Religious Education, United Christian Missionary Society, Missions Building, Indianapolis, Ind.

Plan for the Future

- Think of tomorrow's church!
- Conference—A gateway to leadership!
- Start planning early—start now!
- Send Young People to Conference!

For information write to Department of Religious Education, United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

What Conference Means To Faculty Member

By PATRICK H. MOSS

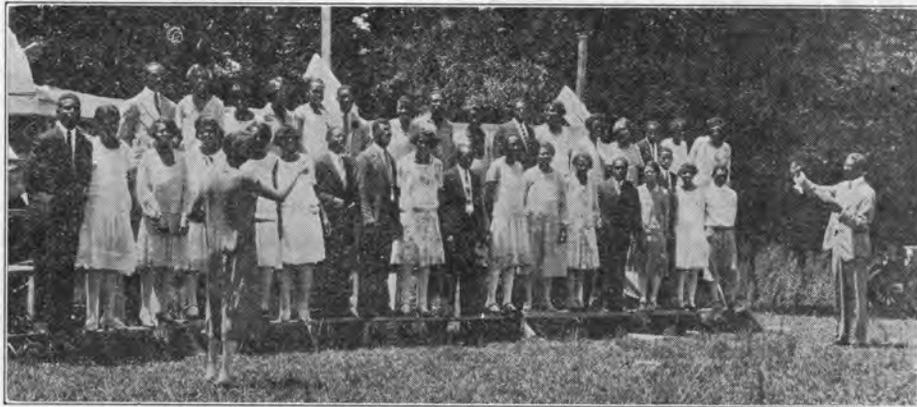
WHEN we speak of Young People's Conferences, our first thought is, and justly so, what benefit is to be derived from Conference? The best answer to that question comes from the local churches from whence these young people come. If they return to the local church with a deeper devotion, a better knowledge of self, a keener insight of the world's needs, a leadership initiative among the young people of the church and a spirit of service, who can gainsay the worthwhileness of Conference in the life of the youth of the church? To that end it was organized.

If we consider Conference in its entirety, it offers high values to the faculty members as well as the student body. Some of these values grow out of the following: daily schedule, soul culture, physical culture, class-room contact and superb fellowship with youth. First, learning to keep the daily schedule—I say learning advisedly, for most of us have to learn and this one week of discipline may prove a worthwhile value throughout life. When a group of students call attention to the tardiness of a faculty member to any activity of Conference by singing "always behind, just like an old cow's tail," this song may have its side of humor to the "bunch," but it also has its side of humiliation to the faculty member and his laughing with the rest is only to hide his embarrassment. No leader rejoices in the fact that the "bunch" has discovered that he cannot keep a schedule.

Again the faculty member who desires to keep a daily

schedule, finds it best to begin the day with God. There is something in that early morning hush, that "stealing away to Jesus," those moments of thought, meditation and prayer. Conference calls it the "Morning Watch," out of it comes the better understanding of the expression: "The culture of the soul, is the soul of culture." The faculty member finds also, if he is to keep physically fit, he must take physical culture. The thing that proves to be fun for youth may be quite difficult for maturity; however, he must play the game. To be able to guide and direct in the quest for truth in your class-room contact means that the faculty member must know truth himself and be able to impart it to those who are in search for truth. This means much study on the part of the faculty member as well as the student. After all, only time can reveal the value derived from this week of fellowship with youth. Conference also teaches a lesson in the art of co-operation. It is worth a great deal to learn how to work with others, to respect the opinion of others, to be courteous to others and work to a common end with others.

It is my experience a faculty member gets about as much out of his one week's work in Conference as he is able to put into it. These values accruing from this week of Christian service with and for the youth of the church, richly rewards the faculty in Conference this summer, all the rich experiences that may grow out of the personal contact with the young people of the church.



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From Our Brotherhood

Danville, Ky.—One of the best meetings that we have had at South Second Christian Church in years was held by our former pastor, Bro. G. E. Letton, Mt. Sterling, Ky. We had a splendid audience every night with eight additions. Mrs. Letton assisted the evangelist.

—MRS. CYNTHIA NICHOLS, Reporter

Mt. Sterling, Ky.—The Missionary Society observed Easter week of prayer. They went among the sick and held their sunrise prayer service. The last period of the District meetings before the convention was in Paris, April 16th and 17th, Hustonville on the 22d and 23d, and North Middletown on the 29th and 30th. We are praying for success. Our church is getting ready for the July rally and putting out clubs. A few weeks ago the Sunday-school had a rally, and raised \$59. Sister Estella M. Banks was in the lead. Elder Geo. E. Letton, our pastor, held a meeting at Danville last week. He preached nine nights and had eight additions, five by baptism.—HIGH STREET CHRISTIAN CHURCH

Kansas City, Mo.—Rev. C. E. Craggett has tendered his resignation as our pastor in order to accept a call from our Columbus, Ohio church. The Ushers presented the church a large picture of the late Preston Taylor. Miss May Brown is chairman of the Usher Board. The annual State Banquet sponsored by the Women's Missionary Society was given April 5th. The program for the evening was as follows: Mr. T. B. Watkins, toastmaster; solos, Madames Katherine Lyons, Margaret Jones and Ethel Ragland; violin solo by Dr. Queen, solo and reading by Mr. Fred Shupee. The Baby Contest sponsored by the Mothers' Club closed on April 28th. There were seven babies entered. Frank Ragland won first prize having brought in \$16.50, second prize, Dorothy Walker, \$13.11; third prize, Vera Mae Patillo, \$9.52. The prizes were \$5.00, \$3.00 and \$1.50. The organizations and individuals who have taken upon themselves to see that the ten boys and girls get to conference, are at work. A plan of Mr. V. D. Harris was that the ten young people's names be sealed in separate envelopes. The club or individual draw one, and the young person's name inclosed would be the one he would help. So it seems that all of our young people will go to conference. MRS. ETHEL WEIE RAGLAND, Woodland Avenue Church.

Jacksonville, Texas.—On April 4, a great meeting was held by the general secretary of the Woman's Missionary Society, Mrs. Rosa Bracy, and Prof. and Mrs. R. H. Peoples. Mrs. Rosa Brown Bracy brought to our minds many good thoughts. Before the meeting was

held a program was rendered by the missionary sisters of the meeting. A banquet for the guest was held. We had visitors from the various churches of the city. On April 5th, a great financial drive was launched, which was largely attended throughout the week. MRS. ARDELIA HENRY, Bolton Street Church.

Cleveland, Ohio. — Rev. G. Calvin Campbell preached on the subject of "The Cross of Christ," Sunday morning. He talked on "Divided Allegiance." In the near future we are giving a Leap Year Social which will be the outstanding feature of the year. All auxiliaries of the church are going along wonderfully. Our prayer meetings on Wednesday evenings are interesting. ELISABETH A. WELLS, Reporter.

Mt. Sinai Christian Church, North Little Rock, Ark.—Reports that the Easter program was good. Mrs. S. L. Bostick, president of the Woman's Society belongs to a relief club of the city, and asked this club to come over in Macedonia and help them. Some of the missionary workers claimed that they had so many other necessary obligations that they would have to omit their missionary dues for a while, so this means that God must wait until my wants are completed. On this occasion, those who gave were Mrs. Bostick \$1.00; John Thompson, 95c; Mrs. Beenson, 50c; Mrs. Emma Thompson, 50c; a friend, 1c, making it \$3.05 and the relief club raised \$6.50. It is good to work faithfully with other people and they will work with you as long as we keep selfishness down. I learn that the England church raised \$6.00 with its small number. Friends, it takes only Faith and work to put this program over. This does really well for Holly Grove, England. I am hoping to hear good reports from other societies and church. S. BOSTICK.

One of our faithful church workers, Sister Sallie Johnson, departed this life March 28th. She was always faithful in attending church as long as her health would permit. She has been a co-worker in the church with us since 1876. She was married twice, her first husband was Bro. Henry Brown and after his death she married Bro. Jack Johnson. He passed away over a year ago. She leaves three children. She was laid to rest in Center Point Cemetery.—By A. T. HURDLE, Greenville, Texas.

DR. R. H. GREEN

DENTIST

11 NORTH JEFFERSON — People's Bldg. Room 216 FR 0632

From the Banks of Ole Kentucky

By C. H. DICKERSON

APRIL IN KENTUCKY

The winds blow hard 'gainst the Ole Kentucky Home,
'Tis April the young lambs are gay;
The jonquils wave, for the winter days are gone,
And the men burn tobacco beds all day.
The jobless swarm at employment bureau door,
An anxious and a saddening sight,
As they tell of "hard times" knocking more and more,
And of only harder times now in sight.

Work no more ye husbands,
Means eat the less ye wives:
They can sing no song of the Ole Kentucky Home,
Which to many noble thought gave rise.

They hunt no more for the rabbit and the quail,
On mountain and meadow and field.
With the wages down and the prices bound to fail,
And an acre of tobacco has no yield.
The days go by like a shadow o'er the heart,
No sorrow can change our delight.
The time may come when we'll share a better part,
Then my Ole Kentucky Home will be bright.

Then work somemore ye husbands,
And dress some more ye wives,
Then we'll sing glad songs of the Ole Kentucky Home,
And of lessons learned to last through life.

C. H. DICKERSON



REAL CONFERENCE SPIRIT

Have you forgotten that it is almost time for our Conference which convenes in July at Lincoln Ridge, Kentucky? Conferencites, if you have not been working, start! If you have been working, continue! We must be true to our motto: "58 in '32."

I'll bring one and so must you. I have been doing my best at the Broadway church and our Conference paper, *Central Mirror*, has been issued once. I have visited various places where our Conferencites are making appeals to their churches. I had planned my visiting month in March, but on account of the illness and death of my brother I was obliged to forego my plans. However, I am spreading plenty of Conference spirit here at Winchester. Can you ever forget the strains of "Three cheers for Conference" and "Into My Heart, Lord Jesus?" I still have the conference smile and vigor! Mary De-weese is vice-president and Mary E. Finch is secretary-treasurer of the Central Conference.

WILLIAM SHELBY CURTIS, JR.
Winchester, Ky.

NO CENTRAL CONFERENCE THIS YEAR

Because of economic conditions effecting both raising of required sum and students travel expenses, it is the wisdom of the Sunday-school Board in Kentucky to not attempt the Young People's Conference this year. We very much regret the necessity of such a step and feel that all interested share the same. And we hope again to have the benefit of such service to our young people.

C. H. DICKERSON, *Evangelist*
Lexington, Ky.

THE NEEDS OF YOUTH

It has been said that youth is continually calling for something they do not need.

Youth's first need is the care of older people to watch their growth. The impressions made upon youth is like a seed. Youth want to know about religion. They need to be taught that religion pays. They need to know that religion is something they cannot do without. A child can be an asset to the home, church, school and community. Likewise, he can become a burden. The importance of safe-guarding the youth cannot be overestimated. Youth must take part in the great program of the church. They need preachers who will shape the services to appeal to the religious sensibilities of young people. Youth want trained teachers in Bible schools.

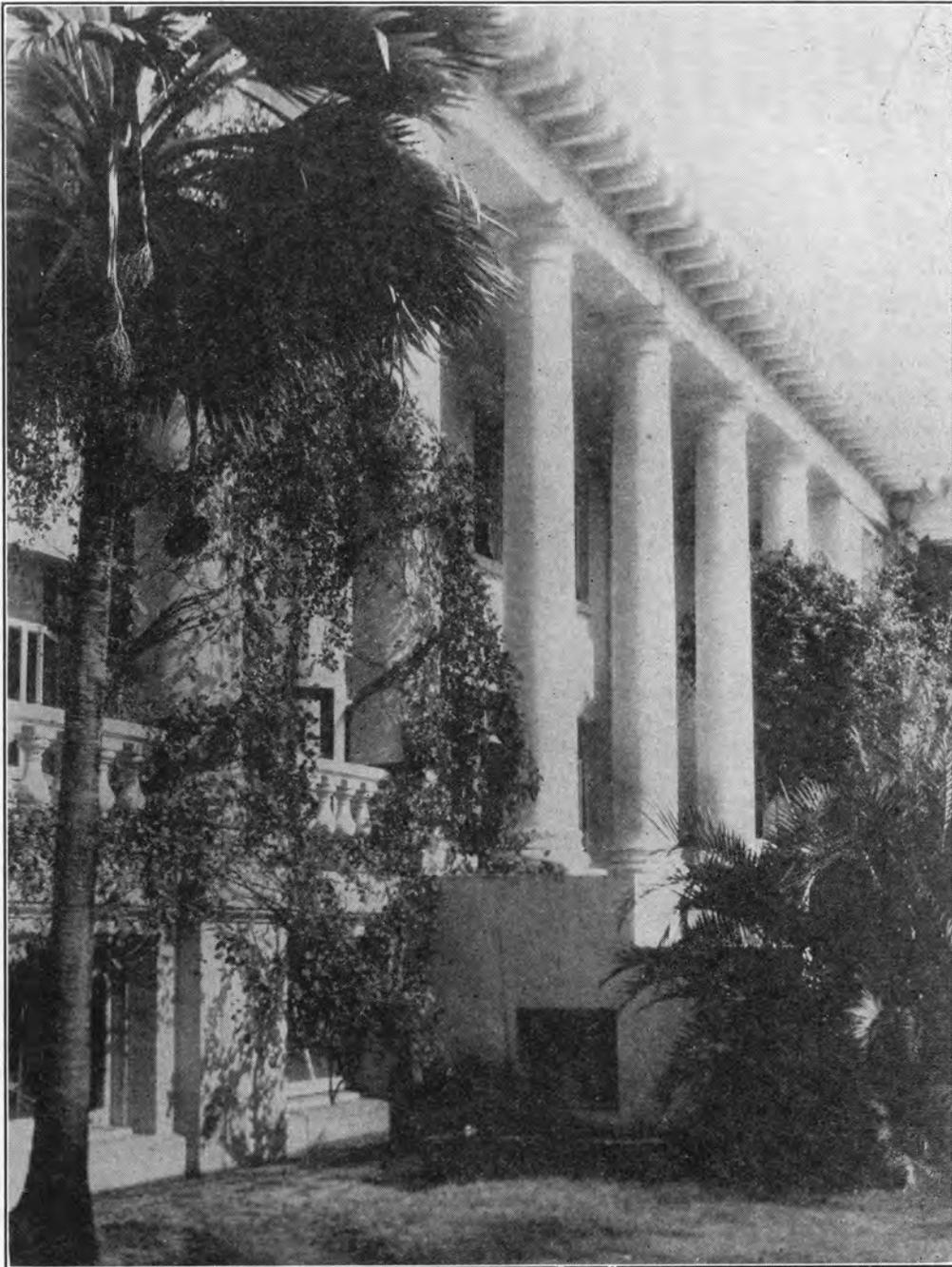
By FRANCIS PATTON

(Taken from a paper read before the District Convention No. 6, Aaron's Run, Ky.).

The CHRISTIAN PLEA

5:2

May 15
1932



"Planting colleges and filling them with studious young men and women is planting seed corn for the world."—JUDSON.

Southern Celebrates Fiftieth Anniversary

Set Apart

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PENSION FUND OF DISCIPLES OF CHRIST

CHAMBER OF COMMERCE BLDG. : INDIANAPOLIS, IND.

Who's Who

JOHN LONG, Dean of Southern Christian Institute.

J. B. LEHMAN, President of Southern Christian Institute.

HERBERT HOOVER, President of the United States, in address at Junior College Association.

ANSELM JOSEPH FINCH, Director of Publicity of Prentiss Normal Institute, Prentiss, Mississippi.

MARY V. MOORE, a public school teacher in Arkansas.

EMETT DICKSON, a student in Butler University.

NATHAN S. TAYLOR, lawyer, Chicago, Illinois.

GUSTINE WEAVER, writer and traveller, wife of Rev. Clifford Weaver, McKinney, Texas.

C. H. DICKERSON, well-known contributor to THE CHRISTIAN PLEA.

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Printers of THE CHRISTIAN PLEA

"A Journal For Humanity Through Christian Service"

Sunday Manners For Youth

WHEN the average person thinks of Christianity he links readily old age, Sunday manners and contributions together and hastily dismisses the thought. This can only be eradicated from the minds of men by constantly drilling and teaching "Youth, Friendship, Love." These three are so closely connected until they can hardly be separated. Youth signifies the early life of a man, or the condition of being young. Friendship is the intimacy, mutual attachment and good will of one human being for another. God is Love.

Youth means temperamental predominance of courage over timidity the hunger for adventure over the things of ease. These conditions often exist in one whose age is fifty as well as twenty or even younger. Worry, doubt, fear, self-distrust and despair, in these are the long years that bow the heart and turn the cringing spirit back to dust. We are as old as our faith, as old as our doubt, as old as our self-confidence, as old as our despair.

Youth with its ability to dare, vivid imaginations and vigorous emotion is ever seeking that mutual attachment or friendship that will last through the ages. When the perceptive powers of the minds of youth are occupied with elevating stimulæ, they are ever ready to smile their good will to all mankind. The lessons of youth and friendship may be learned with accuracy from children as well as adults. We have no stronger proof of youthful friendship than that of David and Jonathan. Youth and friendship have many deadly enemies. Some of them are: jealousy, praise, discontent, vanity and pride. Jealousy is the worst of these enemies. There can be no mutual attachment kind deeds or good will where there is jealousy. Jealousy promotes enviousness; enviousness, strife; and strife, disaster.

Praise promotes egotism, and egotism, selfishness. Discontentment causes division, and division, destruction. Vanity and pride, these two have retarded the progress of people more than anything else.

Shining Through the Dark

When the out-station evangelists of the Mondombe, Africa, mission station came in for three weeks' special training, Mr. and Mrs. Lewis A. Hurt, missionaries there, introduced some new features to the schedule. One of these was the flag raising and salute each morn-

ing and the singing of the Belgian national song in French and salute and taps in the evening. A quiet hour each day just before noon ended with a circle of prayer.

Sixty-five of the evangelists attended the training school. They brought the enquirers with them, and there were eighty baptisms and a number of weddings.

The evening before the teachers went away there was a candle lighting service. The white man lighted the candles of the district evangelists and they in turn lighted the candles of each one of the men in their districts. When it was over they marched from the church, two by two, and down the path toward the village and broke rank and separated after a prayer. The little flickering lights shining through the dark were very suggestive of the work they were going to do, and there was hardly a sound from the group who were watching.

An Educated Man

Dr. Joseph Fort Newton says that a man is educated "when he can look out upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things, and yet have faith and courage. When he knows how to make friends and keep them and, above all, when he can keep friends with himself. When he loves flowers, can hunt birds without a gun, and feel the stir of a forgotten joy in the laugh of a child. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the memory of one much loved and long dead. When he can be happy alone, and high-minded amid the meaner drudgeries of life. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to live, how to love, how to hope, how to pray—glad to live and not afraid to die, in his hands a sword for evil, and in his heart a bit of song."

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Deep South Lives by Black Cat Bone

A Pathetic Drama of Negro Life

By ANSELM JOSEPH FINCH

IT IS SAID that the most successful Negro businesses are the burial associations and undertaking establishments, while one of the most uncertain business enterprises launched by Negroes is that of life insurance. For many years certain insurance companies headed by whites have refused to grant policies to members of the Negro race, and have had as their reason, the high death rate among Negroes. Nevertheless, the Negro life insurance companies have undertaken to thrive in the face of this alleged discrepancy. Many inconsistencies may be attributed to the death rate of the Negro, when at times much consternation is created, which are in no wise analogous to the living conditions of the whites. During the day of unemployment, which affects most keenly all races, the Negro, comparatively speaking, is offered jobs which are more or less detrimental to one's health. Notwithstanding this recognition, we cannot close our eyes to that vast multitude of black faces who see whites doing the same work they have done hitherto, and who are now penniless, with bare feet and empty stomachs. How can such creatures be healthy and happy? No man who is unhappy and worried continuously can long be healthy, to say nothing of him who is naked and hungry. Without employment, neither the black man nor the white man can properly care for his family. Unfortunately, however, the black man is practically ostracised when the thought of employment is advanced. He cannot own a home or even pay rent in properly located districts where the health of the citizens is regarded important, owing to the taxation and other expenses incident to living there which of necessity must be realized. Therefore, he must take his family into an atmosphere which is conducive to ill health. Poverty eventually promotes disease, and disease reciprocates with poverty. The only break in the monotony is the change made by transferring from one of these stages to the other.

Hampton and Tuskegee have no doubt done more toward helping the people in the rural districts to regard a greater appreciation for health than any other agencies within reach of the Negro. The graduates of these schools are educated, to a very large degree, to serve the humble people in the woods. A greater lesson in life cannot be easily presented. Several weeks ago the writer visited a Negro home which is located within five miles of an outstanding Negro college, where students are taught French, German, trigonometry, physics, and chemistry. No representative from this college has ever visited this destitute home which is devoid of every semblance of enlightenment. These human beings have been living at this place for more than fifteen years, yet, around the

mother's neck was a string of feet from the struggling mole. Her ankles were decorated with ten-cent pieces in the day of the economic depression. A pathetic drama, but it's true. No young Negro who thinks of the future can study German as he should until these unfortunate people are to some extent lifted up. Every member of this family lives in fear and welcomes disease; having as their only hope for protection, the superstition to which they so reverently cling. How will any physician convince this family that his prescriptions are worth while so long as they believe in the dimes tied snugly to their ankles? Hence, disease plays havoc and death shares its part with incredible rapidity. Teachers from the near-by college could build for themselves imperishable monuments upon civilization's greatest pedestal — good health, if they would only forget themselves a few minutes and correlate text book information with the everyday needs of community life.

In Mississippi a survey is being made by county demonstration agents assisted by dental hygienists and physicians to determine the *health* status of Negro school children. Recently, Miss Hallie A. Lucas, a graduate of the Prentiss Normal and Industrial Institute, an outgrowth of Tuskegee, who is home demonstration agent for Jefferson Davis county, sought the assistance of a dental hygienist who represented the state department of health. She was successful in securing the co-operation of physicians in various sections of the county. Albeit the survey of a state-wide nature is incomplete the information which follows is sufficient to make one realize the acute situation. In Jefferson Davis County the teeth of 1090 school children have been examined, out of which 938 pupils are in need of dental attention. 702 out of 1371 are under weight. Exactly 18 of the 702 possess symptoms of tuberculosis, not including three who are in such condition as to be kept to themselves for special attention. One case of inherited syphilis was also reported. Of the 702 who were considered under weight 181 are suffering from tonsillitis.

For many years the Negro was admonished by his Southern friends not to go North to die at an early age. Despite this assertion he went North and does not believe that he has died with more celerity than his friends whom he left in the South. The dual system of living in the South does not afford the Negro the best in any way that is accorded the whites. Health comes as the result of proper living which very often must be instilled into the minds of the youth through the process of education. In the South the compulsory school law is not enforced and in this way the Negro is permitted to remain

at ease in the rurals and grow up ignorant of any fundamental principle of good health. The white child is compelled to go to school and rides in a conveyance to a building properly ventilated and heated. Negroes who desire to travel by rail in the South must ride uncomfortably and thereby lose sleep by sitting up day and night in an unsanitary coach while their white friends sleep in peace in a Pullman. The loss of sleep naturally lowers one's power to resist disease. Many of the states in the South have no institution for the feeble-minded Negro. The whites are carefully housed and are not allowed to go about promiscuously and transmit disease. The Negro who is termed feeble-minded is allowed to marry and multiply his kind only to bring crime and disease to the Negro race.

The work of the lamented Booker T. Washington was not at the top of the ladder, but it was truly the foundation for Negro progress.

The Negro in the South is afraid. When he lives without trouble he generally concedes that the horse-shoe has actually brought good luck. Particularly is this true with the Negro who is a tenant on the average Southern farm; many of whom do not yet know that the Emancipation Proclamation was ever written. If he receives anything at the end of the year other than instructions as to how long he must work to free himself from many and varied injustices, he takes his hat off to the black cat bone. Few Negroes on the farms sleep at

night; if so, such an element has become reconciled to fate. Their faces show signs of worry, bewilderment, and fear. When our vitality is low, practically any disease can creep in and check our progress which serves as chaos to our future. This is the Negro's situation. His food is usually purchased by the white landlord and is of the cheapest sort. He works and he toils; accepts that which is given him while presenting an artificial smile, as he attempts to quell the fire of disapproval burning in a bleeding heart. His family, whose clothes are thin and bare, join in the disappointment knowing that fear will keep them silent.

This was Booker Washington's problem. He saw that peace of mind meant much to the salvation of the body. The reformatments of agriculture, although conscientious, cannot reach the zenith desired, so far as the Negro is concerned, until the black man is given a square deal that he might plow as a man and not as a slave, which in turn will permit him to sleep as a man, eat as a man, and live as a man. Others may be interested in the "Back to the Farm Movement," but the Negro with cruelty upon his back and poverty stamped in his face is saying in his heart, "Back to God Movement."

A perpetuation of the teachings of Booker Washington will give the Negro a stronger mind and the white man a broader heart. This coupled with industry will blot out ignorance and racial prejudice, the great contributing factors in the death rate of the Negro.

The Small College

By HERBERT HOOVER

I AM GLAD to express appreciation of the service of the liberal arts college, that is, the small college. I do this the more freely because of the more than 600 institutions in our land. Most of them have little, if any, endowment or State support. In these times of trends toward larger units the difficulties of the unsupported small college multiply, which make their successful operations less hopeful, and in many cases a desperate struggle.

The important place which these institutions hold in our system of education renders their support of the utmost importance. Whatever be the magnificent services of the larger and highly specialized universities, the liberal arts college places an emphasis upon personal contacts of teacher and student which render them a vital part of our educational system.

A primary purpose of education is a product of high character and noble ideals, which regard moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse.

Throughout our history these colleges have been and are now the seed-beds of leadership. They have contributed a large part to the presence in our land of nearly

3,000,000 college-trained men and women. Theirs is a great honor roll of men and women in our nation. The finest traditions of our country are rooted in their associations and their inspirations.

The disadvantage of the small college is obvious. The dramatic element in education does not play a great part in its activities. It must remain content with the character of service it renders to the individual man and woman and to the public weal. In the last analysis, the chief service to higher education in our country must rest not alone with the few highly endowed universities, but, in large degree, with the more than 600 smaller colleges for whose future welfare I am now speaking.

It is through them that each State and section must maintain ample cultural opportunities for the youth within reasonable distance from their homes and in circumstances fitted to the needs of each community and its people.

That service for the youth is a guarantee of equality of cultural opportunity and a bulwark for the spiritual life of the generation in which our children will have to live, a service which I sincerely commend.

“Our Mount Beulah”

Southern Christian Institute Celebrates

Fiftieth Anniversary

By J. B. LEHMAN

THE JEWISH Dispensation provided for a Jubilee Year every fifty years. Slaves were set free and there was a kind of rounding up of all business. It was a celebration.

In May, 1882 Dr. Belding and Randall Faurot came to Edwards to receive a plantation which General W. T. Withers proposed to donate to the Southern Christian Institute for a school ground. But when he went to write the deed he put a clause into it binding them to spend fifty thousand dollars, or more, in the first five years, or it would revert back to him again. They felt they had to decline it, for they could not think of raising so much money in that time when the whole brotherhood did not raise half as much for all purposes. They then came west of Edwards and found the old McKinney L. Cook plantation which they bought on terms they could meet. The two old ministers then walked out on the north porch and sang, “I Have Reached the Land of Corn and Wine.” After the chorus was sung someone remarked, “This shall be our Mt. Beulah,” and this is what it has been ever since.

This marks the fiftieth anniversary of our Mount Beulah and it is very fitting that this should be celebrated with a Jubilee. It can well be a kind of rounding up to make a new start for larger things.

To celebrate this we are doing the following three things:

1. We are asking the graduates and old students to come home the week of commencement. Their home coming shall be a part of the Jubilee.

2. We are inviting practically all of the colleges of this community to participate in this celebration and all have accepted the invitation.

3. We have set Tuesday, May 7th at 1:30 P. M. as the time for the Jubilee Celebration. Dr. J. T. Lowery, a long time president of Blue Mountain College, will deliver the main address. He will be followed by short addresses by the visiting representatives, including Bishop Bratton, President McCoy, President Provine and many others.

* * * *

A hundred and twenty years ago the church at Washington, Pennsylvania, about the second church of the reformers, threw out its challenge to throw away human names and accept only the names that would honor Christ, and a Negro accepted it and was taken into the



PRESIDENT AND MRS. LEHMAN

fellowship. This was prophetic of what would come later.

During the Civil War, Randall Faurot, a prominent minister of northern Indiana and southern Michigan became a chaplain in the army in Tennessee. Many slaves who were longing for freedom ran away from their homes and became camp followers. The commanders found no one in their organization so well fitted to care for them as the chaplains, and so Brother Faurot found this problem on his hands. He endeavored to give them the rudiments of an education and instruction along moral and spiritual lines. This opened up to him a vision of what ought to be done. When the war closed, he and his wife came to Jackson, Mississippi. The friends had come to Jackson ahead of him and had bought property, but for some reason did not carry on their work, and the property was turned over to Brother Faurot. This was at just the time the Christian Woman's Board of Missions was organizing, and their first money was given to him. At the request of the Governor, he spent some time in organizing the work at Alcorn College. For lack of support he gave up the work and went to northern Indiana.

About the same time other forces were set in motion to start a more permanent work. Thomas Munnell, then secretary of the Home Missionary Society; General W. T. Withers, who commanded the artillery defending Vicksburg under General Pemberton; President O. A.

Burgess of Butler College; and Dr. Belding of New York formed a corporation called the Southern Christian Institute, and a special charter was secured from Mississippi by an act of its legislature. Dr. Belding became the field agent and spent some years in raising money. Finally, William E. Ireland of Indiana began work at Hemingway, Mississippi on the plantation of one of Mississippi's most prominent ministers, J. W. S. Merrill, who gave his son as one of the teachers. It was in the saloon days and a mob "tanked up" on whiskey and planned to "clean out the school." Brother Merrill served four years in Lee's army in Virginia and saw some very severe action. He went to the saloon and told them that he came to notify them that if they came they would have to walk over his dead body. They did not come. But soon Brother Ireland's wife became ill and the work was abandoned.

In May, 1882, the present site of the Southern Christian Institute was purchased and Randall Faurot was called back again and preparations were made to open the school in fall. But Brother Faurot became ill with acute malaria and died in October. Dr. Belding rushed to the rescue of the two women and he, too, contracted the malady and was at the point of death. In January, 1883, Jephthah Hobbs of Illinois took up the work and

struggled along for seven years with insufficient support and gave it up on January 1, 1890. On the 11th of October, 1890, Mr. and Mrs. J. B. Lehman took up the work and for nearly forty-two years they have guided the destiny of the institution. About the same time the Board of Negro Education and Evangelization was formed and C. C. Smith took the field and for twenty years strived to place this work on the high level it deserved to be with a people who were the best situated to do it well and the work of the institution during the last forty years divides itself into four periods of just about ten years to a period. The first ten years was a fearful struggle with epidemics, insufficient funds and prejudice and ignorance on the part of both the whites and the blacks. The second period, beginning with 1900, when the Christian Woman's Board of Missions took up the work was a period of real construction and the sending out of a large group of earnest workers. The third period was the World War period and a period when race prejudice was fast disappearing, and real constructive work could be undertaken. The fourth period was a time when in the field itself real recognition was coming to the work, but when the work was hampered much by the general reconstruction that was undergoing in all our missionary work.

I Shall Praise Mount Beulah

By MARY V. MOORE

Three vivid pictures stand out in my mind. The first, the evening when I left my parents as a young girl to go to school, the second, when I arrived at school the next night, and the third, the six years of my work there.

The evening I left my parents in their Arkansas home to go to Edwards will never be forgotten. I shall never forget my parents on that evening, December 13, 1918. It is an event in every earnest young life. As I left for the nearest station, they expressed to me their earnest desire that I make good and keep my record clear.

For three years I went as a pay student, then for three years I was a work student, earning my way through school. I learned much in my classes the first three years; but when I became an industrial student I just began to realize for what purpose I had come to school. The fourfold training opened up a new world to me. It gave me a new estimate of my worth. And I can see the teachers yet striving to aid each student to form a character that would prove intellectual, industrial, moral and spiritual training. To Mt. Beulah I shall ever give praise for what I am and what I hope to be!



Missouri Hall of Southern Institute

And They Were Sent Into Life

By JOHN LONG

SINCE a school can usually be judged by its products in terms of men and women, I have been asked to select a dozen students from the list of graduates of Southern Christian Institute and to tell something about them. That seemed easy until I began, when I found it almost impossible to decide which ones of the many to include, or rather which ones not to include. By considering married couples as one I was able with great difficulty to reduce the list to the following:

1. The first graduate was Nathan S. Taylor. He came to us through the encouragement of John A. Stephens, the white State Evangelist. After graduation Mr. Taylor studied law at his home in Greenville, Miss. He later moved to Chicago. He ran for Congress and was very nearly elected. He was appointed assistant U. S. Attorney and had charge of the bonding department. He still lives in Chicago and has a very enviable law practice.

2. Perhaps no man in our brotherhood is better known or loved than Patrick Henry Moss. He came from the Delta of Mississippi. After graduation he preached for a while in Kansas and took some additional work at the Teachers' College in Emporia. For several years he taught religion in the Piedmont Christian Institute. He took work in religious education at the University of Chicago and at Boston University. For a number of years he has been General Secretary of Religious Education for all our Negro work under the direction of the Religious Education Department of the United Christian Missionary Society. It is largely through his efforts that the five Negro Young People's Conferences have been developed and directed. His service to the entire brotherhood is invaluable.

3. It is hard to estimate the influence which the life of Jacob Kenoly had on the missionary life of our church. He was born near Lebanon, Missouri, where there were no schools for Colored people. After getting his primary education in St. Louis he went to Normal, Alabama, for a few years, and then got a job as bell boy in a hotel in Conyers, Georgia. While there David Brindle, a white minister, became interested in him and got him to come to the Southern Christian Institute. He worked his way through school here, and then went to Arkansas where he taught, preached and built a church. One of the great desires of his heart was to go to Liberia, Africa to start a school. In order to make more money he got a job as a depot porter. He worked hard and saved until he had enough money to start to Liberia to make his

dreams come true. In Liberia he started the Liberian Christian Institute, and in seven years had erected several buildings and had an enrolment of 115. One of the great tragedies of our mission work occurred when he lost his life. His students needed food. In an effort to catch fish their boat was overturned. Three of his students saved others he himself was drowned. Three of his students, Peter Dunson, James Rundles, and Jerome Freeman, came to the Southern Christian Institute and graduated.

4. Cynthia T. Yarber came from Claiborne County, Mississippi. Soon after graduation she married a classmate, Alexander L. Martin, of central Arkansas. They moved to Chicago where he has done quite a bit of preaching and is now pastor at Rockford, Illinois. Mrs. Martin has taken a very active part in the Woman's Missionary Society. She is now president of the women's department of our National Convention. She is also a member of the Joint-Executive Committee of the National Convention and the United Christian Missionary Society.

5. After their graduation Harry G. Smith, of Utica, Mississippi married Lula Gettis of Claiborne County. They had taught two years at the Utica Institute, when they were asked to go to Liberia, Africa to continue the work founded by Jacob Kenoly. Health conditions forced them to leave Africa and they went to Texas. He taught school and served several years as State Evangelist of Texas. For a number of years she was matron at Jarvis Christian Institute and head of the women's missionary work of Texas. They are now in Dallas where he is preaching.

6. Charles Albert Berry came from Simpson County, Mississippi. After graduation he taught a few years at Jarvis Christian Institute and then taught four years at Piedmont Christian Institute. After her graduation here at Mt. Beulah he married Nancy V. Jennings. She was then teaching in her home county. They returned to Jarvis where they are still on the faculty. He superintends the farm work there. She has graduated from the State Teachers' College and heads the home economics department.

7. Rosa V. Brown is the daughter of K. R. Brown of Port Gibson, Mississippi. Her father was one of the early students of the school and is now one of its most loyal supporters. He is preaching at Port Gibson and is one of the greatest spirits among our ministers. After graduation Miss Brown taught for a number of years at

the Alabama Christian Institute. She was chosen as a field worker for the women's work of the United Christian Missionary Society and now, as Mrs. Rosa B. Grubbs Bracy, is a national secretary under the Society.

8. Deetsy Blackburn, of Port Gibson, taught in the Tennessee Christian Institute after graduation. Later she taught at the Alabama Christian Institute, and still later at the Piedmont Christian Institute. She was then chosen as National Superintendent of elementary work among our Negro churches. She is perhaps the best known young lady in our brotherhood. She served as elementary superintendent for five years when she married Prince Albert Gray, Jr. Mr. Gray came from Edwards. After graduation here he went to Drake University, and later graduated from Cotner College. He then preached at Fulton, Missouri and was state evangelist of Missouri. He later became editor of *THE CHRISTIAN PLEA*, official organ of the Negro churches of our brotherhood, and served until this year.

9. One of the three boys who came from the school of Jacob Kenoly in Liberia, Africa was Jerome E. Freeman. While here he worked his way through school for eight years. After graduation he went to Drake University where he took his A. B. degree. He then decided that he wanted to study law. Altogether he spent eight years in Drake getting his A. B. degree and a complete law course. He made an enviable record in Des Moines. During his stay there he was absent from church only two Sundays. The brethren of the church there were greatly impressed by him and now helping him. He has returned to Liberia and has made very good progress in starting another school which is a Jacob Kenoly Memorial.

10. Few honors ever come to a student greater than that of being asked to serve on the faculty of his Alma Mater. Burnett L. Jacobs came from east Texas. During the war he went to Washington and took training as an army officer. He later returned and graduated. He was then asked to become superintendent of our school farms and is doing very successful work in that department. He married Willie Heath of Port Gibson, who after graduation had worked for several years for A. G. Teeple in Akron, Ohio. Mr. Jacobs has been doing unusually successful work in the North Jackson Christian Church where he has preached for several years. He has been president of the state Christian Endeavor Society for a number of years. He is vice-president of the Mt. Beulah College Alumni Association. They have been members of the faculty since 1920.

11. Another couple of graduates now serving on our Mt. Beulah College Faculty are Jason M. Cowan of Columbus, Ohio and Alice Blackburn of Claiborne County. They were married after graduation and went to Central Christian Institute at Louisville, Kentucky

where Mr. Cowan was principal for three years. They then went to Butler University in Indianapolis where Mr. Cowan received his A. B. degree and did some graduate work. Mrs. Cowan is now matron of the boys' dormitory, and he teaches religion and history.

12. Zach H. Howard came from the Alabama Christian Institute. After graduation he married Celeste Brown, another daughter of K. R. Brown. She is also a graduate. They have had four daughters, all of whom have graduated from Mt. Beulah. That in itself should entitle them to a place on this short list. But they have done many other things. For twelve years they were on the faculty of Jarvis Christian Institute. They are now at Muskogee, Oklahoma, where Mr. Howard is preaching. He is president of the Oklahoma Christian Missionary Society, and president of the Mt. Beulah College Alumni Association.

I am tempted to lengthen the article and to tell of some of the many students from the island of Jamaica like Richard H. Davis, who later taught at Piedmont Christian Institute, preached at Normal, Illinois, built a strong church at Cincinnati, Ohio, now preaches at the Oakwood Boulevard Church in Chicago, and who will deliver the Commencement address at Mt. Beulah this year; or of Robert La Touche, who married another graduate, Malinda Sneed, and is unusually successful as a minister and in business in Chicago; or of Robert Gooden who was sent to Liberia to build a hospital, who later married another graduate, Zeola Taylor, taught at Piedmont Christian Institute, preached and is now in business in Washington, D. C.; or of Louis Thomas, Arnold Shirley, Henry Cotterell, and Charles Shirley who went to Eureka College after graduation, and returned to Jamaica as missionaries under the United Christian Missionary Society; as did Eric Hunt, and many more recent students; or of J. Gordan Hay now in England; or of Jacob Shirley and Samuel Cotterell who later graduated from Maharry Medical College and are now practicing medicine in California and Georgia.

But it would be an endless article even to tell of these and the many others from Jamaica. And when I re-read the list of graduates and see the scores of others who ought also to be included on this short list, I see how impossible this task really is.

They say that all good things must come to an end. That doubtless ought to be true of this article, but it can never be true of the ever lengthening list of Mt. Beulah graduates who have gone out to the ends of the earth. The closing thought which comes to me is: If Southern Christian Institute will all of its opposition and its meager support has been able to accomplish all of this, what will it do when it has the full and complete support of the entire brotherhood.

Truth First

By EMMETT JAMES DICKSON

I was a student at Mt. Beulah College. In this time I found that the school stands for those things that educators and nation builders call foundation stones of civilization. The term used by the school itself was shown first in its motto: "Truth First." I was well grounded in these right principles for which Mt. Beulah is known. This spirit manifested itself in the student life. Not only was justice shown to every student within its walls, but every student was expected honesty and a frank and open life. They were expected to keep abreast with the times and thought of the modern world. Yet, with all this Mt. Beulah has not lost any of its faith in the fundamental principles of Christianity that have come down to our day through the martyrdom of righteous men of old. It has not become a mechanism and its students cogs in the wheels for private gain.

Just as Mr. Charles W. Hanna taught by example that a fence post could be tamped till it would not shake, so Mt. Beulah teaches in all its departments and by all its examples that life built on such principles cannot be destroyed by the forces of evil.

From its history and its location where the Negroes comprise ninety-five percent of the population in the country it is obvious that it was established to help those who could not help themselves; and it has not lost any of this spirit as time has gone on.

When I went to Mt. Beulah College I did not see how I could get a high school education, today I am a junior at Butler University in Indianapolis, Indiana.

Long live Mt. Beulah College with its high principles and love for my people.

My Alma Mater

By NATHAN S. TAYLOR

Some forty years ago, in my early life, I matriculated in Southern Christian Institute near Edwards, Mississippi. I was advised to attend the said school by Mr. John A. Stevens, then the white state evangelist of the Christian Church. The morning of my arrival, I was amazed at that beautiful college campus with its rolling hills, its shady groves, its oaks with long moss, its variegated landscapes and its perfumed and scented flowers blooming profusely and long in all directions.

The outlying prospects, the surrounding and resourceful opportunity for building a university of cultural learning, I knew would ultimately, if rightly conducted, revolutionize the whole social and industrial fabric of that community, and would send out trained young men and women that could evangelize and Christianize the whole community, even the world, thereby making this race

a potent factor in the economic, social and industrial reformation. This historic and lovely place will ever leave a profound impression on my memory.

I saw beautiful Gothic buildings situated upon verdant terraces, feudalistic and characteristic of the traditional Southern conception of artistic homes, converted into a dormitory for girls and boys directly under the training and supervision of men and women of moral culture and Christian refinement. I wondered could the like be duplicated elsewhere. What deep sentiments roll over my mind as I think of that sacred place and its associations.

I immediately went to the young men's dormitory. There I was met by the student body and welcomed by a class of gallant and chivalrous youths, bright eyes and laughing faces who in turn introduced me to the faculty: president, deans and professors who were simply superb in their courtesy and hospitality to a strange student. I read the Bible under the guidance of Mr. Lehman, and sat at the feet of that Gamelias for the whole course. His teaching was lucid, profound; his homiletics and exegesis of the Scripture applicable to personal life, all of which cannot be surpassed; His premises and conclusions were syllogistically and rationally sane. He is the Paul of the Christian brotherhood.

Mrs. J. B. Lehman, then young, the Queen of the Campus, a woman, a genius, gifted and endowed with a superior intellectual personality, whose life was felt in every department, was an indispensable asset to that institution. I cannot forget Miss Vandervort, now dead. Her kind and beneficent spirit still lives, her memory is still sainted. Last but not least my boy friends, W. A. Scott now gone to his reward, Robert Brooks, Frost, Moss, Calvert and John A. Bills et al. No greater characters ever attended and graduated from any school, heroes and pioneers, long may they live.

Duty

By SADIE R. THOMAS

"I slept and dreamed that life was beauty;
I woke, and found that life was duty."

Duty rounds out the whole of life, from our entrance into it until our exit from it. There is the duty to superiors, to inferiors, to equals, to God and man. Wherever there is power to use or to direct, there is a duty devolving upon us. Duty is a thing that is due and must be paid by every man who would avoid present discredit, and eventual moral insolvency. It is an obligation, a debt, which can only be discharged by voluntary effort and resolute action in the affairs of life. The abiding sense of duty is the very crown of character. It is the upholding law of man in his highest attitudes. Without

(Continued on page 16)

Abe's Rubies

New York City's voice pulsed incessantly
As we gazed one summer day
Into Tiffany's window,
Where a cluster of rubies glistened,
On a brocade the color of old ivory.

Again, we've had a summer day,
Again, we've gazed on rubies.
The rubies seen today were
Clustered in brocade
The color of green jade.

Down Texas way, our scissor-tails,
Our hermit thrush, and orioles, too,
Have taught their second hatch
To sing the folk songs of their ancestros.

Such melody pulsed incessantly
From a china-berry tree
While we stood beside a cabin
That never felt the brush of paint.

There we caught the glint
Of bright red rubies
And got a glimpse of Heaven
As visioned by Isaiah
When he spied
The soul's celestial palaces
And, in rapt words all bejewelled,
Wrote for us the poem—

"Its pinnacles of rubies were,
Its gates of garnet gay,
Its fences were of precious stone,
And righteousness its way."

I'm glad that glints of Heaven
Are vouchsafed to us here
As through Abe's blood-red rubies
In a little garden hear.

Abe?—O! Abe's the Negro sexton
Of our Church
Who grows wee red peppers in
His garden—to spice the winter
Cookery of our town!
And since we learned
"Each cloud's a brother to a star,"
We visioned through Abe's rubies
The pinnacles of Heaven.

From Our Schools

EUREKA COLLEGE

Four Negro students expect to receive their degrees from Eureka College this June. All of them are from the South. Willie Sue Smith, from Paris, Texas; Lucille Corbet, Valdosta, Georgia; Alonza Smith, Hawkins, Texas; James Rattan, Okmulgee, Oklahoma.

Three of these students have been with us two years. Rattan and Alonza Smith come from Jarvis Christian College at Hawkins, Texas; Miss Corbett from the University of Cincinnati, while Miss Willie Sue Smith has been here the four years following her completion of the high school work at Southern Christian Institute. Miss Corbett completed her high school also at Southern Christian Institute.

They have shown themselves to be earnest and diligent students. Miss Corbet has made the best grade record of the group and Rattan has done particularly well in his major subject: chemistry. They have always seemed appreciative of the opportunities that have been offered to them and have tried to make the most of these opportunities.

Three other Negro students have graduated within recent years. Hayes Peoples, 1927, is teaching in Jarvis Christian College and has done some graduate work during the summer. He is, in my judgment, the most talented of the group we have had. Clent Mosley, of class of 1927, is also teaching at Jarvis Christian College. Peter C. Washington, 1927, is teaching in a school in East St. Louis and reports of his work are excellent. Sidney Spaulding of the class of 1927 is teaching at Martinsville, Virginia. In general I may say that the preparation of students coming to us from Southern Christian Institute and Jarvis Christian College has been adequate and that our students have done work which is acceptable in every way.

—SAMUEL GLENN HARROD, *Dean*

Drake University.—Drake University is proud of her many Negro graduates who have distinguished themselves in the educational, business or professional world. Among those who have been especially successful is Merl R. Eppse, L. A., who received his Master's degree from Columbia University, New York City, last year and is now head of the History Department of the Agricultural and Industrial State Teachers' College, Nashville, Tennessee.

Miss Marguerite Esters has recently been appointed to the position of probation officer in Polk County Juvenile Court, appointment being made by Judge Joseph Meyer, Law '04, head of the court of domestic relations.

(Continued on page 16)

La Dainte Beauty Shoppe

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California Christian College.—We have no Negro students graduating here this June. We have five or six in school, however, at this time. We shall probably have one, a very fine young man, graduating in 1933. Two years ago we graduated James McFarline Ervin, whose father is the president of Jarvis Christian College.—VAUGHAN R. HARLAN, *Promotion Secretary, Los Angeles, California.*

Spokane, University.—There are no Negro students graduating from Spokane University this June. We have only one Negro student in the student body at the present time and he is a sophomore.—GEORGE B. THOMAS *Secretary, Spokane, Washington.*

Cotner College.—We do not have Negro students in our group. As I recall it our best graduating student was in about 1917.—B. E. OGDEN, *Dean, Bethany, Nebraska.*

Butler University.—Twenty-eight Negroes will receive degrees in June from Butler. Two will be given advanced degrees. Of the group twelve are teachers in public school at Indianaolis. Hurlbut T. Riley and Mary Frances Thornton are candidates for their Master's degrees. Riley is an instructor in public school. Candidates for Bachelor degrees are Minnie Pearl Alexander, James Warren Bailey, Pauline Batties, Anna E. Berry, *Juanita Bobson, *Camilla B. Brooks, Lillian Bundles, Crystal Clark, *Blanche Crossen, Ella Goodwin, *Della Greer, *Ozela B. Hall, Maenell Hamlin, *Gertrude Harris, *Willa Mae Snipes Jones, *Harriet Kelley, *Edith M. Butler Lambert, Ruby Elizabeth Mitchell, Lecil A. Morris, *Frieda Alice Parker, *Christena Rice, Birdie Stafford, Mary Elizabeth Stoval, Minnie I. Talbott, Emma Lee Tinsley and Hazel M. Woolford.

*Indianapolis School Teachers.

—J. W. PUTNAM, *Dean, Indianapolis, Ind.*

Among the Omissionaries

Known to us are such prefixes as ad-mission: letting him in; re-mission: sending back; or taking away our sin; sub-mission: bowing to his commands; dis-mission: driving the devil out, but something seems wrong with our "transmission" passing it along to others, which defines itself in fact as "o-mission.

Every car mechanic knows the result when the "transmission" is wrong. And if it goes wrong when on a hurried business trip his vocabulary is not the Lord's Prayer.

These Omissionaries have just their "shortage." The Omissionary churches omit the things Jesus sent the church to do. Drunk on locals, which work is poorly done, they omit the first six words of the great "Commission" of Jesus: "Go ye into all the world."

This error is only eclipsed by the Omissionary preacher who takes the First Principles to be the "Doctrine" of the Church.

The truth is that the Scripture urges us to "reach out from the Principle and pass on to Perfection."

Therefore leaving elementary instructions about the Christ, let us advance to mature manhood and not be continually re-laying a foundation." Heb. 6: 1 —*Weymouth.*

Then these Omissionary members, who omit the Lord's Day, Communion, Contribution, Fellowship, Consecration and all that goes with the commandments, permissions and promises of God.

When all this unfortunate host begin to sing the song "Will there be any stars, any stars in my crown," the echo will come back, "No, not one, No, not one."



J. B. FROST



J. N. ERVIN



J. H. THOMAS

From Our Brotherhood

Memphis, Tenn.—The first week in April was a gala occasion for the Mississippi Boulevard Church observing its eleventh anniversary and paying tribute to the eleven founders who unselfishly decided to establish a Christian Church in Memphis.

Just eleven years ago seven men, two women, one girl and one boy, valiant hearted Christians, shouldered a responsibility of more than \$12,000 for a church home, thereby building a bridge over which more than 200 believers have passed.

One year later the present pastor came to them and through his inspiring leadership, the church meets all obligations fearlessly yet prayerfully, doing all in His name.

Each night of the anniversary two clubs sponsored a program. Monday night: Sermon by a distinguished African Prince. Tuesday night: History of the present church and of many efforts by others who tried to establish a church before. Wednesday night: The Christian Endeavor repeated the drama, "Youth's Quest for Christianity" by popular request. Thursday night: Sermon by Rev. C. C. Townsend, pastor of Avery Chapel, one of the largest Methodist churches in the city, with special music rendered by their choir. Friday night: Sermon by Dr. S. A. Owen, pastor of Metropolitan Baptist Church, the largest Baptist Church in the city, whose splendid choir rendered special music.

After having been introduced to new friends, getting better acquainted with old ones and learning more about ourselves, we closed this delightful week with a feeling of having been benefitted spiritually, socially and financially.

The charter members still in the ranks are: Dr. W. H. Luster, Mr. M. W. Bonner, Mr. M. Winn, Miss Roxie R. Crawford, Dr. J. E. Walker, Mrs. J. E. Walker, Mrs. J. E. Walker-Kelso and Mr. Maceo Walker. — MISSISSIPPI BLVD. CHURCH, BLAIR T. HUNT, *Minister*, MRS. CARRIE WASHINGTON and MISS R. R. CRAWFORD, *Reporters*.

New York.—An audience of 500 at Teachers' College, Columbia University, heard Walter White, Secretary of the National Association for the Advancement of Colored People, lecture on "Effects of the Economic Depression on Race Relations."

Introduced by Professor George S. Counts, Mr. White told of the greater unemployment among Negroes than among whites in Chicago, Pittsburgh, Phila-

delphia and other large cities; of the mobbing of Negroes and in some cases their murder to displace them from jobs; outlining the history of color and race discrimination. Mr. White analyzed the roots of war in the economic exploitation of backward races stigmatized as "inferior;" spoke of the efforts of communists to capitalize the plight of the Negro, and of the growth of cooperative groups among Negroes themselves.

Indianapolis, Ind.—The Annual Spring Rally has been announced for the second Sunday in June. More than \$1500.00 are needed to pay indebtedness and to take care of repairs. This rally is to be a stewardship campaign. Each member and friend is asked to tithe his income from May 1 to June 12. This tithe or ten percent will be paid to Mrs. Towns each week. Everyone according to his ability will have an equal share in this responsibility. The tithe belongs to God. It is the beginning, not the end of generosity. Wm. William Brooks is chairman of the promotional committee. There will be eleven clubs.

Chicago, Ill.—The Young Matrons are very happy to say that their "Premiere Party" was a great success. The dining room of the church was very artistically decorated with the society's colors: pea green and pink.

Mrs. Fannie Clark was mistress of ceremonies. Our guests were returned missionaries now studying at the University of Chicago, namely; Miss Harker of Japan, Mr. Montgomery and Mr. Rex Hopper of South America, Mr. and Mrs. Myron T. Hopper of the Monroe St. Federated Church in Chicago, Mrs. R. A. LaTouche of the South Side Christian Church and the president of the South Side M. E. Church, Mrs. Elizabeth Pickard and Miss Alberta Pope rendered solos.

Our pastor, Rev. R. H. Davis offered words of commendation and praise to the society.

We want you to know that our apportionment is \$15.00 and in our first report we sent \$10.75 of that amount.

Our society is the best. —OAKWOOD BLVD. CHURCH, MRS. LESLY CLARK, *Reporter*.

Nashville, Tenn.—Memorial services were held on Sunday morning in memory of Elder Preston Taylor at the Lea Avenue Christian Church. President W. J. Hale of A. & I. State College was the principal speaker. LEA AVENUE CHRISTIAN CHURCH, L. L. DICKERSON, *Minister*.

Expressions Received by President Lehman

"I wish to congratulate you on the outstanding service which you have rendered the South and the nation as a whole."—THOMAS E. JONES, President of Fisk University.

"I thank you for the list of graduates and their work. Not only have these graduates, on the whole, made excellent records in service rendered, but you are to be particularly commended for keeping up with practically all of them. The service of an institution, after all, has to be measured by its products in the form of men and women."—DR. LEO M. FAVROT, Southern Representative of the General Education Board.

"Perhaps nothing gave me greater joy than your tabulated account of the work and whereabouts of S. C. I. graduates. Few and far between are the persons who may rightfully claim to have properly directed and pointed so many lives into a useful Christian career."—REV. C. H. DICKERSON, State Evangelist of Kentucky.

"As I go over the record of the Southern Christian Institute the second time, I am amazed at the work which has been done. It has been one of the most fruitful ministries about which I know anything. My heart glows with new faith and enthusiasm as I peruse these historical pages. God has greatly blessed you and your wife as well as this fine institution for the Colored people."—STEPHEN J. COREY, President of the United Christian Missionary Society.

"I want to thank you for sending me the statement concerning the record of your graduates. I think it one of the most remarkable exhibits of results in Christian service that I have ever seen."—DR. CHARLES S. MEDBURY, Late Pastor of the University Place Church in Des Moines.

"It seems to me, after reading over the list of your students, their work and their whereabouts, that it would be difficult for you to over-estimate the influence you are having with the Colored people. You certainly ought to be congratulated upon the levels you have reached in your work."—DR. DORSEY, Head of Department of Horticulture, Illinois University.

"This school has done a mighty fine work for and among our people, and is still on the job 365 days in the year. Its president, Dr. J. B. Lehman, always rings true to the cause of the Negro, which we all appreciate more than words can tell."—A. A. COSEY, Editor of the Advance-Dispatch.

"Well, there is no doubt that you are an exceptional man. I have known that all along since I became early

acquainted with you. Your broad outlook and ability to see things technically are certainly exceptional. It is my hope that in some way the youth of Mississippi, especially may find some way to come in more direct contact with you, at least upon occasions."—W. H. HOLTZCLAW of Utica Institute.

Chicago, Ill.—The Imperial Opera Company has been formed in Chicago by Negro students who are interested in the study and production of opera. Recently the company presented "The Bohemian Girl" at Kimball Hall. The cast included Gladys Sims, Arline; Mabel Malarcher, Gypsy Queen; Lulling Williams, Thaddeus; Udell Taylor, Deveilshoof; Clem Orange, Count Arnheim; Robert Tyler, Florestein, and a chorus including Floy Burdette, Coralie Crooks, Edna Harmon, Mae Norman, Ella Mae Palmer, Elizabeth Pickard, Alberta Pope, Bobbie Shields, Rosa Page Welch and Edward Borden, A. Mansfield Bright, Benjamin Gore, Joseph Jones, Lemmie Johnson, Robert Mansfield, Isiah Nicholson, William Sanford and Batiest White. Gertrude Smith Jackson acted as director. A string ensemble from the Quinn Metronome Concert Orchestra was conducted by William B. Lyles. Accompanists were Lucille Ramsey, Helen Nelson and Janice Johnson.

Des Moines, Iowa.—The Reverend Charles S. Medbury was laid to rest on April 27th. At the time of his death he was president-elect of the International Convention of Disciple of Christ. He had been pastor of the church where he died for twenty-eight years. He is survived by a widow, and two children. Mrs. Margaret Medbury Blackburn of Des Moines and Sheldon Medbury of New York City.

Carlisle, Ky.—On March 10th, Sister Henrietta Miller, old citizen of Millersburg, Kentucky, passed into the Great Beyond. She was married over sixty years ago to Samuel Miller. To this union ten children were born. Three children, Mrs. S. Mays of Los Angeles, California, Mrs. Elizabeth January of Philadelphia, Pennsylvania, Mrs. Fannie Harris of St. Louis, Missouri, survive the deceased. I was called back to Millersburg on March 25th to officiate at the funeral of Mrs. Margaret P. Baker, a teacher in the public school. She leaves a husband and grandmother. Brother C. H. Johnson, pastor of the local church, assisted in the ceremonies.—T. R. EVERETT.

Eureka, Ill.—In March, Mr. J. C. Vissering, a friend to many students who attended Eureka College, was laid to rest. His son, Carl W. Vissering, a missionary to India, was a special lecturer in several young people's conferences last year while on a furlough in the United States.

An Appeal For Christian Plea

By N. W. MAGOWAN

We are presuming that every member of the Christian church knows what THE PLEA is, lest we draw too heavily on your knowledge of church information.

To have and maintain a church paper in our church is in keeping with other church organizations. We have the paper. Do we maintain it? To maintain THE PLEA I mean to pay the editor, pay the office rent, to pay the office help and for the paper and printing.

Can't we find 1200 members in our whole membership who will subscribe and pay \$1200 dollars yearly, for our own paper? A dollar a year for THE PLEA is only two cents a week. Is there a member belonging to our church who is not willing to give two cents a week for the support of its own paper? I am of the opinion that you have not stopped to consider the value of THE PLEA to our church and at such little cost to the thousands of other members who have not been taken into consideration in this matter. I venture to say that there isn't a man in our church who does not spend uselessly each week at least twenty-five cents. While there may be some who do not throw away anything in a week, there are others who throw away three or four times twenty-five cents a week. When I speak in these terms I have a good example from which to judge. "Nuf Sed!"

Now, my dear brothers and sisters, I am appealing to you from the depth of my heart to begin *now* and send in your *cash* subscriptions for THE PLEA. Not simply because it is THE PLEA or church organ, but THE PLEA, as a disseminator of news, both religious and otherwise, is worth more than a dollar a year to any Christian home. More than that, it furnishes space in its columns for the publication of your local news. Here is the matter in a "couple of nut shells." The U. G. M. S. says: "We'll pay your editor, if you'll pay for the publication of THE PLEA." That's a challenge. Shall we accept it or not? If we wail to accept it, then shame on our brotherhood.

My dear brothers, here's the logic in my reasoning: As a basis, there are about 450 churches in our brotherhood and approximately 30,000 members. Then aside from all the expenses of our home church, can't we pay on an average of six cents a year per member, or eighteen hundred dollars for the support of THE PLEA. This is four dollars (\$4.00) a year from each church for the maintenance of our church paper. If we can and don't do it, then "Oh Lord, give us more church pride."

Begin now and send subscriptions or donations to THE PLEA. The key word in all I have said whether expressed or understood is *cash*.

COMMITTEE ON WORSHIP APPOINTED

Announcement was made recently of the personnel of the new Committee on Worship, appointed by the Federal Council of the Churches of Christ in America for the purpose of cultivating the spirit of worship throughout the churches. The nominations to membership have been made by the officials of a score of denominations, each of which was invited to select its own representative upon the committee.

Among the nineteen active members, Channing H. Tobias, an International Y. M. C. A. executive and member of the C. M. E. Church, and the Rt. Rev. Reverdy Ransom, a bishop of the A. M. E. Church, are included.

The chairman of the Committee on Worship, Bishop Wilbur P. Thirkield, in commenting upon the significance of the committee's future work said:

"There need be no conflict between the emphasis on worship and the emphasis on preaching. Real worship should give to the sermon, which the Protestant churches always wisely emphasized, a sacramental note and a spiritual glow. It should prepare the way for doctrine, for evangelistic appeal, for spiritual nurture, and awaken a prophetic insight into ethical values."

CHURCHES URGED TO ORGANIZE ENDEAVORS

I was elected President of the Kentucky Christian Endeavor Society last year and on account of the economic depression I haven't visited and organized as many endeavors as I wish, but to all of the societies of Kentucky I wish to say if there is any way I can help you I will come at my own expense. In the convention last year it was stated that every society should send at least one delegate to the convention. This year at Louisville the proposition is \$5.00. If there is a society that is not able, try and put on something and raise the money. It is no reason at all where there are ten or twelve young people in a church not to have an endeavor. I am asking each pastor to see if there is an endeavor society in his church and hope to hear from all societies this month. Please write and tell me how you are getting along. I am in earnest. I wish we could have at least fifteen or more delegates this year.

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FROM OUR SCHOOLS

(Continued from page 11)

In addition to completing her work for an A. B. degree, Miss Esters has also completed one year in the junior law course and has spent nine years studying music at Drake.

Miss Anna Wilson, '31, is working for her Master degree at University of Iowa. Miss Clara Webb, '31, is employed at the Family Social Service Bureau in Des Moines. —MAYFLOWER V. WELLS, Alumni Clerk, Des Moines, Iowa.

DUTY

(Continued from page 10)

it the individual totters and falls before the first puff of adversity or temptation; whereas, inspired by it, the weakest become strong and full of courage.

"Duty," says one writer, "is the cement which binds the whole moral edifice together, without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence, but all the fabric of existence crumble away from under us, and leave us at last sitting in the midst of a ruin, astonished at our own desolation."

Take man from the lowest depths of poverty or from the downy beds of wealth, and you will find that to act well his part in life he must recognize and live up to the rule of duty. As the ship is safely guided across the ocean by a helm, so on the ocean of existence duty is the helm, without which life is lost. It is the lesson of history, no less than the experience of the present age, that an attention to duty in all of its details is the only sure road to real greatness whether individual or national.

Duty is based upon a sense of justice—justice inspired by love—which is the most perfect form of goodness. Duty is not a sentiment, but a principle pervading the life, and it exhibits itself in conduct and in action. It commands us to look neither to the right nor left, but straight forward. Every signal act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world that, whatever the immediate results may be, his world shall not return to him empty.

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J. B. LEHMAN, President

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AGENTS WANTED

The CHRISTIAN PLEA

Down In Mississippi

By WARREN BROWN

"Surrender, sir! Give me your gun!" a confederate general shouted to a Yankee as he mounted the steps to the "Big House" on McKinney Cook's plantation way down in Mississippi.

"Go to hell!" the Yankee replied and grasped quickly for his holster. The general fired a fatal shot and escaped through the forest as a detachment of Yankees thronged the grounds. They came to set black people free. About twenty years later the Cook mansion again became the "Big House" for black folk. In truth, for the first time it was the real big house. From the mansion came militant commands from the white man. The orders were enforced, too, by a mighty whip—a whip of enlightenment coming from teachings. The plantation now was an institution of learning.

Fifty years have elapsed and now we raise the curtain on the surroundings of the "Big House."

An old black man shambles into the Missouri Jubilee Building of Mount Beulah College. He stops in the corridor. Getting close to him, you can see white, coarse beads of hair, rivets in his neck. As he rests upon a snake carved cane, the old gentleman—easily an octogenarian—seems to be wrapped up in a complete dream. Surely, there had been plenty of happenings during the week that could furnish pleasing musings. Perhaps he was thinking on these things:

Students on Monday night had characterized in a brilliant pageant major events covering fifty rich years. Shortly afternoon Tuesday, the unbelievable took place. White ministers, heads of white and Negro schools, participated in a symposium, "The Education Needed For Our Day." Each discussion was prefaced with a testimony of admiration for Mount Beulah College and to the man who has grown forty-two years with the institution. Prior to the opened discussion the Rev. C. P. Colmery, minister of the Presbyterian Church of Edwards, Mississippi, revealed what he had observed after a careful watch of forty years in the rise of the school. The bitterness of ordeals through which the institution

ploughed was softened by his masterful command of humor. The minister was followed in an address by the scholarly Dr. W. T. Lowery, retired president of Blue Mountain College. In talking of the "Educational Task of Today" he outlined the different types of minds and with illustrations pointed out the need of special training for everyone according to his specific ability.

The program called for an address by the man who had seen Alma Mater send her children into life for nearly a half century, but he was overcome with happiness. Confessing that he had no feeling for his written speech, Joel Baer Lehman, out of the depth of his heart, acknowledged the benefits he had received in his years of effort. For his boys and girls he predicted a brighter life, because he felt they would become the balance of power in American life. His prophesy was not because they came from Southern Christian Institute, but because they were members of a race—although a minority—who will have the old political parties soon on the bargain counter.

On the next morning, a classmate in college, who had jeered and jibed President Lehman for accepting work in a mosquito camp, delivered the commencement address to young people he took pride in calling "my young friends." The speaker was Grant K. Lewis, secretary in the Home Mission Department of United Christian Missionary Society. His talk dealt with a change in the complex of colored peoples and with this change a turn in the attitude of white folk. Students shared honors on the program. Carnella Jamison delivered one of the two class orations on "Opportunities for Negro Farmers of the South." Moses Lambert gave the other oration on "The Three G's." Honors were awarded to members of the graduating class by John Long, dean of college.

The old man had all of that he could have been thinking about that took place during the jubilee celebration of Southern Christian Institute, but nobody knows what was going through his mind while standing for a few minutes in the corridor.

Set Apart

It has been customary for Churches of Christ to set apart young men to the ministry in an ordination service with the laying on of hands by the eldership of the church.

The actual, practical, continuous setting apart of men for the ministry takes place when a church provides a living, making it possible for the minister to give his time and strength to its work.

The salary is not pay for the service rendered but part of the process of "setting apart" or freeing the ministry for its God-given task.

The same motives that prompt the payment of salaries, inspire churches to protect the ministry against disability, old age and death.

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A Journal For Humanity Through Christian Service

METHODISTS SET PACE

The general conference of the Methodist Episcopal Church (North) put another length between their group and that of the Southern wing of the denomination by voting to hold their quadrennial meetings only in cities where no delegates would be exposed to embarrassment because of race or color.

Of greater significance, this section sets a higher pace for our communion. When our International Convention takes such a step, surely the black brethren can feel that the organization consists of Disciples of Christ. We never hope to see our church divided by sections, and it would be harsh to ask the International body to meet only in certain sections. However, the International Convention should go on record as expressing its total dislike for race malice and discrimination and urge that efforts be made to overcome such un-Christian practice wherever possible. Adopting such a resolution, it would be highly probable that persons arranging entertainment in the selected city would bear in mind that all of God's children are not white.

AN OPPORTUNITY AT CHAUTAUQUA

An opportunity for vacation at Chautauqua is being offered to a selected number of ministers or missionaries and their wives. They may spend two weeks at Chautauqua, with rent free, an opportunity to cook in a community kitchen, and a half-rate gate fee. The plan was inaugurated and is made possible through the generosity of Mr. E. C. Westervelt who purchased three large buildings and deeded them to the Ministers' Union of Chautauqua. The rooms are completely furnished, except bed linen and towels, table linen and silverware. The opportunities Chautauqua affords are well known. The institution will gladly send literature concerning the 1932 program, which lasts from June 30 to August 28. Those who are interested are urged to make their applications promptly, writing to Mrs. E. S. Shaw, Chautauqua, New York, enclosing a self-addressed stamped envelope for reply.

Announcement

PINE ST. Y. M. C. A. CAFETERIA

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Needs of the Hour

By DELLA JACKSON

Since the public school system of this country has never assumed the attitude that it was the function of the state or the federal government to foster the religious training of youth, it can be reasonably assumed that the provision for the religious instruction of our youth must be charged to the responsibility of the ones whose hearts are awakened to the great vision of the need of the hour.

There are a hundred and fifty different denominations of the Protestant faith in the United States alone, and all of these possess a spirit of independence, so far as the affairs of their bodies are concerned in matters of religious faith and practice and in curricula and government of their system of schools.

The educational system of the council is a product of much careful planning and prayerful consideration that it might meet the needs of every group for the preparation of teachers and for laying a basis for the Christian ministry and leadership.

The difficulty was this: Not that the church was producing no leaders, but they were not producing intelligent well-qualified leaders. The blind can not lead the blind. The cry rings out for more faithful, more capable, more effective leaders. The new era protests against an inefficient leadership for teaching and official and ministerial positions and so as an answer to this protest—this crying need of the hour—the school of religious education is holding out to the leaders of our city a way by which this training may be obtained.

Each year a group of trained leaders are graduated and sent out, bearing the light of better understanding to the various churches. The churches must welcome these schools as they graduate from this and other such schools and colleges so that they may assume its leadership.

We need leaders who possess good judgment, large faith, optimistic spirit and high ideals. The training of our youth in conscience and character is a need which should not be underestimated. Our age has many great needs, but the greatest of all needs to me is the need of an intelligent leadership in religious matters.

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Christian Service Through Co-operation

By J. B. LEHMAN



THE WHITE FOLKS ARE COMING

We have often heard white people say, "Our people will never do this and do that," and in most instances our Colored people thought it would be so. But now we begin to see the light of a new day dawning. To understand this best, we need to look back and see the reason for what was.

The unfortunate thing was that the Negro gained his freedom through the quarrel of two sections of our country. This created a long drawn out bitterness between them. The man from the South was tempted to watch out of the corner of his eye to see what the man of the North did, and then do the opposite; and the man from the North was tempted to watch out of the corner of his eye to see what the man from the South did not want done, and then do it. Much that we did not like is the outgrowth of this very thing.

But now we are approaching a period when Christian men of all sections are approaching their great problems on their merits and not on their prejudices. This is as it should be, for it will fit all of us to be ready and equipped when God comes to set his plow to a new and deeper gauge. Man never settles anything. All he can do is to fit himself for the task that God prepares for him. I am not worrying for fear the Negro will not come into his own. But frankly, I am uneasy for fear he will not be prepared to act well his part when God opens the way to the larger life. Let us restudy the life of Abraham. He walked through Canaan from the North to the South and from the South to the North feeling that he was walking over his own land while not a single Canaanite would have admitted that he had a single right that they had to respect. It took four hundred years to prove he was right. There are some things that the Negro does not have. Some white men think this is permanent, and many Negroes think they are right. If it took God four hundred years to fit Israel to claim his rights, may it not take three of four generations for him to fit the Negro for a more responsible place in our American life? The thing for him to do is to fit himself with the same confidence that Abraham showed. America has some great

problems to settle, problems that will shake the nation from center to circumference. When we get to that task we will forget that some of us are Irish, some Jews, some Negroes and some something else. God will put those who revere the ancient truths to some very hard tasks. He will not ask what color or what race they belong to. He will ask if they are fit to become martyrs for the cause of human advancement. If they will not belong to the Independent Order of the Sacrificers of Life, God will not give them a place in the new order.

The Negro need not worry about anything but the one problem which is, "Am I preparing myself as rapidly for the greater things God is unfolding to his children as I should?" If he can answer in the affirmative, then all is well.

News From S. C. I.

A quartet from the S. C. I., under the direction of Prof. J. M. Cowan is touring the North to advertise the school and to raise some much needed money to meet some debts that must be met soon. At our shop a trailer was built to hitch behind the Institute car and with this outfit they are faring forth to do what they can. On Tuesday night, May 24, they sang at Paducah, Kentucky. Brother C. H. Dickerson, the State Evangelist of Kentucky, was there and writes back as follows:

"In presentation, poise and melody, I have not before seen the equal of your "Boys" directed by Prof. Cowan, here in Paducah last night. Every seat was taken, dozens were standing and windows were full of heads from the outside.

Brother and Sister Divine had made wide announcements and the team "measured up." Truly, Prof. Long's "And They Were Sent Into Life" in the May 15th issue of THE CHRISTIAN PLEA applies here. Each day I am more convinced that yours is the work of the Lord and your vision and prophesy falls not far short of inspiration. There is no end to the usefulness of the products of that school. I am here a few days in state work. Last issue of THE PLEA was the best yet."

PRESIDENT LEHMAN MAKES THIS STATEMENT

"Brethren, we do not complain that in the past fifty years our Negro Brotherhood has been rather critical and has not supported the work with their children and influence as they might have done. However, it may well be said here in passing, that if they had done so since 1882, the Brotherhood of Negro Disciples of Christ might well be the most influential religious body in America today. Think what it would mean if we had two thousand graduates out doing what the two hundred and fifty are

(Continued on Page 6)

From Our Brotherhood

Brooklyn, N. Y.—After a meeting with the officers, they offered to co-operate in a two weeks' meeting. Twenty-six were added; twenty by letter and six by baptism. A good program is being arranged for each service. The field is ripe for a great church. Many of our people are here from the South and not a church-home to house them. Bro. Kenny of Philadelphia was with us the first Sunday in May and brought us two helpful messages. After the services Brothers Loadholt, Miley and Robinson were set apart as deacons. It is our plan to have Mr. Kenny with us for a ten days' meeting. Bro. Kenny is a very splendid Gospel preacher and would be an asset to any church with evangelistic endeavors. It is our aim to build this work here and it must be done by preaching the Gospel. Bro. Gordon Haynes did commendable work keeping everything intact. We found Bro. Edwin Jackson and Miss Murrell Jackson, both S. C. I. students, and Bro. Ephraim Robinson of Lum Christian Institute. All are loyal workers. Mrs. Anna Houston and her daughter, Mrs. Virginia Haynes, were instrumental in starting this work and have done much to keep it going. Mrs. Houston went home about a year ago, but her daughter, Mrs. Haynes, is carrying on. She has been in charge of the music since the organization began. Bro. Scott Glover of S. C., is our Elder and with other faithful workers from S. C. and N. C., they co-operating, and we do believe that our church will be a strong organization in the future. Brethren, in this entire State of New York we have no church of the New Testament. We solicit your prayers as we labor in this field. R. WESLEY WATSON *Minister*, Halsey Street Christian Church.

Nashville, Tennessee.—We came here about six months ago to succeed our late Elder Preston Taylor. Although we have been laboring under adverse circumstances, we are glad to report that we have made some real progress. We have here a fine group of people who have been carrying on in a most heroic manner. Every officer and member seems to be determined to do his utmost so that Lea Avenue's banner will not trail the dust. Our Bible School, under the superintendency of Sister Ida Taylor, is doing fine; also our Missionary society, under the leadership of Sister Dora White, is doing splendid work. Miss Mary DeWees, a senior at A. & I. State College, is doing splendid work as president of our Christian Endeavor. Elder B. C. Calvert, our National Evangelist, was with us two weeks in a great revival. We had seven additions and the church was greatly revived. On May 7th, Sister Fannie Thompson, one of the oldest and most faithful members of Lea

Avenue, passed to her reward. The funeral was conducted by the pastor on Monday, May 9th. Sister Thompson spent more than sixty years in the Lord's cause. L. L. DICKERSON, *Minister*.

Johnson City, Tennessee.—The church gave a shower and reception for Rev. S. Kenney and his bride at the Ryan Hotel. They are residing at the home of the bride on Elmo Street. The Missionary Society gave their monthly program on the first Sunday in May. Rev. D. C. McDovel conducted a week's revival last week. He was assisted by Rev. Adkins, Rev. Engram and Rev. Hardy. Four new members were added to the church. The young Rev. Carpenter preached Sunday night. Mrs. E. M. Hale has been very ill, but is improving rapidly. Mrs. M. M. Hankal is much better also. Rev. S. Kenney preached Sunday from the 4th chapter, 11th verse of James. He held baptismal ceremonies Saturday night. A special drive has been put on to raise money for the church. MABEL HAMMONDS, *Reporter*.

Scott, Arkansas.—As we are nearing the windup of our missionary year, we want to remind each of you of the great unfinished task that lies ahead of us. Let us not give up but fight manfully on. We expect to visit every church in the State before convention begins. Arkansas is a great field for service. Let us not hide behind the financial depression for these are only times that try men's souls. MARY V. MOORE, president of Arkansas State Missionary Women, in a message to societies.

Millersburg, Kentucky.—The work is moving along nicely at Millersburg. Brother Mason and Brother Joseph Thomas were ordained as deacons Sunday morning. Mrs. Jesse Grinney and Mrs. Mary L. Thomas of Little Rock, Kentucky, worshipped with us. I was called to Little Rock on Saturday to preach the funeral of Brother Mark Magowan. Miss Julia Jefferson accompanied by her sister motored to Cincinnati Sunday to take part in a family reunion. Elder S. J. Conway was in Covington Sunday visiting his brother. C. H. JOHNSON, *Minister*.

Vicksburg, Mississippi.—The members of the C. C. C. are still doing excellent church work. The Bible school headed by Brother Donerson is improving. Miss Carnelia Jamison, who was present at the last Christian Endeavor meeting, spoke words of encouragement, and read a paper. Elder T. B. Frost, pastor, is doing his utmost to make the church grow. VIRGINIA R. SHELTON *Reporter*.

(Continued from Page 4)

doing. It is not too late to begin now. Write at once to one of these schools for catalog and application blank. In the past we have seen parents sneeze at our schools and then send their children away to others, and now they see their children are lost to the great cause they loved. In too many instances "A College" connotes a seat of learning where the ambition for moral and spiritual development is entirely absent."

T. B. FROST MARRIES

On May 23, Brother Thomas B. Frost, beloved all over the Brotherhood for pioneer work in education, and Miss Sarah Williams were married at Raymond, Mississippi. The union of the two came as a complete surprise to their many friends. They spent the week-end at Jarvis College, Hawkins, Texas, where Mr. Frost was attending to business.

BIBLE SCHOOL PRESIDENT'S APPEAL

Brother T. W. Pratt, national president of Bible School, has sent this message to local superintendents and pastors: "May I express my grateful appreciation to



those Bible Schools that have sent their contribution on the delegate's fee for Rio de Janeiro, Brazil, South America. I am sure that every state president will see to it that his state will go over the top. Now, for every local Sunday School superintendent: Get your report to President Pratt on or before June 15th. This trip will

mean so much to our Bible schools throughout the nation." Mr. Pratt's address is 3612 Thomas Avenue, Dallas, Texas.

Personals and Country Talk From Mississippi

By B. C. CALVERT

We regret very much to report that Mrs. P. R. McCarty's cotton gin was set on fire by lightening the third Sunday in April and burned to the ground. It was partially covered with insurance. The most pleasing feature about all is how well Mrs. McCarty is bearing up under the strain.

Mrs. Mattie Christmas, one of the most successful farmers in this section of the country, set out in one day more than one thousand potato slips. She raises practically everything they use about the place. She keeps a smoke-house full of meat and all kinds of canned goods that is canned in the Mount Bajou Canning Factory.

During the Mound Bajou Revival Evangelist Calvert made his home with Bro. David Blackburn, whose guest he has been for the past twenty years on these occasions. Bro. Blackburn's daughter and son-in-law, Mr. and Mrs. Horace Ellis, and his auntie, Mrs. Ida Smith, spared no pains in making his visit pleasant.

Mrs. Crow, who has been on the sick list, is up and about the duties of life. Mrs. Crow, you will observe, is one of the teachers in the Mound Bajou City School. She is also president of the Christian Endeavor Society of the Mound Bajou Church of Christ.

Mrs. Rosa B. Bracy, our National Promotional Secretary, was in the State of Mississippi during the month

of February and visited a number of churches in the interest of the National and World-Wide Work. She called on us at Clarksdale on Sunday night, February 28 and we turned the entire service over to her.

Mrs. Mary Anderson, 915 Jefferson Street, Nashville, Tennessee, a staunch member of the Lea Avenue Christian Church, served as chairman of the telephone committee of Lea Avenue Church revival. Sister Anderson is a devoted member of her church and did much to make the revival a success. The ladies who served as members of the telephone committee were: Mrs. Ella Ball, Miss Batrice Chandler, Mrs. Julia Bently, Mrs. Johnie Courtney.

Mrs. Florence Ralph, one of the most faithful members of Lea Avenue, served as chairman of the Personal Workers' Committee. Through her influence a number of folk were induced to attend our revival. Evidently some were led to accept their Lord and Master, because seven souls were added to Church through our evangelistic efforts. Four of the seven were buried with their Lord in baptism, among them was Mrs. S. J. Chandler, Jr., wife of the manager of the Universal Life Insurance Company of Nashville. Mrs. Chandler is a very efficient young woman and we believe she will be a real asset to Lea Avenue Church.

Outstanding among the others brought in during the Lea Avenue Revival was Mrs. L. L. Dickerson, the distinguished wife of the Pastor, Elder L. L. Dickerson.

Mrs. Dickerson spent four days during the revival visiting with her husband. Her former home is in Chattanooga, Tennessee and she is now teaching in that city. It was the National Evangelist's good pleasure to receive Mrs. Dickerson into the Church. She is indeed a lovable character, possessing all qualities that will make her popular with the members.

The members who served on the Personal Workers' Committee were: Mrs. Charlie Alexander, Mrs. DeWees, Mrs. James Thomas, Mrs. Ida D. Taylor, the J. Chandler, Sr., an officer of the Church; Mrs. Adrena Redman, Bro. Wesley Woodruff, a faithful officer of the Church; Dr. M. F. Mullins, Mrs. Ursula Greer, Mrs. Annette Matthews, Bro. M. D. Johns, an officer you can depend upon; Bro. R. B. Cothran, an officer with a sterling character.

Bro. Jake Anderson served as Chairman of the Welcome Committee. Members and officers serving on the committee were: Mrs. Lottie Harris, Miss Mary DeWees, Mrs. James Thomas, Mrs. Ida D. Taylor, the widow of the late and beloved Elder Preston Taylor; Mr. S. J. Chandler, Jr., Bro. Robert Ralph, Bro. A. C. Kelso, Bro. Thomas Allford, Miss Callie Matthews, and Miss Mabel Ferguson.

Mrs. Ida D. Taylor, Superintendent of the Bible School, served as chairman of the Automobile Committee. The members and officers who served on the Automobile Committee were: Mr. Frank White, assistant chairman, one of the most competent financiers of Lea Avenue Church; Mr. J. Anderson, Mrs. H. H. Harris, Miss Ruby L. Hunter, Dr. J. B. Nall.

Mrs. J. A. Brown, Willows, Mississippi, one of Claiborne County's best teachers has finished another school term in Sunflower County, Mississippi and has returned to her home.

Mrs. Eva T. Keyes, daughter of Mrs. M. J. Bridges, and sister of Mrs. J. A. Brown, who has taught the

Hardscrabble School in Mt. Zion Community for more than fifteen years, has recently closed another successful term.

The Mississippi State Teachers' Association met in Jackson, Mississippi from April 7 to 9, 1932. The meeting was well attended.

The National Evangelist was the guest of Mr. and Mrs. J. Anderson, 915 Jefferson Street, Nashville, Tennessee. Sincere thanks are extended to them for their kind hospitality.

Miss Claudine Brown of Willow, Mississippi, was a member of the Spring Graduating Class of Claiborne County. Although he is only 13 years of age, her records show that she has done creditable work. Her marks in each subject last term were very good. Claudine's general average was 98, but due to her youth her parents would not permit her to graduate last spring. Three cheers for Claudine!

Mr. (Mother) M. J. Bridges, who, on January 24, 1932 passed her seventy-eighth mile-stone, is still active and an inspiration in her community. Her maiden name was Miss Martha Holt. Many years ago she married Mr. Wilson R. Bridges who passed into The Great Beyond in August, 1912. To this union twelve children were born; six boys and six girls. Five children survive; they are Mr. Fred W. Bridges, St. Louis, Missouri; Mrs. J. A. Brown and Mrs. Eva T. Keyes of Willows, Mississippi, Mrs. Sadie M. Bridges, Holcomb, Mississippi, and Mrs. Annie J. Walker, Tillman, Mississippi. All of Mrs. Bridges' daughters are teachers.

Miss R. C. Sneed, who has completed a very successful term at Round Lake, has returned to her home in Mound Bajou.

Elder E. W. Wilbert of Mound Bajou supplied for the Evangelist during his absence. He served well at Clarksdale and Indianola.

Mrs. Annie Ellis, daughter of Bro. David Blackburn, and wife of Mr. Horace Ellis, taught this term at Scotts, Mississippi. She has returned to her home in Mound Bajou.

Elder I. C. Franklin, president of the Mississippi Christian Missionary Convention, was at his post of duty at his church in Mound Bajou the third Sunday in April, 1932.

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From Banks of Ole Kentucky

"I'D RATHER HAVE MY MOTHER"

(Selected)

You may talk about your angels and all the good they do,
I ain't a-sayin' nothin,' I s'pose it's mostly true;
But I can't help what you think, and I don't care what
you say,
I'd rather have my mother than a angel any day.

Didja ever see a angel makin' cookies fer a kid?
And handin' out a plateful, I bet ye never did;
And did a angel ever bring you sumpin' good to take,
And set by you and rub you, when you had the stummick-
ache?

Now, I don't want to knock 'em, so far as I kin see,
Angels don't make no trouble, they never bother me;
So I don't care if they "stick around," I'd just as live as
not,
But when a feller needs a friend, a angel ain't so hot.

But make 'em out of marble and scrub 'em nice and
white,
And stand 'em in a grave-yard, I guess they'd be "aw-
right."

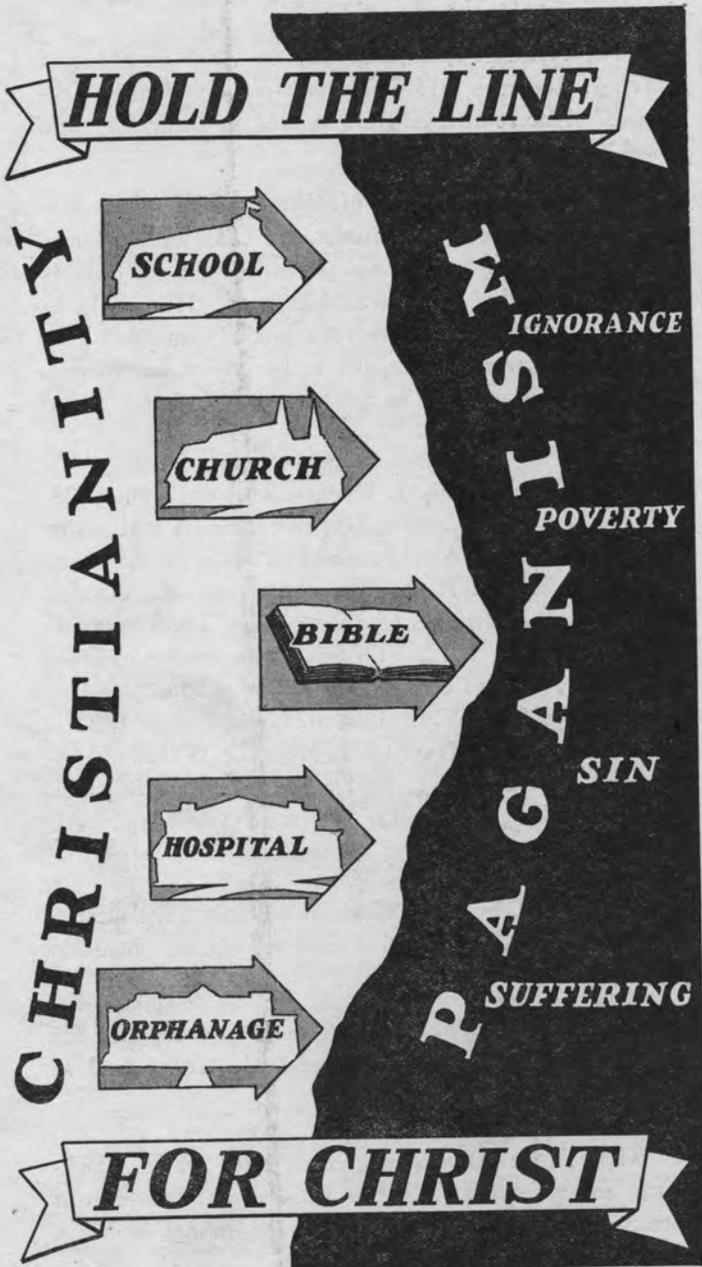
They may be kinder useful to use 'em at-a-way,
But I'd rather have my mother than a angel any day.

—M. L. H.

Added by C. H. D.

Ever try to ketch a angel an ye fingers go clean through?
Is the angels air and ashes or imaginations blue?
Reckon, where they live up yonder, angels answer loud
Amen?

But, I'd rather have my mother than a whole yard full
of them.



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June 30

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Missions Building

Indianapolis, Indiana



V. 5 700.4 June 24, 1932

The CHRISTIAN PLEA

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By C. O. HAWLEY



Our School

By EDWIN KENNEY



When We Must Wait For the Harvest Time

By J. B. LEHMAN



From the Banks of Ole Kentucky

By C. H. DICKERSON

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This one thing I do!"

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Vol. V St. Louis, Mo. June 24, 1932 No. 4

...On to Paducah...

National Convention of Disciples of Christ
will assemble in greatest meeting in history
August 22nd to 28th

A Line Encircling The Globe

Hold it, Disciples!

By C. O. HAWLEY

Two thousand two hundred and forty-six messengers of the King, working under the direction of the United Christian Missionary Society. They are passing you now, slowly enough that you can shake hands, look into their faces and give each a greeting. Five a minute, they pass—home and foreign missionaries. Those who serve the aged and orphans, religious education staff, and that long line of native workers and helpers in distant lands. They pass you at the rate of five a minute—white, black, brown and yellow. How long will it take? Seven hours and thirty minutes! Let the line begin at 9:30 Sunday morning, Sunday-School time, and they would still be passing you at five in the afternoon; Your hand would grow numb with the handshaking; your voice would grow husky with the greetings; and your body would grow faint with hunger as you stood. But, how your heart would burn within you, for these are your representatives—2,246 messengers of the King! Messengers for Him in America, Africa, South America, Mexico, Porto Rico, Jamaica, Japan, China, Tibet, Philippines, and India.

And what long, loving effort has been put into the training of these 2,246 servants of the King. Seventy years we have been at it. Sixty million dollars has been put into it. The teaching at mother's knee, evangelism, years in school, Christian training, exploration, cleaving jungles, breaking superstition, learning difficult languages, translating the Bible, caring for the sick, training the orphan, overcoming caste, establishing the Church, and now we have these servants of the King, in twelve lands, speaking in fourteen languages—witnessing for Christ.

The end of the missionary year draws near. Will we hold the line? We would if this line actually passed us and we looked into each countenance, and shook hands with each. Even a wandering beggar would have our help if he greeted us and looked longingly and hungrily into our faces. But, these are not beggars—they are part of our family in Christ—fellow-workers for the King. Let us hold the line unbroken.

How easily we could slip and cause disaster to this sacred trust—bring dismay and defeat to this world encircling line of our fellow-workers. There are more than five thousand units in our brotherhood supporting this great work through the United Society. These are churches, women's organizations, individuals and Sunday Schools. If each should slip only \$14.00 in their gifts, it would mean \$70,000.00 loss. That would be equiva-

lent to calling the missionaries from Japan or South America, or closing a mountain school and a Negro school.

During the first half of the year, up to December 1 last, the churches and organizations did slip just that much—\$70,000.00. That was the middle of the year and the budgets could not be cut again. The 2,246 workers took that burden upon themselves, in a month's deferred payment on their salaries, beyond the salary reductions and cuts in work taken for the year. But, that loss again would be more disastrous. It would break that long line of 2,246 workers and the cause they sustain, as certainly as though a machine gun moved a section of them down.

These difficult days are our greatest test. Only unusual consecration and effort will hold the line. The only way is for every church and its organizations to at least equal last year's giving. The supreme undertaking must be in the month of June, to maintain the offerings abreast of those of last year, and to see that they are forwarded before June 30. Disciples, watch the hour and hold the line!

MRS. PATSY HILL DIES

Mrs. Patsy Hill, mother of Dr. Joseph E. Walker, passed away at Boyce, Louisiana, Saturday night, June 11, 1932. Funeral services will be held from Providence Church at Tillman, Mississippi, June 15, 1932. She leaves a daughter, two sons, several grand-children and a host of relatives and friends to mourn their loss.

SCHEDULE OF STATE CONVENTIONS

Alabama (Greenville) October 22—25. Arkansas (Peeridge) October 22—25. Georgia (Valadosta) October 21. Kentucky (Louisville) July 20. Mississippi (Clarksdale) August 18. Missouri (Salisbury) July . Ohio (Cincinnati) August 10. Tennessee (Memphis) July 20—24. Texas (Paris) August 10.

JULIUS MEYER COMPANY

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ST. LOUIS, Mo.

Printers of THE CHRISTIAN PLEA

Christian Service Through Co-operation

By J. B. LEHMAN



WHEN MUST WE WAIT FOR THE HARVEST TIME?

"The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, "Sir, didst thou not sow good seed in thy field? Whence, then, hath it tares?" And he said unto them: "An enemy hath done this." And the servants said unto him: "Wilt thou, then, that we go and gather them up?" But he saith: "Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers: "Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

We doubt very much whether the Christian world yet comprehends the great lessons in the parables of Jesus. He knew the fundamental laws underlying human society and he put in perfect expression these laws in parables and then waited till men should grow up to them in comprehension so they could understand them.

The field was the Jewish civilization, the wheat was the great truths expressed by the prophets and the tares were the evil institutions that grow up through sectarianism and selfishness. The apostles and early preachers were the servants.

Jesus wanted to warn them that if they would attempt to root up all evil institutions in the world they would destroy the Church. He knew every civilization has its harvest time when the evils will be destroyed and the good gathered in to become the foundation of the new civilization following.

The question for us to decide is how many evils can we destroy by the simple process of reform? and how many must we let grow till the harvest time when our civilization will go out? One thing is certain, we are able to do much more in organizing reform movements than any age before us could do. We uprooted slavery

without waiting for the going out of our Anglo-Saxon civilization; we outlawed the liquor traffic without waiting for the end and we are now hard at it to destroy the great red dragon we call militarism or war. We have also attacked corrupt politics, unethical business and un-Christian race relations.

Can we destroy all these without destroying the good things of our day? We are proceeding as though we can. But are we sure we can? The wets are now doing everything in their power to make us tramp out the wheat while we are uprooting the tares which we call the liquor traffic. They are stamping on the wheat and say we are doing it. They blame prohibition for all the evils we have, and it is evident they have brought this on to prevent prohibition.

And we are sure we can destroy war without tramping out the wheat? Can we destroy the race discrimination idea, which is as old as civilization, without endangering the great good we have built up?

We are not sure that we can answer these questions, but we are sure the good people of our day have the courage to try and they will not back back because of dangers. They will risk the wheat. They will even risk bringing the harvest time. Martin Luther did this when he attacked the selling of indulgences in the Church and so brought the middle ages to an end. Our people attacked slavery and risked all in the great Civil War and won. But how near the Civil War came to bringing the United States to an end. Can we win out against the liquor traffic? Can we win against the god of battles? Can we win against the arrogant group that will not recognize any race but their own? Time will tell. But the good people will take the risk and go on trying to gather out the tares.

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From Our Brotherhood

Wabaseka, Ark.—We were pleased recently with a visitor to Mulberry Grove School of which Mrs. E. B. Mazique is principal and Miss Vermelia Reems is assistant. They were: Mrs. Mary Ray, Little Rock, the state home demonstration supervisor; Miss Dorothea Smith, Pine Bluff County home demonstration agent, and Miss Hazel E. Williams of Pine Bluff, the Jeanes Supervisor of North Side Jefferson County and Miss Speed, teacher in the Jerusalem school. The first demonstration on the program was butter roll making, then biscuit making, yeast and cornbread. The making of all these was adequately demonstrated by Miss Smith so that one may get the best results without any waste. Then by common consent, the Mulberry Community was accepted as community center and to it the following communities joined: Elliott Chapel, Shady Grove, Star Beulah. A committee was appointed to prepare for Miss Smith's next demonstration visit. Mrs. Nellie Roe, Mrs. George Willingham, Mrs. Rhodie Reems, and Mrs. Dasie Phillip, Mrs. Mary Ray discussed various matters of home comfort and agriculture.—E. L. TURNER.

Emporia, Kansas.—I have been observing each issue of THE CHRISTIAN PLEA with a great deal of interest and satisfaction. I wish now to express my appreciation for the fine work you are doing. The distribution of THE CHRISTIAN PLEA among the members of the church cannot fail to quicken their interest in the church and the program of the brotherhood and give them a feeling of unity which they could not otherwise possibly have. I know that in conducting THE CHRISTIAN PLEA you will have always in mind the promotion of Christian principles and the building up of harmony within the brotherhood, and so I take this method of congratulating you for the service you are rendering. I want to give you not only my best wishes, but my warmest thanks, support and appreciation. —C. W. ARNOLD, Minister, Second Christian Church.

Junction City, Kentucky.—Again entertained No. 2 District Bible School Institute on May 7th.

Brother Bruce, his family and friends know how to entertain.

Sister Laughlin, who has been a very efficient secretary was elected vice-president; Sister Peak of Lexington and Sister Richardson of Nicholasville were elected secretaries.

Presidents Everett and Johnson gave great messages. Brother Everett got "In High." Brother and Sister Taylor from Nicholasville, the Hutsonville delegation

and Millardsville attendance added to the speechmaking, while "yours truly" kept "chunking up" the firebrand and preached for them Saturday night.

Sister L. G. Smith of Danville remains president and keeps safely in the middle of the road and Sister Fry of Hutsonville holds the "bait."

Sister Ripton, superintendent at Hutsonville, says: "The school leading Hutsonville must travel." Hutsonville gets the next session. The Mother's Day program was indeed fine. On to Danville for Women's meeting
—C. H. DICKERSON

Millersburg, Ky.—Our community is in sorrow. Late Thursday night the news went out that Mrs. Henrietta Miller was dead. There came one clear call for her but her sweet spirit had turned homeward. Mrs. Miller meant much to so many. To her husband she has been a support, to her children an inspiration. She was a kind and loving friend whose memory we would embalm with our tears, but her life was too rich and too full of that. From her earliest life she had lived in accord with the Divine, a life of love. She has crossed the bar and met on Sunday, May 15th. N. W. Magowan is president of the Christian church since childhood. She was one of the oldest members. Whereas, God in His all-wise Providence has seen fit to call from labor to reward our dear Sister Miller, we, the members of the Christian church, bow in humble submission to Him Who doeth all things well. We realize the Lord giveth and the Lord taketh away and blessed be the name of the Lord. Sister Miller will be missed in her church and in the community. (Read at the funeral).

Dayton, Ohio.—Sunday, May 1 we had with us Bro. A. Reid Liverett of the United Christian Missionary Society who delivered a great message. Thursday, May 5 Bro. P. H. Moss was here and held two conferences.

Two ladies of our church graduated from the Community Training School last month. Beginning May 9, the Missionary Society held a five-day evangelistic meeting. The Mothers' Club had charge of the meeting on Mother's Day. Our revival began May 29 and continued for two weeks with Elder R. Hancock in charge. Miss Marybelle Lee is able to take her place again after a long illness. —B. H. JOHNSON, Reporter, Norwood Church.

Cleveland, Ohio.—May 15 was rally day. The Brotherhood had a fine program in the afternoon. This was the first of a series of afternoon entertainments.

President, Mr. Earl Bergeon; Secretary, Mr. Storry Alexander.

Rev. Campbell preached on "The Miracles of Jesus Christ." On May 12, he took the confession of Brother Dandrige at his home on East 71st Street. He joined us from a Baptist church in Montgomery, Alabama. He is ill and has been removed to the hospital.

We are glad to welcome back Mrs. Bertha Pohnson, who has been to Florida. Mrs. Gladys Talbot's sister was our visitor at services.

The American Woodmen will hold their annual sermon here Sunday afternoon, May 2.

Mrs. Stovall of East 78th Street announces the coming marriage of her daughter, Miss Nannie Stovall, to Mr. Anthony Thompson on June 16. The wedding will take place at the church at 9:00 P. M.

The Ladies' Aid will meet on the fourth Monday in May. On May 26 they held a "Manless Wedding."

The Teachers' Training Class is increasing. They meet every Tuesday night at 8:00 P. M., and are taught by our pastor.

Cleveland, Ohio.—"The New Creature," was the subject of Rev. George Campbell's sermon Sunday morning. "When a man believes, reports, and is baptized, he should become a new creature. All old things are of no more interest to him, when he has obeyed the great commandment. If he has not become a new creature, and still has a liking for old things, he is nothing than a hypocrite." This is one of the many points that Rev. Campbell brought out in his splendid explanation of "The New Creature." Sunday evening, he talked on the "Simplicity of the Gospel of Christ." The attendance at both services Sunday was a great increase over last Sunday. Two young ladies, Miss Harriet Carter, 2160 E. 86th Street, and Miss Melba Walker, 2109 E. 73d Street, came forward and made a good confession. They will be baptized next Sunday evening.

The choir, under the leadership of Mr. Noble, is progressing fast. The Ladies chorus sang a very beautiful and familiar hymn, "I'm So Glad That Trouble Don't Last Always." We are glad to have back with us Mrs. Sarah Dickey, who has been south visiting her mother and Miss Illa Stoval, who has been teaching school in Virginia. Both young ladies have been and promised to be faithful workers with us once more. The sick are Mrs. May's son, 2349 E. 79th Street, Mrs. Harrison, and Mrs. Allena Martin, 2311 E. 63d Street. A chicken dinner at a low price of 35c was served at the home of Mrs. Oliver, 2227 E. 90th Street, from 2 to 5 p. m. Monday evening at 8:00 p. m., Lacy's Community Chorus of 80 voices and Vroman DuFais, violin-harpist were here under the auspices of the Finance Commit-

tee, whose chairman is Mrs. Gladys Talbot. Our Teacher's Training Class started Tuesday, April 11. Prayer services were opened at 8 p. m., Wednesday evening by Rev. Campbell. Old familiar hymns were sung by all and prayers were offered by Brothers W. O. Jackson, Chas. Blair, Dan Moore, and Walter Harrison. MRS. ELISABETH WELLS, *Reporter*, Cedar Avenue Christian Church.

St. Louis, Mo.—We have passed through Self-Denial Week, Easter Week of Prayer, Sunrise Prayer Meeting Easter morning, Decision Day Easter, and a three weeks' meeting in which Brother A. W. Davis of Kansas City, preached. Results: Sixteen confessions, two by statement and two from denominationalism; a stronger membership spiritually, and a weaker pastor physically. The meeting paid all expenses from start to finish. The evangelist was well satisfied with the financial returns which also left a small balance in the treasury. In the meantime the pastor and family are living high on "short grass."

As an evangelist, A. W. Davis is in a class to himself. He rings true to the Book, true to the Church, true to the officers and pastor and true to the masses. He greatly endeared himself in the hearts of those who are supporting the work at Centennial as a fellow worker and one who believes the Gospel and preaches it like he believes it. He has no substitute for "Thus saith the Lord."

The choir led the congregation in singing in an excellent manner. Mesdames Fred McCree, E. L. Fearn and Miss C. Wynne rendered fine service at the instrument. A large part of the membership were loyal workers. A few have a 100 percent attendance record. Deacon Fred McCree has not missed a service, although he was obliged to report at his work at three o'clock in the morning.

A reception was tendered to the new members and Brother Davis at the close of the meeting. Elder J. H. Heatley presided. The new members at the table arose and announced their names and addresses. Brother Heatley threw the meeting wide open for expressions "pro and con" respecting the meeting and Brother Davis. Of course, there were no "cons" but plenty "pros" and Mrs. Alphin was reserved as the "pinch hitter" for the expressers. Brother Davis said the bases were all full and she put the ball over the fence and made four runs for Centennial.

Brother Davis undoubtedly brought his best message at the close of the meeting. We have never known him to express his sincerity in a more practical, and constructive way. Most of the converts came from the Sunday School and they were impressed with his message.

Centennial surpassed all previous records. It is the first time we have held a three weeks' meeting. The

first time any public recognition was shown in the way of a reception for the new members and the evangelist; but we put both over in a commendable way. The reception committee, led by Mesdames E. Wynne, Ruth Flowers and N. McCree enjoyed a good response and co-operation from the women of the church.

The Young People, led by Miss E. Givens, Miss B. Chandler and Wm. J. Alphin made a large and helpful contribution in all phases of the meeting, and especially the baptism and the reception.

We believe the results of this meeting proves that it pays to patiently and wisely place the emphasis on the teaching and training of the young, which leads to leadership and fellowship training in the local church.

The meeting placed Centennial on higher ground with the great responsibility of holding the lines and advancing. In this strange but fertile field it is a great task. In His Name and in His Partnership, why not, through self-denial, attempt great things for His Church.—WILLIAM ALPHIN, *Minister*, Centennial Christian Church.

Philadelphia, Pa.—I take pleasure in publicly expressing to THE CHRISTIAN PLEA, our official staff, Brothers V. W. Moorer, Leslie Canty, Ralf Loadholt, the new faithful members and the great brotherhood, my gratitude and appreciation for their unique co-operation in the presentation of an intelligent religious program that has as its goal the development of true Christian character. The continuation of this type of fellowship will inevitably erect a monument in this city for the Disciples of Christ.

On Thursday, April 21, our church rendered a special program at Tioga Heights Christian Church (white). The speakers were Mr. Eustace Gay, managing editor of The Philadelphia Tribune and myself. Mr. Gay delivered a very inspiring address concerning the Negro and his contribution to American civilization. The speaker depicted the Negro as being an asset and a contributor in every phase of American life. The Bright Hope Quartette rendered four numbers which won the applause of all music lovers.

Sunday, May 1, I had the pleasure of spending the day with Brother Watson in Brooklyn, New York. I spoke morning and evening. In the morning, the ordination of three deacons was exceedingly impressive and the service beautifully conducted.

A great future is in store for Calvary Christian Church, under the leadership of our efficient and well-known Brother, R. Wesley Watson.

Monday, May 23, we observed "Get Acquainted Night" at which time pastors of other churches, officials of institutions and business men gathered for a program and social hour. Among our noted speakers was Rev. H.

L. Herod, President of National Christian Missionary Convention, who delivered the principal address. Mr. Eustace Gay, managing editor of The Tribune and Dr. T. R. Washington, pastor of Jerusalem Baptist Church and secretary of Baptist Ministers Conference of Philadelphia and vicinity will also take part in the program. EDWIN KENNEY, *Minister*, Centennial Christian Church.

Washington, D. C.—The third quarterly meeting of Christian churches of the District of Columbia Area met on Sunday, May 8th. N. W. Magowan is president and Miss Malcoma Robinson is secretary of the body. Those taking part in the conference were Elder M. F. Robinson, W. H. Taylor, William Bullock, R. D. Brooks, Miss Emma Buckner, Wm. C. Bowie, Miss Cleo Brooks, V. E. Bogan, Mrs. M. E. Magowan, Mrs. Hester Scott, Mrs. Lora Brooks, Mrs. Ida Lucas, A. J. Samuels and Joseph Jones. Elder J. F. Whitfield was the host to the delegation.—

Cleveland, Ohio.—Sunday morning, a large congregation enjoyed the sermon of "Dangers of the Church," by Rev. G. Calvin Campbell. Mrs. Robinson, who comes from a Baptist church in Tennessee, took membership with us. Mrs. Campbell, our pastor's wife, arrived here last Monday morning from Columbus, Ohio. Mrs. Harrison of 2253 East 71st street, one of our oldest members, is back with us once more after a very long illness. Mrs. Birdie May's son is improving. Mrs. Farrah Dickey, who has been ill, is well again. The Brotherhood Club had a fine meeting on Tuesday, On May 15 they will give a social for men only. On Rally Sunday, the second in June the men will entertain with a special program. Miss Celestin Dickerson won a beautiful watch for selling fifty-three tickets for the concert that was held here last Monday evening. Close behind her was Miss Jeanette Tucker, selling fifty-one. The box supper given by the Ladies' Aid was a great success. There were a large number of men out, who enjoyed the contents of the boxes they bought. On May 26, they will give a "Manless Wedding." —CEDAR AVENUE CHRISTIAN CHURCH—MRS. NOLE SCOTT, *President*, ELIZABETH A. WELLS, *Reporter*.

Hawkins, Texas.—Jarvis Christian College held its annual commencement exercises on May 22—25. The program was as follows:

Sunday, May 22: Annual sermon by Rev. K. C. Thomas, Dallas; Baccalaureate sermon by Dr. D. T. Cleaver, Henderson, Texas; Joint meeting of societies; address by Dr. Grant K. Lewis, Indianapolis, Indiana.

Monday, May 23: Exercises of Junior High; address by Rev. Quarles, Ft. Worth, Texas.

Tuesday, May 24: Field Day: Tennis Contest, Volley Ball Match, Float Parade, Class Stunts, May Pole, Annual Musicale.

From Banks of Ole Kentucky

Paducah trots along and responds to the touch of the gentle hand of Bro. and Sister S. C. Devine.

Prof. Jason Cowan and the quartette electrified capacity house in Paducah and passed on to waiting engagements.

May they sing on and sing on and sing on.

Elder H. T. Wilson has Hopkinsville, Roaring Springs and Mayfield on the way and will report at the July State Convention in Louisville.

Our stay in Paducah was exceedingly pleasant and we trust helpful.

Thanks for the many courtesies shown. Down then "among the rivers" is Strawberry Land.

And passing through Louisville we next tented at our first "Old Home Town," Lawrenceburg, where Bro. E. H. Allen has things well in hand. Another fine bunch of young people. As at Paducah and everywhere else at this season of the year we found school closing had the right of way. "So mote it be."

A day and night in conference at Carlisle with Bro. Everette, Bro. Liveret and that church came next after some message to Central Church, Louisville. To Lincoln County and London. Laurel County next. Keep the rust off your faith and miles to your speedometer and you are depression proof.

C. H. DICKERSON

State Evangelist

THE LIMIT

Long was never longer than now,
Strong was never stronger than now,
Blue was never bluer,
True was never truer,
Jews were never Jewer than now.

2

Fields were never greener, than now
"Sickels" never keener than now.
Never been such fretters
'Mongst long and sober setters
Who ought to be "Go-getters" just now.

3

Times were never so shaky, as now
Folks were never so "fakey" as now.
Never were more rotten tires,
Never more excuses for liars,
For cash was never shyder than now.

4

Sin was never sinner than now,
Kin was never kinner than now.
Right was never righter,
Blight was never blighter,
Tight was never tighter than now.

5

The church never had such talent as now,
Nor needed leaders gallant as now,
Folks never stood round blating,
All their objections stating
Nor had more graves awaiting than now.

6

We'd just well cut out wailing—just call
Some day'll come smoother sailing for all.
Watch your account and trim it,
Use the whole milk, don't skim it
For these days are the limit—that's all.

C. H. DICKERSON

THINGS YOU SHOULD KNOW

That sixty Young People's Conferences will be held in the United States this year.

That a new Conference for youth will be held; Piedmont-Chesapeake Area at Piedmont Institute, Martinsville, Virginia.

That any young man or woman between the ages of fifteen and twenty-three years can attend these Conferences.

That every young man or woman who attends Conference must be recommended by one of our pastors or Sunday-school superintendents.

That five Conferences will be held this summer in Canada.

That two Young People's Conferences are being held in foreign fields: one in China and one in Porto Rico, as a regular part of our great Conference movement.

That approximately eight hundred adult leaders will be giving their time and energy this year to this great enterprise. These leaders will be made up out of the ranks of our ablest pastors, Sunday-school superintendents and other men and women who are leaders in local churches.

That every Conference delegate should be chosen carefully by his church.

That each Conference student should be sent with the knowledge that he represents his church and is expected to return better able to live and serve as a Christian.

That this is a vital part of the total youth program of our brotherhood in which each one should be interested.

That this work is maintained by our own young people as they make contributions through the United States Missionary Society.

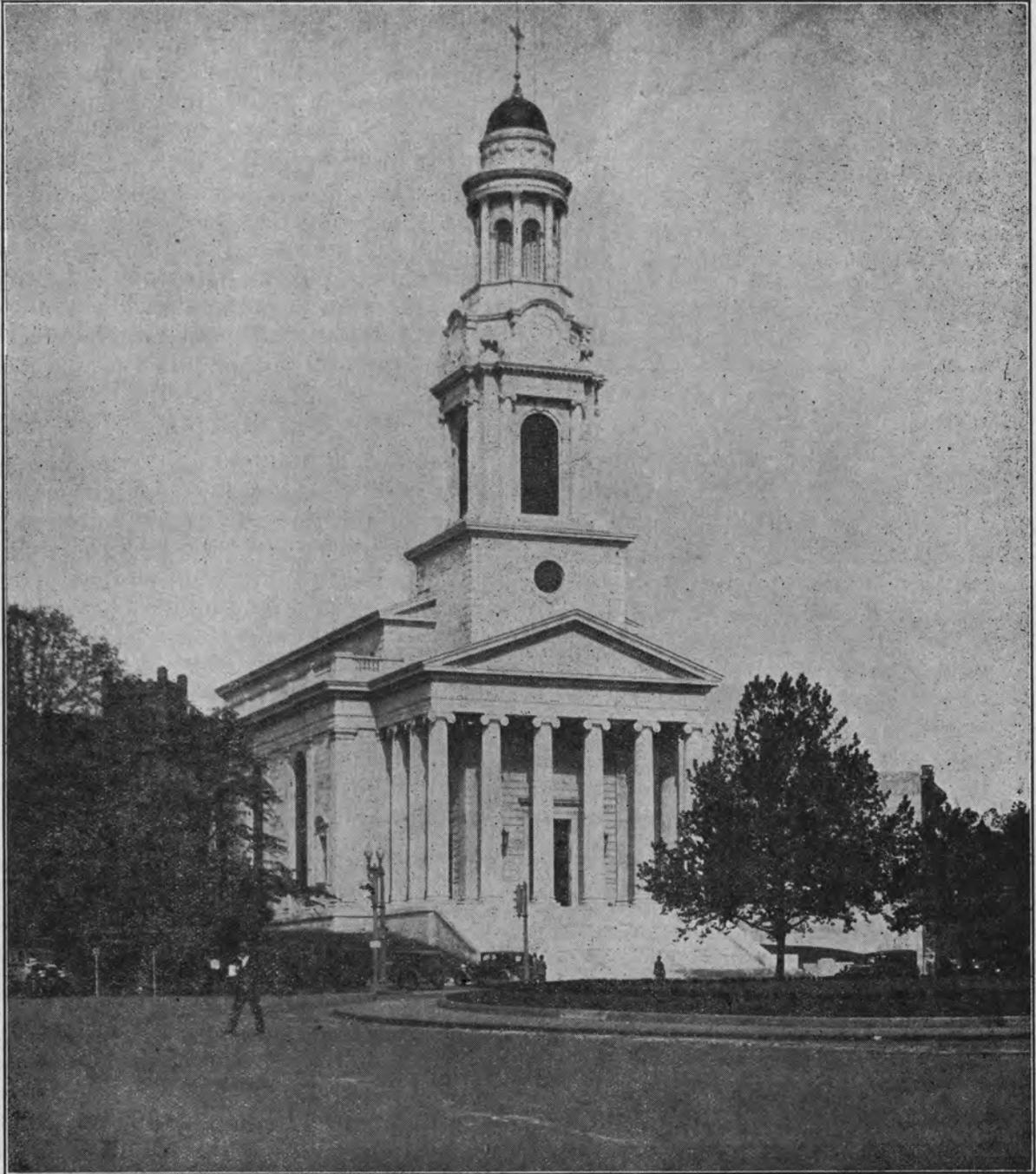
That no more effective teaching work is being done by the church today, outside of our colleges, in relationship to our young people than is being done through this Conference medium.

That no better investment of life and funds can be made than in providing our young people with this opportunity.

Vol. 5 No. 5 July 5, 1932

The CHRISTIAN PLEA

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Indianapolis



Our National City Church

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Slumping Churches

A general complaint can be heard from any section that there is a steady decline in our local church membership. Even in some of the larger cities our church is just a preacher situation. The minister has a few loyal women who rally to his call and the bulk of membership refuse to even be pew sitters on Sunday morning. By a bitter struggle, a few missionary women or loyal band of Bible school workers make a heroic effort to raise their apportionments while the other departments of the church measure up only in part or nothing.

Following a survey of over 1,000 churches, Roger Babson, the country's outstanding statistician, has released some information that may throw light on the cause of our dwindling congregations. He says in part:

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) to a lack of spiritual influence in the home and school and the bad example as to 'church going' set by certain influential people in the community; (4) to the feeling that the Church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled."

In making a plan to hold a strong working church together, one can not use harsh methods. One that is falling short to his task must be placed in a position where he can see the light of life and shown that more wonders are Him. Rebuke will not accomplish the desired result. Kindness and sympathetic understanding along with persistent effort will bring results.

J. N. Ervin

Because of ill health, J. N. Ervin, president of Jarvis Christian College, has been granted a leave of absence with pay. Mr. Ervin went to Jarvis at an age when most men acknowledge maturity and refuse to adventure. Giving up position and taking a chance on security, he went into a strange country. For sixteen years the president battled against odds. The institution has now grown to a point where it is an educational factor in Texas.

In directing the administrative policy of the college, from the early beginning out of necessity, has depended upon one man. Of course, conditions have changed, and that policy can hardly be effective in any institution today. If Mr. Ervin were starting at the first of sixteen years today, he, too, would adopt at the outset a different policy. However, we can take only facts as they appear. What would have been the status of Jarvis under a different head is not known. What Jarvis is today we can answer. In making an accredited Junior college in sixteen years out of a mosquito camp, the physical man has been wrecked. The local board is to be congratulated for making an indefinite leave of absence possible. He should not be rushed back into heavy administrative nightmares, but if need be retained by the Brotherhood as a symbol of patience, faith, and endurance.

The full program of the National Convention will be carried in the Special Convention issue of The Christian Plea.

The World Is Growing Better

By L. D. REVOAL

Some one perhaps will ask, "What are the signs of the world's improvement and wherein does it better grow?" The signs are a thousand and one, and so big that he who runs may read them, and so plain that even the unwise should perceive. Being a religionist, I see, first, the signs in the field of religion. When we retrospect, we see a few short centuries ago when religious freedom was but a dream and complete tolerance not expected, nor probably even desired, by those who charged oppression and imposition, but men sought merely to reverse their position with the actual or imaginary oppressor, and used the same ruthless methods when such was done. But what of today? Let us see. 'Tis true that in all so called enlightened countries of the globe people worship the true God or a false one, or no god at all, the entire matter depending not on regulation of law, but on the same reasoning or foolish fancy of his mind, whichever it might be. This is true in Italy, in Rome, the seat of the Roman Catholic Church, where Anti-Christ once reigned supreme. A like freedom is found in Great Britain, where once intolerance was the watchword of kings and from whence as a result came the Pilgrim fathers, helping to make the America of today possible. France, where men were slain, and Germany where once strange worshipers were burned, have long since seen the fallacy of intolerant ideas. Even Spain, long in the dark, just yesterday threw off her alignment of church and state and started her citizens on a road of religious independence.

Coming to our own America, we find that while intolerance threatened during the early colonial days when the light was dim, this country is now perhaps the foremost of the earth in guaranteeing to men that God-given right to worship as they feel inspired to do. Men no more are put in prison about either worshipping or refusing to do it. And while this ultra-freedom to many seems more bad than good, it at least allows man to be that free agent Jehovah made him in Eden. After God's first arrangement it is. There are, therefore, more earnest seekers after the truth today than intolerance would make.

The world is growing better! The virtual absence of human slavery from the earth is one of the greatest modern proofs of this fact. Think of it only a century ago slavery was not only countenanced and endured by the civilized nations, but believed by

most to be right! All, therefore, know the story of woeful years to father and mothers of human chattel. But European slave ships sail the seas no more, and Africans and other men and the descendants of these in this country are free as this paper, and your presence where you are will attest. Those men of color who live in South American countries are said to be freer still. Only a few short years ago men thought only of themselves and sought only their own. Excepting from individual to individual, charity was not known, and certainly not practiced. Today the deeds done in charity and love are astounding in their very magnitude.

Russell Sage, now lamented, remembered his fellows left behind. John D. Rockefeller could have kept his money in the spirit of Croesus, or yet of Midas, but he did not. He established a foundation through which millions of men are being blessed today. Through this foundation's work, life is being lengthened in its span through a successful fight on deadly diseases of people, and through a dissemination of knowledge of how to live. And all this use of his millions because Rockefeller had caught the vision, and became possessed of the desire in a better growing world. What Mr. Rockefeller has done and his son continues on this large scale, hundreds of others of the world are doing in a smaller way. Charity, individual no more, is handled in this country in a large way through the community chests and other organized welfare organizations, which ask for and are given millions that human suffering shall be relieved, removed or stopped. Other nations are doing as big a job in their way. Education, once the birthright only of the rich or the blessing of the signally fortunate, is now pursuing even the child of the pauper and forced upon many who are of themselves unwilling to seek it. The great steel magnate of a generation ago, Andrew Carnegie, helped to arouse anew in the world a thirst for knowledge by giving millions for the establishment of public libraries in cities and colleges that the people might read.

Julius Rosenwald of Chicago, one of the best Jews since Jesus, head of Sears, Roebuck & Company, has given many millions of money which he could have kept, that the lot of mankind might be happier. He has given to Jews, yes; but he has not stopped there. Hundreds of thousands of Negro boys and girls sit in modern school buildings today, while others are taught by better prepared teachers only because of Rosenwald's charity toward men. Free schools, as already stated, are the vogue throughout the world,

while only a century ago they were unknown. Hospitals for the treatment of persons without money or homes are a modern institution altogether, and a sure sign of a better growing world. Oh! the sickness and suffering, death and sorrow we should experience without the free hospitals! Yes, the world is growing better. The whole attitude of man is changing toward men. No more than two real absolute monarchs reign in the earth today. Men are men more than ever. Even the status in the Negro in America is daily changing for the better. The present economic condition called depression and its effect on the Negro is more for his awakening than for his ruin, for some Negroes still pray and God still lives.

The last hours have brought to the Protestant world an open invitation from the Pope of Rome to unite in one great body for Christian service. While the writer is of wary mind toward even an effort at approach of the matter, the fact remains that the head of the great Roman Catholic organization has issued his statement which shows at least an apparent absence of an intolerant hostility. This is a complete reversal of the papal position of a half decade ago, when the Episcopalian desire for union was expressed and met disapproval at Rome.

The Russia of today, displacing Czarist rule, is with us. Again, there are those who seriously doubt the real happiness of those who live in Russia. But

all do observe that the people there are in the midst of an experiment with themselves, the having of which experiment, whatever it shall accomplish in good or bad toward the future, they were not free to experience under the old regime. As to the church in Russia, let us remember that Christ's church can not be stamped out of the hearts of men even there. It may be that the pendulum has swung as it has toward difficulty that the very thirst for righteousness, seed for which will surely be left, will cause the forward stroke to build out of the remnant the greatest church yet seen in the land of Peter, the great and the shameful Rasputin.

The sought for emancipation of woman has taken place. The open saloon is gone from many countries of the earth, and is on the toboggan in others. The widely discussed immorality of the day and the downward rush of flaming youth are, after all, conditions not comparatively worse than things complained of by our fathers of a half century ago. There are more church members than ever before, and more Christians, too. The spirits of Livingstone and Lincoln, Campbell and Preston Taylor still live. Missions and evangelism continue to grow and spread. Some church organizations are losing but others gain.

So world, you are growing better. Why not believe it?

Lincoln Third

By WARNER W. MAYLE, *Minister.*

Lincoln Third, as it is usually designated, is the only church listed as Negro in the Year Book of the Nebraska Christian Missionary Society. Yes, it is the only listed Negro Church of Disciples in the golden Northwest.

Our church here has just moved to a new location. We have purchased a beautiful corner property at North 28th Street and Potter Avenue. A central location and in the center of a growing population. The people are hungry here for the old, old gospel. Several white members have joined our church and many are regular in attendance. A number of them are active volunteer workers.

It being necessary to amend our charter, the name New Antioch Memorial Chapel, Third Church of Disciples of Christ has been chosen. This name presses our conviction that we have reached a "New Antioch," where the inter-racial church marks the

breaking down of racial prejudices just as signally as Jewish-Gentiles prejudices began to give away at Antioch of old, where the disciples were called Christians first. (Acts 11:26.) It is our honest conviction, borne out by experience, that God has a special place for the Negro church that stands fundamentally for the old, old gospel during the days of modernism, rationalism, liberalism, paganism and atheism which infest the church of the Lord Jesus Christ.

It has been our pleasure to become a radio speaker in these parts. I was selected as the speaker for Nebraska Wesleyan University where Bible studies are broadcast regularly over WCAJ. This broadcast is every Saturday at 10:00 A. M., Central Standard Time.

Our new church home at 1700 North 28th has two houses, one of which is rented and the other used for church and parsonage. We will build a new church home here.

Christian Service in Co-operation

J. B. LEHMAN

God Causes the Kingdom to Grow

"All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations."

This is just like the natural growth in this world. God makes the corn grow but we must keep the weeds down and the ground cultivated. The corn is improving all the time by careful selection and good cultivation; but not all the corn is improving. The poor farmers are reducing theirs to nubbins and finally it drops out and they must get good seed corn from the good farmers. It is the same way in the Kingdom of God. It is growing all the time because God has a chance to let it grow under the good work of good men and women. In many places the Kingdom is going to nubbins because so called Christians are not giving it a chance by their good work.

Then let no one say the world is getting worse. The growth is steady and continuous for we have more good people now than ever before. That it seems to be getting worse at times is due to a great spiritual law that says that when men get slack to an evil, God lets it have an inning so they will have to arouse themselves and overcome the evil. We should not test the stage of goodness by the amount of evil. Our test must be by the estimate men have of the evil. You say prohibition is violated badly at some places and a little everywhere? Yes, but think what people now think of it with what they thought of it fifty years ago. How would we feel if Jackson, Mississippi, had fifty saloons wide open into which a steady stream would go, and out of which would come rolling and staggering, drunken people? What would we think if there would be a vice resort in each one of these saloons where young men and young women would be ruined for this life and for eternity? The people fifty years ago did not think much about this thing. Now they would think it is horrible.

Then with these things in mind, let us think about our situation. Things that were so common fifty years ago that no one thought about it are now thought as unbearable. When you compare the Negro of 1882 with the Negro of 1932 you can see how the Kingdom has grown. Then we did not know we had a race problem; now we have chairs in our universities on that subject. And another big thing has come about. Fifty years ago the Negro and his friends thought only of helping the Negro; now the

way is open for the Negro to take his place along with the men and women of God to make this a better world. From a victim he has become an instrument in the hands of God. If from now on he is abused he becomes a martyr for the growth of the Kingdom and he will stand among the world's martyrs of all ages.

From now on the big thing, both for the Christian white people and the Christian Negroes, will be to forget that he is a Negro and think of him as an instrument in the hands of God to make a better world. It will be equally difficult with both. It is almost instinctive with both. There is only one way to escape it, and that is to throw yourself into the cause of making a better world. For the Negro to complain at the white man because he thinks wrong is just to accentuate the wrong feeling in himself. As long as he does that he is just a Negro. Let us strike our tents and march on, not to conquer for ourselves, but to lose ourselves in God.

Paducah Awaits National Convention

To make the sixteenth annual assembly of the National Christian Missionary Convention the most inspirational and helpful ever held the program committee, co-operating with the Paducah, Ky., church, where the meeting will meet August 22 to 28, is completing details.

Elder S. A. Devine, minister of the Paducah Church, has had a local committee working with close co-operation with President H. L. Herod for nearly two months. For some reason a false rumor went afloat that the convention was to be moved to another city and the national president immediately issued a statement in *The Christian Plea* correcting the erroneous rumor. He also went to Paducah from his Indiana home shortly afterwards.

That an old folks' home and orphanage be established for our Brotherhood will in all probability be the big issue brought before the convention. During the year plans have been carefully drawn by the administration of the national convention for presenting a working scheme to care for disabled Negro Disciples.

At the mid-year meeting of the joint executive meeting, the question of caring for old folks and orphans was discussed. Present at the time of the discussion were Stephen J. Corey, president of United Society, and F. M. Rogers, Department of Benevolence of United Society. An expression by each gave assurance that they were in sympathy with the move and willing to assist the National Convention in the undertaking.

Kentucky State Convention Meets at Louisville

By C. H. DICKERSON, State Evangelist

When Bro. Floyd's big eyes land on the baggage coming into Louisville at convention, July 20th, he'll think Old Man Jacob and his sons' sons and daughters' daughters have moved or have multiplied and all swapping Canaan for the "Land of Goshen." At Covington twelve months ago he said "Come," and we're too well raised to refuse.

Louisville, the home of our school life, has long been a Convention City and will no doubt measure up. But shall we? Measure up or be measured up? "Shall We Hold the Line" is a forceful missionary slogan.

Will we go the whole length to make our reports what they should be or will we try to hide behind the depression and then parade ourselves in all gaudiness of yester years? Inconsistency.

All on dining table and nothing on soul! All on the head and nothing in it! Shall we dare desert the Lord's cause and have the hardihood to chide others about the Name they shall wear?

"Honor that flag or drop it!" thundered Napoleon to a vacillating regiment, and they carried it to victory. Our general demands no less of us. Fifty-eight conventions look down upon us. National, International, world-wide interests are at stake. Shall we have the magnanimity to glance over the Louisville shoulder and see Paducah's National Convention just thirty days ahead?

Will each church breathe a prayer. Send five dollars "William" to the State Convention for National Convention. Will some God-blest brother redeem his church and some church send an extra for the church unfortunate? I tell you these are times when the Brotherhood must "Shoot Luke or Give up the Gun." One by one nations, governments and races surrender. But the church never.

*He has sounded forth the trumpet that shall
never call retreat,*

*And is sifting out the hearts of men before his
judgment seat;*

*Then be swift, my soul, to answer, Oh be jubi-
lant, my feet,*

So the church may march right on!

Yes, till we meet to talk it over July 20th at 16th and Chestnut Streets, Louisville—meet me there.

To Missionary Women of Kentucky

By MRS. B. B. HUTSELL

"*Extending the Kingdom Through Preaching the Word,*" is the theme selected by the Program Committee for the convention to be held at Louisville, July 20-24. A better selection could not have been made; the apostles understood kingdom extension and saw the missionary enterprise in its true proportion, and as soon as they received the gift of the Holy Spirit they went everywhere preaching the Word. We want to be able to say with a clear conscience that we have done all in our power to extend the kingdom. Having placed ourselves in line with Christ's divine purpose, helping Him to the fullest in preaching the Word to every creature, let us ever hold the line. We are writing you at this time with a keen sense of our distressing experiences, but, in spite of it all, our good women are still carrying on and responding to the financial call of the state. The most recent contributors are Georgetown, Paris, Louisville Hill St., and Mt. Sterling.

Let us continue efforts to reach our national goal and send all monies to headquarters at once.

Let us make our coming State Convention in Louisville the best in our history and one that will open our eyes to the task that is ours and give us inspiration to attempt many and great things for the Master.

In order to do this, you must attend yourself, be prepared to pay all claims of convention and urge other members of your society to be present. Let us have a large delegation this time whose purpose is to make a contribution to the life of the convention, otherwise it will profit us but little. On Saturday morning, 8:30-9:00, we urge that you attend the Missionary Conference where you may have the opportunity to tell the problems of your society and also to learn what others are doing and how they meet their problems. We must prepare ourselves to meet the demands these perilous times are making on us. By coming together and exchanging ideas we may be able to give and gain much strength and inspiration. It is well worth the effort; so, my dear Christian friends, we are depending on your hearty co-operation. Let us promise not to use the word "depression" during the entire session; although

many of us have burdens that seem too heavy to bear, we must pray for extra strength, that we may be able to endure hardness as a good soldier and that we may have a new song in our mouths.

In a previous article you were reminded of the \$11.00 convention claim.

Let us make sure that a spiritual tone prevails in all of our meetings.

June 30th and WHAT?

By CYNTHIA MARTIN

June 30th and WHAT?

If you have followed the simple plans we have submitted to you, your answer to the above question will most certainly be, "We have held the Line." But if you cannot so answer, your answer must be, "We have failed those who trusted us."

Friends, we are nearing our next National Convention, which meets at Paducah, Kentucky, August 22 to 28. Monday, the 22nd, is our Annual Conference Day, the most important day of the convention to us, because it is at this time we learn of the difficulties and the persecutions we have overcome, or if we did not overcome them, the evils that hindered us. We enjoy a fellowship that does not exist in the convention as such. We plan and pray and work our problems through together.

We are calling for a United Spiritual Conference this year. We are inviting you to come with a mind to work, and if you so come, Jesus will be there to help, strengthen and comfort you. Let every State be represented. Bring your problems, tell us of your successes and failures.

Corresponding Secretary, read recommendation number 13. Everybody read number 2, and if you have not been contacted by one of our workers we ask you to bring at least \$1.00 to the Paducah Convention for P. C. I. If we fail those who have lost health and strength under the burden of our guilt that today weighs like a mountain upon their souls, in some way we must perish.

Jarvis Graduates Twenty-seven

Twenty-seven students were graduated at the commencement exercises of Jarvis Christian College, Hawkins, Texas, May 26, a splendid record for this school for Negro youth, which the churches of the Disciples of Christ are maintaining through the United Christian Missionary Society. The school, notwithstanding the disastrous fire of last year, in

which one life was lost and one building, equipment and a great amount of clothing were destroyed, reported all debts paid on the running expenses of the school and improvements on buildings and grounds.

Rockford, Ill.—The Second Christian Church is enjoying a fine United Spiritual Program. The idea was suggested by Brother Downey of the University Place Church, Champaign, who is assisting Brother Fisher rebuild their Temple, which was destroyed by fire March last. On June 12, the young folks presented "Christ's Call to Youth." Mrs. A. L. Martin, president of the National Woman's Missionary Society, spoke on "Perils of the City as They Affect Young People." Elder A. L. Martin, pastor, is leading the spiritual programs with fine gospel sermons. This church is entertaining the State Convention, July 28 to 31. An invitation is being extended to all who desire to be with us. CHURCH REPORTER.

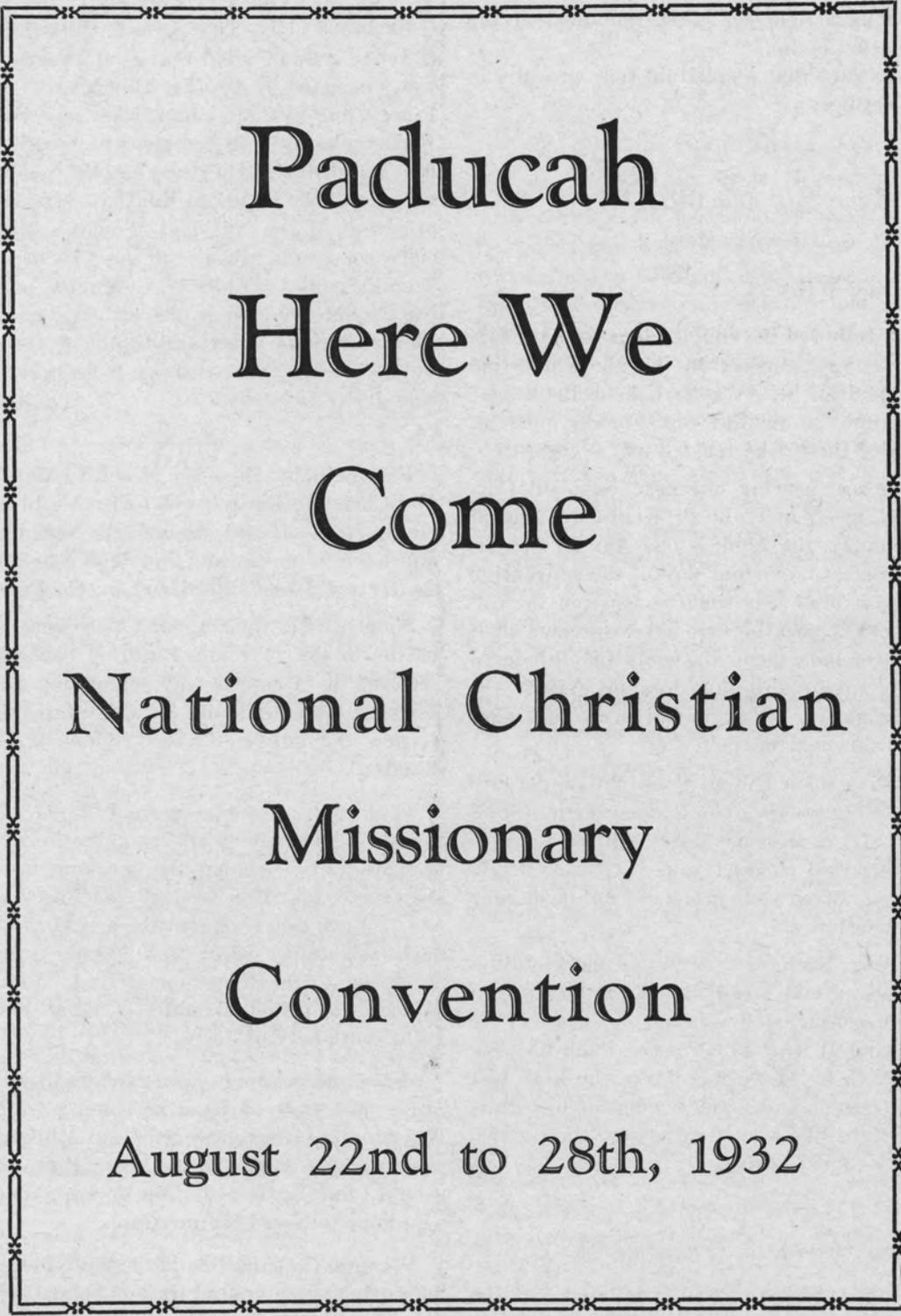
Philadelphia, Pa.—On Monday, May 23, Centennial Christian Church was fortunate in having as its guest, H. L. Herod, president, National Christian Missionary Convention, and R. Wesley Watson, pastor Halsey Street Christian Church, Brooklyn, N. Y.

Shortly after their arrival, they were taken by our pastor to the "Tribune Building," where they were received by Eustace Gay, managing editor of the Tribune, and assistant United States District Attorney and editor of the Tribune, E. Washington Rhodes.

That evening we sponsored a "Get Acquainted Night." Members of all denominations took part in the program. Among the speakers were Mr. Gay, who spoke on "The Need of Our Race." Dr. Emanuel R. Ferguson spoke on the necessity of giving the body the proper care, thus making a valuable contribution to the Kingdom of God. Rev. Herod delivered the principal address, using as his subject, "The Authority of Jesus."

Solos and readings were rendered by the membership. We enjoyed remarks coming from Dr. T. R. Washington, Secretary Baptist Ministers' Conference, and Dr. R. J. Ward, Pastor First Undenominational Church. Benediction by Bro. Watson. A social hour followed the program.

We urge that the Brotherhood do more in the way of getting our prepared leaders before the public and in order that the world will know what the Disciples of Christ stand for and represent. We have a tremendous contribution to make in the erection of the Kingdom of God and we can only do it through co-operation.—Mrs. A. C. Kenney, Reporter; Edwin Kenney, Minister.

A decorative rectangular border with a repeating geometric pattern of small squares and lines, enclosing the text.

Paducah
Here We
Come
National Christian
Missionary
Convention

August 22nd to 28th, 1932

v. 5 No. 6 J. 20, 1932

The CHRISTIAN PLEA

THE NEXT FIFTY YEARS

From BANKS *of* OLE KY.

Personal and Country Talk

From Mississippi

The Plea Makes Appeal

Vol. 5

July 20th, 1932

No. 6

The CHRISTIAN PLEA

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Vacation Bible Schools

Warm appreciation must be given to the many churches that are conducting daily vacation Bible Schools this summer. In a number of our larger cities the Board of Education has found it unwise to conduct public summer schools. This, of course, has given churches even a larger opportunity to increase its enrollment in Bible Schools. The plan for the work is arranged without regard to doctrines. The children like it.

K. R. Brown

One of the greatest boosters of the general education and evangelistic development in Mississippi has been K. R. Brown. His home in Port Gibson has been the headquarters for Disciples of Christ in that section. No student has passed through the environs of Mount Beulah College without hearing from K. R. Brown. He has sent his own children to the same institution and countless numbers of others have gone as a result of his efforts. Through his ingenuity *The Gospel Plea* made its bow about thirty-four years ago.

Word now comes that the Christian warrior is being confined to bed and a great deal of alarm is being caused by his condition. We hand the word to you. We beg that prayers will be whispered daily for his recovery. A message to him would serve as an ambassador of cheer.

The Plea Appeals

Last fall the Arkansas State Convention adopted report of the Future Work Committee to donate liberally each year to *The Christian Plea*. This has been done heretofore by a number of state conventions. To them this is a reminder. To others this is an appeal. In spite of all difficulties, this has been the greatest year of development in *Christian*

Plea history. The journal has served the entire brotherhood. It has been a screen for the activities of local churches. It has been a bulletin board for our world missionary program. It has been a source of inspiration to many. Of all things *The Plea* has kept the faith of its subscribers. Twice each month the journal has been sent to its bona fide readers. To make good a large number of already paid subscribers for the year, *The Plea* was forced out of necessity to be limited to income. For the most part it has been a drive with only a stiff upper lip. Kind words have been heaped upon us, but now *The Plea* needs hard cash dollars. The state conventions have benefited as well as the district conventions within the state. The state convention is now urgently requested to follow Arkansas.

Thanks to Alma Mater

At the Golden Jubilee Celebration of Southern Christian Institute the Alumni drew up plans for a permanent organization. The first action taken by the association was to launch a drive to raise \$500.00, the income from which is to be used for a Negro book fund. Each year they propose to add so many valuable books to the library of Mount Beulah College. These books will be written by Negroes or about Negroes. In absence of the president, B. L. Jacobs presided over the meeting. That a gift be made by the body to the school was proposed by Mrs. Rosa Bracy. Surely this is a sign of gratitude to an Alma Mater.

The Clarion Call

The clarion call to our National Convention can not be sounded too loudly. When the assembly at its last conclave selected Paducah, Ky., as the next convention city, the local congregation began to work. Their year's energies have been primed to the coming of delegates to the sixteenth annual meeting of Disciples. Elder and Sister Devine in leading the local church have gone even further than that. They have enlisted the aid of the city churches, business operating under the Retail Merchants' Association, Trade Association and city officials. It may be recalled that Mrs. Devine submitted a warm invitation from the City Board of Trade at the convention last year. The city now bids to make good its hospitable invitation. Our transportation agent is in a position to aid those traveling by train. Routes by motor may be secured from any reliable automobile club. We have told the people of Paducah that Disciples were coming and coming strong. We will keep our promise.

An Encouraging Fact

The International Convention of Disciples of Christ will assemble in Indianapolis, Indiana, on October 11 to 16, for the annual assembly. Committees have been selected to carry out the detail plans of the conclave. One gratifying fact about this lies in the appointment of Brother H. L. Herod as a member of the executive committee.

The Next Fifty Years

By J. B. LEHMAN.

That our age is not yet a Christian age is plainly to be seen by an analysis of our age. This is plainly to be seen when we look at the political, the denominational and the business arenas. Men are still Gentiles in that they seek to find some power to lord it over the other people.

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant."

While there is much evidence that great groups of people are seeking to serve the people as a road to their own greatness, this is not yet evident in the organization of our social order. Men want power. They seek to get money that it may give them power. They seek high office that they may get power. In short, they think of nothing greater than to compel people to shop at their bargain counter. The white man of America thinks this proves his greatness. Because the people must come to him for what they want he thinks he is great.

This is not true greatness. It is the greatness of "the Gentiles." But it will not last. The downfall of any nation is assured unless it can find some other basis for its ambition. Assyria, Babylon, Greece, Rome, Spain and all the rest fell because they had this Gentile ambition.

In our Negro literature we constantly see this am-

Echoes from Washington, D. C.

By N. W. MAGOWAN.

There come times when all churches need to be aroused in the Gospel Spirit, a time when they need encouragement. Especially is this true during the present world condition. Elder A. W. Davis held one of the greatest revivals in the history of the church of Washington the last two weeks in May. His sermons were well chosen and delivered in a most effective manner with original chart for illustrations. Each night the members left the church saying, "It is good to have him with us." Sunday morning in Bible School Elder Davis preached a sermonette which was so plain and convincing that fifteen Bible School students came forward and made the good confession. The revival was a source of inspiration and spurred the entire church on to put over a bigger and better program with Christ as our Divine Guide. Twenty-six souls were added to the church during the meeting. Elder Davis is a power behind the throne and we bid him Godspeed and hope to have him conduct another wide-awake revival in the near future.

The two weeks following the close of the meeting in Washington, Elder Davis held a revival in Baltimore, Md. On his return he was given a reception by the Pastor's Aid Society.

Mrs. Florence K. Williamson, principal of the

bition cropping out. If only he can get to the place where he can compel others to come to him for what it needs, he thinks he will be great. But greatness gotten in that way never has lasted and never will last. The time is past when a nation can even get to the appearance of greatness by that road. We are not producing any great individuals by that road. The South has produced only a few great men in the last seventy-five years and they came by Christ's road. Bishops Haygood and Galloway became great because they served well their generation.

Nature or Providence has conspired to place the Negro into a position in which he can easily attain permanent and renowned greatness by wedging into America's affairs in such a way as to do it the greatest service. At first sight this will look like humiliating, but in the sight of God it is true greatness that means world power.

Take Christ's parable of the rich man and Lazarus. The rich man was haughty and overbearing. Poor Lazarus had to beg for a chance to get a crumb of an opportunity. The rich man represented the man who seeks greatness the Gentile way. Lazarus represented the Christian who must beg for a crumb of a chance. The parable ends with the tables reversed. Lazarus became great as God counts greatness and the rich man fell so low that he had to beg of him a crumb of an opportunity.

The next fifty years will do wonders in affording the Negro opportunities to serve America in its great problems and through this service, and this alone, can he become first in American life.

Washington Business College and member of the Twelfth St. Christian Church, held her commencement exercises at the school, Twelfth and You Sts., N. W., May 23. The baccalaureate sermon was preached by our pastor, Elder J. F. Whitfield.

The ladies of the church sponsored a Bench Rally the first Sunday in July. The rally was splendidly put over and the ladies raised \$70.00 from their effort.

The International Gospel Singers gave a play at the church Friday evening, July 1, for the benefit of the rally. The play, "One Way to Heaven," was directed by Mesdames Brooks and Mills. It depicted the temptations one meets in life when trying to follow Christ. Miss Louise Jones and Mrs. J. Mills were the leading soprano singers.

The annual Bible School picnic was given in Rock Creek Park Saturday, July 9. All look forward to much pleasure.

Brother E. M. Hurdle, a graduate of Jarvis College and Gammon Theological Seminary, is now located in Louisville, Ky.

At a debate held at the Jerusalem Baptist Church, Philadelphia, Pa., Brother Edwin Kenney, pastor of Centennial Christian Church, served as one of the judges.

Quarles at District Meet

On account of doing special research work at the University of Chicago, R. H. Peoples, professor of Religious Education at Jarvis Christian College, enlisted the aid of Elder J. E. Quarles, Texas State President, to conduct the last district meeting before the state convention meets at Paris, Texas, August 10. Rev. Quarles has been active in contacting as many local churches and district meetings as possible this year. His greatest concern has been to point out to local congregations the world vision of missionary endeavor. Mrs. Quarles, who is head of the women of the state, will also be present and act in the place of Mrs. Peoples.

District Convention—Dangerfield, Texas

July 29-31, 1932

Theme: The Missionary Task of the Local Church.

Scripture: Go ye therefore and teach all Nations.

—Matthew 28:19.

Friday Afternoon

4:00 Enrollment and appointment of committees.

Friday Night

8:00 Invocation.....Rev. J. B. Williams

8:05 Opening of the Contest between the quartets of churches in the district. (Each church in the district is expected to enter a quartet, the one winning the loving cup will hold it until it has been won in another contest at later date.)

10:00 Offering.

10:15 Announcements and adjournment.

Saturday Morning

9:30 Devotion.....Mr. H. B. Wallick

9:45 Definition of Missions.....Mrs. Fannie Sharp

10:00 The Relation of the Young People to the Missionary Task of the Church.....Margurite Wallick

10:10 What Are the Young People Doing for Missions? Augusta Hutching

10:20 My Church's Missionary Task— Mrs. Miriah Flemmings

10:30 Solo.....Bennie Mae Cholston

10:35 Why Missions?.....Mrs. Bell Cholston

10:45 Who Should Support the Missionary Program? Mrs. Mattie Wallick

10:55 The Meaning of Missions to the World— Mrs. J. E. Quarles

11:10 Open Discussion.....Led by Mrs. Quarles

12:20 Adjourn for lunch.

Saturday Afternoon

2:00 Devotion.....Led by Mrs. Obelia Mitchell

2:15 How the Churches of This District Can Practice Missions.....Mr. J. W. Sharp

2:30 What Will Happen When Every Church Becomes a Missionary Church.....Rev. S. L. Collins

2:40 Why My Church Has a Missionary Program— Mr. H. V. Dardy

2:50 Why Should the Sunday School Practice Missions? Mr. E. L. James

3:00 Why Should the Churches Practice Missions? Mr. R. W. Lawton

3:15 The Missionary Task of the Local Church— Rev. J. E. Quarles

3:30 Open Discussion.....Led by Rev. Quarles

5:00 Adjourn.

Saturday Night

8:00 Devotion.....Led by Jarvis Delegate

8:30 Sermon.....Elder Joe Hampton

9:15 Offering.

9:25 Announcement and adjournment.

Sunday Morning

9:30 Sunday School.....Local Superintendent in charge

11:00 Church Devotion.

11:30 Sermon.....Rev. J. E. Quarles

12:15 Offering.

12:30 Announcements.

12:35 Communion.

1:00 Adjourn for lunch.

Sunday Afternoon

2:30 Young People's Hour. (All young people present will be expected to appear on program with reading, speech, paper or song.)

4:00 Offering.

4:15 Announcements.

4:15 Adjournment of District Convention.

Taylor, Texas.—After four years of sacrifice in work for Jesus, we are thankful to say that the activity here has taken on new life. We are beginning now to do something worth while. Mrs. Rosa Bracy stopped in to see us a few days ago. We have just closed a splendid meeting with home forces. We have had five additions since Easter and prospects are fine for others. Just a word to my fellow ministers: Stay on the job. See Romans 12:1. I was ordained to the Christian ministry April 29, 1906, while a student at the Louisville Christian Bible School. Leaving there in June, 1911, I began serving the church at Stamford, Ky., and I have not been idle since as a pastor.—T. J. Green.

Mayslick, Ky.—District 3 held its last institute in this convention year at Germantown June 18 and 19. President J. A. Johnson presided. Devotion on the opening day was conducted by Brother A. D. Gault. Time was given for delegates to express greetings to visitors. Brother C. H. Johnson, state president, sent greetings by letter. "How does the Adult Bible School Class furnish opportunities for unlimited service?" was a subject discussed. The leader was J. A. Huttsell, Paris. A lively discussion, "Why the minister should participate in all activities of the Sunday School," followed. Brother Stafford Campbell was the leader. At the evening devotional period Brother Vernon Hotz took charge. An address was delivered by Brother W. D. Campbell. Rev. Mr. Thomas, pastor of the M. E. Church, was introduced. The welcome address was given by Brother James Johnson. Response was made by Brother George Anderson. The following schools were represented: Paris, Carlisle, Mayslick and Germantown.—D. A. Gault, Reporter.

Chicago, Ill.—The Young Matrons pink and green ice was an overwhelming success on Sunday evening, June 26, at the home of the president, 3402½ Giles Avenue. The house was very artistically decorated with the club colors, pink and green. Each young matron was at her post and performed her duties splendidly. Mrs. Mable Malarcher, president of the Imperial Opera Co., was a very splendid mistress of ceremonies. The following artists made up the program: Mr. William Avery, baritone; Miss Robbie Shields, soprano; Mr. S. Leonardo Aker, tenor; the Moal Singers Female Quartette; Mr. E. C. Welch, tenor, and Mr. Lulling Williams, tenor. Mrs. Annette White, president of the A. P. S. Music Club, was the speaker for the occasion. Encouraging remarks were made by Mrs. Irene Abernathy, president of Adult Missionary Society, Attorney and Mrs. N. S. Taylor and Mrs. Eola Houser. Watch for the Young Matrons "Big Musicale."—Mrs. Lesly Clark, Reporter.

Personals and Country Talk from Mississippi

By B. C. CALVERT

Sister Hattie Petty, formerly of West Point who resides four miles north of Cedar Bluff, Miss., was in a truck wreck sometime ago. She sustained a broken leg and arm and is still on the sick list.

The Shaw Church is taking on new life. Much credit is due Mrs. E. M. Tounsel, who asked the churches in and around Shaw to represent in a small rally on the second Sunday in May, which resulted in \$7.13 being raised. Each church was asked to represent with \$1.00. Elder Price of Mound Bayou, who pastors the Mt. Olive Baptist Church out from Shaw, preached the sermon. Theme: "The Seven Churches." He delivered a powerful and yet spiritual message.

The West Point District Convention is now history. It was held with the Pilgrim Rest Church of Christ. We held a very successful meeting with all odds against us. Prof. S. F. Green, chairman, presided. Evangelist Calvert spent most of the time during the West Point District Convention in the home of Mr. and Mrs. Emmerson Petty, cousins of his in the flesh.

The Mound Bayou District Convention, which was held at Mound Bayou, Miss., was a glorious success. Elder J. N. Turner, district chairman, was at his post of duty and presided with a Christlike spirit. He made a talk on the Preston Taylor Memorial

Fund that I wish the entire brotherhood could have heard.

The evangelist followed with timely remarks in which he said: "I shall never be satisfied unless every church and every minister has been enlisted in the Preston Taylor Memorial Fund. Every minister in the brotherhood should pay his dollar and urge the members to do the same."

Chief among the brothers and sisters who attended the Mound Bayou District Convention and took part in its deliberations are as follows:

Bro. D. McKinney, Sister P. R. McCarty, Bro. George Holme, Sister Mattie Christmas, Sister Daisy Carter, Bro. Baalam Johnson, Sister L. M. McCarty, Mrs. A. T. Crow, a teacher in the Mound Bayou City School, Bro. C. H. Miller, Brs. E. Cornwell, Bro. John Jordan, Sister H. Heath, Sister C. Kenney, Bro. H. McCarty, Sister Ida Cornwell, Miss R. C. Sneed, Bro. Pickens, Sister Manervia Washington, Sister Malinda Scott, Sister Fletcher, Sister Patsy Holmes, Bro. John Scott.

Two national characters in the persons of Mrs. R. B. Bracy, Promotional Secretary, and Warren Brown, editor of *The Christian Plea*, our national paper, dropped in on the Mound Bayou District Convention and spoke to the delight of all who heard them. They were accompanied by Mrs. M. J. Brown of Port Gibson, Miss., the mother of Mrs. Bracy.

Forty-fifth Annual Programme

of the
MISSISSIPPI CHRISTIAN MISSIONARY CONVENTION
To be held with the
CLARKSDALE CHRISTIAN CHURCH,
Clarksdale, Miss.
August 17-21, 1932.

Wednesday Afternoon

4:00 Board Meeting.

Wednesday Night

Local Program—Theme: Glorifying the Ministry.

Thursday Morning

9:00 Devotional Services.....Conducted by E. L. Brown
Remarks and introduction of visitors.
Minutes of the last Convention.....By Secretary
Enrollment of Delegates and appointment of Committees.

The History of Our Convention by Elder K. R. Brown
Offering.....By Bros. E. Conwell and H. Y. Gray

12:30 Adjournment for dinner.

Thursday Afternoon

Elder N. R. Trevillian presiding.

2:00 Devotional Services..Conducted by Mrs. E. E. Carroll
2:30 to 3:30 Willing Workers Society Period.
3:30 Woman's Missionary Society, business period.
4:30 Christian Endeavor business period.
5:30 Joint offering for the three departments.

Thursday Night

8:00 Devotional Services conducted by Mrs. G. A. Franklin
Address by Mr. Warren Brown, Editor of *The Christian Plea*.

Sermon by Elder I. C. Franklin. Alternate by Elder B. L. Jacobs.

Offering by Bros. E. J. Jackson and Jesse Mitchell.
Announcements and adjournment.

Friday Morning

8:00 Ministerial session by Elder K. R. Brown.

10:00 Presentation of the Preston Taylor Memorial Fund.

10:30 Report of the Delegate to the National Convention.

11:00 Address by one of the officers of the National Convention.

11:30 Sermon.....By Elder T. B. Frost
Offering by the Pine Grove and Fayette Delegates.
Adjournment for dinner.

Friday Afternoon

Elder B. L. Jacobs presiding.

2:00 Devotional Services conducted by Elder Eli Wibert.

2:30 Christian Endeavor session.

3:30 Willing Workers session.

4:30 Woman's Missionary Society session.

Paper.....By Mrs. M. B. Miller

Address.....By Mrs. L. B. Brazan

Solo.....By Mrs. Lou Trevillian

Joint offering and adjournment.

Friday Night

8:00 Devotional Services conducted by Bros. R. B. Doner-
son and W. M. Guice.

Sermon.....By Elder B. L. Jacobs

Invitation.....By Elder K. R. Brown

Offering by J. W. Wilson and E. M. Williamson.

Announcements and adjournment.

Saturday Morning

8:00 Devotional Services conducted by Elder L. R. Gar-
rison.

Report of State Secretary L. C. Williams.

Report of State Treasurer, Dr. J. E. Walker.

Reports of the District's Evangelists.

Report of the Bible School Convention.

Reports of the Christian Endeavor.

Reports of the Willing Workers.

Report of the Woman's Missionary Society.

Report of State Evangelist, Elder B. C. Calvert.

Reading of the Reports of Churches.

Offering by Bros. J. N. Keyes and H. M. McCarty.

Announcement and adjournment for dinner.

Saturday Afternoon

2:00 Devotional Services conducted by Bro. E. G. Powells and Elder I. S. Simmons.

2:30 Unfinished business.

Election of all State officers including the officers for the Willing Workers, Woman's Missionary Society and Christian Endeavor.

Announcement and adjournment.

Saturday Night

8:00 Christian Endeavor session.

Sunday Morning

9:30 Sunday Morning Bible School.

11:00 Devotional Services conducted by Bros. M. S. Brown and Abe Elmore.

Sermon..... Elder N. R. Trevillian
Communion Services conducted by Evangelist B. C. Calvert.

Offering by Bros. Jas. Jinkins and A. Brady.

Report of the Resolution Committee.

Announcement and benediction.

All delegates are asked to be present at the beginning of the meeting.

I. C. Franklin, President.

L. C. Williams, Secretary.

R. C. Calvert, Evangelist.

K. R. Brown.

B. L. Jacobs.

Mrs. E. E. Carroll.

Mrs. R. E. Weaver.

Committees.

Travelling Through Arkansas

By SARAH L. BOSTICK

In May we visited the England church and found the few faithful ones still struggling on in the great work. Brother R. Moore, one of our young ministers, preached. The writer made a twenty-five minute speech on the condition of the church. Brother James Gartrell is one of the leading workers. On the second Lord's Day we visited Russellville. We held services during the afternoon and night. This was the first time this year that church services had been held there under the auspices of our people. Brother Bostick preached at both services. On the third Saturday and Sunday we visited district meeting at Kerr Station. We had there the largest group of men we have had in some time. "Stewardship" was the theme of the meeting. The church will never do great things until all members become stewards. On May 21-22 we were at Plummerville in District No. 1. G. B. Hervey presided. Brother S. Mitchell with his lively choir, made some good music. May 29 we visited church at Pine Bluff. We are glad to find Prof. Hawthorne alive and active. They are planning to erect a new church. After the sermon was preached by Brother Bostick, a young woman came forward and made the great confession.

Mayslick, Ky.—In June we did some work. The first Sunday we had our Children's Day. All the churches in town celebrated with us. On the second Sunday Brother William Campbell was with us. On the third Sunday some of our members took part in institute at Germantown. Brother Stafford Campbell was with us at 10:00 A. M. Sunday evening

Brothers Vernon Hotz, A. D. Gault and Sister Amelia Gault followed Brother Campbell to Germantown, where he preached.—A. D. Gault, Reporter.

Kansas City, Mo.—For the last two months Woodland Ave. Christian has been quite busy and upset. First, by losing our beloved pastor, Elder C. E. Cragget, who has taken up his pastorate at Columbus, Ohio.; then death claimed one of our faithful elders, Wm. Walls, who was chairman of the Elder Board. The members are pleased to have coming to them Elder S. S. Myers of Oklahoma City by the first of August.

Elder Cragget had been with the church eight and one-half years, coming to us from Topeka, Kans., where he served ten years. A farewell reception and program in honor of Elder and Mrs. Cragget was given at the Y. M. C. A. More than one hundred and fifty guests were present to say farewell and to wish them success in their new field at Columbus, Ohio.

The choir gave its fourth Sunday musicale, June 26. Mrs. F. F. West is president; Dr. M. M. Queen, director; Miss Gladys La Grone, pianist. The choir won high honors at an evening of choral music at Junior College June 17. There were fifteen choirs throughout the city, and K. C. K., the proceeds of which went to the Y. M. C. A.

The Mother Club held its election of officers Monday, June 20. Officers elected: President, Mrs. Ethel Ragland; vice-president, Mrs. Hazel Gibbs; secretary, Mrs. Esther Partillo; assistant secretary, Mrs. Winnie Jackson; treasurer, Mrs. Bruce Walker.

There were eleven young people from the church to attend the conference held at Quindaro, Kans., the week of June 20. Miss Margaret Brashears finished the course of training given there.

The Men's Day Program was fairly well attended. Probably this was due to the weather, as it rained all day. Dr. Charles R. Humbert was guest speaker, Mr. Wm. Jones soloist.

Sunday School held its election. The following were elected: Superintendent, I. N. Toney; assistant superintendent, S. S. Wallace; secretary, Hazel Morgan; assistant secretary, Marthorn Williams; treasurer, F. F. West; Cradle Roll superintendent, Pauline Orford; elementary superintendent, Ethel Ragland; pianist, Marther Jackson; librarians, Luther Wilson and Virgil Brashears; reporter, Ethel W. Ragland.

Oxford, Ohio.—Rev. A. J. Walker has taken up the charge here. On October 29 last, he found a membership of six, attending a Sunday School of twelve, and no Christian Endeavor. He held charge for six months and in that time raised over \$200.00, baptized 7 new members into the church, increased the members attending to 36, Sunday School attendance to 27, the Christian Endeavor from 18 to 30, preached funerals, held a revival for eight days, and did his own preaching. At the close of six months he had three clubs working under captains to raise the old department which the church has had hanging on from 1926.—Rev. A. J. Walker, 324 East Race St., Oxford, Ohio.

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J. N. ERVIN, President,
Hawkins, Texas.

From the Banks of Ole Ky.

By C. H. DICKERSON

"Now it is high time to awake out of sleep." (Rom. 13:11.)

Animals that ruminant and chew the cud "get up" "hind parts before." Backwards. Others stretch forth front feet and get up forward.

Man chews the cud—the rag—and ruminates mentally and yet classes with the bunch that gets off on the front feet.

I'm trying to find the Sleeper in our Zion. Drag out the Droner from the hive. A blind man with both arms off can see and feel that some nerve is atrophied, some cell is dead, some pipe stopped, some lamp loose from current, some shortage somewhere.

Let the church from pulpit to vestibule take self examination, crying: "Lord, is it I?"

With the clashing of nations, the tramp of the underworld, the cry of social injustice, the drawl of unemployment, the hiss of the intemperance serpent, and veiled threat of the communist and doubter, don't you think it high time for the church to awake out of sleep?

Whoever is to be blamed, it can not be denied that the church has majored in hypocrisy and dealt out hate to many who abide with her sacred precincts.

A Brotherhood with the Brother left out! and heightened the crime by naming it one Jesus Christ.

"Jesus I know, and Paul I know, but who are you?" is not only the language of demons of the Pauline age, but is echoing down the ages and refusing to take pious dodger and sactimonious manuscripts for an answer.

Which end of church is "gitting up" first? Its educational interests have clamored for a hearing till the masses are wondering just what is the next step? End is there none? Outside interests, intended to stimulate local bodies, meet with flat refusals and a misunderstanding which Solomon could not placate.

If the local church will come to its front feet in order, the minister, EVERY officer with every single member, this whole thing might awake and yet save the day.

Too many ministers and officers do scarcely any pastoral work. Judean shepherds who so treated the flock would be called wolves.

Imagine a local church with no connection with the state or national work—some way!

It must do something outside of itself or surrender the name of Jesus Christ whose final message charged them to "Go ye into all the world." "Awake to righteousness and sin not." "Awake thou that sleepest and arise from the dead. It is high time to awake out of sleep for now our salvation is nearer."

"Necessity is laid upon me."

Is the ministry an "overcoat" or an "In my heart?" Have I "Taken it up" or is it "Laid upon me?" Have I answered a call, or volunteered to serve?

Some excerpts from another pen answers: The preacher is the key man. Great preacher, great church, and vice versa. Can we "Restore the New Testament Ministry?" Can today's preacher say, "This one thing I do," and live? Cannot the church see to it that he can? May the minister quit at will? When he quits preaching is he still a preacher? Is the "hiring and firing" of preachers scriptural? Is the member honest who gives no support? Are the officers liberal or "tight" men? Isn't the church the community's greatest asset? Is it "my money" or the Lord's money I spend? Are churches and ministers giving each other a square deal? Is the caboose too far from the tender? Is the engine too strong for the rear system? Can the class see the blackboard? Are we carrying the corpse too fast for the mourners?

Pondering some such questions might help in solution of some church problems of today.

If the preacher is the key man, hadn't he better think well before he resigns, and place well the key and not lock the door?

The Woodland Avenue church of Kansas City has called Elder S. S. Meyers of Oklahoma City as its new minister.

*"Measure up
or be Measured"*

DICKERSON

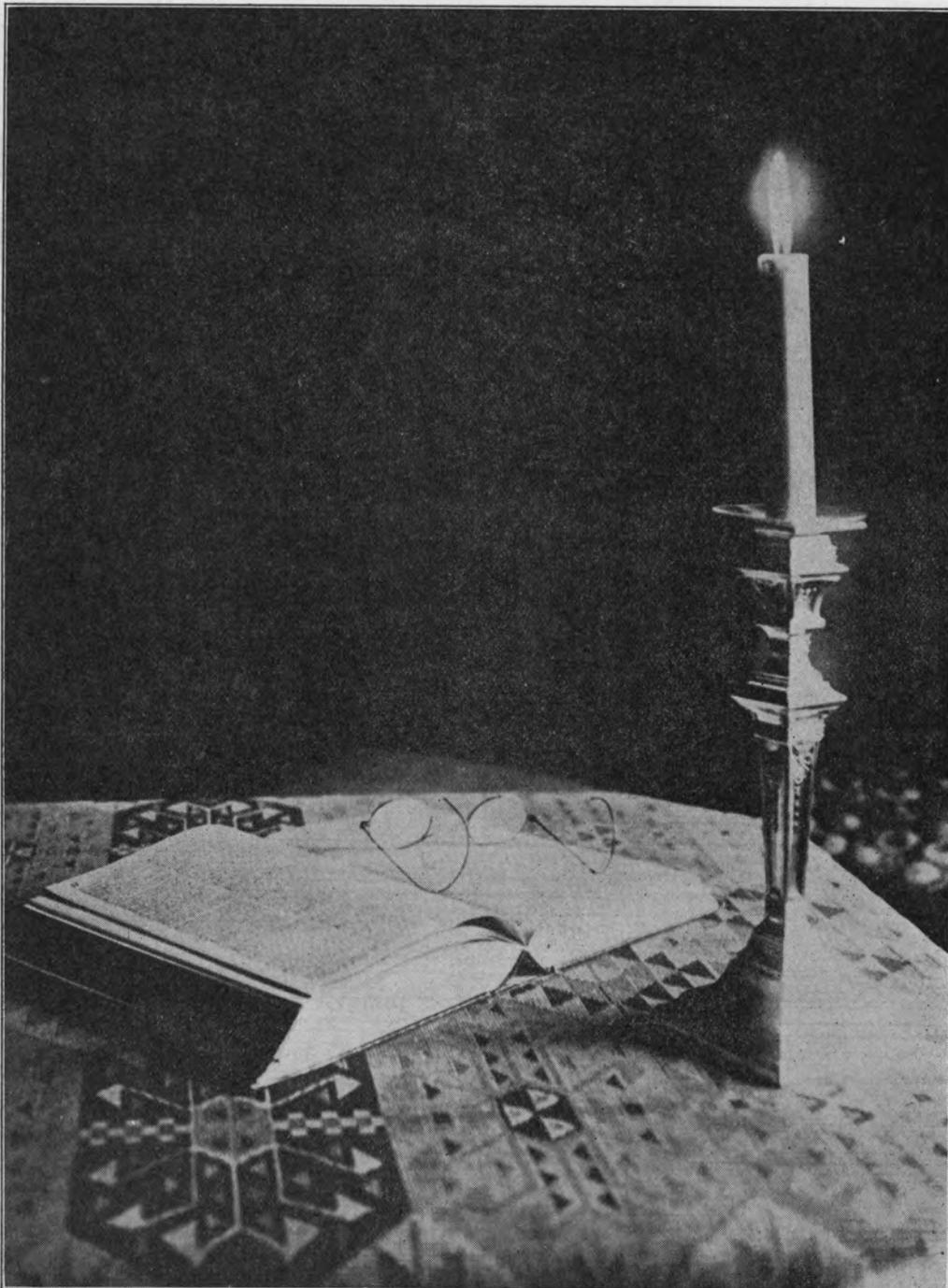
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LOOKING TOWARDS
PADUCAH!

SIXTEENTH ANNUAL
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OF CHRIST

August 22nd to 29th, 1932

The CHRISTIAN PLEA

Pre-Convention Issue



“Christian
Stewardship”

August 1st, 1932
Vol. 5 No. 7

“Measure up

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WARREN BROWN, *Editor*

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Who's Who In This Issue

Hon. E. G. Scott, is the Mayor of Paducah, Ky. C. H. Dickerson, writer and evangelist, lives in Lexington, Ky. Stephen J. Corey is President of United Christian Missionary Society, Indianapolis, Ind. Joel B. Lehman, President of Southern Christian Institute over forty years. School located at Edwards, Miss. L. H. Crawford, minister, Kansas City, Kans. He is also Second Vice-President of N. C. M. C. T. W. Pratt, principal of Harriet Beecher Stowe, public school of Dallas, Texas. He is also president of N. B. C. Patrick H. Moss, a field secretary, United Christian Missionary Society. His home is in Kansas City, Kans. John Long is Dean of Mt. Beulah College, Edwards, Miss. Jerome Freeman, a native and missionary, West Africa. Virgil Sly, Promotional Secretary, Department of Religious Education of N. C. M. S. Samuel C. Devine, minister, Paducah, Ky. His wife, Mrs. Louvenia Devine, is National Young People's secretary of N. C. M. C.

Delegate's Registration

All delegates are expected to register with local church at Paducah. The fee will be \$5.00. This will include badges, meals and room for the week. The last meal will be served Monday morning, August 29th. No meals will be served in private homes to delegates.

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J. N. ERVIN, President,

Hawkins, Texas.

PRESTON TAYLOR MEMORIAL

Mrs. Rosa Bracy, acting as promotional secretary of the Preston Taylor Memorial Fund, has sounded an urgent call to local churches to make use of Sundays before the National Convention to raise "Every member's dollar" for the fund. Mrs. Bracy asks also that the amount be sent to her at Clay Street Christian Church, Paducah, Ky.

If You Motor

If you motor to the National Convention, fill your gas tank with Shell gas, for they are helping us.

"Our children, relations, friends, honors, houses, lands and endowments, the goods of nature and fortune, nay, even of grace itself, are only lent. It is our misfortune and our sin, to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards and forget that to each of us it will one day be said: 'Give an account of thy stewardship!'"—Bp. Horne.



"As to all that we have and are, we are but stewards of the Most High God. On all our possessions, on our time, and talents, and influence, and property, he has written, 'Occupy for me, and till I shall come.' To obey his instructions and serve him faithfully is the true test of obedience and discipleship."—C. Somons.

The World's Need

"What the world needs is voices and acts of leadership that will point the way, that will rouse men from their lethargy and self-centeredness, that will lead them to see facts as they really are, and to take their part in rebuilding a broken and disordered and a sorely stricken world."—Dr. Nicholas Murray Butler.

A Challenge to Man

There is something about poetry that goes deep into man's soul. The essences of verse seems to be a refinement of the best in language. In poetry there is sealed what man feels;—it's true, it's real, it's unvarying.

Ray Dandridge . . . a poet, indeed lived true to the rule. Born in 1882, at Cincinnati, he was educated in public schools of his home city. As a result of illness in 1912, he suffered the loss in use of both legs and his right arm. Most of his writing was done while he was lying flat on his back in bed. Secluded from the changing world . . . all to himself . . . Dandridge judged man on his own scale. He then advised his brother in flesh in immortal verse. Succinctly, if a man lives and gives out nothing to make it better for children of tomorrow, he lives in vain. He puts it this way. "When you are gone and tears are shed," is your life a stepping stone?

Indeed . . . Ray Dandridge . . . the poet, presents a challenge to man. Listen to the throbbing beats, the gripping movement, the beauty of truth in his "Time to Die."

*Black Brother, think your life so sweet
That you would live at any price?
Does more existence balance with
The weight of your great sacrifice?
Or can it be you fear the grace
Enough to live and die a slave?
O Brother! be it better said,
When you are gone and tears are shed,
That your death was the stepping stone
Your children's children crossed upon.
Men have died that men might live:
Look every foeman in the eye!
If necessary, your life give
For something, ere in vain you die.*

Fix your goal, "ere in vain you die."

Built His Monument

The Brotherhood, the church of Louisville, future Christians have lost one of the foremost churchmen in the country. Having lived a full and rich life, Brother Moses Littlejohn was laid to eternal rest recently. He had been connected with the church forty-five years. At the beginning and all during this time, he manifested a keen interest in church affairs.

For seven years Brother Littlejohn served as Deacon in the Central Christian Church of Louisville and later he became an Elder. Being a man of keen insight and unusual executive ability, Brother Littlejohn was able to accomplish much for his church. He gained the respect and love of everyone with whom he came in contact. He was indeed a civic

leader. He needs no monument to perpetuate his memory, for his loyal and devoted services in the church and his community will live for generations.

Brother Littlejohn will long be remembered as a person of beautiful character, as a man who sympathized, understood and comforted the unfortunate. He lived to lend his fatherly advice and to help many. His friends and his church were his life. To them he gave all freely. During his illness, he was cheerful and happy.

As a hobby, Brother Littlejohn collected an extraordinary fine collection of books. His library was extensive. Besides befriending many students attending the Louisville Bible College in years gone by, he gave away large numbers of books. And now his faithful wife is giving his valuable collection to young ministers and friends of our Brotherhood. For fifty years he was a highly respected worker in a wool concern. He was an expert at classifying wool.

An Orphan's Home

Editor, *Christian Plea*: I have just been reading the *Christian Plea*, and notice the news item in connection with the Paducah Convention with regard to the proposed old folks' home and orphanage. Mr. Rogers and all of us are deeply interested in this need, which the brethren have, but I am anxious that the brethren should understand the situation which we face as they come to the convention. There was never a time in our history as a society when we were so handicapped in any possibility of undertaking new things which would entail additional funds. We are in a position where it is testing all the strength we have to hold steady with the tasks already developed. You can see that this makes it very difficult for the United Society to consider any new undertaking which would involve additional funds.

We have just had a plea presented to us in a very strong way by Brother Singleton, who is head of the orphanage near Louisville. He is very anxious that the United Society should take over the responsibility for this home and aid in carrying it on for the future. If these were not unusual days the possibility of doing such things would be more certain. We have just passed through the most serious readjustment in the history of the Society. Because of the reduction in receipts this year, which have been \$243,000.00, we have been under the necessity of making adjustments of \$308,000.00 in our budget expenditures. This is due to the fact that since the Society has a large deficit we must add the increased deficit to the loss for the year and then subtract that from the budget for operation as compared with the budget for last year. You can understand what a reduction of this kind has brought in suffering to the work. It has been necessary to reduce the staff and salaries and work everywhere.

Our interest in an old people's home and orphanage for our Negro brethren is not one whit diminished, but our possibilities of aid just now are very meager indeed. I thought I must write this note so that we would not be misunderstood. When we are under the necessity of closing so much work it seems impossible to undertake new work, even though such may be a needy and noble enterprise.

I trust you may have a fine convention. With every good wish,

Sincerely yours,

STEPHEN J. COREY.

Indianapolis, Ind.

His Excellency Extends Welcome

The National Convention of the Disciples of Christ, which is scheduled to convene in our city during the week of August 22-28, marks a significant milestone in the history of the local congregation at 13th and Clay Streets in Paducah, Kentucky. From a modest beginning not so many years ago this faithful group has weathered all the storms of difficulty that beset the establishment of a strong religious cause, and despite depression with its unemployment and discouragements to the individuals of society this group has pressed on toward its aspiration until the National group, recognizing the leadership of the Paducah congregation, has chosen this city as a place to foregather in national assembly.

To those in this group who will journey to our city to carry on for the objectives of their church I extend the hand of welcome and greeting. The outstanding need of the times is for stronger churches, more devoted church affiliates, to the end that God, and not Mammon, shall reign.

I, therefore, bespeak for those who will be visitors within our gates, and for those of our local citizens who will be hosts to this gathering, a cordial hospitality and a sincere welcome from our people.

(Signed) E. G. Scott, Mayor

Paducah, Kentucky.



From the Banks of Ole Ky.

By C. H. DICKERSON

Our friend, Brother Herod, is putting in some hard licks as National President. Touching strategic points here and there we read of his master mind "stirring up the Saints."

Surely he came to throne for such an hour as this.

Kentucky conventions have always claimed him and more so now since he belongs to us all.

Some of the "boys" will "swap hosses" at convention. I may trot my old nag down on Jockey St.

With idle horses and empty stables there ought to be some exchanges. If she is balky, breaks fences, rears up or won't stand hitched, Louisville is a good place to swap her off for one that will "pull wherever you hook him."

Then, if you have no horse, at convention is a fine place to choose one. Some "three-year-olds" you'll have to "break," some with "harness marks and some seasoned and safe," as well as some plenty old but "never been rid."

Thus we have the line-up and hope to find no round pegs in square holes, and nobody lamenting "because no man hath hired us." There are places for all. Let's find them and if leaving, *retire in good order.*

The Sin of Ingratitude

"Simon, son of Jonas, do you love me?" Unexpressed gratitude is ingratitude, and it was just this that peevd the Master.

He had to fish out of this man the expression of his so called devotion. Countless persons long in vain for some expression of love or appreciation from those whom they serve.

We think they "take it for granted," but many an aching heart would be happy if we told them of their help to us.

What would it mean to the Home Circle if husband and wife, sisters and brothers expressed to each other that same devotion that we try to show when death has claimed the one or the other?

When will we learn the blessings of praise? How many good things we could find in the minister and member if we only would say so.

Love's fires, like other fires, soon burn low unless recruited by repeated expressions of it.

True, the children love Papa and Mama, but seldom say so. "Bless me now, and knock me then," is not bad philosophy. God in heaven calls continuously for praise. Jesus wanted to hear Peter SAY so, and twisted it out of him three times. Not until he could TELL Jesus of his love for him is he worthy or fit to "feed my sheep."

Ah, we're stingy with our praise. We've swung from emotion to the sleepyness of death in our fear to imitate somebody else. Too bad! "If these hold their peace the rocks of the mountains will cry out," said the man whose heart longed to be told of the love one had for him. Hear His call to "everything that doth breathe," to "praise ye the Lord." To praise is the work of a Christian. To knock is the work of a fool. The angels and wise men came praising. You can judge everyone by this rule.

Peter became first among the followers and was mouthpiece for many others after he lost his base ingratitude and learned to express with his mouth what he believed in his ears. "Lovest thou me?"



Where Reception Will Be Held—West Kentucky Industrial College

Hearty Greetings

By STEPHEN J. COREY

The United Christian Missionary Society like all mission boards in America has had a difficult financial year. While the gifts have kept up far better than the returns in the business world, yet the difficulties which our local churches have experienced have been strongly reflected in the missionary offerings. The Society is adjusting its budget so that the expenditures will be kept within the income. It should be said that the great majority of work around the world has been held and with the open door and wonderful opportunity everywhere the challenge for the future is very great.

We send hearty greetings to the national convention and express our deep appreciation for the loyal support of the Negro churches. May the coming year be the greatest in your history.

Word from the ten missionary fields abroad and the many home fields indicates an encouraging advance in spite of world conditions.



Status of Negro Disciples of Christ

By JOEL B. LEHMAN

There are some fundamentals in this work that every member of the church should know, for only as we know can we do our full duty.

1. The Negro Disciples are only about one-seventieth of the entire brotherhood. This small proportion opens the way for a work that could not be done if the Negro Disciples were more than fifty percent of the body as is the case with the Southern Baptists. In this situation the Negro Disciples have the opportunity to have an influence for good that is way above their proportionate number. It gives a chance for those good white people who want to do a good work to try out and demonstrate; and it gives the true leaders among the Negroes a very fine opportunity to influence a great brotherhood.

2. The Disciples of Christ never divided into North and South and the sectional feeling was never very strong. Immediately after the war northern ministers took southern churches and southern ministers went north. This is a very fine situation to work out Christian relationships between all racial groups. Especially is this true since the membership of the Disciples is made up of all groups of white nations. All the other religious groups are made up very largely of one national group. The Episcopalians are Cavalier English; the Lutherans are Germans and so on down the line.

3. Under these circumstances, the Disciples of Christ must not measure their responsibility by the number of churches they now have. Some liberal minded ministers have seen that among the white people proselyting had become a very narrow way of procedure and they formulated the doctrine that where there is a church of another persuasion we should not begin. But when they apply this to the situation of the Negroes it amounts, in fact to slipping out from under the responsibility of doing any

that started out to unite the churches on the simple plea of Christ and the Bible; if they should by this subterfuge slip out from all responsibility, God's blessing could no longer be upon them; for under the subterfuge of being courteous to others they would be getting out from all responsibility. It seems to us that we will yet discover our real purpose in the world. The fathers of the "Current Reformation" talked freely of uniting God's people on unity of fundamentals and liberty in opinions, and it seems to me that God will yet say to them that they must do the larger work of race relations. The mother of James and John came to Jesus to ask for the right hand and the left hand in his kingdom. They got it, but it was not what she had in mind. James became the first martyr and John lived the longest and saw the unfolding kingdom in panoramatic form. The Disciples asked for the privilege of uniting sectarian divisions and God will give them the larger race problem as it is now unfolding itself. In a number of instances a group of our graduates and other Southern Negroes went to Northern cities and set up their altars of worship. The white preacher refused to aid them, in fact, almost commanded them to desist, because there was already another Negro church in that city. By this action he prevented himself from having any opportunity to do his duty for this coming race. He just had not thought the thing through. The very best thing for his soul would have been to pitch in and help them and through them develop a fine relationship with them and his white membership.

4. The relation between the white people and the Negroes can not be measured by what we see now; it must be measured by what is to be. As the white people go on to solve the great problems that their reformers have already started, they will find their

people dividing into radicals and conservatives; and as this struggle becomes fierce the good of all races must be called in to carry it to a consummation. He who thinks that for all time we will have separate coaches for the Negroes does not know God. To those narrow minded white people we would say, "Do your duty as God gives you to see the duty while you may. Do not wait to be impressed." To those provincial Negroes we would say, "Do not waste your time in seeking your rights." Do your duty in the thousand and one things that are open to you now and God will thrust you into tremendous responsibilities.

ONE YEAR AFTER

By L. H. CRAWFORD.

As I think on these things one year has passed by and I have been pondering and thinking of our convention of 1931 and the coming convention of 1932. When we think of the past convention, we are compelled to think of the good that has been accomplished from having so entertained the body in Kansas City, Kans. First, it has helped us to take our rightful place in kingdom building in our city. Secondly, it has put new life in all our departments. Thirdly, it has helped our church to grow. The baptism has been in consistent use since our convention of 1931. So you see as I think on these things I am looking forward to the coming convention of 1932 to surpass all others. Again as I think on these things, I am wondering if our great brotherhood will make preparation to attend the national convention in Paducah, Ky., and to help us to catch up the lag and fulfill the many pledges and obligations that we have made.

I like to think on these things and visualize a great convention with delegates from every church in our brotherhood and every state. This appeal first, is to the ministers of our churches; what kind of a church would it be if on the Lord's Day the minister were to stay away and look for others to carry the work on. We would feel very keenly as the Disciples of Christ felt when they were given a great task of carrying the light on from the torch that was placed in their hands by our Father. Brethren, we must not fail! Think of the sacrifices that were made by our late Preston Taylor, Dickerson, Jackson, and a host of others who have crossed the bar and some who are still in the land of the living. We should be very happy that we can come back to Kentucky in 1932 and give account of our stewardship. We should not forget the big program that we have booked during the year; the Taylor Memorial Fund, indebtedness of *The Christian Plea* and our educational and evangelistic work. Don't these things appeal to you? Are you really a Disciple of Christ? Are you so stingy as to enjoy the blessings of God for a whole year and cannot come upon Mt. Zion to plan for the extension of His kingdom here on earth? Do we really love the church? If so, while I think on these things, I would like to see you present in Paducah, Kentucky.

Testing Abilities of Men

By T. W. PRATT

The long and uncertain season has gone along for nine or ten months of this year. Many have been the anxious desires of each state president and local superintendent for his Bible School. Dear brethren, these are the times that try men's ability and effi-

ciency. The determined president and the plucky superintendent will find some way to raise the funds to carry on his school. Great and glorious will be the feeling to any official who weathers these times. Greater co-operation and closer care of minor details of your Bible School program will bring the desired results. Let's put five hundred Bible Schools on our record at our Paducah convention with \$2.00 each. Get July as our report month. Mail order payable to National Christian Bible School Convention, Paducah, Ky. Send this order to Miss Emma Buckner, 1726 Carey St., Baltimore. Send a card to President G. W. Pratt, 3612 Thomas Ave., Dallas, Texas.

Boteabonga Dan

Your years ago a man and his wife, who are of very moderate means, wanted to do something to help the missionary work in Africa. They wrote to the United Christian Missionary Society and asked if they might undertake the support of a native preacher.

Since that time this couple have sent each month \$4.17 for the support of Boteabonga Dan, a native preacher who goes out from the mission station at Bolenge, Africa. It costs only \$50.00 a year to keep Boteabonga Dan preaching in his jungle village. The Christian couple who are responsible for his support doubted at first if they could always send the money, but never yet have they failed to do so. By their sacrifice they are making it possible for many in Africa to hear the gospel through their evangelist.

Prayer in Congo

The missionaries and students of Congo Christian Institute at Bolenge, Africa, meet each morning for a prayer service. One morning one of the young men who will soon return to his native village to preach and teach, prayed: "Oh, Lord, our fathers put spears into our hands and taught us to use them. But you, our heavenly Father, give us life and love. Teach us to use them!"

On another morning a second student prayed: "Father, Congo is your garden; the missionaries are your tools; we are the plants. Help them to cultivate us aright." And a third prayed: "Oh, God, our heavenly Father, these teachers have left their homes and loved ones to come to us with your Gospel. Now their hearts are cut with sorrow because there is not enough money to carry on all that work. Oh, Lord, bless them, and strengthen them. Let them know you are ever with them in their work for you which you choose them to do. Don't let them get discouraged."

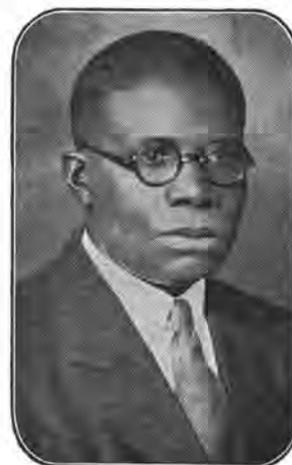
Paducah, We Come!

In less than one month the National Convention will be called at Paducah. The time for closing out the missionary year has just closed. In the few weeks that are left before the confab meets, a concentrated effort should be made by every local church to raise in full its national and state apportionment. The battle cry of "Paducah, Here We Come"! should be adopted by the congregation. The church should be represented by delegates and with apportionment.

LOOKING FORWARD

BY

PATRICK H. MOSS



Someone has said that old people look backward and think of the past; young people look forward and think of the future, and children may look both ways and think of nothing. In the church life of today there are many who seem to have no thought of past or future. "How many think justly of the thinking few, alas! How many never think who think they do!" I believe that even those living in the yesteryears are capable of making some true predictions of what the future may be. If they can look back and by comparison suggest new goals for future striving, if they can evaluate all that is worthwhile of the past and at the same time have the courage to discard all excess baggage of the future, they are worthy of a place among those who are able to visualize that which is yet to be.

It seems just a short time since the National Convention met in session in Kansas City, Kans. Yet we shall soon be called to give an account of twelve months' work. Our faces are turned toward Paducah. Do you have any good reason for going to the National Convention? You say it is a good time for a vacation. There is no harm in taking your vacation at this time if you can work while you rest; others may say that they go because it affords a social opportunity; there should be no objection to wholesome social functions at the recess of the convention as long as they are in keeping with the dignity of a Christian convention. But the one thing that should concern all who attend the convention is the advancement of the kingdom of God. If we are to move forward in this direction we can not do it promiscuously; it challenges our best thinking and planning. For this reason we come together annually for at least four things: to plan, to promote, report and for Christian fellowship.

THE MINISTRY

As we look forward, we are much disturbed about the future of our small and rural churches. To my mind the most perplexing question that filled the mind of the late Elder Preston Taylor was how shall the broken ranks of the ministry be filled. This question is still of paramount importance to all who desire to conserve the efforts of the past and to move forward to new achievements in the future. The question of how shall the broken line of the ministry be filled must find its answer in the local church. The local church should look out for such timber as may be found among its congregation and see that their faces are turned toward the Christian colleges to prepare them for the high calling of the ministry.

THE BIBLE SCHOOL

The Bible School seeks to touch life at all angles. If we are to have stronger churches of tomorrow,

religion must be taken out of the book and put into life. The Christian religion is a way of life. Things taught in the Bible School on Lord's Day should be expressed in life in the week-days. We must have better prepared leaders in the church school if we are to hold our young people to the task of the church. Many young people go to Sunday School for either love or fear of their parents. A little boy who refused to go back to Sunday School when asked why, he said: "I added up my teacher and there was nothing to carry." There are many not quite as honest as that little boy. What is the church going to do about such indictment? Does it matter with the officers and minister of the church? Where shall the child look if not to the church for Christian education?

Too few churches are willing to pay the price for trained leadership. There should be an indigenous leadership training class in every church that has one person in it capable of teaching such a class. There should be county and state leadership training schools, week-end institutes, personal and group conferences. All agencies for training should be employed to give to the church school efficient teachers, superintendents and young people's leaders.

YOUNG PEOPLE'S CONFERENCES

The special emphasis of the Department of Religious Education are: An increasing and developing discipleship, evangelism, stewardship, leadership and fellowship. The young people's conference goes a long way in giving such training to the youth of the church. We have held two such conferences this summer. The Southwest, Jarvis College, Hawkins, Texas, and Mid-West, Western University, Kansas City, Kansas, and a new conference is being projected in the Piedmont-Chesapeake area at Martinsville, Virginia. In this summer school of the church we attempt to train the devotional, physical, intellectual and recreational life. These potential leaders go back to the church with a vision of the task of the church and in some ways are better prepared to take part in the program of the school, Christian Endeavor or any organizations where their service may be needed. We only ask that they be given a chance to work with those who have the charge over these organizations.

WOMEN MISSIONARY SOCIETY

I must not close without at least calling attention to one of the most potent factors in the church life. In most of our churches, the Women's Missionary Society and the Bible School are doing the major part of the missionary giving. I can not say that the church is not doing any part for I look upon these organized forces as a big part of the church.

But many who hold their membership in the church never share in the world program. As the church lifts up Christ to the wondering gaze of a sin-sick world, she herself rises. The church exists to assist Christ in accomplishing His gracious purposes. "I come that they may have life and may have it abundantly."

"Who seeks for heaven alone to save his soul
May keep the path but will not reach the goal;
While he who walks in love may wonder far,
Yet God will bring him where the blessed are."

As we face toward Paducah, let the church hear the words of the prophet of old: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords and strengthen thy stakes."

A Cotton Planter's Hired Hand

By JOHN LONG

It was in the days during the yellow fever epidemic. School had to close early because of it, and several of the students sought work in the community. Among them was one who got a job on a neighboring plantation. The planter who hired him did so because workers were scarce. He did not believe in Negro education, and was skeptical about this boy who was a student. He decided that he had better watch this new worker very closely.

After working-hours, a day or so after the boy was hired, the planter saw him behind a cotton shed in the center of a group of other boys who worked on the plantation. This was what the planter had feared, for he was sure that the student was inciting the other boys to do some of the mean things which he must have learned at school. Slipping up behind the shed the planter overheard these remarks made by the boy:

"You fellows aren't playing fair with yourselves nor with your boss. You work just hard enough to get by, and you never get anything ahead. Then you always lay off on Saturday and go to town to loaf the way everybody else around here does. Now if you would work harder every day and would also work on Saturdays, your boss could afford to pay you more, and you could soon save enough money to come to Southern Christian Institute and get a good education."

Of course, that wasn't so bad, but the planter decided to keep an eye on the boy, anyway.

The next day, after working-hours, he saw the boy going across the lot with some boards and an old piece of hammer. From a distance the planter watched to see what the boy was up to. To his very great surprise he saw the student nail those boards over a hole in the fence. He called the boy to him and asked for an explanation. This is the conversation that followed:

"Well, I saw that your hogs were getting through that hole in the fence and were doing a lot of damage to your gardens, so I fixed the hole."

"But this is after working hours; don't you know that you aren't getting paid for this work?" questioned the planter.

"Oh, yes, I know that. But the spirit of Mt. Beulah, the thing that we are taught in all our work, is: 'You never do your duty until you do more than is required of you.'"

A few days later the planter met President Lehman on the street. He rushed to him and after nearly shaking off his hand related the incidents told above and many more like them. He further added: "When you started that school out there most of the people opposed it, but nobody was more against it than I was. I was certain, as was everybody else around here, that to educate a Negro was to ruin him. But since through this boy and others I have seen what your students are doing, I am convinced that you are doing more at your school to build up the South and the nation than all the rest of us put together. If ever you need any help just call on me."

This is a true story. The student was none other than Isom C. Franklin of Port Gibson, Miss. After graduation Mr. Franklin was for 13 years principal of Alabama Christian Institute. For four years he was regional evangelist for Mississippi, Alabama, Florida, Georgia, and South Carolina. He is now one of the outstanding spirits among the ministers of the state, and has for several years been president of the Mississippi State Convention of our Disciples of Christ Churches.

His story is only one of many. That of almost any other graduate would illustrate the same point. There are hundreds of former students who did not graduate, but who were here long enough to catch the spirit of Mt. Beulah College, and who are now doing outstanding work in many parts of the world. But this one story illustrates what, it seems to me, is the outstanding contribution of Mt. Beulah College: It has put into the heart and mind of many hundreds of young people the spirit that wherever you are, do your full duty toward making your community a better place in which to live, remembering that you never do your duty until you do more than is required of you.

Just study the record of the graduates of the school. Wherever you find them, be it in church or school or factory or field or business or profession, you will always find them definitely allied with every cause for community betterment. What greater contribution could any school make? And where will you find many schools which have been so consistently making it for over half a century? Certainly, the brotherhood and the country at large owe much to the Southern Christian Institute, and ought to make possible its greater support so that its contribution will be increasingly felt in every part of the land.

A
LETTER
FROM
AFRICA



The following letter was received from Mr. Jerome E. Freeman, who is in Liberia to build up the Jacob Kenoly Memorial Christian Institute. To those who are not familiar with the facts we give this sketch:

Jacob Kenoly, a graduate of the Southern Christian Institute, went to Liberia where he founded the Liberian Christian Institute, and maintained it seven years, bringing his enrollment up to 115. He was drowned while trying to catch fish to feed his boys and girls. Before this sad event came he arranged to send three of his most advanced boys to the Southern Christian Institute to be educated, namely, James I. Rundles, Peter C. Dunson and Jerome E. Freeman. James I. Rundles and Peter C. Dunson died in this country. Jerome E. Freeman remained at the Institute eight years and graduated. Then he went to Drake University eight years and graduated. He is now in Liberia to rebuild the work of Jacob Kenoly, his teacher.

Clayashland, Monrovia, Liberia, West Africa.

May 2, 1932.

President J. B. Lehman,

Southern Christian Institute, Edwards, Miss.

Dear Brother Lehman:

Your letter dated February 7th was received April 30th. The letter had been in the postoffice since the 3rd of April. I was in Monrovia April 10th for mail, but the clerk failed to inform me that a registered letter was there for me. However, the postmaster told a young man to inform me and to have me come and sign for it, but the young man did not inform me until the 26th of April. I went to Monrovia the 30th.

I am very glad to inform you that the draft was received and cashed the same day. I am very grateful to you for your kind consideration in sending the fifteen dollars to me. Words are inadequate to

express my appreciation more fully in the service I am endeavoring to render for these unfortunate people through the sacrifice you and your good people over there are continually making for us in this dark continent.

I am delighted to inform you that I used the money in purchasing nails and planks to help complete a room in our new building. This will enable me to resume the work on this building this week. I am very glad over these blessings the Lord is making possible for the work here. I am endeavoring to produce as much food supply as possible to help support the work. I am now planting sweet corn, squash, cucumbers, casavas, and eddoes. I am thinking of putting in a field of rice. I planted a little over a half acre in eddoes last year. Since October to date we have been eating from them. I sold about \$20.00 worth.

I am starting a poultry yard so we can have eggs and chickens. I am also trying to have some cows so we can have milk and butter. We also have some pigs to see what success we can have.

If I can get my building enclosed before the rains we will open school again. My sister and her two children are now at the station. Her husband will come soon.

I rejoice that the work at the S. C. I. is going so nicely. The depression here is very severe. The people are having a hard time of it.

I am yours fraternally,

JEROME E. FREEMAN.

Note. If any one wants to send him money he should go to his bank and buy a New York draft made out to Jerome E. Freeman, Clayashland, Monrovia, Liberia. Address your letter well and register it. He can cash this at his bank and get the money. He needs some graded Sunday School quarterlies for his Sunday School.

Program

of the

SIXTEENTH NATIONAL CONVENTION OF CHURCHES
OF CHRIST, TO BE HELD WITH THE CLAY ST.
CHRISTIAN CHURCH, PADUCAH, KY.,

S. C. Devine, Pastor,

AUGUST 22 TO 28, 1932

Convention Theme: "Forward With Christ Through
Christian Stewardship."

MONDAY NIGHT—General Session.

S. C. Devine presiding.

Program of Welcome..... Local Church
Response..... I. Q. Hurdle, Texas
Convention Sermon—"Forward with Christ Through Chris-
tian Stewardship"—
John F. Whitfield, Washington, D. C.

Announcement.
Offering.
Benediction.
Reception to get acquainted.

TUESDAY MORNING—Church Period.

H. L. Herod presiding.

9:00 Devotions..... U. R. Bell, Kentucky
9:30 Report—Enrollment Committee.
9:45 President's Annual Address.
10:45 Business Period.
Report of Convention Officers.
Report of Executive Committee.
Report of Superintendent of Negro Work.
Report of Joint Executive Committee.
12:00 Sermon—"The Manifold Grace of God"—
Harry G. Smith, Texas
12:30 Adjournment.

TUESDAY AFTERNOON—Church Period.

Isom C. Franklin, presiding.

2:00 Devotions..... M. M. Bostick, Arkansas
2:15 "Forward with Christ Through New Testament
Teaching."
1st. "As to His Program"..... Jason Cowan
2nd. "As to Individual Worth"..... Isom Hicks
3rd. "As to Human Relations"..... Vance G. Smith
4th. "As to Mutual Responsibility"..... P. A. Gray
3:15 "Forward with Christ Through Christian Organiza-
tion"..... R. H. Davis, Illinois
3:35 Report of States by Presidents or State Representa-
tives and Survey of the Year's Work.
Announcement and Adjournment.

TUESDAY NIGHT

C. W. Smith, presiding.

7:45 Devotions..... Ira S. Ashe, Virginia
8:00 Address—"Christian Stewardship."
8:30 Solo.
8:40 Sermon—"In Partnership with God"..... L. D. Revold
Invitation.
Offering.
Announcements and Benediction.

WEDNESDAY MORNING

H. L. Herod, presiding.

9:00 Devotions..... P. H. Moss
9:30 "Forward with Christ Through Journalism"—Ad-
dress and Report..... Warren Brown
Special Music.
10:10 Report and Rally—Preston Taylor Memorial Fund.
11:00 Business Period—Recommendations.
12:00 Sermon—"The Macedonian Generosity"—Eighth
Chapter of Corinthians, "And First They Gave
Themselves"..... Wm. Campbell
Announcement and adjournment.

WEDNESDAY AFTERNOON—Woman's Period.

Mrs. C. E. Craggett, presiding.

2:00 Devotions..... Mrs. C. E. Craggett
2:15 Report of Enrollment Committee.
2:25 Appointment of Committee.
2:40 Report of Convention Officers.
3:00 President's Message.
Special Music.
Symposium: "Forward with Christ Through Mission-
ary Education."
"Through the Women of the Church"—
Mrs. Rosa P. Welch
"Through the Young People of the Church"—
Miss Edith Wilson
"Through the Children of the Church," Hayes Peoples
3:40 Report of State Secretaries.
4:00 Report of National Field Secretary.

WEDNESDAY NIGHT—Woman's Missionary Society.

Mrs. Katie M. Dickerson, presiding.

7:30 Devotions..... Mrs. C. B. Washington
8:30 Special Music.
8:40 Pageant.
9:30 Offering.
Announcement.
Benediction.
Banquet—Ministers' Wives Council.

THURSDAY MORNING

9:00 Devotions..... Mrs. Estella Duncan
9:30 "Forward with Christ in Advancing the Missionary
Society Through the Co-operation of the Pastor"—
C. E. Craggett
"Through the Co-operation of the Official Board"—
J. D. Locker
10:00 "Forward with Christ Through the Observance of
Special Days"..... Mrs. Mary Taylor
10:00 Business period.
12:00 Sermon..... E. H. Allen

THURSDAY AFTERNOON—Bible School Department

T. W. Pratt, presiding.

2:00 Devotions..... Utilus Phillips
2:15 Report of Enrollment Committee.
2:25 Appointment of Committees.
2:40 Report of Convention Officers.
3:00 President's Message.
3:25 "Forward with Christ Through Life Enlistment"—
Miss Elizabeth Hardin
3:30 Christian Endeavor Program—L. L. Dickerson, pre-
siding.
Report of Enrollment Committee.
Report of Convention Officers.
Appointment of Committees.
4:00 President's Message.
4:20 "Forward with Christ Through Evaluating the Youth
of the Church"..... Miss Viola Smith
Announcements.
Adjournment.

THURSDAY NIGHT

Prof. R. H. People, Jarvis College, presiding.

7:30 Devotions..... Miss Mary Jeweese, Nashville, Tenn.
8:00 "Christianity a Challenge to Youth."
8:15 Special Music..... Noy J. Dickerson, West Virginia
8:20 "Forward with Christ Through Christian Training."
S. S.—J. B. Hankal, Indiana, Edwin Kinney Penn-
sylvania.
8:40 Sermon—"Forward with Christ Through Christian
Service"..... B. L. Jacobs, Mississippi
Offering.
Announcements.
Adjournment.

FRIDAY MORNING

L. L. Dickerson, presiding.

9:00 Devotions..... Mrs. Maggie Magili
9:30 Discussion—"Does the Church Give the Young Peo-
ple a Chance?"
Christian Endeavor..... Mrs. Mary E. Deweese, B.C.
10:00 "What Is Christian Education?" S.S.—
Prof. R. H. Peoples, Texas.
10:20 Business—C. E.
11:00 Business—B. S.
12:00 Sermon..... H. G. Fleming, Tennessee

FRIDAY AFTERNOON—Church Period.

H. L. Herod, presiding.

2:00 Devotions..... E. E. Daniels, Oklahoma
2:15 "Find Christ Through Pension Provision"—
A. M. Bright
Report and Discussion.
2:45 "Forward with Christ Through Evangelism"—
Dan Reed
Report of National Evangelists—
A. W. Davis and B. C. Calvert
3:15 "Forward with Christ Through Lay Leadership"—
J. W. Fields, Tennessee
3:30 Business period.
Adjournment.

FRIDAY NIGHT—Educational Program.

Mrs. Wm. Alphin, presiding.

7:30 Devotions..... Elder E. Hurdle, Kentucky
8:00 Introduction of School Presidents.
8:30 Address—"The Place of the Church School in Ad-
vancing the Kingdom of God"..... John Long
Adjournment.

SATURDAY MORNING—General Session.

H. L. Herod, presiding.

9:00 "Correlating Our Church's Programs with the United
Society"—
1st. "As to General Service"..... C. O. Hawley
2nd. "As to Integrity of Budget."
3rd. "As to Observance of Days and Reports"—
N. V. Berry

10:15 Business period.
 12:00 Sermon.....A. J. Jeffery, Alabama

SATURDAY AFTERNOON—*Joint Session.*

H. L. Herod, presiding.
 Devotion.....S. B. Wallick, Oklahoma
 Unfinished Business of Departments.
 Adjournment.

SATURDAY NIGHT—*Young People's Night.*

This program is to be presented by the young people of the church activities in the local church and its departments.

Bible School.
 Christian Endeavor.
 Young People's Circle.
 Triangle Club.
 Juniors.
 Pageant—Presented by Mrs. Rosa Page Welch, Chicago, Ill.

SUNDAY MORNING

9:30 Sunday School...Conducted by Local Superintendent
 11:00 Sermon.....National Convention President

SUNDAY AFTERNOON

3:00 Special Communion Service...Arranged by P. H. Moss
 6:30 Christian Endeavor.....Led by L. L. Dickerson

SUNDAY NIGHT

8:00 Sermon.....W. H. Taylor, Baltimore, Md.



Pres. H. L. HEROD

Where Angels Feared

By VIRGIL SLY

Eighteen years ago the American Christian Missionary Society, with Robert M. Hopkins heading the department of religious education, sent out its first field worker to go among the churches and Bible Schools of Negro Disciples. This was indeed adventure, and perhaps a case where angels feared and fools rushed in. The entering of this new field meant innumerable problems to be solved, because the Negro churches among the Disciples are scattered nation-wide. You could draw a line from Brooklyn, N. Y., where we have a small congregation of fifty, west, dropping a little south at Rawlins, Wyo., where we have our first mission in that state, and then southwest to Los Angeles, Calif. You would have a very irregular line of the field service of the department of religious education among Negro churches.

The department touches about 26 states and the District of Columbia, serving about 600 churches with a few less Sunday Schools. There is an estimated enrollment of about 25,000 students, teachers and officers. A large percent of the Negro churches are rural. The one-room building is the predominant type of the house of worship.

To head this work the department called Mr. Patrick Henry Moss in 1914 from a teaching position. Brother Moss is a graduate of Southern Christian Institute at Edwards, Miss. After leaving Southern Christian Institute, he served as a pastor and teacher in Piedmont Christian Institute at Martinsville, Va. He was teaching the Bible in Piedmont when he accepted the work as Sunday School evangelist in July of 1914. It was in this work that he made his first appearance at the International Convention at Atlanta, Ga., where he made his first speech before the brotherhood. During the fall, after the convention, he visited with Mr. Hopkins among the state conventions.

It is a tremendous thing to ask one individual to assume the stupendous task that the department has thrust upon Mr. Moss. Not only has he problems of meeting the current issues of the Sunday School, but he also conducts young people's summer conferences, and spends the most of his time in the field

promoting the enterprises connected with religious education.

Mr. Moss spends on an average of about 40 weeks out of the 52 in the field. His work consists of promotion of offerings for missions and religious education. He visits the local church schools and gives consultation with the leaders and workers as they face their problems; organizing the teaching in standard leadership training schools, institutes and classes. He holds innumerable personal and group conferences, and sets up and conducts vacation church schools. Last year he conducted four young people's conferences. There has been at least one conference for Negroes held since 1926, when the first one, Magnolia, at Southern Christian Institute, started. This year there are three: the Southwest Conference at Jarvis, the Midwest Conference at Kansas City, and the Piedmont-Chesapeake Area Conference, which is a new one, held at Piedmont, Va. The Magnolia and Central Conferences were discontinued this year, but will be resumed another year. There has been an average of 100 students a year attending these conferences for the past three years.

In the early days when Mr. Moss first started to work among our churches he found that the buildings were for worship only, and one could hardly find a corner that could be claimed by the boys and girls. Yet all, or nearly all, of our churches had some sort of a Sunday School. Very few of the Sunday Schools had any particular objective. A few grown-ups who attended found it a place for discussion on such subjects as whether or not the Holy Spirit came down upon the 120 or the 12 on the day of Pentecost. Such subjects were of little or no interest to the children or young people. It was Mr. Moss' task, and a great worthy one, to try and mold this group of people into units of teaching efficiency, with prepared teachers and proper equipment such as is being used in other schools. The department of religious education's major task, as it works in this field, is to bring to these schools a consecrated, well equipped leadership, that will lead them on in the advancing procession of the church.

Week of the Ministry

As a means of magnifying the prime importance of the preaching of the gospel the week of October 2 to 9, 1932, is to be observed in our churches as the Week of the Ministry.

The plan is suggested by unanimous agreement among the organizations reporting to the International Convention and with the approval of the Commission on Budgets and Promotional Relationships.

Responsibility for the promotion of the week's observance rests upon the Pension Fund, which is a movement for the ministry, but the co-operation of all other agencies will be needed to make the observance as helpful to our cause as it should be.

One of the objectives of the week is to have preaching in every church on one or both of the Sundays. It is confidently hoped that the week's observance will be a step toward arranging for regular preaching in the churches that are now without such service.

Churches that have regular preaching can have a special sermon and program stressing the vital importance of the ministry and the divine plan for the calling, training, service and support of the ministry.

Churches that have not raised their goals in the Pension Fund are urged to utilize the week to subscribe six per cent of the goal, to be used to meet the needs of aged and disabled ministers and widows of ministers pending the completion of the \$8,000,000 fund.

The establishment of the Week of the Ministry in our fellowship should be another step forward toward the restoration of the New Testament church, by exalting the ministry of the gospel and emphasizing the importance of preaching in the program of the church to make disciples of all the nations.

Carry Me Onward

By LOUVENIA A. DEVINE

Our missionary year has ended. We realize it was a difficult year, probably one of the worst you have ever experienced. Perhaps you did not reach your

aims; perhaps your young people and children did not even make a showing this year at all; however, I am anxious to know whether you have this year any organization of young people or children's work.

If we did not reach our goal, do not feel discouraged, but do not put off another day to renew your efforts and say, "It can be done," then roll up your sleeves and go to work. Face this new missionary year with a determination to accomplish greater things for the Master. In a letter from one of our national secretaries, Mrs. Ora L. Sheperd, she writes, "One of our states' secretaries said in her hearing, 'If I would work all the time like I do the last hour before train time, what couldn't I accomplish? I usually get more done that last hour before train time than in several other hours put together.'" How guilty we felt reading that paragraph, knowing it to be so with most of us. I promised then to start now for the new fiscal year, that I shall not be guilty of this another missionary year. What about you?

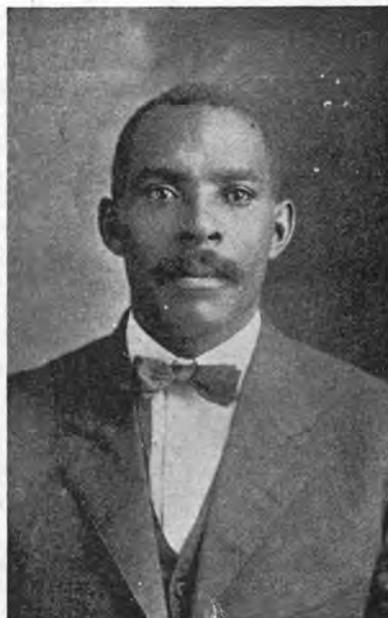
Start now. Organize some form of young people's or children's work, send your offering to headquarters by the time you receive your apportionments, in September. You shall already have something toward your apportionments.

We are facing our national convention. We do not want to meet and talk of our failures, but to renew our efforts. Our own Mrs. B. B. Hutsell writes us not to use the word "Depression" during our state convention. Isn't that fine? May we all bury this old man "Depression" this year. You never hear of a happy funeral, but when we bury this old man Depression it will be a happy funeral. In order to be dead, and he had to die. Take our three letters—D-E-I—and arrange them to spell die, then look at the word. It spells "Press-On."

Columbus had a depression aboard ship which resulted in mutiny, but he said, "Said on, Sail on." Livingston had a depression in his missionary journey in Africa, and when he was called to come back home, he said, "I will go anywhere in Africa, so long as it's onward." When too weak to walk he said, "Carry me onward." Paul said, "I press on toward the mark of the high calling of God in Christ Jesus."



MOSES LITTLEJOHN



F. T. FLOYD



VIRGIL SLY

Dixie Opens Door

By Samuel C. Devine

At the Kansas City Convention my wife was the lone delegate representing the Paducah church. Not only was she there alone, but she drove an automobile alone from Paducah to Kansas. I am sure there is a question in your mind and that question is: "Why did she make such a trip—as some may say—at such a risk?" The answer is: "To invite you to Paducah for the 1932 Convention." The invitation was given and you accepted, and having accepted we are expecting you. We are preparing for your arrival. We want you to make this our greatest National meeting. Paducah is the convention city

of Western Kentucky. In planning your trip here you may come by bus, railroad or by motor. There are three bus lines, the S. C., the N. C. and St. L. and Burlington Railroads run into Paducah. If you prefer motoring, all highways leading to Paducah are paved. There are no ferrys to cross. We have bridges over the Ohio, Tennessee, Cumberland and Clarks rivers. The round trip fare across the Ohio is \$1.25, and the other three, \$1.10. Your ticket is good for thirty days.

Kentucky is noted for horses, good whisky and pretty women. But what we want you to enjoy is good old Kentucky hospitality. There are a number of folk in our Brotherhood who consider it sinning against the Holy Ghost to miss a national meeting.



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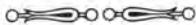
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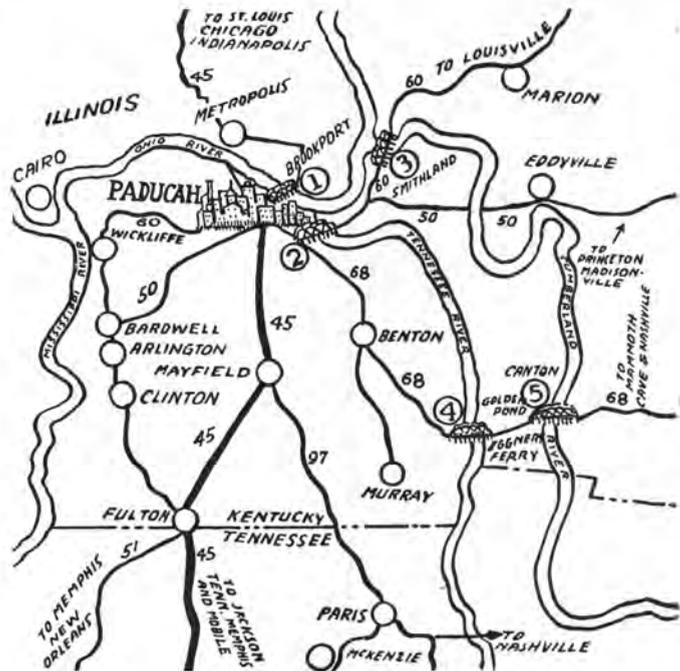
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They are such members as T. R. Everett, C. H. Dickerson, F. T. Fyold, B. C. Calbert, Dr. J. E. Walker, Blair T. Hunt, I. C. Franklin, R. W. Watson, L. H. Crawford and C. E. Craggett. To you brethren who are sold whole-heartedly to the Brotherhood's program, permit us to inform you that we are also aware of your appreciation of and desire for a close communion with that fruit that is recognized to be the pride of our nationality—watermelon. Well, they are here in large quantities and sizes. We will have them ready for you to bounce on with the intent to devour. We know it will be murder in the first degree and the leader of the mob will be T. R. Everett. Because of the depression, the fine for criminal act of slaying our national fruit will be nominal.

We got our field glasses and when we had properly adjusted them we looked out on the field and saw T. W. Pratt, leading the Texas delegation, and I. C. Franklin headed this way from Mississippi. Looked like he had the whole delta with him. As we turned towards the West we saw R. H. Davis with Chicago and Illinois state delegates. Stopping in St. Louis, he meets Elmer Doolin with all of Missouri—that old Show Me state. Looking further back, we noticed a great cloud of dust. As the dust cleared away we saw a figure getting larger and larger. It was L. H. Crawford with his Kansas delegation following.

On a certain highway in Ohio we saw W. M. Martin bringing his delegation. We are now looking into the East and there we saw our old friend and brother, who went into the Macedonia of New York state. It's R. Wesley Watson.

We looked over our field in our state, and there was Lawyer Bonner, who has missed the last three conventions, on the way. Hastening to see more before putting up the glasses, we caught a glimpse of Taylor of Milwaukee and R. L. Peters from the Piedmont district.



Three states held their annual conventions during July. Two conventions—the Kentucky and Tennessee—came at the same time. Illinois followed three days later. During the month of August the Mississippi, Missouri, Texas and Ohio conventions will be held.

"It is a dark sign when the owner is seen to be growing poor, and his steward is found to be growing richer."—Spencer.

Louisville, Ky.—In an atmosphere of warm fellowship the Sixtieth Annual Assembly of Disciples in this state came to a close last Sunday. The ministers delivering joint messages for the closing services were Elder W. H. Brown, a pioneer in the state, and Elder Stafford Campbell, the masterful pulpiteer.

Of the most important happenings of the convention were the election of Brother George T. Letton, Mt. Sterling, as president, and the resignation of Evangelist C. H. Dickerson. Elder T. R. Everett, who served as president for four years, declined the nomination for another term.

Brother Letton is regarded as one of the most gifted and scholarly ministers in Kentucky. Because of his record as a soldier, statesman and civic leader, he is held in high esteem. Brother Dickerson puts it that he has been in the "harness" for thirty-four years and now he desires to be relieved of some of his duties.

A successor to Brother Dickerson has not been selected. Brother H. T. Wilson has been prominently mentioned for the place, but the state board has not acted. On next Tuesday the new administration in all probability will call the advisory board together to consider new plans.

On Sunday afternoon special communion services were held. The retiring president, Brother Everett, spoke on "The Mission of Jesus." Inspired with the spirit, his discourse was full of fire and power. At the morning services Elder D. W. Bradley, Tennessee, spoke.

Installation of officers took place on Saturday night. Elder W. H. Brown presided. As preface to the installation, Brother Brown told of the beginning of the Christian church in Kentucky. It was recalled that the late Preston Taylor was a co-worker of Brother Brown. It was from Elder Taylor that Brother Brown caught the inspiration to preach.

On Friday night Elder H. L. Herod, National President, delivered an eloquent address to the convention. He told of the general mechanism of the National body and how it related to the local church. He also made a strong appeal to the convention to recognize The Christian Plea as their greatest medium for extending the Kingdom. He bitterly attacked a move to divert support from The Christian Plea for another publication.

Attorney J. D. Locker, Cincinnati, spoke on Thurs-

day. Mrs. Rosa Bracy, Secretary of the Missionary Organizations, and Mrs. A. L. Martin, National President of Women's Work, were also present and took part in the meeting. A significant note was sounded by the young people representing the Christian Endeavor. Miss Elizabeth Gentry made a fervent plea for their Young People's Conference. Following in the footsteps of his father, Brother William Campbell preached during the Bible School period Saturday. Brother E. N. Allen also delivered an excellent discourse.

Officers elected for the various departments are as follows: Church—George Letton, president; F. T. Floyd, first vice-president; R. F. Hayes, second vice-president; D. I. Ried, secretary; W. R. Dudley, corresponding secretary; W. H. Brown, treasurer; R. Pearson, C. H. Dickerson, C. H. Johnson, E. M. Hurdle, H. T. Wilson and W. D. Campbell, advisory board. Women—Mrs. Elizabeth Smith, president; Mrs. Estella Ducan, vice-president; Mrs. Ellen Henderson, secretary; Mrs. Katie Dickerson, treasurer; Mrs. E. M. Harden, executive board, and Mrs. B. B. Hutsell, general secretary. Bible School—C. H. Johnson, president; J. R. Jones, vice-president; Mrs. Annie Taylor, secretary; Miss Bertha Peeks, assistant secretary, and Mrs. Annie Stockton, treasurer. Christian Endeavor—Richard Saunders, president; Anes Moore, vice-president; Doris Vickers, secretary; Elizabeth Gentry, treasurer; G. T. Letton, E. M. Hurdle and E. N. Hurdle, advisers.

Louisville, Ky.—Edwin M. Hurdle, a recent graduate of Gammon Theological Seminary, has been called to Central Christian Church here. Brother Hurdle is regarded as being one of the most promising young ministers in the Brotherhood.

Judging from expressions of the membership, the Central Church is happy and proud of its new minister. Under his leadership the historic church is expected to make rapid strides. Because of his doctrinated spirit, the forecast is great of a better day at the local church.

Brother Hurdle is a graduate of Jarvis College, Samuel Huston College and also Gammon. He has an able wife as a companion. Mrs. Hurdle is a graduate of Prairie View College, Texas, and also Clark University, Atlanta, Ga. She also took work in the School of Missions at Gammon Theological Seminary, which fits her as an able assistant to her husband. They have one child, Geraldine, three years old.



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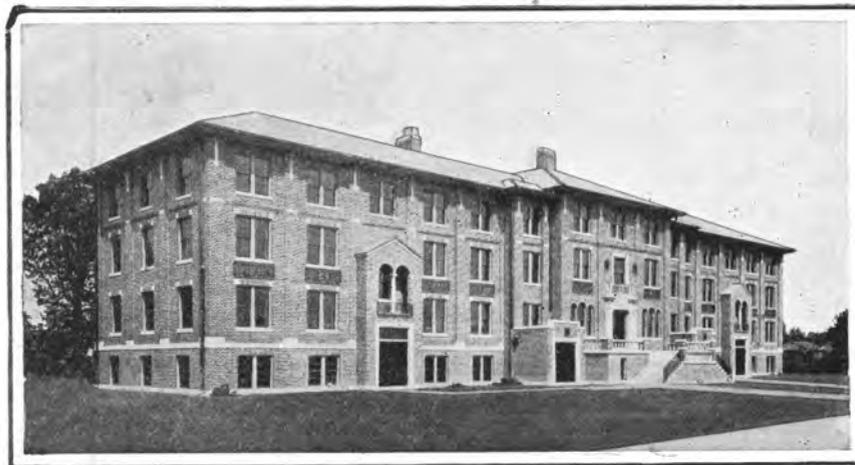
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Our Paducah Convention



Editorials

Stumbling Sheep

In Spite of Handicaps

Another National Convention

News From Brotherhood

Vol. 5 No. 8

Oct. 1, 1932

The CHRISTIAN PLEA

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WARREN BROWN, Editor

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In Spite Of Handicaps

Duties as a housewife, teacher and general-secretary of a state missionary organization did not prevent Nancy Jennings-Berry from completing her education. At the close of summer session at Prairie View College, state institution of Texas, Mrs. Berry received her degree. As a result of her activity, the missionary work of Texas has been awakened. With the co-operation of the administration of Jarvis College, she has stepped aside of numerous difficulties and organized a department of Home Economics. The Berrys have three unusually fine children. They speak for themselves. Mrs. Berry's accomplishments are worthy of high praise.

Our International Convention meets this year in Indianapolis from October 12 to 16. We should be an active part of this great assembly by attending. A great host are not aware that Negroes are disciples too.

Stumbling Sheep

Have you ever seen a herd of sheep being driven along a road? This much it true:

If the leader of herd stumbles and falls into a ditch, the legion behind tumbles one after another into one big heap. So many people employ sheep psychology in politics: They close their eyes to sound reasoning and stumble into pitfalls behind an incorrigible politician. Hinged around the present political campaign are two subjects — liquor and hardtimes — upper most in minds of masses.

One fact is certain that prohibition has had nothing to do with our present economic condition. It has brought about the ownership and establishment of millions of homes by a laboring class. It has substituted milk to babies for beer in the stomachs of fathers. It has put money on saving accounts instead of cash registers of saloons. Only sheep minded folk will be lured by ballyhoo for repeal of the Eighteenth Amendment. Prohibition with all its fault has proved to be an effective instrument in curbing an abusive liquor traffic. When false propaganda circulated by brewers is given a deaf ear, even the sheep minded will follow old timers and get on "the water wagon."

Our present economic state has not been caused by any political action. It has come about as a result of worldwide causes. Voting for a candidate on strength that he cannot be worse than his predecessor and on the gamble that another may relieve our present state is folly. Surely, Disciples of Christ will not be swayed by a manufactured puff of public sentiment. We are facing a point in history where good judgement should be used and sheep thinkers should be corralled in pastures green.

Two Pioneers Depart

Two pioneers among Disciples of Christ have passed on to the great beyond. They had similar names. Their lives were similar in rendering service to humanity. Both had a rich ministry. They have closed one magnificent chapter in the history of our Brotherhood. We must preserve the memory of their deeds. To this end we are aiming by having those who were best acquainted with these servants write freely for The Plea of their deeds. Until then we pay a silent tribute to K. R. Brown of Port Gibson, Mississippi and W. H. Brown of Mt. Sterling, Kentucky.

Another National Convention

The National Convention of Disciples of Christ have celebrated another year of its being. The nightmare of fear caused by a disrupt social and economic order was reflected in the attendances. Off-setting this unfortunate feature was the accomplishments of the assembly. Very definite measures were approved by the convention. Among them were points touching the vital chord of our Brotherhood. Let us list them:

1. A permanent auditing committee was appointed. After the committee had investigated money reports of all departments, it was evident that a rigid system of accounting should be achieved besides covering unreasonable expense accounts of officers. These auditors, it is hoped, will be untouchables and reflect in their reports conditions as exist.

2. A plan for orphans was adopted. Next to impossible was opening and supporting an orphanage at this time. Yet, wherever there is an orphan, a private family will be sought and paid for the child's keep. This is the beginning. Thanks to F. M. Rogers for the plan.

3. The Taylor Memorial Fund has placed the honor of our Brotherhood on a scale. By putting the matter up to the Convention, a drive will be made for raising a thousand dollars to complete fund. This will be done under the leadership of William Alphin. Because of his rich experience in field work among churches, great success is anticipated.

4. This point covers The Christian Plea. Each local church has been asked to be responsible for so many subscriptions as apportioned by the Publication Committee. This encouraging sign indicates that churches are beginning to take a hand in their official organ. It will be recalled that a rebellion appeared at this Cincinnati Convention over policy of the Plea. The policy was changed to satisfy demand of body. Since that time, the Plea has been a football—kicked about and rising as an evil of strife. publication. Heretofore, the problem of meeting operating expenses for the publication has been placed upon the shoulders of editors. The problem now has been assumed by local churches. This will make way for a more useful and effective journal.

No one can deny that these are forward acts in kingdom building. Each measure can be traced largely to constructive program outlined by President Herod in his annual message. Indeed H. L. Herod is fulfilling a prophesy made at Kansas Convention that Disciples were entering a new era under his leadership.

NO MORE BUNDLE SALES

By action of the publication committee of The Plea no more single copies will be sold in local churches. A thorough campaign will be carried on to get a Plea into every home of our Brotherhood. Each has been given a quota and it is expected that most churches will go over the top before December.

The addresses of speakers at the convention will be printed regularly until they have been exhausted.

A man with a weak body is prone to have a weak mind.

Perfect Harmony Prevails At Annual National Convention

PADUCAH, KY.—In peace and harmony the sixteenth annual assembly of our National Christian Missionary Convention met here and outlined one of the most constructive programs in the history of the organization, August 22 to 28. Evidences of the plan for operations was apparent when President Henry L. Herod delivered his message to delegates coming from every section of the country.

An unusual interest was manifested in the success of The Christian Plea, during last year and enthusiastic measures were adopted for securing bona fide subscriptions for the publication this missionary year. It was voted by the convention to apportion each local church a certain number of subscriptions in the same manner as the church is apportioned for various missionary offerings.

A determined effort to complete the Preston Taylor Memorial Fund was seen by the action of the body. A special drive is to be directed under the leadership of William Alphin, St. Louis, who was elected to fill the post of corresponding secretary.

To safeguard against the loose handling of funds President Herod appointed a permanent auditing committee. Following an examination of financial reports from each department, the assembly approved the recommendations of the auditors to set up a central accounting system.

Great difficulty in carrying on the work of world-wide missions was impressed upon delegates as a result of noticeable decline in missionary giving. It is expected that greater devotion and loyalty will be demonstrated this year more than ever before in keeping up our work.

Feeling continued to run high for a regular field worker to give full time in aiding local churches. However, it was decided that local churches should double their energies to raise their national apportionments with a view of making possible an additional worker next year.

While no proposal was made to establish an orphanage and home for old folk, M. F. Rogers, Secretary of Benevolences of United Society, explained how these unfortunates could be cared for at the present time.

Ministers were brought face to face to with the great need of not neglecting the Pension fund. A great deal of emphasis was placed on the valued Pension fund by President Herod in his address.

In keeping with constitution as adopted in Chicago the women elected a new President Mrs. Ida Taylor, who had been first vice president, became president of the missionary organization.

After serving as president of Bible School department for seven years, T. W. Pratt, Dallas, resigned the office. In his place R. Hayes Peoples, an instructor at Jarvis College, Hawkins, Texas, was elected. Brother Pratt was made a member of the joint—Executive Committee.

Three cities contended for the honor of entertaining the 1933 delegation. They were Cincinnati, Nashville and St. Louis. A weak fight was made for Nashville and a much more vigorous effort was made by Cincinnati, but St. Louis was by an overwhelming majority the choice of the convention for the next meeting place.

The convention was officially opened on Tuesday morning when Brother Herod, gave his annual address. The president touched on the vital undertaking of the church during the year, and scored in vigorous language factionalism or political maneuvers in the church organization.

Elder L. H. Crawford, one of the vice presidents of the convention, from Kansas City, Kans., acted as temporary chairman.

Prior to the official opening of the convention, devotional services were held. The leader was Rev. R. H. Davis, Chicago, Ill. The special speaker was Dr. U. R. Bell, minister of the First Christian Church here. His theme was "Love of Freedom."

Following the devotional services, reports were made by committees. The morning sermon was given by Rev. J. F. Whitfield, of Washington, D. C. A report was given by Pres. J. B. Lehman, Supt. of Evangelism among Negroes.

Mr. Lehman gave a graphic picture of the development and growth in the ministry.

In the afternoon, a symposium on "Forward with Christ Through New Testament Teaching" was held. — Taking part in the discussions were Prof. Jason Cowan, of Mt. Beulah College, Edwards, Miss. Isom K. Hicks, L. H. Crawford of Kansas, and R. H. Davis of Chicago, Ill. Mr. Cowan spoke as to his program. Mr. Hicks spoke as to individual work, Mr. Crawford as to mutual responsibility and Mr. Davis, as to organization. Before the afternoon session was opened, devotional services were led by M. M. Bostick of Arkansas.

At the night services, Grant K. Lewis, Indianapolis, Ind., spoke on "Forward with Christ through Christian Stewardship." Mr. Lewis is the secretary of the Home Mission department of the United Society of Indianapolis. "We are agents of our Lord's work. It is His task and He has honored us as stewards. The task of delivering a message is our responsibility as decreed by Christ," asserted Mr. Lewis. He pointed out our projects as accepted by Disciples last year and then asked them to account for their stewardship. The world today is just a little neighborhood and picked out fields in which churchmen were committed to stewardship.

A sermon was delivered by Rev. L. D. Revoal of Little Rock, Ark. His subject was "In Partnership With God."

On Monday night, Mayor E. G. Scott officially welcomed the delegates to Paducah. "In times like these, with discouraging and appalling conditions, it is refreshing to have a Christian organization come within our midst," he said. Others taking part in the program were Miss Oscola Dawson, Miss Cora Bradshaw, Rev. L. D. Scott, Mrs. Ida M. Smith, E. Hays, Rev. H. Rogers and Mrs. Alice Weston, all of Paducah. S. C. Devine, host to Convention was master of Ceremonies.

On Wednesday morning an address was given by Warren Brown, Editor of the Plea, on the influence of journalism in developing the church. A. W. Davis, Kansas City, Kan., delivered the morning sermon, after a report had been given by Mrs. Rosa B. Bracy, concerning the Preston Taylor Memorial Monument.

On Wednesday afternoon a symposium, "Forward with Christ Through Missionary Education" was held. Mrs. Rosa P. Welch, president of the Young Matrons' of Oakwood Boulevard Church, Chicago, Miss Edith Wilson and Mrs. Hayes Peoples took part. Mrs. Welch spoke on the women in the church; Miss Wilson talked on the young people and Mrs. Peoples on the children in the church.

At night Dr. Myrtle Smith spoke on experience as missionary to Africa. Before her discourse Mrs. Ora Shepherd, Secretary of Missionary Organization of United Society, gave a brilliant discourse on "Proportionate Giving." After the regular services, the Minister's Wives Council gave their annual banquet in the dining hall of West Kentucky Industrial College.

Dr. Smith continued her lecture on foreign affairs. Thursday morning, L. L. Dickerson of Nashville, gave the sermon. Miss Rosa Brown, a Y. W. C. A. secretary of Newcastle, Pa., spoke during the afternoon. At night Noy J. Dickerson, Bluefield West, Va., gave a challenge to youth. He was followed by Dr. J. B. Hankal, Indianapolis, Ind., with a discourse on "Christian Training."

On Friday morning Miss Mary Dewese asked for a chance for the young people in the church. She was followed by R. H. Peoples, Jarvis College, Hawkins, Texas, who gave a detailed study on Christian Education. In the afternoon reports were made by the national evangelists. The speaker was Dr. R. S. Fields, Memphis, Tenn.

At night representatives from our various schools appeared. The main speaker for the schools was Dean John Long, Mt. Beulah College, Edwards, Miss. Mr. Long told of the place of the church school. Mrs. William Alphin, St. Louis, who did pioneering work for Jarvis College, presided over the session.

On Saturday night a pageant was presented by the women under direction of Mrs. Rosa Welch. Dr. Smith spoke before the drama was presented. The sermon Sunday morning was delivered by Brother Herod and at night by Brother W. H. Taylor of Baltimore.

The Week Of Ministry

Preaching is the "center of the church's strategy" in winning the world to Christ and shaping a Christian civilization. It is fitting therefore that disciples of Christ, who have from the beginning exalted the gospel message should set apart a week, October 2-9, 1932, to magnify the ministry and create a new concern for the messenger and his message. Plans for the week include the following:

1. An unanimous hearty effort on the part of all of us to see that every church has a minister and every minister a church.

2. To magnify the ministry in the local church it is urged that all our churches, all together do three things unitedly Sunday, October 2.

- (1) A sermon on the ministry.
- (2) A responsive scripture reading — "Where the Scriptures Speak on the Ministry."
- (3) A prayer in unison for the ministry after communion. (Taken from the Lord's prayer in John 17.)

3. The week should be used to secure a fuller fellowship in the holy responsibility to our aged ministers by raising at least 6% of the uncompleted Pension Fund goal to be paid in 60 days. 244 ministers and ministers' widows must receive their monthly Pension checks, and 387 others must receive Ministerial Relief checks every month to provide the bare necessities of life.

EXPERIENCES FROM MISSIONARY LIFE

By L. B. Foster Brazand

(Annual Message to State Convention, Clarksdale, Miss.,
Missionary Society)

There are some who say that Christian missions are failing. No, not Christian missions that have been established upon the right foundation. Human makeshifts have always failed and always will fail. The kind of work that Paul did does not fail. He preached the gospel. He told folk of their sins, and of the only salvation. He taught them the requirements of Christian life. He established them into congregations in accordance with divine requirements. He refused to compromise any truth on freedom which was the Christ-given heritage of all Christians. He prayed for them, encouraged them and praised them.

Do we not think that such missionary program will bring results just as gratifying today?

Modernism is one of the most potent factors used by Satan to destroy the power and influence of modern missions. Having no faith or conviction it has no message. Having no message, it looks helplessly about for material out of which to concoct some sort of nostrum to cure all the ills of humanity. Its favorite prescription is to say, "Now let us take the good things from all religions."

Was this what Paul said at Mar's Hill or in the city of the great Diana? Was that the tenor of his letter to Corinth? It was not. He came in fear and trembling but he says, "I determine to know nothing among you save Jesus Christ and him crucified." A divine Christ, a crucified Christ, a raised, ascended, living, reigning Christ. That's what Paul preached and it took the world by storm.

Missionaries need not expect their pathway to be strewn with roses but with thorns. Wherever Christianity has been preached or practised it has drawn persecution. It is the enemy of sin and superstition. In spite of the fact that it must oppose sin in every form, it seeks to win those whom it must oppose, by the power of love. Keeping constantly in mind that God so loved the world that He gave His only son that whosoever believed on Him should not perish but have life eternal. We should love our enemies so much as to gain them as our friends. The missionary must keep constantly in mind that he is to overcome evil with good.

The Piedmont Conference

By Charles Thompson Bluefield, W. Va.—The Piedmont-Chesapeake Young People's Conference met at the Piedmont Christian Institute, Martinsville, Va., July 18-24. The Conference opened with the willing and hearty cooperation of fifteen first year students. The students and faculty lived in the dormitories of the school. The students represented three states, Virginia, West Virginia, North Carolina.

The first day was spent in registering the students and arranging the programme for the week. During the period of preparation for the week the following officers of Conference were elected: Miss Yolanda Taylor, Floyd, Va., President; Charles Thompson, Bluefield, W. Va., Vice-President; Miss Lois Spencer, Roanoke, Va., Secretary. These officers along with three group representatives—forming the student council—carried the conference to a crowning success, being the first of its kind in the Piedmont section. Mrs. Anna Clarke was dean of Conference. Mrs. H. Gray Russel, a returned missionary from Africa, and an instructor in "World Program of the Church," brought many splendid messages and related many interesting experiences which occurred to her while on the foreign field. Prof. P. H. Moss of Kansas City, Kansas, served as dean of men as well as an instructor. Other members of the faculty were Mr. Lonzo Poe, Huntsville, Ala.; Mrs. O. Zollar, Reedsville, N. C.; Miss Bessie Thomas, Martinsville, Va; and Rev. Ira Ashe, Roanoke, Va.

The Schedule was so arranged that the students were kept busy from six o'clock a. m. to ten o'clock p. m., but these long hours of activity were indeed pleasant ones. Immediately after rising in the morning each student went to himself, and with no one near he communed with his soul and with God. This period of morning watch served its purpose as a time for self analysis. Conference classes convened from eight o'clock in the morning to twelve o'clock noon, after which the afternoon was spent in rest, wholesome recreation, and group discussions. At eight o'clock p. m. all assembled in the auditorium for the social hour, at which time the social class, under the direction of Mrs. Zollar, presented its social features for group entertainments.

Night devotion followed the social hour. During the process of this devotion each sex discussed separately the day's proceedings with view to devotion to God.

I was exceedingly impressed with the conference and its activities, and I think that no other plan could be made which would afford one a more pleasant and worthwhile vacation. For the next conference we have planned to double our membership with this slogan; Not I but we in "33."

Still On Ship

Editor Christian Plea: I guess you think we have deserted the ship since we failed to get in on the Convention floor. We are very sorry indeed that events so shaped themselves that we could not be there. Unfortunate for the state we could not represent in larger numbers, but I want to assure you it was not because the majority of us were not interested in the cause. Both of my churches have practically failed. I protested at the time when they were raising the registration fee on the ground that it would hurt the convention instead of helping. We must sooner or later learn that the convention is not a money making machine for those who are to entertain it, but that the purpose is to promote the interest of kingdom building in a broader scope through celebration with masses of our churches. We should also take into account the weak churches and preachers who need this touch of fellowship. We need numbers in our gatherings as much as we need money. Our poor preachers would love to have their wives attend with them but when they must plank down \$10.00 for registering besides other requests, you must have a good deal of money to start with. We have none in any great quantity. I wanted to be there ever so bad but I here give my reason for my absence. I have not had a month's salary from either of my churches since March.

T. R. EVERETT, Carlisle, Ky.

NORTH LITTLE ROCK, ARK.—We desire to make notice of the death of Sister Caroline Moore of Oak Grove Church No. 2, Scotts, Ark. On July 7th the death angel came for her early in the morning. Sister Moore had been ill for some time although not confined to bed. She was a faithful Christian. She was always ready and willing to respond to the church up to the end. She served as president of the missionary work for about thirteen years. Later she became treasurer. She loved the missionary work. She prayed for it and she paid for it. She was the mother of twelve children. She made sacrifices to educate them. Among them are Miss Mary, our present state president and Miss Carrie, who finished at Jarvis May last. Miss Mary got her training at Mt. Beulah College. Sister Moore took fellowship with the church of Christ on 1898. She was born March 5th, 1879. Besides her children, she leaves eight grand children and a devoted husband. The funeral was conducted by Brother M. M. Bostick and Brother W. M. Martin.
MRS. S. L. BOSTICK, Reporter.

LOUISVILLE, KY.—One of the most unique vacation Bible Schools in our Brotherhood was conducted during the summer by Brother and Sister E. H. Allen of Hill Street Christian Church. Wood work, sewing and handicraft along with other courses were given by an efficient faculty. The enrollment was not confined to our church. At the close of school, parents continued to urge the minister and his loyal workers to continue the school. The church has rapidly grown into a great community center. Teachers assisting with the school included Miss Craig, Miss La-Master, Mrs. Harrison, all of the Hill Street Christian Church; Mr. Smiley, Mrs. Ray, Miss Elliot and Miss Graham all of the Hill St. Baptist Church; Mrs. Henderson of Hill St. Methodist Church; Mrs. Hamilton of the Apostolic Church and Mrs. Ida Harmon. Brother and Sister Allen have received many compliments for their excellent work.

MT. STERLING, KY.—Elder William Henry Brown passed from this life Saturday morning, August 20th. He had just returned from the Grand Lodge of U. B. F. at Frankfort and was joyously greeting his family relations who arrived from Washington, D. C., enroute to our National Convention at Paducah.

Scarcely an hour from usual health to "Crossing the Bar" and he went not unlike the way of his choosing. "I don't want to linger and linger a long time" was one of his sayings. He was serving our church at Midway, Ky. He was buried Tuesday, 23rd. The large funeral service was conducted by the pastor, Elder George T. Letton. The sermon was delivered by Elder C. H. Dickerson. Remarks were made by a large number of ministers.

PARISH, KY.—The district (3) Institute will be held here on October 1st and 2nd. Local churches from Carlisle, Mayslick, Germantown and Little Rock, will take part. Special messages will be brought by Elder George T. Letton, State president; Brother C. H. Johnson, State Bible School; Brother J. A. Johnson, district president; Elder Stafford Campbell, noted pulpiteer, and his son, Elder William Campbell. Officers of the district besides Brother J. A. Johnson are William Mason, vice-president; A. D. Gault, Secretary; Miss Lida M. Wilson, Assistant Secretary and J. A. Hutsell, Treasurer.

VICKSBURG, MISS.—The members of the C. C. Church held their regular services during the month. Elder T. Frost, our faithful pastor, was present. The president of the W. M. S. is active. The faithful women of the church are helping to render special monthly programs for church benefit. Bro. R. B. Donerson is still singing spirituals to the delight of many. Most of the members are paying their part financially.
V. R. SHELTON, Reporter.

SALISBURY, MO.—"Follow Jesus" was the general theme of the Missouri Convention session here August 3 to 7th. Mrs. A. J. Eastin, St. Joseph, Mo., who is president of white missionary organization, spoke on "Missionary

Giving." Elder Frank M. Coleman Sr., Columbia, Mo., who became president of the Convention after Brother Craggett left the state, presided. In spite of the great loss suffered by the Convention by bank in which funds were kept being closed, a spiritual fervor ran high throughout the meeting. On Sunday morning, a gospel sermon in keeping with the theme was preached by the president. Others taking part in the program were Elder E. K. Burton, Elder C. W. Arnold, Elder William Alphin, Brother P. H. Moss, Mrs. Mary Van Buren, Mrs. F. H. Coleman Sr., Mrs. R. E. Logan, Brother C. L. Welch, Miss Earline Bassett, Miss Welch, Brother Dyson, Elder W. M. Ellis, Edward Robinson, and Brother I. N. Toney.

ST. LOUIS, MO.—On September 11th Elder William Alphin and family celebrated their fourth anniversary with Centennial. At the morning services Prof. W. H. Gibbs, Festus, Mo., delivered the sermon. Scripture was read by Brother C. S. Flowers and prayer was said by Brother J. A. Dunlap. Elder J. H. Heatley acted as master of ceremonies. Offering was taken by Brother Chas. Wynn and Brother A. Hart. The leader of The Christian Endeavor services was Miss Fannie Williams. In the evening a pageant was presented under the direction of Mrs. E. L. Fern. Prior to the pageant scripture was read by Mrs. O. Reed and prayer said by Mrs. Louis Griffin. Brother R. L. Woodard acted as master of ceremonies.

NICHOLASVILLE, KY.—We have just closed another convention at Louisville. Next year we go to Georgetown, where Elder Pearson and his members shall welcome us. First I want to report our schools who gave their apportionment money and National money to state convention. Danville gave her apportionment money also national money. She also won our state banner from Nicholasville. The banner was presented by Prof. J. Roger Jones, Mt. Sterling. Huntonville sent her apportionment and national money. Names of schools who sent in their national money are Mt. Sterling Nicholasville, Lexington, Louisville. I am proud to say that Nicholasville has for its pastor Elder F. H. Gray, Louisville, one of the best preachers in our state. Our church is doing nicely.

MRS. ANNE MAE TAYLOR, Reporter.

MEMPHIS, TENN.—The Churches of Christ of Tennessee met in convention at the Mississippi Boulevard Church, pastored by Elder Blair T. Hunt, July 21-24. Elder S. Kenney of Johnson City, President of the Convention, impressed the delegates with the fact that we must forget the depression and stand together for Christ and the progress of the Church. The Convention was a spiritual feast from the beginning to the close. All departments made favorable reports.

The high spots of the Convention were as follows:

Sermon by Elder B. C. Calvert, National Evangelist, Friday night. Sermon by Elder S. Kenney, Sunday morning; sermon by Elder L. L. Dickerson of Nashville, Sunday night. The Mississippi Boulevard Choir, under the direction of Mr. J. A. Swayze, furnished music to the delight of all.

Officers were elected as follows:

CHURCH DEPARTMENT.—Elder S. Kenney, President; Elder H. G. Flemming, First Vice President and Elder L. L. Dickerson, Second Vice President; Mrs. Rosa Griffith of Knoxville, Secretary, and Brother H. Ryan, Johnson City, Treasurer.

WOMEN'S MISSIONARY SOCIETY.—Mrs. Carrie Washington, Memphis, President; Mrs. Minnie Perry, Bristol, Vice President; Mrs. Dora White, Nashville, Corresponding Secretary; Mrs. A. Marie Cade, Memphis, Recording Secretary; Mrs. Alice Hughes, Bristol, Treasurer, and Mrs. Aurelia Bracy, Memphis, State Organizer.

BIBLE SCHOOL DEPARTMENT.—Dr. R. S. Fields, Memphis, President; Elder R. C. Maloy, Nashville, Vice President; Mrs. Ophelia Chandler, Nashville, Secretary; Miss Floyd Ernestine Booth, Memphis, Treasurer.

CHRISTIAN ENDEAVOR SOCIETY.—Mrs. Aurelia Bracy, Memphis, President; Mrs. Dora White, Nashville, Vice President; Miss Sarah Washington, Memphis, Secretary, and Dr. R. S. Fields, Memphis, Treasurer.

BIRMINGHAM, ALA.—The members of the Christian Churches of District No. 3 met at the Macedonia Church of Christ, Oxmoor, Ala. in their regular quarterly convention Sunday, July 31.

Bible school opened at 9:00 o'clock, with Rev. W. L. Turles, District Superintendent conducting.

Elder A. J. Jeffries taught the bible class.

After bible school Miss Edna Dykes of Oxmoor made the welcome address. Miss Jessie Jordan responded to the welcome. Reports then came from various schools, auxiliaries, also from the delegate to the State Convention. At the close of reports our ex-president of the district convention, Elder A. J. Jeffries made some very encouraging remarks. All were happy to see Rev. Jeffries recuperating in health after a brief illness. Bro. Jeffries has resumed his work at the 11th St. Christian Church.

The Convention and many friends of Mrs. Amanda Haygood congratulated her after announcements were made that she had become the Endowment Secretary of the Eastern Stars of Ala. Mrs. Haygood has served for several years as the assistant secretary of that department of the Eastern Stars.

EDWARDS, MISS.—The churches of Jackson District are working away in spite of depression. The ministers are found in their pulpits on time twice each month. The members likewise have been faithful and their presence has greatly inspired the ministers.

In August Jackson District was well represented, by ministers, evangelists, workers and church members, at the State Convention in Clarksdale. All of the churches sent in splendid reports. Each church worked very hard, as a result the whole district is progressing.

A large tent has been erected on the grounds of the Farish Street Church in Jackson for purpose of holding a revival meeting. Several good speakers are assisting in the meeting. The interest is great. Much good is expected to be accomplished.

One addition has been made to the Washington Addition Church in Jackson since May. The C. E. District Worker was present at the Washington Addition Church Sunday, September 18. The Endeavor Societies are doing fine work. The Juniors especially are to be commended for the fine way in which their meetings are conducted and the interest that is being made manifest. The other Societies of the District have not slackened their pace but are still endeavoring to be truly Christian.

Southern Christian Institute (Mt. Beulah College) opened Sept. 6, 1932, with a larger enrollment than was present at the opening of school September 1931.

C. L. SAMSON, Reporter.

JEFFERSON CITY, MO.—The funeral of Sister Queeny Mayberry of Second Christian Church was held from the church Wednesday afternoon, August 10. She departed this life Sunday, Aug. 7. Sister Mayberry had been a faithful member of the Christian Church since her early girlhood and had retained her membership during the whole of her life.

She had been a sufferer for the last two or three years becoming bedfast about two months ago. She leaves to mourn her passing a husband, 8 children, 3 sisters, 1 brother, 4 grand-children and a host of other relatives and friends.

Eld. J. B. Parsons of Decatur, Ill., a former pastor of her home church at Osage City, and later of the Church of Jefferson City for years, officiated at the funeral.

It was largely attended by the people of the city, also, members of the churches of Fulton and Columbia, among whom was Eld. F. H. Coleman. Resolutions were read by Sister Mary Van Buren, Pres. of Fulton, Mo., on behalf of the Mo. Women's Missionary Convention. Sister Mayberry was a missionary worker, being president of the local society at the time of her death.

Her greatest joy in life was attending the state and district conventions, every one of which she attended for several years until this year when her health would not permit. She was highly esteemed by all who knew her, and will be greatly missed by the church here and by her Christian friends throughout the state.

ELD. J. W. DANIEL, Acting Pastor
ANNA E. GILMORE, Reporter

COLUMBUS, O.—Just a few lines to let you hear from us and our new pastor, Elder C. E. Craggett. We have not said much, for there is saying that "still water runs deep" and that is true in this case. We are carrying on in the name of Christ and under the leadership of Elder Craggett. We will succeed, for we feel, at last, we have a leader that is in every way truly able to guide us to success. Elder Craggett in his quite, sympathetic, Christ like way, is winning his way into the hearts of his people. Mrs. Craggett in his quiet, sympathetic, Christ like way, is circle. A few days ago the Disciples of Christ in Ohio met with the Walnut Hills church in Cincinnati in their forty-ninth annual convention. The pastor and his wife in company with the writer attended.

MRS. D. C. FOWLER, Reporter.

CHICAGO, ILL.—The regular monthly meeting of the Young Matron's Society was held Thursday afternoon, Sept. 8th at the residence of Mrs. Fannie Clark, 552 Brown- ing Ave. The representatives to the National Convention brought back interesting reports. Our Society was represented in the person of Mesdames Rosa Welch, Christine Adams, Fannie Clark, Ruby Reed and Bessie Lewis. Those of us who were not so fortunate as to be able to attend the convention almost felt as if we had been there after hearing these reports, and we have begun already getting ourselves in line for the big time we are going to have at St. Louis next year.

A few days before our folk left for Paducah, Ky., the Society and a number of friends were guests at a picnic at Lincoln Park, given by Miss Mae Belle Hays and Mrs. Christine Adams, both loyal members of the Society. We had a short business session getting lined up for the convention, after which all found seats around the extra large cover spread with all the good eats to be had. Games were played and all had lots of fun. We are unable to express how much we enjoyed the outing and how much we appreciate the treat from our dear friends and fellow-workers.

We are beginning our New Year's work and are going to do a bigger and better service this year.

Mrs. Rosa Welch, 3402½ Giles Ave., President,
Mrs. Lesly Clark, Reporter,
Oakwood Blvd. Church, R. H. Davis, minister.

One of the big side events of the convention was the activity of the Lay women's Council under the leadership of Mrs. Alice Henry of Emporia Kansas. Through the efforts of the council \$16.00 was raised from an entertainment for The Christian Plea. The purpose of the organization is to promote our national church paper.

A spell of sadness was cast over the convention as a result of the death of Brother W. H. Brown, Mt. Sterling, Ky. His passing was sudden and took place on the eve of the convention. This prevented many of the Kentucky delegates from attending the Paducah meeting. A detailed account of his life will appear in another issue of The Plea.

Mississippi suffered the loss of a great veteran of the ministry too. Elder K. R. Brown passed several weeks before the convention. His life and work will appear in another issue of this publication.

Our sidewalk convention was presided over by two biggest and two smallest persons in attendances. One came from Kansas City, one from Mississippi, one from Kentucky and the other from Maryland. To help you guess they are called L. H., B. C., George and Taylor.

FROM BANKS OF OLE KY.

By C. H. Dickerson

CONSISTENCY AND CURIOUS PHILOSOPHY

"Passing the Buck" about our Religious Name has caused much curious philosophizing. In one state a little brown rodent is called "ground squirrel", and in another state, a "chipmunk," but it is the same animal.

I had a dog who answered to the name "cuff" and also to "Rover," but it was the same dog. In one state a suffix is called a "porch," while in another state they call it a "stoup," yet it is the same thing.

Years ago Raccoon John Smith got the Disciples together in Georgetown and Lexington here, and Alexander Campbell and Burton Stone merged the names of Christian Baptist" which he once defended.

And now comes the "Church of Christ" (a phrase not found in the New Testament) supplanting the name "Christian" which is found in Acts 11:26 where The Disciples were called Christians first at Antioch.

Now it seemeth to me that consistency would run thus wise. We have Christian Plea, Christian Evangelist, Christian Standard and Christian Index, and Christian Century, if you please, Christian Advocate, etc. Add to this the Christian Colleges, Christian Institutes, Piedmont Christian Institute, Texas Christian Institute or College, Christian Preachers, Christian Hymnals, Christian Hymn and Tune Book and the Plain "Christian" and Christian what not?

Now these Christian mills logically grind out Christians, unless I can grind apples in a cider mill and get wheat flour?

Consistency demands that we change the name or that of the product. "Can a fig tree bear olive berries?"

To claim that the name Christian has been preemted is neither logical nor true.

You would not change your name from John Doe because some other man lived in town by that name. Let the others change if they're pressed. Some things came along to me because I inherited them from my father and could not qualify had I taken some expletive phrase for a name.

Crowns of Glory come to those "Who have not denied my name." 'Twas the Christian Church that I joined in 1889. I have not changed. It has not.

It was a "Ground Squirrel," then and there
It may be a "chipmunk" here and now.

The long end of the trail is behind me, and the rest of the way I am jubilant to travel on singing—Lord, I want to be a CHRISTIAN. In my Heart. Yes, in my Head and in my Hand.

Notify Change Of Address

Readers of The Plea are requested to send to the editor any change in their address. This will enable a constant check on delivery of your paper.

In meeting a new requirement of not sending any unpaid subscription through the mail, it will be necessary to discontinue all subscriptions at their expiration. Renew your subscription before the last day of grace.

Failure of agents to report on bundle sales has caused the system to be discontinued. Don't be without the Plea; subscribe today.

TIRED OF THE TRAIL

By C. H. Dickerson

Among the good things fate flung into my path
—And whoever hath not, cannot count with who hath,
Was the love of the road, and I took up the trail
And traveled by horse-back, bus, river and rail.

I saw the first words of his charge was "go ye"
How one could sit still at it, I could not see,
With bible and songs, umbrella and grip
I trusted and here I went "riperty zip."

All over Kentucky in meetings and things
Where we couldn't preach, we would teach classes and sing,
But My! Those old days are sweet to recall—
The hardships, I now think, were best of it all.

Way out in Chicago where George Campbell laughed
And Indianapolis where Herod had staff,
In Cincinnati with R. H. Davis and who
And Hagerstown, Md. with Cothran and George U.

Then Washington City with Griffen and Gowan
And back down to Roanoke, with Louderback-Brown.
To Nashville, "Old Gay Street" with Martin W. P.
And Memphis, where Blair Hunt and Walker met me.

Yes, each of these meetings of two weeks or more
Brought souls to the Savior, oft by the score,
St. Louis and Kansas come in on the route,
Knoxville, Winston-Salem and Peters to Boot.

This joint exec. calling some four times a year
Extra funerals and weddings and school closings dear,
I have seen the woods shaken, with storms fiercest gale,
Where monkeys held on, by the tip of the tail.

I have seen the boats rock and sway in the storm,
Seen trains over-turned, put back and drive on,
I have traveled where buses denied me a ride
Sat up all night long, "picked my banjo and cried."

Oftimes with two dinners, and sometimes with none
To the traveling man, such fare is mere fun,
I have slept where the "kiver" was thin as a veil,
And Zero was camping on "Old Boreas" trail.

While yielding to no man my powder and gun
A time comes when you feel better near home,
I resigned "from the field" of good old "Kaintuck",
To serve in her pulpits and still have good luck.

If again I had choice, would I take the same route?
A thousand times yes, there is never a doubt,
This traveling came extra, I was pastoring by trade
And hereby came sunshine, instead of the shade.

Then does it seem strange, "that I tire of the trail"
And drop off to "ketch breth" and write out this tale,
I thank all the friends and sisters and brothers,
And pray God for strength, to go on with the others.

**COMING! COMING!
COMING!**

A

Brand New Feature



FORUM

of

**RELIGIOUS
EDUCATION**

IN

THE CHRISTIAN PLEA

The CHRISTIAN PLEA

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

The Negro and His Church

No Defense For Church Schools

Piedmont Still Carrying On

Christian Service Through Co-operation

Forum of Religious Education

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Forum of Religious Education

With justifiable pride The Christian Plea has boasted of its distinct features carried during the past twelve months. Each feature has merited high praise. We list them:

From the Banks of Ole Ky. by C. H. Dickerson. That's a column of terse, gripping comments on current events as only the writer can produce.

Christian Service through Co-operation by J. B. Lehman was the first of Plea features. This column has become an institution. Mr. Lehman gives an interpretation of movements as it relates to the Christian black and white man.

From Our Brotherhood includes fascinating and interesting reports from our local churches. This feature has made an illuminating mosaic of our Brotherhood.

For the man not interested in our general church problems but in quest of the real, we have carried distinct features. Each department has been created with a desire to serve the need and want of our constituency. In keeping with that policy we are happy to announce the advent of a brand new feature. We call it a Forum of Religious Education. It is established especially to assist the officers and teachers of Bible schools. The purpose can be summarized as follows:

1. To create interest in better trained leadership.

2. To provide help for the present leaders of Bible schools and churches.

3. To encourage through preparation for future leadership of the church.

The Forum will be conducted by persons who are capable by training and experience. Contributions will be sought from outstanding authorities. You are urged to join in making a contribution. The staff will be glad to discuss your problem. In fact, the Forum is yours. Address your communications to Forum of Religious Education in care of The Christian Plea.

Mr. Herod Speaks

President Henry L. Herod has addressed a letter to the pastors and officers of every local church affiliating with our National Convention. The official message is of vital importance and such that should have the attention of every member. We quote the letter in full:

"The CHRISTIAN PLEA is the mouth-piece of the churches. So the Negro Disciples in co-operation with the U. C. M. S. must stand behind this paper. It is not a side issue. It is more important than any field worker or a professor in our schools inasmuch as it reaches our entire brotherhood, black and white. No intelligent, wide-awake Negro Disciple can fail to see its importance. Fully aware of the importance of maintaining this paper, the Paducah Convention went on record as recommending that the churches accept definite apportionments of CHRISTIAN PLEA yearly subscriptions precisely as they are asked to accept definite apportionments of money, nor is one more important than the other and should be so held by the pastors and officers of the churches.

Your church, then, has been asked to become responsible for its quota of CHRISTIAN PLEAS. As president of the National Convention I am asking you to accept this quota and begin at once to obtain subscriptions suggested. I say at once because this work is not the sort that should be delayed until next August. The paper has no other means of being published. It must be published every week and the sooner the subscriptions are in the better it will be for the paper and the brotherhood. I hope you will take this means of putting this religious journal in every home represented in your church. I know of no better way of showing your loyalty to the National Convention and to the kingdom of God which it represents."

Replies to the letter will come in new subscriptions and renewal of expired ones. The urge cannot be put too strong for immediate action. We need your subscription so that we may give you a better Christian Plea.

The Negro and His Church

Negroes have been censured more than any other race in America for their close adherence to scriptures of the Holy Bible. Some boldly put it, the Negro is too blooming pious. Critics even point to their extravagance in purchasing temples of worship. Caustic attacks have been made because of Negroes liberality in giving to the church. Yet, these tendencies are as natural as breathing. It was tidbits of holy scripture that filled vacuum hearts with hope when their bodies were tools in slavery. It was from the holy scriptures that black men penned in bondage learned to endure their misery. It was from the holy scriptures that these folk found tunes in which to harmonize in music their cries of sorrow. To the great host

of Negroes the church has not been a building of brick and stone. The church to the Negro has been a coming together with his brethren and singing praises of bountiful blessing of the Almighty.

At the dawn of freedom it was the church with all its imperfection as a result of grudge, malice and indifference of whites that became a refuge for black folk. Negroes freed—delivered from the soil—they knew not where to go. They stood—a great phalanx—as the Israelites at the mouth of the Promised Land crying: "Quo Vadis." Faith in a Divine was their staff and their comfort.

Arising if by night, a new Negro has come to the front. He is less emotional but more determined that others face the real principles of Jesus Christ. Evidence of that fact was seen last spring when the Methodist Episcopal Church assembled for its general conference. The convention took cognizance of their black brother and went on record opposing the selection of any city where differences would be made because of race. More recently Catholics in their annual assembly read an official letter from the Pope urging that energies be concentrated to correct the mistreatment of Negroes in vile forms of prejudice.

Another example was presented only two weeks ago. Rev. Dr. Rollin Dodd, rector of New York's All Souls Protestant Episcopal church, was asked to resign because he would not maintain it as a "white church" and discourage Negro attendance. Meeting the issue squarely, Dr. Dodd refused to resign. Bishop Charles K. Gilbert, presiding officer of the diocese, came quickly to his defense. He preached against the appearance of the sin of race hatred. The church was then called upon to act in the case. The rector has now released this statement: "Our All Soul Parish was established to meet a need of this community. It will continue to serve all mankind." He was given an overwhelming vote of confidence by his congregation.

The Negro cannot leave that from which he has come—the church. Those cries of sorrow that rung from the hearts of their forefathers have now become the folk songs of America. Indeed, Negro spirituals are truly American. They are free from foreign influence. They are America's contribution to civilization. During the last sixty-five years, Negroes have in spite of tremendous handicaps won high commendation in practically every line of endeavor. His rise in the past gives a rich prophesy for the future.

If there is any challenge that faces the church today, it is question of the Negro. Any church has an opportunity to meet the challenge. The assembly should send across the ethereal waves of the continents a message as though in one mighty voice: "Know ye, all our hearers, we are armed to declare war against

our enemy wherever our black brethren are denied peace, happiness and rights of precious liberty."

"Hope writes the poetry of the boy, but memory of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweet at the brim—the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.—Emerson.

"The flights of the human mind are not from enjoyment, but from hope to hope."—Johnson.

INDIANAPOLIS, IND.—We are now making plans for our annual Home-coming, October 16-23. One great week of programs and activities—that's our Home-coming line-up. We held our workers conference last Friday night with representatives from all departments present. The Missionary society observed home-coming on September 18th. The Society is twenty-five years old. Many of the charter members are active. Mrs. Susie Offutt of Dayton was the first president.—Second Christian Church.

CHICAGO, ILL.—The young matrons gave an "Appreciation Party" Thursday night, Sept. 29th, at the home of the president, 3402½ Giles Ave. As this was the time for our monthly program it was very beautifully carried out. "Indians" will be the missionary theme for the next six months.

Mrs. Lula Perkins in Indian costume made a splendid leader. The Indian translation of the 23d Psalm was read by Mrs. Rosa Welch. A review of the early life of the Indian was given by Mrs. Lesly Clark. Mrs. Helen Brooks gave an interesting statistical report. "By the Waters of the Minnetonka" was sung very beautifully by Mrs. Elizabeth Picard of the Imperial Opera Co. Mrs. Marguerite Ervin told some more of the helpful things being done for the Indian. Mr. Leroy Loadholt recounted one of the old fireside tales.

We have been very fortunate in getting outstanding talent for our special affairs. Miss Robbie Shields has been especially kind to us. She sang very sweetly, "Indian Love Call." She too, is from the Imperial Opera Co.

Our special guests were: Attorney and Mrs. N. S. Taylor, Mrs. Green of Texas, Mr. Roger S. Clark, Mr. James L. Brooks and his son, Mr. Thaddeus Brooks, and Mr. Eskew Ramsey.

The program was closed with a piano solo by Miss Gladys Perry, a talented pianist of the Imperil Opera Co.—Oakwood Blvd. Church. President, Rosa Page Welch; Minister, R. H. Davis; Reporter, Lesly Page Clark.

No Defense For Church Schools

By JOHN LONG

The topic submitted to me for discussion is: "The Place of the Church School in Extending the Kingdom of God." There is wide spread interest these days in the place of the church school. I am certain that it would be of interest to most of us to discuss in a general way the problems of church schools everywhere. Generalizations are easy to make. While they are seldom true, yet they are less controversial, and it is possible by means of them to make a very inspiring address which wouldn't hurt the feelings of anyone nor involve the speaker in any difficulties at all. Such an address would get a good reception. It wouldn't cause anyone, including the speaker, to do very much thinking, and few of us like to think. It is so disquieting. It is a great deal easier to follow a *laissez faire* policy and let things be that are. Old thoughts are like old shoes: They seem more comfortable because we are used to them. And so it would be a great deal easier on everyone to say the usual things about the place of the average church school. But I am going to be specific and talk about the place of the Negro schools supported by the Disciples of Christ.

The first question usually asked is: "Is there a need in these days for church supported schools for the Negro?" Most people are familiar with the atrocities committed during slavery and reconstruction days for which north and south and east and west were to blame. There are few today who do not honor the spirit of those courageous souls who with the spirit of a Paul came in the '60's and '70's to establish church schools for the recently freed people. It would be hard to estimate the great good done by these schools. There were in those days great needs and we are all grateful for the brave souls who helped to meet those needs.

But what of today? I have heard scores of people say: "We can understand the necessity for spending missionary money for Negro schools fifty years ago, but why is it necessary in these days of limited missionary budgets to have church schools which duplicate and overlap a public school system?"

The answer is that our church schools do not overlap and duplicate a public school system. As an example let us take the situation in the state where our oldest school is located. The Negro population is over one million. In this state the elementary schools and high schools are so few that less than one-half of the educatable children are in average daily attendance. There are in the state only sixteen public four-year high schools and only one of these is accredited. Thirty-nine counties, or nearly one-half of the counties of the state, have no high schools of any kind altho there is a large Negro population. The state has only one public supported college for the Negro and it is not accredited. The average college attendance for the nation is nine times greater for the nation as a whole than for our state. The average per capita expenditure for education for the nation is \$87.22; for the white people of our state it is \$45.34; while for the Negro of our state it is only \$5.45. During the past year few counties had a school term for Negroes of more than four months. Many of the elementary schools are held in churches, the church

pews serving as benches for the students. In only one a few schools of the state is there an adequate building or ample blackboard space or equipment. In fact many of the buildings are so delapidated that no self-respecting person would have one on his place even as a woodshed. And yet in county after county these shacks with few window panes, with benches made of planks stretched across blocks and boxes, with no blackboards, no teacher's desk, no text books even for the teacher, for three or four months out of the year, comprise the only means of public education for the Negro.

In no sense of the word can the church schools be said to overlap or duplicate the public school system of the state. While it should be said that in all the states there has been marked improvement in this connection, nevertheless, financial conditions and racial attitudes are such that it will be a good many years before any of the states will adequately provide for Negro education.

On this matter of overlapping it is frequently asked: "How much do our schools compete with similar organizations of other denominations?"

Of the two questions, at least so far as our topic is concerned, this one is far more important. In my judgment there is no thing that would advance the Kingdom of God more quickly than the removal of the un-Christian competition among the different denominations. In too many instances has the money of the church been spent in the establishment of schools where there was no need or where a school of some other denomination was already meeting the need. Too frequently do church schools exist side by side to do a work which neither one is able to do alone and yet with an attitude toward each other quite similar to that of rival racketeers. There is no justification for spending missionary money to support such a situation. The spirit of the Christ demands the close cooperation looking toward the ultimate merging of such schools. If the administration of these schools does not have the Christian grace nor the common sense to do what the situation demands, then economic pressure ought to be brought to bear by benevolent organizations and mission boards to see that it is done. The Kingdom of God can never come until denominational differences disappear. It is the place of the church school to hasten their disappearance.

I am happy to say that the Negro schools of the Disciples of Christ are well located now. They are in the center of a large Negro population where there is scarcely any provision for the public education of the Negro, and where other denominations are not attempting the same work. We need our church schools for the Negro. There never was a greater need among us. Of course I am aware of the dangers that may come from philanthropically supported institutions. It doubtless is true, too, that were there no church schools at all the awfulness of our present public school system would be more readily apparent. But I cannot see that it is consistent with the spirit of the Christ deliberately to permit a man to starve to death, or to allow eight young boys to hang, or to deny to a generation the right to a good education, just to force public opinion to see things as they are. Therefore, I urge that we give increased moral and financial support to our church schools.

We have been connected with one of our own church schools for eight years and have spent a week on the campus of another. In addition we have visited some twenty-five similar institutions. We have made a few observations in this time and I want to state a few of the things which this experience leads me to believe now should be a part of the policies of our church schools.

In the first place, every effort should be made to

maintain and to increase the ratings given our schools by the accrediting agencies. Our schools should rank with the best. Every department ought to be maintained so that our students will lose no time in other institutions after graduating at our church schools. However, we have seen that so often other church schools have spent so much money and effort to reach standards of accrediting agencies that in the end they were merely rather weak imitations of what the public schools were doing. If the meeting of standards of accreditation precludes the doing of the work which the churches have the right to expect of their schools, then perhaps the price of accreditation is too great to pay.

In the second place, it has been observed that in some church supported institutions a general paternalistic spirit makes the student develop a feeling of inferiority and dependence. This ought not to be true of our schools. On all our campuses there should be a fine spirit of democracy rather than that of benevolent paternalism.

Thirdly, the discipline of the schools should be such as will help the students to acquire self-control and self-reliance.

In the fourth place, the general tone of the schools should be such as will help the students to develop within themselves an appreciation for the finer things of life.

And then our schools should be guided by an open-minded love of truth, and should not exist to teach political, scientific, or religious orthodoxies.

Sixthly, Christ himself should be presented as the ideal and as the Savior of all mankind. First place should be given to his way of genuine love in every phase of life and the creating of a Christian conscience regarding the problems of human life.

As Christian schools central place should be given to the teaching of Christ that the only possible way to serve God is thru the service of man. This should be the emphasis in the training for all the so called secular trades and professions as well as for the training of the regular religious leaders of the church.

Again, such emphasis should be placed on the teaching of the social sciences as will help to develop a spirit of goodwill and an inclusive love for all mankind—not a mere sentimentality, but a genuine love that expresses itself in a life of service and sacrifice to all human kind. What could hasten the coming of the Kingdom more than the creating of a spirit of genuine love and good will among all the members of the human family! Most any person would agree to that. We want to avoid race riots, insurrections, revolutions, and to promote peace in the world, and so we want the good will of other races and nations. Of course this all involves the spirit of give and take, but most of us are willing to give and take so long as it means the giving of as little as possible, and that of what we can't use, and the taking of everything that we want. George Elliot in "Romola" says of the character Tito: "He was to be depended upon to make any sacrifice that was not unpleasant." And that is the way with too many of us in this problem of human relationships.

In thinking specifically of the relation between the Negro and the whites in our country, too many whites are willing to have the good will of the other race so long as the Negro is the only one who has to be a Christian. If he is willing to turn the other cheek, to forgive forty times seven, to be the Good Samaritan to the ones who mistreat him, to pray for those who spitefully use him and persecute him, to return good for evil and in humility to accept any inferior place given him, then these whites are perfectly willing to have good will between the races.

It is not that type of good will which I am advocating. There can be no permanent good will on any such basis. There can be no good will at all between the races until feelings of white supremacy, and injustices before the law, and lynching, and disfranchisement, and segregation are removed forever. In other words there can be no genuine good will until there is absolute racial equality, and by that

I mean until there is economic, political, and social equality between the races.

And then in the last place, it is my sincere belief that one of the most effective means by which our schools can help to promote this spirit of good will and thus to take a large place in the advancement of the Kingdom of God, is by having mixed faculties in our schools. I am fully aware of all that this implies. I have discussed the problem of white teachers in Negro schools and Negro teachers in white schools with some of our leading Negro educators and know their opinions on the subject. Unquestionably there is much to be said and much is said in opposition to this belief. I recognize that there are many Negro teachers who have as good and better training than many white teachers. I deplore the fact that in the whole of our country they are so discriminated against as to find it difficult if not impossible to get positions for which their ability makes them worthy. The injustices of our present economic order cause great suffering among all human labor, but the discriminations against the Negro in all the trades and professions makes his suffering the most acute of all. While the replacing of white teachers with these worthy Negro teachers would provide employment to a few of them, yet be it remembered that I am insisting that there should be Negro teachers of white children as well as white teachers of Negro children. The thing we are talking about is the advancement of the Kingdom of God, and I insist that there can be no such advancement as long as a spirit of segregation exists.

We can not build a civilization here with two races between whom there are fixed lines drawn. And it doesn't make a great deal of difference which way the lines are drawn. Our present color line is a horizontal line. It places one race below and the other above. One race is in an inferior, the other in a superior position. Of course no genuine Christian can sanction such a practice. Nothing could be more foreign to the spirit of the Christ.

But I believe it is equally foreign to the way of the Christ just to tilt the color line. There are some who advocate a perpendicular line. We should have the two races growing up side by side. Each could grow as high as possible without interference from the other, but there would be a fixed line between. But that will not do either. So far as I understand the teachings of the Christ the only Christian thing to do with the color line is to remove it and destroy it completely. No civilization can exist permanently on any other basis. Unless our civilization establishes a spirit and condition of absolute racial equality, some other civilization will get a chance to profit from our mistakes, for ours will perish from the earth.

Our schools are preparing lay members and leaders for our churches and communities. They go out into situations where both races work in our common human enterprises. In order to be able to do their full share in advancing the Kingdom of God, our leaders need to have a cosmopolitan attitude that will free them from all local prejudices. In my opinion it was that one thing which made the Apostle Paul the great leader that he was. A Roman by citizenship, a Greek by culture, a Hebrew by religion, schooled at the feet of the tolerant and kindly Gamaliel, he was able to understand the problems and needs of the world and rightly to interpret the spirit of Jesus. Had it not have been for the cosmopolitan spirit and training of Paul, I believe that Christianity would have remained for many years if not forever a narrow Jewish sect.

If our civilization is to be saved from complete collapse, we are compelled to create a leadership with the cosmopolitan spirit of the Christ and Paul. Nothing can accomplish this ideal more completely than the including as full professors on our faculties members of the other races of God's great family. Certainly if we are to solve the problem of relationship between the Negro and white races in our country then we must include members of both races in our schools.

Our racial difficulties will never be solved until we establish the spirit of Jesus among us. The countries of

Chili and Argentina fought thru many bloody battles. The results were the same as those in all wars: No matter which side wins, both sides lose. They finally came to their senses. They melted their cannon and cast them into a statue of the Christ. And there on the top of the mountains 12,000 feet above the sea and overlooking both countries they placed the statue of the Christ of the Andes. The inscription under the statue reads: "Sooner shall these mountains crumble into dust than the people of Argentina and Chili break the peace which they have sworn to maintain at the feet of Christ the Redeemer."

When shall we come sufficiently to our senses to see that in the struggle between our two races that no matter who is able temporarily to gain a superior place at the expense of the other, we both lose heavily! It is the place of the church schools in extending the Kingdom of God so to exalt Jesus among us that his spirit will permeate the whole of our social order, until every harsh discordant note of humanity shall be replaced by melodies of Love. (Mr. Long is Dean of Mt. Beulah College, Edwards, Miss. The school is operated for Negroes under the supervision of Home Department of United Society.)

Piedmont Still Carrying On

By JAMES H. THOMAS

On the 14th of September, Piedmont Christian Institute began the thirty-third year of her career in circumstances unique, perhaps, in the experience of the Negro schools of the Brotherhood. Faced by the certainty of the suspension of her work indefinitely because of the effect of the financial depression upon the income of the United Society, and seeing the sad lack of sufficient facilities for the Public High School work which was being locally attempted for Negroes, the principal of Piedmont, early in the spring, tactfully initiated negotiations with the local Public School authorities, the final outcome of which was an agreement amounting practically to a sort of partnership between them and the Institute.

Under that agreement all the Negro high school work for which the local school authorities have been in the past responsible,—involving not alone the city students, but those from the county at large,—is now being done on Piedmont's premises, free of tuition. The enrollment at this writing has reached 160, of whom 20 are Seniors, 26 are Juniors, 44 are Sophomores, and 70 Freshmen,—all handled by a corps of only five teachers, including the head of Home Economics.

The present arrangement carries, of course, both its advantages and its disadvantages from the viewpoint of a church school. On the one hand, Piedmont is thus relieving the United Society of more than 50 per cent. of the financial responsibility hitherto carried for her by the Society, and, with nearly three times last year's enrollment, is being run on about 25 per cent of her ordinary total annual budget—quite a saving in money.

On the other hand, however, with little or no income from student tuition under the partnership arrangement, and not daring—because of reduced income from other sources—to bid for students from afar, the school has felt compelled not to attempt the running of her boarding department this year, fearing the probability of a deficit that might result in consequence. Thus the home life and influence usually provided by the school is at least temporarily suspended, if not lost altogether, for a number of students, and so her usefulness in that respect is impaired. In the next place, the management of the school, under the new arrangement, does not enjoy the former liberty of emphasizing Bible study and instruction,—has to be over-cautious lest those be offended who otherwise would not be among the students now attending,—and so she may not be as effective in promoting the ideals and aims of the Brotherhood as in other years.

And yet, if all goes as favorably as it is hoped this year and plans for the future can be made to materialize, the advantages may, after all, far outweigh the disadvantages. For example, let the like of the present partner-

ship continue with the Public school authorities as to High School work, and then let the financial income of the United Society pick up no more than to the extent of enabling them simply to restore Piedmont's former budget allotment, the school will thus be provided with means, without increased expense to the Society above other years, to add to the work that Junior College Department which has been in contemplation so long. She will then have wherewith to attract students from over a much wider area will feel then much freer than at present to pursue her own independent policies, and should so become a more forceful and effective influence as an institution of the Church of Christ than ever before. At any rate, such is the present hope of the management, and it is that hope which heartens to the endurance of immediate disadvantages.—Martinsville, Virginia.

(Mr. Thomas is principal of the school.)

Recommendations Approved at National Convention.

I. That the budget of askings for offerings to the world-wide work carried on through the United Christian Missionary Society for the fiscal year beginning July 1, 1932, and ending June 30, 1933, be fixed at follows:

From the churches	\$1,500.00
From the Bible Schools	2,500.00
From Missionary Organizations	3,500.00

\$7,500.00

II. That the Joint Executive Committee be authorized to send quotas to the churches, Bible schools, and Missionary organizations immediately following this annual convention, and that the churches and their organizations be urged to accept seriously a definite financial goal for the support of our great world work in order that we may realize, at the end of this fiscal year, our total goal of \$7500.00. If approved by the convention, this recommendation should be referred by the Joint Executive Committee to the Promotional Division of the United Christian Missionary Society for execution.

III. That the following church Calendar be approved:

1. Thanksgiving Sunday, November 20, observed in the Bible School with the offering designated for the cause of Religious Education.

2. Woman's Day, December 4. On this day the service of the church should be supervised by the Women's Missionary Society in order that missionary information and inspiration be given, with special effort to have the whole church make an offering to world missions through the Missionary Society.

3. Benevolence Day, Sunday, December 18, observed in the Bible School in the interest of the dependent aged and children.

4. Foreign Mission Day, the first Sunday in March, observed in the church by preaching and offering to support the foreign missionary task.

5. Easter Week of Prayer culminating in Easter Sunday. A week of devotions and prayer with an offering in the Bible School on Easter Sunday for Home Missions. Churches are urged to participate in this season by a special sermon on Home Missions on a Sunday just preceding Easter Day.

6. Children's Day, the first Sunday in June, observed in the Bible School by an offering for Foreign Missions.

Observance of these special days by means of sermons, programs, and offerings will help to develop world-wide missionary task.

IV. That we express our conviction of the value of One Day Conventions as a means of information and inspiration concerning the world work of our brotherhood and of fellowship in responsibility and service to that task; that we urge the Promotional Division of the United Christian Missionary Society to include our constituency in the plans for One Day Conventions this fall; and that we urge the attendance and participation of our church leaders, pastors, Bible school superintendents and teachers, officers and members of Missionary Organizations in these One Day Conventions.

V. The CHRISTIAN PLEA is one of the most vital elements in the cause which we are promoting and we can in no way cripple ourselves more seriously than by ignoring it and thus cripple or destroy it. We therefore urge that the following steps be taken:

1. That this convention most heartily approve a campaign for subscriptions that it may find its way into every family in our Brotherhood. . . . Then it can easily be made an organ of influence for the cause of race relations and race co-operation in our entire Brotherhood.

2. That the promotion of the PLEA be made the aim of every church just as the missionary contributions now are by apportionments of the churches; and that this shall be promoted by the pastors, Sunday School superintendents and presidents of the Missionary Societies in the local church, and by the field workers in their promotional work.

3. That every department in our organized work and every department in the local church be urged to make more use of its columns and to support it with donations.

4. That provision be made for the editor to visit more conventions and churches to promote it.

5. That the editor have an exhibit at the International Convention at Indianapolis in October, either at the convention hall or at the Missions Building where literature can be given out and the people can be made acquainted with the aims of the pastor.

VI. We recommend that for the Missionary Organizations:

- Aims for the year shall be \$3,500.00,
- 10 new adult organizations,
- 10 new Young People's Circles,
- 10 new Triangle Clubs,
- 10 new Junior Societies,
- 10 Organized Mission Study Classes.

Whereas, information is the source of inspiration and realization, we recommend that each Missionary Society will use the Program Material provided through the United Society for the monthly program and that a special effort be made to have circulation of WORLD CALL in at least 50 per cent of the homes of the Society.

VII. Whereas the Department of Religious Education has released certain special emphasis for 1932-1934, we recommend that the Bible School of the Brotherhood accept and build into their local program these objectives as suggested by the Department, which are as follows:

An increasing and developing Discipleship with special emphasis on (1) Evangelism; (2) Stewardship; (3) Leadership; and (4) Fellowship.

It is the opinion of the leaders of Religious Education that there should be a directing committee known as the "Educational Committee" whose duty should be to plan and direct a unified program of Christian education for the church and its auxiliaries. Therefore, we recommend that the Bible School take the leadership in promoting the organization of such a committee to consist of five members to be appointed by the presidents of the Convention, as follows: 2 from Religious Education; 2 from Missionary Organizations; and 1 from the church as such.

We further recommend that we maintain and enlarge the five Young People's Conferences. That we encourage the appointment of elementary superintendents in local church schools, and emphasize the expressional work of the departments.

VIII: That we approve the action of the Woman's Council to sponsor the promotion of CHRISTIAN PLEA for the next year.

Christian Service in Cooperation

By J. B. Lehman

OUR MISSIONARY ENTERPRISE

The first great impulse that sent ministers of the gospel out among the remaining nations of the earth was the word of Jesus. His "Go ye into all the world, and preach the gospel to the whole creation" was so direct and so clear that it gripped his followers.

But we are now beginning to see a deeper meaning in it all that gives us an additional impulse to go on to do our duty. A hundred years ago a few far seeing souls went out into the distant lands, and since that time there has been a steady increase of numbers until now there is a great host in all the remaining nations of the earth. Practically every one of these remaining nations is pried loose from his old idolatrous moorings. The words of Jesus must win out before every idolatrous religion.

But these people have not been led safely into the new kingdom. If we slacken in the least in our missionary work in these lands they will develop monstrosities before which the world will be cursed during the next thousand years. No nation has ever been able to mature itself. Look how the Anglo-Saxons waded through a thousand years of dark ages because the Roman church did not do its duty when it had them pried loose from their old moorings. We must now do our duty or suffer dire consequences. If we do our duty we may confidently expect the Japanese, the Chinese, the Hindus and the Africans in Africa and in our own land to develop a much higher type of Christianity than we have ever seen among the Anglo-Saxons, just as the Anglo-Saxons showed a much better type than the Romans showed. But if we do not do our duty we may expect these remaining peoples to fall into errors and so soon be ready for a hegira and the world will again see the barbarian invasions in a much worse form than a thousand years ago.

We must now send out our teachers, not only because Jesus told us to go, but because we can now see that God is using us to save the world's civilization. The world has become one family. Every great problem from now on will be felt in every land just as our panic is world-wide. In our own land we call ourselves a republic, but not all of our people have accepted that at its full value and are still struggling for some old ideals. Their efforts are vain. All of us have influences. No matter what they do to me I can become a civilization builder whose influence will be felt in the farthest nook of the earth. I now know that it depends far more on what I do than on what you try to do to me. They put Paul in prison in Phillippi but when that prison rocked that night it shook the whole world. We have a power that is infinitely greater than the sword or the ballot or wealth or station. If the entire Negro race in America were mature Christians and they would suddenly forget what the white people are doing to them and begin to think what they could do to lift up the white people to a higher level they would become God's great people. Some years ago I went to Washington, N. C., to a convention. I asked the white preacher where the colored Christian Church is. He said there was none there. I then hunted for it myself and found it within two blocks from where he lived. Who was to blame for this ignorance? Of course the white minister was to blame. But suppose we forget that. Where were the colored people that they allowed such ignorance to go on? - Could not they have ended this intolerable situation by a little Christian grace? In short, has not the situation got so in America that the Christian Negro must make himself a missionary and set some things right by the grace of God?

NEGRO DISCIPLES OF CHRIST

PRESENT A

Challenge To Christian America

The Great Need

Series I.—EFFICIENCY.

The first, the most essential, and the greatest demand of the age is trained leaders. In every walk of life man must be efficient if he is to stand the test. Today the leadership of the world has been entrusted to the Church. The greater, then, is her responsibility.

The burden of training the leaders of the Church has been thrust upon the Bible School or Church School, and it is time for the Superintendents and Pastors to sense the responsibility which rests so heavily upon this organization.

In order to be an efficient leader in every sense of the word, one must have three specific qualifications: (1) Knowledge; (2) Skill; and (3) Ideals. Let us consider each of these separately. By knowledge we mean that a leader must have some understanding of child nature in order that he can intelligently determine what effect a child's inherited traits will have upon his responses how to be an example for the child.

To know these things is not enough. A leader must be skilled in the practice of such knowledge. But knowledge and skill are not enough. There must be in the mind of both the leader and the follower the ideal of Jesus Christ toward which all of their efforts should be directed.

What, then, is the great necessity of an efficient Bible School? It is **TRAINED LEADERS**—people who know what to do, how to do, and when to do. Leaders who are skilled in the practice of this knowledge with ideals that lead always toward the goal that Christ Jesus set for his disciples.

WORSHIP SERIES I.

What is Christian worship? This question should claim the attention of all who attempt to worship or lead others in worship. Christian worship is the intimate communing of the human spirit with the Divine Spirit. "God is a Spirit: and they that worship Him must worship in spirit and truth."

The worshiper should approach the Heavenly Father in the attitude of reverence, adoration, love and faith. He was right who said: "Within the experience of worship, as in the experience of fellowship with friends, the individual is often in a mood which makes it easy for certain mental changes to occur, certain ends may be sought through worship which depend for their attainment upon the state naturally to the experience."

Worship may be expressed through songs, prayers, meditations, scriptures and personal gifts. Worship must be within the experience of the worshiper. In the Bible School, we think in terms of age level. Prayer is

the center and fundamental element in worship. Prayer is a person to person fellowship and intercourse between God and man. The person must prepare himself for communion or conversation with God by freeing his mind of outside distractions and by definitely centering his mind and attention upon God. Remember that there is always the first and second party in worship. When you pray, you speak to God, when you read the scriptures God speaks to you.

Patrick H. Moss.

PROBLEMS

The problem of attendance is one of the common problems of the local church school. Getting the pupil and teacher there to begin and carry out the program. I think the following items have much to do with the school's program:

I.—TIME.

1. Set the time to reach the people. Remember the old saying: "You cannot save the people unless you teach them; you cannot teach the people unless you reach them."

2. Begin the school on time suggested.

3. Close school when the time is out.

II.—RECOGNIZE THE PUPILS.

1. Commend those who attend regularly.

2. Have a teacher for each class.

3. Make the teaching period interesting for both pupil and teacher:

- (a) By using graded lessons.
- (b) By using hand-work.
- (c) By making interesting assignments.

III.—MAKE THE BEST USE OF THE BUILDING.

1. Ideal, separate rooms.

2. Improvised, screened, or curtained places.

3. Clean floors

4. Beautiful walls.

5. Proper ventilation.

IV.—RECOGNIZE VISITORS.

1. Make them feel welcome.

2. Follow up their visit with personal, phone, or written call.

3. Keep tab on absentees.

V.—HOLD REGULAR PROMOTION FOR PUPILS.

1. The last Sunday in September.

2. Give certificates when promoted from one grade to another.

3. Make MUCH of your Promotion Day program; invite the church as a whole to attend.

4. Cultivate pride for church, Bible school, and State.

VI.—GIVE ATTENTION TO THE SOCIAL SIDE.

1. Visit home of pupil, and pupils visit the home of their teachers.

2. Plan social hours at the church.

3. Have indoor Picnics in winter.

4. Plan out-door fetes.

This suggested program carried out will help to solve your problem of attendance.

P. H. Moss.

Children of the Church

The children of the church are the church of the future. Men have known this for many years, but they have failed to provide any opportunity in the church's program, save what the Bible School offers, for the development of children.

Through the Forum we hope to induce the churches of the Brotherhood to do something definite for the children of the church. The time has come when the entire church must shoulder its own responsibility or go down forever in defeat. If the truth were known, it is doubtful whether the average church through any or all of its auxiliaries spend more than 30 minutes per week, or 26 hours per year in the training of the church of the future. What would happen to our government if we spent no more time in training people to be citizens? It is sad that we neglect the children when it comes to the business of the Kingdom. Through the centuries Christ's church has taken the attitude of the disciples and not that of the Master. We have by our neglect driven the children away, rather than "suffered them to come unto the Master" in order that he might come in contact with them and lead them into a fuller Christian life.

CHURCH CALENDAR

Thanksgiving Sunday	Nov. 20
Woman's Day	Dec. 4
Benevolence Day	Dec. 18
Race Relations (Christian Plea Week)	Feb. 13-19
Foreign Missions Day	March

MEMBERSHIP QUALIFICATIONS:

1. Be a regular reader of the Forum of Religious Education.
2. Fill out the membership blank and mail it to the National President of the Bible School Convention.
3. Encourage others to join the Forum by becoming regular readers of the Forum and by filling out and mailing the membership blank.

Forum of Religious Education

MEMBERSHIP BLANK

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Member of Church

Sunday School Office.....

The CHRISTIAN PLEA

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

Vol. 5—No. 10

Nov. 1, 1932

The International Convention Is Over

"Welcome Disciples," "Disciples of Christ, Hop in."

On corners of principal business streets, one could see bright colored posters hailing welcome. Every other automobile, it seemed, had its windshield decorated with "Disciples of Christ, Hop In." — That was the spirit of Indianapolis—Cross Road of America—during week of the International Convention, October 12 to 16th.

In one session after another inspirational messages were brought by those appearing on the program. Aside from the subject of prohibition no theme was mentioned quite as much as that of the Negro in America. In a forceful manner, Mrs. W. F. Rothenburger, wife of the first vice-president of the International Convention, discussed "Facing the Problem of Race." Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York, in speaking on "The Church and The Ministry" scored race intolerance. At the Home Missions and Benevolence breakfast. J. B. Lehman, superintendent of Evangelism, assailed his white listeners for their indifference towards the Negro.

On Saturday morning prior to Mrs. Rothenburger's address, Patrick H. Moss, Secretary of Religious Education, conducted the devotional services. The exercises were brief and impressive.

On Sunday morning, services were held in the many local churches of the city. At the Second Christian church, of which Henry L. Herod is minister, an interesting program made up the morning worship. Leaders in the Negro work of the Brotherhood took part in the exercises. They were Mrs. Preston Taylor, President of the National Womens Missionary Convention; Mr. Lehman, Mrs. Rosa Bracy,

Field Secretary of Missionary Organizations, and Warren Brown, Editor of the Christian Plea.

With a view of informing the great Brotherhood about the existence of National organization of Negro churches an exhibit was displayed in Exhibit Hall. A large size oil painting of Richard B. Harrison, who stars in "Green Pastures", was loaned to the exhibit by John W. Hardrick, artist of Indianapolis. The activity carried on by Flanner House of Indianapolis was presented in pictures and figures. Other displays included pictures of great Negroes, pictures of scenes from our schools, candle sticks carved out of a log taken from the Old Cane Ridge Meeting House, books by Negroes and a display of Christian Pleas. The success of the exhibit was due largely to Mr. Herod, Mrs. Sue Artis of Flanner House staff, Mrs. Geneva Towns, and Mrs. Galloway of Second Christian church.

Mr. S. S. Dickerson, minister of Sea Avenue Christian Church, Nashville, and Mrs. Dickerson attended the Convention.

By OLLIN T. ANDERSON, in *The Christian Evangelist*

The subject of Mrs. Rothenburger's address was, "Facing the Problems of Race." Since her address was the first one on the morning program, it was not heard by nearly so many as should have heard it. It was one of the most prophetic and challenging addresses of the entire convention. The speaker confined her remarks to relations between the white and black races, saying that she did not have time to discuss racial prejudice as it manifested itself in Germany and Russia against the Jew, in India against the brown man or in Africa against the man who is either black or brown. "We can only touch upon some parts of the problem as we find it here in the United States, the land that harbors the acutest racial hatred of all. If you doubt this read the record of the approximately 4,000 lynchings of negroes that have occurred in our country."

The following fallacies in our thinking regarding race; fallacies which have become rooted among us, were pointed
(Continued on page 2)

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WARREN BROWN, Editor

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DR. HANKAL

Back to the soil from which he rose to be recognized as one of the country's outstanding physician and surgeon Jordon B. Hankal was carried and laid to eternal rest, in Johnson City, Tenn., on October 7th. He died after a week's illness in a hospital at Indianapolis, Ind., on October 3. It was announced by the hospital authorities that his death was caused from double pneumonia.

In addition to climbing to great prominence in the medical profession, Dr. Hankal became one of the leaders in the Brotherhood of Christian Churches in America. He was also the superintendent of Bible School of the Second Christian Church, Indianapolis. His school received a shield award for the last two years as being the finest in the communion. In the National Convention, he was registrar of the organization.

During the World War, the surgeon distinguished himself as a lieutenant in the medical corp of the United States Army.

On the Sunday morning prior to his death, Dr. Hankal left his Sunday School class to make a visit to his office before entering into the morning service for worship. His failure to return as customary prompted his wife to make an inquiry. At the office she found him helpless. Because of his great enthusiasm and will, his illness at no time was considered critical until near the end.

Dr. Hankal received his elementary training in Johnson City and his high school training also in the city school. At the time he attended high school, Prof. J. N. Ervin, who is now president of Jarvis College was his principal.

After graduating from Meharry Medical College, the physician took post graduate work at Howard, Harvard and Columbia Universities. He practised in Knoxville, Greenville, and

Chatanooga, Tenn., before moving to Indianapolis about four years ago.

On moving into Indianapolis, Dr. Hankal soon had such a large practice that created attention all over the Middle West. He was the president of Medical Society of Indiana. While in Tennessee, he was one of the organizers of the East Tennessee Medical Society. His office was one of the finest equipped in the city. In order to provide better service for his patients, he established a sanitarium.

Dr. Hankal is survived by his wife, Mrs. Edna Hankal; his grandmother, Mrs. Marah Hankal; his mother and stepfather, Mr. and Mrs. A. J. Callens, and seven sisters.

Places And Dates of One Day Conventions

Lexington, Ky. — Thursday, November 10th.
Johnson City, Tenn. — Friday, November 11th.
Port Gibson, Miss. — Sunday, November 13th
Jacksonville, Tex. — Wednesday, November 16th.
Dallas, Tex. — Thursday, November 17th
Oklahoma City — Friday, November 18th
Kansas City — Saturday, November 19th
Hannibal, Mo. — Monday, November 21st
Chicago, Ill. — Tuesday, November 22nd

The International Convention Is Over

(Continued from page 1)

out by Mrs. Rothenburger: Thousands of people carry the impressions that the negro is of low mentality as a race; "well-trained people in great numbers are still excusing their prejudice with the threadbare statement that God meant the negroes to be "hewers of wood and drawers of water," and others of us are always contending that "the negro is all right in his place." His place, according to Mrs. Rothenburger, is one of equal right and opportunity alongside the other races. "and only pagan thinking permits one group to assign another to a status of perpetual inferiority." Another fallacy in our thinking is that the negro has one dominating desire, to break down social life. However, when one considers that in some of our cities there are thousands of negroes carrying so much white blood that they "pass" as whites, "it is easy to see which race is the chief offender." Then, too, there is the ever-present superiority complex that has marked racial prejudices throughout the years. The Jew despised the Samaritan, the Greek thought himself superior to the Roman, the Roman to other races, and so on down the line until we of this day think ourselves better than the Mexican, the Oriental or "any other poor soul born without the confines of America." Mrs. Rothenburger challenged the convention that if we were going to do some of the things that we have talked about in such glowing terms during the week, it was time that we put some of the theories about the ideals of brotherhood into practice. Our lack of practicing the principles of brotherhood are portrayed in this sentence, "Preachers may grow eloquent over the theme of brotherhood and congregations be emotionally stirred by the suffering of the untouchables of other lands, but when both step over the threshold of the church door and the first individual with the black skin is met, brotherhood usually vanishes into thin air."

Special musical selections were given by Paul Hill, a member of Second Church, Indianapolis, one of our leading Negro churches. He was accompanied by Miss Garrett.

KING R. BROWN

An Appreciation of His Life

Back some time about 1885, a boy from Claiborne County, Mississippi, came to the Southern Christian Institute to prepare himself for leadership for his people. His teachers then said he was a very promising young man. One of his teachers made a tour to raise funds for the work in 1888 and came to Angola, Indiana. The Angola Church had a young ladies missionary society. In this society were Miss Emily Kinney who afterwards became Mrs. Grant K. Lewis, Miss Georgia Kinney who afterwards became Mrs. President Miner Lee Bates, Miss Ethie Burlingame who afterwards became Mrs. J. B. Lehman, and a half dozen others. An appeal was made to them to support a boy in school at the Southern Christian Institute and they chose King R. Brown. Of course none of the three suspected the prophecy in what they did; but Grant K. Lewis came into a very intimate relation with the work of King R. Brown and his daughter Rosa; President Miner Lee Bates saw two of his grand-children through the course at Hiram College, and President Lehman saw him in his work often and he saw all his children but two, and three of his grand-children graduate at the S. C. I.

It is quite certain that this whole train of happy influences would not have been released if the boy had not been helped. How little we know how far reaching are the influences of what we do! We have often said we are making civilization builders. Here was a string of builders who have had a powerful influence on what the civilization of our nation is to be.

Brother Brown was one of the truest men I ever worked with. With him the gospel was the power of God unto salvation. It was not, "May be," with him. He trod the straight and narrow path because he believed in it. His life was an open book, known and read of all men. At our conventions we always have a group of men who caucus together and always seek to get something for themselves. We presume they do it because they have no hope of getting anything by merit. Brother Brown was never among them. What he got came by merit because he could do things that others could not do. If it did not come that way he did not want it.

When the end was near, I visited him and he was awakened out of a coma that was practically his last sleep. He looked up and saw me and said, "I have always been true to you and our great work." And then he fell asleep never to awaken again. This was equal to saying, "I have fought a good fight, I have finished the course, I have kept the faith:

henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

His funeral was widely attended. The mayor of the town came to give his testimony and in this he said that every white person in Port Gibson is richer spiritually because Brother Brown lived there. It made us feel that the day is not far distant when the color line can not keep apart the good people of all races.

J. B. Lehman.

KING R. BROWN

1859—1932.

Born—February 28th, 1859, in the Bridges Plantation. Parents were Simpson and Nancy Brown. Educated at Southern Christian Institute, Edwards, Miss. Charter member of the Mississippi State Convention. Secretary of State Convention twenty years. Did not miss a single convention during forty-five years. Charter member of National Convention. Founder of Gospel Plea and first Managing Editor (1893). Chairman of Republican Committee of Claiborne County. Pastor of Christian Chapel, Port Gibson, thirty-five years. Part time pastor of Mound Bayou church for fifteen years. Died August 3, 1932.

At the funeral of the late K. R. Brown, I. C. Franklin, Port Gibson, Miss., was in charge of the services. The order of service was as follows:

Processional.

Song: "Asleep in Jesus."

Prayer: B. C. Calvert.

Scripture: B. L. Jacobs.

Prayer: T. B. Frost.

Solo: "The Lord is My Shepherd", Miss Georgia Nash.

Obituary: Rufus D. Thomas.

Telegrams and Condolences: Read by Miss Josie W. Turner.

Resolutions: Read by Mrs. Lillie Brazand.

Remarks by Representatives of Lodge:

Mason, J. B. Green; Elks, L. K. Attwood; S. & D. of Jacobs of America, A. H. Jackson.

Solo: Miss Julia Shaifer Lee.

Short Talks: on K. R. Brown:

As a Citizen—Hon. J. M. Jones, Mayor of Port Gibson.

As a Race Man—Prof. A. J. Edwards.

As a Christian Leader—E. D. Wilson.

As I Knew Him—W. W. Blackburn.

Solo: "Hold Thou My Hand", Miss Gladys Toliver.

Remarks: Rev. A. J. Cosey.

Rev. Mr. Craig.

Funeral Message: J. B. Lehman.

Song: Sweet Bye and Bye.

Viewing of the body.

He was then buried with Masonic honors.

INDIANAPOLIS, IND.

My dear Mrs. Bracy:

Just a little while ago, your telegram was handed to me which brought the news of your father's death.

I am so sincerely sorry to have this word. I had hoped that Mr. Brown was mending steadily and on his way to recovered health and strength.

In the days to come, you and your family will find wonderful consolation in the long life of service and devotion that was your father's gift to the cause of his Savior.

Mr. Lewis is out of town and will be for some days to come. He too will regret in sorrow the passing of your father. I am sending the word to him.

I do hope that you and your mother, with others in the family, will be sustained and comforted in these hours by the nearness of our Heavenly Father and the consciousness of His love for His children.

Yours most sincerely,
ORA LEIGH SHEPHERD.

EDWARDS, MISS.

Mrs. K. R. Brown and Children:

Your telegram came in this morning at 9:00 A. M., breaking to us the news of the passing of Elder K. R. Brown.

While this seemed inevitable, it was a real shock to us. Soon after we came on the grounds in 1890, we became acquainted with Brother Brown, and since that time we have seen him in all kinds of situations and he always rang true to the highest ideals of a Christian.

Such a life is not only rich to itself, but it leaves a rich heritage to the family, friends and fellow Christians. May God's richest blessings be with you.

Yours very truly,
MR. and MRS. J. B. LEHMAN.

ST. LOUIS, MO.

Dear Friends:

We have just learned of the passing of your devoted husband and father, Mr. Brown, and assure you that you have our heartfelt sympathy. Our prayers have been that he recover from the malady that seized him, however, we have faith enough to believe that God knows what is best.

In your hours of bereavement, we extend to you our unlimited assistance, in any way that you may feel disposed to use same to relieve the strain of this heavy sadness.

Yours in sympathy,
MR. and MRS. WARREN BROWN.

INDIANAPOLIS, IND.

My Dear Sister Brown:

At this late date, we are attempting to express our heartfelt sympathy for you and the family. I want you to know that we feel very keenly the passing of this Man of God, Shepherd of Souls and Friend to young men. I say this with no waste of words. More than thirty years I have considered him a very dear friend. In a letter not long ago I tried to tell him just what he had meant to me. I loved him because he stood squarely for what he thought to be right. He had a prophetic vision, seeing ahead the things that would help or hinder the church of Christ.

I hope some young man saw him as he passed away, that his mantle of service might fall on him.

"God calls our loved ones, but we lose not wholly what He has given.

They live on earth in thought and deed as truly as in His Heaven."

"The Lord answer thee in the day of trouble; the name of God of Jacob set thee up on high, send thee help from the sanctuary and strengthen thee out of Zion."

Wife and Walter J. join me in this word of comfort, in this hour of sadness. May His blessing rest richly upon you and yours, is the prayer of your brother and friend.

Sincerely yours,
P. H. MOSS.

SAN JOSE, CALIFORNIA.

Dear Mrs. Brown:

The sad intelligence of the death of your dear husband, Elder K. R. Brown, has reached us and we want you to know that in this hour of great trial for you, we share your burden. We know something of the sorrow that enters the home on such occasions.

We trust that you shall bear bravely and be consoled with the fact that not only was he a loyal and loving husband, but a great Christian leader. While we sorrow with you in his passing, his great works do follow him.

Now lifting our heads and looking to the future, let us pray that there will be young leaders raised up to follow in his footsteps who will prove to be great workers for the Kingdom. Remember that God will bless and keep you and yours under the shadow of His wing.

With sincere regards, we are
Very kindly,
J. N. ERVIN AND WIFE.

INDIANAPOLIS, IND.

Dear Mrs. Bracy:

Mrs. Shepherd has just told me of the death of your father. I merely want to express my sincere sympathy to you in such an hour. The experience is very difficult to pass through. I realize this because my father died several years ago. I am sure that your faith in the God of us all is so strong that peace and comfort will be yours.

Sincerely yours,
C. O. HAWLEY.

INDIANAPOLIS, IND.

Dear Sister Bracy:

Just this week did we learn of the home-going of your father, Elder K. R. Brown. His illness was known but we thought and hoped he had been spared us. You will know with what deep regret and solicitude for the work we pen these lines.

So many of us are so recently called to "Pass Under the Rod" that we wish for the "strength of two" to carry on. But we learn that the program is "numbered" — not our days, and the Master must call each number.

I trust some one who knows will prepare a brief of his passing and not be too stingy in Eulogy. He was indeed a Pioneer. Like Martin (W. P.) and Evans crossing almost together, so Elders K. R. and W. H. Brown were not far apart.

If hearing extends beyond the graves,
Might not one "hear" the other crossing the waves?

Accept from us sincere, though belated, sympathy.
THE DICKERSONS.

Telegrams Sent the Bereaved Family Upon Knowledge of the Death of the Late K. R. Brown.

Indianapolis, Ind.

Deeply grieved over loss of your husband. He was a faithful servant of God and His Church. The Brotherhood will miss him greatly. Our sympathy extends to you, to Rosa, to the other members of the family. May God bless and sustain all of you.

HENRY HEROD.

Indianapolis, Ind.

Mrs. Rosa Brown Bracy:

Deepest sympathy to your mother and you in the sad hours of your loss. Your father's life and work has honored the church whom he so faithfully served. Ask your mother to forward to us the Widow's Claim blank for which will go to her at once.

F. E. SMITH, General Sec.,
Pension Fund, Disciples of Christ.

Atlanta, Ga.

Our deep sympathy to you in your great affliction. May the memory of the honorable life just ended help you bear the great loss.

MRS. EMMALINE SCOTT and Family.

Little Rock, Ark.

You have our deepest sympathy in your loss.

MR. and MRS. M. M. BOSTICK.

Edwards, Miss.

We express our sympathy in this hour of your bereavement. Our loss is Heaven's gain.

B. L. JACOBS and T. B. FROST.

Chicago, Ill.
You have our deepest sympathy.
TYNIE and CORDELIA.

Chicago, Ill.
Accept my deepest sympathy in this hour of your very sad bereavement. The church militant has lost a most loyal leader but the church triumphant is richer because of the entrance of our friend K. R. Brown.
RICHARD DAVIS.

Chicago, Ill.
Regret very much your sadness. You have our sympathy.
D. A. DANIELS and A. D. WILLIAMS.

Memphis, Tenn.
You have my deepest sympathy.
DR. J. E. WALKER.

Prairie View, Texas.
Dear Aunt, you have my heartfelt sympathy.
NANCY JENNINGS BERRY.

Alcorn, Miss.
Regretting that I cannot be present in the last sad rites of your late husband whom I have ever revered and admired, I am commending you for your reliance upon the precious promises of the Master.
I. J. ROWAN.

Chicago, Ill.
Heartfelt sympathy in your hour of bereavement.
ROSA WELCH and LESLIE CLARK.

Others who sent expressions of sympathy were as follows: Miss Elizabeth Givens and sister, Miss Lyday Taylor and mother, Miss Fannie Williams, Miss Bessie Chandler, Mrs. M. J. Moore, Mr. and Mrs. Edgar Brown, Mrs. Ophelia Bickam, Miss Stacye Maupin, Dr. James Bracy and son, Mrs. Ida Smith, Mrs. Ella B. Thompson, Eld. and Mrs. Wm. Alphin, all of St. Louis, Mo.; Mrs. Mariah Crawford and Miss Roxie Crawford, Memphis, Tenn.; Mr. Richard Ward and family, Kansas City, Mo.; Dr. and Mrs. F. A. Stevens, Lexington, Ky.; Mrs. Julia Shaifer Lee, S. D. Ford and Mrs. Corine Lee Banks, Eld. and Mrs. R. E. Satouche, Chicago, Ill.; Mrs. Mary Taylor, Winchester, Ky.; John Crawford, New Orleans, La.; Mrs. Maude E. Hayden and Mrs. Susie J. Campbell, Montgomery, Ala.; Mr. and Mrs. H. Crow, Mound Bayou, Miss., and Mrs. Josie A. Brown, Heatman, Miss.

Brother Edwin Hurdle, who was supplying as minister of Central Church, Louisville, Ky., has returned to Texas.

Mrs. L. A. Devine traveled over 3,000 miles by motor through the state of Missouri. Her longest stay was at Excelsior Springs, Mo., a health resort. She was accompanied by one of her sisters of St. Louis. Prior to the Paducah convention, where the Devines were hosts, Mrs. Devine was under the care of a physician. Her anxiety to entertain the convention caused her to ignore the physician's orders. She is now back at her desk making plans for her work as National Secretary of Children's Work.

Mrs. S. S. Meyers, wife of our minister of the Woodlawn Avenue Church, Kansas City, Mo., has been critically ill. Late reports have it that she is now in an improved condition.

President J. N. Ervin of Jarvis College, Hawkins, Tex., is now back on the campus. He has been in California in order to regain his health.

Mrs. A. L. Martin, Chicago and Rockford, retiring President of the National Woman's Missionary Society, recently underwent a serious operation and is now slowly recovering. Because of her devotion to our Missionary cause, it is believed that many will be glad to know that she is in an improved state.

From Banks of Ole Ky.

By C. H. DICKERSON

Teaching Doubt

"And said with tears, Lord, I believe, help

Thou mine unbelief." (Mark 9:24.)

The minister of a white Christian church called me into his study to show me his sermon outline on "How to kill a church." I asked him "Who wanted a Dead one?" He's not there now. "The way to Hell" was one of our Brethren's subjects of which he declaimed, I asked "Who wanted to go?" Isn't the Devil leading that host? And this is the way many pulpits teach Doubt.

Unbelief is the capital and fountain of evil. It wholly distrusts the promises and threatenings of God's word. A whole nation went bad for this sin. (Rom. 11:20 "Because of unbelief they were broken off." It was doubting that rendered Jesus' teaching of none effect when the Book said (Mk. 6:5 and 6) "and He could do there no mighty work and He marveled at their unbelief."

So when this Father brought his so long sin possessed son to be cured, these Disciples doubted and failed and Jesus exclaimed, as in surprise, "Oh Faithless and perverse generation, How long shall I be with you, how long can I stand you." (Mat. 17:17). 'Twas for doubting Zacharias was "Struck dumb for a season." Turn to Rev. 21:8 and find the unbeliever (Doubter) along with that motley doomed crowd who "shall have their part in the Lake that burneth with fire and brimstone." Too Bad!

This man of Mark brought his son whom Jesus would cure if The Father could believe. At once—no doubting, no hesitating, the Father "cried out and said with tears, Lord I believe, help Thou mine unbelief." When the Fathers and Mothers believe, the children will be healed and saved. When the preachers and teachers believe, the hearers and students will follow suit. 'Tis a hard saying, but a pulpit is better off vacant than with a preacher spewing out his damning doubts. Old Father Abraham stands silhouetted against the sky of all time because he believed God and "commanded his children after him." Let the distraught disturbing, dangerous doubter take his quiet place in the pew of common life—one of the bunch—and draw no check for disputations of unbelief from those who employ him for works of Faith. "His Bishoprick let another take." No man is required to know that Jesus Christ is the Son of God, or to prove any such claim. To believe it is what Jesus requires, and of course the Book abounds in testimony supporting that belief.

Scholarship now is almost imperative. Easy and compelling adjectives are not to be despised. Poise and appearance come in for consideration and they all have their place, but that place is secondary when the church is sick with the disease of doubt and unbelief.

When men "trust God and keep the powder dry," "All things are possible to him that believeth." The Christian religion is a system of Faith. The church without it is a "flattire," "Bumpety Bump" it goes. Eleventh chapter of Hebrews flashes upon the screen the roster of Immortals who through faith "subdued kingdoms, wrought righteousness and obtained promises. Let Thomas doubt no more, rather "let us go and die along with Him." Lord, I Believe.

The Second Christian Church of Indianapolis, Ind., celebrated home-coming during the week of October 16th to 22nd.

Every Kentucky meeting this fall reports "Best ever." Hustonville netted eight. F. H. Gray preaching. He's pastor at old Nicholasville and is O. K. Yours truly is minister at Hustonville. Germantown netted five. C. H. Dickerson, preaching and singing. W. D. Campbell, minister. He is another coming young minister. Bros. Letton and Pearson held good brief meetings at Little Rock and Mayslick respectively. Bro. Hays held Mt. Sterling meeting. Bro. F. H. Gray is in meeting at Winston Salem, N. C. Bro. T. R. Everett will hold forth at N. Middletown. And the church "Goes Marchin' On."—C. H. Dickerson.

Christian Service in Cooperation

By J. B. LEHMAN

Report of Negro Evangelism

During the year from July 1, 1931 to June 30th, 1932, our budget for assisting pastors and evangelists in the Negro churches was \$6,000.

In assisting the work we have held in mind that the cause would be served the best if we assisted at the most strategic points in new fields and aided in the old fields where it would conserve the work our fathers built up. We have not assisted old fields where no advancement could be hoped for, though in these panicky times hundreds of churches could scarcely hold their ministers.

A number of the above were aided only a few months.

We feel that this was one of the very best missionary investments we have made in any field. We believe that fully ninety percent of those who constitute this convention are the product of our mission churches and our schools. The following is the record of the work done:

Additions by baptism	265
Additions otherwise	279
	544

When we remember that most of these were at new and strategic points, we can see what it means for the future of the Church. The evangelists and pastors raised money as follows:

For self support	\$9,912.19
For Church debt	5,340.33
For Missions	1,209.48
	\$16,462.00

This work has almost remade the brotherhood during the past twenty years; and if wisely continued through the next twenty years a powerful force in kingdom building can be developed.

During the missionary year the United Christian Missionary Society has received from the Negro Disciples of Christ \$4,809.69. This was a falling off of \$1,035.23 from last year, but when we remember that in almost all regions the Negroes were thrown into the army of the unemployed, it is not strange that this falling off is shown.

An analysis of this giving shows some interesting things. The churches at the three colleges gave as follows:

The Church at the Southern Christian Institute gave	\$604.93
The Church at Jarvis college gave	309.42
The Church at Piedmont Christian Institute gave....	252.71

Total \$1,167.06

This was nearly one-fourth of the total amount given. If we add to this what the evangelists raised, \$1,209.48, we have nearly one-half of the total amount sent to the United Society. But each of these schools gave liberally to causes that are not represented by the United Society. If we add what the Church at the Southern Christian Institute gave for State missions and other benevolent causes, which was \$201.92, we have for the Church at the Southern Christian Institute, made up of pupils and teachers, \$806.85. This is \$11.07 per member. When we remember that very few of these pupils ever see as much as a hundred dollars a year and the teachers work for greatly reduced salaries, we can see what it means. They do this by stewardship, and this in no way hinders them from having what they could get if they gave nothing. Stewardship

is a personal advantage rather than a hindrance.

The Disciples of Christ are laying the foundation for real race relation work. They are now giving for the Negro race as follows:

For Africa	\$116,277.49
For Jamaica	11,257.62
For the Negroes in the U. S.	108,913.32
	\$236,448.44

This is an extensive effort to bring the Negro peoples into the Kingdom and it probably insures that before this century is out there will be more Negro Disciples of Christ than whites. But we should not look upon these Negro peoples as a homogenous group who will act together in the future. In fact anyone who dreams of the darker races becoming one in purpose does not know how civilization matures. All these peoples have their separate backgrounds and will come into the Kingdom with their separate messages and influences

But this does show the way to interracial co-operation and fellowship. People who have as great a task as Christianity gives to the world can not permanently segregate themselves and each other. Will these peoples, white and colored take the stripes on their backs and stand up to their duty till the fellowship of the races is worked out? Or will the split into denominations on the line of races as the people who have made the present denominations have done? Whichever course they take, they will reach the same end, but the latter road by way of denominations is a long and hard road where much suffering must be endured.

The big task now before us is to prepare men and women to take the leadership of the churches as the older men are fast falling out of the ranks. In the next twenty-five years we will need from two to three hundred trained ministers and twice that many teachers and field workers. Our schools are equal to the task if we now stand by them and give them the co-operation they deserve. The Southern Christian Institute is now one of three accredited schools in Mississippi. It has held up a very high standard intellectually, morally and spiritually and this has won for it an enviable place in the hearts of the people. The State Superintendent said it stands at the head if measured by the character of the work done; the head of a great university said he wished he could reach our standard. If the school is not now crippled for want of funds, and if all our people rally to its cause, we can build a great school.

Jarvis Christian College occupies a very similar position. Distinguished white people in the Christian Church and in other bodies are coming to its rescue with means and counsel. And the Negroes are beginning to recognize its merits.

These schools are more than colleges. They are great Institutes where young men and women are being prepared to become civilization builders. They can show us the way to a higher order of industry, economics, education and religion than we have ever before known. This is being recognized by others than our own people. A conference of another religious body has passed a resolution commending the work to their members. If now all our own people awaken to their interests we can prepare the men and women for the work

NEGRO DISCIPLES OF CHRIST

PRESENT A

Challenge To Christian America

IN OUR FOREIGN FIELDS

Jacob Kenoly Memorial Institute,
Clayashland, Monrovia, Liberia,
West Africa.
August 12, 1932.

President J. B. Lehman,
Southern Christian Institute,
Edwards, Mississippi.

Dear Brother Lehman:

Your letter dated June 9^h was received some time ago. I was glad to receive your good letter. It came the early part of July but through an oversight on the part of the clerk at the post office the letter was not given to me when I called for it in July. I got it the 3d of August.

I am very grateful for the interest you are taking in what I am trying to do. I am endeavoring to put to use some of those things I learned at the S. C. I. It is my desire to make the best use possible of what I have. For example, a few days ago I needed some nails to build a pig pen; but I did not have them. Therefore I got busy with one of the boys to make some sticks and we built a pen without nails on which we put a thached roof so the hard rains would not injure the pigs. I am starting on a small scale and hope to grow by degrees. I have about one dozen hens. I am trying to get some onion seed but I have not been successful yet. I planted some rice this year and it is growing nicely, but I am having a great trouble with the birds and the ground squirrels. I planted a small space in the swamp with rice and corn in March. The corn did exceedingly well. I saved one hundred ears for seed. The rice will be ready to harvest in the next few days. The large farm will not be ready till October. I have a lot of casavas and eddoes planted. I am now clearing off ground to plant sweet potatoes. I have mentioned all this to show you what I am doing to make our food supply.

The buildings are now covered from the rain. We expect to have them enclosed soon. The rooms on the first floor are nearly finished. I am teaching those who are here now, but I will not begin to take outsiders till next fall, when I hope to have my buildings completed.

Kindly remember me to all the teachers and accept my best wishes for you and Mrs. Lehman.

I am yours fraternally,
JEROME E. FREEMAN.

A LETTER FROM JAMAICA

The United Society has been compelled to withdraw from the Island of Jamaica and this letter shows how heroic our missionaries are meeting it.

New Bethel,
Dallas Post Office,
Jamaica, West Indies.

President J. B. Lehman,
Southern Christian Institute,
Edwards, Mississippi.

Deor President Lehman:

I received your letters of July 18th and August 17th. I am also glad I received the catalog and the sketch of the students who went out from the S. C. I. I thank you very much for all of them. I still have the responsibility of caring for eight of the churches. It is indeed hard work but I am doing well considering the conditions. I think it is just as you say; everything is going except finances. But God is taking care of us in a fine way. We can not afford to doubt his promises; but we must trust him for his grace to keep us in times of difficulties. Behind a frowning providence He hides a smiling face.

I am getting the boy ready to leave as early as possible for the S. C. I. He will pay his way, and I hope you may be able to do something for him after that.

I have to preach at two churches each Sunday and many of them I can reach only by horseback. But God gives me the strength to persevere. I can imagine the

great occasion you had at the home coming. How I wish I could have been there.

With sincere best wishes,
I am yours faithfully,
W. C. DARBY.



DR. J. B. HANKAL

Registrar of National Convention, who died October 3rd
in Indianapolis, Ind.

ONE DAY CONVENTIONS

Again this year a series of One Day Conventions are being held around the country and our people will be given the opportunity to meet with the leaders of the United Society and leading ministers of our brotherhood and together face the great and serious problems which we have today.

Evangelism will be emphasized in the convention this year.

The increasing attendance of the Conventions from year to year bespeak the appreciation of the people in this sort of thing.

Every minister and head of department of every church should attend the Convention for themselves this year and get the informations first handed of the conditions which confront us and the ways out. Every State Convention of each department should be present and as well every District Officer.

Private-owned cars makes convenient and pleasant, and reasonable transportation these days. There is scarcely not a church in which there is not a car which could be available for such a trip and there is not a church in which there is not a car load which needs the information and the inspiration of a One Day Convention.

There are nine Conventions being held especially for the churches affiliated with the National Convention. Note the one in your state or the one nearest to you and be sure to attend.

ROSA BROWN BRACY

Are You a Subscriber
TO
THE CHRISTIAN PLEA?

NO TIME LIKE THE PRESENT

The Great Need.

Series II.—SPECIALIZATION

The second great need in our Bible Schools and Churches is specialization. We are now living in an age of specialization; an age when men must know something about everything and everything about some ONE thing. For a long time we have thought that anybody that was a good moral and religious person would make a good Superintendent or teacher for the Bible School. We have not only thought this, but we have practiced it. We should be grateful, however, that many of these persons who have been placed in such positions have put forth much effort to improve themselves. But we must keep abreast of the times. We are no longer satisfied to farm as our fathers did; we use the improved implements. Then why not use the improved ways of living. Remember, Jesus said that, "Moses suffered it to be so because of the hardness of their hearts." It was all right for our grandfathers to select a good moral and religious man as teacher or superintendent of the Bible School because there were few trained men, but in this day of enlightenment we must not be satisfied with untrained leaders in any department of the church.

There are so many ways to train our present leaders while they serve. As has been stated above, the great need of the hour is specialization. Men and women in every department of the Church should be willing to train as thorough as one who wishes to become a lawyer or a physician.

PROBLEM

Most grown-ups in the Church think that they are past the age of learning when it requires any effort on their part. This same idea has been "handed down" to the younger people and as a result they, who drop out of school before they reach adulthood, think likewise.

This problem can never be solved until we realize that learning is nothing more than enriching and controlling experience. This can be done by any person, adult as well as children. The solution, then, will depend on the aim of the learner. If he or she desires to have those experiences that will help him or her gain this control, and if this desire is strong enough, the learning will undoubtedly result, regardless of the age of the learner.

FAMILY ALTAR

There are no worthy parents but what they desire the best for their children. Yet many of them thoughtlessly make the mistake of giving them onesided equipment. They are

very strict about their children getting an education. They give them every preparation for the commercial problems of life, but little or none of the spiritual and moral. They take various papers and magazines that they might keep abreast of the times. They do not hesitate to help them in their studies, to read before them their papers and magazines and to encourage them to do likewise. Yet when it comes to reading a few chapters in the Bible and praying or repeating together the Lord's Prayer, they are frightened to death or are just indifferent. They seem to forget that moral and spiritual education and training is the most important. Upon this education the other must rest. The moral education and training of a child determines what he is going to do with his reading, arithmetic and other book education.

We begin to cultivate our corn, cotton and other crops in their very earliest stages of growth. Yet with our children we seem to think we can leave them alone until they are grown or nearly so and give to them a good moral education by merely telling them. It will not work.

The family altar in the home will do much toward solving the conduct of both parents and children in the years to come.

—The Christian Review.

The Purpose of Worship

SERIES II.

The most natural thing for one who thinks at all is to ask the question, why worship? What is the importance of Christian worship? I wonder if we discover some values, stating them without elaborating.

1. Worship satisfies the deep yearning of the soul.
2. It gives renewed strength and energy.
3. It brings peace and harmony in the heart.
4. It gives balance and poise for work.
5. It establishes right attitudes between man and man.
6. It helps us to see God as a loving Father.
7. It establishes right relations between men as brothers.

Public worship is especially significant in reinforcing religion and conserving the values and ideals which religion mediates. It makes vivid and concrete the faith of the worshiper through the use of symbols as the communion service.

Patrick H. Moss.

Autumn and Winter

Hurrah for Autumn! Autumn is here; Who likes it? I like it! It brings good cheer;

The sunrise wakes the birds to sing And the leaves come tumbling down as though they had wings;

Lies the still cloud in gloomy bars, Floating along over hidden stars; Winter is coming! it's almost here! Hurrah for Winter! It brings good cheer.

Often before I go to bed I have butter and jam on nice brown bread;

And then mother snuggles me off to bed,

While with favorite stories my mind is fed;

But when I wake in the morning cool, I know then I must go to school.

Cecilia Mae Berry.

SUGGESTIONS

Arrange to have a Pre-Thanksgiving social at which time the people can play games, sing songs, and have stunts. Let everybody have a chance to know or get acquainted with each other.

CHURCH CALENDAR

Thanksgiving Sunday	Nov. 20
Woman's Day	Dec. 4
Benevolence Day	Dec. 18
Race Relations (Christian Plea Week)	Feb. 13-19
Foreign Missions Day	March

MEMBERSHIP QUALIFICATIONS:

1. Be a regular reader of the Forum of Religious Education.
2. Fill out the membership blank and mail it to the National President of the Bible School Convention.
3. Encourage others to join the Forum by becoming regular readers of the Forum and by filling out and mailing the membership blank.

Forum of Religious Education

MEMBERSHIP BLANK

Name

Address

Member of Church

Sunday School Office.....

The CHRISTIAN PLEA



Medley Of Current News



NEGRO PRESS

RUSSIA HONORS INVENTOR

COMPOSER RECEIVES AWARD

ELECTION AFTERMATH

AFRERICANS

UNEMPLOYMENT: A PROBLEM

VOL. 5 NO. 11

NOV 22, 1932

Aframericans

ONE WEEK IN NOVEMBER

The CHRISTIAN PLEA

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J. B. LEHMAN C. H. DICKERSON
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Dear Editor of Christian Plea:

We wish to say that our 1932 National Convention was a success in many ways. First, the very fine greeting by Paducah people; secondly, the great fellowship with the brothers and sisters; thirdly, the finance was good under conditions; and fourth, the great plans for the 1933 convention. Our national president, Brother H. L. Herod, was at his best with a great message on Tuesday morning. He is a great man in a great place.

President Lehman made a fine report on Negro work. Mr. Lehman has done a great work for leadership for our race. Mr. Grant K. Lewis of U. C. M. S., explained the great task of the church. I see no chance for failing in this undertaking. Mrs. Cynthia Martin, our ex-president of Missionary Organizations, also made a wonderful report on her work. She served the women as national president for four years. We now have Mrs. Preston Taylor. She is to lead us on for four years in Kingdom Building. We have more great women in our church such as Mrs. H. Herod, and Mrs. Mary Taylor who have ability to edify the race. Why not use them? What has become of Mrs. Singleton?

I wish to say to those of you who want of Kenoly's bust, you may write me. The price is \$1.00 C. O. D. Good luck to you.

Mrs. Sarah L. Bostick.

PAGE 2

The past week bore a triple memorial for all Aframericans. November eleventh was Armistice Day and all Americans have cause to take thoughtful reminiscents of that day in 1918 when the world's greatest carnage was halted. Colored Americans fell upon the battlefields of France, even after the truce was signed on that fateful morning. Like their fellow citizens, Colored Americans had responded to that jack-o-lantern appeal to make the world safer for democracy. At present apparently the world is not one whit safer. However, we are too close to judge the results although we are not far enough away to avoid a depression due to the war inflations. Anyway, Armistice Day has a significance for all Americans.

The Eleventh of November might well be observed by Aframericans as a double memorial if only the symbol of self-determination be attached to Nat Turner, the slave who led a bloody revolt against his bondage in Virginia, 101 years ago. Altho meekness (the kind the Bible says shall inherit the earth) has played a large share in our existence here in America, it is worth the memory that there were slaves who rebelled and died to end their bondage. We too can say that at least a part of our forebears died for their own freedom; we too can chant: "he who would be free himself must strike the blow." Nat Turner and his band of slaves struck terror in Virginia in 1831, and from that time on down to the fall of slavery in 1864, there was no more complacency and indifference and compromise for the institution of slavery in America.

So it was on a chilling morning of November 11, 1831 that Nat Turner was marched to a tree on a hill and hanged by the Commonwealth of Virginia, exactly 87 years to the day when Captain Rush and his company of men, all Colored Americans, fell before German fire after the Armistice had been signed, a needless sacrifice due to a miscarriage of a counter-order to cease hostilities. But are not the only great lessons in life learned in blood and tears?

The Irish remember and celebrate St. Patrick, who was a crusader of might; the Germans extol Bismarck, the iron man of blood, the French revere Napoleon who sent men to many battles of death, the English pride over Cromwell, who drew the sword, and Americans love the memory and speech of Patrick Henry, who demanded "give me liberty or give me death." Now why can not Americans pause in double reflection on each November 11 and remember Nat Turner as well as those who fought for a latter-day democracy over in France.

Nor are these significant events complete as an Autumn Memorial for Aframericans, November 14, 1915, Booker T. Washington died. Memory of his constructive work serves as a benediction to November eleventh of the sanguine epochs.

Perhaps in the future we shall combine this triumvirate of November and mark it a real day of atonement upon our calendars. Such a day and time would be far more fitting and significant than the usual observance of an oratorical First of January as Emancipation Day. To us the

Continued on Page 5

🍀 Election Aftermath 🍀



—In the opinion of some Negro leaders of political thought the country and especially the Negro public, is bound for the “deminition bow-wows” as a result of the Democratic victory at the polls last Tuesday.

But many others express the conviction to the Associated Negro Press that the defeat of the Republican party will have a salutary effect in correcting political abuses of which the Negro has been a victim.

The Associated Negro Press addressed the following question to leaders in every section of the country:

“What effect do you believe the elevation of the Democratic party to power nationally will have upon the Negro politically?”

Bishop Reverdy C. Ransom's Reply
(Wilberforce, Ohio)

The first and great effect of the recent national victory of the Democratic party is that it has broken forever the political solidarity of Americans of Negro descent in their blind allegiance to the Republican party. Now that many thousands of black people have broken loose from their political moorings, they will in the future increasingly divide upon the issues among the political parties like other Americans. Governor Roosevelt was elected upon a liberal platform. Aside from this, he is personally known to be a liberal and fair-minded man. Both in his national policies and political recognition by way of appointments, I have no misgivings in predicting that his recognition of Negro Americans shall be the most liberal we have enjoyed since the days of Theodore Roosevelt.

The tremendous majority by which Governor Roosevelt has been elected to the presidency, will be his most serious handicap. With a majority of seats in both houses of Congress, he may find

it difficult to prevent liberalism from going to extremes. So many political elements have contributed to his astonishing victory, there is bound to be dissatisfaction later on, because it will be politically impossible for him to comply with their diverse and rival claims.

Politically we may walk with slow and halting steps as did our fathers seventy years ago, when they first stood forth in the morning of their physical freedom, but as a race we shall never turn back again to the fetters of political bondage, which in the election last Tuesday were broken forever.

All hail to the dawn of the morning of the political independence of Americans of Negro descent!

L. Amasa Knox's Answer
(Kansas City, Mo.)

It is rather difficult to pass judgment, at this time, as to the effect that the elevation of the Democratic party to power will have upon the Negro. However, I am of the opinion that if the Democratic party (southern democracy) shall abandon its ancient attitude toward the Negro and take him on as an integral part of that party, to become fixed and permanent, his place in that party is destined otherwise he will drift back to the Republican party.

After all the Negro thought is, in a large measure, the national thought and from all political and economical signs his political prophets who conducted their national campaign are not predicting what will happen beyond the probable appointment of their own campaign divisional chiefs.

(New York City)

Elevation of the Democratic party to national power by the election will not, in my opinion, fundamentally affect the Negro politically. The distribution of the Negro population during the last fifteen years which has given the Negro voter the balance of power

in so many pivotal states will assuredly cause intelligent leaders of the Democratic party in these states at least to prevent flagrant anti-Negro action. It is an open question as to whether or not the Democrats nationally will do very much for the Negro; I doubt that they will attempt to do very much against him, which will be a vast improvement over the last four years.

Indications point to the greatest political independence of Negroes since the Civil war and this is a great gain. In a country like ours the hope of a minority group lies in that group's political independence, and in nearly equal strength of political parties which will make the political independence of the minority group effective. The N. A. A. C. P. will continue its vigorous non-partisan attitude in order to achieve greatest good for the Negro through this political independence.

A most significant feature of the 1932 election, in my opinion, is the repudiation by the masses of Negro voters of bought-and-paid-for politicians, white and Negro. If the political parties are wise they are going to realize that the day of the old school politician has passed.

Carl Murphy's Answer
(Baltimore, Md.)

Democrats coming into power change the political complexion. Presidential appointees who have been Republicans, will now be Democrats. I believe our interests will not suffer under Franklin D. Roosevelt.

The majority of colored people are Republicans. It need not be expected that 500,000 colored Democrats will wield in the Democratic party the strength which 2,000,000 colored Republicans exercise in their party.

Composer Honored for 'Ouanga'

Chicago, Nov. 15 (By A. N. P.)—Clarence Cameron White was inducted into one of the most exclusive circles of American composers on Sunday afternoon, when before a distinguished audience at the Three Arts Club here, he became the recipient of the David Bispham Medal, awarded by the American Opera Society of Chicago for the composition of an outstanding opera by an American composer.

The medal which was bestowed upon Mr. White came as a recognition of his work in completing recently the opera "Ouanga" was presented by Mrs. Eleanor Everest Freer, after a program during which a résumé of the opera was given by John Mathews of West Virginia State college and the roles of Dessalines and Defilee were sung by John Greene, basso and Cleo Wade, soprano. Mischel Fenik interpreted several of the violin numbers and Fred Ferrell played the prelude and piano accompaniments throughout.

The American Opera Society of which the late Mrs. Edith Rockefeller McCormick was honorary president, is devoted to the development of opera written in the English language, Mrs. Freer explained. She indicated that it was her hope that "Ouanga," "Tom Tom" and "Emperor Jones" might all be presented during the world's fair next year. Mrs. Freer pointed out that some of the most distinguished composers in the country had been Mr. White's predecessors in receiving the Bispham Medal, among them being Chas. Wakefield Cadman, Victor Herbert, Deems Taylor and Walter Damrosch. Mr. White is the 35th medalist.

The story of the opera "Ouanga" (pronounced Wanga) is based upon Haitian history during the time of the first King Dessalines.

Dessalines' ambition to make himself king and to prohibit the voodoo rites of the people, together with the casting off of his peasant sweetheart, Defilee, in favor of a member of the elite, has caused a revolt among both his soldiers and the Haitian people.

The spirit of Toussaunt L'Overture (in the Prologue) warns him of the dangers of his actions.

Act I deals with the life of Dessalines and Defilee prior to his coronation as king.

Act II shows the dual festivities of Dessalines' coronation and marriage to Claire, daughter of Vernet one of Dessalines' generals.

The festival and folk dances are interrupted by Mougali, the Voodoo Priestess who upbraids the interloper for his disloyalty to both his former beliefs and to Defilee. This so enrages Dessalines that he orders the death of Mougali, which is carried out during great confusion and disorder of the populace.

The first scene of Act III represents the interior of the Voodoo hut. The wake over the body of the dead priestess with tribal chants and dances is interrupted by the appearance of Dessalines who comes to beg forgiveness for his deeds. He is scorned by his former followers who put on him the "Ouanga" or Voodoo charm, and he leaves broken in spirit, etc.

The last scene is at the famous

"Red Bridge" where Dessalines was killed by his revolting soldiers. His body is found by the faithful Defilee who laments over it, while the crowd celebrates their freedom from the tyranny of Dessalines. The drums in the mountains beat out the message of Dessalines' death as the curtain falls.

Mr. White is now the Director of the School of Music at Hampton Institute, Virginia.

For seven years he was the conductor of the Victorian Concert orchestra of Boston, Mass. In August 1926 he conducted the Goldman Concert band in New York during the rendition of his composition "Bandanna Sketches."

During his stay in London he was First Violinist of the "String Players Club" reputed to be the finest string orchestra in Europe.

Mr. White was a student of M. Zacharewitsch; Coleridge-Taylor; Raoul Laparra in Paris.

His latest composition is the Haitian Opera "Ouanga" the first standard opera for Negro opera singers. He has also composed "March Triumphant," "Leevee Dance," "Serenade," "Cabin Song," "Valse Coquette," a Negro dance, "Sometimes I Feel Like a Motherless Child," and many Negro spirituals.

Mr. White in his speech of acceptance expressed the feeling that the award would be an incentive to Negro musicians everywhere urging them toward greater effort. He thanked the Rosenwald Fund for the fellowship grant which enabled him to complete the opera.

Unemployment Adds To Social Problems Of City Girls

New York City, Nov. 17 (By A. N. P.)—In a plea for contributions to the emergency relief fund, J. Dalmus Steele, chairman of the committee declared that the social problem in Harlem had been intensified by unemployment, especially among women.

"Many girls," stated Mr. Steele, "coming to New York City seeking work have been unable to find employment in capacities they are accustomed to fill. Housework and part time jobs are decreasing daily and the pay on these jobs have

been cut to the lowest possible scale. Thus we find many of these girls roaming the streets dependent upon whatever income they can pick up legitimately or otherwise.

"Not only are women of Harlem

being driven to criminal activities but the general increase in crime, not serious offenses but concerned chiefly with larceny and purse-snatching, is attributed to inability to secure work. For this reason we are appealing to the citizens of Harlem to give of their funds to help those who seek aid from the relief committee."

★ Negro Press ★

THE NEGRO AND THE GOAT

From the Star of Zion—

It was no unusual thing during prohibition days to hear it said that if liquor could be kept from the Negro it would inure to the safety of white womanhood. That statement was a fallacy then; it is a fallacy now.

It is notorious that degenerate white men, slaves of their lusts, having designs upon the chastity of their own womanhood, often blackened their faces to perpetrate their dirty crimes. These crimes were often charged to Negroes and many an innocent man has been burnt at the stake, and lynched for a crime about which he knew nothing.

Dr. Ivan Lee Holt, St. Louis, Mo., does the Negro race a positive disservice when he tells the London Methodist Times and Leader interviewer that the Negro, because of his bad proclivities when he had a drink, was responsible for prohibition in the South. Dr. Holt says that blacks do not know how to drink whiskey—that they are hard on property, life and women when under the influence of drink.

Perhaps this is true. It is also true of the white man and other races. It is true of all submerged, poor and oppressed peoples, as any one could note in the Ghettos of the North and East, and in the slums of the larger cities of the South.

Dr. Holt is equally as unsatisfactory in his other social concepts. He holds no ill will for the Negro; he rather likes him; he is his equal in theory. But the good doctor insists that there is a difference in theory and practice. Says Dr. Holt: "Theoretically we all agree with every Christian attitude toward other races; the place of disagreement is only the policy of working it out."

And this is where the white man's Christianity breaks down—in his relationships with other racial groups. A pound of practice is worth a ton of theological dogmas and Christian theories.

SHYLOCK

Editorial from Baltimore Afro-American

After next January, Shakespeare's Merchant of Venice" will not be included in the course of study of Baltimore Public Schools.

The play was banned by the School Board upon petition of Rabbi Edward L. Israel, white and a group of white ministers who make up the Social Service Commission of the Baltimore Federation of Churches.

Dr. Israel is quoted as saying that the play is one of the bitterest weapons against the Jew, to whom it has brought misery, persecution and prejudice.

Shakespeare, Dr. Israel said, never saw a Jew, for in those days English segregation laws kept Jews out of this country.

Shakespeare paints Shylock as a greedy grasping money lender, who wants what is due him even when it is a pound of the victim's flesh.

We, who battle for citizenship as did the Jew in Shakespeare's day, can understand Shylock when he said:

"...Many a time and oft,

On the Rialto, you have rated me

About my monies and my usances;

Still have I borne it with a patient shrug;

For sufferance is a badge of all our tribe.

You called me—misbeliever, cut-throat dog,

And spit upon my Jewish gabardine,

And all for use of that which is mine own."

Jews are the best judges of things offensive to them, and we, therefore, heartily concur in the judgement of the School Board which bans even a Shakespearean play that gives offense to a part of our scorned. And if one calls the roll of the greatest white Americans since the days of Sumner, among them will be those who stood for a square deal to the American Negro and his full citizenship rights.

If the Republicans should ever get "One More Chance" we wonder if they will have the wisdom and the courage to strike at this evil. If not, their party is doomed to certain death, and some third party is destined to take its place.

Writer Dead

CLEVELAND, Ohio, Nov. 17.—Charles Waddell Chestnutt, well known author of books published 3 decades ago, died at his home here. He was 74.

Chestnutt, who started his literary career in 1887, was among the nation's leading literary men invited to the dinner celebrating Mark Twain's 70th birthday. He won the 1928 Spingarn medal award.

When Chestnutt submitted his first book—

* * * * *

Continued from Page 2

manhood of Nat Turner, the sacrifice of those who lie dead in France, and the precepts of Booker T. Washington mean more than the mere signing of a proclamation of emancipation which was issued as a war measure, and that, after much hesitation on the part of President Lincoln.

This one week in November, burnished in autumnal colors, holds a solemn place for all Aframerica.

a collection of short stories published over a period of thirteen years in the Atlantic Monthly—to Houghton-Mifflin Co., Walter Hines Page, the publisher's literary adviser who later became Ambassador to the Court of St. James, was so fascinated by the tales he sat up all night to read the manuscript.

That book, "The Conjure Woman," as all of Chestnutt's books, dealt with problems, tribulations and joys of the Negro. It was built around folklore of the North Carolina plantations, where Chestnutt spent much of his youth.

CLEARVIEW, Okla.—Elder Z. H. Howard, our state evangelist, conducted a ten-day revival. Each night he preached to an appreciative audience. Each sermon was very forceful, logical and edifying. Perhaps the visible results obtained were not all one might have hoped but the arousing of our spiritual strength we feel was alone well worth the effort. One young man made the good confession and is a candidate for Baptist. We are without a pastor at this time. Elder Howard was greatly enjoyed by all.

Mrs. Alice Henry, president of the Lay Women's Council, is sponsoring a Christian Plea night in her local church, Emporia, Kansas.

The hoe is about the only machinery needed for a six-acre farm, after it's plowed. That's another consideration.

RUSSIA HONORS NEGRO SPECIALIST FOR INVENTIONS

Moscow, U. S. S. R., Nov. 15 (By Loren Miller for A. N. P.)—Because he has given his factory, the Kagonovich Ball bearing Works of Moscow, twenty inventions and rationalization plans in the past year, Robert Robinson, American Negro specialist, has received special commendations and awards from the Soviet government. The Izvestia, organ of the government and one of the most widely circulated papers in the world, carries a laudatory article in its issue of October 16, describing Robinson's work, with his picture.

Robinson's inventions have been made in the polishing department where he is employed. The factory is one of the industrial giants of the First Five Year Plan and will make more than 24,000,000 ball bearings per year when it is completely equipped and running.

Not only has Robinson been given distinction for his invention and rationalization plans but because of the high quality of his work which ranks him as a shock-worker is one of the phases of worker, called by the Russians a "Udarnik."

The development of these shock

Socialist industry and competition. The best workers in each factory are singled out for special honor and distinction in Soviet plants, much as is the soldier in the ordinary army. To win the coveted distinction of being a "Udarnik" is one of the greatest prides of the Soviet worker.

Robinson has the distinction of being a shock worker in what is regarded as one of the most important of Soviet industries. The Soviet Union is making a special drive in the field of automobiles and tractors and work in the automotive industry is stimulated by

all possible means. For that reason, Robinson's work looms even larger.

It is an interesting commentary on the complete absence of color newspapers carrying Robinson's labels and standards that the picture and the story of his work do not see fit to mention the fact that he is a Negro. He is referred to simply as an American specialist.

Robinson has been here a little more than a year. He first leaped into international prominence when a group of Americans at Stalingrad, the first factory at which he worked, attempted to bar him from the factory dining room. This action so incensed the Russians that a public trial was held of the guilty Americans and the engineer responsible was asked to leave the country.

A Great Man's Prayer

By Algernon B. Jackson, M. D.

Some folks believe in prayer. Some do not believe in prayer. But nevertheless we all pray. The desire for life, health, success, wealth and happiness is a prayer, oftentimes addressed more indirectly than directly to God. The Deacon tells me he does not spend much time praying to God for the things he thinks he wants but rather thanks God for the blessings he knows are best for him. This is a beautiful philosophy which so few of us are capable of practising in our daily lives.

The late Elbert Hubbard was indeed a great man. There are those who said he was not a religious man. His prayer follows. Read it and decide for yourself.

"The supreme prayer of my heart is not to be learned, rich, famous, powerful or even good, but simply to be radiant. I desire to radiate health, cheerfulness, calm, courage, and good-will.

"I wish to live without hate, whim, jealousy, envy, fear. I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected—to say 'I do not know,' if it be so, and to meet all men on an absolute equality, to face any obstacle and meet every difficulty unabashed and unafraid.

"I wish others to live their lives, too, up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people, I'll do it by giving them a chance to help themselves and if I can uplift or inspire, let it be by example, inference and suggestion, rather than by injunction and dictation. That is to say, I desire to be Radiant—to Radiate Life!"

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Editor Christian Plea:

I have been silent for quite a while, but I want to speak of our meeting. Bro. Hays of Lexington, Ky., did the preaching. This year, we had a two-week meeting and had twelve added to the cause. One came from the Methodist, one took membership and ten by baptism. Brother Hays is a splendid speaker. He knows the word as it is written in God's word, and is not afraid to preach.

Our church is doing well in every department. The Sunday School is in the auto race.

Enclosed you will find a check for \$1.00 for The Plea. Bro. Letton and his good wife are doing all they can to keep things moving.

Lizzie D. Magowan.

BISHOP C. H. PHILLIPS WRITES AUTOBIOGRAPHY

Charles Henry Phillips, A. M., D. D., LL. D., scholar and internationally known clergyman, of Cleveland, Ohio, announced here this week that he had completed his autobiography, entitled, "From the Farm to the Bishopric," his third book.

Eccentrics are always humored, up to a certain point. Then people go away.

LOVE THY NEIGHBOR AS THYSELF

Idabelle Yeiser

Who is thy neighbor? The person who lives next door, certainly. The one who lives across the way, yes. But does it stop there? One definition of neighbor is "fellow-man." Whom would that include? The one who lives in the neighboring state, the adjoining country,—in short, all humanity.

Dr. Johnson was walking down the street with a friend.

"Do you see that man on the other side of the street?" he asked.

"Yes," replied the friend.

"I hate him," Johnson stated.

"Hate him!" his friend exclaimed. "Why you don't even know him."

"That is why I hate him," responded Johnson.

Isn't that true of many of us,—both of individuals and of nations? We don't even know our fellow-men, yet we hate them. Were we to think of them all as our neighbors could we not substitute love for hate, and then make an attempt to learn more about them? Books teach us much about other peoples, but perhaps the best way to get acquainted is through travel. And yet, one shudders at the thought of hordes of tourists, noses high, sneers on the lips, and disgusted murmurs of "In America we do this," or "In America we have that," bombarding a country.

Should a visitor come to your home and ruthlessly criticize it would you love him? If he looked down upon you as though he were lord over all, could you respect him? Yet we, as Americans, are guilty of making ourselves "hateful" guests in another's land. Love thy neighbor! Where is our love? Hidden by ego! Warped by a false superiority! Can we attain peace without love? Peace is founded on love. Love is charitable for true charity is love.

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away, but love never faileth."

Love thy neighbor! Why not begin with love toward our nearest neighbor, and in our daily thoughts and our daily life extend our love toward all mankind. One hesitates to destroy that which one loves.

SECOND CHRISTIAN CHURCH Hannibal Missouri

On July 3rd, Rev. C. W. Arnold preached his first sermon in the Second Christian Church as its pastor, and from that day until this time, there has been a slow but sure change for the better in every department of the church. The Bible school under the leadership of Mrs. B. M. Tapley is calling for more teachers and scholars. The C. E. Society is soon to have an election of officers and is planning to put over a better program this year. The Missionary Society, having Miss Helen Carr as president who is also one of our public school teachers, has on at the present time a membership drive, the present members enrolled being eight. Ladies Aid is doing a big work for the church. Mrs. Lizzie Stamps is the president and the Official Board has added several new members to its staff. All of

this work is being done by the members under the leadership of Bro. Arnold. He is the most wide awake minister we have ever known.

The crowning success of his efforts so far was in having Dr. J. B. Lehman, the president of Mt. Beulah College and Prof. P. H. Moss, Secretary of Religious Education with us on Sunday, September 25, the close of a two-months' rally. Bro. Moss brought us two fine messages and in the afternoon Dr. Lehman brought a message that shall never be forgotten by the citizens of Hannibal. October 5, Rev. Arnold, the pastor, spoke over to the First Christian Church (white). He has also been invited to speak over to the South Side Church.

We ask the Brotherhood for the success of the Hannibal church and its pastor.

Rev. C. W. Arnold, Minister,
Mrs. Clara Allen, Reporter.

A WORD WITH TOO MANY LETTERS

—DEPRESSION—

By R. B. Welch, 2419 N. Whitties

People of this so-called modern age are depending too much on self. Everything is what I can do, what I will do, how much money I have, how much education I have. So it is just I, I, I, I. So let us omit the I in depression and press to a higher calling, Jesus Christ.

Depression is a problem, which is hard for us to solve,
The world is all upset for its inmates are involved.

Science gives us no answer, just presumption for relief
But the world is yet stricken, with poverty and grief.

The world in dark ages, say what you will or may.

Its inhabitants lived in luxury, until they disobeyed.

'Twas in their tender ages, all this trouble came about,

God put them in the garden, disobedience drove them out.

Now trace this habitation, and you are sure to find

Depression is symbolic to the old ancient time.

If you only add a little to deprive of happiness

Others have added more, that's why all this distress

When the doctor calls to see you, his skill to display,

To him you are obedient, even if you do not pray.

When he sometimes thinks to pause He's not baffled about your trouble

He's trying to check the misery by working on the cause.

Let us use the doctor's method, when the misery he tries to trace

Why not take our sinful living, look it squarely in the face.

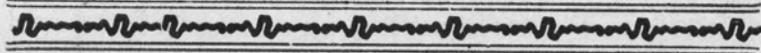
'Tis sweet medicine for us to swallow, and when we really begin

We will know what a rich world, God has given us to live in.

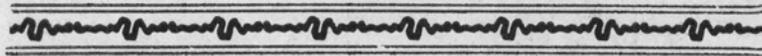
We expect education to make a boy into a man, but it takes besides, moral character.

When a people have ceased to be indignant they have ceased to advance.

Nature follows certain laws, even human nature.



**WATCH
FOR
OUR
NEXT
ISSUE !!**



The CHRISTIAN PLEA



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HONOR AT STAKE

Recommendations adopted by our National Convention are turning out to be nothing more than soap bubbles. Under the pomp and glamor that goes with conventions, Christians pledged themselves to the completion of Preston Taylor's memorial monument. The month of October was set aside as period for drive. As a matter of honor every Disciple wants to see quota reached.

So far not one word has been uttered, not one line written concerning the drive. Lack for interest in the Preston Taylor Memorial Monument reflects on our Brotherhood. The corresponding secretary was asked to promote the enterprise. However, we look to our president as a leader in everything. We expect him to see that no pledge or obligation involving our convention never go unfulfilled. Now is a time for action and no talk.

* * * * *

PROBLEM OF RACE

"Facing up to the problem of 'race' which was discussed at the Indianapolis International Convention by Mrs. W. F. Rothenburger is being published in a number of journals. That's good. It will be better when some of our white ministers with power and courage steps forward and speaks aloud for his black brother.

PAGE 2

SPORTS OF COLLEGES

The most popular college athletic activity—football—has come to another seasonal end.

Out of the host of players on teams of colleges a committee representing the Associated Press has selected John Howard Vaught for a berth on the All-American. Vaught is a student of Texas Christian University which is supported by Disciples of Christ. Vaught not only convets honor for himself but for his school.

Athletics go a big way in building a school. Texas Col is a good example. A championship baseball team for four straight seasons did more in placing the school another notch ahead than any other factor. In adhering to rigid economy Jarvis boys has curtailed its athletic program.

Southern Christian Institute has never made a creditable showing in any division of athletics. The same is true of Piedmont.

Whenever these schools include athletics as a vital part of the institution's life, honor will come to them to Texas Christian University.

* * * * *

To the Editor of Christian Plea:

The College Addition Christian Church of Jackson, Miss., is still alive. The pastor, Elder T. B. Frost, preached a soul stirring sermon the third Sunday of the month. He spoke on "Dancing."

In the afternoon of Sunday, October 16, Bro. Henry Brown and Sister Lottie James, both members of the church, were united in marriage. The pastor, Elder Frost, read the ceremony.

On Monday night, October 17, the Willing Workers social meeting was held at the home of Sister B. C. Calvert. Sister Calvert is a faithful worker, serving as the secretary of the W. W., and doing all she can to make each meeting a success. The W. W. holds its monthly meetings the fourth Sunday of each month.

The W. M. S. meetings are held on the second Sunday in each month. Sister Jane Heath is the faithful president.

The younger members, as well as the old show much interest in the weekly prayer service held Wednesday night.

On Sunday night, October 23 a local club of the city, "The Three Eagles" met with us, bringing with it a large crowd and rendered a worthwhile program.

Mrs. Eliza Grice, Reporter,
W. Jackson, Mississippi.

* * * * *

A Review of "Georgia Nigger"

By Louis Colman

(From "Labor Defender," Nov. 1932)

David Jackson, son of a Negro sharecropper, stood on the village street, of a Saturday evening, loafing and talking with his friends. Across the street, on the courthouse steps, Jim Deering, wealthy plantation owner, stood talking with the sheriff. His cotton was ripe for picking, and no laborer would work willingly for him. There were too many dark stories told of Negro workers murdered on his plantation when they got restless. How they worked under the gun, with black-snake whips and torture boxes handy. Besides, no one who went to work for Deering ever worked his way free, or got out of debt to his employer.

"I need four tonight," Deering told the sheriff. He looked over the crowd of Negro workers and his eye rested on Dave. "That's a likely looking buck," he said.

The sheriff nodded.

So that night David was arrested, charged with fighting and Deering kindly offered to pay the fine. A new phase in David Jackson's slavery to the white southern bosses began.

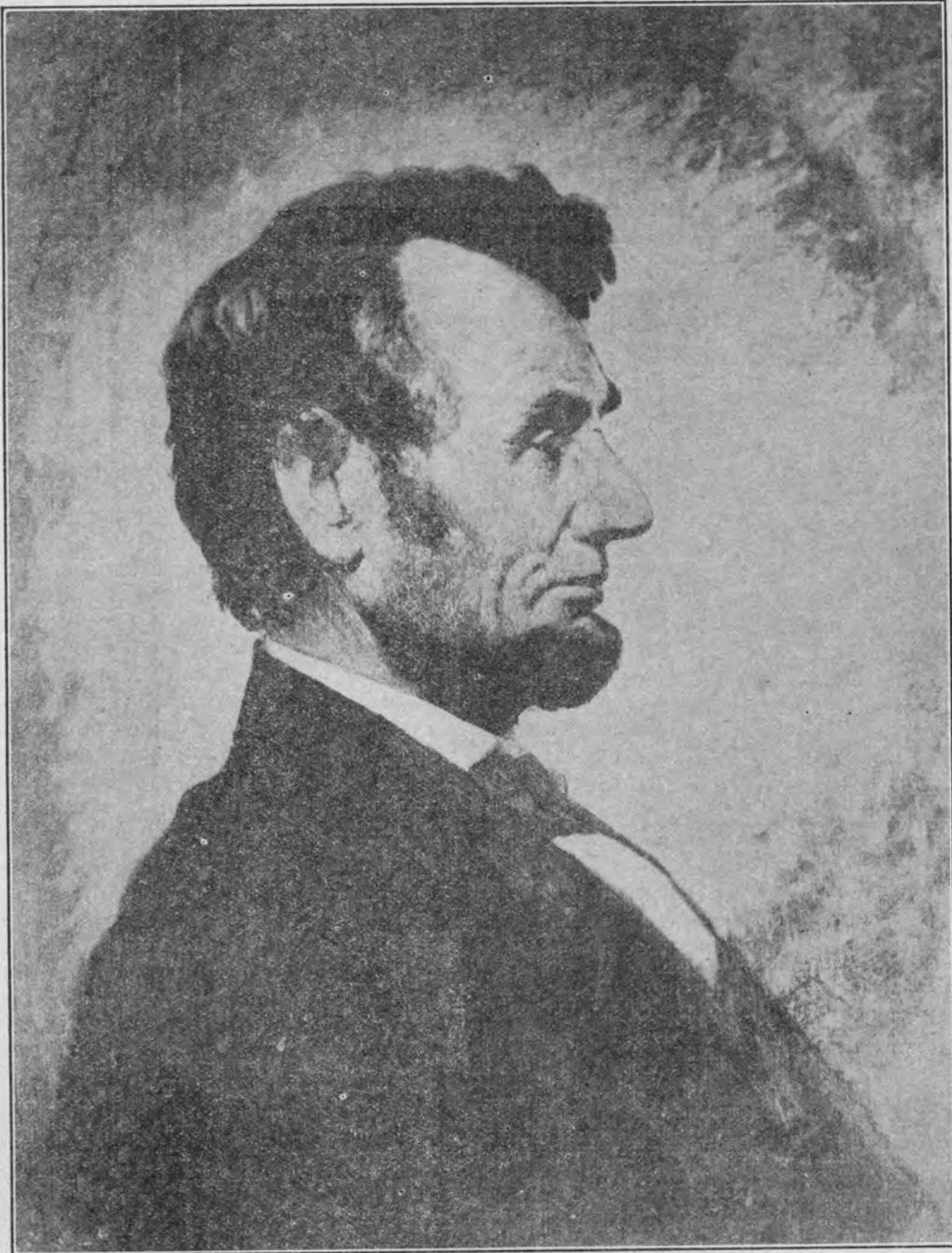
Tortured and sweated, witness to the brutal murder of his fellow workers, David made a break for "freedom," only to be caught in the net in the next country where other planters wanted slaves.

This is a part of the story told in a book recently published—"Georgia Nigger," by John L. Spivak. The book presents a picture of the utmost brutality against the Negroes in the black belt, Florida, the Carolinas, Mississippi, Louisiana, Alabama, Tennessee and Georgia, where Negroes are kept enslaved through torture, frame-ups, lynchings, Jim-crow laws, disfranchisements and segregation.

This is a picture of the American Congo, the Negro slave belt of the United States, and it reveals conditions seldom touched upon in literature, conditions that compare for their stench with those of Liberia and the colonies in Africa.

That Man Lincoln

By Dr. Carter G. Woodson



The election has passed now, and what I shall say cannot be construed as having any political intent. I am not a politician and would not have walked a mile to throw the election either way, if my vote had had such significance, for the two degenerate parties, being practically

alike, merely contend for the opportunity to do the same thing.

The only thing the victorious Democrats can do now is to continue the present policy of stimulating industry through the established channels or plunge into the chaos of an economic revolution. This

they have not the courage to do. In the interest of truth, however, I want to register an objection to the way some of us especially have recently referred to Abraham Lincoln during the campaign.

Misfits and Opportunists

I do not think of misfits and oppor-

tunists like Hoover and Roosevelt in connection with Lincoln; and yet I do not consider Lincoln a martyr in the sense in which I regard John Brown. Lincoln was a practical man; and while he said and did some things which we would condemn today, he must be judged by the standards of his time.

Practically all statesmen who advocated the abolition of slavery believed that the Negroes, when freed, should be colonized abroad. If they remained in this country, these reformers thought they should have the status of free Negroes of that time. This meant that they could own property and make contracts to labor, but they should not sit on the jury, serve in the militia, vote or hold office.

This is precisely what the South tried to do with the freedmen in 1865, and the North interfered and made the Negro a voter and an officeholder. Lincoln, as his record will show, however, was far ahead of this conservative position and he developed further in the other direction during the Civil War.

Save the Union

Some of us today severely criticize Abraham Lincoln for his inaction and hesitancy in matters respecting the emancipation and recognition of the race; and we, therefore, laugh at the idea of recording him in history as the "Great Emancipator." Lincoln often expressed his contempt for abolitionists like Sumner and Stevens. They worried him by urging the instant liberation of the "d——d niggers."

He repeatedly said that he would save the Union with slavery or that he would save it without slavery. His chief purpose was to save the Union. Lincoln countermanded the emancipating orders of Butler, Fremont and Hunter. Lincoln could not easily come to the position of immediate emancipation. He had thought only of gradual and compensated emancipation to be completed by the year 1900.

Not Liberal

With respect to the Negroes after they became free, moreover, he was not very liberal. He did not care to have Negro soldiers in the Union army, and when finally all but forced by circumstances to admit them, he did not desire to grant them the same pay and the same treatment accorded white soldiers. He believed moreover that Negroes if liberated should be colonized abroad, inasmuch as they could not hope to remain in this country and become socially and politically equal to white men.

For Colonization

Negroes in the District of Columbia, he summoned certain of their group to urge them to emigrate. "And why," said he,

"should the people of your race be colonized and where? Why should they leave Lincoln's attitude was made clear in 1862, when, after the liberation of the this country? You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word we suffer on each side. If this is admitted, it affords a reason why we should be separated.

Lincoln, however, should not be unsympathetically condemned as the Negro's enemy who sought to exterminate slavery merely because it was an economic handicap to the white man. It must be remembered that Lincoln was not elected on the abolition platform. His party had merely repudiated the Dred Scott decision and opposed the extension of slavery. Lincoln, himself, had borne eloquent testimony against mob rule, lynching and slavery throughout his career. In Congress he had worked for gradual and compensated emancipation, and he had kept this plan before the slave states as the best solution of their problem.

To say that he would save the Union with or without slavery does not necessarily show a lack of interest in emancipation. No one will hardly think that emancipation would have had much of a chance if the Union had been lost. It succeeded with the Union saved.

In his hesitancy as to emancipation and the arming of the Negroes there may be evidence of statesmanship rather than lack of interest in freedom and democracy. As he often well said, the main thing depended upon that. Had Lincoln immediately declared the Negroes free and turned them armed upon their masters he would have lost the war. Many of the people in the border slave states who were kindly disposed to the Union, were nevertheless pro-slavery.

the free states, moreover, especially the "Copperheads" in the Northwest objected to the "coercion" of the South. They would have risen in protest against anything resembling a servile insurrection. The war was not an effort to free slaves. Lincoln, as President of the United States could not carry out his own personal plans. In a situation like this an executive must fail if he undertakes a reform so far ahead of the time that his very co-workers can not be depended upon to carry out his policies.

The abolitionists were a small minority.

Men had to be gradually brought around to thinking that immediate emancipation would be the proper solution of the problem. There was much fear that such a radical step would lead to inter-racial war. For this reason Lincoln and others connected deportation with emancipation. As the experiment had not been made, the large majority of Americans of Lincoln's day believed that the two races could not dwell together on the basis of social and political equality. A militant minority of selves were not united on this point. the descendants of these Americans do not believe it now. The abolitionists them-

NEW RACE PREDICTED

A few thousand years from now America will be inhabited by a race of people similiar in physique and spirit to the North American Indian, and that race, although it will be compoeed of edscendants of all the alien strains that now make up the population of the country, will be as homogenous in social, artistic and physical attributes as the French, German or Chinese races are today. That is the belief of Mary Austin, who has written a score of novels about the In-west, and devoted most of the sixty-four years of her life to a study of the emotional and spiritual life of the American Indian.

Her own emergence into the spotlight of American literature she credits to the gradual awakening of the American people of an appreciation of the country as an environment with a personality and character.

"The Indian is the result of American environment. Scientists are already telling us we are beginning to look like him—flat back, high chest, square chin. Our philosophy is natural and right, and we find it approximating more and more the simple belief of the Indian that he has a kinship of spirit in all things living, and can commune and parley with the elements. The Indian is the soul of our country, and a very beautiful soul it is."

What Is Christian Education?

By R. Hayes Peoples

Most of us would think that this question could easily be answered. I thought so for a long time, but now I am convinced that much thinking must be done before we can discover exactly what Christian education is, and how to make it effective in the lives of the people.

It is my purpose not so much to answer this question, as it is to show you just what we are attempting to do in Christian education and what we have in the way of organization with which to work. In analyzing the machinery that is carrying on Christian education we find that the church proper, the Bible school, the Missionary Society and the Christian Endeavor are the principal organizations proposing to do the job of Christian education in the local church. A further analysis will reveal the fact that each one of these bodies has separate and distinct heads, which, in most cases, tend to operate independently. Regardless to what we might say about the matter, the case is as it is, and something must be done lest the friction that is often created by our complicated machinery sooner or later end it all.

An observation of this machinery will reveal the fact that the pastor and officers control the church proper; that the superintendent and officers of the Bible school control it; the president and cabinet members of the missionary society control it; and the office holding members of the Christian Endeavor society control it. This raises the question "Who controls the church?" The success of any machinery depends upon one standing principle, and that cooperation of the several parts. What would happen if an automobile had four steering wheels? It is very evident that something very disastrous would happen every minute in the day.

This is true of any machinery wherever there are too many steering wheels, even in

the church.

But suppose we proceed with our analysis taking the program that is carried on by these several organizations. In the church program we have songs, prayers, scripture, announcements, offering, preaching and communion. In the Bible School we have songs, prayers, scripture announcements, offering, Bible study classes and classes in Sunday School literature. In the Missionary Society, we have songs, prayers, scripture, announcements, offering, special programs and study courses. In the Christian Endeavor we have songs, prayers, scripture, announcements, offering, special literature and open forums.

We glean from this observation that in the program of Christian education as offered by the above organizations, there is much overlapping and duplication. In all four we find that there are songs, prayer, scripture, announcements and offering. Many times the same person belongs to all four organizations, and unless he is an officer in each, he soon lines up with one or two and lets the others slide by. We can almost justify a person for this act, because if he attends all services of each organization he would probably hear the same songs, prayers, announcements and be asked to contribute in all of the offerings. I have heard some say that when they miss church, they save money.

But besides these similarities, each one of these organizations has a distinct and separate contribution to make to each individual. The church offers preaching and communion. The Bible school offers special classes in Bible study and Sunday School literature. The Missionary Society offers special programs and study courses in missions, while the Christian Endeavor offers classes in the study of Christian Endeavor literature and the opportunity for self-expression.

Friends, I am only trying to

get you to see what is actually going on in the local church in the way of organizations and programs of Christian education, with the sincere hope that we will begin to think about a plan of organization and a better program.

I am not in a position to say what Christian education is, nor what the organization and program should be. But unless some visionary far-sighted person looks through the gloomy stereoscope of the future and sees what it ought to be and how to make it effective, advancement will come only by chance and accident. I truly hope that we will not trust ourselves to this method any longer.

What ought to exist in the way of organization and program in the local church? It is my guess that a simplified organization and a unified or integrated program will place the church back in the lead as the most outstanding in the local community. This simplified organization should be built upon age groups and each age group should be subdivided into smaller divisions if necessary to meet the individual needs of the group. This method has worked in the secular schools and it will work in the church. Life is a unit and must be treated as such; heretofore we have thought that with each new need discovered there must be a new organization to administer that need. But experience has proved that the contrary is true. Too many organizations create friction, overlapping duplication and many other problems.

The age groups that would be found in the average church are as follows: adults, young people, intermediates and children. These four age groups should make up the sub organizations of the church. Each age group should care for all the needs of that particular group. For instance, the adult group should provide training

(Continued on Page 6)

Christian Service in Cooperation

By J. B. Lehman
*Let Us Make No Mistakes
In Flirting With Evil*

We ought to draw some lessons from the recent election. What we say here is said in full knowledge of the fact that things we call attention to are not new to all politicians of whatever origin. We are saying them because we had a hope that since the Negro has had his way obstructed to the voting booth by injustice he would see the vision of what it would mean to him if, when he entered, he would insist on entering on a higher plane than others had entered and so had placed himself in the foremost files of human progress. He did not have the background of corrupt politics that the white races had; and since he was met at the door of his freedom by the missionary teacher, he had an outstanding opportunity of all races of the earth.

Then for the lesson. In reading our papers I am drawing the conclusion that many voted not for the principle, but contest in a way that would help the Negro in later elections. With that class it was not important that a candidate wanted to repeal the eighteenth amendment and let liquor flow like the waters of the Atlantic Ocean. The one thing they wanted was to gain an advantage for self. They did not stop to think how they would clear themselves of guilt.

The stuff the martyrs were made of who gave us the modern reformations, was not found in such flirting with evil for personal gain. It is not the way Kagawa in Japan is now going. He has every opportunity to flirt with what he sees as evil, but he does not do it. He has his mind on some thing much greater, but not yet visible. To see clearly

what we mean we need only to refer to Moses.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."

From human reasoning, Moses had everything to gain by going with the Pharaohs. The throne would have been his and all Egypt would have been at his feet. But he knew the corruption in an Egyptian throne and he knew he could not flirt with it and save himself. The world now knows how wise his choice was.

Those Negroes who flirted with repeal because they could see how they might gain by it, have thus incapacitated themselves to become true world leaders. Why should God set them on a higher plane if they are incapable of helping him to lead to a higher good? Look back over the history of all races, Hebrew, Roman, Anglo-Saxon, Hindu, Chinese, Japanese and Negro and pick out those who made themselves great in the sight of God and man and you will find they were not men that grasped at such chances. The Negro should not worry for his chance. It will come in full measure. When the conflict between good and evil comes in this country and come it will, those who will have flirted with evil for selfish advantage will be crushed beneath the upper and nether mill stone. The man who has no sense of right as opposed to wrong, stands no chance when the ages are rocked.

(Continued from Page 5)
**WHAT IS CHRISTIAN
EDUCATION?**

By R. Hayes Peoples

in worship or missions, teaching and recreation. In fact, any demand that living makes upon the individual in any one of these groups should be met within the limitations of its curriculum. Of course there are certain individual demands that cannot be met in the age

group life. These will have to be taken care of in the entire combination of all the groups. In such a combination, there should exist a unified and integrated program.

How can we get such an organization and program? Well that's another question that must have a suggested answer. Instead of having the four organizations with worship programs, the one organization known as the church "As such" could provide the worship services, preaching, offering and communion for all ages. Of course each individual must be taught to give proportionately. But before all the groups come together for this worship, offering, preaching, etc., the work of teaching carried on by the Sunday School should be taken over by the age groups which should meet immediately preceding this worship service. I am saying this, that the age groups should meet at 9:30 for instruction; at 10:45 for worship, offering, preaching and communion. In the evening at 6:30 they should assemble again for expression and recreation; and at 8:00 for worship, offering, preaching and communion for those who were not present in the morning services.

Now the machinery needed to carry out the program suggested above is as follows: An advisory board, made up of the minister, the elders, deacons and trustees; a steering committee composed of the pastor, the chairman of the advisory board and three wide awake laymen with an educational vision. The duty of this committee is to keep harmony in the machinery and to build a unified educational program for the age groups and their sub-divisions. Then the Workers Council: This council should be composed of the pastor, the chairman of each board, the leaders of the age groups, and the steering committee. The duty of this council is to take care of the problems of the entire church.

(This was delivered at the Paducah Convention).

The only product that never seems to exceed demand is hooey.

From Banks of Ole Ky.

By C. H. Dickerson

THE PASSING OF WILLIAM HENRY BROWN

It is altogether too soon and I am too near in too many ways to give adequate appraisal of the life and service of the venerable late William Henry Brown. Distance lends enchantment. He built in human lives and scarcely a church in Ole Kentucky or north of the Ohio river but has members with some memory of Brother Brown. Already have two folds of his manifold mantle fallen upon my shoulders—treasurer of our State Missionary Board and representing Woman's Work on our Board and visa versa.

In request for fuller account of his work, I can do no better than offer a bit of what I wrote of him twelve years ago, (Jan. 1921) in my booklet "Sermons and Sayings" to which I appended some men I have known. Some five hundred copies were readily sold and following was my tribute to Bro. Brown, no line of which would I alter:

"Work out your own salvation"—Paul, who can forecast the future of an infant? What latent possibilities slumber there? What tremendous failures have resulted from great cost? What giant oaks are products of God's indiscriminating sunshine and rain.

Some children have parents to lead them continuously in the right or wrong path. Some give good precepts but bad example. Some give good precepts and good examples. Still other children have to fight life's battle single handed and paddle their own canoe. Among these last named seems to have fallen the child William Henry Brown. He claims Tennessee as his place of nativity, but

he came to Kentucky when he was quite a lad. While young he became enamored of the simple plan of salvation as taught in the New Testament, and was added to the church. This step greatly infuriated his guardians and common enough he had to find another home or be homeless. Several such cases have come under my observation. The wanderer has always been a favorite with God. "Arise lift up the lad and hold him in thine hand, for I will make him a great nation." Sometimes no door was open to him, but the stars still shone above him, and the vaulted sky at times was his only cover. His early book learning was limited, but he gathered a wonderful stock of experimental knowledge from both men and things. In due time he is in Louisville Bible School, the old school where Brother J. D. Smith directed his goings. As a young minister he was called, "the boy preacher."

With a mind abundantly stored with facts of "current reformation," he has become a splendid authority on polity. His first church was at Lawrenceburg, Kentucky. (It was also my first church). Here he made good as a pastor, as he also did at May's Lick, Carlisle, Nicholasville and other churches in and out of the state. Once he did good work in Hagerstown, Maryland. As State Evangelist of Kentucky, he rendered valiant service known as "Big Heart Brown," to which must be added "Tender Hearted Brown" for no man among us is so soon touched to tears as my man Brown. To his brother ministers, he is always loyal, loved and venerated. He is a genuine convention man, Sunday School worker and a preacher with both hands. In raising church moneys he inspires confidence and leads on to victory. Like the writer, he is not as fully consecrated to God as he wants to be, but the dust of each summer finds him nearer his ideal. For over twenty years he has pastored our church at Mt. Sterling, Kentucky, this being his second seige there as he had pastored there before. His is the

largest membership we have in Kentucky. I've had the pleasure of holding four meetings for him and his good people.

His meetings are always faithful for he presses every button. The evangelist is fortunate who has a three weeks' meeting with this successful minister and wonderful church. His good wife, who is a teacher and his brilliant daughter, Willie May, stand faithfully by him and as Benjamin was to Jacob. "The child of old age," so little Lureatha is idol of his overflowing heart.

MONROE, La.,

President J. S.

Clarke of Southern university, in an address on "The Negro Teacher," at the annual meeting of colored teachers, said that the teaching profession, as far as Negroes are concerned, is a serious undertaking and the teachers must make thorough preparation for the work. He laid especial emphasis upon the teacher as an asset to the profession, state and community.

He urged the teachers to teach regardless of inadequate salaries, help to do away with ignorance and build a monument of character, good will, in the hearts of all good people. He emphasized good will and urged his people to live honorable lives, and get the good will of their white neighbors.

Addresses were made by A. C. Lewis, state agent for rural schools; J. S. Jones, state Rosenwald agent and W. J. Barker of the New Orleans public schools. Prof. Lewis, in addressing the association, said the salvation of the Negro lay in a "back-to-the-farm movement." He urged that Negroes purchase farms, build homes and train their children.

Prof. Jones, Rosenwald agent, stated that in the last fourteen years, 480 Rosenwald schools had been erected in the state as a cost of \$1,500,000 and the Negroes have contributed to this amount, \$500,000.



Give
**UNITED RELIEF
CAMPAIGN**

Forum of Religious Education

THE GREAT NEED

Series III—Standardization

The third great need of the Bible Schools of our Brotherhood is a single ideal of standardization. Some such standard should include at least three things:

A. The Teacher—

1. Should have a pleasing personality and high ideals

2. Should know:

a. The Bible and the best methods of religious education.

b. The pupils—their mental background, their social background and their religious background.

3. Should have skill in the use of this knowledge.

a. The ability to impart this knowledge.

4. Should be able to inspire the students.

a. The ability to create a desire to know within each pupil.

B. The Pupil—

1. Receptive mind.

2. Studious and ambitious.

3. Regular attendant.

C. The Equipment—

1. Separate class rooms.

2. Comfortable seats.

3. Proper ventilation and light.

4. Blackboards, maps, tables, etc.

The teacher of the Bible school, according to this standard should have at least four qualities. The first and foremost is a pleasing personality, which is comprised of high ideals of right living. Second, the teacher must know something. He should have an extensive training in the Bible and methods of religious education. The teacher must also know his pupils, the pupils' mental, social and religious backgrounds. Third, the teacher must be able to skillfully use this knowledge, that is, he should have the ability to give this knowledge to the pupils. And fourth the teacher must have the ability to inspire the pupils or create within them the desire to learn.

No matter how efficient, the teacher is useless without the

pupil. One writer has defined a school as, "A teacher on one end of a log and a pupil on the other." The pupil then becomes very important in setting the standard for any school. First, the pupil must have a receptive mind, that is, "a mind to learn." Second, the pupil must be studious and ambitious. Third, there must be a regular attendance. He must come to school regularly and on time.

Of course to do successful work the teacher and pupil must have a regular meeting place properly equipped. The standard should require at least four things: first, separate class rooms; second, comfortable seats; third, proper ventilation and light and fourth, blackboards, maps, tables, etc.

Such a standard if accepted can be achieved by both the small and large schools, with an added advantage to them.

Order of Worship

Theme—Loyalty

1. Quiet music.

2. Call to worship (scripture verse).

3. Hymn—"Oh Worship the King."

4. Scripture (Well selected)

5. Stories (Carefully selected.)

6. Prayer (Speak to the person before hand).

7. Hymn—"I Would be True."

8. Talk on theme (3 minutes).

9. Hymn—"True Hearted."

This program of worship can be used in a one-room building. Age from junior up.

Patrick H. Moss

THE HOME

The home, the church and the school make up the child's world. The vision it gets in these, influence its life greater than any other forces, if he has been exposed to them at the opportune time. Every child has a right to be well born. Its next right is to be properly nurtured in the right kind of home. However, circumstances in many, many cases deny

them of this opportunity. Four walls do not make a home. Home in that indefinable atmosphere which is the result of Christian ideals lived from day to day by those who dwell within. Home life, regardless of the type is shared by every child. Therefore, the responsibility of a home becomes that of the parents. We should see to it that the child's first insight into its first world is one that is worthy of being engraved upon its little mind. There are some who believe that parents have fulfilled their duties as such when they provide a house, clothes, shoes, a meager education and an automobile for their children. They forget that they are Character Builders. One has said, "All that I am, or hope to be, I owe to my darling mother." What a challenge to us mothers. Is our home life such that it becomes an inspiration to our children?

The practice of the family altar insures the highest spiritual worship the home offers. It gives the child a knowledge of its elder brother that will be of untold value in directing life's ideals. He learns there those choice portions of Scripture that eventually become daily food. We thrive upon our food in proportion to the principles or elements therein. Therefore only in proportion as our homes come up to the Jesus way of living can we expect those that launch life's ship from this great harbor to live the Jesus way.

Mrs. N. V. Berry.

GRATITUDE

Unto Thee do we give thanks
For each blessing of the past,
For our parents, homes and
friends,
For each broken heart you
mend.

For the strength to give relief
To a suffering soul in grief,
For the shedding of the tears,
For the hopes of future years;
For the race that we must run,
Ere the crown of life is won.

Mrs. Z. M. P.

The CHRISTIAN PLEA



The CHRISTIAN PLEA

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RELIGIOUS EDUCATORS MEET

Under the leadership of Roy G. Ross, workers in the Department of Religious Education, carried on by United Christian Missionary Society in cooperation with the Christian Board of Publication, met in a six-day conference here last week. Every phase of the work as related to our Bible school was discussed. New administrative methods were introduced. Policies were changed to meet a crying need. Patrick H. Moss, for a score of years, one of the field secretaries, participated in the conference. Since he has given so many years of faithful service to our work, we feel nearer to him than even the head of the department.

The department has had to retrench, cutting off some of the most effective work carried on through Brother Moss. His future, his continued service will depend upon the demonstration of a great missionary spirit until we have sailed from the ghastly banks of despair, fear, hunger and deprivation—province of our crisis—to sunshine, happiness and faith.

* * * * *

PRIZE OF BROTHERHOOD

The pride, the prize, the outstanding accomplishment of our Brotherhood for the year 1932, has been the complete transition and growth of its national organ—The Christian Plea. There are very definite reasons for acclaiming the rise of the publication as the biggest act of the year. The Plea has become

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a medium of service; it has grown in interest; it has been changed in complexion to be of the people and not for the people. This was proven by the action of the National Convention in voting to ask each local church of the Brotherhood to accept the responsibility of securing a certain number of subscriptions for the year. Brighter indication of the growing success of the Plea is seen in the reports being made by the churches. The Mississippi Boulevard church of Memphis has made a long stride in reaching its quota; the Mt. Sterling church of Mt. Sterling, Ky., has been heard from; the Cincinnati church of which Brother William Martin is minister, has gotten a good start; Cross Street of Little Rock, Ark., is endeavoring to close the year out with 100 per cent record.

Beginning with the next issue a table will be carried to show churches approaching and reaching their goal. With a new effort, new courage and faith, let us adopt the slogan, "Here We Go," for our full quota of subscriptions.

* * * * *

GOING TO SCHOOL IN AFRICA

The people of Africa are so eager for schooling that our mission schools cannot care for the numbers who come. At Wema, Africa, the missionaries can scarcely crowd in all the people who want to come to the afternoon school.

Until recently thirty boys were cared for at the boys' house... But it was estimated that if some of the beds were double deckers, fifty boys could live there. So the missionaries decided to take on twenty more boys.

Mrs. Elmer G. Boyer was the one to select the twenty boys. She wanted to choose these most promising, and the ones whom she believed would make teachers and preachers. When she announced the names of the twenty, the others followed her with, "Mamma, why don't you give me a chance? You know me. I'm always at school." One persistent little fellow said, "But take just one more, and let that one be me."

Each day at the beginning of school there is a devotional period with songs, prayers and scriptures and a short teaching from the Bible. The boys' rooms are bare except for a board bed and a blanket. But they are eager to come to school, and these rooms are better than their little mud huts. They have three francs, about ten cents, a day to buy their food and they fish and hunt in the forest. During the year they receive three or four wash suits of clothes. On Thursday each boy gets a small piece of soap so that he can appear for inspection Sunday morning for Sunday school with clean clothes and a clean body.

We Have Started; We Will Finish

By J. E. Walker, M. D.

(Financial Secretary-Treasurer of Natl. Convention)

One of the most serious undertakings ever accepted by the National Christian Missionary Convention was that of the Elder Preston Taylor Memorial Monument. Out of the love and appreciation for his service to our cause we laid plans to honor him with a fitting marker. We have started and we will finish.

At our last National Convention the work in regards to the drive was reported by Mrs. Rosa Bracy who was designated a Promotional Secretary by the Executive Committee of the National Convention. From the contact she had made, it was expected with promising hope to be able to close out the obligation—the so called “Debt of Honor”—this year. And if we had continued with Mrs. Bracy, we would have raised at least \$200.00 by now.

However, when the matter came before the Recommendation Committee of the Convention, Bro. William Alphin presented plans by which he would promote and felt certain of raising over \$1,000.00 to complete the fund, if he were given the task. On this assumption that the corresponding secretary,

thru acknowledged contact with ministers and leading laymen—the committee accepted the plan presented by Bro. Alphin.

Reasons for not promoting the campaign when scheduled is of no consequence now. Judging from silence of the secretary, no campaign will be sponsored by him. Yet we are not—we cannot afford to let our rightful undertaking drop.

The facts are these:

At Kansas City Convention the Assembly voted to erect a monument at Greenwood Park Cemetery at a cost of \$1,500. A portrait had been secured of proposed memorial and was exhibited by Brother L. H. Crawford.

During the year following, less than \$500.00 was raised.

Since our Paducah Convention, nothing has been done.

We must begin from here. Churches in our Brotherhood have already helped. It is therefore no longer a matter of helping. It is now a matter of sharing. Our churches must share this obligation. Special contributions should be taken at once and sent to me as treasurer of the National Convention.

MUTUAL RESPONSIBILITY

By L. H. Crawford

If we understand the New Testament teaching, we could not overlook this passage of Scripture: “Seek ye first the kingdom and its righteousness, and all these things shall be added unto you.” Matthew 6:33. The word mutual means partnership. If we are a part of the Kingdom of God and if we have made a mutual agreement with Him, we are partners and should work together in that mutual way for the extension of His kingdom here on earth. Partnership means that each one is going to do his dead-level best. It also means the utmost confidence in each other. And having confidence in each other, we share together the great responsibility in kingdom building.

There can be no mutual grounds from a one-sided issue; nor can we accomplish anything with part of the contract enforced and the other part not carried out. When we sum it all up in a nutshell, we are just simply stewards and should live up to our agreement.

Stewardship begins now. It is not the attitude which will come easily and naturally at some future time when your income has reached a certain comfortable figure, but it is easier to practice Stewardship when you've first become enlisted into His kingdom.

If we are partners with God, if we are going to assume the mutual responsibilities, we must work together from the local church through our state conventions to our national work. Our local church should not shift responsibilities; neither should our state or national.

And since we as a whole are all partners of God together, let us assume the responsibility of going forward with our means and our prayers until the kingdoms of this world shall become the kingdoms of our Lord and Master.

Christians, rise and act thy creed,
Let thy prayer be in thy deed;
Seek the right; perform the true,
Raise the work and life anew.

Hearts around thee sink with care,
Thou canst help their load to bear,
Thou canst bring inspiring light,
Arm their falt'ring will to fight.

Let thine alms be hope and joy,
And thy worship God's employ;
Give him thanks in humble zeal,
Learning all His will to feel.

Come then, law divine and reign,
Freest faith assailed n vain,
Perfect love bereft of fear,
Born in heaven and radiant here.

Lay Leadership

By Dr. R. S. Fields

"Forward With Christ thru Lay Leadership" has been assigned as my subject. Here, let me announce a conviction. This conviction is not momentary; it is the result of years of church training, of 20 years of church membership, and of a will of experience gathered from contact with church men and in attending meetings similar to this. Here is my conviction: I believe the cause of Christ will move forward with greater speed and acceleration only when laymen have learned that the responsibility for progress does not rest solely on the minister, but to a larger degree upon their own shoulders. The minister might be the engineer, holding the throttle and keeping sight ahead, but the fireman is none other than the body of laymen, and it is for this group to shovel fuel and keep steam up to the maximum. No matter how capable the engineer, let us remember it takes steam to move the train.

"Life is like a mountain railway," is a line in a familiar song that was popular in churches when I was a lad. That song could be sung today with greater zest than ever before; for if ever there was a time when we were in actual ascent up a mountain it is now. We need more fuel than ever before; we need more steam than we have been accustomed to producing; we need greater and more skillful engineering ability. In the face of the world problems that vex the ingenuity of our biggest men; in the face of a degeneracy of our young people that is both apprehensible and appalling; in the face of a period of depression that strikes the soul of the nation, the cause of Christ must move forward and the task is the responsibility of the laymen.

The first and main work of the church is evangelization. The world must be brought to God. No minister or group of them is large enough to as-

sume the responsibility alone. The task belongs to the laymen. Under the command of the ministry, they must march forward against the host of sin and and plant the banner of Christ over the citadel of every land and clime. In making this assertion we do not merely refer to those obligations that are spiritual in their nature. We refer also to those practical obligations wherein man serves man and wherein men unite as one in the development of that ideal brotherhood so constantly enunciated by Jesus in both his words and deeds.

The test of Christianity is not what a man does for his God, but rather what he does for his fellowman. "If a man says he loves God and hates his brother, he is a lie," so says the Bible. "When I was hungry, you fed me; when I was thirsty, ye gave me a drink; when I was sick, ye ministered unto me," says another scripture, and in this only can the worth of Christianity be vindicated.

What an opportunity we have today as Christians to serve our fellowman. This old world has never known before the suffering it now endures. Millions of jobless are hungry and without the necessities of life; children of every race cry for bread to fathers and mothers who hear their voices and cannot answer their cries; strong, robust, active and industrious manhood stands idle with their families famishing for the necessities of life. Virtuous women with weak eyes and hungry stomachs search vainly for help as they walk our streets seeking employment. These things are not happening in Russia or Armenia, nor are they happening in distant Africa or the remote isles of the sea. These things are happening next door to us, in the street in front of our doors and to people who are our neighbors. It is for laymen to so organize their forces that Jesus of Nazareth might be seen min-

istering unto these suffering millions and that the cause he advocated two thousand years ago might be vindicated.

There is much for laymen to do and they must organize to do it. Really the great relief agencies being set up by our President in Washington, the great forces that are at work in our states under our state governments and relief organizations that are being sponsored under the banner of Chambers of Commerce and other agencies, all these constitute the work of laymen and it all should emanate from the church.

The laymen should not only organize to do the charitable work of the church, but they should organize for recreational purposes of its younger people, who in youth are led to depths of perdition because no efforts are being made by the church to redeem and save them. Our young people are so created by nature to seek pleasure and enjoyment, and if the church does not afford places to exercise their physical impulses under proper direction and in a wholesome environment, they will naturally drift to an unwholesome environment, where their tender hearts are exposed to the attacks of the devil. Then comes the natural tendency to blame them for shiftlessness, for drunkenness, for crime and for the whole catalogue of evils that taint the body and brings about the degeneracy of society.

I believe in the organization of the lay forces of the church to plan and lead forward the forces of Christianity against organized sin. I do not believe in starting at the top with old men and women hardened in their habits and desires. I believe in starting with children, and through Christian education and wholesome recreation, training them to become not mere laymen in words but laymen of deeds.

Christianity A Challenge To Youth

By Carrie Lee Moore

Christianity is a form of religion that has challenged the human race, from the birth of Jesus down through the ages. It began with Jesus Christ who gave His life a ransom for all.

When Jesus was about to begin His ministry, He adopted for Himself a simple plan, through which He could easily extend God's kingdom in the hearts of men. This plan was simply to gather about Him a group of men and convince them of that which Christ Himself was convinced; that God was a loving father, that all men were brothers and that men possessed the highest power for good.

This call was truly a challenge to those twelve disciples for they were asked to follow Jesus, leaving their occupations and loved ones behind.

Inasmuch as Christianity challenged both age and youth when Christ was on earth it extends the same challenge to youth of today.

The question that naturally arises is: In what way does Christianity challenge youth? We may truthfully say that it may challenge youth in many ways, but I shall mention only the three which to me seem most important. They are as follows: It challenges us to deny self, share with others and live a pure life.

Let us consider the first which is the challenge to deny self. Very often we forget that we are God's and all there is to belong to Him. Consequently our greatest thought is to lay up earthly treasures for ourselves. We forget that Christ said lay not up for yourselves treasures on earth where moth corrupt and where thieves break in and steal, but lay up a treasure in Heaven where neither moths corrupt nor thieves break in and steal.

The story was told of a very foolish man who went into a far country and gathered unto himself much wealth. He built for himself castle after castle, adding more and more to his wealth each day. Finally he went out upon one of the highest pinnacles of his castle and beheld his wonderful fields. As far as he could see, his eyes beheld land and castles which bore

his name. As he looked he uttered these words: "This is mine and I shall keep it all for myself and add more to it." Alas, to his great surprise he ceased to prosper. His wealth was taken away from him gradually until at last he was a pauper. He met this disaster because he obeyed not the voice which said, "seek ye first the Kingdom of Heaven and its righteousness and all things shall be added unto you."

Many of us today are like this foolish man. We are forgetting the teachings of Jesus and are laying up earthly treasures for ourselves.

The second point is the challenge to share with others. If youth would be truly Christian, we must look upon earthly treasures as a means to an end and let that end be others. "No man liveth unto himself;" therefore we must be our brothers keeper. We must seek the welfare of our neighbor as well as that of ourselves. Christ the founder of Christianity gives us a very clear example of sharing with others. When man was sinking deep in sin, it was Jesus Christ who gave his life that all might live. Youth is not required to die on the Cross but our Christianity does challenge us to share of our best. Let it be time, talent or finance. It challenges us to think with the poet who said:

"Others Lord, yes others,
Let this our motto be,
That we may live for others,
That we may live for Thee."

Yes, Christianity challenges us to live with God for others. We may think of it as a triangle, with one side representing God, the second representing others and the third representing self.

We like to think of Ghandi, the great leader of India, who lives very commonly on the bare necessities of life because he feels that extravagant living will deprive some human souls of something that life holds for them. would that youth today were more like Ghandi.



Christian Service in Cooperation

By J. B. Lehman

The Price With Which Our Liberties Were Bought
*"Count me o'er earth's chosen heroes—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the furore saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design."*

—James Russell Lowell in Present Crisis

Christ of course made the great sacrifice with which men's salvation was purchased, but we must not forget that all the way down from there men stood as mile posts showing how men took the advanced steps that have brought us to what we now have. They were men who often stood alone for the great things they saw by faith in God while the masses swayed to and fro after hallucinations. It takes the masses a long time to see the greater things God means to bring to man, but the stern words of one God-fearing man can make them see it and they will then stand for that which is right. It is to these men we owe all we have. Often they became martyrs before the masses saw; but in their martyr blood they saw, and took one step forward to a greater age.

We can now see clearly some great achievements the not distant future will gain. Our social order is yet too full of serious wrongs for us to go on much longer. These wrongs cannot be removed without some one agonizing while the masses will hurl the contumelious stone. Christianity can not go farther forward now without removing these wrongs. The fight can not be made in the name of any one race or any one group. It must be made in the name of mankind. Venal commercialism, corrupt politics, unchristian cleavages in the social order all must be gotten out of the way before new steps can be taken; and the only way they can be gotten out of the way is for new heroes to offer themselves for the good of God's cause.

It seems to us that of all the people in America, none are better fitted by disposition and by experiences to step into this royal group of world martyrs than the sons of the children who were brought here as slaves two centuries ago. Their servitude

did for them what it did to Israel thirty-one hundred years ago from whom sprang the prophets. When freedom came seventy years ago, they were not prepared for any initiative; but now it is greatly different. Two whole generations have been trained since that day at the feet of good teachers.

Many of our people are worrying lest something will not be given to them that justice demands should be theirs. Why do that, when the times call loudly for world heroes to step out and suffer for the removal of wrongs? Though England could deny the Puritans a right on those shores, no one sought to hinder them from enduring the mad waves and the angry winter winds on a western shore. Though the Negro has made marvelous progress in the last seventy years of material things, now he has arisen to the plane where God asks of him to play the role of that group of men who wrought for humanity through their own martyrdom. We are going to make this a better world and we know the price. No one can hinder us from that exalted place. If the world had known how to prevent Paul it surely would have done so. He now stands out as man's greatest servant.

Then let us quit asking for things for self and let us make demands for things the world needs. We know this has its price, but God giving us the grace we will pay for it. We know that there stand the men in the foremost files of time.

* * * * *

PHILADELPHIA'S CENTENNIAL

Exactly one year ago with this issue of The Plea an announcement appeared concerning the opening of a new church in Philadelphia. Since that time the Plea has followed the adventure with interest. It is therefore with genuine pleasure that we carry the following from the Philadelphia Tribune.

"On November 15, 1931, the congregation of the Centennial Christian Church, now located in Thompson Street, west of 16th street, began worshipping at St. Luke's Hall, 1709 N. 19th street, and in August, 1932, they entered their present home. They are now celebrating one year of work by a series of sermons in their anniversary week.

"Rev. Edwin Kenney, the founder and pastor, began this work at 17 years of age as a sexton of the First Christian Church, Richmond Va., and worked faithfully in every official capacity of the church. He attended the Piedmont Christian Institute and later Temple University, this city, and because of his scholastic ability, Christian devotion and pioneer work, he has at an early age, risen from local to national recognition."

We shall continue to follow the Centennial church and pray for the growth of a colossal institution that will speak for the glory of the Brotherhood.

From Banks of Ole Ky.

By C. H. Dickerson

Old Ky Keeps Her Mind Straight

We're trying out District Evangel Plan. Seven men have as many districts. Will make written report of same. Hog and rabbit killing and tobaccoing have the line. Churches begin to find themselves—not bad. Sunday School District meetings keep faith. A few vacant pulpits, but more vacant pews; both debating, "What is the cause of the other." They must solve each other or both fail. The Plan is worth while—every copy. Let more churches report. F. T. Floyd of Louisville has "jumped the fence" again. Many congratulations.

Christmas Greetings and Cheer to all Plea Readers and their Cousins.

*As "things don't make Happiness"
Plenty cannot lend cheer;
God is still ruling "up yonder"
And all is well down here.*

Whoever can afford a Xmas card can pass along the Xmas spirit. Just try it.

"Behold I bring you glad tidings of great joy that shall be to all people. Said the Glory robed angel of the Lord to the affrighted Shepherds that night.

*Down through the portals of the sky
Impetus torrents ran;
And Angels flew with eager haste
To bear the news to man.
Peace on earth, good will to men
From Heaven's all Glorious King;
The world in solemn stillness lay
And heard the anges sing.*

Even so might it be.

* * * * *

JACKSON DISTRICT

Quarterly Meeting

The Jackson District Quarterly Meeting was held with the Mount Beulah College, November 18-20.

On Friday night, Brother M. H. Jones had charge of the devotions. A local program was rendered by the Mount Beulah church, led by Miss Grethel Brown. The program consisted of readings, solos and selections by the girls' quartette.

On Saturday morning, devotions were conducted by the chairman. Discussion, "How can we meet the challenge of the youth in the program of the church," was led by Prof. J. M. Cowan.

At 2:00 p. m., the Women's Society was led by Mrs. B. L. Jacobs. Interesting talks were given by Mrs. Barnes and Mrs. Lehman. A very interesting play was given by Mrs. Barnes showing the growth of missions through three generations.

The Sunday School period was led by Elder E. L. Brown. Miss Vivian Jones read a very interesting paaper, "Christianity a Challenge to Youth," and Miss Eula Waatts sang a solo.

At 7:30 p. m., the Christian Endeavor program was led by Miss C. L. Jamison. The program opened by singing "Doxology" and "America the Beautiful." After the songs, Brother R. B. Doner son led the Lord's prayer. The Intermediatae Society of Mount Beulah rendered a group of pep songs. A business period was conducted by Mr. Frost. After the business period, the congregation sang, "Come Ye Thankful People Come." Miss Mary E. Spiller had charge of devotions. A short Bible drill was conducted by Miss J. L. Wilson. The girls were the winner of the drill.

The topic was "Our Blessings Giving Thanks" or "New Meaning in Thanksgiving." Miss Thelma Jackson talked on "A search for new Values." Mr. G. W. Fisher, from the Intermediate Society of Mt. Beulah talked on "The Spirit of Inquiry," and Mr. G. F. Lewis talked on the "Triumph of Personality." Two numbers were rendered by the male quartette. Mr Shelton Fortner, a former student of Mount Beulah, gave a very interesting address.

A special duett was rendered by Miss G. V. Brown and A. M. Jamison, "Count Your Blessings."

Sunday morning at 9:30 a. m., the Sunday School was conducted by the local Superintendent, Mr. M. S. Brown. A business period was held just after Sunday School. At 11 o'clock, Mount Beulah Church conducted the communion service and Elder B. L. Jacobs delivered the morning message.

* * * * *

ARKANSAS CONVENTION

By S. L. Bostick

It is a great privilege to say that our state convention was a great one from a spiritual point of view. The finance was somewhat short. However, our plans for 1933 mean much to our Missionary Brotherhood. We had good preaching by different ministers. Interesting discussions from each department. It was gratifying to have Pres. J. B. Lehman and Prof. P. H. Moss visit us. President Mary Moore's address was great. Reports from the district workers showed that they had done fairly well.

On Saturday morning following the convention, our state board was called back to Pearidge church to consider plans and other business. Mrs. S. L. Bostick is chairman and Mrs. M. Guydon is secretary. We wish to say that Pearidge members and the Baptist members from two churches spared no pains in feeding our delegation. Words cannot express the cooperation and good spirit of the good people there. Mr. Buckley, a Baptist friend, made possible a fine place for the delegates to eat. He and his wife helped from the start to the finish. Much credit is to be given to Brother G. M. Thomas, state president and B. H. Armstrong, pastor.

Forum of Religious Education

By R. Hayes Peoples

INTERPRETATION OF A WORSHIP

PROGRAM—Series IV.

1. Theme—The main thought around which your worship program is builded.
2. Call to worship—It may be (a) Instrumental (b) Hymnic, (c) Scripture.
The purpose of the call to worship, is more than to get quietness, it is to center the mind upon worship, bringing one into the proper frame of mind.
3. Song—In keeping with the theme, expressing the deep emotion of the heart. The song should always be within the understanding of those who are engaged in worshipping.
4. Prayer—Should be definite. Addressed to the understanding of those taking part in the service.
5. Scripture Lesson—It should be well selected. It should fit into theme. The scripture should be read with understanding, if it is to be effective.
6. Fellowship—All should take part in song, prayer and offering. It is a sharing together.
A Worship For a One-Room Building
 1. Theme—"The God of Nature."
 2. Scripture—Call to worship:
Leader—The heavens declare the glory of God; and the firmament showeth his handiwork.
School—Day unto day uttereth speech, and night unto night showeth knowledge. Ps. 19:1-2
 3. Hymn: This is my Father's World, And to my listening ears.
All nature sings and round me rings, the music of the spheres;
This is my Father's World, This air and earth and sky and sea,
Of rocks and trees and sky and sea,
The wonder that is God, who made them all.
 5. Prayer—O God, we thank thee for this beautiful world, the light of day, for the twilight of the evening, for the blazing sunset, for the blossoming stars the forget-me not of the angels. Help us to appreciate all that thou has given to us to make us happy. Bless thou the work of our hands; teach us to love service, and to do our full part in making this world a fit place in which to live. "Thy Kingdom come, thy will be done on earth as in Heaven." We ask it all in the name of Jesus Christ, Amen.
 5. Scripture Lesson—Read Psalm 8.
 6. Hymn—We plough the field and scatter
The good seed on the land,
But it is fed and watered by God's almighty hand;

He sends the snow in winter, the warmth to
swell the grain
The breezes and the sunshine and soft refresh-
ing rain.

Refrain

All good gifts around us are sent from heaven
above:
Then thank the Lord, O thank the Lord for all
His love.

7. Lesson Study—Classes take their places in orderly way (March)

After the lesson period, the classes return to their places in the assembly room for the close of school. This worship period has been planned for ages from Intermediates up. It can be given in 15 minutes. The fellowship comes from all taking part in the program. It is meant for real worship, not an opening exercise.

The offering is part of the worship but it will be taken in the class as soon as it is assembled. Placed in an envelope and pass to end of seat for the secretary. This is just a suggested program for the one room building. The children's worship should be after they have gone to class. Their singing should be in a low tone voice that the attention of the others may not be called away from their class work. Will some one suggest how the worship program is held in the one room building of their church. Let us be helpful.

Yours for better worship,

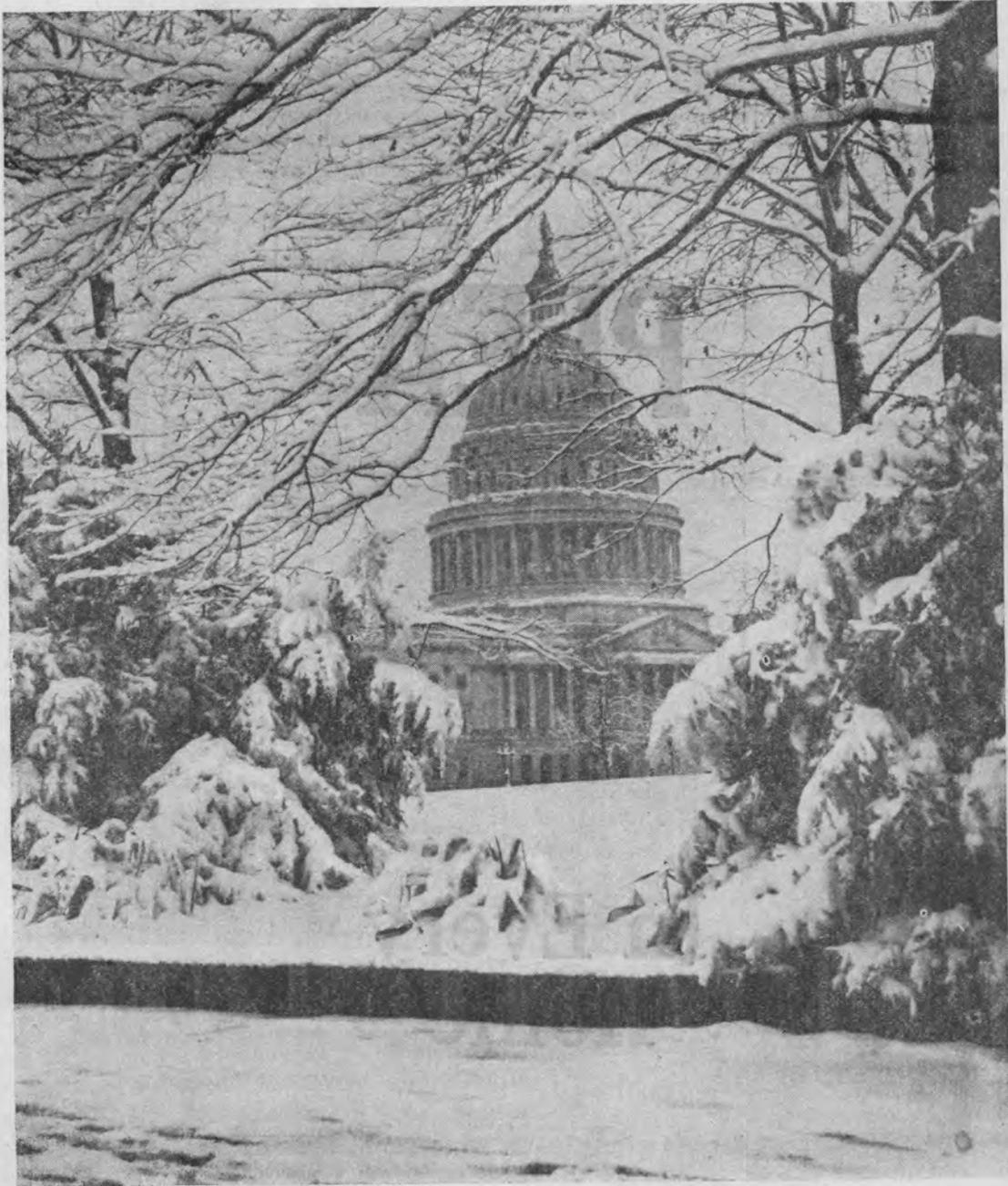
P. H. MOSS.

* * * * *

SCULPTOR

*As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the
sculptor cannot carve
Either on wood, or on stone, or on the living soul,
Anything better than himself.
All the lines of carving
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which can not be carved by me better, finer than
my own soul,
To escape! To escape from my pitiable and limited
domain,
And to advance to the position of a carving of
God?
Happily, there is a Guide for me.
It is He who has broken open the door of the
Sanctuary
And made a molten cast of God's portrait on His
own flesh.*

The CHRISTIAN PLEA



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PLEA

Here We Go!

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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EDITORIALS

MUSIC MAKE HISTORY

Tuskegee Institute added a distinct chapter to Negro history in music when the school's choir of 119 voices took part in opening Music Center of Radio City, New York; and William Levi Dawson, director of the choir, turned over to Leopold Stokowski, master of Philadelphia's Symphony Orchestra, his "Symphony No. 1." The Associated Press sent over its wires this report:

It was the first symphony ever composed by a Negro writing the music of his race. Stokowski and his Philadelphia orchestra will put it in rehearsal soon.

It takes 45 minutes to play. The theme is melancholy, a sort of wail and hymn, related to jazz in its rhythm.

"But it is not religious," Dawson said. "It is classical in the modern idiom. It is an attempt to develop Negro music, something they said again and again couldn't be developed.

Dawson played first trombone with the Chicago Civic Orchestra for four years. Dawson directed the Tuskegee choir at the opening of the Radio city music hall.

PRESTON TAYLOR'S MEMORIAL

In a letter addressed to the Editor, Evangelist Calvert tells of his plans to raise Mississippi's apportionment for the Preston Taylor Memorial Fund. His reason for making the effort is one that we have spoken many times.

However, the spirit is the most remarkable thing about the letter. In spite of the "hands off" attitude of those empowered to promote the drive, here comes a disciple to the front. He makes a bold promise.

When something fails, and in spite of its failure, man makes it go, it is a success. No big adventure ever undertaken by man has grown without its failure.

The spirit as manifested by Calvert if adopted by others would soon bring the memorial drive to a successful close.

ACTIONS SPEAK LOUDER

Clergymen who stand out as leaders don't always preach race in their pulpits but act when they are alone with the subject as you expect Christians.

Evidence of this fact was seen in the recent ac-

tion of Episcopal prelates when they refused to con- from a priest's election to the bishopric. The priest had been reported as refusing holy sacrament to a Negro bishop. The House of Bishops in turn refused him a chair on their board.

THE PLEA CHANGES

The Christian Plea begins the new year with a slightly different make-up in style and material. To some the change might seem abrupt and foreign from to the primary purpose of the publication. Yet, the new form is a natural outgrowth, meeting a need and to a very large extent a demand.

The complex of our readers has changed in the last six months. For the most part our new comers are in quest of true, real conditions as they pertain to the Negro.

Our old readers will find inspiration in seeing recorded history of their own blood.

Sometime ago Pastor Henry L. Herod of Indianapolis supplemented the Sunday School Quarterly with a text of Negro History. He gave his own reason:

"How can a people be evangelized without first acquiring self respect for their being?" To the end of enlightening our people and becoming in truth a journal for humanity through Christian service we begin the new year.

THOMAS W. PRATT

The State Teachers' Association of Texas elected T. W. Pratt as President for the ensuing year. Mr. Pratt not only ranks high in educational circles but is a prominent churchman. He represented our Brotherhood at two World Conventions. At the Paducah Convention he was elected as a member of the Joint Executive Committee.

"A NIGHT OF OPERA"

Rosa Page-Welch was leading soloist in a "Night of Opera" with the Imperial Opera Company at Kimball Hall, Chicago. Mrs. Welch, born in Port Gibson, Miss., received her early training from our school at Edwards. She brings honor to her school, her people and our church.

Organizing A Church

By Richard H. Davis

Every iota of progress made by man since time immemorial has been accomplished through some form of organization. In speaking of organization, Coleridge defines it: "What is organization but the connections of parts in and for a whole, so that each part is at once ends and means."

Every advancement made in political economy, in music, art, science, literature, economics and religion has been achieved through the power and logic of organization. Every school boy is familiar with the prowess and achievements of Napoleon, Cromwell, Philip of Macedon, Nelson, Wellington, Alexander, Washington, Grant and other leaders and heroes in the field of war. Men who worked miracles, conquered superior armies, perpetuated both the spirit of autocracy and democracy to bless or curse their fellowmen through the power of organization.

Someone has said that knowledge and money make for power. I wish to add that organization makes for power also.

Jesus of Nazareth implied a great deal more than he uttered when he said to his disciples nearly 2000 years ago: "All authority hath been given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them into the name of the father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the age."

Again our Lord spoke challenging words of far-reaching implications when he said to his disciples: "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

Jesus' program of evangelization is inclusive and universal in its scope. His primary methods of procedure are teaching and preaching. The founder of Christianity was a man of great vision and of vivid imagination. He outlined in a few words a program which included all nations and the entire world but he did not attempt to outline or even suggest the "how" of his all-inclusive, world-embracing program. He knew that "New occasions would teach new duties." He knew that his disciples would found the necessary Christian organizations to carry forward

his word-program of teaching and preaching the gospel and building his kingdom in the hearts of men everywhere.

Definite Christian Organizations

As disciples of Christ we have accepted definite forms of Christian organizations. Some of these organizations cannot be labelled "scriptural" from the technical viewpoints of Christians who are obsessed with and motivated by the literalistic spirit of scriptural interpretation. On the other hand if we accept them as Christian means functioning towards the end of achieving the idea of the fatherhood of God and the universal brotherhood of man through the teaching and preaching of the gospel, we can label them both "Christian and Scriptural."

In every intelligently organized church of Christ we find the following Christian organizations: The boards of elders, deacons, deaconesses, the church school, the missionary societies, the societies of Christian Endeavor.

The Teaching Service of the Church

The Church school occupies the place of first significance in the forward movement of the Christian Church. The foremost thinkers in the field of religious education are giving great emphasis to the teaching rather than the preaching service of the modern church. The most difficult problem we are facing today among our Negro churches is that of making the church school a real school with definite aims and worthy objectives. Too much of our work is done by incompetent leaders and teachers, many of whom have no technical training for their task and yet in many cases refuse to be trained. Our church schools are failing to "make disciples." Many church schools go through exercises for a whole year without enlisting a single boy or girl in the rank of new disciples. There are many ministers, elders, deacons, laymen and women in our churches who do not believe in the evangelization of the children. The leaders of our Protestant churches should learn a very valuable and profitable lesson from our Roman Catholic neighbors who make a specialty of making Catholics of their children at the earliest age possible.

If our church schools are to become training camps for the whole church we must of necessity put at the head of our schools the best trained

minds in our churches. We have superintendents who do not read a single book a year on new methods in religious education. They do not subscribe to a single journal on religious education. They do not attend a single school of methods each year. How can we go forward with Christ under such direction? You answer with me impossible?

The very word "forward" implies aims and objectives. To remedy this spirit of retrogression we make the following suggestions. Wherever it is practicable, the pastor should be appointed by the official board of his Church to serve as director of religious education. The minister is the key man in his local church. He should know the religious needs of his parishioners better than anyone else. He should be qualified to lay a foundation for the educational program of his church that is strong enough to erect an inclusive and permanent superstructure of religious teachings upon it. He should initiate teacher training classes for present and prospective teachers and officers.

The elders of our churches should be qualified to assist the minister in the educational program of the church. Every elder should be active and enthusiastic worker of the church school.

The deacons should also be vitally interested in the teaching service of the church for our logical method of procedure is to select our elders from the board of deacons according to qualifications and seniority of service.

Young men and women who have had training in church schools should volunteer their service as teachers and officers in the church school.

More should be taught in our church school.

More should be taught in our church schools than is required according to our curriculum in the international lesson subjects and our graded courses. Every pupil should be taught how to worship intelligently. Every student should be come habituated in the spirit of punctuality and systematic giving. The principles of Christian stewardship should be impressed strongly upon the plastic minds of all pupils. They should be taught reverence for the sanctuary through the cultivation of right attitudes and proper decorum. The children and young people should be taught the fundamental principles of the church of Christ—its name, its ordinance its universal missionary task.

In order to accomplish these objectives more time must be given to the work of religious education in all our churches. The average child in our average church school receives an average of ten minutes religious instruction per week. This means that in

one year the average pupil receives only five hours and twenty minutes of actual religious training in our church schools. One hour on Sunday is altogether too inadequate for such a vitally significant task.

To reach these objectives the church must be willing to put more money into its educational program. We cannot make progress by depending upon the pennies and nickels from the children. Every pastor with his elders or finance Committee should see to it that an adequate budget is worked out for the local school including all its financial obligations for home, state and world missions. The church itself should include the church school in its annual budget. The modern church school must be supplied with essential equipment. We should have an up to date library with a trained librarian. We should have classrooms for individual classes with maps, black boards, mottoes, etc. The time is almost here when we should have a paid director of religious education who will begin in earnest to establish a six-day school of religion working cooperatively with the public schools in his immediate community. Scientific investigation has disclosed the fact that 85 per cent of all the missionaries at home and abroad were trained in the church school and received their first and strongest impression for Christian service there. The majority of all our most progressive ministers in our great brotherhood, the leaders of missionary societies in our local churches, our teachers and superintendents in our church schools, our christian editors and secretaries are the men and women who were impressed strongly during their early years.

There is no christian organization in our churches which challenges the minister and his corps of officers as the church school. We need leaders with greater vision and more constructive magnation who will go forward with Christ in the enlargement of the teaching service of His Church.

The Missionary Societies

Personally I wish the time would hasten when we shall hear no longer the expression "The woman's missionary society." I long to welcome the new idea of "the missionary society of the church." The greatest task of the church of Christ is missions. The primary duty of every local church is to evangelize the world. This is not a task in which the women of the Church should be the monopolizing force. It is a task for the whole church. It is a task which begins with the spiritual needs of the individual disciple and reaches out in one continuous unbroken chain of spiritual thinking, living and

(Continued on page 15)

The Ticklish Subject

By James M. Gillis C. S. P.

We come today to a ticklish problem, the interrelationship of the white race and the black. I shall probably be condemned as harsh, for even proposing a problem that is usually considered too hot to handle, and whatever opinions I presume to submit will probably be rejected out of hand by those who feel that the simple and sufficient solution of the problem of the Negro is to "keep him in his place."

* * * * *

The familiar formula, however, begs the question. What is the black man's place? Was he designed by nature to be, and must he ever remain a subject race, less than wholly human, a footstool for the white man, a lesser breed without the law, a pariah and 'untouchable,' segregated, disfranchised (constitution or no constitution), an alien in the land of his birth, a victim of discrimination and of persecution?

* * * * *

By way of answer, let us first be rid of the impossible theory that the Negro is not wholly a man: Impossible theologically, for it is heresy to say that the Negro has no soul, or that he is not destined to the Kingdom of Heaven; impossible ethnologically, because there is no atom of scientific evidence that the Negro is subhuman.

* * * * *

If the Negro therefore, is a mere animal, the white man is a mere animal. Color doesn't matter essentially. A white horse is a horse, a black horse is a horse; a Jersey cow is a cow, and a Holstein is a cow. Nor do certain other dissimilarities of shape or size matter. A bull dog, a mastiff, a collie and a Newfoundland are all equally dog. Even a Pomeranian and a Pekingese are dog. And so, a white man, a red man, a yellow man and a black man are all equally man.

* * * * *

Discrimination because of color is therefore not scientific. It merely snobbish.

The black man and the white man are brothers under the skin, no matter how much the white man may rebel against that inconvertible dogma.

* * * * *

We may talk of the black race, but there is only one race, the human race.

* * * * *

With us it would be heretical to say that the

white race is from Adam and Eve and the black race from some other aboriginal pair. We are all of the same stock.

* * * * *

And finally, if any further proof be necessary that the Negro is fully and exclusively human, there is the fact that marriage of white and black is not unfruitful. Nature does not abhor the union of the races. If Nature does not, God does not, for the laws of Nature are laws of God. And the Church takes her cue from the law of God rather than from the feelings or prejudices of man.

* * * * *

Now, therefore, if the Negro is man just as truly as the white man, it follows that whatever rights or prerogatives belong to man as man, must not be denied to the Negro.

His women folk suffer molestation, but, if in a fit of mad resentment, he retaliates, he is shot down or perhaps burned alive.

* * * * *

On the whole the Negro is considered an alien, an outcast, and as it were, a leper in our midst. He is ostracised if not exiled. He is the victim of such discrimination as would precipitate unending race riots if he were not more tolerant, more patient, and more lawabiding than his white neighbors. He must suffer incessantly and cruelly from them, and he would be shot down like a dog, and fear that if he were to rise in rebellion for even so much justice as is guaranteed him by the Federal Constitution, vast numbers of 'liberty-loving Americans' would say that it served him right; that he should take what he gets and be thankful for it; that he should know his place and be content with it.

* * * * *

Now, fellow citizens of the white race, let us confess that all this manifestly and outrageously wrong. We are treating the Negro as unjustly, if not with quite so much bloody cruelty as we treated the Indian.

* * * * *

Whatever we are doing now to atone for our crimes against the red man from whom we stole the continent, we are doing little or nothing to atone for the crimes we commit against the black man. We have not even ceased to deal unmercifully with him.

Current Events

LYNCHING ON DECLINE

Since the National Association for the Advancement of Colored People began its crusade against lynching and discrimination because of color, there has been a noticeable decrease in lynching during the last ten years. While the crime continues to be an American shame, there were three less victims this year than last.

The annual report of the National Association states the 1932 lynching claimed two white victims, the others having been Negroes.

Florida had two lynchings. Arkansas, Georgia, Kansas, Kentucky, Louisiana, Ohio, South Carolina, Texas and Virginia had one each. In all cases the mobs either hanged or shot their victims, and in the case of Henry Woods in Florida the body was also burned. The offenses charged to the victims included a quarrel with an employer, murder, theft, of a \$10 note and the wounding of a deputy sheriff, quarrel over pay resulting in shooting, dynamiting a store and insulting white women.

"Satisfaction at this slight progress," said Walter White, secretary of the association, "must be tempered by the knowledge that quasi-legal lynchings, shootings by members of posses, hasty court trials with results virtually dictated by mobs, as in Scottsboro, Ala., are little if any better than open and unashamed mob murder. The lynching spirit remains the focal problem of law enforcement in America."

BANKER'S WILL PROBATED

The will of D. J. Turner, Boley, Okla., killed in a holdup of the Farmers and Merchants bank filed for probate in the courts of Okemah, Okfuskee county, disclosed that Turner owned 200 shares of stock in the institution of which he was President, reports the Kansas City Call. Mrs. Turner, widow of the slain banker, is named executrix.

The widow is acting as president of the bank until the annual meeting of the stockholders in January. Business goes on in this city as usual but all citizens are preprepared to withstand any attempt on the part of "Pretty Boy" Floyd, Oklahoma outlaw and bank bandit, to retaliate for the death of his right hand man, Birdwell, killed in the holdup of the Farmers and Merchants bank, says the Kansas paper.

A. F. L. BACKS PORTERS

Published in the New York Age this announcement concerning Pullman Porter's Union: At the fifty-second annual convention of the American Federation of Labor, held in Cincinnati, O., a resolution was unanimously adopted pledging the support of the Federation to the injunction fight now being waged by the Brotherhood of Sleeping Car Porters in the Federal Courts. A Philip Randolph, president of the Brotherhood, addressed the Brotherhood on the case of the Pullman porters and presented the resolution.

TEXAS PRESS ORGANIZED

History was made in Negro journalism in the Lone Star state reports the Houston Informer and Texas Freeman when the Association of Texas Negro newspapers was organized with the Dallas Express, San Antonio Register, the Houston Defender and the Houston Informer and Texas Freeman as the original roster of members. z

The purpose of the organization is to promote the welfare of the papers through a program of cooperation and mutual service which will be of benefit to both the readers and advertisers.

The following officers were elected: C. F. Richardson, president; W. H. Pace, vice president; J. Alston Atkins, executive secretary, and Valmo C. Beilinger, treasurer.

A. U. ACCREDITED

Atlanta university, Atlanta, Ga., and its affiliated colleges, Morehouse and Spelman, have received from the Southern Association of Colleges and Secondary schools a Class "A" rating which puts them on a scholastic parity with the best colleges of the land. ff

The association had previously given an "A" rating to Talladega college, Fisk university, and Hampton institute. This rating means that institutions in this class meet in full the standards set by the association for four year colleges. Class "B" includes those institutions which do not meet these standards in full, but the quality of whose work "is such as to warrant the admission of their graduates to higher institutions without condition." The class "B" list includes 21 other Negro colleges in 10 southern states.

TEXAS TEACHERS MIX

For the first time in this state, says the Houston Informer, the Texas State Teachers' Association, white, fraternized with Negro teachers by turning over one of their sessions to the State Association of Negro Teachers.

The meeting, like the other sessions of the association, was held in the First Baptist Church, which was packed with an appreciative audience.

Able addresses, setting forth the ideals and needs of education in Texas, were delivered by Prof. R. T. Tatum, executive secretary of the Teachers' Association, and Prof. W. R. Banks, Principal of Prairie View Normal State College.

BLOOD IN VEINS

L L

An editorial in The (Baltimore) Afro-American makes this interesting comment on the appearance of Negro-white families in United States: Caroline Bond Day's new book on "Negro-White Families in the United States," has interesting observations on the breadth of noses and the thickness of lips.

On noses, for example, Mrs. Day reports a study of 346 families, some of them for three generations, shows that nose breadth increases with the amount of Negro blood.

A person with broad nose and thick lips (upper and lower), according to Mrs. Day, is presumed to have a larger percentage of Negro blood than one with tall, narrow nose and thin lips.

If Mrs. Day is correct and her findings have the backing of her teacher, Dr. Ernest A. Hooten, white, of Harvard University, one of the foremost anthropologists of the country, looking around us for examples of Negro and white blood might prove an interesting experience.

For example, the New York Times rotogravure section, of a recent date, carries the photographs of 13 white debutantes. ffl ffl

Six of these have lips, and five have noses distinctly Negroid.

Compared with chart photos exhibited by Mrs. Day in her book, three of these white debs have at least one-fourth Negro blood, and two of them may have as much as six-sixteenths Negro blood.

Even such blue-blooded Nordics as Princesses Ingrid of Sweden, Maria of Italy, and Caroline of Denmark show the full upper and lower lips of a quadroon.

Mrs. Day's new book is a scientific reminder of a fact apparent, but studiously ignored, namely, that all the colored blood isn't on one side of the color line.

HARLEM'S ECONOMIC PLIGHT

In 1925 The (New York) Amsterdam News

started a crusade "Break the Bonds of Economic Bondage"—and "Patronize Stores Where Negroes Are Employed." Within two weeks after campaign was opened the Butler chain store grocery announced the employment of a Negro as a clerk. The spark became a flame. The local Urban League got busy and even modestly claimed credit for the crusade on Harlem stores until Channing Tobias, national Y. M. C. A. secretary, presented Amsterdam News's rightful claim. The fight has never ceased to awake economic consciousness of black Harlem.

Appearing in the New York Age is this story: What is considered one of the most practical and progressive movements for the solution of Negro Harlem's economic plight is seen in the formation of the Harlem Economic Social Council, under the direction of Robert W. Scott, president, meeting every Sunday afternoon at the Y. M. C. A.

"The dominant spirit of the organization," said Mr. Scott in an interview Monday, "is that of sacrifice, co-operation and fellowship."

"Two weeks ago a group of young college men organized themselves, with the support of men without college training, for the purpose of encouraging local business in the community, and of making vacancies available for those most capable of filling them; to discover new and rising fields of business, and to search out those fields of endeavor which the Negro worker has not yet entered.

"Our organization places extreme emphasis upon obtaining practical results, as against so much flowery speech making. We intend to be known as doers."

INTERRACIAL CONFAB HELD

The East Tennessee News carried a news item of unusual interest. It follows: Three hundred representatives white and colored citizens attended the Middle Tennessee Interracial Conference, held in the Columbia, Tenn., courthouse and gave several hours to the consideration of matters of mutual welfare.

J. D. Burton, interracial secretary for Alabama and Tennessee, stated that the purpose of the Commission are to establish better undertaking between the races and to lay upon both the responsibility of improving race relations and bettering the conditions affecting Negroes.

SCHOOL WILLED PE,JJJ

The Gillespie Normal School of Cordele, Ga., will receive \$5,000 through the national board of missions from the will of Agnes Johnstown Gillespie, Pittsburgh, Pa., which has been offered here for probate.

From Banks of Ole Ky.

By C. H. Dickerson

Naturalists say the honey bee and spider suck same flavor, yet one produces honey, the other poison. The Gangster gets what he goes after. Proof of the fisherman is not his tackle, pond or bate, but his string of fish. "Have you any Fish? Our Fathers were pioneers. Pioneering for Christ "Bringing Many Sons Unto Glory." They aimed at men not their possessions. They counted additions by the score—weekly, not simply in revivals.

Often their meagre collection was too small to report. Salaries had second place or no place in their reports. They felt that they had the message "Many Sons" needed, and that the world was lost without it. "Did not our hearts burn with us?" was true of them as of those bewildered disciples that Sunday Morn.

Was it their Spirit or ours who questioned the Master "We've left all land followed Thee. what shall we have therefor?"

It brought the assurance that many fold should reward those who sacrificed for the Gospel's Sake. "Almost all things purged with Blood." Evidently our Fathers had their mind on straight, while their Sons "Wobble a bit." They took aim at the hearts and shattered them. Too often we aim at the Purse and sell them. They got fifty souls and we got fifty dollars. They organized churches, we have abandoned them. They preached to the Masses, we the classes. They built Baptistries and used them. We read Essays and abuse them. They believed all the Book, we believed "Most of it." They felt "Woe is me, if preach not." We feel "Woe is me, if I collect not." Their chief concern was the Horse, our chief concern is the "Harness."

In Bringing Many Sons, shall we not approach perfection through suffering?

Yes, our Fathers lived a different age, but submit we have the same God to serve, same devil to fight and same gospel to preach and "neath it all."

* * * * *

Huntsville Church "Goes over the Top." Grand Christmas tree and full Sunday service and fine fellowship. Presenting its minister Christmas box and check marked "paid in full" we start the New Year with some additional officers and no outstand-

ing debt. Yes, this is the people who suffered three dreadful "washouts this year with thirty houses—in the little town—standing in three feet of water. But, "Yours Truly" is the Minister you know "God and Me." And now for the Plea Drive there. Yesterday, the 30th, we buried Sister Beulah McCormack, splendid daughter of Lee Magill and wife of Chesterfield. McCormack, was well loved. Old Santa was mighty good to us and now for the Battle with 1933—19 and 2 threes.

MIDWAY, KY

On the third Sunday in December 1932 there was rendered at the Christian Church "A Read a Bit and Talk a Bit" observing Woman's Day. The women taking part included, Mrs. Charles Buchanan, Mrs. Maggie Douglas, Mrs. Mattie L. Bruce, Mrs. Sarah Johnson, Mrs. Mary Perkins, Mrs. Phoebe Thomas, Mrs. Virginia H. Green, Mrs. Elizabeth Williams, Mrs. Lula Bean, Mrs. Ruth D. Price, Mrs. Susie Washington, Mrs. Pearl Miles, Mrs. Virginia Hamilton, Mrs. Bessie Hamilton, Mrs. Katharine Johnson, Mrs. Lizzie Printices, Mrs. Ellena E. Webster, Mrs. Mariam Banfis, Miss Susan Scruggs, Miss Exelyne Thomas.

Program Committe, Mrs. Katherine Johnson, Mrs. Sarah Johnson and Miss Exelyne Thomas.

IN MEMORY

In loving memory of our dear mother who passed away December 30, 1931:

Sad and sudden was the call,
Of one so dearly loved by all.
It was a bitter grief, a shock severe,
To part with one we loved so dear.
To love to hold and then to part,
Is the saddest thing to the human heart.
Faithful and upright in every way,
We'll meet in heaven some sweet day.

We wish to thank our relatives and friends for the floral offerings and expressions of sympathy in our bereavement.

Mrs. Ellena Webster, Mrs. Elizabeth Bohannon, Mrs. Emma Bush.

In loving memory of our beloved brother Robert Edwards who passed Sept. 23, 1932 in Dayton, Ohio.

Just a line of sweet, remembrance,
Just a memory of fond and true,
Just a token of devotion,
That we still long for you.

Sadly missed by his sisters and wife.

Christian Service in Cooperation

By J. B. Lehman

CHRIST A JUDGT OF THE WORLD

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand and the goats on his left."

When the Christian teacher brings the great truths to any people the judgment has come to that people. Jesus was not talking of individuals, he was talking of nations. So long as a nation lives in heathenism with no influence for good it can go on in the even tenor of its way. But when the Christian minister comes to that nation it can no longer go on that way. When the missionary has had time to make known his message they must choose for it or against it. They must make a choice. If the choice is for the good they will become great in God's kingdom. If the choice is against the good, they must be set aside and go into oblivion.

It was so with the Jews. As a nation they decided against him and now they are a nation without a country. They have lost out forever as a nation. It was so with the Romans. As a nation they decided against Christ and pagan Rome disappeared forever. Enough individuals accepted and they have endured to this day. It was so with the Germanic peoples. They accepted Christ and now they are the ruling peoples of the earth. Japan, China, India and Africa are now facing the judgment. The next fifty or seventy-five years will tell the story. They must either take their place on the right hand with the sheep or on the left hand with the goats. If they decide for the right hand, as it seems now they will, they will become the great people of the earth in the next ten centuries.

In a certain sense, the Negro people of America are entering into that judgment. Whether they go on as a separate nation within a nation or lose their identity, as it now seems to be the will of both the white people and the colored people, they must now determine what their place shall be in the fight for the good of the world. When they were freed

about seventy years ago they were in no sense responsible, for they had no chance for preparation; but now it is different. They who have walked more or less separately up to this time, must now determine how they are going to come into the larger things of the world.

In a very real sense this judgment is coming to all America. They must soon face the command, "Choose ye this day." Last week, which was holy week the house voted to nullify the constitution by bringing beer back by the millions of barrels. They thought to have the senate hurry it through before Saturday night. Then somebody accused them of hurrying before Christmas Sunday in just the same way the Jews tried to hurry it through when they crucified Christ. The senate became frightened with the thought of voting beer back on the holy evening, so they delayed till after the holidays. Unbeknown to them they are facing the judgment bar of the truths Jesus uttered.

But why should a judgment come to a nation that has passed as many crises as our nation is made have come into their opportunity. The foreigners who came in during the past fifty year, the Negroes and some others are just now coming to the fore. The nation that acts now is not the same nation that decided for freedom as against slavery. The real America as God meant it should be is now coming into maturity. But we are not uneasy as to the outcome. We have more Godfearing men and women than the world has ever had before. The mature of all these races will decide the fate of America for Good.

* * * * *

AT SCHOOL

*It is hard to sit in school
And to learn the Golden Rule,
And for me to do my best
In those mean old dreadful tests.*

*My teacher is very good
But she sends me after wood.
I don't like it very well
But I must do as she tells.*

*She is not so very strict
But she has to use her switch.
And I like to run and play
Baseball at recess each day.*

Charles Berry, Jr.

Forum of Religious Education

By R. Hayes Peoples

“Check-Up”

By Noy J. Dickerson

Let's stop censuring our youth for their "cussedness" and "check up" to see what we have done for them—or to them. Let us be scientific enough to admit that there is a cause for every effect. While dealing with and grumbling about the effects, let's search for the causes.

There are a few fundamentals that every child deserves.

1. A child has a right to be well born. Someone well said that the time to begin a child's training was twenty-five years before it is born. While it may seem absurd to some people, the idea deserves much thought. We must readily conclude that a great part of such training must be given to the parents or grand-parents of the child in consideration. This is no new idea, for there are even scriptural references in regard to "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." Children should never be handicapped with the iniquities of their parents. Their fathers and mothers should be physically, mentally, and socially fit, in the broadest sense of each term. A broad sense, of course, includes morally and spiritually.

2. Being well-born, his food and habits of life should be given scrupulous attention. The physical man is the basis upon which must be built his life—his endeavors—his accomplishments.

3. He should be PROPERLY trained. Training implies teaching and supervises practice. To be properly trained there must be efficient trainers.

4. He should be respected in keeping with his training. Often we place age above training in the scale of efficiency. It is not always safe to say that the individual who has spent the greatest number of years in school is the most efficient, but should, to say the least, be given an opportunity to prove his efficiency—especially when those without training have proven their inefficiency.

Are our children well born[

Do we give ample attention to their health habits?

Do we see to it that they are properly trained?

Do we respect their "new-fangled" ideas when

In short, do we give them a chance?
they ARE properly trained?

Worship

Worship In The Children Department

The worship-program has five distinct purposes.

1. to create a sense of good fellowship.
This comes through greetings.
2. To afford opportunity for worship.
This comes thru song and prayer.
3. To call forth the children ideas.
This is provided for in the circle talks.
4. To present new thought.
This comes thru the story.
5. To give the children scope for expression.
This is done thru the offering, play, and hand work.

I. Worship (10 minutes)

1. Music
2. Prayer or Prayer-Song
3. Scripture Response
4. Song

II. Offering Service 10 minutes)

1. Scripture preparation for the offering
2. Offering taken
3. Prayer
4. Song

III. General Service (20 minutes)

1. Morning talk
2. Birth Day celebration
3. Memory verses recited
4. Song
5. Missionary story or Temperance Talk

IV. Lesson Period (20 minutes)

1. Review last lesson
2. Lesson taught
3. (a) Preparation or approach
(b) Story told
(c) Hand work
(d) Expressional

V. Closing Period (5 minutes)

1. Distribution of hats and wraps etc.
2. Song
3. Prayer
4. Distribution of Leaflets
5. March

Patrick H. Moss

Editor Christian Plea:— I have not the time nor space to tell of all the churches that I have held revivals with since our last National Convention at Paducah, Ky., but will only, at this time, mention the last one held in Hannibal, Missouri. As National Evangelist we closed a very successful revival at Hannibal, Mo., Nov. 17, 1932, with 13 additions; 8 by primary obedience: 1 from the Methodist, 1 from the Baptist, and 3 were reclaimed. There were 9 baptisms, since the one from the Methodist Church had been baptized.

The National Evangelist returned to Mississippi in time for services at Christian Chapel, Port Gibson, Miss., the 3rd Sunday in November, 1932. The services were good both day and night. The members were glad to see the pastor back.

The First Sunday in December, 1932, was WOMAN'S DAY at Christian Chapel, Port Gibson, Miss. The women of the United Christian Missionary Society had charge of the services throughout the day. They did the singing, praying, lifting the offering and served at the Communion Table. Mrs. Lizzie Page and Mrs. Vina Reggins performed the ceremony at the Table, and Mrs. E. E. Blackburn, Mrs. S. R. Henry, Mrs. A. M. Baker, Mrs. Bessie Thomas, Mrs. Harriet Sims, Mrs. Effie Williams, Mrs. S. R. Thomas, and Mrs. R. D. King waited on the congregation. It was a very impressive service.

The pastor's subject for the morning service was, "The King's Marching Orders."

The missionary sisters rendered a program at night, that gripped the attention of the people from start to finish. Every nation was represented in a play which they rendered. All the ladies except two had candles which they lighted from others during the play which showed us that we should share the light, the knowledge we have with others.

Following the night program Evangelist Calvert talked from the subject, "The Old Paths."

Upwards of \$40.00 were raised during the day.

The Mississippi National Evangelist called a One Day Convention at Christian Chapel, Port Gibson, Miss., of Districts No. 1 and 2, Nov. 30, 1932. During this meeting both State and National projects were discussed. The most outstanding among them was THE PRESTON TAYLOR MONUMENT.

A motion prevailed that we put forth strenuous efforts to complete the Preston Taylor Memorial Fund in the month of December since the churches had failed to observe the time designated by the National Convention. And because of weather conditions we were forced to fail in December. But be it

known throughout the Brotherhood that Mississippi will not let up until the task is done. Therefore we ask the brothers and sisters to pass the word along the line that there may be a concert of action in this matter.

Tell the world, tell the kickers everywhere that we are doing this to the memory of Elder Preston Taylor because he loved us and the Churches of Christ of these United States of America. He thought not of himself, but of his fellowmen. He didn't just die..he left a legacy to his brethren. He could have provided himself a much better monument than the one we are purchasing, but he was not that selfish. He left his all to the Church he loved so well. Only provided for his dear wife, Mrs. Ida D. Taylor, a living, and at her death all goes to the BROTHERHOOD.

God bless his memory. Who would not do honor to a man like Elder Taylor?

I can not refrain from saying a word about our beloved Dr. J. B. Hankle. Being one of the great figures of the National Convention, I am sure his death was a shock to the entire brotherhood. He was a man of grit and backbone. He did not flop over on everybody's side. You could always tell where he stood. He stood for a principle, and would take issues with a thousand as quick as he would one. He looked the whole world in the face, and feared no man. We do not have many men like him. The National Convention sustains a great loss in his passing. Will say more of him in another article.

B. C. Calvert, National Evangelist,
Jackson, Mississippi.

DEATH OF ELDER K. R. BROWN

Editor Christian Plea:—

Please allow me space to say something concerning the death of our most worthy Elder K. R. Brown. He departed this life August 3, 1932.

The reason I have been silent so long is because I was struck with wonder when I heard of his death. He was both a brother and friend of mine publicly and privately. I wonder if the State of Mississippi will ever find another like him. He is gone but not forgotten. It is my fond hope that both The Christian Dispatch and The Christian Plea will donate a small corner in these great papers to print the name of Elder K. R. Brown as long as the papers live.

I have made a great many visits to the home of Elder Brown during his life time, and he and his good wife, Mrs. M. J. Brown-treated me just fine. My most fond wish is that the members all over the

State of Mississippi and adjoining States will lend a helping hand to his widow, that worthy woman.

When I heard of his death I paused for a while. Remember the Nightingale was a kind of bird that could out sing any bird you ever heard. No doubt the Nightingale thought she had the premium for singing, but when Jennie Lynn began to pour out her sweet melodies at the Old Castle Gardens in New York, singing "Home sweet home," the Nightingale paused and thought of her home in South America, she folded her wings and was ready for flight. So when I heard of the death of Elder King Ryan Brown, had to pause for a while.

So wonderful was he in his preaching and speaking, great men would stand back and give him room. His match was hard to find. He was an orator of no mean ability.

I can never forget how Elder K. R. Brown and J. G. Keyes attended my mother's funeral the 4th Sunday in March, 1931. He could and did say some of the most soothing and comforting things on funeral occasions. If I remember correctly he preached from the 5th Chapter of Job. The words of the text: "Thou shalt come to thy grave in full age, like a shock of corn cometh in its season." So wonderful and sympathetic did they preach until the whole audience was stirred.

Since I have been so unfortunate as to lose my sight my departed friend, the late K. R. Brown, has helped me on many occasions. He would always see to it that the State Conventions help me. With tender words of wisdom he would tell the brethren about me. His appeals in my behalf were always effective.

My departed friend did untold good in the State, and his works will follow him. He will live on in the works of the Master.

Cimon C. Cavert,
R. R. 2, Box 47, Cedar Bluff, Miss.

FROM THE VIRGINIA HILLS

Our work here is in a fine condition, and our people are pulling together. Our membership is divided into four groups for the year, viz:— 1. Married men. 2. Married women. 3. Single men and boys. 4. Single women and girls.

This grouping is to promote— 1. Attendance. 2. Finance. 3. Work. 4. Worship.

This organization has been so helpful that our attendances has about double. Our Choir under the leadership of Mrs. Dickerson, pianist, is the largest and most attentive and devotional we have ever had. It was very effective in our November meeting. Rev. R. L. Peters of Winston Salem, N. C. did the

preaching and did it well. Brother Peters is a great evangelist, and the Lord abundantly blessed his labors among us.

Bro. Peters was just as effective and interesting in his ninth meeting in Tazewell as he was here 30 years ago.

Some visible results were: 20 by baptisms, 4 yet to be baptized, 12 reclaimed, 1 went to the Baptists, 37 in all.

A revived church, a happy people, a bright and hopeful outlook and a better organized body. A sounding of the Pastor. Better cooperation on part of the white brethren and last but not least some good seed sown.

Yours in His Name
G. M. Dickerson, Minister
North Tazewell, Va.

KENTUCKY PLAN YOUTH CONFERENCE

The U. C. M. S. has made it possible that we are assured of the Youth's Conference. We are appealing to the local Bible Schools to support us in making this conference the best ever, Districts 2, 3 and 6 have their money ready to be sent into State Treasury which will be promptly sent to headquarters Indianapolis, Ind. Mrs. L. G. Smith, 469 W. Walnut St., Danville, Ky., is a member of our conference board. You may write her for information. This conference will be held jointly with Ohio and Tenn., at Lincoln Ridge, Ky. We are expecting Prof. P. H. Moss in the state in early spring to help get things in shape for a great conference. Requirements of Students attending the conference will appear in the Plea later. We will be glad to visit the schools that may need our help. Forget not our State work. Every school should send in its apportionment to the state convention looking forward to a great year. I am counting on you.

Millersburg, Ky., District No. 3 held its quarterly session with us Saturday and Sunday. Mrs. J. Alice Watson is very ill at her home. Bro. Samuel Miler an aged citizen died at his home this week after a long illness, he was a veteran of the Union Army during the Civil War and the last surviving him are three children, Sadie May, Los Angeles, Calif. Frances (Miller) Harris, St. Louis, Mo., Elizabeth January, Millersburg. The writer was called to Fairview Tuesday to preach the funeral of Sister Nona Claywood and to Hustanville to preach the funeral of Sister Lucy Gunn, one of the oldest members of the Hustanville church.

C. H. Johnson, President of
Bible School Department of Ky.

(Continued from page 6)

giving until the prophetic age arrives when "the knowledge of our God and His Christ shall cover the earth as the water cover the deep." There should really be no need for a missionary society in any church of Christ to which a disciple must make application for membership. Every member of the church of Christ becomes automatically a member of the missionary organization of the church to which he is eligible according to age, intellectual capacity and financial capacity. As a people we have been very slow in grasping the spiritual significance of our missionary tasks and responsibilities.

National Missionary Organizations

Those of us who have been interested enough in the work of world-wide evangelization through the United Christian Missionary Society to secure, read and study the reports of the work done by all our cooperating missionary organizations must have wondered at the greatness of the task undertaken, the adventurous faith of our worthy and noble leaders and the mighty problems which the United Missionary Society had to face during the past missionary year.

As a part of this gigantic world movement we should take time to reevaluate our relationship to this challenging adventure. In keeping with our Lord's command teachers have been sent to nearly every state in the United States, across our Southern frontier into Mexico our next door neighbor; then out to the people of Central and South America, crossing the restless Atlantic our missionaries have gone to India, China, Japan, Porto Rico, the Philippines and the islands of the sea. In our homeland schools for the training of future leaders are to be found in every point of the compass. In these schools under Christian influence and guidance are to be found Nordics, Japanese, Negroes, Chinese, and Indians. These men and women drinking at the same spiritual fountain of truth motivated by the same spirit of optimism and good-will, regardless of their racial differences and backgrounds are to be the pioneers who will destroy racial prejudices and antagonisms, establish firmly the spirit of complete equality for all disciples and usher in the new day of hope and better things.

Negro Disciples of Christ

As Negro disciples, we too are beneficiaries of untold benefactions. Through our National Christian organizations thousands of our group have been liberated from the shackles of ignorance and superstition and transformed into free, intelligent, constructive factors in the work of kingdom building. Hundreds of our weak, struggling, ready-to-die churches have been rejuvenated and redeemed. Through

our tireless, energetic, loyal field secretaries, visionless churches and church leaders have been awakened out of their spiritual lethargy and have become saving salt and shining lights. What would be our Christian reaction toward our Christian benefactors? Three words will answer the question. We should return enthusiastic Christian cooperation for our unspeakable benefits. Every minister should become surcharged with the spirit of missions. He should inoculate his official board and his entire congregation with the contagion of Christian missions through Christian organizations. He should organize his entire church into a missionary training school. He should talk missions, pray missions, sing missions, preach missions, teach missions and live missions.

With such leadership in every local church, what will be the logical consequence? The local church will become spiritually alive. Each member from the least to the greatest will serve for the sheer joy of serving. The spirit of Christian stewardship will prevail in fact. The local church will become a spiritual lighthouse instead of a dark neglected spot. The current expenses of the church will increase. Every member will contribute according to his means to the development of home missions, state missions and world missions.

It will mean the sending back of every missionary to the post of duty from which he has been recalled. It will mean the sending of new missionaries to neglected fields. It will mean more happiness for our aged Christian workers and our dependent orphans. It will mean new interest in the challenging task of world redemption. It will mean enlargement at home and abroad instead of retrenchment. It will mean that a mighty army of Christian boys and girls, men and women will enlist in the cause of Jesus of Nazareth and by their heroic life of self-surrender they will transform the kingdoms of this world into the kingdom of our God and His Christ.

APPOINTED TEACHER

JEFFERSON CITY, Mo.—At a meeting of the Board of Curators of Lincoln University, held December 17, Prof. J. W. Darnell was elected to a position as teacher by the unanimous vote. Prof. Darnell previously taught at Lincoln for many years, and also has devoted much to the ministry. He is a Disciple of Christ.

Pastor Wanted

Bull St. Christian Church, Dallas, Texas, desires a pastor. If interested, write to T. W. Pratt, 3612 Thomas Avenue or O. B. Garner, 2824½ State St., Dallas, Texas.

Here We Go!

PLEA



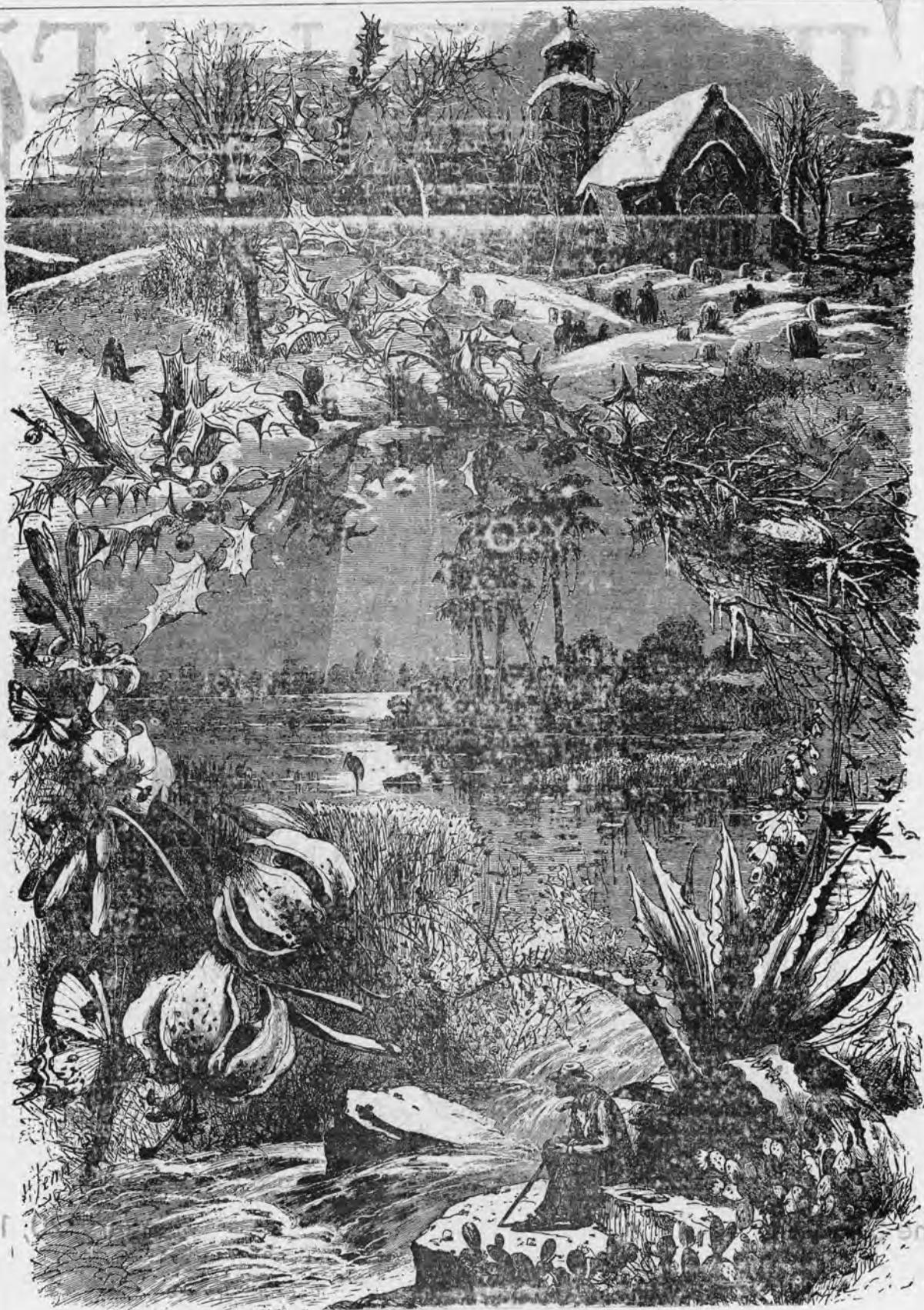
In Every Home

The CHRISTIAN PLEA



Volume 5 No. 15

January 20, 1933



Let Freedom Ring

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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Warren Brown, Editor

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WE INTRODUCE

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Miss Jane E. Hunter is executive secretary of Phillis Wheatly, home in Cleveland, Ohio.

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Mrs. Louevina A. Devine heads Children's Work under Auspices of National Christian Missionary Convention. She lives in Paducah, Ky.

Mrs. Zellie M. Peoples until recently an instructor in Practise School of Jarvis College, Hawkins, Texas.

Mr. J. B. Lehman and Mr. C. H. Dickerson are regular contributors.

House Of Service

To observe the beginning of the social uplift work through Flanner House of Indianapolis thirty years ago leading citizens of the city celebrated on December 5th last. The day of celebration came as a fore-runner to the assembly of the Federal Council of churches. It gave leading churchmen of the country an opportunity to view work in human service. Miss Jane E. Hunter, who is to Cleveland's Phyllis Wheatley what Miss Jane Adams is to Chicago's Hull House was the main speaker. In giving her impression of the activities of the house of service, Miss Hunter writing in this issue of The Plea speaks true words: "The leadership of Rev. Herod is in itself an unparalleled contribution to the community."

Disciples of Christ have long looked to Mr. Herod for Christian leadership. His vision and range of developing projects are unlimited. President Stephen J. Corey of United Society moulded our sentiment in addressing a committee of our churchmen.

"Indianapolis is justly proud to have Mr. Herod as one of its distinguished citizens."

Amidst Darkness

Certain policies followed by the Roman Catholic church could well be adopted by Disciples. Before a person is accepted into the fold of His Holiness, he must be taught the three R's of the church.

How can a soldier combat in battle without having had training in camp? How can an engineer drive a locomotive without having been taught by a master mechanic? How can a farmer sow cotton without having been exposed to the practice of planting?

If the church is the most important phase in a person's

life, why should he receive less training for his duties than in any other pursuit? How can a churchman serve when he is ignorant of his organization? Ministers would do well to teach their parishioners of the make-up of their church.

Sutton Cregg Buried

An orator, a leader in his community, one among the nobles of the National Baptist convention was laid to rest last week. The deceased, Sutton D. Greeg, was beloved by thousands for his fight to gain social justice for his people. He died in his native state, Texas. We join with his fellow churchmen in mourning the passing of a soldier of Christ.

Superstitious people of St. Louis will declare henceforth and forever that a thirteenth of a month on Friday is bad luck. At least it was true in case of many depositors in the city's banks. Practically every bank in the city experienced a terrific rush for full payment. Most of the outlying banks were closed to check run. The city for the first time as a whole has been become paralyzed with fear.

The Christian Plea has not escaped from the gravity of the situation. While we have only a small deposit in one of the closed banks our creditors that have been lenient with their demand for payment are now pushed to the wall. Consequently, they are pushing us. All during the year the struggle has been fierce to get out regular issues of The Plea with only a few straggling subscriptions coming each month. And only through subscriptions can we survive. It is our only source of income. When local churches put off raising their subscription quota, they place our backs to the wall. Our

only hope for crawling through a critical period is in every church coming up with its apportionment.

Members of the Lay Women's Council can do their share in boosting The Plea and promoting local programs, paying up subscription for unemployed members.

Back to Mother

For a Christmas gift the Chicago branch of Southern Christian Institute's Alumni Association sent to their Alma Mater a grand piano. The gift indicates something of the fruit the institution is bearing. Southern is the oldest of the mission schools for Negroes supported by the United Christian Missionary Society. For that reason it has been able to turn back into the school off springs from three generations That goes to build up a heritage.

An After Thought

This act should go to awaken our other schools supported by the society. Hardly one inch of news—plenty is available—comes from them during the year. There is no reason why the trumpet is not sounded loud for Jarvis Christian College of Hawkins. The college has been a yard stick in measuring the progress of education in the Southwest. The institution has had on its faculty men and women who now hold responsible places of leadership in certain fields. Even one of its former instructors was selected by the Russian Government in developing its Five Year Plan. Few schools in the Southwest have had as many teachers to distinguish themselves as Jarvis. Yet Jarvis goes by from year to year unknown and unheard of throughout our Brotherhood.

OUR MACHINE AGE and THE NEGRO

(FATAL)

By Kelley Miller

I do not wish to strike a note of pessimism or despair but to arouse the race to a consciousness of the seriousness of the situation. Optimism is the philosophy of the fatalist and the fool. They were eating and drinking and making merrily in the days of Noah while the waters of the devouring flood were gathering in the skies overhead.

Our civilization is being battered between man and mechanism. The creature has for the moment outmastered the creator. The Frankenstein has overmastered its maker. But the victory is only temporary. The evil is obvious, medicable by human genius and enterprise. Our fields are yielding in overabundance, our market with goods. And yet we have starvation in the midst of plenty, a condition which can last only until the human mind adjusts itself.

(HELPFUL)

By William N. Jones

What Kelley Miller, and a large number of observers fail to see is that in the inevitable adjustment which the world, and America in particular, is facing the relative position of the Negro worker stands to gain more than any other group. "Optimism," as he says, "is the philosophy of the fatalist and the fool. They were eating and drinking and making merry in the days of Noah while the waters of the devouring flood were gathering in the skies overhead."

What the great sage of How-

ard University fails to bring into this picture of the deluge of Noah's age was what happened after the flood. We had a new and better world with many of the old things washed away. That is what is most likely to happen here in America as this flood or depression recedes or is washed away by some kind of cataclysm.

Today our great business and financial corporations are liv-

ing on public dole. The Negro inevitably becomes the object of charity, but we cannot live on charity forever. The Government itself has but one source of revenue—and that is from the people. Our state governments and our proudest Municipalities are now looking to Washington for help. Unless the depression lifts within a very short while the whole situation will become impossible, the lot of the Negro worst of all.

During the last two decades lured on by the semblance of opportunity which a shortage of white labor afforded, the Negro has been rushing into the large cities in unprecedented numbers. But now the cityward tide has ceased to flow. The reflux tide has set in. The city Negro will hardly increase in numbers in face of threatening conditions. The future of the urban Negro, to say the least, is not reseat.

Every proposed law, even of the reformists, is pointing toward a better state of affairs for the masses of workers. Unemployment insurance wider governmental control of industry, shorter working hours could not possibly operate efficiently and leave the colored worker out of the equation.

In addition there are two grim battles in progress from which the colored worker is

bound to benefit. One of these is between labor and capitalism, for labor is beginning to see that it cannot win its fight for proper wages and working conditions if it keeps tied to a body of lower paid colored workers. Another is that this country cannot hang on to the present badly adjusted industrial system and compete with nations massing along more progressive lines.

And what is most hopeful of all is the growing tendency of the colored group itself to help fight out some of its own battles. From his cloistered college halls, perhaps, Dean Kelly Miller may not be conversant with what is happening deep in the heart of either white or colored labor, but he can be assured that however this adjustment ends, the state of colored labor in the cities will be

secure as a result of the general reforms. The world was not only better off after the flood, but it has emerged from every revolutionary rebirth a healthier baby and with a wider distribution of human happiness. There is the rumbling of a combination of struggles which are bound to make this depression a distinct blessing to those who are to survive it.

Is The Negro Prey of Jew Merchants?

By Harry S. Davidowitz

(Is The Negro Prey)

Editor Christian Call-Post

My attention has been called to an initialed editorial under the caption "Down the Big Road" in the issue of your publication of Saturday, November 26th.

As a member of a rabbinical assembly that has always preached that justice to all the children of man irrespective of race, creed, or color was a prerequisite to any religion, I wish to register my full-hearted sympathy for your cause, if your cause be 'justice to the Negro.' At the same time, permit me to express by sincere criticism of the tone of your editorial as not at all being one calculated to foster good will and increase co-operation between the two groups.

You open with a paragraph asking a rhetorical question: "Have you ever stopped to figure out why the Negro, starting out under the same conditions find the going so hard?" And you conclude with the statement, "In every city in this land where Negroes and Jews live, the Negro is the natural

prey of the Jewish merchant." Is the reader supposed to infer that the Jewish people through some machination keep the Negro merchant from being successful? And do you intentionally imply that Jewish merchants do not conduct their business honestly when dealing with their Negro customers? Do Negroes get fairer treatment, or better merchandise for less money in non-Jewish stores? If your philosophy were such that it would make you consider all merchants wrongdoers, there still would be no reason for singling out Jewish merchants for your arrows. When you go out of your way to attack Rosenwalds memory for his having built schools and Y. M. C. A.'s for Negroes, attributing his benefactions to a bad conscience, one naturally wonders whether mingled with the just resentment of the down-trodden and oppressed, there is not a fair modicum of preconceived notions about Jews that should not at all properly belong to you. Such expressions as "sons" of Father Abraham,"

"his fellow tribesmen," "all of Abe's children," "the Hebrew shrug of shoulders and arms," and the like, betray a weakness in the fundamental attitude an editorial writer that would tend to vitiate any praiseworthy attempt at bringing about a fairer understanding and a more equitable cooperation between the two groups in this city.

It is a grievous wrong, and in the course of events always proving a costly error, for any commonwealth to tolerate discriminatory practices by major portion of its inhabitants against any of the minority group because of the indifference in color, race, or religious convictions. But for one group to appeal to race prejudices and to indulge in added recrimination against another group all in the name of outraged justice, is to lay a poor foundation for an enduring mansion—the Father's mansion in which are many rooms.

Strong words need not bitterness to add to their strength, and debased weapons should ever be despised by the champion of a noble cause.



FLANNER HOUSE

By Jane C. Hunter

Second to the finest piece of social service work the writer has ever seen, stands that work being done so well by Reverend Henry L. Herod and his staff at Flanner House in Indianapolis and has been in operation in that community for thirty years. Its original aim was to work for better race relations, and it still has this noble ideal as one of its major purposes.

Upon entering the main building of Flanner House and until leaving the last dwelling—Flanner House is composed of five small buildings—one is deeply impressed with the spirit of service that prevails there and fascinated with the kind, busy, well trained workers as they go about their tasks rendering service to the many women, girls and tiny tots who flock daily to Flanner House. The leadership of Rev. Herod is in itself an unparalleled contribution to the community. The activities of Flanner House are so varied that after visiting this industrious plant, one could write a book on it and find ample material for a most ture tour.

The thing that strikes the visitor most is the spirt of real, genuine service that reigns in Flanner House. The Board of Education of Indianapolis has shared largely in establishing and conducting a modernly equipped hand laundry, operat-

ed by a university trained supervisor who instructs the women who come to Flanner House how to do private laundry work properly. This training is most beneficial, as so many of the Negro women support their homes through this industry. In the second building is found an active Home Economics Department which receives and teaches young girls the art of sewing, cooking and serving, before they are given a job. The third building houses the Day Nursery and kindergarten; here are found the future dependant citizens of Indianapolis, the future workers of Flanner House. Within these walls the children receive every scientific care from thoroughly trained nurses and teachers; the writer particularly recalls the Dental Clinic. Here the mothers of the children are taught and advised on the proper diet and care of their little ones.

The interest of the white people in Indianapolis is a remarkable thing. The influence of the late Mr. George Flanner, the founder of Flanner House, is still alive and his great spirit moves in the hearts of some of Indianapolis' best white citizens. At a banquet held at Flanner House on December 5, 1932, celebrating the institution's 30th anniversary, more than 150 people assembled to

give honor and praise to the founder; there were as many, if not more, white than colored friends at this affair.

One of the greatset mysteries to the writer is why our educated groups do not awaken more keenly to their opportunity to serve members of our race who are less fortunate than themselves. About the only time many of us find time to mingle freely in the midst of the poor and indigent class is when we desire to use that class for personal gain. This attitude is not laid at the door of all of the professional group, particularly, but it certainly does concern a great part of that group. This condition is not only characteristic of Indiana, but of every state where Negroes are found in large numbers. The writer wishes she could say something to inspire those of the educated group to know the real pleasure they are missing in not getting into the social problems and sharing with those less fortunate, their joys, sorrows and their sincere desire to rise above the depressing conditions which they have been forced to endure.

Leaders and individuals interested in real service should visit wonderful Flanner House to to enjoy its unusual spirit and activities and to meet its inspiring and earnest leader, Reverend Herod.

Your Church

By Claude H. Harper

As one studies the constituency of a group, whether it be political, economic, educational or religious, the question might be asked, "Why are these people members of this of that group in preference to some other?" In government we find persons linking up with a certain faction because it rep-

resents some principle, in theory or practice, which embodies a belief closely allied to their own. In business we see persons engaged in varied occupations in order that by organized effort, they may seek economic gain. In our schools we find a preference for group work in one type of education-

al effort rather than another. While it is true that too many persons drift into situations, without much thought preparation or fitness and later have to seek an adjustment, there are, inmost cases, justifiable reasons which these persons can give for their choices.

In the realm of religious be-

lief and affiliation we find quite a different attitude in regard to church membership. Ask the first hundred persons whom you met why they do or do not belong to a church or why they have united with a specific church, and note the hesitancy, variety and in many cases, the absurdity of the replies. Some say they belong to a particular church for social prestige; friendship for a certain person; personality of the pastor; opportunity for professional or business patronage; form of service; family choice; church history, etc. Indeed, many persons will not reveal the real motive for uniting with a particular congregation, knowing that their reasons are purely selfish and low.

A church is what the members make it. Whatever your object was in joining a certain church, your membership entails certain responsibilities, as well as privileges. If one would love the organization of which he is a part, he must know something of its history, beliefs and how best to serve in it in order to perpetuate the ideals for which it stands. Therefore, every good church member will study the doctrines of his church and be guided by them.

Now that you have joined this church regardless of your motive start right now to make it the best it is possible to make it. You can not do this by knocking another member or holding yourself aloof from

him because of some misunderstanding, prejudice or evil rumor. The church, like any other organization, can only progress as its individual members unite for common thought and action. Therefore, study your church history, its doctrines and ideals and be proud that, because of these fundamentals, you are a member of such a worthy host of Christian disciples. Let your life be so filled with the spirit of Christ, and love for all the members of His household that there will be no room for evil thoughts and actions. "Study to show thyself approved unto God, a workman that needst not to be ashamed, rightly dividing the world of truth."

TAKE AN INVENTORY OF SELF

By Louevinia A. Devine

At this time we confront the challenge of a frank unsoiled New Year. We want to live; we want to make a better showing this year. Fine!

I am sure there is not a single one of us who has not made some resolutions at the beginning of the new year.

I entered my grocery store on last evening and a clerk told me he had to work late, taking an inventory. Later I turned on the radio. There were Amos and Andy taking an inventory. I began to think what about Christmas. Should we not take an inventory of our work of the past year? In summing it all up are we satisfied with our achievements?

I hope most of you have thought of our responsibility to our children. I hope you will include a resolution to have some of missionary organization among our young people and children. Our W. M. S. should be fostering some organization of boys and girls work. How do we ever expect to keep our missionary organizations alive in the future if the children are not trained early in missionary organizations and

systematic giving?

In making our local church's report for the year, we have a list of children prospect church members, some mere babies, but they are taught to give regularly each Sunday to the church. Some give only a penny. You may laugh at this, but one of our babies two years old giving her 10c and more per Sunday gave \$5.52 for the year. Think of our many boys and girls of various states giving 10c and more for missions. If taught missions and systematic giving we need not worry for our missionary organizations future.

Out of our many states only five reported last missionary year some form of missionary work among our children and young people. Ohio led with the largest amount contributed, then Oklahoma, Kentucky, Texas and Alabama. May others join us this missionary year. Our aim this year is 30 organizations among our children and young people.

In this month's Good Housekeeping our President-elect's mother wrote an article, "My Boy Franklin". She said, "In

ter days the older members of a family carefully kept away from the children all traces of sadness or trouble or news of anything alarming." I often think today, when I hear money troubles, illness or accidents fully discussed before eager-eyed, open-eared children, how tranquil, and unmarked by adults emotions our lives really were.

Adults have held up before our children calamity and depression. when we speak of missionary efforts to be promoted by the children, they ring back into our ears their inability because of depression. We therefore, defeat ourselves through calamity howling to those who otherwise put forth an effort to promote our program.

Of course we know that some people do actually enjoy being continually on the mourners bench or in the doldrums and may Heaven help them.

We face this new year with a clean page. Phillips Brooks says, "The future of the race moves forward on the feet of little children." We are responsible for our children, we

upright men and women. What we really need is more spiritual development. We do not need more law, we need more religion.

Religion is not limited in its scope; it is not concerned with the segment of life. Rather it is an interpretation of all of life, only by means of such an

all-embracing religion can we hope to develop character that will stand the strain of changed conditions of removed restraints. Only thus can we hope to develop character that en who can bear the strain of modern life, without despair or boredom or collapse. Who can dream dreams and see vis-

ions of the day when selfishness is overcome by love, and hatred by good will, who can "Look up and Love and Laugh and Lift."

Our children need God as no generation has ever needed Him. And need be taught to help others.

A Prayer

By Ivan Russell

*"O Mahsr! . let dis .gath'rin fin' .a blessi'n in yo'
sight!
Don't jedge us hard fur what we does you know
it's Christmas-night;
An' all de balunce ob de yeah we does as right's we
kin.
Ef dancin's wrong, .O Mahsr! .let de time excuse
de sin!*

* * *

*"Remember, .Mahsr,— min' .dis now,—de sinfull
ness ob sin
Is 'pendin' 'pon de sperrit what we goes an' does
it ins
"You bless us, please, sah, even ef we's doin' wrong
ton-night;
Kase den we'll need de blessin' more'n ef we's doin'
right; . ."*

Review of Current Events

A MODERN CHURCH

Combatting evils of society, a citizen of Sparta, Wisconsin, has erected a church building that will only seat eight persons. The Capitol News Service gives this detail:

Paul L. Wegners's personally built monument to his religious ideal of "One God, one brotherhood" is a tiny stucco chapel, seating only eight persons, but open to all creeds. The quaint structure, adorned by two full-length stained glass windows and a number of external designs in bits of colored glass picked from rubbish heaps, is open to persons of all creeds. On some days last summer as many as 1,200 visitors stopped before the tiny altar, where candles are kept burning.

TENNIS CHAMPION; MAYBE

That a Negro youth is a contender for the all-campus indoor tennis championship at Michigan University is printed in the Kansas City Call. The article reads:

"The right to meet Herbert Penn, Kansas City, Mo., tennis star who is attending the University of Michigan, formed the climax to the invitational indoor tennis tourney between Dan Kean and Ralph Baldwin held in the Intramural building."

YES, WE WANT NO LIQUOR

The Democratic victory, November last, did not indicate people's attitude toward prohibition. The same voters will refuse to repeal the Eighteenth Amendment. That is the opinion of many who bitterly oppose repeal. On the subject C. M. E. Bishop Randall A. Carter, Chicago, said:

"The repeal of the Eighteenth Amendment will mean the Negro no good, and I am but one of the teeming thousands who will bring every possible and legitimate influence to bear to prevent a reversion to barrooms and saloons, with their inevit-

able debaucheries and innumerable evils.

"I am for the enforcement of the Eighteenth Amendment as it now stands, one hundred percent. I am against the repeal and modification of the Volstead Act. I further contend that the 'dry' vote is greater than it is generally believed to be and the 'wet' vote is far less than what many politicians think it to be."

GREATEST ATHLETES

From the poll of sport writers all over the country, Eddie Tolan who took the 100 and 200-meter events in Los Angeles Olympics, was selected as one of three greatset athletes of nation. Heading the list is Gene Sarazen, holder of American and British Open Golf championships. The second greatest athlete is Ells worth Vines, tennis champion.

FIRST LAW MAKERS OF INDIANA

For the first time in Indiana's history Negroes are seated in its general assembly. One represents Lake County and the other speaks for Marion County. The two—Dr. Robert L. Stanton, Indiana Harbor, and Attorney Henry J. Richardson, Indianapolis.

HIGH SCHOOLS GUEST OF SYMPHONY

High school students, St. Louis, Mo., made up audience for a pop concert given by the city's symphony orchestra. The orchestra, directed by Valdimir Golschmann, played the "Negro Folk Suite," a composition by N. Clark Smith, director of music in Sumner High School.

Other numbers used by the Symphony orchestra on this program included the Overture to the opera, "Oberon" by Weber; Fourth movement (Finale) from Symphony in G. Major No. 13 by Hayden; Selections from

"Carmen" by Bizet; National Negro Anthem—"Lift Every Voice and Sing," by Johnson; and Overture to the opera "Tannhauser" by Wagner.

FORMER PRESIDENT PASSES

A farm boy who went to the city and made good has been carried back to his native soil for ever.

The boy's dream—the ambition of every American youth came true. He was christened John Calvin Coolidge. His life in Politics made a perfect set of stair steps. Yet, there was nothing in his whole career to place the once president in the ranks of great.

Other than mere news mention, Negro weeklies carried scant mention of Calvin Coolidge's passing. Sentiment of the press may be judged by this editorial in the Kansas City American:

"The sudden and unexpected death of Calvin Coolidge in Northampton, Mass., Thursday is another reminder of the fact that the grim reaper is no respecter of persons. He strikes in all walks and positions of life with equal abandon.

"The former president of the United States was caught by death alone and expired where he fell without the ministrations of family, friends, or medical aid.

"While his career as president was marked by no spectacular episodes, he set upon the tasks at hand with characteristic Yankee zeal and economy. His end was as fateful as his entrance into the field of national politics.

"Negroes may not remember the name of Coolidge with any happy significance, as a group, under his administration, nevertheless, they also mourn the passing of one of America's great post-war leaders along with the rest of the nation."

From Our Brotherhood

CHICAGO GROUP GIVES ALMA MATER GRAND PIANO

A fine example of the appreciative attitude of the alumni of the Southern Christian Institute was shown recently in the gift made by the S. C. I. Club of Chicago. The club sent to the school a Christmas present of a beautiful Bush and Gert's grand piano. The gift is valued at \$1,000. It is made of mahogany and has an attractive bench to match. The Club is composed of a group of some 200 former students who are now living in the city of Chicago. They have always been very active in the social and religious life of the city. A number of them are very fine musicians, which probably accounts for the gift of such a good piano. The Club is very enthusiastic in the work of the Church, especially in the churches ministered to by Mr. Robert La Touche and Mr. Richard Davis, members of the Club. The Club has served effectively to hold the members true to the ideals which they receive while students at the Southern Christian Institute.

A special service was held in the college auditorium on the first day school opened after the Christmas vacation. At this service the gift was formally presented and received by Dean John Long. The students and teachers were very enthusiastic in their applause upon presentation of the gift. Most of them had not seen the beautiful grand piano until the curtains were drawn on the stage. Miss Marjorie Maston, head of the music department, played as the first selection on the new piano, "Auld Lang Syne" while the students and teachers sang with much feeling: "Should auld acquaintance be forgot?" And the manner in which they sang showed that they would never forget this fine gift of our alumni in the S. C. I. Club of Chicago.

(The Tri-State)

By ROBERT L. PETERS

You will now listen to echoes from the Churches of Christ in the Tri-States—Viz: Virginia, W. Virginia, and North Carolina. These churches represent annually in the Tri-State Christian Convention. The numerical strength is 11 churches, with a membership of 500. This convention met in annual session August, 1952, at Greensboro, N. C. It was the best in its history.

The convention closed with the Evangelistic Fever that was clearly demonstrated by the number of revivals held in many of the states.

Mount Olive and Antioch churches of Greensboro, N. C., with a membership of 100 equally divided, have united. Elders J. G. Green and Pinkney Alexander, pastors of the above mentioned churches, resigned and allowed the membership to choose a pastor.

From Oct. 26th to Dec. 18th, the writer was holding revivals. Beginning with Church of Christ, Tazewell, Va. of which T. M. Dickerson is pastor. He spent two weeks. Following was the results: 37 accessions, 25 by baptism and 12 otherwise.

The church was greatly revived. In the beginning, at the first service, only 18 members present, before the close of the meeting there were 103 present at one time, and the congregation filled the house to overflow. This was one writer's 9th meeting in Tazewell, during the past 30 years. He had the full Co-operation of the white ministers and their people.

Mrs. Mary L. Dickerson, the pastor's wife, is a great social worker, and is doing a great Community Work. She had full charge of the music and presided at the piano during the meeting. From Tazewell the writer went to Bluefield, Va., preached one night at

Midway Church of Christ, had one accession. Thence to Bluefield, W. Va., preached one night at Scott Street Baptist Church of which his old friend and brother minister J. H. Thomas, D. D., is pastor. From Bluefield, we went to Brooklyn, N. Y., began two weeks campaign on the 13th of Nov. at Halsey St. Church of Christ of which Elder R. Wesley Watson is pastor.

This meeting grew in interest and in numbers from start to finish. Some motored 60 miles through zero weather to listen to the Gospel Message as presented by the Evangelist.

When the two weeks expired that the meeting was scheduled to run the enthusiasm was so high that the people voted that it be continued another week. Going down through the third week. We had the greatest interest. On the last night nine persons came forward when the gospel invitation was given, making 19 accessions during the meeting. Elder Watson is the right man in the right place. A good mixer and is winding his way in the hearts of the people of Brooklyn and New York.

By the help of the Lord and the Brotherhood, I believe that in the near future he will have a "Big New Testament church" in Brooklyn, N. Y. From New York we went to Baltimore, Md. Spent one week there. It is the Friendly Church around the corner. Rev. W. H. Taylor is pastor. I have never visited a church where the pastor was more in the hearts of all the people than Elder Taylor and his wife. The few nights meeting closed with 3 accessions to the church making 60 accessions for the two months on the field. We arrived home on the 18th of December, in time to witness the Christmas Tree and program which was the best in many years.

Winston-Salem (N. C.

Christian Service In Cooperation

By J. B. LEHMAN

Ned Hill of Raymond, Miss., passed into his eternal reward recently. Mrs. L. O. Davis, a good friend of the Southern Christian Institute, does not want his life to pass out without a wider remembrance and so she has written us the letter following. Mrs. Davis is one of those white friends who longs to throw the mantle of charity over that olden day for those things that were outstanding a time when so many things were unworthy. The truth is, neither the white people nor the colored people of eighty years ago were responsible for what was. The good white people and the good Negroes made out of a bad situation all that they could. The Negro's future in America can be greatly helped if we will just speak a good word for all that was good and throw the mantle of charity on all that was not so good.

755 Vanderbilt St.

Birmingham, Ala.

To My Colored Friends:

I feel I must tell you about one of the truest and best Christian colored men of whom I know anything. I want you to know something of Ned Hill of Raymond, Miss., for I believe one who lived and died such a Christian life should be held up as an example before all our people. It shows how our Heavenly Father blesses and cares for his faithful children of whatever race when they love, obey and serve Him.

In the Eighteen Fifties Ned Hill was a faithful and highly thought of colored man. His owner had him learn the blacksmith trade and he became a perfect workman. None in the state could do better.

The slaves were given Saturday afternoons off, and often they were given what they could earn. So Ned worked all the afternoons and into the night and saved every dollar he made to buy the freedom of him self, his wife and children, from bondage. So long before

the war came they were a free people. He then bought a nice two-story cottage in Raymond. My father gave him all of his blacksmith work. No harmful word was ever spoken against him. He was the good, kind, faithful, jolly black Uncle Ned Hill. In my earliest childhood, by "Eye of Memory" I still see him sitting peacefully on his well earned front porch quietly enjoying his God-given blessings of home and family; and if I could I would erect over his grave a statue of marble on the lot he owned.

A child of long ago,

Mrs. L. O. Davis.

The whole brotherhood was honored recently when one of its missions schools was rated as fully accredited by the Association of Colleges and Secondary Schools of the Southern States, which is the regional accrediting agency of the South corresponding to the North-Central Association Institute of Edwards, Miss. It is the oldest of our schools for the Negro, being chartered by the State of Mississippi in 1875.

This honor has all the more meaning when a few facts are considered: For the South as a whole with a probable population among the Negroes of 9,000,000 there are about 600 high schools. Only 36 high schools are accredited by the Southern Association, and of these 36 thirteen are in the state of North Carolina which has much better system of education for the Negro than most of the states. In Mississippi there are 16 public and 16 private four-year high schools. Of these 32 schools only two are accredited by the Southern Association, and our own Southern Christian Institute is one of them. Only three of the schools of Florida, Kentucky, and Virginia were accredited. Not a single high schools was accredited in Arkansas, Louis-

iana, or Texas.

In other words the standards of the Association are very strict and it really means something to be fully accredited by them. The Association has only recently decided to rate Negro schools and now rates them on the same basis as it rates the white schools. Such a rating means that the students from Southern Christian Institute can enter without question any school in the country that admits Negroes. The whole brotherhood should be more than happy, therefore, that one of our own schools ranks in Class A of the fully accredited schools of the country.

NEGRO LIFE IN GLASS

Decorative stained glass windows in color and depicting numerous scenes of Negro spirituals and Negro subjects and designed for the chancel for the chapel at Tuskegee Institute, Alabama, were done in the studio of J. and R. Lamb, 323 Sixth avenue, according to Capitol News Service.

The American Negro's folk legends are being brought to radio in a new series of sustaining programs based on Roark Bradford's famous story of "John Henry" presented by the Columbia Broadcasting System over a nationwide network each Sunday night. The program known as "John Henry—Black River Giant" will follow the exploits of the fabulous strongman of the Mississippi country in dramatized incidents from Bradford's book. The radio adaptation was prepared by Geraldine Garrick and Juano Hernandez, creator of the role of "Crown" in the New York Theatre Guild's production of "Porgy."

PASTOR HONORED

The Ninth Avenue Christian Church, Roanoke, Va., celebrated the first anniversary of its minister, Ira S. Ashe, Jan. 15th to 18th. Besides members of the church other communions took part in the celebration.

From Banks of Ole Ky.

By C. H. DICKERSON

(Lifting The Dent)

Depression means a "Sinkin"
I'm not a "Sayin" how deep;
Ise jiss bin a thinkin'
Lout mountains high en steep.

They never wuz a Vally
Without a hill aside.
They never wuz a alley
Wher street did not abide.

They couldn't be a mawnin'
Till the end of night;
Following the dawnin'
The day is shinin' bright.

So as we cross dis vally,
Keep headed straight forward
As when we leave de alley
To prance on boulevards.

Undaunted by Depressions,
Our spirit never quails.
Press on Make no concessions,
The valliant never fail.

They shall scale yon moun-
tain,
And scorn the vale below.
Drinking from Plenty's foun-
tain,
As Loyal Heroes do.



Edwin Kenny, who is minister of Centennial Christian Church, Philadelphia, Pa.

A VISIT TO PORT GIBSON

By L. D. REVOAL

Port Gibson—in Mississippi and on the Mississippi—is a little town of unusual interest. There that persevering and resourceful servant of mankind, and Christian gentleman of high standing, the late K. R. Brown, lived and wrought during the last few decades. It appears that the great impression left on the religious and civic life of Port Gibson by this man will not disappear soon. He wrought for good.

But to provide itself as a field for the endeavours of K. R. Brown, a Disciple of Christ, who was pastor of the Christian Church of the place, was not all that this nice little town has accomplished. There are creditable places of business—stores of merchandise, the repair shops, clothes cleaning

and repair shops as well as many other places worthy of mention — operated, yes, and owned by Negroes. The fact that there are many very beautiful residences owned by colored people in Port Gibson is not unusual. Most well established Southern towns can boast of this.

A good high school with one of the best departments of home economics in the entire state, as well as a well-equipped and conducted division of manual training for boys, is functioning satisfactorily under the able direction of Prof. L. M. Parker. A good faculty makes the work of Prof. Parker possible, and shares justly the credit for the service being rendered the community by the school.

The writer had the happy experience of spending a week in Port Gibson as a guest of the Church left by Elder Brown. Our visit began on Sunday morning, and extended through Friday night, with the church. Bad weather got busy, and hampered our efforts. Nevertheless, the attendance was fair, and we ended the week of meetings with the church professing to be greatly enlivened conditions.

At the time of our visit to Port Gibson, Mrs. Rosa Brown Bracy was actively in charge of the church as a recognized missionary worker. Without doubt, Mrs. Bracy was a great guiding force for good, ably carrying on in the field left by her lamented but illustrious father.

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Forum of Religious Education

By R. Hayes Peoples

LITTLE CHILDREN OF THE CHURCH

By Zollie Simpson Peoples

It is evident from the subject under discussion that we are launching out on a journey with two definite personalities, namely, Christ and the children of the church. In attempting to discuss this subject, let us consider, first of all, Jesus' attitude toward children. We are familiar with the story of the attitude that Jesus assumed upon one occasion when the women of old attempted to bring their children to Him so that they too might share in the pleasures which the adults were enjoying. When the disciples objected to the presentation of the children to the Master, He said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." It seems that the disciples were doubtful as to whether Jesus would give any of His time to the children. They thought that He was too busy to be bothered with them.

But this was not the case with Jesus at all. He had an attitude of friendliness and receptiveness toward them and by no means did he wish them to be kept out of his presence.

Not only did He befriend the children and receive them unto Himself, but He plainly stated to the disciples that they were of the kingdom of God.

If we are true followers of Christ, then we too, as adult members, will assume this attitude. But do we? What is our attitude as adult Christians toward the children of the church. The answer to this question is given according to the old adage which says, "Action speaks louder than words." Our attitude is similar to that of the disciples, who placed the children in the background and considered them simply as insignificant beings who will someday become worthy of our attention. We forget that these little beings possess wonderful potentialities. To my mind, one of the greatest lines of the world's work lie here before us: the understanding of little children, in order that they may be properly trained, and here is where we fail.

In planning our programs and our buildings in the past, we have given little thought to the comforts and needs of the children of the church. However, the tendency in recent years has been to get away from this, and to give more consideration to these things. This is manifested right here in this building. We see that provision has been made for the children in the various departments; and this is true

of a few of the modern city churches, but the majority of our churches have made no such provision and as a result, we are failing to give our children the proper spiritual training. Thus we have given them a false conception of their place in the church. They think of themselves as being members of the various auxiliaries of the church, but not of the church "as such."

Friends, I am of the opinion that all of this has come about because we have failed to realize that the child's religious life must be a growth, and that it becomes our duty to direct this growth. We have seen to it that the children have a place in the Bible School, the Christian Endeavor and the other auxiliaries; but when it comes to the church, we have more or less wished that some day they will become active members. But our wishes do not make character. When it comes to their relation to the Church proper they grow up like "Topsy" without any guidance.

The question comes to this: "What is the child's place in the church?" To be frank, I am not in position to say exactly what his place should be. But I do know that our attitude in the past has been more in harmony with that of the disciples than with that of Jesus. I am also of the opinion that we should not encourage our children to think of themselves as full fledged members of the church, neither should we teach them that they are not. Either extreme will develop wrong attitudes. A better view would be to teach them that they are to grow into full fellowship with Jesus their Master.

There is a general conception that children should be left alone so far as religion is concerned until, some say, they reach the age of twelve years; others say eight to ten years and still others say until they are old enough to think and reason for themselves. But the religious leaders have found that fundamentally, religion is built upon good habits and correct ideals. If this be true and evidence seems to point in that direction, we should begin to teach the child to know and reverence God and realize his relation and obligation to him as soon as we begin to teach him anything else. And this process should continue throughout life. This would not only give the children a very definite and proper place in the church, but it would truly be another step forward with Christ and the children of the Church.

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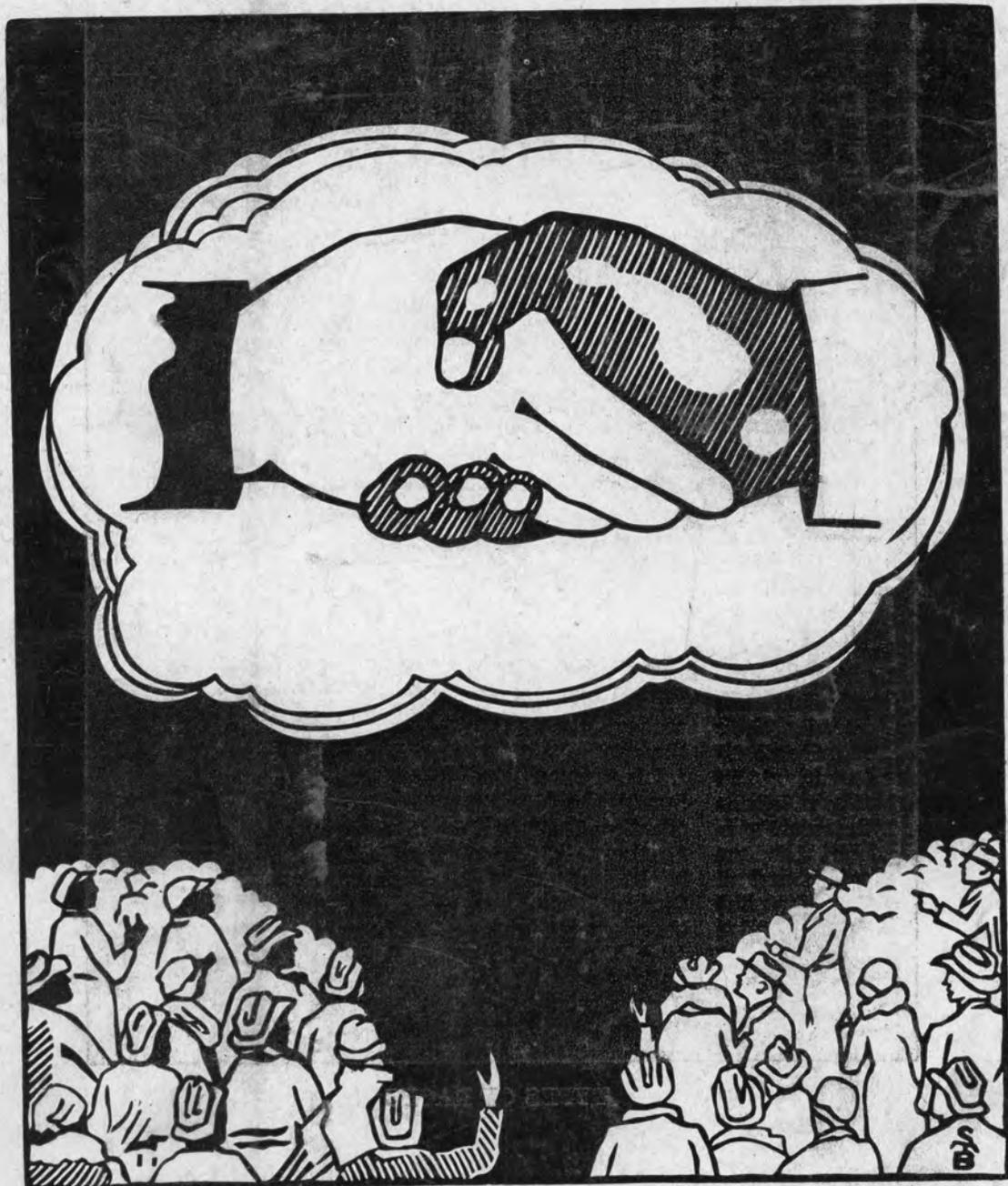
Surpassing All Others

For Race Understanding

A
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Surpassing All Others

The CHRISTIAN PLEA

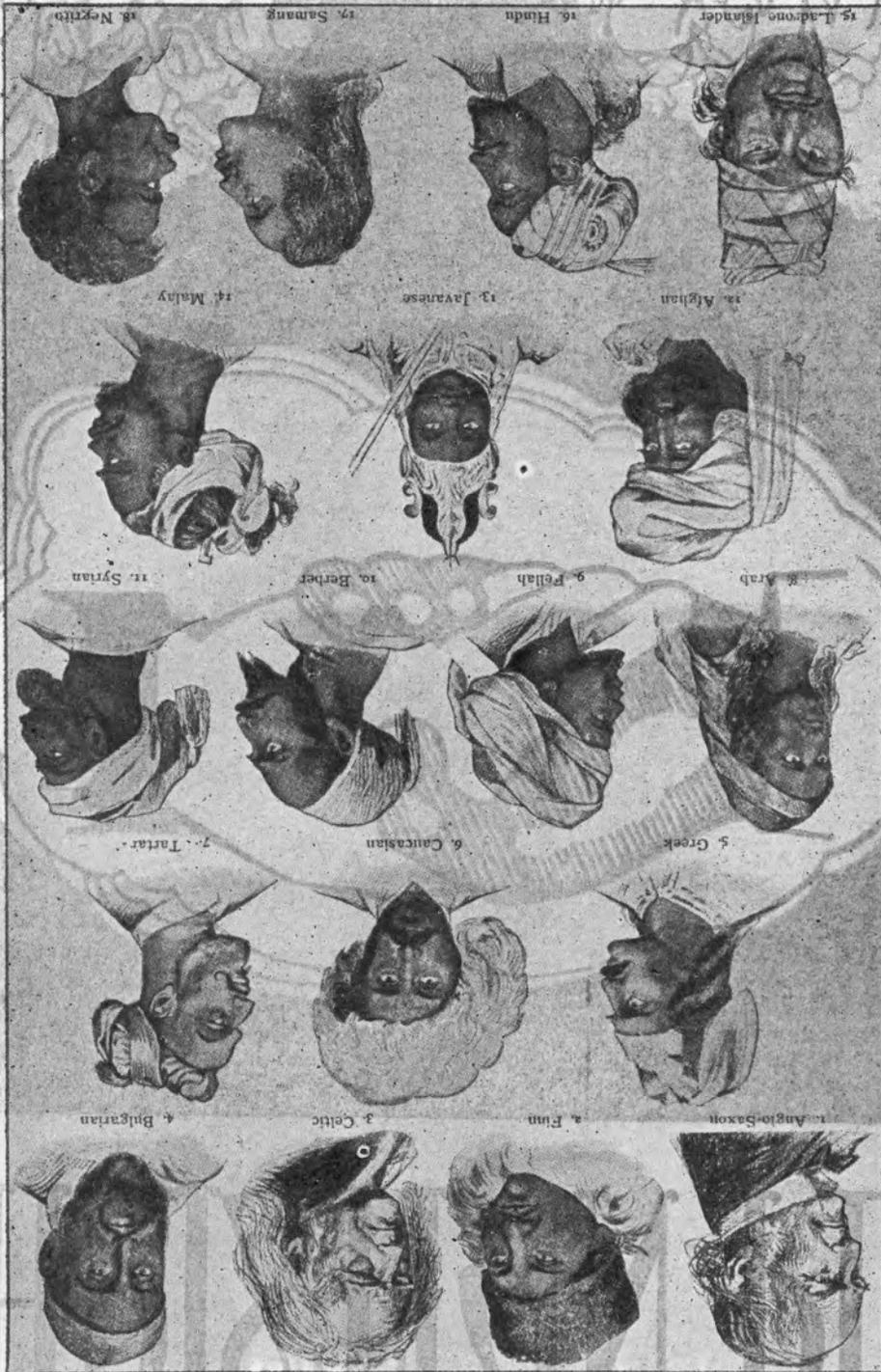


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TYPES OF RACES



ANTHROPOLOGICAL MUSEUM

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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OUR FAMILY AROUND THE WORLD

Two years after the Israelites left Egypt for the land of promise, Jehovah commanded Moses and Aaron to gather some statistics concerning them, showing the "total numbers of the community of Israel, clan by clan, family by family." The reports which the missionaries sent from the fields enable the United Christian Missionary Society to measure progress, discover trends, evaluate methods, and estimate needs. They are valuable to those who support their work, in that they reveal some of the year's accomplishments. Many things of importance can not be presented in a statistical table, but figures often disclose things of vital significance.

We have 198 missionaries on our various fields, a loss of 141 since the high mark of 339 which was reached on 1924. While we are closing missionaries we are gaining native workers, of whom we now have 2,347. Those who know something of the policy on all of the foreign fields of using the native folk in every position which they are capable of holding, might conclude that the increase in the number of nationals and the decrease in missionaries is a healthy sign. This would be true, if all of these native workers were as thoroughly prepared for their work as some of them are who have had exceptional educational opportunities and experience, and if they were second or third generation Christians; but the fact is that the most of them are first generation Christians, and many of them have very meager preparation. In other words, most of them require very careful supervision. This is not to cast reflections upon any of them. As a group, they are equal of any similar group anywhere in the world;

but as yet the most careful supervision is necessary that Christianity in the fields where they live be kept pure and undefiled—that is to say, unmixed with non-Christian ideals and practices.

It is so so easy to confuse Christianity with paganism. Unless when the foundations are laid the most careful attention is given to every detail, not only undesirable, but un-Christian, practices are bound to creep in. When Mr. and Mrs. C. M. Yocum were in Africa, they were greeted everywhere by the native Christians, who gathered on the banks of the river to welcome them by singing Christians hymns. At the central mission station there was never any question as to the hymn that was being sung, even though they could not recognize the meaning of a single word. As they left the central stations, however, and made their way up the rivers to the out stations, the hymns became less and less recognizable until, in the distant places, it was next to impossible to catch even a familiar strain by which to identify the song. The recognizability of the song varied inversely with the distance from the central mission station. The reason, of course, was that at the central station the missionaries themselves did the teaching in the beginning and started the native Christian right. As the native went out into the back country to teach in turn those whom they gathered together, errors began to creep in. As other natives taught by the natives who were taught by the missionaries went out into the new sections, still other errors were made, until one could scarcely know what the back-country Christians were singing. Now, the same thing exactly happens with the entire Christian life and message un-

less most careful supervision is maintained throughout all the fields. To avoid this, every increase in the native force on practically all of our mission fields for many years to come should be accompanied by a corresponding increase in the number of missionaries. We cannot afford to, and we must not, let down in this regard now. Only our shortage in funds led to this loss of missionaries.

We have 229 organized churches where Christianity is beginning to take root in these new lands.

We made a gain of 238 self-supporting congregations on the foreign fields during the past year, now having a total of 459 churches, or groups of Christians, that are wholly bearing their own burdens financially. Here again it was the shortage in funds which forced some of the churches to make the venture, quite before certain number of churches stepping out into self-support each year; but everyone will recognize the fact that this process cannot be unduly hastened.

During the past year we baptized, 6,536 converts in our various fields. The church membership on our foreign fields now numbers 54,858 which was a net gain of 5,245 during the year, or a net gain of 10½ per cent. While this is most commendable and probably a larger gain than has ever been made in any group of our churches in our own country in recent years, and therefore a mark for the churches in the United States to aim at, nevertheless, with a sufficient missionary force to take care of the converts and to superintend the evangelists there is no doubt whatsoever that the number of converts could be

Continued on Page 10

POLITICAL STATUS OF NEGRO

By Robert L. Witherspoon

Prior to the Civil War the political status of the Negro in the United States was the subject of much discussion. The Negro himself took no part in the deliberations. The discussions were about him and not with him. During the framing of the Constitution of the United States evidence is plain that the Negro was considered; as a result we discover in that document that the interests of the slave holders was taken care of by prohibiting the Congress from interfering with slave importation prior to the year 1808. We find further reference to him when it came to determine the number of persons who were to be represented by one Congressional Representative. The Negro in that connection was considered as three-fifths of a person. These were inserted for the benefit of the politicians and the slave holding interests. As far as the Negro exercising political rights and enjoying the fruits of his labors, there is no account; as far as the Negro was concerned his political standing was on a level with that of a chattel.

It is useless to say that such a situation and condition was highly unsatisfactory and unbecoming such a promising Country; a Country which had or was contemplating a life and death struggle for Freedom and Liberty with a declaration that all men were created free and equal as its watch-word. For a long time this status remained; and the Negro labored with very little hope of light breaking in on the seeming endless night of toil. With the advent of freedom from physical bondage for the Negro came anew the question of his political rating. In an attempt to meet this situation the Feder-

al Constitution was amended and the Fourteenth and Fifteenth Amendments to the Constitution beamed forth giving and securing and protecting the Negro in the exercise of his newly acquired rights. As far as theory goes this part of the Constitution accomplished its purpose.

For a short time the status of the Negro politically was secure; for a short time the Negro exercised the rights and partook of the fruits of citizenship as far as his ability would permit as did other citizens; in some instances he attempted to go beyond his ability. During this period there were sent to the various State Legislatures and to the National Legislature many Negro Representatives from the former slave holding states who legislative accomplishments are as noble and are praiseworthy as those of modern day statesmen. It was due to the effort, interest, and foresight of many of these former slaves who had gone to make the laws that there appear on the Statute books of many of the former slave holding states the law providing public schools for all of the children of public school age.

This period was short lived. The transformation from slave to legislator; from a position of meager responsibility to one of highest responsibility was too sudden for the Negro to long maintain himself. Under the strong arm of the Federal Government backed by the Army, he stood for a while, however, when these were withdrawn, the various contrivances of the statesmen of the South, winked at by the statesmen from the North, were part in operation, the Negro fell from his high political setate to one nearly equal with that of a slave.

By 1890 all of the Southern states had enacted legislation which proved to be very effective in keeping the Negro from participating in the political life of the community. Among the methods used were the inclusion in the state Constitutions "Grandfather Clauses" rigid property qualification requirements, literary and interpretation tests, and the use of force and intimidation through such organizations as the Klu Klux Klan, etc. These tests would proven difficult, for the most part, for any one white or black. The way out for the whites was by failure to apply them at the polls and to apply them in all of their rigidity to the Negro. Under these burdens the American Negro labored until 1915 when the Supreme Court of the United States declared the "Grandfather" Clause of the Louisiana Constitution invalid, and unconstitutional. Most of the other tests have been declared by the Courts to be within the rights of the states to determine. These remaining tests in many ways have been met by the Negro in increasing numbers.

Thus, from the Civil War to 1890 there was a rise and decline. From 1890 to 1915, there was a struggle without much hope of relief. In 1915 when the Grandfather Clause was declared unconstitutional a new problem for the statesmen from the South had arisen. This also gave the Negro hope and determination to fight for full recognition as an American citizen. To keep the Negro in his place the South began to enact devices of various kind to get around this new problem, as a result of their activities there came into being what is sometimes referred

to as the "White Primaries". Through the efforts of many aided by a border interpretation of the letter and spirit of the Fourteenth and Fifteenth Amendments to the Constitution the courts, including the Supreme Court of the United States, have given such legislation a definite set back. In 1927 the Supreme Court of the United States declared the "White Primary" law of Texas to be unconstitutional and void.

The present political trend of the American Negro is most hopeful. There are Twelve Million Negroes in the United States. Conservatively speaking Four Million are of voting age and can meet the average requirements of the average American citizen. One way to determine his is to see whether he gets results of his votes in better living conditions, increased educational facilities, and a higher standard of living. In sections of the Country where he exists in large numbers he does not get educational and other facilities commensurate with his numerical voting strength. In matters of political patronage he does not get what his voting strength calls for, neither, does he get his share of those finer things which go to make for decency and superb citizenship which in turn awakens in one an interest in Civic life and community responsibility.

Much oratory is heard from the Negro near election time in the North and Middlewest. If one was to determine the political status of the Negro by the Negro by the amount and quality of oratory he would be on a par with, if not above, all other citizens. Nationally, the Negro has been considered an appendage of the Republican Party. Unfortunately the structure of the National Government is such that the things which are most vital to ones welfare are out of its jurisdiction. The problems of the slums in a city, the health situation of a particular locality or the public school problems

are purely local matters. If the state of South Carolina decided to abolish the public school system the National Government would be helpless to interfere. These things are in the hands of the particular state, municipality, or county governments. The Negro's real political status must be determined in terms of and on a basis of these local situations. There are more than eight million of the twelve million Negroes in the United States living in the South. In the South the eight million Negroes have no political voice; they have no say in the selection of the men who control the government and they have no seat in the Council Chambers of the Rulers. The status of these Eight Million of people is in reality the status of the American Negro. In saying this no attempt is made to minimize the achievements of certain individuals who have and do hold elective and appointive office under our spoil system or to underestimate the group welfare in certain sections of the Country where the Negro is permitted to participate on equal basis with other citizens in the conduct and control of the government. May it be said in this connection that in those sections of the Country where he does participate in the function of the government as far as voting is concerned, his leaders, both white and colored, have used him more as a pawn, than as a citizen using his influence in the interest of good government. The hope of this situation lies in the replacement, which is taking place rapidly, of the old leaders by younger and more deeply consecrated, unselfish group-minded leaders.

The outlook is bright after all. There are certain signs which are encouraging to those who are interested in the real political progress of the American Negro, and the perpetuation of good government in the United States. The Negro, wants to be an American ci-

tizen; he has always been and still is willing to play his part in bearing the burdens and he expects to share the benefits. Chief among the signs are the overthrow of the "Grandfather"; the increasing number of Negroes who are complying with the property and literacy qualification tests; the blow given to the "White Primaries", the South's realization of its backwardness due primarily to its attempts to hold the Negro down; and the replacement of certain Southern statesmen by more liberal minded statesmen; and finally but not least the realization on the part of the Negro that less sentiment and more reason and fight are needed on his part. To those who have profited by the political enslavement of the Negro, these signs are the "Handwriting on the Walls."

There are more than eight-million colored people in one section of the United States who are practically deprived of the right to participate effectively in their government. This number constitute the majority of the people of that race in the United States and their political status determines the political status of the race as a whole rather than the political achievement of the Negro affects the health of the nation as a whole; as the literacy or his illiteracy has its effect on the nation as a whole, so does his political status render nugatory the achievement of the very highest type of American citizenship.

The health, the educational, and other problems of the Negro are not only his problems but they are community, state and nation's problems and the challenge to every right thinking, sober-minded American citizen is to try to raise the political status of the Negro and thereby raise the common standard of the common citizenry. Can America long exist and prosper with part of her constituents politically free and the other part politically enslaved?

PULPIT AND PROBLEM OF RACE

By I. J. Cahill

In a world where distance is abolished nations and races must learn to get on together or they will destroy each other. However painful the process it is a matter of life and death and we simply must learn it.

The pulpit is probably the most effective teacher we have in this problem. The school and the press can do much, but the principles of Jesus Christ are our strongest hope and these are noclulated by the pulpit. School and press themselves draw on the insight of the pulpit for part of what they may contribute to the cause.

Broadly, then, the first and best thing the pulpit can do is to exalt Christ and to make his principles vital in the lives of the people. When this has been done then some direct applications of his principles to this particular problem can profitably be stressed.

There are the principles of the supremacy of moral ideals, of reverence for personality and dedication of life to service. These principles, applied by members of different races will lead to harmonious and right relationships.

In the appreciation of them another must be kept in mind; viz, that it is more blessed to give than to receive. There is really joy in such a way of life and those who have learned it may well afford to be patient in the long wait for full attainment of the spirit of Christ in the matter.

Jesus, himself, refused to use force to accomplish His ends. It was that decision that cost him his life, but he would not be king of a worldly kingdom. His realm is within, and it is only by the inner life that the supreme good can be done for men. Hence his refusal to an Earthly King. But to bring the Kingdom of God by restor-

ing a right spirit in men is a long, slow process. It is the Jesus way. It is the only way which can really succeed. So while we wait for patience to have its perfect work we already have the joyful consciousness of making a contribution to the redemption of humanity.

We shall do well to form the habit of judging people as individuals and not by groups. There are good and bad in every race; high minded and base, intelligent and ignorant. One of the most widespread errors of well meaning people is to judge a whole race or a nation by one or two persons.

The pulpit has a great part to play in teaching the way of Christ, in respect for personality, making moral values supreme, patience, and forbearance—till we all come . . . into the measure of the fullness of the stature of Christ.

OUTLOOK OF THE NEGRO

By Louis I. Jaffe

The outlook for the Negro's future in America seems to me to be rich enough in its promise of material, political and cultural accomplishment, to give every Negro man and woman a sense of genuine opportunity. Relegating to the wisdom of another day and generation the solution of problems that touch the races as social entities and which involves discriminations based on social fear, there remains a large category of race problems that are within range of reasonably early adjustment. No one can sit in the editorial chair of a Southern newspaper with his mind open to the signs

and portents of the times without seeing evidence on all sides that old patterns of thinking about Negro's place in the American scheme are changing or breaking down, and that a new generations of American white and black, is emerging that will approach the race issue with fewer inherited asperities, fewer inherited distrusts, and, therefore, with greater fairness and truer justice. I look for this spirit to make itself felt, especially in the amelioration of the Negro's economic condition. This improvement, it seems to me, is basic, for economic independ-

ence, in our Western scheme of civilization, is the indispensable base of any social structure capable of defending for itself and enforcing its demand for a fair share of the benefits, privileges and distinctions of self-respecting existence in a democracy. The outlook, it seems to me, is for a steady diminution of the hostilities and distrusts that handicap the Negro economically, for his gradual emergence into a state of economic self-sufficiency and, through that, into a happier adjustment into his American environment.

SOFTENING PROBLEM OF RACE

By James A. Crain

The lack of goodwill, and in many instances the existence of positive illwill between people of different races, colors and cultures in one of the most difficult and baffling problems which confronts modern civilization. With the intensification of human contacts thru modern methods of communication and transportation this problem assumes a seriousness that it did not possess in simpler civilizations. When people of different races and colors seldom came in contact with one another their animosities were of relatively little importance, but when the world and his wife are passing your door every day these hatreds mean tragedy both to the individual and to the society.

I suppose nobody knows when or where these racial tensions began. They are most probably rooted in the fears and suspicions with which primitive clans and tribes viewed the approach of any stranger. With the development of subjugation of one group by another, grew up the master and slave psychology, tribal cultures and religions, and especially political, military and economic success, developed such ideas as Jew and gentile, Greek and barbarian and Roman and non-Roman. Sometimes it manifested itself in the assumption of superiority of one group or class within a social structure, as the invading Normans looked down upon the Britons whose government they had overthrown and whose lands they had taken. The caste system in India grew out of the contempt with which a successful invader looked upon those whom he subjugated. The informal social cleavages which exist throughout society today, with its 'four hundreds', its 'bourgeoisie', its 'working class' and its 'peasants' are directly related to the whole problem of class and race tensions.

It was once supposed that these differences in social and economic status were founded in fundamental limitations of the underprivileged, but modern biological investigation has revealed that under equal advantages there are no differences in capacity not explainable by the frequent passage of the poor and underprivileged from the class and condition in which they were born to the higher social status is sufficiently familiar. The frequency with which individuals demonstrate the ability to overcome the handicaps incident to race and color and attain to the highest standards in their particular fields belies the charge of fundamental inferiority. The condition of the Negro, for instance, is not found in any congenital inferiority of him, but in the lack of opportunity vouchsafed to his descendants in the race of life.

How shall these frictions be lessened and what can we do to soften the problem?

One of the basic elements of the problem is the necessity for mutual respect between the races. Without respect there can be no genuine friendship. Personality has little chance to grow and bear fruit unless it is recognized and appreciated. What incentive is there for an intelligent and ambitious young Negro to achieve character and education if he is always to be classed as a 'nigger' and valued no higher than the most ignorant and shiftless of his race? It is perhaps no more than is to be expected when the lower cultural levels of the more privileged race indicate resentment when their 'inferiors' surpass them in education and culture,

but surely those who themselves have reached the higher levels of intelligence should not begrudge this achievement to those less fortunate than themselves. Much of the tension has its roots in economics. As long as the Negro was the hewer of wood and drawer of water and nothing else the conflict was not so intense, but with the upward swing of the Negro into better paying jobs the resentment began to burn. I shall never forget the first time I saw a Negro chauffeur. I not only had never driven an automobile—I had never even ridden in one, and there was a Negro enjoying a privilege that was denied me—a white! Until we are able to respect the individual for what he is worth as a man, we shall not reach even the basis for solving the problem.

Respect can come only from knowledge and appreciation. If we knew more of each other I believe we would find mutual respect possible. I suspect my own people are more blamable in this respect than the Negro. We pride ourselves on 'knowing the Negro', by which we generally mean that we know a few Negro stories and perhaps have seen him in the deep South. We know little about the capacities of his soul. For instance, I have a Negro friend, a lawyer, a man of courage and fine civic conscience. He is a graduate of Howard, with post-graduate work in Columbia. He was visiting me one afternoon at the close of the business day. I asked him if I could give him a lift to his home. He directed me to a modest cottage in the city's 'Negro section.' When I expressed surprise that he lived in such a neighborhood when his circumstances might have enabled him to have a

comfortable suburban home away from the rabble, he replied, "My wife and I discussed then we planned to buy our home, but we came to the conclusion that if we had received better advantages than the average of our people we were under obligation to share with them. Here in this district boys and girls who might not otherwise have the opportunity can come to know what a Negro home can be made in the way of education and culture. "I could only say, You are a better man than I am, Gunga Din."

Years ago I adopted a rule for my guidance in the selection of my friends: I will value every human being according to the character and personality he has achieved for himself, regardless of his race, color, or social position. If he is "a man for a' that and a' that," then I shall respect him as such. Naturally, there are many both of my own race and of other races whose achievements in character and personality are below the standard, but at least it does not deny men to my circle because of the accident of color or social position. Occasionally I find an individual who is ashamed of the term 'Negro.'

Sometime ago I addressed a Negro convention and was warned not to use the word 'Negro', but to say 'colored' instead. Very naturally, I acceded to the suggestion, but with considerable disappointment that there was any sense of shame or ignoring over the name which belongs to them. I wanted my Negro friends to accept the term and if they felt it had in it anything of reproach, purge it and give it a full and rich content of achievement. Surely no race that can boast of names like Carver, Mordecai Johnson, DuBois, Robeson, Cullen, Washington, Moton and scores of others need be ashamed!

Another basic principal for the softening of friction is tol-

erence.

In the South there is often a genuine affection between the Negro and his white patron, but it is not the sort of affection which builds mutual respect. The Negro in the case may adopt a servile attitude and with his hat in his hand be ready with a "Yassuh, Boss' on every occasion, but the chances are that he is both a good hypocrite and a good liar. That attitude only postpones the day when the two can meet on the basis of mutual respect. Each race needs to be tolerant of the shortcomings of the other. In my boyhood we used to sing: "Some folks say that a 'nigger' won't steal, But I caught three in my corn field."

Thus, because someone, somewhere, caught three Negroes in his cornfield we reached the general conclusion that all Negroes will steal. I supposed the traditional untrustworthiness of the Negro in the vicinity of a chicken coop must have gotten started on the same slender evidence. The fact is that every day we judge people from such limited and atypical data. My good friend, Dr. Howard Jenson warns us races 'on the make' are quick to resent fancied slights or imputations upon racial honor or integrity? I suppose that is why Japan is so intent on proving that she can do as she pleases in Asia. People who recognize the situation will make allowances for groups whose racial sensitiveness makes them pugnacious and will not let their judgment be warned by it.

For a third principle I would name a sense of humor.

If it had not been for sense of humor I doubt if the Negro would have survived. For all his bowing and scraping I have an idea that he chuckles inwardly at the white man's inflated self-esteem and I suspect that he guffaws about it when he relates the circum-

stance to his own crowd.

Most of all we need a sense of humor as we study our own groups. Mrs. Crain attended an inter-racial dinner recently given by one of the important national organizations. The meal was served in one of the fine hotels of the city and there was present a group of rather more than average of refinement and culture. In studying the guests she spied one Negro with his napkin tucked under his chin, lolling in his chair and manifestly an attitude of obvious sangfroid that belied its own pretensions. Knowing something of how the more cultured of the Negro group are sometimes humiliated by the lack of good taste exhibited by some of their colleagues, she thought, "I wonder what his own group is thinking about his attitude?" Then glancing across the room her eyes fell upon a white man in almost the identical attitude of nonchalance, even to the napkin in his collar.

May I add a fourth principle in closing? Patience.

Age-old evils do not yield readily to treatment. I am not able to carry my formula of friendship on the basis of character to its logical conclusions because social conventions, and sometimes the very laws themselves, intervene to make impossible obedience to my good impulses. I do not object to riding in the same coach with a Negro, or to eating with him in the dining car (none of us object to having him wait upon us), but in many States laws make it impossible. Some years ago a Negro minister came to our town to deliver a series of addresses. We had known him in other days and respected him as a man of culture and refinement. His record is unique in his communion. We should have liked to have him as a guest in our home for dinner and had he been anything but a Negro we should have done so. But here again social conventions

Continued on Page 13

greatly increased.

In the 425 schools and colleges we instructed 16,522 students during the past year. It is true that so far as equipment is concerned some of these schools are scarcely worthy of the name, but others like Nanking University in Nanking, China; the Margaret K. Long School for Girls in Tokyo, Japan; the Christian Girls' School in Nanking; the Union Theological Seminary in Porto Rico, the Girl's School in Blaspur, India, and certain of our schools in Latin America and elsewhere are outstanding institutions, doing work that is accredited by the governments under which they operate. The smaller schools in Africa, however, have practically no equipment beyond a chart, a palm tree on which to hang it, the sand at their feet for slates, and their fingers for pencils. Even under such conditions many of the boys and girls in Africa are learning in such schools so thoroughly that they can read the New Testament thru for themselves. Under such circumstances, however, there is not much school on a rainy day. It is quite probable that the reader will scarcely realize the educational work that is being done by the Disciples of Christ around the world on a very meager budget and with a total investment that is altogether insignificant as compared with school equipment in America. We are daily teaching as many students as are enrolled in the state universities and colleges of any but the largest state in the United States of America. While they have millions of dollars on which to operate, we have hundreds.

We have sixteen hospitals in all of our hospitals and dispensaries on the foreign field will not compare favorably with the investment of the average city in the United States

in a single hospital. Nevertheless, in these hospitals and dispensaries last year we gave 391,437 treatments. We took care of almost twice as many patients as the largest clinic in the United States of America will take care of in a year. Here again the per capita cost in our institutions is insignificant as compared with the cost in America. Reasonably increased offerings from our churches during the coming year will enable us to greatly increase the number of suffering people served on the foreign fields. These may be only figures to the average reader, but if one could visualize that long line of sufferers—the maimed, the lame, the blind, the lepers, those suffering with jaws, with tuberculosis, with ulcers and running sores indescribably hideous, he would have a more adequate idea of the service rendered by the doctors and nurses along this line and would have a better basis for his giving during the coming year.

While the Christian people in America were giving less for foreign missions last year, the total amount raised on the foreign fields, including that raised for self-support and that for missions in other sections, amounted to \$353,768.51. Out of every dollar spent last year for foreign missions, our churches, Sunday Schools, woman's missionary societies and individuals gave fifty-seven cents. The reason most certainly does not lie in the fact that the folk on the foreign mission fields is beyond comprehension in the U. S. In India, for instance, it is said that there are eighty million people who have never known that what it is to be thoroughly satisfied at a single meal. If out of their poverty on the foreign mission fields our brethren can give as liberally as they did last year, can not we in America, even with the extra burdens upon us, more

adequately support the Lord's work during the coming year?

—By C. O. H.

MT. BEULAH'S INTERMEDIATE CHRISTIAN SOCIETY

The Mt. Beulah Intermediate Christian Endeavor Society, with the aid of its advisers, Miss Naomi Leiger and Miss Jessie Wilson, have rendered some programs that were interesting and helpful to the community. Members of the faculty have spoken at some of our meetings and our boys' quartet, composed of James Boatwright, Frank Casey, Jesse Stewart and Jesse Hawkins, have sung spirituals during the special music period. On Dec. 11, last, a short dramatization of the topic, "Why have I been given so much?" was presented under direction of Miss Margaret Mitchell, author. We gave the usual contribution to the Christmas basket for the poor. Miss Wilson has led us in some helpful Bible drills. It seems as if every member is equally sincere in the meetings.

Our enterprising president, Jessie Hawkins, gave us our C. E. Motto to which we are striving to attain. It reads thus:

"C. E. must GROW and
"C. E. must GROW and GLOW
and Go.

And WE must help to make it so.

Wake up, sing up, speak up,
pray up, stay up, and never
give up, or back up, or
Shut up, until the cause of
Christ in this C. E. and
Community is built up."

The retiring officers are as follows: President, Jesse Hawkins; V. President, Geneva Chambers; Secretary-Treasurer, Ophelia Caston.

The officers for the ensuing semester are: President, Gauntlett Fisher; Vice President, Aurelia Mae Jamison; Secretary-Treasurer, Alzora White.

In Foreign Fields

INSTITUT CHRETIEN FOUR YEARS OLD

By Goldie Ruth Wells

Our fourth year of school at the Institute is now over. Last year we had six men in our graduating class. Our exercises began on Friday night, September 2, with a play, "The Life of Paul." These people are natural actors, and good work as a rule. Have you ever written, in a foreign tongue, directed, made costumes and arranged the scenery for a play of over an hour in length? Well, it is lots of fun collecting old clothes from all of your friends to dye and make over into something that looks like what we feel people of Paul's time wore. We have a trunk into which we place all of our wonderful collection of costumes which is added to each time. This year sixty-two were in the cast. Paul's life will be more real to all of us after having studied it in this manner.

Our plays are given from the veranda of the school building, the audience being seated on the lawn. We were so thankful that the rain held off until Saturday morning, even though it did postpone the games until Monday afternoon.

Sunday, the sermon was preached by Mr. Smith at the Belenge Church. The seniors and their wives marched into the Church singing. The men were dressed in white cotton trousers and shirts, which were made by the students. The women wore unbleached muslin dresses embroidered in colors. These were entirely made by hand in swing class. Instead of the regular "handkerchief head dress" each woman had a Cape Jasimine in her hair. My, how they did enjoy the perfume! During the afternoon the seniors gave their parting preaching service at school, after which they formed an Ivy Circle (made of

ferns) and were "cut apart" or sent out as stations, then as husbands and wives or single men. This service was conducted for the first time this year. It was very impressive.

Monday afternoon the delayed games and ball game were played between the seniors and the lower class men. The seniors won. That evening the real service of the series was conducted in the school auditorium. Dr. Pearson gave the address and Dr. Smith presented the diplomas.

After three years of living, working, studying and praying together these men and women have now gone back to their stations to serve. It was a joyful time for those who had not seen their families for these three or more years, yet many were the tears shed by both students and teachers at the parting. Formerly strangers of many different tribes, from our six different stations, now a loving family never to all meet again on earth. The Oregon has taken them home. The Mondombe group of four men and their wives should have reached their "loved ones" today, just two weeks since they left Bolenge. Please pray for them all that they may serve better for having had the privilege of this special training. When the Oregon returns it will have the new students for the coming year. They are to have time to clear out the forest and plant their gardens ere the new school year begins.

We have lost three children this year and four have been born. One man and his wife lost a beautiful little girl with rotomaine poisoning early in the year, then just a month ere school closed their little three-year-old boy died with Infantile Paralysis. Since the wife was to be confined in September, the husband felt that both of their families would want them

to go home. When they reached home, their heathen relatives asked "Why are you here? You have written of the loss of the child. We don't want you to loose both your children and your school work too. You must return for this your last year." They now have a lovely baby girl and expect to return to the Institute by the Oregon.

Mr. and Mrs. Roger Clarke, of Indiana and Lotumba, have been assigned to the teaching staff of the Institute and have already reached Bolenge. It will be necessary for them to live in the new building which is badly needed for classes, since there is no other available house. We, too, shall be over, and there is again money glad when the depression is for The Work. It will be wonderful to have them, and Imbanda Joseph, who just graduated this year, on the faculty. Our load has been too heavy this past year but it should be easier to do the many things that have been shoved aside until we might have more teachers.

NOTE:—Imbanda Joseph is an expert carpenter, a native of Bolezefield.

HEALING ALL MANNER OF SICKNESS

It has been estimated that there are one and a half million blind people in India, and that fifty thousand become blind each year. The medical missionary, true to the teachings of the Great Physician who "unto many that were blind . . . gave sight," are bringing relief to many of these sufferers. The program for advance is unlimited. The price of a battleship would give sight to thousands and knit together the hearts of the Americans to the hearts of this great people of India forever.

Christian Service In Cooperation

By J. B. LEHMAN

Our two Colleges and the Missionary Enterprise.

Last year the Church at the Southern Christian Institute gave \$8.31 per member. The Church at Jarvis gave \$7.74. In comparison to the gifts of other churches their record is as follows:

Only seventeen churches in the United States, Canada, Europe and Australia with as many members as the church at the Southern Christian Institute gave more per capita for missions. There were six with less membership that exceed them.

Only twenty-five in these same regions gave more per capita than the Church at the Jarvis College gave. We are not saying this to boast, but to show what can be done

when the problem so approached in the natural was as taught by Christ.

When we remember that this was only about two-thirds of what they gave for all missions, and that these young people are exceedingly hard pressed for money, many of them seeing less than fifty dollars a year, you can see what it means.

And this leads me to say that in our struggle for better things for the race we have here a divine opening by which we can win the place that God would have us win. Let us quit complaining at what others are not doing or doing wrong, but let us begin in earnest to do what God would have us do. The rest will take care of itself.

JACOB KENOLY'S GRAVE IN DENSE AFRICAN FOREST

Jacob Kenoly Memorial Institute, Clayashland, Monrovia, Liberia, West Africa

In a letter to a friend in the United States, Jerome Freeman reveals that grave of Jacob Kenoly is now surrounded by a dense forest. Speaking of erecting a monument in honor of Kenoly, Missionary Freeman writes:

"I have not been approached by Milton D. Nassan or anyone else with regard to the raising of a fund to put a tombstone at the grave of Mr. Kenoly. Nevertheless, I am personally acquainted with Mr. Nassan. He was a former student of Mr. Kenoly. In fact, when I went to the mission he was a day pupil and later he became a boarding student. After Mr. Kenoly's mission was abandon-

ed he went to school at the College of West Africa in Monrovia which was operated by graduates from the United States. After completing his studies there he was made an attorney for the Marshall Territory and in the election of 1931 he was elected to the house of representatives of the Republic.

"It would be a fine thing if they could raise the fund here to put up a tombstone at his grave, but I am dubious whether they will be able to locate Mr. Kenoly's grave at this late date, for the reason I have been informed that the old mission site looks like a dense forest now.

"This has been a very trying year with me in this section of Africa. My sister was confined to the bed for ten weeks. Before she recovered her husband stuck something in his foot which caused blood poison to set in and he has not been able to do anything since

August. They came to join me in this work and thus far they have been on the sick list. Notwithstanding, I am very glad to state that I have been at the post of duty preaching, teaching and directing the work here alone. I hope to get the school better organized for next year. I am greatly in need of books for from the first grade to the eighth. I do not have song books to even teach the pupils the Christian songs. I am praying the above may be possible for us in the near future."

FIFTY-SECOND BIRTHDAY OF ENDEAVOR OBSERVED

An eight-day observance of the fifty-second birthday of the Christian Endeavor Young People's Movement began on Sunday, Jan. 29, in practically every country in the world. Officers of the World's Christian Endeavor Union, with headquarters here in a building erected with funds forty nations, announced today that the theme for the week's programs would be "Serving Christ With My Best."

The Christian Endeavor movement now has approximately four million active members, about two-thirds of the membership being in the United States. Societies are formed in thousands of Protestant churches and in mission centers, schools, children's home, and merchant and naval vessels at sea. Scores of such societies of young people in a single area comprise a local union, whose activities in evangelism, missionary cooperation, citizenship, and social service are conducted by young people of high school and college ages. The first such society was founded in Portland, Maine, on February 2, 1881, by the Rev. Dr. Francis E. Clark and a group of about seventy young persons, and the movement has grown steadily from these small beginnings.

From Banks of Ole Ky.

By C. H. DICKERSON

An Epost facto law is one made after the crime is committed.

President Peoples writing on "What is Christian Education" was delivered before he became president of the National Bible School Convntion for Religious Education as some term it. He might "See it Differently Now."

Where walked the streets I saw the Drived as a nervous imp trying to "Run over somebody." But when drove a Ford I saw the footman as Slow Stubborn and Daring the car to touch them. A different viewpoints.

Now, if he still ses "men as trees walking" I have something to say unto thee." His is a rare article. Thought provoking clear as a bell—except a few academic terms. He doesn't propose to answer his question but to raise it, and he did. Congratulations to his astute faculties position, Heading our National S. S. Work.

He will find us rallying the direction he points his index finger plying him with questions and "Pecking on him" when he weilds the gavel straight. If this "Pre-written paper is not his "key noter" as President, Lets have one please.

Two Bad that you take me from Hustonville, Ky., where I belong and want to be; and put me down in Huntsville, Alabama, where I've never been and have no Headache to go.

But the Types will Slip sometimes. It is Hustonville Church that "Goes over the Top" with Christmas Tree program, Presenting its Minister Christmas Box and check. Marked Paid in Full" etc., or told in last issue.

Its somewhat like the Hog and the Lion, Mrs. Hog boasted of her Brood, "I've got a

Dozen little ones following me", Yes, replied the "Mrs. Lion, But they're just "Pigs." "I've just two little ones following me, But they are Both LIONS. Bretheren, there are too many Pigs in our churches. Pigs in Size, little Souled. Pigs in action, greedy for Self, always Squealing.

We need more Lions, Masters of the Situation, Men whose presence others are proud to respect. Just a few willing people Can do more than many of poetic phlegmatic time servers, many of whom have unknowingly Entered the "Battalion of Death" against God and the church. Churches must Hold on to their Ministers and Ministers must not forsake the churches, for neither can go forward alone. Our National cause suffers in proportion to State and local tardiness. Like Ban-crosts Ghost, the Spirit of Christ and Service "just won't Dawn". It knows no "Depression" The Kingdom of God is not meat and Drink" Though our outward man perish, the inward man is renewed day by day" Lets have less pigs and more Lions,

CORRECTIONS OF AN ERROR

Our Ky. Minutes are printed with one Slight Error which was not Printers fault.

The Picture I Thought was of Ky. Convention, turned out to be that of an Ohio Con-vention—So don't "Git Skeered."

But we Saved nearly \$40.00 (forty dollars) on the job.

That is, that Much less than the usual cost.

Lets read Every word of them and get fixed in us just what the State offers and requires of us.

Just 6 months till Conven-

tion at Georgetown—this year R.E. Pearson and Dudley and them" are getting ready Now. Georgetown is a Convention town. This is our 4th time there, and they have, by far the best Church House we have in Ole Ky.

Built, I reckon for Conven-tions.

Continued from Page 9 SOFTENING PROBLEM OF RACE

enter and paralyze us. His color would not have deterred us, but we had to consider whether by so doing we might raise issues against both our guest and ourselves which have done the cause of fairness more harm in the long run than any good that might have been acomplished by our friendly gesture. Perhaps as Gandhi makes violation of caste a taste in India we ought to make our own courageous advances across the race lines. It is sometimes difficult to know what is not only right, but expedient under the circumstances.

But hands are being extended across the racial barriers. Friendships and clearer understanding are developing. Inter-racial committees everywhere are sitting together to get acquainted and out of that acquaintanceship is growing understanding are affection. The process will be slow, but the problem is softening and the barriers are yielding.

TUSKEGEE CHOIR MAKES MOVIE-TONE

For the second time in one week the Tuskegee choir won new honors and new acclaim outside its appearance at Radio City Music hall by making a Pathe movietone on top of the Empire State building Friday morning, singing for former Governor Alfred E. Smith, president of Empire State, Inc., after appearing at the city home of President-elect Roosevelt on Tuesday night.

Forum of Religious Education

By R. Hayes Peoples



UNANNOUNCED VISIT TO CENTINNIAL

On January 15th it was my good pleasure to worship with the Centennial Church, in St. Louis, Mo. In the morning service I was very delighted with the church school and its program. The new superintendent, William J. Alphin, conducted a beautiful worship program with well selected songs and scripture. I noticed that he spoke to the people before hand who was asked to lead the prayer. The worship service was held within fifteen minutes for the general schools, then the classes took their places. Those in the childrens' department had a brief worship service before beginning the study and lesson period. Miss Bessie E. Chandler, who served the Brotherhood as National Elementary Superintendent, is now serving as local Children's Worker in the Centennial Church School. Miss Chandler was among the first to arrive in school engaging the early comers of her department in professional work. I listened in on many of the classes, but spent the major part of time in adult class,

taught by Minister of Church.

It was interesting to note the attention and cooperative thinking manifested in the class. There were an equal number of men and women in the class. It would mean so much to the total program of the church if the adults could only realize that there is much they could learn by spending thirty minutes a week in the study of God's word; and especially under an instructor who is so well informed in the Word.

Installation

The morning service was given over to the installation of the officers of the church and church school. It was a beautiful service. Brother Marion Stevenson brought the message. He lifted our eyes to the glory of the church. How we are honored by man and God when we are called to serve as leaders in the church of the living God.

It was pleasing to see a well trained young man called to direct the activities of the church school. Mr. Alphin, a graduate of Drake University and a teacher for several years in the Piedmont Christian Institute, is well able to lead this school to

higher heights. He has a fine faculty with him.

PATRICK H. MOSS,

Sec. of Religious Education

REMEMBERING KING R. BROWN

The November issue of the Christian Plea contained some well deserved tributes to King R. Brown. Another word should be said of his fellowship in the Pension movement.

He gave wholehearted support to the Pension Plan as it was formulated and was among the first 2000 who paid their dues and made it possible for the Plan to go into effect.

He continued in active service for a year after the Plan went into operation and then retired on a pension of \$198.64 per year. When he died, August 3, 1932, at the age of 73, his widow succeeded to a pension of \$99.32 a year—half of what he had been getting. If the \$8,000,000 fund had been completed his pension would have been \$472.95 a year, and hers \$236.47. The urgent need is for contributions to Pension Fund, not only that such payments as these proposed in the Pension Plan. Indianapolis, Ind.

SUGGESTED PLANS IN PREPARATION FOR WORLD MISSIONS DAY, MARCH 5

1. Prayers

Make February a month of prayer for world missions thru the life of the church. The pastor is asked to give a large place to world missions in his personal prayer life and to enlist other church leaders to do likewise. Emphasize world missions in prayers at the Sunday service. Give a prominent place to prayer for world missions at the mid-week service.

Sermons

The pastor is asked to preach on world missions with the climax of this emphasis coming on Sunday, March 5.

3. Offerings

In these unprecedented times, unusual methods are necessary. The churches are urged to make this a great day for gifts to world missions. The goal is a dollar per member. On offering envelope should be furnished to each member of th church with th urgent request that they be returned on March 5 with an offering.

4. Self Denial

Instead of a special period of self Denial this year, each church is urged to undergird the offering on World Missions Day with a Self Denial emphasis. It is the way to maintain world missions. It is an opportunity to show how the enterprise came into existence, has developed and can only be supported by Self Denial. It is believed that larg numbers will desire to share in the sacrifices of the missionaries through additional numbers in the fellowship of Self Denial.

5. Literature

A. Order sufficient pamphlets. "That the Nations of the

World," for distribution to each family of the church.

B. Order enough copies of the pastoral letter for mailing one to each family of the church.

C. Order offering envelopes for distribution to each member of the church. Distribute these envelopes at least two weeks before March 5 with the request that they be returned on that day.

D. These materials are free.

6. It Helps World Missions

The cause of world missions directly profits or suffers by the size of this offering. World missions is supported by designated and undesignated gifts. This offering is designated for world missions. It is an opportunity to directly aid world missions.

7. Remittance

Remit all offerings to United Christian Missionary Society, Missions Building, Indianapolis, Ind., immediately following March 5. It will put the money to work at once for the purpose for which it was given.

PROMOTION OF CHURCH MISSIONARY OFFERINGS

In response to the wishes of the National Convention expressed at Kansas City, the promotion of missionary offerings among the churches was placed under the direction of the Promotional Division of the United Christian Missionary Society. C. O. Hawley agreed to such a policy, and since that time the work has been carried under his leadership.

In October an agreement was made by Mr. Hawley with Mrs. Rose Bracy to bear definite responsibility in promoting missionary offerings among the churches. Mrs. Bracy is busy at this task and is well qualified for the position. The churches are urged to respond to the appeals for offerings.

Banish BLADDER KIDNEY WEAKNESS

Take the remedy that has brought relief to thousands for more than 80 years — Planten's C&C or Black Capsules. No more distressing inflammation. No more painful urination. No more getting up at nights. Planten's banishes your ailment and with lasting results. Don't suffer a minute longer—not when it's so easy to get this wonderful relief. Ask, by name, for Planten's.

Only the yellow box with the name PLANTEN'S is the Genuine.
60c per box of 24 Capsules. At all Drug Stores
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Trade Mark Registered U. S. Patent Office



EAST INDIA HAIR GROWER

Will promote a full growth of hair
Will also restore gray hair to its natural color.



One Jar, 50 Cents
Sold by All Druggists
Send for Wholesale Price
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End Serious Coughs With Creomulsion

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion. (adv.)

For Race

Understanding

A

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Entertaining

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Issue

The Christian Plea

Surpassing All Others

The CHRISTIAN PLEA

HOME MISSIONS ISSUE



MARCH

1933

I am stirred by the faith and consecration of our colored brethren as they carry on with courage and steady application to their task in these testing days. Their needy and challenging work deserves the missionary support of our people everywhere. Easter provides an unusual opportunity to back up this splendid phase of home missions.

Stephen J. Corey

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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WE INTRODUCE

For many years Mr. Grant K. Lewis has been engaged in work among Negroes and is Secretary, Home Missions Department, United Christian Missionary Society.

The work of Mr. Patrick H. Moss as field Secretary of Religious Education, United Society, has proved during twenty years to be an invaluable experiment. His work is among the Negro churches.

Mr. John Long is Dean of Mount Beulah College, Edwards, Miss. The school is known by many as the Southern Christian Institute and is the oldest of three schools supported by Home Missions Department of United Society for Negroes.

To guide Negro churches in a Missionary spirit, Mr. William Alphin travelled over the Brotherhood as a field secretary for several years. Prior to this work he was a successful pastor and at present he is the minister of a Saint Louis, Mo., church.

Driven by the Stimulus of Christ

By C. O. HAWLEY

The men and women who laid the foundations of the American Republic were pioneers. They crossed the stormy Atlantic in sailing ships, venturing in search of religious liberty, and had endured terrible hardship and faced constant peril. It is a miracle story filled with countless revelations of indomitable character, capacity to sacrifice and willingness to toil.

Always marching in the vanguard of pioneer Americans was to be found the home missionary, a spiritual pioneer. He has been driven by the stimulus of Christ. Today his task is complex. He works in a continent filled with peoples from all lands, in an atmosphere of racial conflicts and sectional jealousies. He follows the ideal of Jesus that every man and every woman is a child of God and therefore entitled to the noblest things. He labors amid overwhelming difficulties to bring the Gospel to every home and every heart in the land regardless of race or color or position in life.

The Cross is the conscious mark of the spiritual frontier. Paul's letters abound in commands to stop nowhere short of the Cross in our endurance and service of men. A significant saying comes to us, "Our boundary line is the Cross of Christ." For us to refuse to go so far is to part company with Christ.

Building a Christian nation requires spiritual pioneering willingness to endure any hardship and to give self unreservedly as followers of Jesus Christ. May we as spiritual pioneers, catch this spirit of self-sacrifice for the building of a Christian nation. The home missionary enterprise calls for every follower of Christ in our land to join in a fellowship of self-

denial in its support that America may be Christian.

No Convention Host

An announcement has been made by the pastor and officials of the Centennial Church of Saint Louis that the congregation will not entertain the Seventeenth Annual Assembly of the National Convention. The report comes as an unpleasant surprise. Reasons given by the church in the announcement for reversing its decision to be host to the Convention were inadequate facilities and unfavorable conditions which prevented the church from entering into contracts to make building suitable for occasion. In spite of the plausible reasons—and can be justifiable—the action puts the Convention in a dire position. At Paducah written invitations from Cincinnati, (Ohio) Chamber of Commerce, the Mayor, official board of the Walnut Hill Church, and delegates present were given the guffaw when the issue of selecting Saint Louis or Cincinnati as the next Convention point became an issue. Saint Louis had no official invitation. The Saint Louis delegation without an official bid merely presented the great advantage of the city because of its geographical location. Prior to offering the name of the Saint Louis church for entertaining the body, the church's minister stated that he felt assured his congregation would accept the convention if the assembly so voted to meet there.

After a prolonged debate the Convention voted to go to Saint Louis. Waiving all handicaps, the church accepted the honor of being host to delegates. Of course, the congregation feels the embarrassment of the move which was unescapable. Yet the action should shake wild emotional, irrational leaders and petty politicians that dominate the action for the most part of the Convention. At every turn of the organization's pres-

ident, some constitutional act is thrown up to prevent sound legislation. When it was the desire of the president to appoint a Time and Place Committee as the previous year in Kansas City, a storm of protest came from the floor. The "law" called for the matter to be taken up by the Recommendation Committee—a little convention in itself—and so was ordered. If the Time and Place Committee had been appointed there is a great probability that the local church would not have blundered and the Convention would not be facing this situation. This experience it is hoped will influence a lot of blabbers to become doers and recommenders to become performers.

The New Deal

The old order changeth.

In language of the politician, we have a new deal. Realizing the cherished dream of America's average boy, Franklin Delano Roosevelt became his country's president, March fourth. The people—some by their air revealed aristocracy, some by their dress disclosed poverty, some by their actions suggested neither—crowded shoulder to shoulder as the nation's chief magistrate took the solemn oath of office. America's democracy was on parade. The stage was not the inaugural platform; the stage was the sea of humanity that walled about in over a hundred thousand bodies.

Amidst color, show and excitement there was a tinge of gloom that shrouded the entire ceremonies. Mr. Roosevelt was not amiss to the setting. Facing an endless view of anxious citizens—the people—he delivered his address. It was brief, convincing and unmistakably clear. To steady the sails of ship of state is his task. The winds of time are like a typhoon because of a faulty banking system, unemployment and hysterical

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Race Relations In America

By GRANT K. LEWIS

Travelers tell us that race prejudice is more bitter and race relations more antagonistic in the United States of America than in any other great nation on earth. Recently Miss Jane Addams, in addressing a large audience of churchmen assembled from all over the United States, told of an incident which happened in the vicinity of Hull House during her absence of several weeks. Some Italians had killed a Negro in the neighborhood of this great institution. When she returned, she had opportunity to discuss the matter with a group of Italian physicians. She expressed her surprise that Italians should hate the Negro so bitterly. The physicians replied, "O, these Italians, have been Americanized. Such a thing could not have happened in Italy."

Let us approach this subject by asking a question. Being the sort of Christians we are, in a racial situation such as is, what can we do to ameliorate conditions?

It is impossible to approach any problem without some preconceived ideas. Evidently our approach is that of those who try to have the mind of Christ. What would Jesus think? How would he feel? What would he say regarding our inter-racial situation? As Christians reflecting the mind of Jesus Christ we hold to the ideals of supremacy of moral values, reverence for human personality and dedication of life to the service of mankind.

Although racial prejudice is universal, it is not inherent in the human nature. It is acquired by social contacts. Black and white children play together without any consciousness of race distinction, until they learn it from their elders. A young white man recently testified in a court as follows: "I ain't got anything against niggers. I was fourteen years old before I

knowed I was better than a nigger."

Neither the Northerner or the Southerner is immune to this race prejudice. Some one has

How can we ameliorate conditions?

1. Experiment with inter-racial friendships. Begin where you are to do this for yourself. You will get a real "kick" out of it. Perhaps there is a Chinese laundry in your vicinity. Get acquainted with every member of the family. Invite them to your home. Get them to attend Sunday school and church with you.

2. Make group contacts for friendship extension. Probably in the large cities there are a number of such groups. In Indianapolis, there is a Cosmopolitan Club. In St. Louis, there is a School of Social Science. In nearly all the cities and larger towns there are inter-racial committees. Attach yourself to some such group.

3. Interest your local church in friendship contacts.

4. Participate in one or more of the numerous inter-church organizations for cultivating friendships—such as the Commission on Inter-racial Cooperation of the Federal Council of Churches.

5. Engage actively in missionary enterprise of your church. After all, the greatest contribution is by making known the Christian, gospel through the regular channels of your missionary society.

said that the Northern man loves the Negro as a race, but despises him as an individual; while the Southern man loves the Negro as an individual, but despises him as a race.

Not long ago a white man from the North was soliciting a church deacon in the South for one hundred dollars to help complete a building in a Southern Junior college for Negroes. Unwittingly, the Northern man referred to the Negro president of the school by using the term "Mister." The Southern man was offended, rebuked the Northern man and refused to make the donation. He said, "Never call any nigger 'Mister!'"—but he was perfectly willing to have this particular Negro called "President," "Professor" or even "Brother!" This feeling is quite common all through the Southern states. It parallels to a degree that of the woman who sheds tears over the forlorn heathen in Africa but who has no interest at all in the "Darktown" of her own city.

This race prejudice is not prejudiced to whites and blacks. It obtains as to yellow, brown, etc. A few years ago real difficulty was experienced in renting a house as a residence for a missionary working among the Japanese in Berkeley. There was bitter opposition and the city council voted its refusal to sanction the purchase of the property for a church building.

The white race is suffering from a bad case of superiority complex. With considerable arrogance we boast of our white civilization and talk about the "yellow peril," the "black peril," etc. A school of writers is producing considerable literature which aims to incite race antipathy. Such books as "The Rising Tide of Color," by Lathrop Stoddard, and "The Passing of a Great Race," by Madison Grant, speak of "the passing of civilization by the gradual extinction of the great Nordic races." In their analysis of this situation, they overlook altogether the power of religion. This propaganda greatly intensifies racial antagonisms. Such

wailing Jeremiahs picture the ruin of our present civilization unless "we shake off the shackles of an inveterate altruism, discard the phantom of internationalism and reassert the pride of race and the right of merit to rule." We are told that in the Fifteenth Century wars were engaged in behalf of religion; in the Eighteenth and Nineteenth Centuries, in behalf of political government; and that future great wars are imminent in the clash of races. All such dreadful prophecies utterly ignore the Christian doctrine of the "Fatherhood of God" and the "Brotherhood of Man."

What the other races ask for is justice and equality before the law, and an opportunity to lift

themselves to better conditions of life through education, fair-dealings in business and industry. We are spending in some of our states in this Union four or five times as much per child for white children in our public schools than for black. Many trades and professions are closed to other races. Large sections of our cities do not provide sanitary conditions for other races. They are without sewers, pavements, sidewalks, playgrounds, parks, etc. The presence of Jim Crow cars and railway stations, with the prohibition of Pullman privileges, is a misfit in a civilization that calls itself Christian.

Certain popular fallacies regarding the Negro fall complete-

ly to the ground when given careful scrutiny—such as God sentenced the Negro to perpetual servitude, the Negro is all right in his place, the Negro does not possess real intelligence or ability, the Negro has had no worthy part in American history, Negroes want to break down the social lines between the races.

These and other fallacies will not stand the light of investigation. History shows that the backward race of one age has often become the dominant race of the next. We are all human beings, owing to each other respect and good-will. The more advantaged any of us happen to be the greater is our obligation to serve the others.

Jacob Kenoly

By PATRICK H. MOSS

The picture of this hero of the cross will not be found hanging on the parapets of the Hall of Fame, but I venture to say that the name Jacob Kenoly, awakens a thousand memories in the hearts and minds of more than a million of Disciples of Christ in America. I count it one of the pleasant episodes of my life to have been a student in the Southern Christian Institute, Edwards, Mississippi, for over two years with Jacob Kenoly. There was something about him so different from other people whom I have met. Things that seemed to attract the attention of others held no charm for Jacob Kenoly.

While Jacob Kenoly was very companionable, at times he appreciated being left to himself. He enjoyed long walks alone. He would spend hours alone on the banks of the Big Black River that was separated from the campus of Mount Beulah by a narrow strip of woods. I recall an instant when Jacob went out for one of those solo-walks: No one seemed to have known where or in which direction he had gone. It began to grow late in the afternoon and Jacob had not returned. It was

suggested by some of the fellows to walk out toward the river. As they went they saw where dog-wood bushes had been broken, old logs had been turned over, honeysuckle vines had been plucked; but these clues did not lead to Jacob Kenoly. The boys lost the trail and returned to the campus more distressed than before. While they were in a quandary as to whether or not it should be reported at the office that Jacob was not on the campus, the missing walked up.

Some of the fellows partly indignant yelled out, "Jacob where have you been? A bunch of us have been looking for you every where."

Jacob with no excitement, smiled and said: "What did you want?" Some accused him of having been lost; he neither affirmed or denied the charge.

Kenoly never would have qualified as an opera singer, but there was always a song in his soul. He was very fond of singing; at times, he would get a bunch of the fellows together for a sing. One of his favorite songs was:

**O cling to the Bible my boy,
Living or dying, all else letting
go,**

But cling to the Bible my boy.

He liked to recite poetry; he knew many beautiful verses. He knew Lincoln's famous address, the Liberty Speech of Patrick Henry, the story of the Gladiators and many of those orations that have moved the nations. Jacob however was a better speaker off than he was on the stage.

I remember one time the students that remained over through the summer, gave a mid-summer program. Kenoly was the main speaker of the occasion. Having been aroused over the often repeated expression "The Negro was all right in his place," he prepared an address on the subject: "Where is The Negro's Place?"

On the program night the main speaker came to the front of the platform and announced his subject: "Where is the Negro's Place," and he stood. Again, he repeated, "Where is the Negro's Place?" and he stood, beads of perspiration formed on his face. The President's wife broke the silence when she advised to sit him down; he has stage fright."

We led him off of the stage and fanned him for a while. He said, "I am all right;" but

would not agree to attempt his speech again. However, he took the leading part in the music on the same night. Until the day I left school Jacob never did say what happened to him on the stage.

Jacob told the following story: "While attending school at Lebanon, some Negroes were having a protracted meeting. I was persuaded against my will to the mourner's bench. It was some months afterwards when I learned from the word of God what He would have me do. A great many were converted or got religion as they called it. Some saw some very strange things during their conversion; but I could not see anything they saw. I did not join the church when I learned to obey the Lord because there was a great contention between the Methodist and Baptist as to the mode of baptism. It was while I was in Georgia that I was baptized by a Baptist minister, though I did not connect with a church."

Jacob expressed himself quite freely about his church affiliation. At the close of the Christian Endeavor one evening, Prof. Lehman brought a message that was very direct as to ones relation to the Church of Christ. The invitation was extended. The meeting closed and we went to the boy's hall. I noticed a bunch of the fellows were in the west end of the building. I thought I would go over to Jacob's room. As I expected, I found him alone.

"Well, what did you think about the message tonight?"

I thought it was good.

I added, "I believe it is right to be connected to the church."

After exchanging of opinions I left the room with his promise to consider uniting with the

church. In about two weeks Jacob Kenoly went forward on the first invitational hymn and united with the Church of Christ. Since then I have held a secret feeling down in my heart that my visit to Jacob's room helped him to decide to take that stand for Christ and the church.

I remember he told how he heard Bishop Henry Turner preach a missionary sermon, in which he related many things about Africa.

"From that day I wanted to attend school and prepare myself to help the suffering ones in Africa."

The call to that field was just as real to Jacob Kenoly, as was the Macedonia Vision and call was to the great Apostle Paul. He heard the voice of God and answered in person in dark Africa.

We had had some talks of serving together in that far away land. After I was graduated from the Southern Christian Institute, I was called to serve in the state of Kansas. For two or three years I did not hear from him. I wrote Prof. Lehman inquiring of his whereabouts. His address was Monrovia, Liberia. I wrote reminding him of our agreement. In the course of time I received a reply: "I remember but I don't want you to come now and have to undergo all the suffering and hardships that I am undergoing."

I was then called to serve at the Martinsville Christian Institute, now Piedmont. One day C. C. Smith visited the school and told me all about Jacob Kenoly's work. He knew of our early relations; he mentioned Kenoly was in need of an associated worker. In early

part of May 1911, I had a letter from Prof. Lehman asking if I would like to join Jacob Kenoly in Schieffelin, Liberia, Africa. In his unfinished letter to Prof. J. B. Lehman, dated June 7, 1911, Jacob wrote:

"We now have fifty-one boarding pupils and we are doing the best we can for them. To be sure we need help with this, and I would be glad if Patrick Moss and wife could come."

His last two words: "OUR School" and this fond hope of the writer was never realized for Jacob Kenoly weighed anchor for the other shore.

It was the "Go Ye" of his Master that sent him out to serve his brethren in that dark continent. He landed in Monrovia with nothing but two big hands and a tremendous faith in God, for all of his personal belongings had been stolen by a would-be-friend on his way over.

Jacob Kenoly did not leave himself without witness. He sent three young men to prepare themselves to work in Africa. One, Peter Duncan, rests in the cemetery, Tuskegee, Alabama, another James Rundle lies in the cemetery Jackson, Mississippi. The third, Jerome Freeman, was graduated with honors from Drake University and has returned to Africa, and has resumed the school work at Clayashland, Monrovia, Liberia, West Africa.

Jacob Kenoly paid his last full measure of love and devotion, in the attempt to feed his fifty-two hungry pupils. He, being dead, yet speaketh, in glowing terms of a redeemed Africa. He heard the last recorded words of his Lord:

"All the World, Every Creature."



"Plum Street"

By JOHN LONG

"Oh Look! There's a white man! And he's lookin' right at us!"

The speaker was a Negro lad of eight or ten years; his audience, three younger children, the youngest being not over two. The frightful object that struck such terror in the hearts of these children was none other than the writer, himself, in person.

I had taken several of our students to a church convention in the state. On this day I was parked in a narrow, dirty alley called "Plum Street" in the "Negro Section" of the town and was waiting for the students to come out of a home there. Four fine looking little Negro boys came playing down the "street." Two of them carried water buckets. They were all throwing rocks, jumping the numerous mud puddles, shouting and singing—perfectly oblivious to anything outside their world of play—when the oldest spied me in the car.

It was then that he uttered the exclamation quoted above. He dropped his bucket, as did the other boy, and three of them began a hasty retreat. The smallest boy seemed frozen in his tracks. The others ran some distance before they realized that the baby had not moved. They then performed a very brave feat: They crept cautiously back toward the child like wary cats ready to spring away at the slightest move on my part. Upon reaching the child they grabbed him by his arms and literally dragged him backwards thru the mud and disappeared around the corner. The whole group could not have expressed more terror if they had met a roaring lion on a narrow jungle pathway.

Now, I am not much worse looking than the average of my group. During the whole episode I did not make a sound or movement. The boys certainly had noticed the car before they saw me because it was block-

ing more than half the "street." It is possible that there was only one thing that produced this fear: "a white man." But why?

I doubt if these children, living where they do, see a dozen white people in a year. Is their racial antipathy really instinctive then? No, I am sure that there are no innate feelings in any of us against any one else because of color or difference of race. That there are such feelings is undeniable. They are deep-seated. They are widespread. They are not limited to any one race. They produce very vicious results. But we are not born with them. They are socially transmitted, a product of our environment.

In my own mind at the time I went over the various reasons why these small children should have acquired antipathies such as theirs at so early an age. It seemed unlikely that with the little contact which they had had with white people that they should have had personal experiences which would justify their extreme fear of a white man. If they had seen one of their own group lynched by white men and women their fear would have been justifiable. But in their lifetime there had been no lynching in that community—at least none had been reported. It is possible of course that a father or brother had been legally lynched: had been "framed" for some crime, rushed through a trial without adequate defense before a prejudiced court of all-white officials and jurymen, and hanged. And of course even the youngest of them was old enough to feel the effects of, altho he didn't understand, the white man's credit system that made the colored man's family virtual slaves.

In fact there are a number of possible causes for the great fear which these children had of a white man. I have decided, however, that there was really only one: the minds of these

children had been poisoned by thoughtless adults. It seems to me that many of our present ills are directly traceable to this same source.

I was walking down a city street. I heard a mother say to her crying child, "If you don't stop crying I'll call that "cop" over there and he'll kill you!" It worked. She got results. She evidently had resorted to it before. But from that time on that child would fear and mistrust one whom he ought most to respect, the policeman hired by the community to protect him.

I have heard white mothers say, "Don't you go out there. That nigger man'll get you," or "That black man will come over here and bite your head off if you don't hush your mouth," or "You shouldn't play with those nigger boys. "Your'e better than they are."

Isn't that deplorable? Is it any wonder that such children grow up with fear toward other human beings? It is any wonder that they hate other racial groups? And it is small wonder, too, isn't it that after they grow older they continue to hold ideas of their own racial superiority even tho scientists have long since exploded any such ideas?

On the other hand, and I say it not to excuse anybody, I have heard Negro mothers say, "That white man's gonna get you." I stood on the porch talking to a Negro father when I heard the mother inside say to her crying baby, "That white man out there's gonna cut your tongue out if you don't keep still." Another mother in my presence slapped her boy hard enough to do him bodily injury and shouted: "Boy, take off your hat when you talks to a white man! You knows you ain't as good as a white man!" Still another mother, a high school graduate, said to her children, "If you all don't stop playing with those white children

some white men are going to burn you up! That's the way white men do to nigger kids that don't do right."

You doubtless can add many more illustrations to these tragic ones. If you have thought of it at all you can readily see why it is so hard to get rid of our feelings of superiority and inferiority, all our racial prejudices, and the use of such disrespectful terms as "nigger," "darkey," "dago," "chink," "hunkie," and the like. What is the way out?

I once heard L. O. Lehman, when he was president of Eureka College, say that if we could lock up all the preachers and old people for a while we could have Christian unity among ourselves. I thought he was just about right. And I believe it would almost work the same way in the matter of race relations. The prejudices which we hold toward other people is the product of our environment. They are the things which we have learned and seen from the older people around us.

However, we can not get rid of all the old people. We would not want to if we could. We need them too much for so many reasons. And yet if we are to have peace and happiness in the world we must get rid of racial prejudices. What then are we to do?

For one thing we need to give more attention to adult education. The idea that people get too old to learn has long been exploded. Many older people who have decided to attend school again or have been forced to learn something new say that they find it easy and sometimes easier to learn and retain things than when they were much younger. On the matter of race relations we all know people, who, until they were quite old held deeply-seated prejudices against other races, but became informed and completely changed their attitudes. It is very largely a matter of the proper education. Our schools should give more attention to extension work and home study courses at reasonable rates. Our churches should give more time to forums, discussion groups, formal courses, reading clubs, and the like. If we are greatly to change the wrong ideas and attitudes of our day and are properly to utilize the many new things which we learn each day we must give more attention to adult education.

But we must not stop there. We can make greater social progress if we make some radical changes in our general ideas of education. The gravest social problems of our day are the direct product of the misdirected education which so

many of our schools have been giving. Our chief stress has been upon individual success. We have tried to produce outstanding professional and business men whose chief ideal was personal glory and honor and wealth. And in a measure, we have succeeded. Undoubtedly, it has led to greater progress in the materialistic things. But gradually we are beginning to see that this emphasis has brought us to our present difficulties. We have an enormous superstructure of material progress which is toppling upon our heads because we have neglected the foundation of human relationships. Instead of training our youth and adults only to adjust themselves to and to control the material objects around them, we need to help them adjust themselves to humanity. Right human relations count for more in the peace and happiness of the world than any other one thing. And we can not have the right relations toward the rest of humanity until we appreciate them more by understanding them better. This is a matter of education. If we would redeem society, if we would save our civilization from utter collapse, our sole aim in education must be the consecration of all life to the service of humanity.

Our National Convention

By WILLIAM ALPHIN

I am of the opinion it is wise for us to think, and think straight and seriously together about our Convention.

We have agreed upon what the object of the Convention should be. We have agreed it should be for Co-operation "in preaching the gospel of Christ in the home land and into the uttermost parts of the earth; and to co-operate in assisting the promotion of Christian Education and Benevolence."

We have also agreed that the Convention should compose delegates and representatives elected by the State Conventions, said State Conventions

composed of delegates representing the local Churches. Therefore, our Convention is an assembly of chosen representatives, by the local Churches representing in the State Conventions; and such others as the National Convention in session may provide. This assembly is expected to consider and agree upon and recommend methods and plans to the churches by which they can work co-operatively to achieve the expressed and desired object of the Convention.

As in all else, so it is in our Convention, the spirit, motive and object places the value on

our efforts. In the nature of the work of the Convention and the motivation of the methods to carry on to success all depends upon Why and How we endeavor to do it. "Not by might, Nor by Power, but by My Spirit, saith Jehovah of Host." But perhaps this was said so many centuries ago it is not applicable to a Christian Convention in this modern day!

We should not take ourselves too seriously; nevertheless would it not be a logical thing to do take a careful and honest survey of the work and working of our Convention, and the attitude of our pastors, church-

es and state Conventions? I am sure such a survey would not make us pessimists; but I am not so sure it would not make some mighty scared optimists.

The morale of our Convention must be developed and sustained. Faithfulness and loyalty are based upon recognition and respect for authority. However not always upon what is authorized. The ignoring of authority and wrong motives will retard, if not destroy, efforts to promote any cause. The responsibility of developing and sustaining the morale of our Convention rests upon all; but more especially upon pastors, church and Convention officers. This responsibility can not be met by recommendations, resolutions and platform speeches only—let them be wise or unwise. Stop here and our Convention will become more a liability than an asset to the achieving of our goal. Our Convention both in organism and organization so relates all departments as to share in responsibility. This should enable us to stand the test and, at least, "hold the line" and strengthen the morale of our Convention.

Organization is necessary in our work for the best results, but we must acknowledge and regard the fact it is like a razor, one can shave with it or with the same razor cut his throat. All depends on what purpose and how he uses it. The same is true in motivating the organization of our Convention.

In the Paducah Convention our National apportionments were reduced; few recommendations were made; and, as I recall, no new ones; appeals for the Christian Plea and the Preston Taylor memorial were continued with suggestions and emphasis; no additional financial obligations on the Convention. These are absolutely essentials and should encourage and inspire us to faithful and co-operative efforts to the cause and build up the morale of our Convention.

I am again sure we have never served the Church in a time so critical and so uncertain as today. Our pastors certainly have a job now. The church needs, today ministers of great faith, who love the Church more than themselves, with the spirit of self-denial and

sacrifice at all times; of much forbearance and endurance to lead the church in walking by faith and trust in God. The gospel minister, the Church of Christ with leaders, both local and general, who look at the invisible and keep their affections on things above and not of the world are needed in the world today more than anytime in the history of the church.

Four and a half months from today brings us to June 30. In this year our greatest test and crisis, we surely ought to make for the Kingdom of God on earth our greatest sacrificial efforts. True, money and employment are not plentiful with us, but our God yet lives and He is not slack concerning His promises and we ought not, we dare not, be slack and forsake Him and His church—the salvation for the world. With our national apportionments reduced, I believe, in spite of the "depression," if we will, we can; for the first time raise our national apportionment—"Ring the Bell" by June 30th, and raise the standard of our churches and National Convention.

Piedmont Institute

Of the three Negro schools supported through the Home Missions Department of United Christian Missionary Society, the Piedmont Christian Institute has had the most unyielding handicaps. The school is located in Martinsville, Va. For thirty-four years, under the leadership of James H. Thomas, the institution has stuck religiously to its missionary task. Benefits from untiring efforts are beginning to be reflected in Christian leadership of men and women in different sections of the country.

At the close of this school year the graduating class will register as the twenty-second to share such honor.

Speaking of the present class and looking back into history, Principal Thomas writes:

"If all the 1933 candidates are successful, they will raise the total number of graduates to 162—an average of about 5 per year of work.

"Though the present class represents only three Virginia counties, other classes of former years, taken as a whole, represented North Carolina, West Virginia and Pennsylvania, as well as Virginia; and while the greater number are still to be found living in Virginia, others are scattered from New York to Texas and from the Chesapeake to the Golden Gate. Among them are a dentist in Memphis, a physician in St. Louis, another dentist in Oklahoma City, a graduate nurse in Washington, D. C., also an insurance man and a civil service employee; the wife of a dentist in

Indianapolis, a postal clerk in Roanoke, a pastor in Philadelphia and a manufacturer's superintendent in New York City. Of the rest the majority are either teachers or housewives, or both, while 12 are in college, two of whom are majoring in science, one in Physical Education and one in Public Speaking, etc.

"Of the present class membership, six have indicated their intention to go to college—one to prepare for law, one to take pharmacy, one Physical Education, one nurse training, one Home Economics and to specialize in vocal music.

"The total enrollment of the school this year is 162 distributed as follows: 66 freshmen, 48 sophomores, 21 juniors and 27 seniors—all of High School grade."

From Day to Day It Was Jarvis

By WARREN BROWN

Copy, copy, copy—newspaper copy. Wire basket full brought to my desk. Daily routine in a newspaper office. Hot as blue blazers. Nothing to dam sun

roll. Mind set on making out until June.

Again September. Woman—that talking woman—keeps up her trade (talk Jarvis, Jarvis,

has played a big part in teaching people of both races in this section of the country.”

What did he mean? Pioneers—I read in book—suffer, endure



flood. Stop! Personal letter thumped on desk. What? Wanted: director of publicity and teacher in Texas college. Not interested. Leave Chicago? No, sir. More letters. Telegrams.

September One—seated in reserved coach—Katy Flyer. Texas bound.

On new job. Meet folk. One teacher always talk about another school (not her Alma Mater). No loyalty. Women that way. If my eye would stop lamping her, I'd say something dirty. Never heard of Jarvis anyway.

Two months later. Visiting another Texas town. Funny—funny strange—made acquainted with little college's head man (sick in bed). People had him dying. Look like he is beginning to live. Sorta rapid, jerky in speech he repeated his name "J. N. Erwin."

Funny—funny ha, ha—things happened. December One—placed on Jarvis School pay-

Jarvis.) Maybe I'm evil. Back on job. Sick man on campus too. Business picks up. He can talk. Likes talk plenty. Always grin and listen when boss man talks. I learned lots. I just had to ask question number 1—why people say "Little Jarvis"? President smiled. And the talk:

"Are you from Little Jarvis?" Ask a student of Jarvis Christian and listen to the quick fiery resentment to that "Little Jarvis." In truth, Jarvis, comparing it with other institutions is a small school. Yet, these students know something of the depths from which we have come. The almost phenomenal change from a dense forest, a swamp, a mosquito hatchery eighteen years ago, to a well grounded campus with beautiful buildings today causes this indignation registered by students. Whether or not these young people are justified in contending that our school is "big" is left to you, but Jarvis

all kinds hardships. Some experience is rich. Walking across speck of four hundred some odd acres, President recollects:

"Instead of having the fine government highway going by of our school as now, the old county highway coming through Hawkins was a mile back of our campus. Farmers going from this county to another found it convenient to cut across some points of our land. Too, this land was used as a community pasture for cattle. My first act in building the school was to start enclosing our property and forcing neighbors to go around. Well, this displeased many. One white farmer came to the small frame building which was used for class rooms, boy's and girl's dormitory, teachers' quarters and church, with a gun on his shoulder. I was away but this farmer kept up his man hunt for over a month. A short while ago this man was hovering between life and death and his

children came to me to befriend him.

"As the pine trees were cleared away and another building was erected more students began to find their way to us. Of course, teachers were added. They were women. This made a problem. Failure of one teacher to adjust herself to local conditions made it necessary for her to be dismissed. For this purely administrative act I was accosted by a white man with a revolver who demanded an explanation."

Principal of big (Johnson City, Tenn.) high school came West to do missionary task. Wonder why? None of my business. He was talking:

"I came to East Texas to head the school in the wake of an affable character who in many respects made me a direct contrast. He was small in stature; he was forward in his mannerisms; he could look the part of a typical farmer. White merchants regarded the founder of Jarvis with much the same as an old preacher, not with so much respect as restraint, superstition and fear of some divine entanglement.

"Unfortunately, my physical appearance was a great handicap. I was robust, rather backward in approach and worse of all, I had to wear nose glasses. I was immediately pointed out as a "smart nigger" trying to be

a gentleman. Being concerned with building a school, I didn't know what was going on in the minds of the people in the community. With a burning ambition and lots of ideas, more ideas than anything else, for I was much younger then. I didn't care about the people in the community. In years to come, I found that these people were to play a big part in the building of Jarvis."

Seated in big man's office. Other episodes came to his mind.

"Perhaps one of the most terrorizing incidents occurred on a Sunday. As I got out of my buggy at the station to mail a letter on the afternoon train, two big lanky, sunbaked faces strode up to me and one thrust a gun in my abdomen."

"You're that yellab dog down yonder teachin niggers." I heard the trigger pulled back. His companion drolled out:

"Let 'im go."

"That saved me. Jarvis continued to change. It was growing. An interest in the school was manifested in forms of gifts. I was invited by a banker to Longview to talk about the school. To be sure of being prompt I arrived there the night before. The next morning was a blizzard and still following precaution of tardiness, I called a taxicab. The white chauffeur

was driving slow and I asked him politely to drive some faster. Suddenly he pounded upon me with his fist. My wife saved me that time. She clawed the driver with her sharp finger nails."

Useful woman.

Lucky—accompanied President on speaking trip. School superintendent (of course, he's white) introduced President to white high school students. Guess what he said:

"Sometime ago I visited a school in East Texas with some members of the faculty and you will remember that I told you how orderly everything was conducted. I called it a model school. I sought the spirit directing the institution and today I have the pleasure of presenting him to you."

What about white mans' say? President answered:

"That shows you something of a change in spirit and attitude."

Nothing special going on. President repeats:

"The most significant thing that has come to the school is a trustee board of twenty-five white men and women. All are living in Texas. They have one big objective—making Jarvis greater. They have helped us to get gravel streets, concrete sidewalks, electric current and running water in buildings."

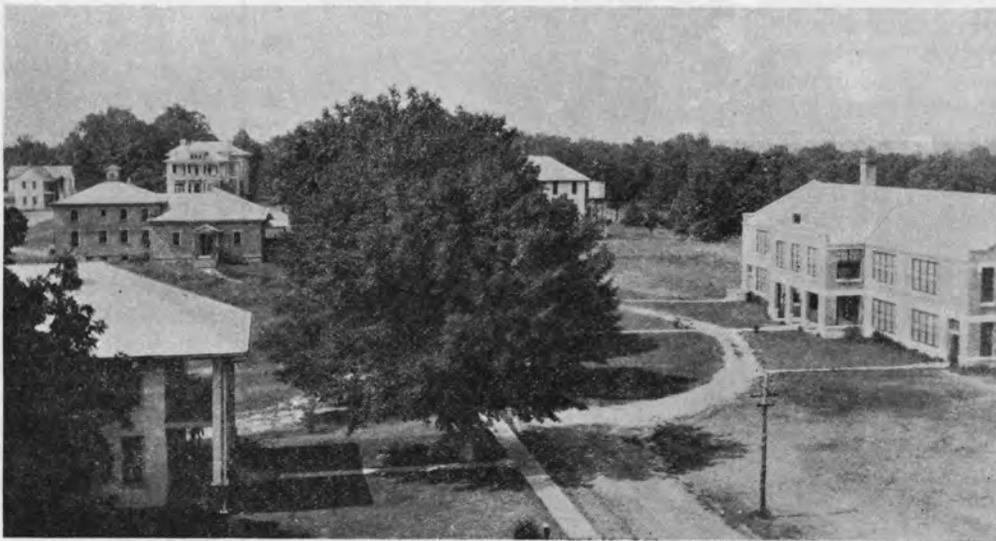
That's not all, but I quit.



JARVIS SCHOOL ASSETS

What God Hath Wrought

By KING R. BROWN



That which was called Mt. Beulah School at first became later the Southern Christian Institute and is now beginning to be called Mt. Beulah College. It was at one time a large slave plantation and is now being converted into an institution for the training of Negro youth for better service. I attended in the days of President Hobbs, and, as I recollect, it was a severe struggle. It was a dark and gloomy time. Racial and religious hatred and prejudice were at high tide. The white people opposed because they felt it would be a breeder of trouble between the races. The

colored people fought it because they had no faith in the New Testament doctrine. Others opposed it because of the poor accommodations afforded for the students. An old dilapidated building was used for kitchen, dining room and dormitory for girls. A small two story building was used as a school building and upper story for the boys and basement for a store room. Thus you see Prof. Hobbs had foes within and foes without, but he fought on bravely and cheerfully, and I fear he will never be given the credit due him. Some of the lives he touched have lived a useful life

of service to mankind. When Prof. Hobbs stepped out, God sent Brother J. W. Jenkins to step in just in time to save the situation. It was through his efforts that Brother J. B. Lehman and his good wife were brought in and have been given time to demonstrate their worth. They proved to be instruments in God's hand to redeem the situation and to build one of the greatest schools in the state. Those who were the bitterest enemies became the warmest friends. What an achievement in fifty years. Behold, what God hath wrought!

From Our Brotherhood

N. Little Rock, Ark.—Our District meeting No. 1 held at Plumerville Church was a success in November. Programs rendered from church, Sunday School and Women department were really interesting. Financial reports were short, amount totalling \$10.26. From there we went to Russellville. We spent several days trying to arouse the missionary spirit in the church. It is a sad picture to see Christians so much divided on Christian duties. Missionaries and Evangelists gave Bible facts and figures, and our national workers also explained, yet when those anti-missions come along, this of course will bring on the division.

Mrs. Mary Franklin, who is the president, really desires to put the program over with cooperation. I was happy to spend some nights with her and confer about the great work. We are asking every president and officer not to fail to observe Easter and raise an offering. Make a sacrificial gift for the cause and send same to the U. C. M. S. Send every penny. I had a very happy trip. Good people asked me out each day and night to dine with them. They were Mrs. M. Franklin, Mrs. Sally Woodard, one of the S. C. I. Boy's wife, Johnny, Jr., and Mr. Will Edwards, Mrs. Vola York Potter, Mr. and Mrs. Clark.

Back at Mt. Sinai Christian Church, regret very much the loss of our brother Johnny Thompson who passed on February 3rd. He was a young man very faithful to the church. He was active in the whole program of the S. S. missions, and other duties. His funeral was conducted by Elder M. M. Bostick and Elder G. B. Hervey, our ex-pastor. He leaves a dear Christian mother and father, one sister, three brothers and a host of friends to mourn his loss. His cousin was buried on a Saturday, the 2nd, and Johnny, Jr., on a Monday.

S. L. Bostick,

Chicago, Ill.—The Sunday night program sponsored by the Young Matrons Missionary Society was a great success. It was really the best we've had at Oakwood for a long time.

Some of Chicago's outstanding artists made up the program. Miss Aurelia Suggs of the A. P. S. Music Club gave two soprano numbers. Mrs. Della Milligen and Messrs. Brown L. and Herman Edwards from Herman Baptist Church, on the North Side rendered very beautifully two saxophone numbers. Mr. Ira Frazier accompanied by Miss Perry played two violin numbers. Miss Perry and Mr. Frazier are members of the Imperial Opera Co.

Miss Hibbs, a noted whistler did "Pale Moon," and "Indian Love Call."

Mrs. Maud Hawkins, a member of the A. P. S. Music Club and Mr. Lulling Williams accompanied by Miss Goldie Drain, sang three very pretty numbers. Mr. Williams is from the Tenor section of the Imperial Opera Co.

Mr. Lewis Harris honored us by coming all the way from Gary, Ind., to sing for us. He is a baritone singer of rich calibre. Mrs. Lula Perkins was Mistress of Ceremony. Mrs. Rosa Welch, president of the Young Matrons Missionary Society, introduced the speaker.

Oakwood Blvd. Church, R. H. Davis, Minister.

Lesley Page Clark, Reporter.

Carlisle, Ky.—Brother P. H. Moss, our national field worker, was here with us on Feb. 3rd. He had an appreciative audience here, and, on Saturday we visited the Second District Sunday school meeting in Danville. The missionary women had their session on the same day which gave the field worker an opportunity to see a goodly number of people of this sec-

tion of the state. We had a very fine day with the people over there, although a blizzard came upon us Sunday. Bro. Moss visited the church at North Middletown, and Little Rock,

where he addressed the schools. Bro. W. D. Campbell is pastor of the Little Rock Church and Evangelist of the 6th district who held a meeting here. We heard some fine preaching, having splendid attendance each night all though we have had some of the severest weather we have had this winter. Much sickness and many deaths have been in these parts. Beginning in November, 1932, the list of dead has reached a very striking number in the membership of our church. My church at North Middletown has the following names to the list: Brothers Oliver Stroughter, George Brooks, Thomas Gateskill; Sisters Florence West, Millersburg Church, Hettie Dickson and Millie Miles and Bros. Marshall Ross and Sister Jimmie Jefferson. Carlisle Church: Sisters Lizzie Coleston, Lucy Lawson and Mollie Simpson. I preached and assisted in nearly all of these.

T. R. Everett.

(Continued from Page 4)
hoarders. Before assuming the high public trust President Roosevelt went into a holy temple for prayer and reverent meditation. And in the presences of the multitude, he sought the blessings of God. In him we lodge our hope for a new deal. Above all with faith and belief in His All Righteousness we look to the future with his excellency—The President.

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S. D. Lyons

Christian Service In Cooperation

By J. B. LEHMAN

Eighteen months ago Mississippi was insolvent. It had not gone into the hands of a receiver, but for all intents and purposes it was bankrupt. It could sell no bonds and its warrants, or checks, could not be cashed. The school teachers had no pay and the wheels were stopping to go round.

Governor Conner proposed a three per cent sales tax. The merchants protested and the masses of the common people became almost threatening in their conduct. Those who wanted the sales tax made the point in their debate that in Mississippi only about ten per cent of the people paid the tax. They made the poll tax optional in order to keep the colored from voting. They felt the Negroes would have to pay their proportionate part of the taxes if a sales tax were made a law. Those who opposed the tax said it was unfair to the poorer people; for, said they, the poor man buys nearly as many socks and shirts as the rich man. And so it went.

Finally the law requiring a two per cent sales tax was passed, and here are the results:

1. In less than six months Mississippi became a solvent state with money to meet its obligations and with a credit which it could sell bonds.

2. It was unfair when applied to the rich and the poor; but in reality it began to make the Negro into a man. He paid as much tax as the rich man did, and he began to be able to stand a man among men. He is now getting ready to ask his share of things. In Mississippi we are spending \$45.38 per white child for education and only \$5.75 per Negro child. But sad as is this disproportion, not more can be spent for the Negro child wisely until the Negroes themselves take the initial step. The Negro school system is almost entirely in the

hands of the Negroes themselves. It is almost an autocracy in their hands. The Negro teachers and the Negro patrons must now take the first step in improving it. And since by the sales tax they are paying much of the taxes that support the school system they are now asking their equitable rate. The Negroes of Mississippi have grown more in the stature of a man in the past twelve months than they have in the twenty-five years before. Instead of pulling the rich man down to their level it is raising them up to the rich man's level.

And incidentally, here is being revealed to us a great social principle. In the past we have been willing to let the rich man be taxed heavily by an income tax; and the rich man paid it and then took privileges by which he could hold his high position. Not until we tax all people alike and then stand them on the same footing will we have social justice. Our idea of very rich men and very poor people living together is unchristian.

We have thought getting the vote would be our panacea. It has not proven so for the white people and it will not prove so for the colored people. Our new way of rising to the full stature of a man is far more effective than having the vote, though we must eventually have the vote. The Negro is now beginning to realize what it means to him to have responsibility thrust upon him. He is now beginning to realize that his progress in the future rests far more on what he himself does than upon any thing anyone else can do.

AN APPEAL TO BIBLE SCHOOL WORKERS

Six months of our convention year have just passed and we have started down hill on the last six months before our State and National Con-

ventions will convene. We have promised ourselves to do some real Missionary work in our District, State and National Conventions.

Now let us do our very best to make true this promise. We have been in the habit of waiting until a few weeks before the state and National Conventions to begin raising our apportionments, but if we can start six months earlier we can do with ease what we have had to strain every nerve to do in a few weeks.

If we have done nothing on our National apportionment, then let us get busy and send in a few dollars each month. Our members can find money to pay lodge dues and weekly insurance payments; then why not ask each member to pay a certain portion of the National pledge for Missions.

So long as we deal unjustly with the work of the Master just that long will we have depression and hard-time in our homes, in our churches, in our communities, in our states, in our nation, and in our world. Now Brother Superintendent please have your teachers and pupils understand that we cannot fool God.

It is God's plan that we should share with one another the things of this world, when we refuse to do so we deceive ourselves and not the Father who knows our hearts, and knows that it is selfishness that makes us pay lodge dues and insurance payments, while we refuse to pay anything to the Church and Bible School.

May I depend upon each Superintendent, each Teacher, and each Pupil that reads this message to share it with his school first, then with at least one other school, and encourage them to carry this message to other schools until the last school of the Brotherhood has been reached.

By R. H. Peoples, President of National Bible School Convention.

From Banks of Ole Ky.

By C. H. DICKERSON

Mount Sterling goes over the top again in state board meeting Jan. 20th. Elder and Mrs G. E. Letton leading and ably supported by Brothers Cunningham Bailey, Dyson, Banks and Prof. Jones, Owens and other good men and that "none such band of loyal women."

See that choir all robed in black. Two-stepping forward and one stepping back, directed by the minister's wife with that nimble fingered school teacher Sister Viola Young at the piano. "She kin sholy pick dem keys." The board meeting looked like a young convention with the very happiest vein all through and not a discord and not a sound.

We believe the new project of seven districts with as many evangelists will work well. Danville keeps up her record in "One Day" joint session of Women and Sunday School work. While the old ground hog turned loose all his furior wind and snow, Danville tucked us snugly in with her brand new capacity furnace till we had "summer in winter." Danville knows how.

Eld. J. E. Blair, pastor and lovely family, are winning the hearts of Danville people as the church sees many souls responding to his great plain message. With his board of good men, for them teaching Sunday school classes, the Miss Smith city school teacher training the children, the Missionary Sister Smith, Supt. Danville holds the state banner, Ole Ky. will depress the depression and come in on time by faith in Him who loved us and gave Himself for us. Let the other fellow sing the "blues" while we sing "Glory, Glory, Hallalujah. The church is marching on.

The slogan of peace, the brotherhood of man. Slogan of War has inspired many hearts and led to brilliant victory on land, sea and air. Lord Nelson said "England expects every

man to do his full duty today;" they did.

Jas. Lawrence said "Don't give up the ship" they didn't. Gen. Wolfe said "They run. They ran." A Federal General cried: "Remember Fort Pillow." They didn't forget it. "Remember the Maine" ranted the Spanish. "They shall not pass" won the world war.

Since slogans move men to dare, do and die; shall we not have a slogan of peace? What's better than "The Brotherhood of Man?"

Criticize, dogmatize, emphasize and exercise all you will, but "Peace on Earth causes by no other route. While unfair discrimination and vicious complexes abound, so long will the war clouds hover over our defenseless heads.

No use to "kid ourselves," pretending that we're trying to solve this problem. In the Garden above, upon Calvary's Cross, in Joseph's new tomb, God's only begotten Son, solved it.

Napoleon said "Honor that flag or drop it." We must do no less. We need some brave Horatius at the bridge, Leonidas at the Pass, Moses, Douglass or Melchisedec to lead the way. Will the church produce the man or will it treck along the rear, misrepresenting its colors, defaming its head and Judas-like commit suicide?

An old lady said "Once my son came home by train, next time he came by airplane, and now bless God he writes that he's coming on a furlough. I sholy wish he'd hurry up and come, for I jess want to see what that thing looks like."

Just so, we've landed upon everything in our pursuit of peace, but the right thing. At last it will come—if come it may by way of "Brotherhood of man," the Jesus way, and I, if I be lifted up will draw all men. Neither Jew nor Greek, male bound nor free. He tasted death for every man. One is your father all ye are brethren.

John saw the Redeemer of all nations, kindred tribes and tongues. Of a truth I perceive that God is no respecter of person. I just want to see what they look like. The old Rugged Cross still points the way as the emblem of suffering and shame. "Join hands then brothers of the faith,

What ever your race may be
Who serves my father as a son,
Is surely kin to me."

DEATH CLAIMS OLDEST CHRISTIAN MINISTER

Death claimed J. D. Smith, 93-year-old minister, Thursday morning, February 23, on his farm on Reidy Road, about five miles from Kansas City, Kansas.

The passing of this aged preacher marks the end of a highly useful career of 72 years duration in the Christian church. He had been seriously ill for only five days, but his health had been failing for the past year.

Brother Smith was the oldest minister, from point of service among Disciples of Christ. He had been pastor of some of the leading churches in Tennessee, Kentucky, Missouri and Kansas. He was a former pastor of the Eighth Street Christian church, Kansas side.

Born in Lexington, Ky., the preacher received his ministerial training at Transylvania Theological school, Louisville.

Much of the pastor's work in former years was centered around young people. His home was a haven for young men seeking training for the ministry. Thirty ministers owe their success to the Brother.

When poor health several months ago prevented his looking after the duties of his city church, the Rev. Smith organized a neighborhood Sunday school class at his farm home. Fifty or more persons attended each meeting.

The funeral service was held Saturday, February 25th, at Eighth street and Everett avenue, Kansas side. The Rev. L. H. Crawford, pastor, preached the sermon. P. H. Moss, Secretary of religious education, served as master of ceremonies.

For Race Understanding

Colorful

Entertaining

Informative

The Christian Plea

Surpassing All Others

NINE GREAT HOME MISSIONARY TASKS

CONDUCTED BY THE
UNITED CHRISTIAN MISSIONARY SOCIETY

French Acadian Work

One missionary family.
Three French pastors.

262 church members.
137 additions last year.

Yakima Indians

A Christian chapel.

A dormitory for Indian boys and girls where Christian ideals and living are taught.

Negro Schools

Southern Christian Institute.

185 students.

Piedmont Christian Institute.

100 students.

Jarvis Christian College

218 students.

Japanese Institute

Church membership 126

Sunday School enrollment 275.

Young peoples church membership 126.

Boys and girls clubs

Church Maintenance

55 part time pastors

Added to these churches last year—1766.

24 full time pastors

Mountain Schools

Livingston Academy

231 students

Hazel Green Academy

81 students

Coke Region Work

5 churches, membership 600

5 Sunday schools, enrollment 435

Added to church last year 147

Evangelism

5 evangelists

723 added to the church last year.

20 Negro evangelists

Mexican Institute and Evangelism

11 congregations

140 added last year

Mexican Christian Institute, San Antonio, contacted 13,500 people last year.

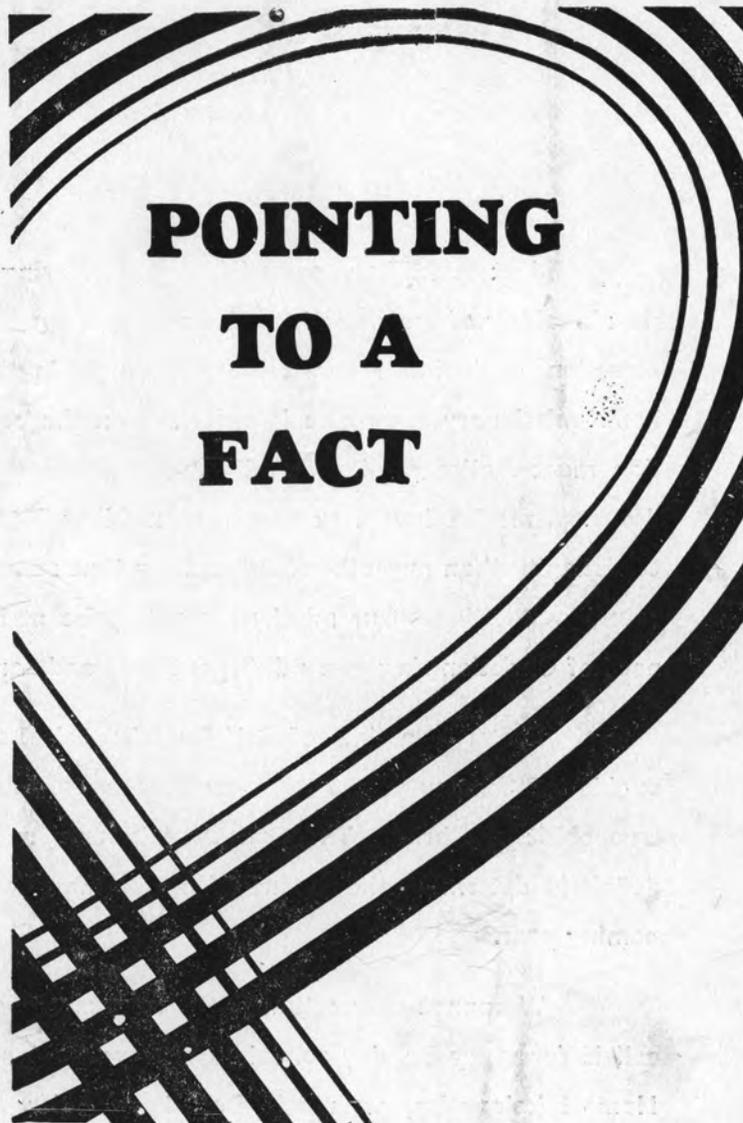
809 church members

Just as we have passed from the clearing of the forest and the first breaking of prairie sod, to the period of road making and city construction, so in home missions we are now in the building era. Our home missionary enterprise is grounded on the conviction that our nation must realize for itself and for others the abundant life in Christ Jesus. America has a greater responsibility in the world mission of Christianity than any other land and for that reason also must be made soundly Christian. Our missionary enterprise at home is based on the need of Christianizing every divergent race and condition.

Easter is a time of Self Denial. Self Denial this year should enable the Sunday school to present the cause of home missions in the true spirit of Christ. The Self Denial home missionary offering will definitely determine the extent of our home missionary work for the coming year.

We cannot over estimate the seriousness of the situation. The call is for every Sunday school to observe Easter Sunday, April 16, as Home Missions Day with Self Denial gifts for the extension of the kingdom.

DON'T MISS AN ISSUE



POINTING TO A FACT

So extraordinary fine has been the editorial content of Christian Plea that it is being adopted as an inter-racial review—a journal for humanity through Christian Service. The publication belongs in every household.

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The CHRISTIAN PLEA

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MAY

1933

The Christian Plea has faced and continues to face a financial crisis. The only possible way opened to operate for the balance of Convention year is to change its frequency from semi-monthly to monthly. In taking this step, we are appealing to all churches to send in at once subscriptions on apportionments.

THE EDITOR.

A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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Warren Brown, Editor

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WE INTRODUCE

Mr. William Alphin, serving this year as Corresponding Secretary of the National Convention, has been writing a series of articles

touching important phases of our national work.

Mr. Frank H. Coleman Sr., minister of a local church in Columbia, Mo., has served as State Evangelist of Missouri and is at present student at Lincoln Institute, Lincoln Ridge, Ky.

An enthusiastic leader among young people is Mr. William S. Custis Jr., who is a "Training" is an address delivered by the late Dr. Jordon B. Hankal at the Paducah Convention. Dr. Hankal was one of the distinguished national laymen of the Christian Church. He was at the time of his death registrar and statistical secretary of the National Convention. Dr. Hankal was also superintendent of Indianapolis' Second Christian President of the State Convention.

"Forward With Christ Through Christian Church's Bible school. He died about one month after the convention.

Editorials

THE SCOTSBORO CASE Guilty!

With that verdict jurors in the Scotsboro Case fixed punishment by death for the first of nine Negro boys being tried again in Alabama for attacking two white women. Facts in the case are these:

On March 25, 1931, two white women, seven white boys and fifteen to eighteen Negro boys were hoboeing through Alabama on a freight train. Between railroad stops known as Stevenson and Paint Rock a fight undoubtedly took place between the white and Negro boys. It was established that six of the whites and about eight of the Negroes got off the train and that the white boys reported the fight so that when the train reached Paint Rock, the nine Negroes were arrested. Up to this time nothing had been suggested pertaining to assault on the women. The one white boy, Gilley, who had remained on the train testified before the Grand Jury as to what occurred but presented no evidence at trials that followed. One of the women, Ruby Bates, said that she was unable to identify any of the defendants with the exception of the fourteen year-old boy in whose case there was a mistrial. The other girl, Victoria Price, identified at two trials each of her assailants and in the order they perpetrated their act and at two subsequent trials she admitted that she could not tell who was first. A physician testified that the Price woman was not lacerated, was not frightened and was not crying one hour after she had reached Paint Rock. In four days—April 6th to 9th—four trials were held and the boys—ranging from fourteen years to nineteen years of age were con-

victed and sentenced to death. At this point the case became a national topic. National organizations came to the boys' rescue. The case was appealed to higher courts and finally to the United States Supreme Court. A new trial was ordered on basis the previous ones were unfair and prevented defendants from receiving justice. The first of the defendants has recently been tried in Decatur, and again found guilty. Of course, sentenced to death. Details of the hearing are fresh in the minds of people throughout the civilized world. No need to repeat them.

The case now presents an interesting study. It reveals as never before since the Civil War that the low South still lives true to its tradition—Solid South. As in 1861, the South is solid in politics—one party. As before the collapse of state sovereignty the South is solid in love for the "Lost Cause." As before the Emancipation the South is solid in hate for equal rights to the Negro.

If the defendants had been tried in any court above the Mason-Dixon line, the case would have been thrown out because of uncorroborated testimony, unsavory character of prosecuting witnesses and insufficient evidence. But in the solid South it is different. By virtue of the fact that Northern whites have come to the aid of the blacks, the common class—ordinary folk, the jurors—are blind to nine Negroes' plea for freedom. Instead they see the incarnation of Yankees in blue. To put a Negro to death does not incite horror in the South, for he is held in esteem by whites much the same as they regard a pet or dispise as a viscous

animal. The verdict was unescapable. The decision was not based on evidence presented in open court but reached as a retaliation to the intrusion of the North. The unfortunate victims can never hope for a different verdict in Alabama as long as the solid South stands.

Y. P. CONFERENCE We print the following from the current issue of the Crisis:

"Last August, thirty young persons, leaders in Congregational churches of Massachusetts, attended a Young People's Conference at Star Island, Isle of Shoals. Under the direction of Dr. Ralph Harlow of Smith College, they led and discussed race problems and listened to addresses. They finally adopted the following resolutions, which were to be published in denominational papers and taken back to their church groups:

"It is the purpose of the members of this group actively to support every sincere and intelligent effort to promote a more friendly relation between the members of the various races.

"We likewise hold it is as our common purpose actively to destroy every social and economic barrier which tends to promote race prejudice to prevent the members of any race from realizing the fullest measure of social equality.

"We believe that any condition which causes segregation is unkind, unwise in the long run, even unpractical. We therefore would remove such causes of segregation as the following:

1. An amazing ignorance of the characteristics, activities, of the the motives and yearnings of members of other races.

(Continued on Page 11)

National Convention Goes To Cincinnati

By the action of President H. L. Herod, the seventeenth annual assembly of the National Christian Missionary Convention will be held at the Fifth Christian Church, Cincinnati, Ohio, August 21 to 27, instead of the Centennial Church, Saint Louis, Mo., as designated at the Paducah Convention last year. The Cincinnati church, of which Rev. William Martin is pastor, is known by many as the Kenyon Avenue.

In making the selection, President Herod took into consideration many other invitation that came to his desk from local congregations after the St. Louis' church had announced its action. The Indianapolis church over which Mr. Herod is minister willingly agreed to entertain the delegation. However, the Cincinnati church was accorded the honor. The president stated that he was especially grateful to the church as at Georgetown, Ky., and Jarvis Christian College for their invitations.

Cause for the change in meet-

ing places is fully explained in a letter to the president from Rev. William Alphin and Addison Hart, pastor and clerk of Centennial Church. The letter read as follows:

Giving necessary and proper information is not at all times a pleasure: This is one time it is not. We were forced, by the following reasons, to reverse ourselves respecting the Centennial Church of St. Louis entertaining the National Convention of 1933:

1. When we accepted the Convention we had hopes based upon promises and statements, of putting on the second story of our Church building by mid-summer at least. The financial depression, unemployment and bank failures in this City and State makes it unwise and impossible to do so. We have no available suitable place in the Community for such a gathering.

2. The financial and economic conditions with our small membership and community makes it too unreasonable to call upon

others to share their homes and etc. with us without compensation for such service. The financial disability of the membership at this time makes it impossible to raise the funds or wisely borrow it, if we could, to finance the set up for the Convention. It is all we can do to keep our regular expenses so as to keep going.

3. The Christian Churches of St. Louis are preparing to celebrate the beginning of the Church in St. Louis in 1935 or 1937. The exact year not satisfactorily determined. This presents the hope of expecting much material help and fellowship from the City Churches.

Therefore being the victim of such circumstances we are forced against our desires, to reverse ourselves, and inform the brotherhood with sincere regrets we are not able to entertain the National Convention this year. We desire and hope to be prepared, the Lord's Will, to invite the Convention this year of "the Centennial of the St. Louis Churches."



Our State Conventions

By William Alphin

The system of our brotherhood's organized work is dependent-not independent. Church administration rests upon the individual member; district conventions rests upon the local church. District Conventions should support the State Convention; State Conventions should support the National Convention. Ultimately, all rest upon the individual member and the local churches. No member church, or pastor can secure the largest constructive results in Kingdom building operation alone. This is obvious.

We are coming into the season of our State Conventions. In these we ought to think, plan, and act according to our organized brotherhood system. The circumstances and conditions rigidly demand that we ought more than ever before. We cannot be indifferent, or ignore this fact and pull the grade. This especially in these times, the most difficult of our history in church activities. Dependence upon each unit in our organized work, to act, and act their best, is our only hope to win and save the day, and the morale of our conventions, or brotherhood organizations. In our State Convention we ought to have the right attitude to the system of our organized work, and make our our State Conventions a greater asset to the State and National work. The State officers of our Conventions are in position to inform the churches and departments and keep the State and National Missionary program before the churches; and the pastors, local officers and heads of the church departments should,

as far as possible, cooperate with the State officers. Insubordination is detrimental to any system of cooperation work. The cause, or supposed cause, of the insubordination will not change the results in achieving a set goal. The success of our State Convention largely rests upon pastors, State officers, and State workers. There must earnestly and faithfully press the claims of the state and the brotherhood upon the churches and the conventions. They must help the departments of the churches and conventions, in their endeavors to do their bit in cooperating with the system.

One of our weaknesses is delay. We, on account of other matters and too often indifference, delay too long in planning for the State convention. As a rule, it will not retard local matters, if carefully and wisely planned, to begin in time. This weakness greatly hinders the well doing of our State and National convention. We should, all along the line, grow strong at this point to make our State conventions count more constructively in all respects.

Our State Conventions should be diligent in appealing to every church in the State to enroll in the Conventions with its church report. This report should include the church's representation for the State Convention's report to the National Convention. The State Convention's report to the National Convention should include the State delegates' enrollment fee, and five dollars for each church representing in the State Convention. It is asked and expected

that each State treasurer send the financial report of the State, including the five dollars, or whatever amount paid by the churches, immediately after the Convention to J. E. Walker, Treasurer, 234 Hernando St., Memphis, Tenn. and attach his receipt for same to the State's report to the National Convention. If it must be otherwise, send it by State representative to the National Convention with the State's report. We hope this is clear.

Our State Convention should elect a State representative to serve on the recommendation Committee of the National Convention.

I am sure the contents of this article is not news to most of the State officers and workers, but I am equally sure they are fundamental and essential to the success of our cooperative efforts. Therefore, we are sincerely appealing to our pastors, churches, and State Conventions this year to change our "shoulds," "oughts" and "musts" into **We Will**, and at this time make our State Convention count for more to our churches and organized Missionary work.

In His Name **We Will** faithfully work together to have every church **duly** represented in the State Conventions; every State Convention duly represented in the National Convention.

"Not by might, Nor by power, but by my spirit saith Jehovah of hose "Lech, 4:6. (Next Preston Taylor, Memorial.)

Foward With Christ Through Christian Training

By Jordon B. Hankal

Fundamentally, the philosophy of Christianity is responsible for the ambition of normal society to bring forward or to project the Christ through the most effectually dependable agency, which does not change the identity of the human unit en masse, but rather improves what is already massed. Hence the Master says, "I come not to change, to destroy, but to teach that which will fulfill, add to, and improve." Today we recognize that it is only through Christian teaching and training that society can react favorably to the philosophy of the plan of salvation. If modern scholastic education were sufficient of itself as a medium to bring forward Jesus Christ, then the grace of Jesus might be easily taken from the text book, and religion would have no argument with science.

The term "Christian training" however much abused or ambiguous it may seem, certainly comes in, to play its part as a monologue in the setting of our stage.

Training may be specific in intent, but general in application. That is to say, aedemic, medical, legal, and religious education, however specifically put, may all admit of a deviation from the line when being put into practice, but Christian training, like the Christian religions does not jump from the center to accommodate shapes and sizes of her obstacles, in the functioning of her application.

The religion of a Hebrew makes a Jew; the religion of Catholicism makes a Catholic; but the religion of Jesus Christ makes a man.

Professional training for various vocations equips for specific phases which in the end may be applied to the most ridiculous. But a youth trained to be a Christian, is ever prepared for a definite class of service, whatever may be its nature.

Therefore the subject, "Forward with Christ through Christian training" is indicative of the indispensability of the Christ program for all members of society, regardless of what line of endeavor its various vocational groupings may direct. It would be ignominiously sad if through the great program of religious education we hoped to influence only those who were interested vocationally in religious work.

In this particular discussion in this the training department of our church we rather wish to confine ourselves to the only real medium for Christian training, which is religious education. By religious education is meant fundamentally, training and preparation to see, to speak, and to act as Jesus Christ saw, spoke and acted. Religious education as an institution, has for its purpose, a cultural development of the best there is in youth and adult into consistent organized Christian thought and action as a training department for the Church. No church, whatever may be the power of its numerical strength, will do very much in projecting Christ if it has not awakened to the sensibility of the most profound place and possibilities in its program for religious education as an institution.

The requirements for such a

set-up, however, involve a great expenditure of thought and interest. This program of entailing such a type of training can be executed most successfully by the best prepared people in our local and general church.

In speaking of preparedness, we not only have reference to intellectual preparedness, but to persons who in addition to their intellectual status, have caught a vision and who, out of the depths of such a vision, are able to transmit it into the reality of righteous thinking and acting boys and girls, men and women.

As this question presents itself to me, what is the matter with the ordinary local church program of our time, the most thorough analysis induces me to make this answer: that those who are operating the program, in many cases, from the pulpit down, need most intense schooling in religious education, to say nothing of the dire need of those who would operate the church school.

There are some who feel that the advantages and profits of religious education are most decidedly secondary to secular education. It is indeed easily comprehensive that the problems which arose in the combination of secular and religious education, to a very great extent, were prohibitory to the expansion of both. But should we take the origin of this educational set-up, back from the patriarchal form of government? I pause to ask whether or not our particular method of the separation of the two as far as moral good is concerned will show in the end to have been the

In fact, as I think of the more than 57½% of boys and girls between the ages of 10 and 14 years who have no religious convictions whatever, not even being in touch with an opportunity for such, and the 92.4% between the ages of 16 and 19 years in touch with no religious influence whatever, I repeat I wonder if today making our separation of church and state in education.

And yet, the expression "Christian training" may not have been abused so much as was its many interpretations, having been applied to it from the standpoint of its source. We are fully aware that the home and the state may come in for their share in putting over the program of Christian training, as well as the church, but not such an extent because the church is the one great fundamental source which has always had its teaching traditions as it has always been an institution for religious worship.

In the very beginning Christianity threw down the gauntlet to the Roman world opposing her intellectuality, mainly in the West. The inadequacy of the pagan philosophy to cope with the demoralization of the Mediterranean world at this time was certainly more than obvious. Disregarding the feeling of the intellectual life of Graeco-Roman world, the early church developed two types of schools; the catechumenal which had for its purpose the preparation of candidates for church membership.

The textual education summed up in the catechumenal school was of facts concerning the life of Jesus, the Christian's concept of conduct, and the hymns and prayers of the primitive community of believers. After a time the catechetical school sprang up in the various centers. Its purpose was primarily to train

leaders for church expansion. It is very probable that the earliest disciples of this school came out of the underprivileged classes. The message of Christianity became more convincing and telling. Persons of high intellectual attainment having knowledge of philosophy became its disciples. Thus, the philosophy of the Christ, "If I be lifted up, I'll draw all men unto me."

In the meantime, however, the simplicity of the Christian way had such a reaction upon Greek philosophy that it gave rise to theology just as the reaction of the teaching of Jesus Christ upon the Roman mind to an appreciative extent gave rise to ecclesiasticism. Then there came, one after the other, from the 5th to the 15th century, a clanking heterogeneous group of educators throughout all Europe.

These influences certainly meant new emphasis upon Christian education. During the Middle Ages, however, one is impressed with the task that fell to society, which was to amalgamate the heterogeneous elements of culture out of the philosophy of Greek tradition, the institutionalism of the Roman tradition, the moral religious tradition of the Jews and the barbaric tradition of the North of Europe.

Later came the schools of the Reformation when the South of Europe assumed the form of the Renaissance in the 15th century, while the north of Europe assumed the form of the Protestant Reformation under the leadership of Martin Luther. The philanthropic religious school followed, provided on the basis of charity for the common people. From among all of these, the S. S. emerged as a world-wide organization and as the chief agency of the church in America for the providing of religious education. With this background, one can

well recognize that the tendency toward Christian training, as the matter of the most indispensable and fundamental education, has at all times been the church's great objective.

Today we are forced to confess that Christian training has been and is the salvation of our society, and yet, as we more closely make our observations we readily recognize the extent to which the salvation of society obtains is so very meager than in its panoramic gesture, it is rather difficult at times to determine whether it is coming forward with Christ or going backward with him, showing little evidence of its objective. In speaking of the objective of Christian training however, this moment the impact of the knowledge, a class and radical prejudice, so forcibly attacks my consciousness until I am forced to turn and ask the question: Is Christian training an institution or just a 'make-believe' insolvent and inadequate to quench the blazing fires of this un-Christlike and unmoral spirit, or is it as we believe it is, absolute in its sufficiency to absorb all to the glory of its cause?

The supposed organized methods for the carrying on of Christian training in America, yes, in our own church, afford such a nauseating picture of disintegration particularly in some of our church schools, that I can easily recognize the incompetence, the lack of everything that would suggest an intelligent profitable set-up for religious education.

I wish time permitted me to enumerate many of these with full analysis. I wish time would permit me to give you some highlights on what I term, by virtue of having worked the plan, an ideal, modern Sunday School organization in the departments of religious education in the modern

church. I hope I shall have that opportunity to at least give you some highlights on the Sunday School of Bible school of the Second Christian Church of Indianapolis, which took the shield last year because of its high efficiency and which is anticipating doing the same thing again.

May I say here, however, that outstanding in all of our church schools, secular and religious, recreational training should always be added. Physical training should never be overlooked in our program. The Olympic games in California in which two Negro youths carried away three or four of the laurels for America were but a repetition of the Olympic, the Isthmian, and other recreational or physical training features which were plyed un-

der the influence of home, state, and church supervision all combined along the meritime plan, and up and down the rugged hills of Palestine during the time of our Lord. There is no doubt but that as young men, the disciples and the apostles indulged through this influence in these games.

I shall feel my efforts incomplete in the discussion of this question, if for a minute, I do not confine myself to our own church schools and the carrying on of religious education in our church.

If Jesus Christ is to be featured in the Christian training in the department of religious education in our Negro churches, then the eagle must be-stir her nest. No field secretary, who-

ever he is, can raise and develop the standard of the training department of religious education in your local church. And is surely is stupid in one to think so.

The training department of your local church must be put in motion and kept in motion by the people of the church itself, after they have been able to accomplish the proper set-ups through the help of your secretary. Some of our state programs of religious education are pitifully sad when one reads the minutes of our National meetings.

May I say to those of you who are responsible for the great work of carrying through with Christ in Christian training, yours is the greatest call yet. Carry all the way through with the determination unsurmountable Reward will come.

Conference Faculty

By Patrick H. Moss

This summer there will be quite three dozen persons assembled as instructors in the three Conferences of our group. Those charged with the responsibility of faculty line-up must in their best judgement select persons qualified to do certain types of work.

Those making up the faculty of our Conferences are busy Ministers, Public and Bible School teachers, Superintendents and other workers of the church. These persons accept this Christian service even though we are compelled to acknowledge the inability of the Department of Religious Education to offer any remuneration for their service. In these seven years of Conference I can only recall three persons refused to serve because we were not able to offer an honorarium.

Can we fully appreciate what it means for persons who are as busy and can be to give a full week of service just for the joy that comes out of such service?

Since the Conference is made up of High School students, it goes without saying that those who instruct, must have some educational background. We must ever hold in mind that Christian Character is the major objective of Conference; therefore we seek such instructors who can be looked upon by the students as worthy examples of the thing they teach. The big word running as a scarlet thread through the entire week, effecting teachers and pupils alike is **cooperation**. Each faculty member is expected to keep the schedule as well as the students. There should be no occasion for the

students to sing. "Always behind, just like an old Cow's tail. If such necessity arises, there will be no giving of demerits on the part of a faculty member.

Elbert Hubbard has this to say: "The world bestows its big prizes of both money and honor for but one thing; and that is Initiative." He says "that initiative, is doing the right thing without being told. But next to doing the thing without being told, is to do it when told once." That each member of the faculty may have an opportunity to suggest whatever he may have in mind for the good of all concerned several faculty-meetings are called by Dean of Conference.

Let each member of the faculty realize that for one week he or

(Continued on Page 11)

Going Foward With Young People

By Frank H. Coleman Sr.

It is clearly seen that, if the church must go forward, it must do so under faithful and efficient leadership; and to have this type of leadership, the leaders must be trained. It was with this idea in mind that the Young People's Conference was brought into existence. While we have other agencies that make their contribution in preparing Christian leaders, they do not take the place of the Young People's Conference. The Young People's Conference has its own contribution to make. The program has been devised and suited to the needs of the young people of conference age—(15 to 24 years).

This one week of ideal living, thinking, acting and working together brings one to the realization of himself and his relationship to others. He realizes he is receiving to give, and spending to be spent. The spirit of God runs thru every phase of his activities, from the morning contact, and the exchange of

watch to the retiring bell at evening. A deep reverence for God and the respect of others are ever kept before him. The rich ideas with others, afford an excellent opportunity for spiritual development. The faculty is composed of some of the best religious teachers available. Their message is instructive and helpful. No student cannot help but feel he is made better for having had the instruction from these teachers. The student-body is composed of the best young people from our various churches. This of itself should be an encouraging feature to attend the conference.

Parents need not have any fear of protection of their children. At no time is the student left to himself, but is under the guidance and supervision of a teacher at all times. There are some things we can do for our children and some things we can get for them, but there are some things we cannot do, and get for

them. The Young People's Conference can do for our children what we cannot do. It can train them in the principles of Christian leadership. It will give them a larger vision of service and an inspiration to come back home and serve. It is one among the greatest things you can do for your child. Send him to conference.

Each church should select one or more of its best young people and send them to the nearest conference. The way to help your child find himself is to send him to the Young People's Conference.

The Mid-West Young People's Conference, Western University, Kansas City, Kansas, June 19-26-33. For further information, address:

Frank H. Coleman,
401 N. 5th St.
Columbia, Mo.



A Conference Group

YOUNG PEOPLE AT LINCOLN RIDGE

By WILLIAM S. CUSTIS, Jr.

Hello Everybody!

Spring finds my mind drifting back to Conference memories of years gone-by. Friends, I hope you will come to the Central Young Peoples Conference, which convenes at Lincoln Institute, Lincoln Ridge, Ky. from July 4th to 9th.

Conferites, I am looking to you who were here in previous years to make this year's Conference the best. With the coming of the month of July, we who have attended Conference should be filled with ambition and those who have not should be making plans to attend.

CHRISTIAN ENDEAVORERS

By Edith Wilson

How is your society? Is it meeting the requirements spiritually and financially? Are the members interested or disinterested? Are the conference clubs functioning? Ask yourselves other questions and answer fairly.

Conference and Convention, National times are fast approaching. Those who have been dormant since Summer need bestir themselves for spring is here. Everything takes on new life and energy. As Nature has strong minds and rains to aid in cleaning off signs of winter and dead plants (seemingly) are awaking let C. E. Societies do likewise.

Plan now for the meeting in the out-of-doors or for that May-fair or other entertainment that may bring one into a closer communion with God. One writer said "Go forth and listen—while from all around Earth and her waters and the depths of the air comes a small voice."

Remember Endeavorers, to send in your state apportionments that the states in turn

Central Young People's Conference is the place for all young people, who are planning to be leaders, to be found.

Can you forget the first or second Conference? The answer is no. Well by all means you must come this year. The inspiration you get, the lessons you learn, and the friends you meet are never forgotten.

When July 4th comes, and the cars, buses and trains are making their way to this Ridge, where one can get in closer communion with the Divine Creator, Prof. Moss other faculty members, I shall be here to welcome you.

might make the National requirement.

Hoping that each society is doing or will do its best along all lines I wait for the reports at the convention.

Jackson, Miss.—We observed the Second Sunday as Foreign Mission Day instead of the First Sunday. Our minister was with us and the services were good. A strong appeal was made by the Pastor for sacrificial giving at each service. We reached our 3rd mile post in 1933, under adverse circumstances, but we are not discouraged. All the officers for 1932 were retained. One vacancy by death was filled, and one added, making seven in all.

M. S. Brown.

N. Little Rock, Ark.—I am enjoying every page of the Plea although I am very sorry that you cut off some of the important saying in my articles. I do not write often and then I am cut. You failed to mention Mr. John Woodard and wife, at Russellville, in this last article. She is not a member of the Christian faith although hopes to some day.

I promised to mention her very hospitable spirit in entertaining me. I did not want to show partiality. Mrs. S. L. Bostick.

WHAT MANY OF OUR READERS ARE WRITING

Editor, Christian Plea:

Please find enclosed \$1.00 for renewal of the Christian Plea, as my subscription will be out this month.

I don't want to miss an issue now as I enjoy reading each one so much.

Yours sincerely

(Mrs.) Martha Stokes

3315 Giles Avenue,
Chicago, Ill.



KEEP FLAME BURNING

By R. H. PEOPLES

When the National Convention was brought to a close last August, we left Paducah with hearts overflowing with enthusiasm and with a sincere determination to make this year one of the most progressive years in the history of our brotherhood. Since that time we have encountered many difficulties — difficulties which have tested our faith, but we have struggled to keep the flame of faith burning even under such pressure. Just now we are wondering how much you have done to keep this weak flame burning. Have you done your **VERY BEST** under the present strain? We hope you have.

Now let us forget about the financial crisis and take on new life, new determination, and a new desire to help our president put over his "New Deal." We cannot do this unless we urge our Bible Schools to raise their State and National apportionments. It is very necessary that this be done in order that our work can continue in the homeland and in the foreign fields.

We wish to call you attention to the urgent necessity of raising your apportionment for the United Christian Missionary Society. If we wish to keep the work of this great organization going both at home and abroad, and especially the work among the Negroes, we **MUST** raise these apportionments.

When we realize that these hard times are the direct results of the evil practices of men, we can easily see how important it is for us, and especially the Bible School, to urge a more strict practice of the **PRINCIPLES** laid down by the Master Teach-

er. The **ONE BIG TASK** of the Bible School is to instill these **PRINCIPLES** into the lives of boys and girls. The Bible Schools of the past failed to instill these **PRINCIPLES** into the lives of the boys and girls of yesterday; therefore the world suffers today.

It is our plan that in the future the National Bible School Convention will do a more definite piece of work toward helping the local Bible School to realize its **ONE BIG TASK**—that of instilling the **PRINCIPLES OF JESUS** into the lives of the boys and girls of today who are to be the men and women of tomorrow; and to hasten the day when the Kingdom of God will come in its fullness.

Remember that in proportion as you send in your representation fee of two dollars to the National Convention will we be able to serve your local School. We are hoping to have your wholehearted cooperation in this matter.

(Please send all money orders to Dr. R. S. Fields, Treasurer of the National Bible School Convention. Address, 234 Hernando, Memphis, Tenn.)

U. P. CONFERENCE (Continued from 4)

2. An almost universal tendency in the realms of business, art, of government, as well as in the professions, if not actually to exclude such people, to make their entrance into such activities palpably difficult and uncomfortable.

3. An apparently magnanimous effort to build and support more elaborate programs and institutions for the care and development of the members of these un-

derprivileged races upon the basis of segregation, rather than promote attitudes and experiences of racial equality within the so-called "white" institutions already existing.

4. A legal restriction, still existing in some sections, which prohibits inter-marriage between members of the white race and those of other races. We believe such marriages should be legalized in order that women of the under-privileged groups may not be subjected to exploitation by men of the dominant race.

5. The more obvious and commonplace indications of segregation which are to be found in hotels, restaurants, street cars, and other public places.

"We find, furthermore, that our belief in the Fatherhood of God and the Brotherhood of man directs us toward a certain unity which human experience reveals it not only unkind and ungracious, but also unwise for us to disregard.

"We, therefore, the members of this group dedicate ourselves, our minds and our strength to the removal of these superficial causes of very real unhappiness among the citizens of the world."

P. S. If the director general of our Conferences would see fit to have a Negro on faculty of white Conference as whites on staff of Negro Conferences we could hope for a sincere movement in our church for better race relations.

CONFERENCE FACULTY (Continued from Page 9)

she is dealing with the most precious thing that God has given, young life. Do you have something to build into the growing personality that is to worth while? If so, you will render a great service and will be greatly rewarded as you watch the development of a life that you have touched.

Christian Service In Cooperation

By J. B. LEHMAN

THE TEST IN OPPORTUNITY

In Christ's parable of the talents in the 25th Chapter of Matthew, he put the entire responsibility on the use of the talents and not on the amount of talents each one had. The fact that the man who had the least number of talents failed was not due to the having the least amount but to his lack of capacity of using the amount given. He was given the smallest amount because his capacity was known to be small.

The talent represents opportunity to do. Jesus held his men responsible for the use they made of their opportunity to do good to others in the world. If the one was one talent had doubled his opportunity, he would have gotten an equal reward with the others.

Up to the present time the Negro in America has been kept more or less in himself and he was a people with a one talent opportunity. In fact the effect of those who segregated him was to keep him in the one talent class. But so far as a people they have not failed.

1. They succeeded as a slave class when very few primitive people succeeded. Slavery was a cruel institution both to the slave and the slaveholder, but a very large percent of the slaves and slaveholders made the best of a very difficult situation.

2. When the Civil War came, the situation was very trying

The temptation for the slaves to use violence against their masters was great but there is not on record a case when they yielded to it. They never betrayed a Northern Soldier whose fate was in their hands nor did they abandon a Southern Soldier.

3. After the war the Negroes did not press their rights of freedom when they saw what it might do to the nation but gave themselves up to developing their churches and schools and homes.

4. But now, if all indications are not misleading, the Negro in America is coming to a place of much greater responsibility. He is shiffling from a one talent man to a two or five talent man. What we mean is this: the crisis between the forces of evil and the forces of good is coming on apace. We no longer have two political parties except in name. In the past history of mankind when the evil and good forces came into a crisis the good always won in the end. It will be so again, but how critical the crisis will be no one can now tell. But one thing is very manifest. The forces of evil are counting on the Negro becoming the balance of power. The liquor forces in the last election in both parties so regarded it. Now the question is "Will the Negro yield to this temptation of self aggrandizement?" or "Will he again use his opportunity for the good of mankind and not grasp for that which will seem to tempt his

selfishness?" If he takes the former course he will lose all and pass out as a great factor for world building. If he takes the latter course he will find as large a place in the future as the Jews had in ancient times or the Anglo-Saxons in modern times. It is a tremendously big thing to give a boost to the advancement of mankind. As a race, it now seems, they will have the choice of Moses to make, namely to grasp for the temporal honors now in reach, or foregoing them for an opportunity to do a mighty good to mankind farther on.

Russellville, Ark.—Edward Chapel Missionary Society has elected new officers as following: Sister Mary B. Franklin, President; Sister Nettie White, Treas. Secretary. We trust to put over the Missionary program for this year.

Cleveland, Ohio.—From Feb. 1st to 5th Cedar Avenue Church with a series of services. On February 1st, Women's Night, Rev. S. H. Sweeny of Cory Chapel M. E. Church, preached. Feb. was arranged by the men. The sermon was given by Dr. Jas. P. Foote, St. Paul A. M. E. Church. Feb. 3rd, Church Night, Rev. Turner, of New Hope Baptist Church preached. On Sunday evening Feb. 5th, Rev. Campbell brought the final message and challenge as we entered into a new history of life. It was a happy fellowship, and the Cleveland folk look eagerly forward to the future, seeking to serve the city and the whole brotherhood in the next twelve years as it has in the past. G. Calvin Campbell, minister. F. T. Barnett, Reporter.

From Banks of Ole Ky.

By C. H. DICKERSON

THE PREACHER AND THE "WAY"

Over thirty years in the ministry has taught me some valuable lessons, some of which I'd pass on to others.

My general caring and sharing for and with the ministers needs no comment

Like Henry Clay said of the Country "I'm with it Right or Wrong: if right alright, if wrong, to set her Right."

I want to view the Preacher; "As" the way, "In" the way, and "out of the way."

Supposedly, he stands unique, between (not necessarily the Living and the Dead) the Master and the Church, God's General, directing God's Bloodwashed troops in desperate Battle.

Here he proudly stands as the way of Life.

Here he's a medium by which God's word is explained, yes interpreted to God's people, who must carry it out and on to all others.

Too often he gets "In" the way by wedging in between the church and other people and this he does, thinking his doing Right.

But that don't make it right.

I have had many dozen men hold meeting for church where I pastored. Every one of them taught me something about my own people—the Church—and the unsaved and a plenty about myself. Little fine arts that I was supposed to know, but didn't. In fact the average preacher is about the most ignorant man (about some things) on the job. Poor Feller. In too.

Trying to turn the world over by "Main. Strength and Awk-

wardness", my dear brother the Lord has made a hundred and twenty million people in U. S. and no two are alike. Botanists, clear back to Linnaeus, say that no two leaves in the forest are alike. And the Book says "One Star differeth from another Star in Glory".

Jesus caught the fisherman with a fish. The farmer with the seeds and the philosopher with a Star. "I will make you Fishers of men if you follow me." not too far off.

All our churches should have at least one Good Revival meeting each year (sometimes two) but the Preacher is afraid. The officers see him trembling and they too take cold feet, "I dont see how we can afford it", they say.

You don't HAVE to see HOW", you Mutt!

You don't see how corn sprouts, but you like better cakes. Give God and the people a chance. Make no big pledges and promises airtight. Promise God and all parties "We'll do the very best we can" and don't lie. Can't you trust God?

Lastly, when he gets saur, morose, blue, deflated and "Backs out" quits preaching, to criticise and complain, his sure God way OUT of the way.

Wyoming, O.—This will certify that at a regular meeting of the Official Board of the Maple St. Christian Church of Lockland, O., at which a quorum was present and voting, the pulpit of the said Maple St. Christian Church was declared to be and is Vacant from this date. P. A. Gray Sr., President; Martin V. Roberts, Secretary.

Chicago, Ill. — The young Matrons sponsored a very unique affair on Thursday night April 6th. "A Chinese Wedding and uncheon." This was not just another wedding because Chinese and American weddings are entirely different. All participants were in Chinese costumes and the luncheon menu was of Chinese food.

After the ceremony the wedding party sat in a circle on cushions and were served by Chinese waiters and waitresses. It was a very interesting affair, three prizes were given the best impersonators.

On Saturday April 22nd we went on a trip to China Town. Miss Abbott who has worked among the Chinese of this city for fifteen years, took us on the trip.

Our Easter week of Prayer services were very impressive. The Young Matrons had three services and these were beautifully conducted by Mesdames Christine Adams, Fannie Clark and Lela Perkins. On Good Friday night we presented our Self-Denial envelopes. We are happy to report that our National Apportionment has been met. Today we are sending \$17.75 which gives us a total of \$29.60. Our Apportionment is \$25.00 but we are continuing to work trying to make it amount to \$50.00 before the year is up.

The Young Matrons are never idle. Oakwood Blvd. Church, R. H. Daves, minister; Mrs. Rosa Page Welch, President and Lesly Page Clark, Reporter.

S. S. MEYERS

The interdenominational ministers Alliance of Kansas City, Mo., honored Brother S. S. Meyer, pastor of Woodland Avenue Christian Church, by selecting him to deliver the annual pre-Easter sermon on Good Friday.

Hopkinsville, Ky.—I was called to this part of the state April, 1932. I took up the work here in Hopkinsville and Mayfield. Hopkinsville is the hub of the highways, with eleven Churches; seventeen hundred Negro families three Public Grade schools, and one High School, four doctors and a hospital, four undertakers and three lawyers. Mayfield is in the far western part of the state and is not a whit behind Hopkinsville. In 1902 I was elected State Evangelist of Southwestern Kentucky. I was elected State Evangelist of Southwestern Kentucky by the Southwestern Board and sent into Mayfield where I built a church in three months, the only evangelist that ever built a church in Kentucky under the jurisdiction of any state Missionary Board. I was elected with Prof. W. A. Singleton, Dr. J. H. Jenkins as one of the lectures of West Tennessee Academy. Through the efforts of Brother J. B. Lehman I have been able to add forty-three to the saved and at this writing have six for baptizing. I have organized at Roaring Spring a Missionary Society of twenty-three members and a Christian Endeavor Society with twenty-one members. When I came to Hopkinsville, the Missionary Society had been members. Now they have twenty and an Endeavor Society of seventeen. I also organized two clubs, The Daughters of Jerusalem with eighteen members and the Upper Tens with twenty-four members. I organized at Mayfield a Missionary Society of sixteen, an Endeavor Society of twenty-eight members. We have planned to have our District Convention in June. We are expecting all the churches in Southwestern Kentucky, Sunday Schools, Endeavor Societies and Missionary Societies and Missionary Societies to

send delegates to the District Convention, which will convene at Mayfield for five days. The people want another State Board of Southwestern Kentucky which I am going to organize. When I came to Hopkinsville, I found the church without officers. The church has three now.

H. T. Wilson,

129 N. William Street.

Chicago, Ill.—The Missionary Society met at the home of Mrs. Catherine Keiths, 6020 Michigan Avenue. The meeting was opened with Mrs. Emma Brooks leading the devotionals. Prayer was said by Rev. R. H. Davis, Mrs. Irene Abernathy, president, told about the quarterly meeting. Miss Fenton Hamilton had arranged for one of our new members, Mrs. Fennick, to have charge of the program. She directed a beautiful Chinese dialogue with Sarah Strong and Corinne Ross. The principal speaker for the afternoon was Mrs. Gainer. She brought us a wonderful message, beginning with Deborah and coming down to women in modern time. We also had remarks by Mrs. Pleasant, president of Phillis Wheatly Home, and short talk by Rev. Mr. Wallace. On Sunday Evening, March 26th at 8:30 the Society had a fine program. Scripture was read by M. A. Kelso and prayer by Rev. R. E. LaTouche. Mrs. Neona Fennick gave survey of current event. Mrs. Kayola Williams gave reading selections The West Side Glee Club sang spirituals. The main speaker was Mrs. Gladys Robinson.

Oakwood Blvd. Church,

Millie A. Kelso, Reporter.

Chicago, Ill.—No doubt you will be suprised to hear from me, However, we are inviting you to attend our state convention, July 24th to 29th at the Oakwood Blvd. Church, "Many noatables

will appear on our program such as Congressman Oscar DePreist, Dr. Stephen J. Corey, Dr. Joseph Evans, Dr. H. L. Herod, Dr. H. H. Peters, Dr. L. H. Crawford, Rev. O. C. Carpenter, Hon. Wm. L. Dawson and many others. Come to the largest assembly of our brotherhood. The fair ground is just 10 minutes from the church. Come to the World's Fair and join the multitude. J. E. Durden, State President.

NO. S. W. CONFERENCE

We the members of the Southwest are regretting very much that it will be impossible for us to hold meeting this year. But we feel the School (Jarvis Christian College) is burdened too much already and to entertain the Conference will be a little more than she can do. For this reason we are trying to make ourselves satisfied to drop it from the schedule this year. With the hope that the new President and another year will bring better TIMES and the return of the SOUTHWEST CONFERENCE.

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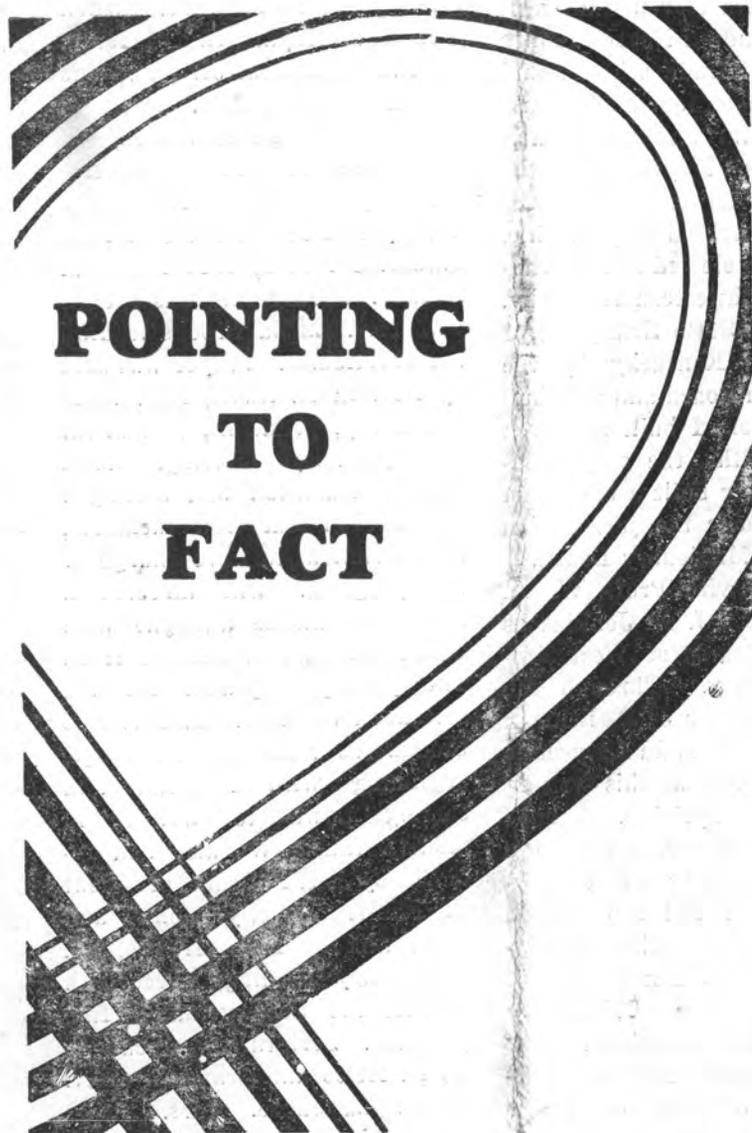
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June

1933

The CHRISTIAN PLEA

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AN ITALIAN ARTIST'S CONCEPTION OF CHRIST

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Of

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A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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WE INTRODUCE

Mr. William Alphin, who continues his series on purpose and goals of our Brotherhood.

Mr. Henry L. Herod is President of the National Christian Missionary Convention, succeeding the late Preston Taylor. Under the caption "In Retrospection" we have taken some observation, made in his second address to the convention as President.

Mr. C. H. Dickerson is a regular contributor to Christian Plea. Because of his unique treatment of a popular pastime, we have taken his "Life's Jig-Saw Puzzle" out of his regular column.



Editorials



LITTLE CHILDREN.

The very distinguished clergyman, Henry Ward Beecher, took one occasion to speak about children. His sermon was complete with thirty-one words. We print in full as follows:

"Children are the hands by which we take hold of heaven. By these tendrils we clasp it and climb thitherward.— We never half know them, nor can we in this world."

June fourth is Children's Day. It is a day for expressing our love for "these tendrils" of the world. Offerings will be placed on the altar this Sunday for foreign missions. And we shall have climbed nearer Heaven.

GOODWILL DAY.

A World Goodwill Day was recently sponsored by the Federal Council of Churches. The day was designated for children to convey messages of friendship to the youth "on the other side of the world."

Thousands of Children participated in a letter contest for the award on finest goodwill message. The winner was Ethel Kring Godbey, 11 years of age, Georgetown, Texas. It reads as follows:

"Dear Boys and Girls of the World:

"If I owned a magic carpet I would visit every boy and girl in the World and talk and play with them and learn their ways. If I had a magic wand I would make the Pacific and Atlantic Oceans into one big playground so all the boys and girls could play together

and know each other better. I can only send a goodwill message through letter or radio. I wish that you will have lots of fun playing your games as the boys and girls of the United States do. We hope that you can visit us in America. May you be well and happy every day. May you not think of American boys and girls as strange but rather as boys and girls just like you, anxious to know you and be your friends. From over the sea we wave our hands and send you a goodwill message."

After reading, we wonder if the little white child has ever gone around the corner in Georgetown and said "hello" to her black neighbor.

CONVENTION'S PROGRAM.

A tentative program for the seventeenth annual assembly of the National Convention has been completed by the committee in charge. The program is a direct contrast to those of former years. Consideration has been given first to the need of delegates representing local churches and the interest of the general public has not been overlooked.

A greater portion of morning sessions have been set aside for institutes covering all phases of our church work. In the open meetings care has been given in selecting themes of burning importance and capable leaders of our Brotherhood will be invited to discuss them.

The program indicates the first drastic step taken by the administration to make the annual convocation a mighty vehicle for welding our local churches into a world wide missionary endeavor. Delegates attending the Conven-

tion at Cincinnati, Ohio, August 21st to 27th, may look forward with gratifying satisfaction that the assembly will be by far the finest ever held.

W. M. MARTIN, SR., BURIED.

Brother W. M. Martin, active in the ministry for fifty years, was laid to rest at Pearidge, Arkansas, amidst an impressive service witnessed by many who had called him father, pastor and friend to humanity, recently, at the age of seventy-four.

He died suddenly as he was returning home from the business district at Lonoke. Brother Martin is the father of the well known William Martin, minister of the Fifth Christian Church, Cincinnati, Ohio.

In a resolution prepared by Mrs. Sarah L. Bostick, the following tribute was paid to Brother Martin:

"He had a clear conception of the New Testament church and labored untiringly for about fifty years. He passed on at the age of seventy-four. He preached and also pastored in most of our missionary churches over the state. He served on the State Board for twenty years. He pastored in Little Rock for some time and held Oak Grove, Scotts, Ark., about sixteen years. He always filled his appointments if he had to walk. This he did often. Eld. Martin was always calm and deliberate in business dealings.

"A great man has fallen. He was the minister's friend. His home was opened to everyone.

"He leaves three brothers, one a minister; two sisters, one son, thirteen grand children, ten great grand children, twelve nieces, and eight nephews."

President's Proclamation

To the Pastors and Officers of
Our Churches.

Dear Brethren:

The 17th Annual Convention of our churches will meet Monday, August 21st, with the Fifth Christian Church at Cincinnati, Ohio. What this convention will mean to the promotion of the Kingdom of God depends upon you as leaders of the churches. It is well to face squarely this important fact. There is no condition or set of conditions that can set it aside. I am aware that if many of our leaders put in as much time and effort trying to shoulder and carry the responsibilities of the Gospel of Christ as they spend in excuses, complaint and catering to the various forms of self service, the work of our Lord would be tremendously advanced. Our appeal must be to those of you who put the cause of Christ above every other consideration. Pilate said to the Jews "What shall I do then with Jesus which is called Christ?" This question was never more pertinent than in these trying days. Our churches must answer. The National Convention must answer. All of us are answering whether we desire to do so or not.

The Cincinnati Convention will be revealing if nothing else. What are we doing with Jesus as regards the five dollars representation fee for every church? As regards our church apportion-

ments? We cannot go forward without funds. No wonder Jesus said more about money than any other one thing. What are we doing with Jesus as to the Christian Plea? Editor Brown has gone the extra mile in doing his duty. The Publication Committee has used every resource in repeated efforts to carry on this ministry of the printed page. Our churches for some reason are not responding. There is yet some time. Cincinnati will tell. Then there is our sacred pledge to the memory of Preston Taylor. How can we neglect him? He has only been gone two years. How we do miss him! He will grow larger in our consciousness of his devotion to Christ and His church with the years. In the meantime shall we withhold the funds necessary to pay for the marker of his grave? That marker after all is more representative of the spirit of our people than anything else. What are we doing with Jesus in the inner life of our churches? Cincinnati will tell.

We have a few months in which to recover lost ground and to press forward to the mark of the high calling in Christ Jesus. May I suggest that we do not waste time in complaining or explaining or blaming. The bugle call to duty and opportunity is clear. The fight is on. Let us rise and go forth to battle.

H. L. HEROD, President
National Convention of Churches
of Christ.

On Our Honor

By William J. Alphin

At all times we are on our honor. When placed on our honor by ourselves, or others, it is a special and greater test. Perhaps ordinarily, we are not as careful at this point as we should be. Our character is at stake. This is our strength in making our contribution to any worthy cause. When our honor is at stake, it calls for the best defense we can make. Justice permits and demands we protect our honor and integrity. Justice also places a just penalty if we do not.

Our National Convention was born at a time, and in a condition, that placed it strictly on its honor. With some it was unwise. With some it was considered a worthwhile experiment at most. With others it was indispensable in the motivation of our work. This honor was shared by our allies in the achieving the goals of the convention. In this alliance also we were placed on our honor.

In the Kansas City, Kansas, Convention in 1931 the assembly voted to raise one thousand and five hundred dollars to place a monument at the grave of our late Brother Preston Taylor. The convention. In this alliance also initiative. This was not the request of any committee—joint or unjointed—but a request expressing our own respect for Brother Taylor and his wife, and the sacrificial service they had rendered for the church both locally and general.

Our assumption was well founded that Mrs. Taylor would duly mark his resting place. With this assumption what moved us to request of her to permit us to do it or share in doing it? In my

opinion the answer to this question confirms the fact the convention is on its honor and honor bound to its request and promise. The fact that our deficit was growing in raising financial means for our evangelistic, missionary and character building institutions show our desire was sincere and great in making the promise. In the convention there were some who did not think it wise for a missionary convention to so obligate itself; nevertheless the convention voted it and is now on its honor. The very nature of the case, the spirit involved, a Christian brotherhood, represented in a democratic body, places the entire brotherhood on its honor.

The reader will doubtless recall that a few years ago the brotherhood of the Disciples were placed on their honor and had to defend and hold up their honor and integrity. This happened when the U. C. M. S. was wearing "swadling clothes." Time has proven it was wise. At a great cost financially the honor of the brotherhood was saved. There are times in which we are called upon to make a sacrifice of a smaller good to achieve a greater good, but it often happens the lesser good is included in the greater good. In like manner, Brethren, our personal opinions about the wisdom of procedure may be good, but the greater good surely is to save the integrity and honor of the Convention and what it represents. As a Christian Brotherhood we can ill afford to do otherwise. "We must come in at the door."

I have no official statement, written or otherwise, as how much was raised last year on this fund. However, I think, I am safe in saying not one-third of the fifteen hundred. Some of our pastors and churches gave last year, some of us did not. The Paducah Convention last year voted to continue the appeal and raise it this year. Those who have not responded are kindly asked to respond this year. We are sure the cause and the condition justifies calling upon those who have not given, both individuals and churches, to give this year. All our pastors and churches and departments are urged to give something this year.

The missionary year closes June 30. Our apportionments should be raised by this date. I am informed our National Convention convenes in Cincinnati, August 21. Our pastors and officials are asked to sincerely consider this promise, and how vital it is to the integrity and honor of our Convention, and, if at all possible, give this cause and appeal the right of way in July and August. We should pay this promise this year. If it is not paid, it will greatly paralyze the work of the Convention and churches. It is the wise thing to do and the greatest good and save the honor of the Convention and the Brotherhood it represents.

May His spirit guide us as we sincerely endeavor to see the situation as it is and the wisdom and righteousness of sincerely and loyally meeting the promises and obligations of our Convention.

A Day For Christ—June 18

A DAY OF VISION

It is for such an hour as this that Jesus Christ came into the world.

This is an hour of confusion, chaos and catastrophe.

It is because the message and program of Jesus have been either neglected or refused that we now have this chaotic and topsy-turvy world.

The world is up-side down. Christ alone can set it right side up.

The supreme task of today is to lead individuals and nations to accept and practice the teachings of Christ. Nothing else matters.

A complete dedication will transform the present distress into high adventure and bold pioneering for the Kingdom of God.

We can make this critical emergency not a millstone of defeat but a milestone to victory.

A DAY OF TESTING

We have experienced an economic spiral downward, culminating in the nation-wide banking crisis such as our generation has never seen.

These unparalleled developments have brought many tragic retrenchments and drastic readjustments in our missionary, benevolent and educational enterprises.

These are matters of flesh and blood, of vital spiritual morale, of sacred personality, and involve the divine cause itself, into which we as a people have put thousands of devoted lives and millions of gifts.

We cannot continue to hack our way out by constant cutting of budgets or back our way out.

We can create our way out with new courage, new vision, by continuous retrenchments.

new plans, and complete consecration centered in the Cross.

A DAY OF ADVENTURE

We must recover the purpose of the Risen and Ascended Christ, and the fervor and the self-forgetfulness of the newly founded Church of Pentecost.

The total cause of Christ must be preached and practiced with the adventure and passion of the First Century Christians.

His gospel must be carried to every corner of the earth.

His ministry must be exalted and sustained.

His will must prevail throughout our continent and all its commonwealths.

His dynamic teaching must permeate all education.

His loving compassion must be shown by caring for the helpless and unfortunate.

His righteousness and justice must be proclaimed and incarnated in all areas of life.

His church must be unified to meet and solve the far-reaching issues of our day.

A DAY OF ACTION

June 18 Is The Day

It is to be **A DAY** of passionate preaching, deep penitence and Christ-like giving.

It is to be **A DAY** when each congregation joyously faces its goals for Christ's causes and renews its holy purpose to reach them.

It is to be **A DAY** when every member of the church will face the pledge that he has made for Christ's causes and if humanly possible, pay up in full.

It is to be **A DAY** when each member will respond to the roll call by renewing his allegiance, and by bringing an added gift to the altar of communion for Christ's great causes of missions,

education, benevolence and the ministry. Each congregation will choose the causes to which they will give.

It is to be **A DAY** when the churches must realize that if the world goals can be reached the problem will be solved. If the year's giving declines 15 per cent the work will survive. If the contributions drop below that, disaster to His causes is imminent.

It is to be **A DAY** when churches and individuals that have not given are challenged to a new loyalty and opportunity.

It is to be **A DAY** when all realize that the world's emergency means either Christ or chaos.

It is to be **A DAY** of acknowledged responsibility, of genuine generosity, and of victorious faith.

It is to be **A DAY** when the people must realize it is one of commitment or denial of Christ's purposes and causes.

It is to be **A DAY** when like the churches of Macedonia it can be said of us, "Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity."

Cooperating Organizations

United Christian Missionary Society.

Pension Fund.

Board of Temperance and Social Welfare.

Board of Education and Cooperating Colleges.

State Secretaries' Association.

Association for Promotion of

Christian Unity.

In Retrospection

By Henry L. Herod

In addition to constantly setting our local churches in order and perfecting an efficient organization for service, there were set before us certain definite goals. Among these were the Preston Taylor Memorial; the opportunity to share definitely in raising the \$8,000,000 pension reserve fund; the raising of our apportionments and making some definite spiritual gains in all of the departments of the church and of giving the Christian Plea the necessary support to enable it to fulfill its mission among us.

PRESTON TAYLOR

The proposition to erect an appropriate marker over the grave of Preston Taylor in Greenwood Cemetery met a fitting response. It was a beautiful thing to do. It was one of the experiences our Brotherhood needed to do for their own good. To have accepted the fifty years of unrelenting labor, given by Brother Taylor, the thousands of dollars distributed by him among our several churches and given to our general work, and his entire estate valued at thousands of dollars to be dedicated for all time to the upbuilding of our churches, and not given some tangible expression of regard for his memory would have written us down as a group of ignorant, narrow-minded, selfish, ungrateful parasites. So it was decided to give every member in our churches an opportunity to make a little gift in honor of Brother Taylor's memory. The movement, although in a measure successful, has been a disappointment. In the first place, I did not believe that we had in our churches a single outstanding man or woman who would oppose a ministry so tender, so beautiful, so deserving, so needful, so costless. Scarcely had we got back to our homes before some of our workers who had shed a stream of crocodile tears over Brother Taylor's death and had been the recipients of his generosity on be-

half of their work, set up the cheap propaganda that Brother Taylor did not need any monument; that Sister Taylor was immensely wealthy and should buy the monument; that the money spent should have been given to the poor. Judas Iscariot made a similar observation about the Alabaster box of ointment broken on the feet of Jesus.

In most of the churches Taylor memorial day has not been observed at all. Some of the churches observed the day but put the offering of the day into the local treasury. Some churches observed the day but killed its effect by the crude way in which the matter was presented. In other words the people, all of whom loved Preston Taylor, were not given a chance to honor his memory.

Nevertheless several of the churches matched the hour with keen appreciation and becoming generosity. Others will yet go on record in favor of this noble cause. It must succeed. As a Brotherhood we cannot afford to fail. Already we are the laughing stock of other groups because of neglect and delay. The marker is built, but will never be formally unveiled by the churches until the church pays for it. I have faith in our leaders that they will rally to the cause. Let us not forget that Preston Taylor does not need a monument nearly as badly as we need to build one for him. Our churches need to do something for something or somebody, other than ourselves. We need to release our souls from the bondage of petty selfishness and give opportunity for real growth.

PENSION FUND.

The Pension Board did the Negro Brotherhood real honor when opportunity was offered our churches. Not only of the benefits of the Pension Fund, but the privilege of having shared in the

responsibility of completing the \$8,000.00 reserve fund. The acceptance of just responsibility is the beginning of manhood. Nobody respects long at a time the irresponsible poor, the typical beggar or the chronic receiver of charity. Real people want to help themselves. They want to share in carrying the common load. The slogan of our National Convention has been from the first "Participation in the whole program of the whole church." In accordance with this ideal Mrs. Rosa V. Bracy was retained by the Pension Board to promote the Pension Fund rally in our churches in November. The task is not finished. No group of persons ought to be more interested in the whole pension movement than the Negro Christian minister. The Ministry of no communion has equalled him in points of faithfulness to the cause and personal sacrifice. Most of them have labored and are laboring for nothing or at best a mere pittance. They have been forced to earn a livelihood at other jobs. It is only in recent years that as many as a half dozen of preachers could boast of a hire worthy of the name of a salary. The result is that sooner or later they must come back to the great church for help or face death in the poor asylum. The creation and participation in an adequate pension system is the solution. The minister who neglects this is not true to himself, his family, his church or to his God.

THE CHRISTIAN PLEA.

For several years the National Convention in cooperation with the United Christian Missionary Society has been promoting the Christian Plea. At the Kansas City convention a new editor was chosen in the person of Warren Brown and the convention pledged under his leadership to give to render a great and needed service the Christian Plea an opportunity

vice not only to our Negro churches but to our entire Brotherhood. Our choice of Mr. Brown has proved a step of wisdom. He brought to his work unusual training and fitness for the work before him. He has high journalistic standards and has not failed to make advancement at every opportunity. The Christian Plea in quality and appearance speaks for itself. It is a publication of which any people might be proud. It has appeared regularly. The business incident to its publication has been conducted in first class manner. Mr. Brown's reports have been models in quality and accuracy of information and intelligent form. If the Christian Plea has not measured up, the fault has been with our leaders and the churches. The outlook for the Plea is splendid, but conditioned upon faithful and ample support upon the part of the Brotherhood.

FINANCIAL STRAIN OF U. C. M. S.

The National Convention is distressed over the financial difficulties that confront the United Christian Missionary Society during the unprecedented times. So with similar Negro organizations

in all communions, there has been a great falling off of funds. Retrenchment in its Godly progress throughout the world in the world's dire need has become imperative. This retrenchment involves not only curtailment of progress but great personal sacrifice upon the part of our workers and administrators. We pray that strength and wisdom shall be given them to weather the economic storm that sweeps the world. We cannot, we dare not, think of the United Society merely in an objective sense. It is a part of us. We are a part of it. It is the agent of all of the churches. With malice toward none, with love and appreciation for all, we cannot overlook the fact that whatever has been or is being done among the Negro people by the Disciples of Christ is the work of the United Society and other organized boards. We owe our unstinted support.

EVANGELISM AMONG NEGROES.

We note with appreciation the growing interest of our white state organizations and city chronic neglect and snobbish cultivation of Negro people in

their respective communities. The unions in the evangezation and social indifference to this field of Christian service is a century old. Yet, in all of their history, they have abrogated the Great Commission and Him who gave it so far as Negro folk are concerned. At best they have referred responsibility to the United Society or general boards removed from immediate contact. They have not thought the Negro worth saving, or if so, they have defaulted in the face of opportunity and have been quite willing for anybody to embrace it. A better day is dawning. In several of our metropolitan centers fine interracial cooperative work is being undertaken. Several of our state organizations have included the Negro people in their programs of evangelizations. Others are preparing to follow. The state of New York has set a precedent by inviting the President of the National convention to appear on its program in the interest of the cause of Christ among the Negro people of New York. The time has come along for the church of Christ to mobilize all of its forces for the evangelization of all the people for whom Christ died.

Unfailing Fellowship

As the Pension Plan enters the third year of its operation, new demonstrations, not merely of its advantages but of its necessity, appear on every hand. Among the charter members was a young and healthy minister who said he expected to continue in active service until 70 years of age. He looked upon the Pension Fund as a fine piece of brotherhood fellowship and gave it his support on that basis, with little thought of any personal need of its protection. To every one's surprise he was one of the first who became totally disabled. He was promptly granted the disability pension of \$600.00 a year. Within the year 1932 there were eighteen such cases of total disability. Three of these brethren died before the end of the year and their

widows are now receiving half of the pension they were getting.

Every sixteen days on an average, word has come to the office of the Pension Fund that one of its members in the midst of his work has been taken by death. Without fail, on the same day, check for as much as \$1,000.00 has gone to the widow or other dependents, and the monthly pension to the widow and minor children has begun immediately. If the member's salary was \$1200.00 or more, the widow's pension is \$300.00, and as many as three children may receive \$100.00 each per year. Contrast the situations of the bereft families of two of our younger ministers whose circumstances were closely parallel. It was not easy for either to pay the 2½ per cent

dues. The one who did secured for his widow and two small children a thousand dollars cash and \$500.00 a year. The one who did not, left his widow and two small children utterly destitute at a time when relatives, church members, and neighbors all are so hard pressed that it seems impossible to find help for them in any direction.

It is the possibility that such calamities as these may come to any minister any day that is causing additional ministers to come into the Pension Plan, and the ministers and churches that are already participating to make whatever heroic effort is necessary to pay up their dues. Of course those who escape both death and disability come to the end of their ministry by old age,

when the pension is just as necessary and just as ready as in the other two events. The 115 who have taken their age pensions up to December 31, are but the advance division of a constant procession, one every five days on an average, who are giving up their work on account of age.

The death benefit, widows' and orphans' pensions, and disability pensions are all paid entirely out of the 10½% dues fund, but the larger part of the age pension this early in the Plan's operation must be paid out of the \$8,000,000 fund, and the additional contribu-

tions that are being made by those who have not yet subscribed to that fund. Out of the \$8,000,000 fund and additional contributions are also paid the 380 Ministerial Relief allowances, making a total of 662 checks going out every month.

As certainly as neither Christ himself nor His original messengers could give time or thought to building up earthly estates, we have come to an hour or crisis in the world's life when the champions of righteousness, truth and good will must abandon themselves wholly to their mission.

Christ, not the police, must end crime; Christ, not armies and navies, must end war; Christ, not legislatures or congresses or parliaments, must lead our civilization out of its hopeless confusion, its insane greed and its tragic destitution. To accomplish these high ends His Messengers must be free. Whatever else is needful—this is necessary.

PENSION FUND,

Box 1635,

Indianapolis, Indiana.

Young America

The Department of International Justice and Goodwill of the Federal Council of the Churches invites the youth of America to enlist in the crusade for a warless world.

The World Disarmament Conference, threatened with failure, can be made to succeed, the world economic crisis can be solved, the unrest that is evident in many lands can be met, by heroic and constructive action.

War, in one form or another, is responsible for a large share of the world's ills. War budgets rest heavily upon the men, women and children of every land. Get rid of war, preparations for war, the war system, and the policies that make for war, and the world will be on the road towards recovery.

The young people of America can exercise an immediate and lasting influence upon the development of a public opinion in support of world justice and peace.

A Three-Point Peace Project.

To aid youth in building up a public opinion against war, the Federal Council's Department of International Justice and Goodwill is launching a Three-Point Peace Project. Young people are invited to do three things:

1. To study the peace and war problem.
2. To interview an adult regarding the cause and the cure of war.

3. To write an essay of not more than eight hundred words on the results of this interview.

Studying the Peace and War Problem.

To be an efficient peace crusader youth must know the facts regarding present-day world problems. These facts, presented in a unique and readable style, are now available in a new pamphlet, entitled "Men Conquer Guns," issued by the Federal Council of the Churches. This pamphlet, of approximately 115 pages, deals with such questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relation of the United States to the world's peace machinery, international security, and the stake of religion in the peace movement. The two-color cover pages of this pamphlet represent a unique and interesting departure from the average run of peace literature. The graphs, too, are both interesting and exceedingly enlightening.

Young people are invited to organize study groups for a discussion of these vital world issues. These study groups can be formed in young people's societies, public and private schools, colleges and universities, and elsewhere.

A special gift to the Federal Council has made it possible to distribute "Men Conquer Guns" at the rate of 20 cents, postpaid. In lots of ten or more the price

will be 15 cents a copy.

A Certificate of Merit for Interviews.

A special award is to be given to the young people who interview their friends and neighbors on the peace and war problem. Why are wars declared? Why do nations go to war? What steps should be taken to prevent war? What steps should be taken by nations to reduce their armaments? These and other questions will be asked by the young people. A special interview card has been prepared for this purpose. Any young person under twenty-one years of age may secure one of these interview cards by writing to the Federal Council of the Churches.

Every young man or woman who interviews an adult on the peace question, who writes down the opinions thus received on the interview card, and returns the card and an essay on the results of the interview to the Federal Council, will receive a beautiful Certificate of Merit suitable for framing. This Certificate is signed by the Right Honorable Arthur Henderson, President of the World Disarmament Conference, Ambassador Norman H. Davis, Ambassador Hugh Gibson and Dr. Mary E. Wooley, members of the United States delegation to the Disarmament Conference, Sir Eric Drummond, Secretary-General of the League of Nations, and Dr. Albert W. Beaven, President

of the Federal Council of the Churches of Christ in America. This Certificate will be treasured in years to come. It says:

**On the Occasion of the
General Conference for the
Limitation and Reduction of
Armaments
Geneva, Switzerland
MDCCCXXXIII**

.....
(Name)

Honored for participation in the creation of an informed and vital public opinion in support of the common effort of the nations of the world to free international society from the peril and tragedy of war. Those who seek to establish world justice and peace are the true servants of humanity.

The Interview Cards are now ready and the Certificate of Merit will be sent to any young person who holds the interview and who sends the card and essay (and 5

cents in stamps for postage and mailing expenses) to the Federal Council of the Churches.

Cash Awards for Interview

Essays.

Cash awards will be given to the authors of the fifty winning essays. These, of course, are in addition to the Certificate of Merit.

The author of the best essay will receive a cash award of \$25. There will be a second award of \$15, a third award of \$10, and forty-seven awards of \$5 each. The essays should reach the office of the Federal Council of the Churches on or before November 15, 1933. Each essay must be accompanied by a sealed envelope containing the name and address of the writer. The staff of the Council will appoint a set of judges to pass upon the merits of the essays and make the awards. Announcement of the winners will be made, if practicable, on January 1, 1934. It is suggested that

each young person send a copy of his or her essay to the editors of the local press. This will stimulate further discussion on the peace question, and it is through discussion that public opinion is created.

Act Today.

It is believed that this is the most unique and interesting project of peace education ever presented to the youth of America. Act today. Send for your copy of "Men Conquer Guns." Send, too, for your copy of the Interview Card. It is not essential that the young person holding the interview shall study the pamphlet, but a careful reading of this booklet or a pamphlet of like nature will materially add to the interest and value of the interview.

Address all communications to Walter W. Van Kirk, Federal Council of the Churches of Christ, in America, 105 East 22nd St., New York, N. Y.

Max Yergan

Max Yergan, American Y. M. C. A. secretary, who has worked for ten years among the native students of South Africa, has been awarded the nineteenth Spingarn medal, for 1932, the committee announced this week. The committee statement says:

"He is a missionary of intelligence, tact and self-sacrifice, representing the gift of co-operation and culture which American Negroes may send back to their Motherland; and he inaugurated last year an unusual local move-

ment for interracial understanding among black and white students."

Mr. Yergan was born in Raleigh, N. C., and is a graduate of Shaw university. In choosing South Africa for his work, he went into a land with much more color prejudice and cruelties based on color than the United States. In South Africa the natives are herded into reservations and limited to the poorest land. If diamonds or precious metals are found on their land they must

get out without being paid any damages; they are simply transferred to other land and the government takes their riches. Fourteen per cent of the land is occupied by 5,200,000 natives while 86 per cent of the land is in the hands of only 1,700,000 whites. The racial feeling is bitter, so bitter that Mr. Yergan's interracial student conference last year was severely criticized by the government. Despite great handicaps he has carried forward a great work in South Africa.

I was born and I have lived in a land of giants; giants have dragged me about by the wrists since I was born out of my mother—the giants of circumstances

EDWIN MARKHAM

Life's Jig Saw Puzzle

By C. H. Dickerson

With narry a one that will fit
Your uncles and aunties and nieces
Together can't help you one whit

Just a box of "Animal Crackers"
No animal or crack left out
From elephant to ant—no slackers
Even trunk — the elephants' snout.

The lines are not geometrical
The meters are not as in song
The sizes are far from symmetrical
No clew to find where they belong.

You'll swear some pieces need changing
Or that some of the parts have been lost
Or the maker got mixt in arranging
Like merchants, the price with the cost.

Degrees and Titles "don't get it",
Celebrities don't count in this race
The loafer or child, if you let it
May show you some piece where to place.

One piece too long by a fraction
And one just too short a hair's breadth
A Pity, but it's just lifes exaction
Theres' a piece proper length, breadish and width

Just so is life's puzzle we're solving
We find it scrambled a bit
We resolve and keep on resolving
But angles and circles won't fit.

One piece just short by a fraction
Another just long a hair's breadth
"A Pity" but it just life's exaction
Theres a piece proper length breadth and width.

Dont saw the Jig saw but solve it
It takes patience, grit, wisdom not might
Theres a plan—It's a Puzzle—you evolve it
Its your task to "Fit em in Right".

There's no short cuts to perfection
No corners to trim in Life's Place
Architects add section to section
Every bone has its place in the man.

So where life's Jig Saw is Perfected
Life comes "knocked down" in volume
The stone which the builders rejected
Becomes the head of the column.

Christian Service In Cooperation

By J. B. LEHMAN

MAN SELDOM DETECTS THE CRISIS TILL IT IS PAST.

"Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

Jesus was not speaking of what men sometimes call the end of the world, meaning this physical world. Jesus knew well the law of growth of his kingdom in the society of men. He knew how old pagan systems would crumble at periods of time which so far have come about once in every generation. He referred to this as "the coming of the Son of man." He knew it would not help matters if we were told the exact hour when this would come; for we never decide these matters by watching, but by what we are. God does not wait to bring on these crises till we have set ourselves to watching for them; but he waits till there are enough good men in the world who will be his shock troops when he brings them on. He knows when his kingdom can take one stride forward.

If we observe carefully what is now transpiring we can see that God is now beginning to bring on the travail pains of the birth of a new era. When the crisis will come we do not know and we should not know, for it will depend on what we are, not on what we are looking for. Whether it will come in a hun-

dred years, or next year we do not know, nor should we be anxious to know. But we do know there is a quarrel between the good and evil forces in the world which is now starting in our prohibition battle and which will draw into its vortex other quarrels of long standing. Some we name below.

1. We must learn the true value of human life. Jesus must say to us anew, "Are not ye of much more value than the birds?" In our mad chase for money we are forgetting the true value of human life. We must quit thinking that money can be measured out in the purchase of human life as we are doing when we get money by taxing human vices. Can a tax on liquor that causes a wife and children to sink to the lowest depth of poverty be levied by people who have a true conception of the value of the human soul? The world must get a new passion for men.

2. Men must be brought to a plane more nearly common. Our present conception of some men being rich and aristocratic and some men poor and shiftless must be remedied before we can have the ideals Christ predicted. Let us not blame the rich or the poor for what we now have, for the rich aristocrat is largely to blame for the shiftless poor; and the shiftless poor is largely to blame for the rich aristocrat. There must be a new assertion of the principles Jesus taught and there must be an inner urge on the part of all men to want to come on a plane of brethren. The rich and the poor are both victims of a wrong system.

3. We must now begin to square our actions to our ideals in international and race relations and our home politics. No

nation can long endure if it is not willing to follow its own ideals. And we must remember every individual of the nation must feel his responsibility. The Negro was once in a condition where he could have only what others meant to give him, but now he is getting to the place where more responsibility is coming to him and he must use his responsibility for the good of all the people. What the future of America will be, depends much more on what the Negro does than it ever did before.

HAWKINS, TEXAS.—Promoted by L. N. D. Wells, pastor of the East Dallas Christian Church at Dallas, Tex., a "Jaunt to Jarvis" was put over by Texas Disciples Thursday, April 27. The members of all the churches of the Disciples within a radius of one hundred miles spent the day at Jarvis Christian College which the Brotherhood through the United Christian Missionary Society maintains for the education of Negro youth.

The board of the college, composed of white members of our church, was there, and an inspection tour of the buildings and campus conducted. The student group and faculty furnished the program, much of which was the singing of Negro spirituals.—Christian Evangelist.

EAST INDIA HAIR GROWER

Will promote a full growth of hair. Will also restore gray hair to its natural color.



One Jar, 50 Cents
Sold by All Druggists
Send for Wholesome Price
316 North Central
Oklahoma City, Okla.
S. D. LYONS

From Banks of Ole Ky.

By C. H. DICKERSON

"CONVENTIONITIS"

"Conventionitis" is a late spring or summer disease having various symptoms, with respect to the temperament, religion, ambition or design of person attacked.

Convention goers have found themselves obsessed of some yet unnamed pull, and somehow they "showup" in good order at District, State and National Conventions.

It should be an all year disease, beginning at close of Convention and running through to next, but see the Convention as a "means" and not as an end.

Conventions are more than meeting and greeting friends, new and old. More than committees, motions, seconds and rising to a "pint." It is a place where free and full discussions—not arguing—should be heard on the floor, and the humblest worker be heard and duly recognized for some great talkers and "resolvers."

Of course the allocation of the time should not be ignored. A man has no right to take another's time than he has to another's hat.

Real Conventionitis would tell us that the Convention is not merely "Something to be sent to." Not a fair or show where we go as spectators; but to find ways and means for kingdom advancement and get harmonious touch with other regiments of God's conquering army.

Leadership.—Of all places, Conventions are places where the fittest should lead. When that world conqueror, Alexander the Great, was about to "pass on" he was asked who now should take his place. He replied "the fittest." And thus it should ever be.

When the President of U. S. (Abe Lincoln) was told that General Sherman should be recalled because he had no particular "Love for the President," the President replied: "Whether we like each other or not I have no man who can beat Sherman marching through Georgia." The same compliment was paid General Grant.

Good Conventionitis will show us that its not what we 'like' but the fittest must forever lead. Others follow.

Broadcasting.

Conventions are Broadcasting Stations. Here at the "Mike" we speak around the world. Each delegate and visitor carries something to his "neck o' the woods" and "bairds" upon it; and so our terminology as well as our conclusions and intentions must be correct. Too many of our people are talking and writing about the Departments of the church and halfway try to defend such expressions till they get up into a blind alley and are compelled to admit that they mean auxiliaries. Say what you mean. When these writers say "Departments of the church," they mean auxiliaries of the church, for God knows that the Church of Christ is one and has no Departments—as such, nor as not such. The difference is plain when we remember that Departments may equal, but auxiliaries never.

The Board of Mission (by what ever name), the Bible or Sunday School, the Christian Endeavor and what nots are worthy and genuine auxiliaries to or of the church, but not "Departments."

As they find their places, they will both lend nourishment to and receive strength from parent body, the church whose head is

Christ. And now having positioned these auxiliaries—Helpers—what shall be the attitude of minister and officers toward them?

Nothing less than whole hearted study and support. I insist that every official should study carefully the literature and workings of every organization that shelters under the church house roof.

To blindly beat the air with vociferous "We don't want that" and "We can't use this" and "We don't like the other" is kindergarten.

If a Brotherhood cannot respect its own organizations, who shall?

We would further maintain that if, after thorough study and knowledge of all facts in the case, you find any auxiliary out of harmony with New Testament teaching—as we know it—and leading "out of" instead of "into" the church, then it's time to stand upon your hind feet and "Holler until you are heard," attacking the wrong and not the right for which that auxiliary stands.

"And now I get a whiff" of that fragrant convention atmosphere, exhilarating and enervating.

Let's Go! Make the very best possible true report and for the "love of Mike" don't bore us telling of the depression, which even the Jay birds know all about. Get out of that Primmer class and talk progress. Let the duly elected Government officials run that.

Let us look over church matters.

If most of our days are behind us, the best of them are ahead of us.

Greetings and Good Cheer to program makers and Convention Goers "broke out" with "Conventionitis."

MORALE

Turns defeat into Victory.

Turns despair into Happiness.

Turns tide for Prosperity.

Our National Convention is faced with the task of morale building. In less than three months — August 21-27 — every local church will be summoned to give an account of its stewardship. It will be necessary for every church to make a full report to blot out fear of retreating in our missionary work. It will be our hope, our opportunity to advance.

Just three more months and we will assemble. By then we shall have blasted defeat; we shall have met our greatest challenge. We shall have turned the tide.

You can share. Give to your local church. Give the Jesus' way.

Have that feeling that comes to the true soldier of Christ. Advance with our National Convention in Kingdom Building.

ANOTHER MILESTONE

17th Annual Convention

Of

DISCIPLES OF CHRIST

FIFTH CHRISTIAN CHURCH

718 Kenyon Avenue

Cincinnati, Ohio

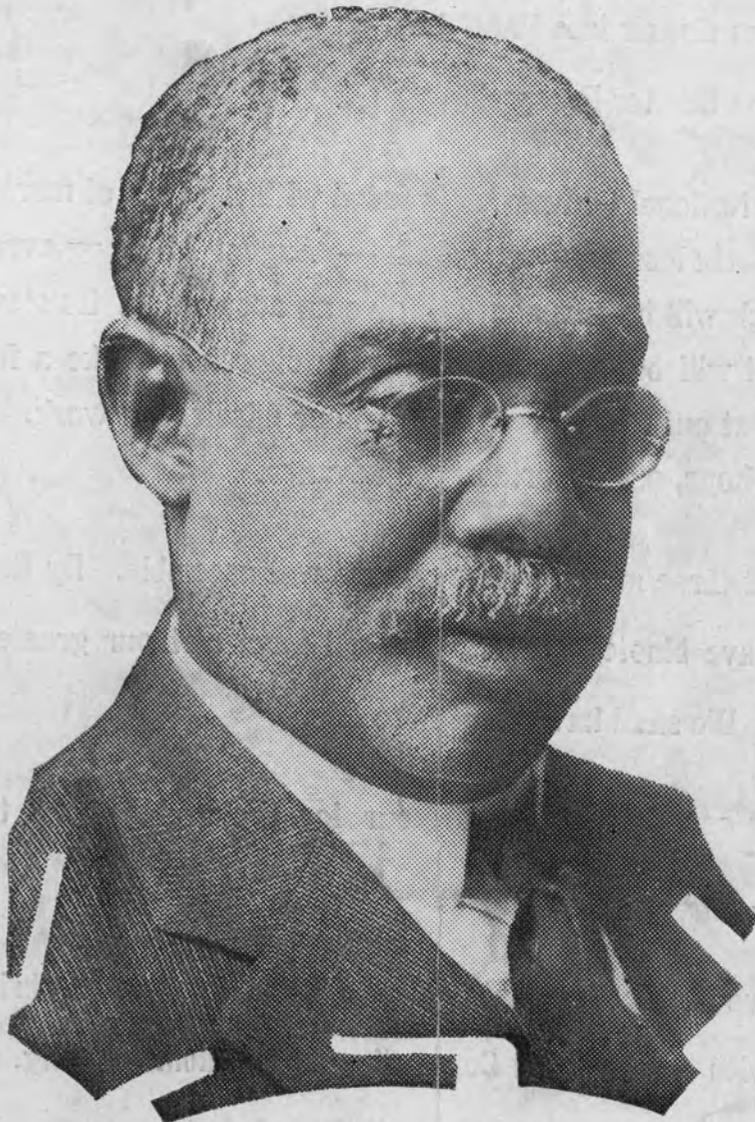
AUGUST 21st-27th

July

Vol 5 No. 22

1933

The CHRISTIAN PLEA



Salesman of Race Pride

CAN THE NEGRO SURVIVE ? THE QUEST OF YOUTH
JOBS OPENED TO WOMEN HUMAN SACRIFICE

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A JOURNAL FOR HUMANITY THROUGH CHRISTIAN SERVICE

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WE INTRODUCE

For a number of years Prof. Nathan B. Young Sr., was a member of faculty at Tuskegee Institute, Tuskegee, Ala. He was served as president of two schools, Florida and Missouri. During last year, he lectured to students of many Negro schools and colleges under the auspices of the Association for the Study of Negro History.

As a leader in religious thought, a militant crusader for the rights of man, one of the

foremost clergmen of his church, we present to our readers, Father Douchette R. Clarke, S. T. B., rector of the All Saints Episcopal Parish, St. Louis, Mo." Can the Negro Survive?", was delivered to the June, 1933, graduates of Sumner High School, St. Louis.

Dr. Percy L. Julian is regarded as being one of the most brilliant and learned of younger scientist in America. He is the first of his race to be recognized by the American Chemical Journal as the senior author of a reserch problem, Dr. Julian is at present a Research Fellow in Chemistry at a large Northern University.

Miss Ruth Harris is an administrative officer and professor in the Stowe Teachers College, St. Louis, Mo.

Miss Imogene Mullins is a member of the Promotion staff of United Christian Missionary Society, Indianapolis, Ind.

Miss Ventia O. Carney is acting secretary to president of Jarvis Christian College, Hawkins Texas.



IDEAL HUMAN SERVICE

That which took place recently at the Commencement of Southern Christian Institute was a symbol, an appreciation and tribute. It was an occasion of retirement of faithful servants. It was rather the end of sacrifice and labor to a life's cause. These folk who retired have served humanity. Indeed... these souls the J. B. Lehmans were honored for unselfishness of all.

So long as men revere the finer things of life, their names will glow in hearts of generations unborn. No writer could rise with a chronicle of their deeds today. It will take time's unerring hand to engrave their virtues. Conditions may change with years and Southern Christian Institute may vanish. Not so with the memory of the Lehmans. Their influence will serve as a heritage to scores not yet conceived by their mothers.

It is a common weakness of human beings to criticize and look only at one side of a question. Probably no white man in our Brotherhood has been more violently assailed, blasted with hate and indifference as the man Lehman. He never withdrew from the fold.

Let us turn from the celebration and screen the same spot forty years ago. Disease, hostile whites, an unfortunate race welcomed two young Northerners. Their farewell party from home had been impressive with bitter jest.

"Are you taking that fine girl down into a swamp of niggahs and mosquitoes?", one of his bolder friends taunted as the bride and groom made ready to leave for Mississippi.

Amidst this hail and farewell

was the beginning of Christian service for the Lehmans. Days of sorrow and days of happiness in leading with kindly light a mistreated people is their story.

This was a great Commencement. It marked the passing of these faithful only in a physical sense. Matured and ripen age gave away to youth, an exponent of a new understanding. The Lehmans bow from the stage as head of S.C.I. having rendered through our Brotherhood a rich contribution to the ideal of human service.



WHEN COLOR DIES

Speaking before an Economic Conference sponsored by the Julius Rosenwald Fund at our Nation's Capitol of Political wonders, Dr. W. E. B. Du Bois, Editor of the Crisis Magazine, presented a complete diagnosis of the Negro's difficulties. Every symptom influencing the Negro's way of life was analyzed with candor. The distinguished scholar did little prescribing but raised the question: "Where do we go from here?"

Discussing the thing that exalts a race... citizenship — Dr. Du Bois put it:

"We have all seen in many places promising meeting of minds between colored and white people. At the same time,... in our main objectives of becoming recognized American citizens, judged by character and not color, we have failed, and the failure is of such a significant sort that it calls for careful thinking and thoughtful planning for our future, lest our failure be final and complete."

Accounting for the Negro's shortcomings, the editor capped

his observation with this:

"Whatever we have lacked of accomplishment has come from the plain fact the average income of the Negro family since emancipation has been below the standard which civilization today requires."

Any Negro drawing a salary will sanction with a stout "Amen" that truth. And what is truer than this statement.

"We have seen wave after wave of the poor and ignorant and unskilled come into America, climb over our bent and broken backs and achieve success, honor and wealth and thumb their noses in our faces."

We know that Dr. Du Bois never endorsed Booker T. Washington's plan for the farmer. (Mr. Washington was the one Negro with whom white folk were acquainted. However, the writer demonstrated his sympathetic understanding of the black farmer's plight. The doubting disciple will acknowledge this solid fact about the farmer.

"He faces mob law, no schools, no vote, crop lien, usury and cheating."

As long as there is life, there is hope. Our religion stimulates our faith — in spite of remoteness of a Christianized world... that there will come a day when Negroes will not be mangled in filth of white hypocrisy, bigotry and intolerance but share in the highest right of man... the full exercise of citizenship. And we are mindful of Dr. Du Bois' opinion.

"...no group in the modern world has accomplished as much with as little and gained so limited and grudging a reward."

"Tradition is the enemy of Progress."

Can the Negro Survive ?

By Douchette R. Clarke



This question is agitating the minds of many thoughtful Negroes and other persons at this time. It may seem a strange subject for a minister of a Christian Church to discuss, but this Book is the Chart and Compass by which Christians are bidden to guide their careers, and it is very much concerned with the practical things of life. One of the most practical books in the Bible is the Book of Proverbs, and from it I have chosen my text for today.. the first nine verses of the fourth chapter. It is a very beautiful sonnet on "The Tradition of Wisdom", and I am quoting it from a modern translation:-

"Hear, my sons, the instruction of a father

And attend to know understanding:

For I give you good doctrine;
Forsake ye not my law.

For I was a son unto my father,
Tender and only beloved in the
sight of my mother.

And he taught me,

And said unto me:

Let thine heart retain my
words;

Keep my commandments and
live:

Get wisdom,

Get understanding;

Forget it not,

Neither decline from the words
of my mouth:

Forsake her not and, she shall
keep thee.

Wisdom is the principal thing;
Get wisdom;

Yea, with all thou has gotten
Get understanding.

Exalt her, and she shall pro-
mote thee:

She brings to thee to honour,
when thou dost embrace her.

She shall give to thine head a
chaplet of grace:

A crown of beauty shall she
deliver to thee."

I. First I want to paint a picture of the Composite Negro. I have never seen a person that answers exactly to this description, and I suppose that you have never seen one; but I want you to look with me at the composite picture that the Negro race is making upon the minds of the time. In this picture I am sure that you will find some portion of yourselves; and I hope that the entire picture will give you much food for thought.

1. In the world of economics the Negro is very largely a member of the labouring class. A considerable number of them are small inconsequential business men and mediocre professional men: but these all are mere channels through which money passes from and to those of others groups.

2. In the social world he is entirely cut off from the mainstream of American life. Since he never meets his fellow Americans on the same social plane he is totally ignorant of their life, and at the same time hypocritical of the lives of those of his own group. Like any other cut-off branch he is rapidly decomposing. This is not due to any peculiarity in his make-up, but is the inevitable law of isolation. In the mountains of Virginia you will find people of pure Anglo-Saxon extraction who have been separated from the main-stream of American development for a century and a half, and these people are as backward as any of the most backward Negroes.

3. The Negro's culture is either Mid-Victorian or the culture of Hollywood. The one is a hangover from the days of slavery, and the other is acquired from the picture shows. Each of these cultures is unreal and destructive, and neither of them can make a people verile.

4. In industry he is of no consequence because he contributes nothing to society which some other group cannot give. In the past he has been very useful to capital as an ever present menace to organized labour: but today, due to the enormous amount of unemployment, there are serious dissensions in the ranks of organized labour, and capital is able to jockey between the two groups of organized labour, and forget the Negro.

5. Finance and Commerce are mere words to the Negro. Practically every attempt to enter this field has been a dismal failure.

6. His education has been purely theoretic, and not at all practical. Hence it is that he has developed such a large number of social misfits who sooner or later degenerate into:-

Social parasites;

Cat's paw racketeers;

Panderers to the purely animal tastes of debased men and women;

Charlatans, preying upon the credulity of the guleless.

7. The next point will probably evoke much criticism, but it is my firm conviction. Every book that I have read about the Negro, and every person to whom I have talked about him, has been unanimous in commending the deep religious nature of the Negro; but I have not been able to find it.

deplorable condition of the People's Hospital. For several years I served on the Board of Directors of this institution, and know the truth of his statement. There is an Orphans Home in the Northern section of our city, and an Old Folks Home in the County south of the city. Were it not for the generosity of a few white people, and of Mrs. Malone (in the case of the Orphans Home) these institutions would long since have closed their doors. True religion binds us one to another, and drives us to care for our sick, aged, and orphans. By this test, then, the religion of the Negro stands condemned. Religion not only binds us to each other; it also enables us to get a true conception of God and of our relation to Him. The Negro's conception of God is that of a cruel monster who delights in toasting human souls over eternal hell-fires.

The Negro possesses unusual potentialities, but seems to be unable to harness them for the benefit of his particular group. He spends a much larger percentage of his earnings than any other group; but gets the least permanent value from his spending. He is entirely dependent upon the good pleasure of the majority group for his food, shelter, clothing, transportation, leadership, and recreation.

II. The Negro of yesterday was an economic necessity, and he was always considered in every program of development. Because he was a slave it was not necessary for him to get wisdom. That was the prerogative of the master and the master did not have sufficient wisdom to see that the time would come when it would be necessary for him to have wisdom. I want to mention six words that the masses of the Negroes scarcely understand the meaning of. How then can they be expected to understand the ideas that these words connote? They are words that express ideas that no

every Man Must possess.

1. Promptness is not essential for a slave. There is always some one around who will see that he gets started when the time comes for him to start; and promptness is a trait that few Negroes possess today: but it is an absolute essential to manhood.

2. Alertness is certainly not necessary for a slave. In fact it is rather undesirable for him. Some one else is always present to see what is the correct thing to do at every moment, and all that the slave needs to do is to obey orders. Because the Negro has not been alert, he has lost much ground. May I give one very homely illustration? When I came to the city I found many queer little stands emitting fragrant smoke, and was told that these were barbecue stands. I have often stood and watched people eating charred bones taken from these crude stands which were controlled by Negroes. Today these stands line our highways: but they are neither owned or manned by Negroes. He was sitting over a gold mine, but was not alert enough to know it. Had he been wise he would have seen the possibilities of this business, and would have taken steps to retain it.

3. Exactness is another attribute of men that is a non-essential for slaves. If the slave will only do the hard part of the work the part that requires much brawn and little brain, there is one who will be glad to put the finishing touches to it. The tiny details which make or mar life, which are the true characteristics of all true art, are overlooked by the Negro.

4. Soberness deals with one's thought processes. One who is given to extremes of rapture or rage is not sober, even though he does not taste alcohol: and the Negro is given to extremes in almost every thing. Mr. Curtis has just told us of the

5. Frugality- the saving of a definite portion of one's earnings is another weakness to which the Negro is addicted, and hence he is always dependent upon some one else for the things that he needs.

6. Co-operation was most undesirable for the Negro when he was a slave, but is most essential for him if he is to be a man; but he has not yet learned this fact.

III. From these two pictures my conclusion is that the Negro is a liability rather than an asset. And since he is such he must pass off the scene of action to make room for some one else who has a definite contribution to make to the world.

And why should he survive as a distinct group? He has nothing that automatically separates him from other Americans which at the same time binds him to other persons of colour. Ages ago the Jews developed a peculiar religion, and that is still the binding force that holds them together and separates them from the rest of mankind. The people who have come to this country from non-English speaking countries have the language, culture and traditions of their fatherland to bind them together and separate them from the rest of America. But the Negro's culture, religion, language, traditions, virtues and vices are 100% American. Why should he seek to be anything else but a full fledged citizen of the country for which his fathers worked, fought, bled and died?

The gospel of America at the present time, one that is subscribed to by most of the people of this land, is the Absolute Separation of the races. This is the folly; and folly is the antithesis of wisdom. Americans are not noted for their ability to do original thinking. They are easily led into error by popular catch-phrases. One of these was uttered by slave needed to possess, but that

Booker Washington in Atlanta a number of years ago, and to this day it is held up as the ideal for the solution of the race problem. Standing before an immense audience Mr. Washington held up his closed fist, and said that in all things economic the two races should be as the fingers of his closed fist. Then, opening his hand, he continued that in all things social they should be as the fingers of his open hand. It met with thunderous applause; but no one seems to have had wisdom enough to see that the fingers of the open hand are dependent upon the same main-stream of blood for their sustenance as are those of the closed fist. True wisdom dictates that we must realize our interdependence in every department of life.

Americanization programs are being carried forward for every group that enters our gates: but for us, who have borne the burden and the heat of the day in blazing the way for the advance of American civilization, there is nothing but **Pity**.

IV. This word Pity is the key to the whole situation. No Man Wants pity. No Man will accept pity. A real Man will resent pity with all his being, and fight for the right to be Respected.

If the Negro is to survive he must..

Get wisdom,

Exalt her, and she shall bring him to honour.

He must, first and foremost, **THINK OF HIMSELF AS A MAN**. Then he must think of himself as an American with an honourable ancestry, an American Citizen with sincere convictions.

His colour should be as incidental as his sex, and he should be neither proud of it nor ashamed of it.

He must seek to secure the respect of those who live with him in his home-land. And to this end he should gradually and unostentatiously secure the control of some form of industry; master the laws of finance and commerce; bring his book-learning out of the realms of etherealism into the domain of practical living; develop a stalwart American culture; stem the tide of segregation, and work with might and main to attain complete manhood recognition..socially, politically, economically, etc.

If he is prepared to face this program he must also be prepared to face persecution imprisonment, and even death, for daring to practice the theories on which this nation is builded. But in the end these martyrs will exalt the Negro to his true rank..an American who is proud of the African strain which colours and warms the dull, cold, European strain; and makes him really live.

TO THE GRADUATES

My dear young friends

You are about to enter into the prison of unemployment. For most of you there is not a ghost of a chance of securing the type of employment that you desire. In this prison there are many other young people from every walk of life, and of every race and nationality. There are neither windows nor doors to your prison, and so it is useless for you to try to escape. Make common cause with the most aggressive and forward-looking of your generation.

While in this prison of unemployment I want to reach back into the twelve years that you have spent in school, and take from these years the best that you can find.

Then reach out into the practical experiences of your short lives and take from these experiences the best you can find and mix the two in the laboratory of your brains. Then reach down into the hidden depths of your lives, into that place where none can penetrate, and take the noblest and purest ideals that you find there, and bring them up into the brain-laborator.

Mix these fervent desires with the informed mind, and you will have the key to real living.. Wisdom, and it will show you the way out of your pent-house.

You will find yourself rising above the petty and the narrow into the larger and broader life whose centre of gravity is the head and the heart rather than the abdomen.

Then you will feel a strange pulling Force from above. It will sustain you in all of your doubts and perplexities, and furnish the key to all difficult problems. **DO NOT RESIST THIS FORCE**, for it is the Wisdom of God, guiding and directing your life..not as a Negro, but as a Man, and leading you into the true joys and experiences of the Sons of God.

May you seek to find the best that is in you, develop it to its fullest, and find your highest joy in fulfilling God's purpose for you..to be True men, honourable citizens, and loyal soldiers of Him who dared to let the Right rule His life.

Conquerors of Finest



Finishes first and second, Eddie Tolan and Ralph Metcalf broke the 100 yard dash record in the California Olympics. This is an exclusive photograph taken immediately after final heat. (Courtesy of St. Louis Argus).

The Quest of Youth

By Percy L. Julian

Sometime ago in delving through some old German writings in Sociology, I read in a volume called "Staat und Gesellschaft" (State and Society) by Held, the following:

"There are three types of people who make up society; the first class is always desiring to change the status quo, without knowing what they will substitute for the old. The second class would cling by the old, not knowing just why or how long the old is good. But the larger body of human beings, says Held, are wholly indifferent, probably rising up in arms at a catch slogan or phrase, only directly after the first excitement, to fall asleep again in lazy and eternal indifference."

Despite this alarming truth, and depressing pessimistic description, there are certain very healthy signs among present-day youth. I am wondering how many of you have recently read that charming little book called "Saplings." It is a collection of the prize poems, essays and short stories written by High School students all over this country during the past year, and giving a fine cross section of the thought of America's youth. Having read it, I reread it and again reread it, and it is my earnest hope that you and your elders may read and reread it. It does not contain the dreamy, idealistic poetry of an American youth of the 18th

and 19th centuries, nor the Cinderella optimism of a decade or two ago. Still it is not steeped in an abject cynicism nor lack of reverence for that which is good and noble. But here is a realistic youth, a youth which has been closely watching its parents and elders, a youth which is determined to face truth and nothing but the truth. It is a youth which has seen the economic world attempting to prove that one can be made into three, a youth which is threatened by a life of unemployment and asks "Why?", a youth caught in a maelstrom of universal suffering and therefore cannot dream a youth which when told that it must hitch its wagon to a star, is turning about and asking its elders to define carefully the particular comet in question, a youth which refuses to "stay away from the Italian quarter" after having heard and read of the great masters in music who have blossomed in these same dungeons of filth, a youth which refuses to drink alcohol or indulge in vice, not because told that it is wrong, but because it desires to preserve its health, its mental vigor, and its self-respect.

Now we have been witnessing for some time this development in our youth, and we have been attempting to adjust ourselves to it. But we have been merely talking about changes and hoping that they would come, and our youth now, wearied of all

this, cries out in despair:

"All I hear is Talk, Talk, Talk.
Morning, Noon and Afternoon,
It's Talk, Talk, Talk.

Out there the human heart is
bleeding,

Yet all we do is

Talk, Talk, Talk.

Out there hungry children are dy-
ing,

And men are lynched and spirits
crushed,

And yet on Sundays it's

Talk, Talk, Talk.

Aren't you tired, Brother, of just
Talk, Talk, Talk?

This youth is to be congratulated upon challenging us to face frankly our tasks, to be done with a doctrine of hypocritical expediency, to cease clothing ourselves in the garb of leadership, and yet close our eyes to the suffering on our doorsteps.

And so when one asks me to talk to this youth about "Race Problems" I feel like crying back at him "This Youth of today does not want to hear about race; it wants to hear about human beings." It is in the position of that early American pioneer who when one cried out, "I am stifling," shot back at him:

"Well, stifle then

When a Nation's life is at hazard

We've no time to think of men."

Not only is the very life of our Nation at hazard, but the whole world. And young people are

educating for citizenship in these critical times. Which of the groups which Held describes will you join? I started out at a youthful age, firm in my faith that the greatest crime a man could commit was to approach his dying couch with the certainty that he had not in his whole life created one thing for the world which had sustained him. I still believe that but I believe more, that the greatest crime which youth of today can commit is to maintain indifference towards present-day human problems.

The cry today, my young friends, more than ever before, is for an enhanced perception of values, and I again bring back your memory to the words of a sage of my race, a grand scholar, William E. Burghardt DuBois:

And herein lies the greatest tragedy of the age,
Not that men are poor—all men know something of poverty.
Not that men are evil — who is good?
Not that men are ignorant—what is truth?
Nay—that men know so little of men."

This scholar has been misunderstood, has been browbeaten and mishandled, not only by men and women of the white group, but by those of his own group, and he of all men can certainly say with Edna Millay:

"When we learn that
Disappointment waits behind
each hardly-opened gate,
Life will have given me the Truth
And in exchange have taken my
Youth."

And he has given his youth, but I imagine he has given it gladly, even as you and I must do. His first gospel has been the words which I have just quoted—he has hoped that in some way men would learn more of men. He has left his own group in this country

with its manifold problems and traveled to far-off India and Africa and other parts of the globe to see others suffer nobly and thereby gain more strength to bear his own suffering. And he has come back to his own group to continue his campaign to urge Negro Youth to think. He has made speeches which had people saying "But how impossible, how impractical" and all the time he was making one plea—"For Heaven's Sake Think."

Now this man was destined to meet with disappointments, for like you and me America's youth has been getting too many lessons from our pioneers. We have been hitching our wagons to stars—all of us—for we are a democratic people. And this has brought us to our huge task of "keeping up with the Joneses." Neither Negro youth nor Chinese youth, nor Jewish youth within our own land has been an exception. And so in this mad rush in a land of plenty, we developed our much prized American individualism. Today the whole world is asking itself if this same American individualism, the bulwark of our forefathers, has not brought the whole world to its present misery.

And dare we grow angry at this question? This is no day in which you and I can fail to face criticism frankly and eagerly. I wish to emphasize this point. Often I find myself asking the question, "Does youth actually wish to know the Truth? Does youth actually wish to face its problems? To take its raps with a calm, reflecting, listening attitude, or is it after all seeking after and living by a philosophy of comfort?" It appears to me, that the answer to this question determines without the least shadow of a doubt whether you desire to align yourselves with one of the three groups described by Held.

The attitudes of both minister and parishioner are typical of many of us. When we hear ourselves criticized, we attempt too often to avoid consideration of the truth by weakening the arguments of our adversaries through some ruse. Too much of this political ball-playing has been trifling with your and my destinies, my young friends, and it is high time that we declare a war on it.

And so back to this question of our American individualism. It was a perfectly natural and expected development in the history of our American civilization. It has brought us where we are, and perhaps for that reason alone we should be proud of it, but today it needs reshaping and revising. It really needs redefining. It began with our pioneer forefathers who dared to establish first a center of religious freedom, then a center of thought freedom. And having done this, we declared ourselves a democracy, a commonwealth in which each man had opportunity to work out his own salvation. A premium was placed on initiative, on pioneering. In stepped our revered philosopher, Ralph Waldo Emerson, and made it a philosophy of life for every American. Hitch your wagon to a star, he urged. And every American set himself resolutely to the task. This would have been a splendid program, founded as it was on a noble ideal, had not the direction of our emphasis taken the wrong path. It meant that each man in his own little corner would have tried to perfect his art for the everlasting good and comfort of humanity. A Chef Cook would have prided himself upon serving his fellow-countrymen the best cooked food in the world. He would have taken a pride in extending his ideas to all corners of his country and his country would have loved him and hon-

ored him for his idealism, in some such manner as we read of a week or so ago in France. And he would have asked to be buried in his Chef's uniform, as this French Chef did, a symbol of his desire to continue such unselfish service, such devotion to an ideal in the life beyond.

But this did not happen, strangely enough, in our democratic environment, and because of misplaced emphasis. The philosophy of Emerson took on the form of a tribal aggressiveness, translated over into the individual. The commonwealth soon became an individual wealth. The Joneses, by means of their industry and fortitude, combined with an inescapable amount of legalized stealing, rose to the ranks of millionaires and multi-millionaires. And the O'Harys became climbers reaching after the Jones' star. Into this stepped, particularly in our American and English communities, and perhaps more so in America than anywhere else in the world, a very peculiar perception of human values. It is best described as follows: The Joneses have \$200 and the O'Harys have \$20. Therefore, the Joneses are 10 times as good as the O'Harys. It always troubled my German comrades to translate the sentence "He is worth a million dollars." Thus degenerated our American individualism.

Even only a few months ago, when the Nobel prize, the greatest honor that can come to a chemist, was awarded for the second time in history to an American Chemist, Dr. Irving Langmuir, the New York Times carried a typical American headline in recounting it. Over the picture of this man of serious

countenance and youthful vigor, went the caption:

"He saves us a million dollars a night."

As I heard this man a few days ago relate to an audience which packed Constitution Hall in Washington, the simple story of how the search after Truth had brought him where he was, I wondered if here should not be the best lesson for us Americans. And here is the story: Langmuir had been trying in certain of his work to get a high vacuum of an intense magnitude, and had developed the so-called Mercury Vapor Pump, where mercury vapor coming up was condensed, trapped air and carried this air down to a point where it could be very easily pulled out with an efficient oil pump. And so the General Electric Company, having read of his researches, called him to them and gave him the task of securing for them a better vacuum in their light bulbs that the same might last longer. And instead of following instructions carefully, he got interested in filling these bulbs with other gases, among them, Nitrogen and Argon. And he accidentally found that it was not a Higher Vacuum which the General Electric Company wanted at all, but another type of gas in the bulb.

Here then was a man who then and since then followed bravely the road of his ideals. Fortune, we say, smiled on him. And what would be your judgement of him if "Fortune" in the way of American Dollars had not smiled upon him?

And so with its army of Joneses Americans stepped into the world situation in the years 1914-18. Feeding the hungry at first, she finally won the war because

of her resources which enabled her to support the side she deemed was fighting for justice. And at the end of the war, the German peasant, robbed of his door-knobs, of his candlesticks even for machine-guns, found himself desperately poor. Having always had his food and his theater and coffee houses, he had not troubled himself very much about affairs of state. Now he was poor and further taxed to desperation to pay war indemnities. And over the Danzig corridor had come Polish Jews who had grown rich in Germany, and in Berlin 2,500 of the 3,400 lawyers were Jews. And in Vienna, the Wiener Bank Verein and the Creditanstalt, the largest banks in all Austria were controlled and operated by Jews. And the Neue Freie Presse, the largest newspaper in Austria, and a newspaper which does credit to Journalism throughout the world, was owned by the Benedict family, an old Austrian Jewish family. And a similar thing was true of the Frankfurter Zeitung, said to be one of the best newspapers of the world. Thus German citizenry turned all of its resentment against the Jew. I tried hopelessly one day to prevent a Jewish girl from being beaten to bloodiness even after her companion had blood flowing from his face in a dozen places, blood drawn by University young men, among them my comrades and friends, in the sacred hall of one of the oldest Universities in the world—the University of Vienna. And up to that time I had thought that such things could only happen to Negroes in our own Southland, where, I had been taught ignorance was the predominating cause.

colonial days? Then, you remember, that man in the colonial home with its crudities of operation could not produce enough. Not so now. There is enough of everything for each one to have all that he wants—this is an age of plenty. There is no reason for any one to be poor in what he wants and needs. And yet we have not because we haven't money to buy what is hoarded up by this large machine production on warehouse shelves. At present we are, however, profiting in a small way by such cheap prices on perishable things such as foods. In order to clear shelves before goods spoil, prices have had to be considerably lowered, so that people could buy. But there is still plenty if man could only **get** — but, sad to say, man has not been paid wages sufficiently high to enable him to **get** very much. Monopolies, large business, run by the few, have gotten their hands on the bulk of the goods and are trying to profiteer upon it. The conclusion is that we do not need any more workers in many vocations of any kind today. In fact, the nature of man's work or his vocations must considerably change before long. The machine has entered many of the old vocations. What will be man's vocations to enter?

After all of this sad picture, let me point out a bit of sunshine and encouragement for the Negro. Last Saturday a colored man came to my door to solicit work for the Home Laundry. Here was a colored worker for a white company soliciting in a colored neighborhood—a thing not found before. The St. Louis Dairy Company now employs some Negroes. Let me read this from Richmond, Va., published in the Survey Magazine for Dec. 15, 1931.

A New Job For Negroes.

The National Urban League announces that through its Department of Industrial Relations

it is attempting to get information on the special effects of the present crisis upon the employment of Negroes. Its most recent bulletin begins hopefully with the ancient adage that it is an ill wind that blows nobody good. While large hotels in certain cities are replacing Negro waiters who have long been in their service with white waitresses and department stores here and there are substituting white porters for black, the telephone companies in Richmond, Va., and Los Angeles have been employing Negroes to solicit business among members of their own race. It would be interesting to discover how such a business drive, if successful, will affect the balance of effective employment.

The conclusion is that probably in the shifting of the nature of vocations into which man will fall, that the Negro will be most fortunate.

Although this line of thought could well take up my few minutes, I will be guilty of not discussing my question unless I break off here and attend to the topic. Whatever these vocations are or are to be, let us ask—“Should Young Women be Permitted to Enter the Same Vocations as Young Men?”

Some years ago this question would not have arisen due to 1, certain ideas and ideals concerning women,

(a) It was thought that woman's place was in the home—doing housework, rearing a family—surely not busying herself in any vocations with men.

(b) In some countries women were regarded as inferior mentally to men and therefore unfit competitors for them.

(c) Again, it was believed that women lost their charm and became too masculine in “rubbing shoulders” with men in daily vocational life.

2. Since there was no need for

so many workers, anyway, women were not called upon. There were still things enough in the home to do to peek her busy, but with the washing machine, carpet sweepers, electrical cookers and irons, and other labor-saving devices, woman has been emancipated from the drudgery of the home.

What are the arguments in favor of women entering the **same** vocations as men?

1. Women are innately as capable mentally as men.

Norsworthy & Whitley: Child Psychology.

This book states that there are greater differences among members of the same sex than between the two sexes.

2. Competition between the sexes in the same work stimulates better work. We see this at we pit boys against girls.

3. Women can acquire the skills required in different vocations as well as men. Anyway the question of qualification should always be based upon the real power of the person to do, rather than upon sex.

4. Our American principle of Democracy says that there should be equal opportunities for all—man and woman alike. Women demand occupational freedom.

5. Women should be permitted to earn just as much money as men so as to establish and maintain an equal amount of independence. We all grant that money gives power, gives freedom to the individual.

6. Where women replaced men during the war, the former were often retained in preference to men.

7. Where men and women have been side by side on the same job there has been a high morale maintained. Men are more manly around women and women are not so petty and addicted to quarrels when with men.

8. Since women have more

leisure she should be permitted to do something other than playing cards. "An idle mind is the devil's workshop."

9. Frequently, women have just as much responsibility as men. This is true where husbands forsake home, leaving little children to be provided for by the mother.

10. Womankind is in need of more respect. This wholesome competition brings woman up to man's side as a companion not a slave.

11. Women have been permitted to enter the same vocations as men in some countries and are most successful. Hear this from Russia:

Survey Graphic—Aug. 1, 1931.

"One is particularly impressed by the large number of women who are to be seen working. Although there is apparently a custom of long standing in Russia that women should bear the lion's share of the work on the farms, they have now invaded almost every line of activity and may be seen toiling beside men in factories, serving as postal carriers, as

police, and even doing the rough work of section hands on the railroads. Women also fill far more professional and administrative posts than in any other land. More often than not they may be found at the head of large educational institutions and a number of leading engineers of the new regime are women."

What are some of the arguments against permitting women to enter the same vocations as men?

1. Those vocations into which women have been permitted to enter have, in many instances, lowered their wage scale. Why has the coming of women tended to lower this wage level?

First, because the more people or workers available for a job, the cheaper the wages.

Second, the assumption is frequently made that women can live on less than men because they have less responsibility. Women are often married and working.

2. If women are permitted to enter the same vocations as men, there tends to occur the breaking

up of the home—nursery, schools are necessary, divorcees are earnestly sought.

3. Women are weaker physically than men and therefore should not be permitted to enter all of the same vocations as men. Some women may ignore this physical weakness and force themselves into places where they cannot be healthy.

4. Allowing women to enter the place men workers who have families to support. Often these women are married and already partially supported.

5. Men are often weakened by women doing too much for them. The men sit back and let the women carry on.

From the above arguments, it would appear that women should be permitted to enter the same vocations as men. However, there is this. During a transition period, a period of so-called depression, I believe that I would give up the clamor of jobs for women equal to those of men. I would let man be the breadwinner and see if he can live up to his title.

The Lehmans Retire

By Imogene Mullins

After forty-three years of service President and Mrs. J. B. Lehman are retiring as leaders of of Southern Christian Institute Christians in advance of their generation, they went in to the South that the Negro might have an opportunity. Theirs has been an outstanding service to the South and to the nation as a whole. A school of higher learning, one of the thirty-six in the entire South to be accredited by the Southern Association of Colleges, and one of two in the state of Mississippi, is a worthy monument to their years of service.

In 1890, when President and Mrs. Lehman went to Edwards to take charge of Southern Christian Institute, a discouraging task was theirs. For eight years, against disheartening conditions, early missionaries had struggled to lay the foundations of a school for Negro youth. The Northern and Southern people of our brotherhood had not been torn asunder because of the sectional difficulties culminating in the Civil War, and in 1882 were ready to collaborate in their efforts for home missionary work. Accordingly, they opened a school

on the present site of Southern Christian Institute, or Mt. Beulah College as it is also known.

For the first eight years there was a struggle with primitive conditions and with inadequate funds because the churches of the disciples of Christ had not yet learned to give liberally to missionary causes. Two missionary leaders became martyrs. Randall Faurot, the first president, lived only about nine weeks when he succumbed to acute malaria. Hephthah Hobbs, the next president, labored seven years with insufficient support and under

great difficulties.

In 1890, supported by the newly organized Christian Women's Board of Missions, President Lehman and his bride, who was Ethey Burlingame, left their Indianas home and journeyed to Edwards to take charge of the school. There were no graduates up to that time, but in that year a course was mapped out and in 1892 the first graduates received their diplomas. Mr. Lehman has not only been president of the institution ever since, but superintendent of the Negro work of the Disciples of Christ since 1912.

Through all these years the Lehmans have made a remarkable record. Few missionary enterprises have had richer returns. Three hundred have graduated, more than a thousand have nearly graduated, and it has been estimated that over ten thousand have touched by the work from the Atlantic to the Pacific and from the Great Lakes to the Gulf in our own land, and in the West Indies and in Africa. A president of a great university recently said, "I wish I could reach your standard, but I can not," and the state supervisor of the schools, "I just came to tell you, if judged by the character of the work done, you stand at the head of the state."

Southern Christian Institute, now a part of the missionary work for the Negroes supported by the Disciples of Christ under the auspices of the United Christian Missionary Society, has just celebrated its fifty-first commencements exercises, and with it a special service honoring and Mrs. Lehman. Both races came from far and near to give full expression to their deep sense of gratitude for all the Lehmans have meant to them through these years. An elaborate program was given by the students. President Lehman himself delivered the commencement address.

Commencement at Jarvis

By Venita O. Carney

The Commencements Season beginning May 28 and concluding May 31 marked the close of the twentieth year of successful work at Jarvis Christian College.

On Sunday, May 28, the annual sermon was preached by Rev. J. E. Quarles of Fort Worth, Texas, the baccalaureate sermon by Dr. George F. Cuthrell of Tyler, Texas, and the sermon to the societies by Rev. H. G. Smith of Paris, Texas. Each sermon was instructive and inspirational.

A unique program was sponsored by the grade school Monday evening after which certificates of promotion were awarded six eight grade pupils by President J. N. Ervin.

The Alumni banquet on Tuesday afternoon was largely attended, and each member of the Alumni Association pledged his loyal support to make Jarvis a bigger and better Jarvis for the 1933-1934 session.

The program of the music department on Tuesday evening eclipsed all former renditions with the presentation of the operetta, O'Hara San. The costuming and lighting produced a colorful effect for the setting. The production was delighted not only because of the constant changes and variation of the musical chords, but because the theme of the story was true to life.

Nature graced Wednesday, Commencement Day, with an azure sky which produced a fitting stage for the day's activities. The Texas Trustee Board met at 11:00 a. m. at which time the annual report of accomplishments for the year was made by President Ervin. Plans were formulated for the future betterment of Jarvis. Immediately after

the adjournment of the Board meeting, visitors, friends, and the student body assembled in the dining hall to honor Dr. and Mrs. J. B. Lehman, who have devoted forty-three years of their lives at Southern Christian Institute to lift a misunderstood people to loftier heights, with a testimonial banquet. Expressions of appreciation were voiced as well as expressions of regret that they had reached the age of retirement.

Judge W. C. Hurst, a newly elected Board member, of Longview, Texas addressed the eleven college and seven high school graduates and their relatives and friends who crowded the chapel to its doors. The exercises were impressive in their simplicity. The octet sang several numbers throughout the program. The diplomas were awarded by President J. N. Ervin and the Texas State Teachers Certificates by Mr. M. B. Keith, chairman of the Texas Trustee Board. Greetings were brought to the college from the United Society by Dr. Grant K. Lewis in some very timely remarks.

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By J. B. LEHMAN

THE HARVEST OF NATIONS

If we read the chapters of Matthew from the twenty-sixth and hold in mind that Jesus was not only telling the Jews what their end would be but giving the fundamental laws of the maturing and ending of the civilizations of all nations, we get a wonderfully thought provoking lesson. We shall not attempt here to outline the course of his instructions, for that would be too long for our space, but we want to pick out some of the high points as we go along.

The first was the parable of the laborers. Those who came at 5.00 P. M. and labored only one hour got their dollar first and those who came at 6:00 in the morning got only a dollar and that last. This shows us that those who wrought mightily in the past history must not complain if those who come in at the end reap first the bundant crop sown by others. The Apostles got what neither Isaiah nor David could get; but neither David nor Isaiah should complain. They did what they could and God will reward them, but the apostles were the first to see the great day.

This law is carried out even to our day. Every new race that comes in starts higher than the preceding race. The Romans and Greeks went way above the Jews in their conception of a world wide kingdome; and the Anglo-Saxons went away above the Romans in their work of bringing in the greater kingdom. They now rule the thought of the world.

Now will this law continue?

Will the Hindus, Chinese, Japanese and Negroes go a way above the Anglo-Saxons in the next five hundred years? They certainly will if these newer peoples do not themselves hinder God's purposes by becoming selfish in their purposes. That they will have plenty of temptations to run off after some things that will seem to bring gradifiction to themselves is certain. The Negro is fast becoming a balance of power between the radicals and conservatives of the world, and all kinds of inducements will be thrown out to him to join this or that side. We see it in politics especially. Now it is coming in the cults. Communism is saying, cast your lot with us and we will do great things for you. The whole future of the Negro race in America will be determined when he must make the choice that confronted Moses. He was the son of Pharaoh's daughter by adoption and so in line for the throne. It was a sure grab for himself, but he knew its corruption and emptiness. He refused and was sent out as a poor shepherd for forty years and then became the world's greatest monarch. The newer people will be great only as they serve the world better than all the other people before them served it.

This brings us to the parable of the talents. The talents stand for opportunities. The use that I make of my opportunities is the sole measure of my life. It is not what you do, no matter how bad or good that is. It is the use I make of my opportunities. The

future of the Negro in America will be measured by only one thing: What unselfish use will he make of his opporunity to set the kingdom of God forward among the nations of the earth? No use for him to complain at the treatment he gets, God is asking him, What are you doing to advance my cause?

And now we come to the grading of the nations. Sooner or later every nation comes to its final test. If it is a goat it must go to the left; if it is a sheep it is turned off to the right. And that grading stands through eternity. The Negro in America must quit thinking so much of what he has endured and is enduring and must begin to capitalize his past. He did not fail in slavery as most other primitive peoples have; he did not fail in reconstruction as many would have done, and our earnest prayer is that he may not now fail when his larger opportunities are coming.

BROTHER WILLIAM PEYTON

Brother William Wilsey Peyton, son of Abram and Sallie Peyton who was born January 26, 1868 in Henry County, Va. about 26 miles from Richmond Va., departed this life May 19. He became a Christian in 1880 and united to the Antioch Christian Church of Virigina. When quite a lad, he was brought to Arkansas by his parents. He joined the Pearridge Christian Church, Kerr, Ark, and remained a faithful member until death.

Brother Peyton devoted 53 years toward the up building of Christ's kindom.

He leaves to mourn his loss a wife and four daughters.

Mrs. Ediza Neighbors, Los Angeles, Cal., Mrs. Dixie Rutledge, Little Rock, Ark. Misses Lamauge and Birnice, Carlisle, Ark. three sons, Williams Jr., St. Louis Mo., Chas and A. C. Carlisle. Two sisters.

From Banks of Ole Ky.

By C. H. DICKERSON

KENTUCKY "DOINS"

Little Rock Church measured up in entertaining State Board in April.

Young W. D. Campbell is minister there. The official Board was trained by the late Eld. R. E. Hathway.

Bro. Crittenden is Evangelizing has district with vim — touching every point.

T. R. Everett is holding Carlisle and North Middletown.

G. E. Letton (State President keeps Mt. Sterling in front.

Prof. Tales keeps breath in Winchester. R. F. Hayes serves Lexington well. R. E. Pearson stands one foot in Georgetown other foot in Louisville. J. E. Blair closed good meeting in Danville. Wm. Owens of Dayton, O. did the preaching and you may know it was "well did." Yours truly keeps cobwebs out of Hustonville and Nicholasville Baptistries

F. T. Floyd holds down Louisville Third and new bride gives him the strength of 2.

H. T. Wilson makes good report from West end of State and their district meeting.

S. C. Devine and wife who so carefully entertained National last year gradually whitling down debts at Paducah.

E. H. Allen has a death-grip on Lawrenceburg and of course will succeed. Midway has no minister. Stafford Campbell wears well after thirty years, at Paris and still going strong. Covington calls new pastor.

C. H. Johnson keeps Millersburg and the State Bible School moving. Eld. Jack George is firing on Ciarons Run.

Mrs. L. A. Smith of Danville is filling the bill as State President of Women's work.

Milledgville recently took good care of Joint Women's and S. S. District Meeting Bro. Wm. Owen preached a wonderful sermon there.

State Convention Program is in making. On to Georgetown July 18-23. Germantown Ok.

And now comes sad and Lughbrians news of the passing of our beloved Sister Susie M. Brown of Mt. Sterling. Just a months since the death of her husband, the late Eld. W. H. Brown.

MINISTER WANTED

Editor: Christian Plea

We are desirous of communicating with ministers who have no charges; because we are in the field for a minister to become the pastor of the Indiana Avenue Christian Church. We are sure you are in close touch with the group of ministers who are not occupied at the present time. Please communicate with Elder W. A. Scott, J. A. Adkins and W. E. Graves. Mr. Scott's address is 536 N. Water Street, Wichita Kansas. W. E. Graves, 1325 Ohio, and J. A. Adkins, 1408 Wabash Wichita, Kansas.

Yours very truly

W. E. Graves, Chairman of the Board.

Greenville, Texas — I am sure that many years have passed since the readers of the Plea heard from Clark Street Church, Greenville, But by the help of God we have been awakened by one of Gods sent helpers in the gospel of Jesus Christ. We want the readers to know that we are wide awake and have caught a new vision in the spiritual worship and businss of the church. N. H. Johnson, minister.

which will be held July 8 to 13.

It is more than half a century of progress in young people's

INTERNATIONAL ENDEAVOR MEETS AT MILWAUKEE

Milwaukee, Wisconsin, one of the most attractive and progressive cities of North America, will be host to the 34th International Christian Endeavor Convention, activities in and for the Christian church that the Milwaukee Convention signalizes. The convention program will face the implications of today's chaos and of social and spiritual unrest. Holding before young people the unchanging ideals of Jesus Christ, this youth congress will summon the new generation to individual spiritual growth and to social progress in His spirit.

DISCUSS ALA. FARMER

Agricultural leaders in farm,, school, and health activities among both races from all sections of Alabama as well as some from other agricultural states met in a large all day interracial conference at Tussogee Institute to consider the report of a survey of cotton-growing communities in that state recently made by the Federal Council's Departments of Research and Education and Race Relations under the direction of the secretaries of these Departments, Dr. Benson Y. Landis and Dr. George E. Haynes. The Conference was called upon the invitation of Dr. Robert R. Moton of Tuskegee Institute and Dr. L. N. Duncan, Director of the Alabama Agricultural Extension Service.

The Conference decided to continue the committee in charge of the project. A further study of conditions and preparation of practical plans to carry out the recommendations will be made. Dr. L. N. Duncan and Professor R. C. Atkins of Tuskegee were asked to continue with direction of the study.

REVOAL QUILTS CHURCH

According to a statement issued by Brother M. M. Bostrick, Evangelist of Arkansas, L. D. Revoal, former pastor of Cross Street Christian Church, Little Rock, Ark., has seceded from the Christian Church. It was reported that the minister had taken membership in a Baptist church.

MUSCIALE AT HANNIBAL

Hannibal, Mo. — On Thursday June 1, a Musical Concert was given at the Second Christian Church in which Rosa Page-Welch; soprano and Ewing C. Welch, tenor, appeared. They were assisted by Della Niliken, saxophoist and Ira Frazier violinist. Mrs. Niliken is a member of the Ladies World's Fair Band at Chicago, while Mr. Frazier is violinist and director of the orchestra of the Emperial Opera Company of Chicago. Mr. Ewing Welch is a student in the Chicago Music College and director of the Oakwood Boulevard Christian Church choir. Mrs. Welch is also a student in the Chicago Music College.

The Second Christian Church is moving along nicely under the leadership of Rev. C. W. Arnold. We have paid during the last twelve months near \$500.00 on our church indebtedness. Quite a few souls have been taken in and many of the scattered members are returning to the fold. The church is sending four students to conference and is also busy at the present preparing to entertain the State Convention. The Church is located on Broadway two blocks from the Business District.

ELDER BROWN'S WIDOW BURIED IN KENTUCKY

Mt. Sterling, Ky. — I have been ill for a long time and don't seem to get any better. It is all right, for the good Lord is with me in

all things.

On May 19, last my sister-in-law, Sister Susie M. Brown, passed away at Springfield, Mo. She had undergone a sick spell before her husband, Brother W. H. Brown, passed away. Just nine months and one day before she left us. She never fully recovered. She was a beautiful Christian character always trying to do something for the cause of Christ. Her life is worthy of emulation. She spent nearly forty years in the school room trying to train the youth in the way they should go.

Peace to her ashes.

Sister thou wast mild and lovely,

Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats amongs the trees.

Peaceful be thy silent slumber..
Peaceful in thy grave so low.

Thou no more wilt join our number;

Thou no more our songs shalt know.

Dearest sister, thou hast left us;

Here thy loss we deeply feel;
But tis God that hath be-reft us,

He can all our sorrows heal.

Mrs. Lizzie Magowan

WILL BIBLE SCHOOLS KEEP PROMISE?

Attention is being called by Brother R. H. Peoples, National Bible School President, to workers concerning the necessity of raising full apportionments. He says:

"This is a last appeal to you to do your full duty. The Missionary year is speedily coming to a close. Just a few more days and the U. C. M. S. will be closing its books for the year 1932-1933. I am wondering if your Bible School has kept its promise to raise its National and State apportionments. For the past few years we have

failed to keep this promise, but let us not fail this year. Remember how humiliating it was last year when Big Chart that hangs on the wall of the National Convention was read by our National Field Worker Bro. P. H. Moss and your Bible School was reported blank! If you haven't sent in these apportionments, Get Busy Now and send them in immediately. Don't forget that what ever you give must be in Indianapolis before June 30 if it is to be counted on this year's giving. I hope you will not turn deaf ears to this most urgent plea, but will Act at Once.

Each State is asked to represent with \$10.00 for the State and \$2.00 for each local school in the State. This money is to be sent to the National Convention which convenes in Cincinnati, Ohio, by State Representative or mailed to the treasurer of the B. S. Convention, Dr. R. S. Fields, 234 Hernand, Memphis, Tenn. before August 15.

We hope to have your cooperation in making this National Convention the greatest ever, both Spiritually and financially.

N. Little Rock, Ark. — Just a few lines to say that we rendered a very interesting Mothers Day program at Mt. Sinai. It was interesting to hear so many speak so highly of Christian mothers that have passed on. Our young quartette from the Little Rock side, including Ranes and Johnny Harris, Leo Mc Fadden and Ode Mc Fadden, gave a few numbers.

We were happy to have them. Mrs. S. L. Bostrick.

ARNOLD AT HANNIBAL

One of our young ministers, C. W. Arnold, has just completed his first year at Hannibal, Mo. So fine has been his work that we will carry a detailed report in our next issue.

GOALS

of

NATIONAL CONVENTION

Every Local Church Raise Full Apportionments

Complete \$1-500 Preston Taylor Monument Fund

A CHRISTIAN PLEA in Every Home

BIBLE SCHOOL

1,000 Increase in Membership

Three Young People Conferences

MISSIONARY ORGANIZATIONS

Finance \$3,500

New Members 2,000

New Societies 10

Boys' and Girls' Organizations . 10

ANOTHER MILESTONE

17th Annual Convention
Of
DISCIPLES OF CHRIST

FIFTH CHRISTIAN CHURCH

718 Kenyon Avenue

Cincinnati, Ohio

AUGUST 21st-27th