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Warren Brown

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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., OCT. 1, 1933

NUMBER 1

Fifty Million Human Beings Condemned

By ANNA B. COWDREY

“**Q**ND HE answered and said unto them, ‘go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached to them.’” In this message sent in response to John’s query, we find an answer which is entirely adequate today as to the success or failure of missions. John’s question came because he was shut out from knowledge; the church today questions because of uncertainty and indifference. But whether from the one motive or the other, the answer which Christ gave on that day so long ago, still holds good and by that measure the work of Missions throughout the world stands or falls.

In considering India as a Mission Field, it is necessary that we keep several facts in mind. The first of these is that India is a vast country: it is bordered on the north by the highest mountain range in the world; its mountain peaks have defied man’s attempts to scale their heights. It has great river systems—the Indus, the Ganges and the Brahmaputra. It has within its boundaries all the range of climate from perpetual snow to tropical heat. It has many peoples and many religions and also many languages, the latter estimated at from 100 to 300. It is a land of great wealth and grinding poverty. The wealth of India even more than that of the United States, is in the hands of the comparative few. The vast majority live by agriculture in some form and the greater part of these have lived or still live on the edge of hunger.

Of the 353 millions of India’s peo-

EDITOR’S NOTE—For a long number of years Miss Cowdrey has lived as a missionary in India. Her experiences have been rich in carrying on a ministry in this foreign field. Shortly after her arrival in the United States on a furlough, in June, Miss Cowdrey consented to do this fascinating story dealing with the caste system of India for Christian Plea.

ple 72% live in villages and concern themselves with agriculture, yet India has its great cities with great industrial populations where the evils of slum life are prevalent and some of uplift and welfare work is to be found. Above all India has a social and religious system that has condemned fifty million human beings to unrelieved social and religious degradation. In these days the world is talking and thinking a great deal about caste. Some would have you think that it is a trade guild division of society and therefore justified on that score. But in reality it is a religious system strengthened at every point by Hinduism as a religion. Of course, we are all familiar with the four emanations from Brahm which gives us the four major divisions of caste—the Brahmin, Kshatriya, Vaishya and Sudra—being the priestly, warrior, tradesman and serf classes. But there are besides these and their innumerable subdivisions, the fifty millions of untouchables of whom you hear so much today because of Mr. Ghandi’s espousal of their cause. But it would be well to remember that for the last hundred years Christian missions have been

working patiently at the task of bringing to these degraded ones a sense of being human and having a place in God’s world and plan. Not until Christianity had redeemed and enlightened these lowly ones did Hinduism awake to a sense of shame and loss and is trying to retrieve its losses by reform.

Then we have other customs founded on or perpetuated by religious sanction: child marriage, the purdah system and idolatry. India is still idolatrous though there are those who would have you think that idolatry, like the caste system, is passing.

Into this welter of custom that is religious life—for all of the acts of a Hindu bears a religious significance—the gospel of Jesus Christ has been making great inroads for more than a hundred years. At first Hinduism did not fear this doctrine of love which the missionary preached and practiced through the medium of feeding the starving millions; opening schools for those who according to the Hindu Shastras were not capable of learning; through the ministry of healing for countless women and children, helpless because of disease. It did not fear when the outcaste came to Christ en masse.

It took years of slow teaching and penetration of the truth before Indian public opinion could be brought to the point where it could abolish suttee—the self-immolation of the widow on her husband’s funeral pyre. It has taken long years of friendly and loving contact between the western woman and the woman of the East before the confidence was established which enabled the woman from the West to open ever so slightly the closed

doors of purdah. It took still longer years of teaching and pleading and praying of missionaries all over that great land before non-Christian reformers would even lift their voices in behalf of the Sarda Act which prohibits child marriage; and it has taken actual fear of losing the great host of the untouchables numerically and politically, to bend the wills of orthodox Hindus to grant even temporary admission of outcasts to the privileges of caste men.

Even as Paul at Athens found the Athenians a very religious people, so in these modern days we find the people of India a religious people. But to win these people it will require more than preaching by the wayside or in the bazaar, important though that may be. It will take no less than the full program enunciated by Jesus Christ—"heal the sick, give sight to the blind, cleanse the leper and preach to the poor the gospel of life"—that abundant life which is found in Christ Jesus.

"Heal the sick": That is what the two doctors in Jackman Memorial Hospital, Dr. Hope Nicholson and Dr. Mote Solomon, our first Indian woman doctor, are doing in the thousands of treatments given daily in that hospital; it is for this service that the fine young women taking training in the Nurses Training are preparing for service. Some have already gone out to serve as Nistara Bai, a beautiful Christian young woman who is municipal nurse in a small city answering all the calls that come to her from her Indian sisters. Does she do it for the pay which she receives? No! But because of the desire to serve which she has held since early girlhood.

It is what Dr. Victor Rambo and his aged assistant, Dr. Hira Lal, are doing throughout the Mungeli district. It is said of Dr. Hira Lal that in the numerous villages scattered throughout the Mungeli district that not one is to be found in which there is not at least one person to whom Dr. Hira Lal has ministered, physically and spiritually. Then there is Dr. Peters, a young man giving his service in the Sanatorium for Tuberculosis in Pendra Road, who stands before the young men of his community as an exponent of clean manhood.

"Give sight to the blind": So

many have received sight—physical and that clearer sight of the spirit. I call to mind one young woman—a Brahmin—who arrived at the hospital too late for speedy relief. The weary days of treatment passed by, though they were not weary for her because she was hearing about Jesus Christ. When her doctor said: "I can do no more for her now. Only God knows whether she will be able to see after an operation which cannot take place now," her husband did not want to receive her into his house again. But when he heard that she wanted to become a Christian, he sent demanding her. In her own house she was so cruelly treated that she bribed a little maid to lead her back to the hospital. Here she found refuge. She was sent almost at once to us in Kulpahar, to escape being carried away again by her husband. Six months later we were about to send her to our own hospital for an operation that we hoped might give her partial sight, when she told us that she wanted to be baptized before her operation—for, she said, "I do not want anyone to think that I became a Christian because I received my sight." She had all faith that she would receive her sight. And she came back seeing.

"Cleanse the leper": There are many lepers in India who have loving service rendered them where previously they had been abhorred. In these leper asylums many become Christians and the light in their faces testifies to the inner cleansing which Christ alone can give.

Then what shall we say of that preaching of abundant life to the poor. India's millions are seeking for abundant life; seeking for it in the realm of the mind, the body and the spirit. It was the mission school for the outcaste that started Dr. Ambed Kar on his educational career and made him a leader for his own people at a time when they so much needed his leadership. It was a Christian ideal embodied in the Boy Scout movement that has gone far to give to Indian youth the ideal of clean and sound bodies dedicated to service. So far has this movement spread that scarcely a school either government or Mission but that has its troupe of youth in training. While at the great bathing

festivals of the Hindus, that usually take place at the confluence of some river, Scouts volunteer for life saving service. Many lives are saved in the swirling currents of the river. Many a child is rescued and returned to its parents and a Scout does not discriminate between castes. Then it is to the great host of Christian young people in the Mission schools throughout India that she may look for her sane leadership of the future. There are many men in governmental positions of importance who acknowledge with pride that they are from Mission schools or colleges.

Then what shall we say of that true preaching of the abundant life called Evangelism. A new emphasis is put on preaching in India, which is called witnessing. We still have our preachers whose work it is to preach, but our young people and our older people—laymen—members of our churches pledge themselves to go out at regular intervals to witness to what Christ has done for them. Our young people—both men and women, and sometimes together—are going out into the villages as gospel teams. Even older women—unlettered go out with the Bible women to the women of the villages and tell what Christ has done for them personally.

What then of the Church of Christ in India. It has been with us ever since the first few converts openly voiced their faith in Jesus Christ. To them it meant persecution and the loss of all family ties but they counted it gain that they might follow Christ. Literally the most of our early believers left all that they might follow Christ. Perhaps that accounts for the fact that the church contented itself by trying to conserve. But today the church is looking forward. With the prayer on the lips of each member "Oh Lord, revive thy church beginning with me," it is moving forward to the goal of self-support, self-propagation and unity in Christ's service. Seventeen of our churches, with a membership of 2500 are the deseminators of light to a million and a half of people who do not know Christ. The program of the church includes every bit of social help which can be given; every contact may bring a Hindu brother to a clearer knowledge of what it

means to follow Christ. In the midst of depression, what a tremendous challenge to each member in those 17 churches. Verily the poor do have the gospel preached to them and not only is it preached in word, it is proclaimed by deeds also.

"And he said unto them, 'Go and tell John the things which ye have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed and the poor have the gospel preached unto them.'"

The Week of the Ministry OCTOBER 1 TO 8, 1933

How to Observe It

1. Hang up the poster. It is to be found in the Pension Fund Bulletin. Explain it thoroughly.
2. Use the Responsive Reading. Enough will be sent for your congregation. Order more if needed.
3. Use the song, "The End of the Way," by Princess Long, as a special number. It also appears in the Pension Fund Bulletin.
4. Have an appropriate sermon on Sunday, October 1 or 8.
5. Observe the midweek prayer meeting by using the regular topic, "Multiplying our Minister's Power." See Pension Fund Bulletin for special material.
6. Explain the collection envelopes, a package of which will be sent to you.
7. Give people the opportunity of making their gifts.
8. Send gifts and full report at once to:

Pension Fund of Disciples of Christ
Box 1635
Indianapolis, Indiana.

**EVERY CHURCH SHARING
MY CHURCH SHARING
BREAD OR STONE—WHICH?
WE CARE AND WE SHARE**

ON VACATION

Mrs. Orene Cole and daughter, Suetta, of Little Rock, Ark., spent their vacation in Chicago. Suetta is organist for the Cross Street Christian Church.

Mrs. Daisy Dean and her oldest son, of Little Rock, visited in Buffalo, N. Y., and Chicago this summer.

Christian Service In Cooperation

By J. B. LEHMAN

The Battle of Civilization

By H. O. PRITCHARD
In Christian Evangelist

L. P. JACKS aptly stated one of the crucial issues which faces the Church of our generation when he wrote in *The Living Universe* these words:

If the battle of civilization is lost in the schools, who is going to win it afterward? If the whole community is set wrong in its education, what chance has the clergy of being able to set it right from the pulpit? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and policeman to bring it back—what fool's enterprise could compare with that?

This statement is not simply a terse epigram written for the sake of the effect. It is a bold statement of the bold truth—a truth which the church seems to have forgotten. For is it not a fact that we, who constitute the church in our day, are doing precisely what Principal Jacks warns against? Aren't we allowing the community, in its plastic period, to start on the wrong road? Aren't we sending out the parson and the policeman (or trying to do so) to bring it back? Aren't we engaged in this fool's enterprise? If it is true that we are, then why?



For one thing, we put the major emphasis at the wrong point. We would rather be reformers than formers. We are more interested in reclamation than prevention. We take more delight in snatching a brand from the burning than in keeping the fire from starting. We would rather count converts than create character.

The first is dramatic. The second is humdrum. The first is spectacular. The second is tedious. The first is relatively easy. The second is des-

perately hard. We prefer the road of least resistance even if it does lead to a fool's paradise.

For another thing, we the church, in recent years, have been gradually shifting our primary responsibilities to other agencies. We have been turning over to the state the fundamental functions which the church once performed. The church was the originator of benevolences, but that function is being abandoned; the children of the church are becoming the wards of the state. The church once was the intrepid advocate of temperance, sobriety, and abstinence; and then she turned to the state the task of temperance education and prohibition enforcement. The church was the mother of education and once had all education under her fostering care; but gradually she has abandoned one field after another and turned them over to the state.

These two fundamental practices and fallacies account in large measure for the "fool's enterprise" in which we find ourselves engaged. The one, the assumption that a child must go to the devil before he can be won for Christ; and that it is more important to win him back than to keep him from the devil at the start. The other, the assumption that the church can turn over its moral and spiritual tasks to a non-moral state and secure a moral and spiritual output.

It is these two fallacies and practices which more than any others account for the present moral and spiritual breakdown. This is why benevolences have become so impersonal and professionalized. This is why prohibition—one of the noblest experiments of this century—is going by the boards. This is why Christian colleges are allowed to die and all education is being secularized. This is why the interest in foreign missions is on the wane.

(Continued on Page 5)

The CHRISTIAN PLEA

National Organ For Disciples

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J. B. Lehman
Warren Brown, Editor

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JOHN LONG

Inquiries have been rather free as to what kind of a President will John Long make at Southern Christian Institute. Long before the young president was certain of becoming head of the institution, he studied seriously problems facing our church schools. He went further to analyze peculiar problems in Negro education. For a close-up of the man we quote in part from a formal address made by Mr. Long at the Paducah National Convention:

"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 although 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 the churches, the church pews serving as benches for the students. In only 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.

"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 preclude 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.

"At Christian schools central place should be given to the teaching of Christ that the only possible way to serve God is through 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.

"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."

With such convictions as expressed in this discourse, we have every reason to expect that his administration will be guided along these policies.

THE BATTLE OF CIVILIZATION

(Continued from Page 3)

This, too, is why the church just now finds itself in the midst of such a desperate struggle for existence. For just in proportion as the church has abandoned or delegated to oth-

ers its spiritual tasks, in exactly that same proportion it has declined in popular esteem and community prestige. The more the church has expected a non-moral state to carry out its own moral decrees the more the church has found itself weakened and ineffective. Witness prohibition. Witness philanthropy. Witness education.

PHYSICIAN AT JARVIS

To attend students, members of the faculty and citizens of the community, President J. N. Erwin has made it possible for Dr. Evans to establish his residence on the campus of Jarvis College, Hawkins, Tex. For many years President Erwin has had the desire to have a resident physician and when the Ida V. Jarvis Hall was planned, he included a fine section to be fitted later as a clinic. As friend and advisor to the people of the community for many years, the president has invited them to call on the doctor for medical treatment.

CONFESSION MADE

Cobden, Ill.

Editor Christian Plea:—In the home of Sister Rose Peacher (the only Christian family here) a meeting was held Aug. 2nd by the writer. A young woman, age 16, confessed her faith in Christ and was baptized Aug. 3 into Christ. A whole family of six was happily united into Christ—a faithful soul was made happy through the confession of the last child in the home. May the Holy Spirit guide us. Amen.

Yours in Christ,

Andrew C. Chichew.

SCHOOL BELLS RING

School bells sounded for many of our youth this week. Miss Marie Watson, Kansas City, Kan., enters the University of Kansas as a junior. John McLendon leaves home to become a trained physical education director. Both of these young Disciples have distinguished themselves in the Midwest-Conference of which they are recent graduates. Miss Amanda Russell, St. Louis, Mo., an honor graduate of Sumner High School, enters Knoxville College this year on a scholarship.



WOMEN'S FUTURE WORK



1. That the apportionment for the local societies be sent to the local presidents for their approval.

2. That all money raised in the National Convention be used for the national development only.

3. That an honor roll be maintained with the following points of merit:

a. The Society shall hold twelve monthly meetings with program.

b. The executive committee shall have six monthly meetings.

c. Four quarterly reports sent state and national treasurer.

d. A 25% increase of membership.

e. Must observe Women's Day and Easter Week of Prayer with program and offering.

f. Must reach national apportionment.

g. Must sponsor at least one organization for young people.

h. Must be represented in state and national convention.

4. We recommend that the society which qualifies on the honor roll and gives the largest per cent above its apportionment for world missions be given the Loving Cup.

5. We recommend that a banner not exceeding \$5.00 in cost be awarded society raising the largest amount for world missions during the missionary year, said banner to be held by that society from the annual session of the Women's National Missionary Society to the succeeding one.

6. That each state be represented in the National Convention by paying \$10.00 with an additional \$2.00 for each local society in the state and that each society in an unorganized state represent with \$5.00.

7. That the National President be authorized to visit any state convention which invites her, and that the National Convention bear half railroad fare where state is not able to pay the whole fare.

8. That our aim for the year will be as follows: Women societies, newly organized 10; members 2,000; boys' and girls' organizations, 10; circles, 10; World Call subscribers, 300; Christian Plea, 500.

9. That we donate to Christian Plea as much as the treasury will allow after general disbursements have been made.

HEAD OF WOMEN



MRS. PRESTON TAYLOR

10. That our national field secretary give special attention to our less organized states, in an effort to explain the missionary program as it relates to the entire church, thus helping them to realize the importance of larger fellowship in the task of "kingdom building."

11. That the National Convention secretary send letters to all societies 30 days before the National Convention informing them of the amount of money that they are expected to report at the National Convention.

12. That a report of the Future Work Committee be mailed to local societies not later than 60 days after the convention.

13. That the names and addresses of our national president and corresponding secretary be printed on the Missionary organization's page of the Christian Plea.

14. We recommend that the period of one hour be given to young people and children on an afternoon to present their program and that all young people serve and no adults, that they be given a chance to render their own program supervised by the Young People's worker at the National Convention.

16. We recommend that the past

president be made honorary president of the convention.

17. We recommend that the officers of the women's department shall not succeed themselves over four years.

18. We recommend that we cooperate with the president of the United States in the N. R. A. movement through our societies in an effort to rid this country of the great depression.

19. We recommend that we cooperate with United Christian Missionary Society in an effort that it might put forth the advancement and program of the work.

20. That because of the economic depression which has resulted in the falling off of funds and slackened interest in the work in general, we recommend that Mrs. Rosa Brown Bracy be employed for full time to visit churches and missionary organizations thereby stimulating interest in the work and the raising of larger funds.

CHILDREN'S SECRETARY

"We come to you with a brief statement this year. We were hoping to accomplish more than last year, but conditions over which we

have no control prevented this," Mrs. L. A. Devine reported.

Letters written	53
Letters answered	4
No. of organizations	0
Financial report to U. C. M. S.	
B. & G.	\$ 2.30
Triangle	6.40
Circles	12.02

\$20.72

Committees at Convention

The following committees were appointed at the convention to function for the missionary organizations:

Statistical—Mrs. H. L. Herod; Mrs. J.L. Brooks, Mrs. Nancy Berry.
Nominating—Mrs. C. E. Craggett, Mrs. Dora White, Miss Alpha Penn, Mrs. C. H. Dickerson, Miss Lillian Hackley, Mrs. Wm. Owens, Mrs. E. G. Starlings.

Future Work—Miss J. K. Spencer, Mrs. A. L. Martin, Mrs. Mary Taylor, Mrs. Rosa Bracy, Mrs. Margaret Bruce.

Loving Cup—Mrs. Warren Brown, Mrs. Elizabeth Smith, Mrs. L. F. Ragsdale, Mrs. Rosa Bracy.

Enrollment—Mrs. L. A. Devine, Mrs. G. C. Campbell.

WOMEN OFFICERS ELECTED

Mrs. Ida D. Taylor, President.
Mrs. Pearl Craggett, 1st Vice-Pres.
Miss J. K. Spencer, 2nd Vice-Pres.
Mrs. C. H. Dickerson, 3rd V.-Pres.
Mrs. H. L. Herod, Corresponding Secretary.

Mrs. J. D. Locker, Secretary.
Mrs. Rosa Welch, Asst. Secy.
Mrs. L. A. Devine, Children's Sec.
Mrs. N. V. Berry, Historian.
Mrs. Mary Van Buren, Treasurer.

Indianapolis Gets Cup

Four societies raised their entire quota for the Missionary year. They were Centennial, St. Louis, Mo.; Roanoke, Va.; Romine, Dallas, Tex.; Chickasha, Okla. The requirement for the cup is to raise the highest amount over apportionment. In view of the fact that none raised over their apportionment, it was felt by the committee on the award to allow the cup to go to the Indianapolis church on this ground:

"During the year 1929-30 Indian-

apolis won the Loving Cup, but since the purchase had not been made, the church did not hold the cup. We therefore recommend that the cup be held by the Indianapolis society for this year."

The cup is now at Jarvis College, Hawkins, Texas.

WOMEN'S FINANCIAL REPORT

Receipts

Balance in Treasury Aug. 1, \$	76.25
Offerings at Convention....	24.02
Enrollment	32.50
States	153.00
	—————
	\$285.77

Disbursements

Christian Plea	\$ 45.00
Mrs. L. A. Devine for teleph.	.63
Travel expense of president	25.00
Fees on checks06
Printing future work.....	2.85
Postage (Mrs. C.E. Craggett)	.26
Expense of president	29.55
Development fund	13.00
To Treasurer	7.78
Expense and copying of minutes	10.00
Corresponding Secretary ...	25.00
Christian Plea	40.00
	—————
	\$199.13

Balance in Treasury.....\$ 86.64

GREETING TO FAITHFULS

These letters were sent to two loyal missionary women by the Convention:

Mrs. Sarah L. Bostick,
N. Little Rock, Ark.

Our dear Sister Bostick—

Your letter was received and contents carefully read and highly appreciated. It gave us inspiration and a greater determination to carry on, knowing that those who help to plan this great work and lead out in the beginning are still on the firing line to help build God's kingdom here on earth. We are having a great convention and we trust that our plans as laid by this convention will bring great results. We miss your presence and inspiration. Our president, Mrs. Preston Taylor, with her officers, extends to you our prayers for a successful work this year.

Women of National Convention.

Mrs. James Thomas,
Martinsville, Va.

Our dear Mrs. Thomas—

We, the women of the 15th Annual Missionary Convention, regret very much your absence in this great meeting. We feel that your presence and your inspiration would have helped us much in planning our year's work during these strenuous times. But God is good and His mercy endureth forever, and our faith in Him will make us continue in this great missionary work. We have had a great convention. We trust that the plans laid out for this year will relieve you of some of the cares that rest upon your heart in carrying on the work there. We trust that this year your health will permit you to carry on as you have in the past.

Women of National Convention.

Recommendation Committee's Report Adopted by the Convention

I.—We recommend that the President of the Convention appoint a committee of three (3) to revise the Constitution and By-Laws of the National Convention.

II.—We recommend that four (4) regional workers be elected by the Convention to assist the pastors and local churches in becoming more efficient in their work; and in raising the financial claims of the National Convention, viz. Christian Plea (2) Taylor Memorial, (3) Church and state quotas to the National Convention. The workers shall receive one-third of the receipts from the field for expenses, and make a detailed monthly report to the corresponding secretary of the National Convention for the national treasurer.

Workers Elected

L. H. Crawford: Mo., Kan., Okla. and Texas.

C. H. Dickerson: Ky., Ohio and Illinois.

B. C. Calvert: Miss., Ark., Tenn., S. C., Ala., Ga. and Fla.

W. H. Taylor: Md., Va., West Va., N. C., N. Y. and Penn.

III.—We recommend that the National Convention continue to urge the pastors and churches to raise the

Taylor Memorial; and the corresponding secretary also be named to promote this effort. And money given to this cause be reported to the corresponding secretary for the national treasurer.

IV.—We recommend that the Executive Committee of the Convention continue to give urging consideration to the care of unfortunate orphans and the aged among us; and the ministers and churches co-operate fully with the Benevolent Board of the Disciples in caring for them in best possible way.

V.—We recommend that the ministers, pastors and churches co-operate fully with the Pension Fund of the Disciples.

VI.—We recommend that the Program committee give a period of not less than one hour each day for a Ministers', Officers' and Laymen's Institute; and that Bible teaches of one of our colleges be secured as instructor.

We further recommend that our State Convention provide in their district and state meeting a period of not less than one hour each day for an institute to be conducted by one of the most suitable evangelists or pastors obtainable.

VII.—We recommend that the National Convention convene on Tuesday before the last Lord's day in August.

We further recommend that the convention convene with the church at Hannibal, Mo., 1934.

VIII.—We recommend that the Program committee give place on program at 11:00 a. m. and 8:00 p. m. each day for sermons.

IX.—We recommend that the Executive Committee furnish the states uniform report blanks for reports to the National Convention.

X.—Whereas, Mr. J. B. Lehman, President of the Southern Christian College, Edwards, Miss., and Supt. of Evangelism, after forty-three years of faithful service has retired according to the policy of the U. C. M.:

Be it resolved that we extend to them our sincere thanks for their service in training Negro boys and girls in Christian Leadership.

From Banks of Ole Ky.

By C. H. DICKERSON

LOSING GLORY

Ole Ky. Weighed in the Balance— Detouring

"She was bred in Ole Ky.
Is the maxim for the horse;
Anyone was counted lucky
If Ky. was his source.

We've paraded our tobacco,
Our blue-grass on dale and hill.
None of us would be a slacker—
Rather blood than honor spill.

Scores of things we've proudly
boasted,
Chested like the rooster crow,
But seems our "goose is toasted,"
Our proud flag is flying low.

Carry Nation — Prohibition—
She was a Kentuckian, you know,
And her hatched had a mission,
Put "booze fighters" on the go.

We are "Just Before the Battle,"
That shall spell our weal or woe.
Will our statesmen's brain pan
rattle
Doom, or leave us "status quo"?

Men may fight themselves to power,
Even that has been severity,
But none ever at any hour
Drank themselves to prosperity.

PITTSBURGH AND THE SECOND CENTURY

When the International Convention of Disciples of Christ meets in Pittsburgh, October 11-16, it will mark off nearly one-fourth of the second century of Disciple history.

Century thinking was begun at Pittsburgh in 1909 when our Centennial Convention proved itself the largest religious gathering the country had ever known. Thousands of people overflowed the city. More missionaries were present than ever before—seventy-five. 11 people came from Australia, others from England, Japan, China, India, Africa. The ministry, law, education, commerce were all represented. Unforgettable days of inspiration and fellowship.

Lines of honest tramps and hobos
Call for bread from far and near.
Shall we to their call say "No, No"
Here's a glass of foaming beer,?"

Bread that makes us strong and
healthy,
Beer that makes us belch and
bloat;
Bread the staff of poor and wealthy,
Beer that robs of hat and coat.

Bread, the loaf the wife is waiting,
Beer that snatches from the child;
Bread, food values first in rating,
Beer that kill the family smile.

Bread for life, Dear Ole Ky.,
Watch the pulleys in your plain;
Damn us not with the unlucky,
Feed us, let us live again.

ARK. CONVENTION, OCT. 11

The date of the meeting of the Arkansas State Convention has been changed from September 20 to October 11, at the Mt. Sinai Christian Church, North Little Rock. All delegates and visitors are urged to observe this change. —Mrs. Sarah L. Bostick.

ASH ORGANIZES CHURCH

Brother Ira S. Ash has organized the Bethany Christian Church, Roanoke, Va. Until recently he was pastor of another Christian congregation in this city.

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
S. D. LYONS
316 North Central
Oklahoma City, Okla.

The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., OCT. 15, 1933

NUMBER 2

THE CENTRAL IDEA OF JESUS

By P. C. WASHINGTON

THE MEANING

"Kingdom of God" is synonymous for church in Roman Catholicism and it is synonymous for life after death in Protestantism, but in the teachings of Jesus it does not refer to either. We have used words so long in such a loose way until we have lost their original meaning. As to the Kingdom the apostle thought that Jesus was talking in Jewish terms, the church therefore, lost a little more (as to the true meaning of the Kingdom) and so on down the line his followers have been losing the Jesus meaning of the "Kingdom of God." For Jesus it was inward righteousness that purified the whole life of the individual. This term was used before Jesus' day. In the book of Daniel it was used in connection with national aggrandizement and political gratification. In the book of Esther it was used in connection with Palestine becoming the great world power. Jesus purified this term although it cost Him His life. He purposed to disentangle it from nationalism and give it a new meaning for, to Him it was the great spiritual and moral force of the whole world.

THE PLACE OF THE KINGDOM

If we consider the kingdom as a spiritual and moral force that knows no boundary lines, countries or continents, and limited not by races, colors or nations, we are forced to give it a place on earth among men. Its place is in human life; there it becomes the rule of God within and the state of the soul is changed from the old unto the new. "Marvel not that I say unto thee, ye must be born again," "Ye shall know the truth and the truth shall make you

"The Kingdom of God"

The Kingdom of God is the central idea in the teachings of Jesus. He started by saying: "Repent for the Kingdom of God is at hand," and his last forty days on earth were spent largely talking about the kingdom. This term is found in the gospel of Matthew thirty-three times. In the same book 3:2 it is used with reference to John the Baptist. This term is used with reference to the disciples in Matthew 18:1 and the other thirty-one times are used with reference to Jesus. As the teachings of Jesus are found only in the gospel so is the Kingdom of God, for when we come to the writings of Paul we find that the central ideas are the cross and the resurrection.

free." Our great problem is to get the human race to believe that the kingdom occupies such a place in the world. It is as leaven which will leaven the whole lump. Therefore, if we give the kingdom its true meaning, and place, it will change our inner lives; we will have faith in the Supreme Being, and will live according to his principles, for the principle of the kingdom is obedience unto the divine will.

ITS PRESENT STATE

Today we talk much about "Christianity" and its effect upon the world. As we use this term, it is synonymous for "Kingdom of God" as Jesus used it. But after nearly two thousand years, Christianity is

not the factor it should be in civilization. Modern philosophers are asking the following questions: "Can Christianity survive?" When we answer yes, they reply by saying, "Why have we needless evil results in the world? Why do we still have wars and so much dissatisfaction in international relationship? Why did not Christianity stop the war of 1914?" Friends, what shall our answers be? We find that when the big guns began firing in Europe in 1914, there were 375,000,000 Christians in Europe alone, and 90,000,000 (millions) of them were protestant believers. Everywhere thousands were preaching peace among men on earth, and yet that war could not have been more horrible had there been no churches with professing Christians. This shows that we must get back to the Jesus idea of the Kingdom of God, and permit the rule of God in the hearts of men to become the order of the day twenty-four hours each day of our lives; for, once we accept Christianity in practice as well as in theory, our human problems as well as our spiritual problems will be easily solved.

THE CONSUMMATION OF THE KINGDOM

The Kingdom of God is made up of those who allow righteous laws to rule them and it is consummated in those who ideally measure up to the will of God. Jesus was put to death by those who claimed to be members of the Kingdom, but they did not ideally measure up to the will of God. Those of us who measure up must remain loyal to our God and to our fellowmen, we must be controlled by love that becomes the

binding cord of all Christians, therefore, we will love God and man with an increasing love. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Therefore, toward our God we must remain loyal, loving and obedient and toward our fellowmen we must have and express purity of heart, inward sincerity, and unselfish service.

NATIONAL EVANGELIST VISITS PHILADELPHIA CHURCH

On Sunday, Sept. 24, we were pleased to have as our guest our national evangelist and field financial secretary of National Christian Missionary Society, Elder W. H. Taylor, pastor of Immanuel Christian Church, Baltimore, Md.

Immanuel Christian church proved her loyalty by following her able leader to the city of brotherly love in a large modern equipped bus, called by Philadelphians "The Taylor Special," which rolled over the highway with about 35 persons, including a part of her great choir and chorister.

Brother Taylor preached two able sermons that will be long remembered by his hearers; one at 3 p. m. and the other at 8 p. m. Each service was rendered with the building filled to capacity and crowds were listening from parked cars, the bus and the street. This visit was quite an inspiration and a boost to our work and proved to the community that Disciples of Christ are loyal and friendly.

We are happy to note the interest and enthusiasm that our newly elected field worker is beginning his task, therefore we pray that the churches in this district will readily respond to his earnest plea.

Centennial Christian Church,
Edwin Kenney, Minister.

MINUTES BEING DELAYED

Records from the National Bible School and a part of report of Church department are holding up minutes for this year of National Christian Missionary Convention. It is hoped that recording secretaries of these departments will send all matter for minutes to the Editor of Christian Plea at once.

Christian Service In Cooperation

By J. B. LEHMAN

LET US FIX OUR HOPE ON HIGHER THINGS

"Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us in the house of his servant David;

(As he spake by the mouth of his holy prophets that have been from old),

Salvation from our enemies, and from the hand of all that hate us."

Thus spake Zacharias when he saw that God was giving him a son. At this time the Jews were in the power of the Romans, a pagan nation; and all who were striving to gain deliverance in the realm of the workings of the Romans had lost hope of ever gaining better things. But Zacharias here aimed his faith far above the heads of all the men who saw only secular things. In that realm there was no hope. But above where Zacharias aimed there was a glorious world triumph. The Israelite, through Jesus, became the arbiter of the civilization of the world.

But it had its price. It was no less than giving up Israel as Israel. The nation had to do for itself as a nation what Christ did for himself as an individual: it had to be crucified. The nation was destroyed in its home in Palestine. But it gained the higher things God had in store for them.

The United States is as important in the purpose of God as Palestine ever was, but in a more advanced way. Israel was segregated in order to save it from the idolatrous religions whose influence they were not strong enough to withstand if they had been permitted to live their idolatrous life in their midst. The United States, on the other hand, is designed to bring all these peoples together to work out a working bas-

is for the future of all the nations.

God knew this nation would not all be Christian, but he let the martyrs of Europe sow the seed of martyrdom in the planting of this civilization before he brought in the more unregenerate groups. The Negro of Africa had to be here or the experiment could not have been a complete success; but he had to go through his martyrdom to make him useful in such a civilization.

As it is now, we are a fifty-fifty nation. One-half of our nation is not influenced at all by Christianity. But the division is not along the line of any one racial or national group. The men of vision are in all the groups. None of them dare have the ambition of gaining a salvation of any particular one, though many of them have ambitions along that line. The Nordic has a rather bad case of it just now. The Ku Klux Klan had it a few years ago. The Germans have it just now. Our Negroes of America might be diverted into this vagary if the opportunity afforded. But it is not in the plan of the Almighty, and it must fail.

The Negro has his conflict largely with the unregenerate fifty. It is that group that is striving so hard "to keep the nigger in his place." The Negro is restrained for the most part in those things that make no claim of being governed by the laws of Christ. Politics, society life, etc., are among them. That some Church members are among the group that strives earnestly to keep him down is due to the fact that the Church membership is yet greatly influenced by that unregenerate fifty. The spirit of venal commercialism as manifested in corrupt politics has influenced the church life, Protestant and Catholic, far more than the people comprehend.

Now, why can not the Christian Negro aim above all this as Zachar-

ias did of old and look for salvation from a higher source? Any one who has the prophetic in him can see that we are headed to some tremendous conflicts in our nation. Venal Commercialism as represented in the selling of indulgences whereby for a price the beer brewers and whisky distillers may again gain complete control of the nation, cannot win out in the end. We are now headed towards a period where the government will dictate to the people in things that are sacred. The old spirit of the Martyrs will not yield to this permanently. It will strike it down as it did slavery. America dare not fail in bringing in the fruit of its civilization at whatever price. Israel brought in its fruit in John, Christ and the Apostles. We must bring ours in in some way that will bless the civilization that will come.

The American Negro is remarkably well fitted in experience, in disposition, and in his place in the nation to be of great service in its task. Booker T. Washington took this higher ground in the social and business world. Can not a new Negro prophet arise to lead the nation to see its spiritual destiny? That may be ten years off, or more likely four hundred years off, but the Abraham of faith must come now even if the Moses of deliverance can not come for four hundred years. That prophet must not think of making the Negro great, for that would be seeking to save his life. He must think of what he can do for the cause of humanity. Christ's kingdom is to be for all races.

THE CHURCH AT BROOKLYN

We have just closed a great convention—great in every way. Our president, Dr. Henry L. Herod, did a fine piece of work and the "privates" acquitted themselves as good soldiers.

It's up to each of us now to work hard during this convention year to reach our goals.

It was our pleasure to visit our good friend and brother, Dr. M. F. Robinson on my way home. He is quite well, greatly loved by the people whom he serves. His work moves on well.

This leaves our work moving on well — three added Sunday. Breth-

ren, do you know of any members of the Christian Church living here or in New York City? Please send me their names and addresses and our committee will call on them and urge them to take membership. This is the church of our Brotherhood here, and we are asking our brethren to help us build it.

Do you know that in this state we have only one church, and it is just a minion? But with your help and these "faithful few" we will grow into a church that will reflect credit to the Christ we serve and the great brotherhood of which we are a part.

In His name.

R. Wesley Watson.

Back To School Again

For several weeks now our children have been going to school. Some are going to large, modern buildings where they have everything that modern equipment and well-trained teachers can give. Others go to little country school-houses where, though facilities may not be up to date, they earnestly seek to learn.

There are other groups of children and young folks who are going to school. They, too, are "our children". They are the ones who are going to our mission schools for Negroes.

At Edwards, Miss., is Southern Christian Institute. This school is one of the thirty-six in the entire South to be accredited by the Southern Association of Colleges, and one of the two in the state of Mississippi. The community school for children, conducted in connection with the institute, has a record enrollment of seventy-five. Right in the midst of cotton picking season, more than fifty of the parents held a mass meeting to pledge their support to the school. Throughout the south there are teachers, graduates of the Southern Christian Institute, who are now making possible an education for others of their race.

Jarvis Christian College, a second school for Negroes at Hawkins, Tex., has reported a record enrollment. During the summer the students have been getting ready for winter. The boys brought loads of vegetables from the gardens and orchards, and the girls in the kitchen

were busy with knives and fruit jars as they canned great quantities of the foodstuff. Nature has bountifully blessed Jarvis with acres of grass which has been cut, stacked and bailed for the cattle. Loads of wood have been hauled to the campus and the buildings and class rooms renovated.

This "work program" at Jarvis fulfills its mission by helping youths to receive an education who are financially unable to do so, and promotes one of the objectives of its educational plan, training the hand as well as the heart and head. Several new roads have been cut through the Jarvis campus and the lighting system has been perfected.

QUESTION BOX

NOTE—I have been asked to open a question box. I believe in this I can serve a good purpose and I hope the brethren will ask some pertinent questions. I will not answer any that will tend towards needless controversy.—J. B. Lehman.

QUESTION: "What shall we do to sustain the name Christian?"

C. H. Dickerson.

While it is good that we use our minds well to see clearly what the Bible teaches, we should always be very careful to avoid sticking for certain tenets in a contentious way. The main controversy between Jesus and the Pharisees was right along this line and he always condemned them. We should never stand for a doctrinal position in such a way as to incite those who err to keep on standing for their way. Now to answer the question direct. The commendations that were received by Jesus were for what they showed in their living. Even the outside world used this standard. When they saw the Christians they said, "Behold, how they love one another." The apostles heard it from the rulers when they were before them. "They perceived that they had been with Jesus."

If I mistake not the signs of the times, we are nearing a period when true Christianity will be directly attacked by the forces of evil and we will again have plenty of opportunity to show by our living rather than by our tenets what we are.

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Warren Brown.....Secretary
J. B. Lehman
Warren Brown, Editor

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God." — Franklin Delano Roosevelt.

Two Pulpits in Church

Recognizing the increasingly stronger links between theology and science, the rector and vestry of St. Paul's Reformed Episcopal Church, Chicago, made famous by the late Bishop Samuel Fallow, is establishing two pulpits, one for theology and the other for science. The former will be filled by the rector of St. Paul's alternating with other far-seeing clergymen, and the latter by distinguished scientists.

These are advanced churchmen. While they accept intellectual foundation for the truths of our religion, they turn their torch on ignorance. Ignorant we must be always of most of the things about us, but there is no excuse for remaining ignorant of what somebody else on earth knows or has known.

Noble Experiment Ends

It is quite evident by the end of this year apparatus for carrying on the Noble Experiment will have

been placed on shelves of our government's archives.

Protestant churches have been steadfast in their fight for complete enforcement of the Prohibition Act. They have supported through their various temperance boards a lobby in Congress. They have organized strategic centers to bolster up the law. They have exposed undercover acts of brewers. They have circulated literature in wholesome lots, proving harm in alcoholic beverages. Results of this activity can be summed up as follows:

The volume deposited to saving accounts was increased in a larger proportion than in any other similar number of years. The consumption of milk by children was trippled during the last twelve years. Home building associations were organized and new communities born. Horrible, disgusting sights around saloons are now legends.

In spite of these accomplishments, our Noble Experiment is being recorded as a failure. The reason for its fall may be credited to internal and external factors. On the inside of the law "blind tigers" sprung up behind closed saloons. Buffet Flats became a rendezvous for youth. Graft and dishonesty stalked boldly into the ranks of law enforcers.

On the outside, the church met its decisive blow by its inconsistency. In the case of liquor there was concerted action for its enforcement. This law churches held should be enforced. Yet, leaders in some communions gambled in stock markets; church leaders became tainted with political slush funds; and the old, old story — poor black folk are still denied rights of citizenship in one section of our country. This crusade for one law and total silence on the enforcement of others have robbed the church of its stronghold. If one amendment pertaining to our social well being should be upheld, all others with same function must be supported. Lack of consistency brings about friction and antagonism, and in the end—destruction of law and order.

Black Labor and NRA

The NRA Program has been so far a detriment to Negro workers. This

is particularly true in pure South. Underlying the NRA are principles that conflict with southern heritage. Short hours, more wages as the recovery act provides for all labor, is a direct thrust at the strongest institutions of the South.

Usage of black in the South always has been determined by drudgery and small cost for such labor supply. Certain work in the South carries a mediocre label, which is not decent for a white man to perform. In cases where services are needed at a cost desired to be retained below minimum, black help is sought.

That the recovery program is being directed by a Democratic god the South is too cowardly to strike back. Taking the least annoying course, black labor has been replaced.

Indeed — NRA has raised to a more tensed degree economic dependence of Negroes and elevated what is commonly called "poor white trash" to an independent class.

ONE MINUTE SERMONS

We modernist preachers are often told by our conservative brethren that because we have given up the old theology our preaching lacks urgency. I do not think that the old theology by itself, even if I believed it, would make my preaching any more urgent. A great deal of our liberal preaching, however, has lacked urgency because it has forgotten this critical aspect of life which our fathers saw with terrific clarity and announced with compelling power. — Harry Emerson Fosdick.

Now is the time to apply the principles of Christianity to our economic and social life, if we are to save our present civilization from disaster.—Albert E. Ribourg.

Life takes on a different meaning for every man and woman in the world who really has come into the presence of Jesus.—William T. Manning.

* *

Editor's Note: We sincerely hope that our ministers will contribute One Minute Sermons to this column. Put a good thought in a few lines and send it to The Plea.

Giving Up the "Things of This World"

By L. L. DICKERSON

Pastor of Maple St. Christian Church, Lockland, Ohio.

On September 16, I read an article in the Lockland Triangle, a weekly bulletin of the Lockland Branch Y. M. C. A., in which the editor, who is the secretary of the "Y", said, "It is likely that religion as preached and taught in our Protestant churches would carry a greater appeal to young people if less stress were placed upon the concept that, in order to be a Christian one must 'give up the things of the world.' He said, "Whatever might be the truth of the matter, it remains true that 'things of this world' as generally interpreted by the clergy, include precisely those things, which to the young represent the very vital adjuncts of his existence here on earth, and etc."

I am inclosing my reply, which was carried on the front page, Sept. 24:

"Editor of the Triangle,

"Sir—Since coming to this city I have read with much interest the editorials of the Triangle, and I might say I have enjoyed reading them. However, I do not feel that I can let your editorial of the 16th pass without comment or perhaps taking issue.

"You seem to say or imply that more young people would be Christians if they could do so without 'giving up the things of the world.' I suppose that is true. Not only of young people but also of older people. You do not make any attempt to explain what Christ meant by 'Things of the World.' Yet you seem to want to criticise the interpretation given by the very people who at least should know the interpretation. Then you make the startling statement that there are many young men while making no pretense to professional religion, still do 'love the Master, desire to live up to his essential doctrine, want passionately the privilege of serving him through the Church, and above all to be recognized as Christians.'

"First of all, I am not quite clear as to what you mean by professional

religion. In fact, **Religion** doesn't bother me. The Bible says less about religion than anything else I know of. But I can't see how anyone can 'love the Master, desire to live up to His essential doctrine, and want passionately to serve Him through the church' and yet be unwilling to give up those things whether it be dancing, card playing, drinking or what not. If it hinders the progress of the Kingdom of God, if it is contrary to His will (as interpreted by His messengers), then certainly anyone who loves—desires to live up to and wants passionately the privilege to serve, will most assuredly give up everything. Yes, "sell all they have," yes, "lay aside every weight and sin." The trouble, Mr. Editor, is this: There are lots of people who would serve God daily if permitted to do so in their own way. But they are not willing to accept 'His Way.' This isn't anything new; it has always been the case and like thousands of others you are trying to find a 'different way' for youth, and aged as well. But you can't find it. There isn't any other way. It is the 'Christ way or damnation.'

"There are men today like men of old—who have a zeal of God but not according to knowledge. They are ignorant of God's righteousness and go about trying to establish their own righteousness. They have not submitted themselves to the righteousness of God.' You say you believe that 'men generally do not give up the things of the world.' Well, there are thousands who have, even though you haven't been able to discover them, and the burden of supporting them materially does not rest upon the remaining 'ordinary human beings.' Evidently you do not understand what is meant by 'Things of the World.' You say it cost money to support professional religion. That may be true. Yet, I do not believe that concept accounts for so much hypocrisy. Yes, we ministers denounce dancing, card playing, drinking, lying, stealing,

and everything else that is contrary to God's Word. (Read Gal. 5:19, 20, 21 verses.) And if we have members who do these things we have no objection to you or anyone else calling them hypocrites.

"As for a saner or a more logical interpretation of the teachings of Jesus, I have none.

"And personally, I am content to let the Gospel I preach stand on its merit, and not attempt to change it to suit the whims or fancies of men, old or young. I must 'preach the word, be instant in season, out of season. Reprove, rebuke, exhort with all long suffering and doctrine. For the time will come (and now is) when men will not endure sound doctrine, but heap up to themselves teachers with itching ears. And they shall turn away from the truth, and shall be turned unto fables.'

"But I must 'do the work of an evangelist, make full proof of my ministry.'



Mississippi Boulevard Church News

The Mississippi Boulevard Church grows steadily, by making additions every Lord's Day. Elder Blair T. Hunt is pastor.

Mississippi Boulevard Bible school is engaged in a quarterly contest with a \$12.00 Bible as the prize, to be awarded Christmas, by M. W. Bonner, Superintendent, to contestant making the highest number of points.

Miss Mary Moore and Brother A. C. Crawford have set a high number of points for the other contestants.

The Missionary Society holds regular monthly meetings, which are well attended.

The Young People are endeavoring to be Christians through medium of Christian Endeavor. Utillus Phillips is president.

Prof. I. A. Gentry continues to lead the Junior Society. The Juniors are doing splendid work under his leadership.

WOMEN'S PAGE

Woman's Day December 3rd

Woman's Day this year will be Sunday, December 3. It is hoped that there will be a unanimous observance of the day. A pageant entitled, "With Lifted Banners," by Miss Hazel Harker, has been prepared as a fitting and significant presentation for this observance. The pageant is printed in November World Call. Reprints of the pageant may be secured from Missionary Organization Department, Missions Building, Indianapolis, Ind.

60th Anniversary Celebration in 1934

The Missionary Organizations department of the United Christian Missionary Society will celebrate its 60th Anniversary in 1934. It being 60 years since the beginning of organized missions in the life of the church.

The National Convention voted to set a goal of \$1000 as the financial expression of our gratitude and appreciation for this opportunity for service.

This \$1000 to be a gift over and above our giving for the support of the regular work and to be in excess of the gift of last year. The special gift commemorating the 60th Anniversary of the organization will be made in memory of the late Jacob Kenoly, our hero, who gave his life in Africa. His heart yearned for Africa's redemption, and our anniversary gift will be used to carry forward the educational work at Latumbe, Africa.

It was further decided that we would make \$60.00 a unit of our gifts which will represent 60 years of service — one dollar for each year of the organization.

A special anniversary certificate of recognition especially designed for those who give \$60 in this celebration, will be given to each Missionary Society or group of individuals who make a gift of \$60.

The Individuals who make a gift of \$1.00 or more to this anniversary fund will be listed in the Christian

Plea and charted for the National Convention to be displayed in Hannibal next year.

Let's begin now to make our Anniversary gifts of \$1.00 or more.

Notes From the Field

The Oakwood Boulevard Christian Church, Chicago, Ill., had the distinction of having an organization through which Missionary Education may be given to each age group in the church. It has also the distinction of holding 4th place in its missionary giving by this church and its department totaling \$195.44.

It was my good pleasure to visit this church October 7, 8, 9. I found the pastor, the official board, the departmental leaders, grateful for the privilege of service and enthusiastically accepting the new goals for 1933-34.

I visited also the South Side Christian Church, of which Bro. R. E. Latouche is pastor. This church bore the distinction of giving their full quota through the church, Bible School and Woman's Missionary Society for World Missions. For 1933-34, the new goals have been accepted by them and plans are being made for the organization of a triangle club for the missionary education and expression of the teen age youth of the church. Miss Mildred Latouche has accepted the responsibility for taking the initiative in this organization. Mildred is the charming daughter of Elder and Mrs. Latouche. She was graduated from Englewood High School last June, and has begun her college work this fall.

The Rockford Christian Church is going forward under the leadership of Elder and Mrs. Alex Martin. A recent visit with this church revealed a group that is enthusiastic for a real share in the work of kingdom building. We can depend on them to help hold the line, and go over the top toward recovery in church, Sunday School and Missionary Society.

THE ARKANSAS CONVENTION

The Arkansas State Convention was held with the Mt. Sinia Christian Church, North Little Rock, Ark. Edd Joel Williams, pastor, October 11 to 15, 1933.

The Mt. Sinia church is the church home of Bro. and Sister M. M. Bostick.

The convention was high in its quality. Every department had helpful inspirational programs and made plans for the ensuing year, which, if carried out, will mean great progress.

The church convention, with Bro. George M. Thomas as president, expressed itself as conscience stricken because of its achievements for the missionary work for this past year and made a resolve to reach worth while goals for World wide missions for the year ending June 30, 1934. One dollar per member for World Missions to apply on the church quota was expressed as a reasonable goal. Brother Thomas was re-elected as president of State Convention of Churches for 1933-34.

The Woman's Missionary Convention was held Friday, October 12, 1933. Miss Mary Moore, Scotts, Ark., presided over this meeting. The program from beginning to end was good. Miss Orene Cole, Little Rock, led the opening service, which was deeply devotional. There was evidence that Mrs. Cole had been with the Master, and the glory of His radiance was felt by all present.

The President, Miss Moore, presented a wonderful address, using as her subject, "Nothing but leaves." When she had finished her discourse everyone seemed condemned. No one seemed even desirous of offering a single excuse but, convicted, promised for the new year, sacrificial consecration to the great cause of Missions.

Mrs. Sarah L. Bostick, field worker for Arkansas, made her annual report, and closed with a brief history of her work in Arkansas as field worker for 40 years, and offered her resignation. This was a very sad hour, as the great work done by Sister Bostick was recounted. Mrs. Bostick has been a great leader in our Zion, not only in Ar-

(Continued on Page 8)

THE INFLUENCE OF MUSIC

By Mary Willia Morton

While the poets put nature and truth in verse, and the artist does the same on canvas or in marble, the musician translates them into notes and sounds. Any form of melody or harmony is music; and the science of music consists in combining harmonic order, so as to produce intelligible and agreeable effects on the ear. The first music we read of is that mentioned by Job in referring to creation:

“When the morning stars sang together,
And all the sons of God shouted for joy.”

The music of the spheres and of the angels in responsive concert and harmony was expressive of joy over God's handiwork in the beginning. It was, perhaps, from the ideal and inspiration of nature that the art of music had its origin. So we speak of the music of the birds, the music of the winds, the music of the sea, as caught by the genius and spirit of the musician.

Few people can be found who do not love music. There may not be many poets or artists, nor so many to love and admire their work, but almost everybody loves that harmony of sounds so agreeable to the ear, called music. Love of poetry and art may not be a test of character, but according to Shakespeare,

“The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils;
The notions of his spirit are dull as night,
And his affections are dark as Erebus;
Let no such man be trusted.”

In all ages the power of music has been recognized and employed for its specific purpose—to bewitch the ear and charm the feelings.

The power of music may be judged by its uses. In religion it has always been the beautiful accompaniment of worship. Nothing is more inspiring and uplifting than heart-felt congregational singing, especially, when vast numbers join in choral praise and adoration of God.

One of the beauties and glories of the religion of Jesus Christ is the vast and comprehensive production and arrangement of hymnal and choral music adapted to worship, and the life of almost every Christian is daily attuned by the familiar songs and melodies which have been wrought into the fiber of his being. A religion without music is a religion without love or life; and he that believes, prays and works for the Master, should always be attuned with the songs of Zion.

In sadness and in gladness the Christian draws from music his solace and inspiration, and in the great work of soul saving he finds it a mighty force with which to overcome the powers of evil and break the impenitent heart. A beautiful poem or work of art appeals to the emotions indirectly through the intellect; but it is the province of music to go straight to the heart through the ear, sometimes without any reference to words or ideas.

There are, however, different tones which apply with apparent reason to the different states of the soul. There are sad strains that go with our sorrows, as there are glad notes that suit our pleasures; and there are characteristic strains of praise, triumph, conflict, great occasions, national enthusiasm, and the like; while the words of hymns and other songs have a musical setting appropriate to the meaning or sentiment involved.

“Way Down Upon the Swanee River” or “My Old Kentucky Home” could not be put to the tune of “Yankee Doodle” or “Dixie”; nor could the tune of “Old Hundred” be put to the song, “Awake, My Soul, in Joyful Lays.”

There is reason in music, therefore, in the correspondence of sound with sense; and yet there is a profound mystery in music from the standpoint of its wonderful and varied effect upon the mind and heart.

Music that appeals to the older group in the church certainly is not appealing to the younger mind in the Bible schools whose lives are being moulded, and shaped and fashioned into the service of the Master.

Luther said: “Music is a discipline, and a mistress of order and good manner; and she makes the children milder and gentler, more moral and more reasonable.”

Then we should be careful and wise in the selection of appropriate music for the children in our Bible schools.

Music in the Bible school should blend with the theme brought out in the lesson. Songs should be sung which appeal to children for it makes them become more interested. Songs like “There is a Fountain Filled with Blood,” “There is Rest for the Weary,” “We Are Marching to Zion,” “O Thou Fount of Every Blessing,” “A Charge to Keep” and “Am I a Soldier of the Cross” are not fit for the Bible school and do not create an interest in the children. In the Bible school, songs like “I Think When I Read That Sweet Story of Old,” “Bring Them In,” “Jesus Loves Me This I Know,” “Bringing in the Sheaves,” “Jesus Wants Me for a Sunbeam” should be sung in the Bible school for they are easy to learn and the words seem to appeal to the small child. It is in the Bible school the foundation is laid. Music in the Bible school seems to take the children's minds off of worldly things and makes them able to grasp spiritual things. A sermon is often preached in songs. Music should always be used in the Bible school since we get such an inspiration and instruction from it. (Delivered at Georgetown, Ky., before State Convention.)

THEME FOR ONE DAY CONVENTIONS

“Christ, the Pioneer of Life” is the theme selected for the eleventh series of One Day Conventions to begin October 30. In the face of conditions such as our generation has never experienced, such a theme is a challenge. Equally as fitting is the subject of the devotions, “He goeth before you.”

One hundred and fifty-seven conventions are planned in the United States and Canada.

A GOOD EXAMPLE

Elder I. S. Ash sends \$5.00 to treasurer by way of secretary Craggett, as report for Bethany Church of Roanoke, Virginia. A good example.

May other Ministers do likewise.

THE ARKANSAS CONVENTION

(Continued from Page 6)

kansas, but in our national work. A brief sketch of Mrs. Bostick's life and work will soon be published in *The Christian Plea*, watch for it.

The convention accepted her resignation only with the understanding that she will serve this year as chairman of the executive committee and will head the Special Drive in the celebration of the 60th anniversary of organized missions in the church. Arkansas assumes \$120.00 as her share of this special effort.

The Sunday School Convention was held Saturday, October 14. Mr. Taylor Cole presided over this convention. A splendid program was had. The president gave a wonderful address which indicated interest, wisdom and vision for the work. We regret that this address was not written that we might present it on these pages. Miss Carrie Moore graduate of Jarvis College, made a wonderful address, also Mr. Johnnie Martin, Little Rock, Ark., a former student of S. C. I., also gave a great address. Both of these addresses will appear on the pages of this paper at a later date.

Mr. Cole, having served his term was not re-elected as president of Convention. He becomes chairman of the board for the ensuing year. Mr. Roosevelt Moore is the newly elected president of the Bible School Work for the ensuing year. Mr. Johnnie Martin is the newly elected Superintendent of Bible Schools for the state.

STATE VOTES ON REPEAL

(In order of popular voting)

For Repeal—Michigan, Wisconsin, Rhode Island, Wyoming, New Jersey, New York, Delaware, Nevada, Illinois, Indiana, Massachusetts, Connecticut, Iowa, New Hampshire, California, West Virginia, Alabama, Arkansas, Tennessee, Oregon, Arizona, Missouri, Texas, Washington, Vermont, Maine, Colorado, Maryland, Minnesota, Idaho, New Mexico, Virginia. Total, 32.

Against Repeal—None.

Necessary to repeal the Eighteenth Amendment, 36; to block repeal, 13.

From Banks of Ole Ky.

By C. H. DICKERSON

SOMETHING NEW UNDER THE SUN**Some New Ways and Means Adopted by the National Convention at Cincinnati**

So alarming was the lack of reports from local churches, and this matter deemed so vital to the life and progress of our national work, that four men were chosen to contact every church and collect five dollars from each church for the National Convention and report same to National Treasurer Dr. J. E. Walker, Memphis, Tenn.

The four men and their respective districts or fields are as follows:

L. H. Crawford has charge of Kansas, Missouri, Texas, Oklahoma and all the West.

C. H. Dickerson has Old Ky., Ohio, Indiana and Illinois.

W. H. Taylor has West Virginia, Maryland, District of Columbia, and Virginia, etc.

B. C. Calvert has Tennessee, Mississippi, North Carolina, and with W. H. Taylor, South Carolina and all points south. (These are general boundaries.)

The brethren and churches are asked to make ready ways and means to assist these four field men in redeeming our national cause.

Pastors may assist by giving us "key men" in local churches who will present our national claim and assist that man.

Dr. J. E. Walker is placing report blanks in our hands and waiting returns quarterly.

This matter was the wisdom of the Recommendations committee which is made up of one man from each state, and it was unanimously voted on the floor of the National Convention. It is hoped that this will prove the solution of the alarming financial status of our National Convention.

We solicit the hearty co-operation and joint interest of all state and district presidents, state boards, evangelists, field workers and what nots, but especially pastors and officers of local churches and the

prayers of the Saints "at Jerusalem" and elsewhere.

Remember the fate of John Mark, who "went not with us to the work."

Yours for a better state, bigger National Convention, and healthier co-operation and fellowship with all allied interests.

On to Hannibal! — "Carthage must (not) be destroyed."—Cato.

ONE DAY CONVENTIONS

For the eleventh consecutive year the United Christian Missionary Society will sponsor the One Day Conventions. This year they will be held in two series, the first from October 30 to November 17, and the second from December 4 to 15. One hundred and fifty-seven are planned to be held in thirty-one states and provinces of the United States and Canada.

These One Day Conventions have become one of the greatest enterprises of the Disciples of Christ and one of the most effective means of presenting the broad work of their communion. In one day those attending get a world wide view of the Christian service they are making possible through their church. Preachers and laymen meet together with missionaries and other leaders, and together they face the responsibilities of their brotherhood work.

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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

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NUMBER 3

A New World, A New Dawn, A New Era

By L. H. CRAWFORD

GOD made man out of the dust of the earth and put into him the breath of life, and was well pleased with the making of man because he was made in his own image. Man was put over everything else in the world. Man was God's overseer of his creations of this world. Man was designated as the head of the universe. We must see that the times and activities meet the progressive era as they did in ancient time; men must be the pioneers of the fate of our youth of today and of tomorrow. Man of course must shoulder the responsibilities of the outcome of the future world. Men, why not be men? Men, why be stagnate of thought? Why be slow to see the world as it really is? Why be the stump of humanity? We might correctly call this age a machine age. We might correctly call this an age of brains. We might correctly call this a time of life that behooves each and every man to take upon himself the thought that the machine age is an age of advancement and not hindrance. There was a time when there was no machinery, there was a time when man was steadily employed to do manual labor. But in this new era of the world, things have immensely changed. The old world boasts of pyramids of Egypt, the temple of Diana, the leaning tower of Pisa; all of these wonders were built by man: it took them years and years to accomplish these wonders. Man at that time thought that he was at the point of perfection. Those were and still are historical wonders that are appreciated and honored. But man knows that those things can be done at this age much quicker, far more accurate and with less than

The era of the world at this time has come, bringing with it a new dawn, with embryonic thoughts; with graduating ideas; with increasing significance; with royal guards of destiny and elevative mind of the specimen of humanity to thrash its delicate, complicated threads of digestive assimilation. In this new world of ours, we are constant at the limit as to the recognition of new advancements, of new laws, of new programs of life, of new trending circumstances that withholds the breath of earthly livelihood. This is a new era of the world that has to be considered as a matter of course and things are to be adjusted according to the times and place, and to the convenience of the generation. It is an evident fact that the new world approves of theories that the old world disapproved of heartily. We will admit that the new world holds the atmosphere that the old world so utterly abhorred. Men of today and tomorrow cannot successfully go the route our parents went, they cannot successfully draw the line of technical indifference that fifty years ago was considered the right thing to do.

half the finance. Since then man has brought to us the telephone, which carries out messages in a hurry; the aeroplane carries out mail to its destiny thousands of miles before you can reckon its power; the wire-

less, discovered by man, has its important bearing; the antiseptics and antitoxins, the spectrum analysis and x-rays all were invented by man and since man has been so industrious as to eliminate so many thousands of hands and do the work so much more rapidly, then let man sit and map out enough technique to glean from his machine age a living that is worth consideration. This world is on a swift pace, the thoughts of man must be swift to gain equilibrium in the masterfication of livelihood. Man made all these things, truly man has not exhausted his brain in the invention of machines to the extent of being unable to cope with the work of his own hand. Men, be men, and not half men. The God that taught you to invent will give you the power to cope with that invention and draw from the new era a livelihood.

Men cannot live pleasantly without living wisely and nobly and righteously. Men keep your face to the sunshine and you cannot see the shadow. What makes the difference between man and man is real performance and genius. It is far better to wear out than to rust out. We must prepare ourselves to meet the demands of the new world in its new era. Men must also make ready the qualifications necessary to carry on the world. In our preparation we must make God our pioneer; men must without hesitation invite Him into their affairs. We must be solicitous in our schemes of life. Men, be men and not half men. The world admires a real man. The world approves of the man with elevative thoughts. In other words, "to be well thought of is to be envied." Get the right impres-

sion. If there is nothing to admire in a person, they are not worth being admired, and some men are really worthy of admiration. Men challenge the other man, make him show his colors; make him bring forth to the world of youth the thoughts and problems that matures in the years to come by our future generation. Make him bring out his better self. It is part of the cure to wish to be cured. There are no impossibilities if we trust in God. Light is the task when every man shares the toil. Man has a heart with room for every joy of life. Man has a heart big enough to share some of everything in the world. The present is very big without the future, but the future must have consideration, and the movements of today are the destinies of tomorrow. God, in his day, was admired by the lawyers and doctors. He was sought by Nichodemus. Why? For the sake of the knowledge he possessed. Christ was an indispensable human being. Christ was a man of wonders. We can be as He if we only trust our Maker as He did. We can manage the machine age if we only consent to the entrance of God in our hearts.

A great man is made up of qualities that meet or make great occasions. Oftimes, the tears of courage becomes rather to live than to die. Man must have a clean character to make good and maintain it in this world. The injuries done to character is greater than can be estimated. The silence that accepts merit as the most natural thing in the world is the highest applause. Man see, without any effort that the world must have prepared men to carry on its existence. Men witness that the thoughtless man is a miserable man. We see that the man with brains is constantly being challenged as to the forwardness of humanity.

Men, young men ask advice, but only the wise profit thereby. Our young men should be encouraged to maintain their ambition so as to carry on the progress of this new era. Man must give the younger man a chance. Man must know that they are still the head of the universe and must shoulder the advantages and disadvantages of this world. The diligent farmer plants

trees of which he himself will never see the fruit. Older men must make a foundation so that the young men may have something to build on. Men, get good council before you begin: and when you have decided, act promptly. Men, to disregard what the world thinks of us is not only arrogant, but utterly senseless; the world is a beautiful book, but of little use to him who cannot read. Man is one of God's greatest glories, but we must realize that to be appreciated we must be able to stand out among men; be able to stand our grounds, be able to make ends meet, be able to have some voice in carrying on His work. Man made the laws of this country; why not be able to unravel the mystery of dissatisfaction? Man is the highest form of animal; man is the specimen put on this earth to govern and rule all other specimen. Why not make it our soul resolution to prove ourselves men of men? Why not consider that greater things can be done than has been done? God is the divine helpmate of man and will not forsake him at any time, if man will only trust Him.

Report of National Evangelist

ELDER B. C. CALVERT,
Jackson, Miss.

Number of letters written, 126; number of S. S. lessons taught, 18; number of S. S. addresses delivered, 19; number of funeral sermons, 6; number of business meetings held, 21; number of visits to the sick, 42; number of places visited and re-visited, 46; number of visits to the sick, 46; number of District Conventions attended and helped to sponsor, 10; number of sermons preached, 187; number of days on the field, 328; number of miles overland, 1342; number of miles traveled by rail, 5906 1-10; number of postal cards written, 85; number of Revivals held, 7; number of Special Meetings held at Christian Chapel, Port Gibson, Miss., for Districts 1 and 2, 2. Held 7 revivals and assisted in four (4), making a total of 11.

Examined and signed the license of Elder J. H. Lee of Mound Bayou, Miss., who came into the Church of Christ from the A. M. E. Church; conducted the dedicatory services of

the New church building at Mound Bayou, the leading town of the three Negro towns in the state, and preached the dedicatory sermon.

Money received as pastor and on the field, \$861.76. Total money raised for all purposes, \$2,426.79. Fare overland, \$24.95; railroad fare, \$166.65; writing expense, \$7.04; total traveling and writing expense, \$222.94.

Held revivals at the following places:

Hannibal, Mo.—1 from the Baptist, 1 from the Methodist, 3 reclaimed, 8 baptisms; total 13.

Shaw, Miss.—1 baptism, and 2 from the Baptist church; total 3.

Indianola, Miss.—3 baptisms.

Port Gibson, Miss., Christian Chapel—3 from Methodist, 4 from Baptist, 9 by statement, 15 reclaimed, and 15 baptisms; total for Port Gibson, 46.

Tillman, Miss., Providence Church—1 reclaimed.

Port Gibson, Miss., Rose Hill—1 baptism and 2 reclaimed.

Jackson, Miss., Jackson College Addition Church—1 confession and baptism.

Lorman, Miss.—1 reclaimed.

St. Elmore, Miss.—1 reclaimed, 5 baptisms; total, 6.

Cedar Bluff, Miss., Pilgrim Rest Christian Church—13 baptisms.

Total souls from all sources for the year as follows: 3 from the Methodist, 8 from the Baptist, 9 by statement, 26 reclaimed, 48 baptisms. Grand total for the year, 94.

NORTH LITTLE ROCK, ARK.

Editor Christian Plea:

We wish to say that our state meeting is now a thing of the past and we think in most all things it was the best from a spiritual standpoint. Everyone seemed to enjoy the fellowship. It was said very strongly that the church could not entertain this convention though the evangelist and his wife said it could be done, as they had helped to entertain so many state conventions. The people in this vicinity, both Christian and our Baptist and Methodist friends, gave so many chickens and eggs, until all were filled and lots of fragments left

(Continued on Page 8)

Christian Service In Cooperation

By J. B. LEHMAN

WILL THE EDUCATED NEGRO RESPOND TO THE CHALLENGE OF THE NEW DAY

He who does not see that there is a new day coming is blind to the unfolding of Christian civilization. Jesus could say to him, "Ye fools and blind, ye can discern the signs of the sky, but ye can not discern the signs of the times." A very large group is seeking earnestly for the old day of prosperity that we knew some ten and twelve years ago; but that can never come back again. We will probably have prosperity again, but it must come on a new background. The old can never come again.

If we judge the future by what the foremost people of our day are discussing most, the new day will be based on higher principles of living than we have ever known in the past. We are really working back to Christ's question, "Is not a man of more value than a sheep?" The questions we are now discussing most are questions of right for the masses and justice for the underprivileged. The fact that fourteen millions of our people, nearly a tenth of the entire population, are out of employment this winter and must look to charity for a living, is causing some very serious thinking of our best people. And this thinking will not go backward. Humanity is about ready to strike tent and move on. He who can not move on with them must be crushed by the mass movement.

Never before have people discussed race-relations as they are now doing. But the Negro should not be deceived by this, thinking he will now be ministered to by a better day. Jesus himself came not to be ministered unto but to minister and he who would march on with this new procession must not think of what he will get out of it. This new discussion of race-relations is

not to make it easier for the Negro. It is to call him to a higher service where most likely he will suffer more, but where he will be on the march with the foremost files of time. The new day will not be easy. All the great reformations of the past were not easy. Think of what the Protestant Reformation cost the good people. Think even of what Christianity itself cost the early Church.

But if the American Negro hears the call, he will find himself admirably fitted to serve in the new day. He came into the American life with his baptism of suffering. His experience in it developed the character that will be needed if America is now to consider the larger spiritual problems of human welfare. The Anglo-Saxon politician will find it much harder to catch the step of the march of the new day; but the Anglo-Saxon, who has risen above the sordid things of politics and selfish business, has now begun to learn the tune of "the new song." Whether he will lead we do not know. We do know he will not be alone when the new day comes. The newer peoples will have their men marching as shock troops. That element of the educated Negroes who came up through the missionary schools is peculiarly well fitted to do valient service for all mankind.

The new day will be different from all the old days. In the past special groups and races did the work. We often speak of the Jews and the Anglo-Saxons. The new day must do its work with all the nations of the world as a background. This shows that the new day now coming will in reality be a new day different from anything we have ever known before. The good white people are talking of race relations, not so much to help the Negro as to be ready for the larger tasks now confronting them.

The Negro should not look upon that discussion as promising him greater comfort. It is his challenge to greater service. He should not waste time to break through partition walls when the good people are marching from behind those partition walls because they know now they had no business behind those partition walls.

The Christian Plea

The Christian Plea is the medium through which we are informed of the doings of the churches.

If every Christian would keep himself or herself informed on the activities of those who are interested in the program of the church, most of our missionary problems would be solved, for a reading people is a thinking people and thought will bring activities.

The life and usefulness of the Christian Plea is being weighed in the balance! If the brethren who pledged themselves to the task of financing the Plea will keep faith with the people by being true to their promises and themselves, we shall go to the next Convention stronger and better Christians.

Our missionary efforts should be a work of love.

As long as we think our apportionments for missionary work and our pledges to carry on the work of the National Convention are burdensome, we are lacking in faith to meet the needs of the church.

Christians should be militant and not work in spurts and jerks, but do some missionary task each week.

Now, brethren, you who pledged \$10, \$15 and \$20 to support the publication should send some part of your pledge every month.

Contact your members, neighbors and friends and solicit a subscription, gift or donation and send it each month.

If you did not attend our last National Convention this is to inform you also that the Christian Plea is being published by subscriptions and donations. Will you help us carry on?

Send a donation today!

.. DR. J. E. WALKER,
234 Hernando St.,
Memphis, Tenn.

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God."—Franklin Delano Roosevelt.

Our General Secretary

The task of our General Secretary that Patrick H. Moss has assumed is tremendous. The scope of his work if could be effectively done, would call for an efficient staff of assistants. That is out of the question, for funds make it necessary to double up and redouble all of our activities. However, in this new arrangement we will hope for certain definite accomplishments.

To be blunt in candor, we have too many churches failing because of undesired ministers. The church should not suffer a wreckage as a result of selfish greed of one man. Congregations in such cases should be instructed as to proper method of retiring the undesired minister in decent order. At least a half dozen large congregations are in this unwholesome plight. Another need is to supply congregations with ministers. A list of local churches capable of supporting but without pastor is astonishing. This fact leads

to another function. Those actively engaged in ministry should be encouraged to seek more knowledge. There is no need for the ministry to fall from the rank of highest learned profession to one of scorn.

Distinct from the spiritual, the general secretary should take proceedings to get control and begin supervision of idle church property. He should go further than that by evaluating the total of all our church property.

Little can be accomplished in any of these endeavors unless our ministers are willing to be good followers as well as good leaders, unless complete co-operation is given by local congregations to the man in authority.

Our International Convention

Our International Convention at Pittsburgh revealed one important fact. It was simply this: If Negro Disciples expect ever to be considered an active part of this great machinery, they must attend these conventions. As one big step, the National Convention should take the lead next year in encouraging a representative delegation. The only large Negro group ever to be active in one of these International Conventions has been of singers. We have need now of talkers and not entertainers.

Justice Lowell Overruled

Fate works in its peculiar manner. Certainly that is true in the case of our unfortunate people. Recently a forward move was made by Justice James A. Lowell of Massachusetts' Supreme Court, by refusing to honor extradition papers for a fugitive who would be denied rights of citizenship if returned to the authorities. The Supreme Court of United States overruled the decision. It was bright approach to a religiously sought goal, but fate played its role.

Russia and U. S.

Signs of friendly relations again being perfected between the United States and Russia supplies a bright light on prosperity. Industry would

click in fashion that brewers contended before people were fooled into repealing Prohibition.

ONE MINUTE SERMONS

"I think we feel today that only as the people reawaken to a real desire to live what religion teaches will be able to make a different world."—Mrs. Franklin D. Roosevelt.

* *

"The individual has failed to realize the purpose of Almighty God that he is meant to be a part of the whole and not solely an individual. He has lost the conception of the body of Christ which is to harmonize the different instruments into an orchestra instead of developing a few star soloists."—Irving Peake Johnson.

Rothenburgher Heads International Convention

Rev. William F. Rothenburgher of Indianapolis was elected president of the International Convention at Pittsburgh. Other officers named included J. G. Warre of Los Angeles, Mrs. Mary C. Metcalf, Benton Harbor, Mich., and the Rev. C. R. Stauffer of Atlanta, vice-presidents. The Rev. Graham Frank of Dallas, Texas, was re-elected general secretary.

Painting of Christ to Be Exhibited Abroad

The painting of Christ known as "Nazarene" or "Christ Triumphant," by Col. H. Stanley Todd, will be exhibited this fall in churches in Europe. Upon its arrival in Germany the painting will be placed in the Dome, Royal Cathedral, Berlin. Thereafter it will be displayed in other sections of Germany on the occasion of the commemoration of the 450th anniversary of the birth of Martin Luther.

Later the painting will be displayed in St. Martins in the Fields, London. Exhibitions in other parts of the British Empire will be sponsored by the Society for Promoting Christian Knowledge.

A REVIEW OF NEWS THIS WEEK

Uncle Tom's Little Eva.

This is a news release worthy of notice:

"Boston.—Little Eva sat in a first-tier box tonight, her snow-white coiffure contrasting sharply with the darker heads about her, and watched another little Eva die and go to heaven.

"The little Eva in the box was Mrs. Cordelia Macdonald, who, listed as 'Little Cordelia Howard,' was the original little Eva of the Harriet Beecher Stowe play when it was first presented in the Troy Museum, Troy, N. Y., in 1852. Tonight she was driven from her home in Belmont to attend the Boston opening of The Players' presentation of 'Uncle Tom's Cabin' in the Colonial Theatre."

* *

Machine Called Deity in Russia

In a copyfight story by NANA, which was written by William Allen White, distinguished American Journalist, in Moscow, it is claimed that in Russia the will of God is a mechanistic process.

* *

Expelled for Refusing to Train for War

The authority of colleges to compel students to take military training was challenged before the Supreme Court in an appeal by a student expelled from the University of Maryland for refusal to accept cadet training.

The refusal was based on the ground of "sincere, conscientious, religious convictions," the student insisted that "war was against Christ's teachings."

The Maryland Court of Appeals, in sustaining the university authorities in suspending Coale, declared that persons and societies should not be permitted to interfere with the authorities in the management and control of colleges and universities, while acting within their lawful authority.

It ruled that persons and societies should not be encouraged to interfere with the government in its law-

ful efforts to keep the country prepared for war as long as nations continued to settle their disputes by war.

While it is the duty of a citizen in time of war to bear arms for his country, no law has been written and approved to make failure of complying with duty an offense. If this student wins in our highest federal court, one big gain will have been made in our fight against war.

* *

More About Y. M. C. A.

The general run of folk know very little about the Y. M. C. A. The extent of most people's knowledge is that there is a white "Y" and a colored "Y." However, there is something to be added:

Dr. John R. Mott, chairman of the Y. M. C. A. world committee, speaking at the annual dinner of the International Association, said that the Y. M. C. A. is not solely a sectarian organization. It is established not only in thirteen Protestant countries, he said, but also in eleven Eastern Orthodox countries, sixteen Roman Catholic countries, and twelve non-Christian countries.

* *

Bible Printed on Playing Cards

This little news can be anybody's fighting piece; so we copy item for your benefit:

"A legend that the printing of a pack of playing cards inspired Gutenberg to print the Bible was told by Mrs. Samuel H. Fisher of Litchfield, Conn., as she opened an exhibition of modern and ancient cards in the Sterling Memorial Museum at Yale University."

* *

"De Lawd" Honored

The city of Greensboro, N. C., certainly went on record for showing courtesy to Richard B. Harrison, "de Lawd," in "Green Pastures." He received a fine token from the city. The presentation was made by Mayor Roger N. Harrison and the token signed by city officials and prominent educators of the city.

The citation read: "Appreciation to Richard B. Harrison for his outstanding contribution to the cause of education, for his understanding interpretation of Negro life and character on the stage and lecture platform, for his constructive influence in inspiring and preserving harmonious racial relationships, for his unfailing loyalty to his home city and the dignity which has always characterized his representations of Greensboro abroad, for his kindly personality and enduring friendship." Mr. Harrison, by way of explanation, was a faculty member at the Agricultural and Technical College in Greensboro for many years prior to undertaking the impersonation of the Deity in "The Green Pastures." Even that fact, however, in the opinion of certain transplanted Southerners, can hardly account for the warmth of the reception accorded him, a Negro, by the executives of a Carolina community.

In the South, the newspaper reviews reveal, "The Green Pastures" is treated with more reverence by theatre audiences than was the case in the East and North, where the play has been considered primarily a comedy. The critic of The Greensboro Daily News, for instance, had this to say of the presentation: "Southern audiences, if members of the east do not already know it, take their religion, the religion of their Negroes, seriously, reverently. There was in the theatre last night what one might term a holy atmosphere; a tribute of silence far more effective than thunderous applause. Southerners do not applaud in church, and 'The Green Pastures' seemed strangely like church."

"The Green Pastures," aside from reopening theatres many of which have been dark for a decade, is taking the spoken drama to the remotest sections of the territory it is playing. Cities like Durham, N. C.; Macon, Ga.; Lafayette, La., and Beaumont, Texas, likely have not had a road show since "Ben Hur" tarried in their precincts years ago.

PRESIDENT'S ADDRESS TO ARKANSAS WOMEN'S MISSIONARY CONVENTION

Delivered by MISS MARY V. MOORE, Oak Grove Christian Church, Scott, Ark.

Madam Chairman, Members of the Convention, and Visiting Friends:

I am very much pleased to address you today on the subject, "Nothing But Leaves," taken from the miracle of the fig tree, Matt. 21:19—

"And when He saw a fig tree in the way, he came to it and found nothing thereon but leaves only, and said unto it: Let no fruit grow on thee henceforth for ever. And presently the fig tree withered away. From that time on the tree bore no more fruit; all those who looked upon it beheld nothing but an abundance of withered leaves, whereas other trees of the same species were bringing forth fruit of its kind."

Since the home is the base of civilization, we shall consider the home first as nothing but leaves. In thinking of the home we would naturally think of what must first constitute the home. The massive walls made beautiful by the hands of a skillful architect; the spacious lawn enclosed by hedges of uniform height, and elaborate furniture are things that might be considered in the home, yet these alone will not constitute a home, but will leave it as leaves.

There must be a father and mother who must work together in the interest of their children. If not, the home is nothing but leaves, and it becomes a curse to the community.

The father as head of the home should be an ideal for his family. His duty is to support the home, protect it from danger, and endeavor to hold before each member that brilliant light which radiates nothing save Jesus Christ. If he fails he is as leaves in the eyesight of the other members of the family and they are likely to follow in his footsteps.

Since the father is the head of the home, he should not forget that the mother has a very responsible place. The careful tutoring of the children belong to her. Each day as she goes about her work, she is sowing seeds to be reaped in the future. One would not think of selecting faulty

seeds to plant his garden for fear of little returns at harvesting time. So the mother should exercise the greatest of care in planting little seeds of character to grow and become a part of her little ones. Her only hope should be to develop their lives fourfold. If not, she becomes a leaf in the family and like the fig tree should wither away. The children too, have a great part to play in the making. Three distinct features should enter into their lives. First, the recognition at birth. The child is placed on the cradle roll of the Bible School. There its life becomes an index to future training. As soon as it is able to understand a few simple things, it enters the kindergarten department of the Bible School. As it grows it develops and soon it learns to associate its home training with that of the Bible School. This period is the period of character building and much stress should be placed here by the father and mother.

One writer has said in speaking of character, that: when wealth is lost nothing is lost, when health is lost, something is lost, but when character is lost, all is lost.

Then, if there has been a failure on the part of the father and mother in the rearing of their children, the children become leaves in the home and we behold the entire family as nothing but leaves.

From the home we reach out to the community. No longer do we see one individual family, but a large number of families which constitute a community. The community is made up of a group of citizens and a good citizen is one who obeys the laws of his country. He knows justice and he is loyal to every cause. Yet we find in every country that group of leaders that has for its ideals the lower principles of life and we look upon them as leaves.

Can any man love God and not keep His commandments? We answer nay, and yet there are those who walk, talk and pray with us daily, their works are without fruits.

It is to be seen of men and not of God.

The community ideals have been lowered because corrupt officers have been selected on the basis of friendship and not on merit. Murderers, and criminals of all degrees have been allowed to go free, because of the weakness of man. The material things of this world have set for themselves a standard in the eyesight of our leaders, and man has allowed himself to sink to the lowest depths of society for the dollar. How grand it would be if each individual could live with this verse: "Seek ye first the kingdom of heaven and its Righteousness, and all things shall be added unto you."

The community would no longer be as leaves, but as a city that sitteth on a hill that cannot be hid.

Let us now turn our attention to the church, which embraces not only the home, the community, the state and country, but the whole world. The great commission as given by Jesus Christ has for its purpose to make disciples of all nations. To do this it has a planned program set aside by the church. Any church that does not accept such a program becomes a withered leaf and finally loses its identity.

To put over the great task of kingdom building, many auxiliaries have been organized to meet the needs of the church. Today we shall only mention the missionary society as such. In many of our churches we have no societies at all and when it comes to giving, the church is at a loss. It can not do its duty because of poor interest.

Some of our churches have missionary societies that must be supported on either side by means of a crutch. The president is asleep. There is no vice to arouse him. The secretary is away, the treasurer stands in awe and wonders what must be done with the 35 cents still in the treasury. The society has never known a cabinet, neither has it called a council meeting for its members, and some of us are still living under the old constitution. In our meetings we pay our 15 cents,

if it's handy, if not it passes on until the next meeting day which may be three months hence.

Such societies may be compared to the fig tree that Christ spoke of as nothing but leaves.

We are glad to say, however, that there are a few ideal societies in our churches that can not be classed as leaves. They have officers who are on duty at all times. These officers see that a well planned program is rendered each month; that the monthly offering is taken and sent to headquarters, and that each committee is functioning properly in every phase of the work. Their aim is set on a definite goal and the whole society works toward that goal. Upon the mind of every member is written the word co-operation. Such societies as these can not be classed among the leaves.

In this meeting we should have full reports from each society. For twelve long months we have worked toward this end, now has come the harvesting time and we are anxious oh, so anxious, to see what we have accomplished.

The question arises, shall we find ourselves barren as Christ found the fig tree, or shall we be able to reap an abundance of fruit. It depends. Most of our societies have been pressed because of hard times. So we say. I am just wondering if we haven't lagged on the job and blamed Mr. Hard Times for our failure in putting over the task.

Sisters, the task is ours and we might as well confess that we have not come up to the standard. Indeed, the field is white and the laborers are few, yet we must not stop but fight on until the victory is won.

UNIT WILL TOUR U. S. IN TOLERANCE DRIVE

A traveling discussion unit comprising a rabbi, a Catholic priest and a Protestant minister has been commissioned by the National Conference of Jews and Christians to tour the United States for the express purpose of "resisting the duplication in this country of the outbreak of intolerance abroad."

The move was explained in a joint statement by the three co-chairmen



CHURCHES and NRA



(An Editorial From N. Y. Times)

The Federal Council of Churches has through its chairman made a statement expressing the point of view of "thoughtful groups in Protestantism" concerning the national recovery program. Twenty-six denominations affiliated with the Council were represented in the committee by seventy-eight members. The declaration may therefore be assumed to embody and set forth the general sentiment of the churches in this great Protestant body and to sound a call to their vast membership to co-operate in attainment of the high ends toward which the Recovery Act is directed.

This movement is interpreted as recognizing in terms of economic organization and procedure the social ideals of religious life. The wider spread of purchasing power, which business and industry are urging as indispensable, is approved as "the beginning of a material basis for that abundant life which Christianity seeks for every human being." Economic and ethical forces may thus be joined. It is not claimed that the Administration program embodies the full social ideal, but it is asserted that it "aims a vigorous blow at some of the more grievous types of exploitation and injustice." Specifically, the aboli-

tion of child labor, which is implicit in the program and explicit in the codes, is mentioned as the first of the approved items in the program. Another is the right of both employers and workers to organize and bargain collectively. The church is interested also in a more equitable balance of privilege between the rural and urban population and in formulating codes of practice which recognize common interests among the different groups.

of the conference, Newton D. Baker, former Secretary of War, representing the Protestant viewpoint; Carlton J. H. Hayes of the History Department of Columbia University, representing the Catholic viewpoint, and Roger W. Straus, vice-president of the American Smelting and Refining Company, representing the Jewish viewpoint.

Mr. Baker, who issued the formal statement to the press, named the members of the touring unit: Father John Elliott Ross of the University of Virginia, Rabbi Morris S. Lazoron of Baltimore and the Rev. Everett R. Clinchy, a Presbyterian minister, formerly of Wesleyan College, who has been for some time director of the National Conference of Jews and Christians.

tion of child labor, which is implicit in the program and explicit in the codes, is mentioned as the first of the approved items in the program. Another is the right of both employers and workers to organize and bargain collectively. The church is interested also in a more equitable balance of privilege between the rural and urban population and in formulating codes of practice which recognize common interests among the different groups.

Any intention of passing judgment on the technical aspects of the program is disclaimed, but hearty recognition is given to its implication of the practicability of a "more co-operative economic order, socially controlled for the common good." The success of it all will depend, however, upon the individual conscience and the discipline of personal life. This is the crucial test:

Just as moral stability in the individual depends upon the maintenance of a just social order, so the highest social ideals are impotent without a character that will support them.

The churches' obligation at the moment is to help all, and especially their own members, to be faithful in meeting their obligations as citizens individually and as members of a community.

Not an Attempt to Merge

The conference was described by Mr. Baker as an organization formed in 1927 as an outgrowth of the Goodwill Committee which functioned three years previously as a project of the Federal Council of Churches of Christ in America. It was brought into independent existence so as to include Catholic as well as Jews and Protestants, he said, adding that it was not an attempt to merge religions but to eliminate sources of misunderstanding between those of different faiths. The conference is supported by voluntary contributions.

Mr. Baker said the touring unit would conduct seminars and round-table discussions at which "groups of thoughtful persons will be invit-

ed to talk over friction points of a racial or religious character and try to reach an understanding which will enable them to co-operate."

The itinerary mapped thus far for the tolerance tour covers thirty-nine cities, including Pittsburgh, Chicago, Milwaukee, Minneapolis, Kansas City, Salt Lake City, Butte, San Francisco, Dallas, New Orleans, Louisville and Boston.

NORTH LITTLE ROCK, ARK.

(Continued from Page 2)

over. We can do all things through Christ.

The programs were very entertaining from start to finish. Mrs. Bracy, our national field worker, arrived in time to play well her part in the Women's Department, and assisted greatly in the S. S. Department. Mrs. Bracy did not fill Prof. Moss' place. She really filled her own place. A wonderful power and information was brought to us by her message. We could look over the building and see many shedding tears. How our hearts did burn by the way.

Another great feature in this meeting was the presence of our evangelist Elder H. Martin of Kerr who brought to us two of his best sermons. It was a real treat to the convention to have him with us. Bro. Martin is an experienced preacher and makes plain the way of Salvation so that no one would make a mistake.

Sunday, also was a great day. The Bible School was taught by Johnnie Martin and Miss Moore. There was much thought brought out of this lesson subject, "Paul at Antioch," as he let the people over there know that he was a Christian and a leader, and was not ashamed of the gospel regardless of what the other people may say or think.

At 11:30, after a solo had been sung by Mrs. Carnil Mathers, Little Rock, "Ring those Golden Bells", Mr. M. M. Bostick came with a great message, outlining the beginning of the true church and how she started back yonder as Alexander Campbell was our type. He did not leave a stone unturned, he was at his best.

From Banks of Ole Ky.

By C. H. DICKERSON

MY TONIC

I have a little tonic—a dandy thing to use,

For accident, and chronic dispensers of "the Blues."

The druggist didn't mix it—in 'pothecary style;

The brewer didn't fix it—it beats their "suds" a mile.

The Herb man didn't boil it—with roots and barks and bloom,

No pharmacist can spoil it—nor pessimistic gloom.

You had to be a quitter—you lost your place, by heck.

Ha, you're a lucky "critter"—it might have been your neck.

Since quakes and storms and flivvers—hit others and missed you

Many heard this message and enjoyed it.

Bro. Taylor A. Cole, who has been our successful leader as the State S. S. President, is now our State S. S. Chairman. Bro. Cole is wholeheartedly in this work and has rendered valuable service. We will miss him. He has not been in the very best of health. Pray for him for success and strength.

Respectfully,

Sarah L. Bostick.

Plea Subscriptions

Mississippi Boulevard Church, of Memphis, Tenn, has sent to the Christian Plea since the Cincinnati Convention, eleven (11) subscriptions, \$1.00 each.

Send all money for subscriptions and donations to Dr. J. E. Walker, 234 Hernando St., Memphis, Tenn.

ARMISTICE DAY AND PEACE

At the close of the Civil War General Grant said, "Let us have peace." We celebrate Armistice Day next week. We went to war to end war. But it seems now that

You ought to "thank your livers"—and join the cheerful crew.

Let this appease your hunger—and stanch your flowing tears, There's many a chap that's younger—been dead a dozen years.

A stream of luck, you struck it—lived all these nights and days, You might have "kicked the bucket"—in forty dozen ways.

Your kinfolk, friends and neighbors—have lain them down and died Regiments have ceased their labors—and lost their souls beside.

No matter what your station—how strained and rough your course, Share in this exclamation—"It might have been much worse! Though life may seem laconic—crooked and rough its course, I take this for my tonic—"It might have been much worse."

war, true to its nature, only breeds war. Never were war clouds blacker and so thundering as now. Men's hearts fail in contemplating what another great war may do to mankind. It cannot come if Christian citizens will constrain their leaders to say, "Let us have peace." It is time for Christians of all nations to become indeed loyal followers of the Prince of Peace. It is now time for Christians to make God's will the law of mankind.—Selected.

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The CHRISTIAN PLEA

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THE IMPORTANCE SERVICE

BY ELIZABETH F. BOWEN

I ALWAYS enjoy the privilege of attending such meetings as this. However, it is usually difficult for me to determine just what will be the best subject to discuss. But when I see our young people, the hope of our race, marching forward in a good cause, I am inclined to endeavor to say something that might encourage them to continue and that might encourage others to join them.

I take it for granted that each one identified with this institute is a faithful worker in his home church, and you are to be commended. I wish that larger numbers of our young people could feel the need of their service and could find pleasure in making preparation for it and in giving it.

One of the most common excuses given to calls of service is "I have no time." And it is more than passing strange how perfectly comfortable and excused we feel under the protection of this innocent appearing four-word phrase, but it has been proved to be no good at all because anybody anywhere can find time for anything he really wants to do.

Men and women of large accomplishments do not have more time at their disposal than do other folk. Each human being has just exactly the same number of hours in a day, and there are twenty-four of them—no more, no less. An extra allowance can not be borrowed or bought at any price. And young people who hope to get the most out of life, and to put the most into the world in the way of service, must learn how to use their time wisely. Time can be organized. The unno-

SERVICE was the subject of a most interesting address delivered before the District Institute, held at Mayslick, Ky., October 28 and 29, by Mrs. Elizabeth F. Bowen, Principal of the Mayslick School. The address is herewith published in full for the benefit of our readers.

ted time that many of us waste each week would suffice for performing many kinds of community service.

Lack of confidence is another reason for not accepting responsibility. One who continually avoids tasks and obligations will soon doubt his ability, and never giving his ability a chance to operate and increase will soon have little ability. Thus he shuts himself out of one of the finest pleasures of life—that of employing his powers in worth-while service.

When one appraises himself in relation to any task, he is apt to feel a keen task of inadequacy or lack.

But whether we have the one talent, the two talents, or the five talents, is no concern of ours. Face to face with the task that awaits us at the base of the mount of vision, it is our duty to bring what we have into service for the Lord.

Another favorite excuse for not accepting responsibility is that we do not like to be tied down.

The betterment of the world has been brought about in the past and must be brought about in the future by those who are willing to be tied down in order that through their sacrifice others may have a more

abundant life.

The call for efficient leadership is so great that hundreds of dollars are being spent each year for the benefit of our young people. There are young people's conferences and institutes being held each year, and our young people have but to attend these assemblies to know the full value of them.

I had the very great pleasure of serving on the faculty of the Central Young People's Conference held at Lincoln Ridge in July, under the auspices of the United Christian Missionary Society and it was encouraging to meet young men and women from Ohio, and Tennessee as well as from our own state of Kentucky, assembled there for training in leadership.

I wish to say that it was not a week of stiff formality and of simply receiving facts. But it was a week of religious, recreational, and social activities. The program was based upon the idea that moral and religious training does not consist solely in formal instruction, not even in such instruction plus an appeal to the religious emotions and the will. The direct influences of occupational environment and activities are today recognized as the utmost importance for the determination of life ideals and principles of conduct.

In the formative period of youth especially adolescence, wholeness of life and integrity of moral and spiritual fiber in character can be safeguarded only through well rounded carefully guided development of body, mind, and spirit. Recreational activities, however, in order to minister to the ends of religious

education require recreational leadership of a high order. Such leadership must be trained. I am sure our youth to amusement but feel we all assent to the natural right of that the part of the church is only to see that it is harmless. To provide legitimate attractions to get the young people within the radius of the influence of the church where they may then by other means be spiritually benefited. Winning in the play activity is to be half the arch, the winning personality the other half to form the bridge from the world outside to the safe church-fold.

The truth is that in what boys and girls **choose** to do, in the things they themselves invent and carry through they are actually creating themselves. What sort of selves they create determines the destiny of the world. There is no other material out of which to make the men and women of the next generation than the boys and girls of this generation. So the aim is to give genuine training for service and leadership.

Tenth Anniversary of S. C. I. Club of Chicago

A birthday party celebrating the 10 years of life of the S. C. I. Club of Chicago was given at the home of Mrs. Rosa Welch, October 26. Almost 50 letters were sent out urging the members to come and have a real good time, but with a very few exceptions only the faithful few attended. However, we had a wonderful time.

A brief history of the club was given by Mrs. Rosa Welch, after which Rev. R. H. Davis made a splendid talk commending the club for what it has done and urging us to do bigger and better things for our Alma Mater. Mr. James Hamlin, the president of the club, who is making such a high mark in the field of singing, rendered two beautiful numbers. One of our ex-presidents in the person of Mr. Eugene Lewis made a very nice talk, after which Mr. James Kelley talked about the wonderful work of Mr. and Mrs. Lehman at the S. C. I. He reminded us of the fact that had it

not been for the Lehmans the S. C. I. Club perhaps would not exist today. We do appreciate the sacrifice they made for us and that is why we feel that we should always be doing great things for our school. Because of Mr. and Mrs. Lehman we feel that we can never do too much for the S. C. I.

Two letters from former S. C. I. students out of the city were read and each letter contained a sum of money to be applied on payments for the piano which was sent to the S. C. I. last Christmas. These letters were from Miss Rosa V. Brown of Newcastle Pa., and Rev. C. W. Arnold of Hannibal, Mo. We certainly do appreciate the gifts from these friends of the school, and if any one else is interested in what we are doing and would like to send a gift to help out, we will be very grateful. We have nearly one hundred former S. C. I. students in the city but at our regular meetings we have from 5 to 7 members present. These 5 and 7 members are making their monthly contributions trying to pay for the piano. The remainder of the group help occasionally when we have our big affairs. So you can see how much we need help. The piano cost \$550 and up to date we have paid more than \$200. So if you can't help us, we will pay for it anyway, it will just take a little more time. Just keep praying for us.

We had one visitor at our party whom we think a lot of and who thinks a very great deal of us. Mrs. Irene Abernathy is this wonderful person of whom I write. She called and asked if she could come to the party because she thinks so much of the S. C. I. folk, and we were so happy to have her. She is a product of Fisk University but she loves the S. C. I. and all the boys and girls from that school. She made a very nice talk and below is a poem composed by her and dedicated to the S. C. I. Club of Chicago:

We laud the alumni of the S. C. I.
For the big things that they do,
No matter what the task may be,
They always carry it thru.

You're traveling onward and upward,
And striving so hard each day

To conquer every obstacle that
Crosses your pathway.

Some days will be dark and gloomy,

As dark as the blackest night;
Have faith in God, keep striving,
You will surely find the light.

Some have reached the highest peak

And serving all mankind,
And you are moving upward,
So very close behind.

Some have crossed the great beyond,

But their memory still lingers on.
May the seed you sow, continue to grow

Long since you too have gone.

Forget not your Alma Mater
Her standards keep lifted high,
For you are the alumni
Of the grand old S. C. I.

Dedicated to the S. C. I. Alumni of Chicago, Oct. 26, 1933 by Mrs. Irene Abernathy.

Mr. John Lewis, a faithful member of the club and an ex-president acted as master of ceremonies.

James Hamlin, President.

Mrs. Lesly Clark, Reporter.

NEWS FROM JELICO, TENN.

Our membership had dropped down to 5 ever since 1929. All the members had left the town except 5, but we kept the faith and prayed that more laborers would come into the Master's vineyard, and our prayers were answered.

Bro. S. A. Russell from Vine Ave. Christian Church of Knoxville, has been with us off and on ever since Oct. 15. Bro. Russell is a wonderfully good man. We had nine members added to the church, five from the First Baptist Church, one from the Methodist Church and 3 sinners.

We have never failed to have our Lord's day school and morning service up to the present time and we hope to have Bro. S. A. Russell back in the near future. Sister Russell and little daughter came with him.

We ask for your prayers of the entire brotherhood, that we may continue in the faith that once was delivered to the followers of Christ.

Christian Service In Cooperation

By J. B. LEHMAN

CHRIST THE WORLD'S GREAT RECONCILER

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity even the law of commandments contained in ordinances; that He might create in Himself of the two, one new man, so making peace."

The Christ that could reconcile two peoples that were as far apart as the Jews and the Gentiles has set for His task the reconciliation of all the peoples of the earth. And this He will do. If it can not come by our own efforts and teaching and wish, He will do it by our miseries and turmoil. The task for Christianity is the reconciliation of the peoples of the earth and we who believe in Christ should set that as our task, no matter how great the difficulties in the way are. In fact we need only to read the history of the Church in the Roman Empire for the next three hundred years to see what the difficulties to overcome were.

Christ took away two impossible barriers between the Jew and the Roman. In the Jew the barrier was "the law of commandments in it was their barbarian mind. They walked in that spirit and were exceedingly vile in their thinking. While these two barriers were up there was no reconciliation. It is not strange that the Jews were segregated so they were to have no dealings with the Gentiles during the period of Jewish history. But Christ broke down those barriers and now the two were becoming one man in Christ Jesus.

Now from this we should learn a lesson for the problems of our day.

There are impossible barriers between the peoples of our nation. Christ shed His blood to break these down as well as the barriers between the Jews and the Romans, but His great sacrifice can not avail until we apply the remedy. It is our task to avail ourselves of this remedy.

We could discuss this in reference to the barrier between the Russian and the English, between the Irish and the German and so on with the many others. But our immediate problem is the reconciliation of the Caucasian peoples with the Negro. That there are barriers between them we must not deny. On the side of the Germanic peoples is the leftovers of a thousand years of Feudalism and the leftovers of the long series of wars since the days of Constantine. On the side of the Negro are the leftovers of the old tribal life in Africa and of the two hundred years of slavery. The biggest of these is the mental complex left by slavery. The white man got it well fixed in his mind that "the nigger must be kept in his place," and the Negro was left destitute of the initiative complex. This was an advantage during the reconstruction period of seventy years which is very similar to the wanderings of Israel in the wilderness for forty years. But it is a barrier now.

But we should not misunderstand this. No greater calamity could occur than for the Negro to take the initiative in trying to conquer a place of world leadership as the world counts that. We mean that the Negro should gain a vision of the fine opportunities for real service that are now his. And the future is sure to bring much greater ones. That the Negro will be reconciled with the white people is a certainty. The danger is that he will be reconciled with the paganism of our politics and business which is

doomed to a terrible disaster. The Christian white people and the Christian Negroes should become reconciled before the cataclysm comes.

That the cataclysm will come we may now know certainly. The President is building up a navy superior to any other, Japan is hurrying to bring on the conflict before this is accomplished. In Europe the situation is ominous. The only thing that delays it is that none feel that the time is quite opportune. But in such times the cunning spirit of militarism sweeps men and nations on so they no longer think and the cataclysm is on.

When this comes there will be great danger of revolution in practically all the nations like there is in Cuba now. Hitlerism in Germany may easily give way to Communism. In America we know not what, but whatever it is, it is ominous. If the Negro should seek simply to become a balance of power in this situation he will be crushed. His place is with the men of vision who will become God's real balance of power. America was consecrated in the very beginning with the blood of the Protestant martyrs, and the martyr spirit will triumph in the end. There is just one way the Negro can win out in America and that is by winning merit with God. His rescue from a pathetic barbarism in Africa and his two hundred and fifty years of unrequited servitude places him alongside of the Protestant martyrs who consecrated the soil of this new nation.

News From Indianapolis Church

Homecoming was held on October 19, 20 and 22 at which time an every Member Prayer Meeting, and Every Member Banquet was held. The latter was in appreciation of our pastor's thirty-five years of service. An Every Family Service on Sunday morning was held, and Roll Call and Communion on Sunday night. The homecoming was very successful. The general committee consisted of Dr. H. Wales, Mrs. Geneva Towns, Mr. B. S. Gordon and Mr. Othello Tanner.

Geneva Towns, Reporter.

The CHRISTIAN PLEA

National Organ For Disciples

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Warren Brown.....Secretary
J. B. Lehman
Warren Brown, Editor

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God."—Franklin Delano Roosevelt.

Send in Your Church News

In the last issue of Christian Plea you read an article by Dr. J. E. Walker of Memphis, Tenn., urging you to support financially the Christian Plea. In this issue the editor wishes to add to that urge and impress you with the fact that Christian Plea needs news—timely happenings of your brotherhood that others might read them and know what you are doing.

We want Christian Plea to be just what you expect of it in every way and we cannot reach that ideal unless you do contribute. We want your news and we are anxious to publish it. The faithful few who stick through storms, criticize less and support most, are the ones we can depend on for a timely Christian Plea. Those few never fail us. Can't we add you to our list?

Dr. Walker, with other supporters, is fighting hard to keep Christian Plea before you. It is our Christian duty to not let it fail. So

many subscriptions are expired, yet papers are still coming to you in the hope that you will find the urge to support your own.

Let us hear from you! Send your subscriptions to Dr. J. E. Walker, 234 Hernando, Memphis, Tenn.,—and your news to Christian Plea, 706 Chestnut Street, St. Louis, Mo. Swamp us with news—we can use it!

The Brotherhood of Man

Of more than passing interest in these days of strife, is the following article by Most Rev. Urban J. Vehr, Roman Catholic Bishop of Denver:

"The National Conference of Jews and Christians will hold a regional meeting in Denver during the month of November to aid in fostering and promoting the national ideals of justice, amity and understanding between Protestants, Catholics and Jews.

Current events in world history indicate the necessity of developing a strong and pulsating national consciousness of justice and brotherly love in a country guaranteeing freedom of worship and demanding constructive co-operative effort in behalf of the common civic interests.

The narrow boundaries of the country, or of the expanse of ocean are small barriers in the modern rapid transmission of thought and action.

The Religious Ideal of Brotherhood

On the negative side, the idea of persecuting any group, of hampering the exercise or depriving them of their God given rights and constitutional privileges because of blood or conscientious convictions is revolting. It matters little whether this is done by organized groups in open assembly or in the more secret and surreptitious innuendos of interference and retaliation. It is un-American and a violation of the natural rights of citizenship.

On the positive side, justice, amity and understanding in the relations of the several religious groups of our country supposes a religious ideal of the common brotherhood of man with its obligations of social justice and fraternal charity. Legislation cannot create it. It must be

an inner development of the noble attitude of soul and mind.

No Sacrifice of Conviction

Personal religious convictions need not be sacrificed, nor violated, nor made colorless. Fraternal love will dictate that no barrier exists between us, that in all common problems the bond of citizenship will claim a united effort and that mutual sympathy, understanding and forbearance will dominate every action.

Social justice will dictate an acceptance of the mutual responsibility of our citizenship, an attitude of objective fairness in promoting and protecting the natural rights and the constitutional privileges of every citizen.

No citizenry can attain its true stature without brotherly love. Religious and social persecution is condemned by every right thinking man, no matter where it is found or by what group it is practiced.

QUESTION BOX

Conducted by J. B. Lehman

Question: "What are some of the elements of a Christian Newspaper?"—C. H. Dickerson.

A newspaper published by the Church should function very much as the preacher functions in his congregation. He makes announcements and he preaches to his flock. The letters Paul wrote to the Churches, which are now a part of the New Testament, were used as a religious journal of his day.

But the religious paper of today must give more news and less preaching than the letters of Paul contained. However, on the great social evils of our day our best papers are speaking out in no uncertain tones.

The Church Paper of our day should keep the people informed on the News, on the Church Program, on the Missionary Program, and on the state of the work of regenerating society. It must seek to get the ear of the people and then they will gladly subscribe for it. But it must never stoop to clap trap to get them. It must have that which appeals to their conscience.

**DISTRICT INSTITUTE AT MAYS-
LICK, KY.**

District Three, Sunday School and Women's Missionary Society, held its first Institute meeting at Mayslick, Ky., October 28 and 29, 1933.

10 A. M. Sunday School

The meeting was called to order by the president, J. A. Johnson, by singing "The King's Business."

Opening devotional by Miss Mildred Hawkins of Germantown; greetings by delegates, workers and visitors; discussion "Who Should Select the Bible School Teacher," led by Miss Loda Wilson, Carlisle, Ky., and followed by others. It was well discussed.

Appointment of committees.

11:30 A. M. W. M. S.

Meeting was called to order by the president, Mrs. Bessie Green.

Model worship theme, "Power of The Word," Matt. 12:36, 37; Deut. 23:23.

Roll call; fees of assessment; music and offering.

Saturday, 2 P. M.

Sunday School meeting was called to order by President J. A. Johnson. Devotional led by J. A. Hutsell of Paris, Ky. Rev. Johnson, State Bible School President, brought greetings from the State; solo by Miss Mildred Hawkins of Germantown. Rev. C. H. Johnson, state president, was called to the chair to preside while J. A. Johnson, district president, brought his quarterly address, subject, "Directness." It was good.

3:30 P. M., W. M. S.

Meeting was called to order by President Mrs. Bessie Green; devotional by Carlisle; discussion "Our Aims for the New Year," by Paris, Germantown, Millersburg, Mayslick and Covington, Ky.

Saturday, 7:30 P. M. Sunday School

Devotional by G. L. Anderson, Mayslick. Rev. William Proctor, pastor of the Baptist church, was introduced by Rev. C. H. Johnson, who made some good remarks. Welcome by Miss Frances Mayberry; response by Loda Wilson. Rev. C. H. Johnson, president of the State Bible School made his presidential address, including an excellent report of the National Convention held at Cincinnati, Ohio. It was received by a standing vote of thanks.

Discussion, "What Ways Can the Teacher Build or Destroy the Bible School," led by Mrs. Bessie Green, Millersburg, followed by others.

Mrs. E. F. Bowen, principal of the Mayslick School brought the Institute a most excellent address.

Sunday, 10 A. M.

Local Bible school session. The Bible class was taught by W. C. Crawford, Paris, Ky.; 11 A. M. sermon by Rev. C. H. Johnson.

Sunday, 2:30 P. M.

The meeting was called to order by President J. A. Johnson. Devotional by W. C. Crawford of Paris. Program by Mayslick and delegates.

Address by Mrs. Bessie Green, President of District W. M. S., subject, "Law of Love."

A. D. GAULT,
District Secretary.

**The Religious Conference at
the University of California**

The University Religious Conference, whose field of work is the University of California at Los Angeles, the Los Angeles Junior College and the University of Southern California, has lately completed its first five years, and has issued a "statement of principles, policies and program" setting forth its impressive purposes and achievements. Through the Conference the three major religious groups of Protestant, Catholic and Jew unite in their approach to the students of the State University. Five years ago the project was launched, and Thomas S. Evans, of Chicago, was made executive secretary. Newman Hall, which had been the center of the Catholic work at the University, was taken over by the combined groups as their headquarters. Two years ago, the Conference achieved the erection of a building of its own. As a first contribution to this building, the Baptists relinquished to the Conference the property on which they had an option at Westwood. The motto adopted to characterize the spirit of the enterprise was "They are Working Together."

The first president was Dr. J. B. Fox, a Baptist clergyman; the second, Father, now Bishop Gorman; the third, Rabbi Edgar F. Magnin;

the fourth, Bishop W. Bertrand Stevens, of the Protestant Episcopal Church, and the incumbent president is Monsignor John Cawley.

Co-operation Without Compromise

Two slogans in common use express the spirit and method of the work of the Conference: "The Genius of the Conference is the Autonomy of the Group," and "Co-operation without Compromise." "Keeping the atmosphere healthy for religion is a primary job of the University Religious Conference," the statement declares. "Sectarian or denominational emphasis, is manifestly unpopular, but religion reduced to a lowest common denominator is impossible intellectually and becomes merely a social welfare program in practice,—thus lacking the moral dynamic and the spiritual inspiration which makes religion vital in complete education."

Some indications of the response of the student mind to this method of religious approach may be drawn from the last annual report of the Student Chairman at Los Angeles Junior College. He writes, "A student from a tax supported institution similar to Los Angeles Junior College, but having no religious center, was visiting our campus. He spent a full day among the students. As has been said, he was an outsider, and hence able to get an unbiased impression of the situation, and yet since he was himself a student, was able to get close to the natural student life. At the end of the day he made the following remark: 'The most popular place on the campus seems to be the religious center. All I've heard all day is 'I'll see you at the religious center' or 'Meet me at Newman Hall.' Say, the students over here are not afraid of religion, are they?'"

Referring to the spirit exhibited by the presidents of the various constituent religious groups, the same statement declares, "Each one felt that he was a missionary for his own club and the religious group he represented, but more than that, he felt that he was a soldier in the army of organized religion. He knew that if he fell out of step with the others he was creating a break in the unified front the Conference is presenting."

Historical Sketch of Missionary Work

By MRS. SARAH L. BOSTICK of Arkansas and Other States.

November 11, 1896, we were organized at Pearidge Christian Church, Loanoke Co., by Elder S. W. Scott of Kansas City, Mo., with 11 members, 8 women and three men, M. M. Bostick, H. Martin and W. M. Martin—who now sleep.

Out of this church your humble servant was made president and served seven years, only missing one meeting during that time. We always rendered a program and raised \$12 to \$15 per quarter. At that time we kept half of the money at home and bought the pastor a suit of clothes and helped pay church expenses, and sometimes the writer would draw on the treasurer for some money to visit other churches to organize work for the women, that they might become active and useful in the churches.

Its object was to cultivate a spirit of missions, and to encourage missionary effort in the churches and secure a systematic giving for the world's needs. We started out to organize in every church where opportunity presented itself. We organized a band at Pine Bluff with 15 members, Mrs. Mary Lamb, president. She has passed on. We organized at Sherrell, 11 members, Mrs. Bell Ivey, president. She has passed on.

We organized at Taltie, 8 members, Katy Bee, president, she moved away after 4 years service. The work disbanded. We organized at Pettus, Ark., 5 members, Mrs. Minnie Pitt Moss (who is Mrs. Guydon now), president. We chose a convention leader, Mrs. Sarah Richardson. Mrs. Ellen Brock was secretary, now sleeps; Mrs. Phily Martin treasurer, she too has passed on; Mrs. Mollie Bright, assistant secretary, she has gone on, and Mrs. S. L. Bostick, general secretary.

Our first convention of the Women's Department reported cash \$45.40. We then made several visits to Washington, Ark. Organized there with 11 members, Mrs. Lealer Davis, president. She has passed on in 1899. We then visited in the northern part of the state and organized the work at Minton, Ark.,

and Clover Bend, each with 13 members. President Mrs. R. Frost at Minton. She too has gone from her labor to reward. Mrs. Shorkly was president at Clover Bend. She too has passed on—member No. 7.

Then we visited the churches at Plumerville and Russellville. Organized at Plumerville, 11 members, Mrs. Leathey Wallace, president. She has passed on. Russellville organized with 10 members with Mrs. John Woodard as president. She has gone to Glory.

We visited a mission point at Readland, Ark., and found Miss Roxie Sneed had organized a work there with 8 members. Mrs. Sneed was president, and a very great woman, a teacher from the S. C. I. in Mississippi.

At Oak Grove No. 2 Scotts organized with 17 members, Mrs. Caroline Moore, president. She too was a faithful sister for 7 years. She has gone on and left us.

Blöckton church was organized with 12 members at this time. Mrs. Baker was president. She has left us and the work went down after that. I learn at this time that most of them returned to the stool of do nothing. England church was organized with 6 members and has done a good work in the past, though since the depression is on it is not doing very much.

We organized the missionary work at North Little Rock church, Mt. Sinai and the church was organized 1901 with 6 members. Both missionary work and the church were organized at the same time. You can look on the map and see how this little band is standing today on the missionary work. S. L. Bostick president, Mrs. E. Thompson, treasurer.

We organized the society at Saratoga with 21 members, Mrs. Johnson, president. In 1931 we organized at Carlile with 6 members, with Mrs. W. W. Payton as president. 1911 we organized at Wrightville with 9 members, Mrs. Patsy Pennington, president. She has passed on to the other side.

I can say that those first workers

were all very happy and were not jealous, for they had a mind to work. My dear sisters, I must tell you, one and all, regardless to ones education, if the leader is not consecrated to Christ's cause and is not willing to suffer or make a sacrifice and has no vision, the whole church will perish. I can truthfully say that I did my best, with all the ability I had. We did what we could. I am not ashamed of my past life work in any form.

We have had our ups and downs, as we had to press the wine press alone. This of course was new to the people and most of the preachers were afraid to let women speak in the churches, but Jesus told the preachers to let them alone for they had been so much help to him, so please see Jesus' history and let him tell you why.

The writer had to go off the field for three years. The cause was ill health, Mrs. Sarah Richardson and Mrs. Mary B. Franklin kept the missionary fires burning. After this period of time the writer was called back on the field, in 1933. She is resigning, as I feel that its time for a change. I want to say to the sisterhood, I am as strong today for the world missions as I was the first day I started out.

My annual report for 1933 for just part time:

Days in the field, 45; places visited, 9; cards written, 30; letters written, 29; quarterly report blanks sent out, 36; miles by auto service 336.

Money raised for state development	\$13.35
Money raised for general fund	46.35
Money sent to the Nat. Convention	9.00
Money sent to state Convention	16.20

Grand total \$80.90
We have attended 40 State Conventions (col.)

We have attended 12 State Conventions (whites).

We have attended 6 international meetings.

157 Colored National Convention.

It was President Lehman's request that I visit the two states, Louisiana and Mississippi. Work done in other states: December 1903 we organized a work at Parham, La., with 16 members and sent to headquarters \$10 cash, as it was lying in the treasury there for no purpose. We joined them to the national work. President Mrs. Tanington.

We spent 15 days in the state of Mississippi, December 1903, visiting churches there. With Elder K. R. Brown assisting and trying to line them up with the national work we succeeded.

Visited points at this time. Most of the churches in this state were doing work that was called the Willing Club, and was not national organized work. There we pleaded with the leaders to accept this broadhearted way of doing missionary work to reach all nations as the Gospel must reach all the nations. We visited a district meeting at Hermonville, Miss., and gave an address.

In 1905 we were asked to come to Texas by Mrs. Bertha Mason (white) secretary of Texas work, who now is better known as Mrs. J. H. Fuller of Little Rock, Ark. Mrs. Fuller is the general secretary of the state among the sisters. We visited 10 churches in Texas, and reorganized one society at Dallas, with 15 members, Mrs. Johnson, president. She too has gone to Glory.

All of those places visited in each state were organized and doing work, but were not connected with our national work. We also were in attendance at one state convention at Taylor, Tex., on invitation of Eld. W. M. Ophine, whom now is residing at St. Louis, Mo.

On my visit to Texas, at Mrs. Fuller's request, the white board there paid half of my expenses which was \$15.00. This was the experience of my life, getting on trains, and getting off anywhere from 12 o'clock midnight to 2 o'clock in the morning with no one to meet me. The Lord was with us.

August 1912 we also were asked to visit Oklahoma to attend the state convention at Tulsa, to give two ad-

(Continued on Page 8)

THE SUPREME DUTY WE OWE OUR YOUTH

Address Delivered Before Bible School Convention, Little Rock, Ark.,

By JOHN W. MARTIN

Mr. President, Delegates, Ministers, and Christian friends:

It is a very great pleasure for me to have an opportunity to address you. I believe the greatest problem that confronts us is that of saving youth, so "The Supreme Duty We Owe Youth" is the subject upon which I shall speak.

The Bible abounds in appeals and warnings to youth. It speaks and says, "Remember thy Creator in the day of thy youth." My child, give me thine heart. Bring up a child in the way he should go and when he is old he will not depart.

This Appeal of the Bible to the young is very wonderful and very suggestive fact. The question might be asked, why should the Bible appeal so strongly to the young. First, because of the possibilities of youth. Second, because of the susceptibility of youth: the soil of the heart has not been chilled and hardened by the storms and tempests of sin. Third, because of the dangers of youth: nearly every trap of satan is baited for the young and hence they stand in imminent peril.

I'm thus lead to consider the supreme duty we owe youth. The duty that rests on the parents and the Bible schools is to make the religious factor in the life and training of our youth especially prominent. Israel of old neglected this duty. She failed in a measure to fortify her youth religiously and morally with the tools God had given her, and fell a victim to religious backsliding, political disunity, national decay and moral degeneracy. Shall we with so great a knowledge of Bible history, with its sane explanation of the success and failures of nations; with its sane explanation of the success and failures of men and women, with their negative and positive causes, follow in their footsteps? This question should be a challenge to every home and to every Bible school in the community that has the privilege and honor of shaping the destiny of young life.

Our good parents in large num-

bers are concentrating and bending every energy to the end that their young sons and daughters may become equipped with giant intellects. This fact is apparent by the great multitudes that fill our public schools and higher institutions of learning, compared to the small per cent that enter our Bible schools each Sunday morning and our church pews.

I am not an enemy of education. It is a great thing to store up useful knowledge; to gain control of these powers; to form correct habits of thought and action. But, however important all this may be, it is of little value apart from the great possession of Godlike faith and confidence manifested in Deborah, Samuel and other great masters of faith, who subdued kingdoms and sought righteousness.

The Bible schools with more than fifty years of rich experience, with its splendid teachers and curriculum of systematic Bible study, can equip our youth with such a faith. Without this dynamic power they will be merely engines without steam or boats without propelling force, and they will be mere drifters on life's oceans. They will go nowhere and get nowhere except to drop at last into the bottomless pit into which the waste rubbish in the universe will finally fall. But having this, great will be their recompense of reward. Life will be full of splendid achievements; they will scatter untold blessings along their pathway to the weary, waiting, expecting multitudes. There will be a zest and earnestness, in whatever they do that will prove a never-ending delight and a peace that passeth understanding. They will have that which will save them from indifference and despondency, and make life truly real and earnest.

In conclusion, may I urge upon the parents everywhere to give your loyal support to the Bible schools of your communities by giving your young sons and daughters that knowledge through which they may

be made into instruments of usefulness in the upbuilding and advancement of Christ's Kingdom through our Bible schools.

HISTORICAL SKETCH OF MISSIONARY WORK

(Continued from Page 7)

dresses on the work. This was interesting.

We visited the missionary work in Chicago. Elder Brown was pastor at this place. The women did not take much part in prayer. They believed in reading the verses of the Bible.

From there we came to St. Louis. There we found a fine spirit in the women. They too were doing work, but not connected with the national work. We reorganized with 15 members, Mrs. Kettal, president.

We also made a few visits in Kentucky. Visited two or three churches in the city of Louisville. Our visit here was only to strengthen them. We did find Bro. and Sister Singleton very busy in the work of the Master. Later we were all asked to come to Edwards, Miss., to attend the commencement exercises at President Lehman's request. So we went at his call and were organized into the Workers Conference.

We served here as president for the women 11 years. This was a beginning of great things in the future. This was the pleasure of my life, to meet the sisterhood and brethren each year. It is a happy history to think over the many great brethren and sisters in the whole brotherhood among both white and colored, whose names I cannot mention here. Let us all resolve:

To do the right thing at the right time in the right way; to do some things better than they were ever done before; to be courteous, to be an example; to act from reason rather than rule; to be satisfied with nothing short of perfection.

Respectfully,

MRS. SARAH L. BOSTICK,

as she resigns from the field work of Missions in Arkansas.

P. S.—We also had the pleasure of visiting five of our Negro schools: Edwards, Miss., President Lehman,

From Banks of Ole Ky.

By C. H. DICKERSON

SOME UNCERTAIN CERTAINTIES

No worthy policeman would throw water on a man, then arrest him for being wet.

Nor would we invite and implead new and other writers to "step in" and write for the Plea, and then "pick at" their writings. But just to "keep the record straight"—In the October 15th number, one good and able brother makes a strong and forceful gesture at defining the "Kingdom of God" under the heading "The Central Idea of Jesus."

While charmed with the positive assurance the writer gives to the "Meaning of the Kingdom," I make these brief observations:

Nothing else is so profusely kaleidoscopic—get the word (many-sided, presenting various views, as changeable silk)—as the sayings of Jesus about the "Kingdom."

He affirms that it's like unto this, that and the other. See 13th chapter of Matthew.

Then, as if puzzled for other "views" Jesus says in Luke 13th chapter, verse 18, "Unto what is the Kingdom of God like? and whereunto shall I resemble it?"

One would think he uses many forms to make plain to many peoples.

Again, the Church, as we know it, is not a Protestant church. The Church of Christ was built a thousand years (and more) before the word "Protestant" had any church meaning, and for me, I draw no line between the "Kingdom of God," Kingdom of Heaven and the Church

leader; Louisville Bible school, Pres. W. H. Dickerson, leader; Hawkins, Tex., President J. N. Ervin, leader; Lum, Ala., President F. C. Franklin, leader, and Martinville, Va., President Prof. Thompson, leader. Gave an address at all of them but Martinville. I must say that our financial aid has gone to all of those schools and has encouraged men and women numbering 60 to attend one of these schools.

of Christ. Synonymous, though not necessarily always so used; but I mean when you're in one of them you are not out of the other two.

Once more:

Let's not postpone things which have already happened. Paul tells "the faithful brethren in Christ which are at Colosse" that "God hath (already) translated us into the Kingdom of his dear Son,"—Colossians, 1st chapter, 13th verse.

Then Jesus tells John in Rev. 1:9, "I am your companion IN the kingdom of Jesus Christ." The Prophecies of the Old Testament and prayers of Jesus point directly to that Jerusalem Pentecost when the Kingdom was "set up" to "stand forever." Who moved it?

Conclusively, do we not endanger the whole fabric when we limit the "Teachings of Jesus" to the four Gospels? Verily, isn't He indeed throughout the Book traveling down the line in the Epistles with Paul and Peter, James, John and Jude, till at last He stands with John on Patmos with "eyes as a flame of fire and voice like the sound of many waters?"

For one, I am certain that certain things about certain things are most certainly uncertain.

Believe it or not.

Yours in the "Kingdom and Patience of God's Dear Son,"

C. H. DICKERSON.

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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., DEC. 1, 1933

NUMBER 5

BACKGROUND OF JARVIS COLLEGE

By MRS. WILLIAM ALPHIN, St. Louis

The State Board of the Texas Missionary Convention had met with Brother C. C. Smith and Miss Bertha Mason, now Mrs. Fuller, and decided that all money raised during the convention year for educational purposes be used to found a school for Negroes in the state. Mrs. Helen E. Moses was national presi-

dent of the C. W. B. M. and was anxious that Texas have a Negro Christian school and gave her hearty co-operation to these plans. Texas had a State organization whose function was to better organize Negro societies and increase the number of organizations. To these duties was added promotion of the school project. Both state organizer and president became discouraged and resigned at the Bay City Convention in 1908.

At this convention I was a newcomer but was elected president of the Woman's department. I had become deeply interested in the church school plan after going to

Texas, where every communion but Disciples had good schools and colleges. I realized the need was great and decided to do my best to arouse interest in the plan.

In going over the state I noticed a picture of a school building in one of our Christian homes. Inquiries revealed it was a proposed Christian

school, but the funds raised had been misappropriated. Thus another hardship presented itself. Yet, there were a few who trusted God and were willing to put their hands to the plow and do their best. I asked for a definite sum from the Woman's Missionary Society, the church and other departments. The women's goal was \$100 above dues. This was thought to be a stupendous task. At convention time, they went "over the top" and were very happy at results of our first big job.

Brother C. C. Smith praised us highly because it was twice the amount any of the departments had raised. However, he was there pri-

marily to tell us the C. W. B. M. had asked the Negro Brotherhood to raise \$3,000 for the Centennial Fund, and no school would be built in Texas until we reached this goal. What a blow to our exultation! The \$3,000 was like a mountain in our minds. We had not been trained in giving.

The women encouraged me to become state organizer. As organizer I began to plan for big things. The women were asked to raise at least \$200 and ten men were sought who would give \$100 each. How hard it was to get men who had large farms and bank accounts to give more than a washer woman. But five were found. Each year thereafter our fund grew in hundreds.



Ida V. Jarvis Hall, Girls' Dormitory, Jarvis Christian College, Jarvis, Tex.

Mrs. Moses died before the Centennial, and Mrs. Anna R. Atwater was made president of the C. W. B. M. Two finer women more interested in Negro education cannot be found. Every letter from them was a note of encouragement, predicting

a better day for our church school.

The time was passing rapidly, the Centennial was literally creeping upon us. Reports showed that we were above the \$2,000 mark. Bro. H. L. Herod had raised \$500 in Kentucky for the Texas school fund. This amount was all that the foreign Negro Brotherhood contributed towards the project.

Our convention met in August and the Centennial was scheduled for October. Prospects of raising \$1,000 were dark. In the meantime, Brother Smith has spoken in a Fort Worth church, where Major J. J. Jarvis was a member. He spoke of the Negro's need. The speech impressed Major Jarvis so much that he and Mrs. Jarvis decided at some time to make a gift in land for a Negro school.

Upon learning of this fact I wrote to Miss Hearn and asked her to speak to Mrs. Jarvis about giving this land on the Centennial fund. Miss Hearn did this gladly as she had done other things relating to Negro work. The answer from Mr. Jarvis was, he did not want to make the gift until he could go to Indianapolis, and would not get there before the Centennial as he was not well.

Of course, I was disappointed. I was out in the country at one of the churches when I decided to write a letter to Mrs. Jarvis. I told of the sacrifices made by our group. I was home just a day when Mrs. Jarvis' letter came, saying:

"Major Jarvis is making the gift and will mail papers to Mrs. Atwater."

She told us the land was worth more than \$3,000.

He saw to it that the land was applied in our Centennial fund and deeded for Negro education.

No one knew our report of good news was to come, but the donors and one other. I was making my report and was about to be seated when a messenger boy came with a message to Brother J. B. Lehman, who had taken Brother Smith's place after his resignation, from Mrs. Atwater. What a rejoicing by our group. Brother Lehman was asked by Mrs. Atwater to look over

the land and a name was suggested for the school—Jarvis Institute.

Are we through with the background? Oh, no! Brother Lehman sent Brother and Sister Thomas Frost and Brother Benny to clear out a place for a campus. How well they did it is well known. Soon they were ready to build a dormitory. Brother Frost asked for \$200, bedding, towels, quilts and sheets. At opening time there were enough furnishings to keep all warm. A white sister had sent a check for \$100 to be used in purchasing a range and our women sent \$200.

Mrs. Terry King, alongside with Miss Hearn, had gotten our work before their group of women in Texas and had published our reports in the Courier, the Texas journal.

The opening of Jarvis Institute was a great day! On this occasion the educational committee met and asked that they might raise money for a piano. Our next petition was for a Negro president. Mrs. Atwater sent us Prof. J. N. Ervin, who has been president ever since. The story of Jarvis College under his administration — less than twenty years — is another chapter in the brilliant history of the institution.

Protestants to Hear Roosevelt

Announcement has just been made that President Roosevelt will address a special session of the Federal Council of Churches, which has been called to meet in Washington on December 6 and 7. The special meeting of the Council was conveyed by vote of the Executive Committee on November 13, for the purpose of bringing the Protestant forces together to face their responsibility at this critical time and of affording a united impetus for spiritual recovery and advance.

The session at which the President of the United States will speak is to be held on Wednesday evening, December 6, in Constitution Hall. It will commemorate the twenty-fifth anniversary of the creation of the Federal Council of Churches. It was exactly twenty-five years ago on that date that the first meeting of this federated body of American Protestantism was held. The President's address will be broadcast

over a nation-wide network.

At the anniversary service an address will also be delivered by Dr. Albert W. Beaven, President of the Federal Council of Churches, who will interpret the significance of the movement for Christian co-operation and unity as it has developed during the last quarter of a century.

The general theme of the meeting of the Council as a whole on December 6 and 7 is to be "Christ and an Advancing Church." Commenting upon the reasons for calling the meeting, officials of the Council expressed the judgment that the present conditions confronting the nation and the world constitute a challenge to the churches to strengthen their own spiritual ministry and to rally their forces for the most effective service.

The daytime sessions of the Council will be held in the New York Avenue Presbyterian Church, Washington.

Church members who would like to attend the special anniversary meeting on the evening of December 6, at which President Roosevelt will speak, may secure reserved seats by writing in advance to the office of the Federal Council of Churches, 105 East 22nd Street, New York, N. Y.

Mt. Sinai Church, N. Little Rock

The evangelistic quartet, with its leader, Prof. Dickerson of the Southern Christian Institute of Edwardsville, Miss., stopped at Mt. Sinai church and North Little Rock Ark., on their way home. This wonderful quartet had been touring all through the North and rendered valuable service everywhere. Come again for we all enjoyed your visit very much.

We wish to thank Brother and Sister Thompson for the gift of a fine \$15.00 Bible to the Mt. Sinai Church.

NEW SUBSCRIBERS

Elder Edwin Kenney, 1603 W. Thompson St., Philadelphia, sent in five subscriptions to the Christian Plea, and Elder R. H. Davis, Chicago sent in two subscriptions. These are worthy examples. Thanks.

Turning Towards World Fellowship

By WILLIAM PICKENS

The triumph of injustice is too often principally due to the division in the forces opposed to the oppression, especially to the lack of co-operation among the victims of the injustice. Patient tolerance would lead to the discovery of a common interest with others, and wisdom would find a basis for united action against the injustice. This is equally important for religious organizations and faiths, for political parties and systems of government, and for nationalities and races.

A tolerant fellowship would mean that the devotees of a given faith would approach those of another faith as much in the spirit of seeking the good which that other faith has to offer, as in the spirit of offering to the consideration of that other whatever good the given faith may possess, or may think it possesses.

The bigoted assumptions of superiority and the idea of conversions by force or coercion are extremely absurd. There are good and evil in any two such rival human systems, so that either one can claim superiority by magnifying its own undoubted virtues and magnifying the faults of its rival.

Inertia in Minds

There is an inertia in the human mind which causes it to regard a simple difference as a fault, as a mark of inferiority. Our way may seem more correct because we are more accustomed to it, and it is to us easier. That is why we Americans, traveling abroad, find other peoples doing many things in ways that are so "inferior" to the way in which we do the same things.

But when we tarry long enough to learn the way of other people, we often conclude that they had chosen the better part, especially for their environment.

It is the same among rival political and economic systems; each holds something of good to contribute to a greater system, which could be evolved by tolerance, respect and co-operation among the

rivals. It is the same among races; each holds something of distinct or of possibly additional good to contribute to the sum of well-being and happiness for the human race. And because race is generally wider than nation or state, and because race lines often overlap and cut across national boundaries, therefore racial bigotry and arrogance are very complicating and very dangerous to the general peace.

Best Missionaries

In modern civilization the best missionaries of any "cause" are those who go forth to get as well as to give salvation. The relatively big world of primitive times, with its many divided sections that could feel little common interest, has now been contracted into such a narrow space by electrical and mechanical power, as applied to communication and transportation, that intolerant arrogance anywhere becomes a universal irritant and disturber of the peace.

The commercial and economic concentration of their little world brings the natives of India, the Jews of Germany, the Negroes, and the colored citizens of the United States into a logical bond of common interest against a common foe; namely, cultural, religious and racial prejudices. Alas, the oppressors are more united than are the oppressed,—are better organized and can join forces more quickly. The oppressed have stood aloof from each other afraid of entangling alliances; Japanese afraid of losing caste by fraternizing with Chinese, — Jews afraid of burdening their own cause and lessening their own chances by joining forces with the Negro. Each disadvantaged group has felt that it had "troubles enough of its own." But interlocking interests hold the exploiters together.

Prejudice in America

Color prejudice in America, developed by 300 years of the enslavement and repression of black Americans, has planted in the dominant people of America a potential prejudice against dark-skinned Asiatic

and Mexicans. If Nordic mythology justifies the absolute rulership of certain classes in Germany, where the Jew is a minority, it justifies unconditional "white superiority" in Missouri, where the Negro is a minority, and in California, where the American-born Japanese is a minority. The imperialism of America in the Philippines and in Hayti can be justified only by legal and diplomatic support of the imperialism of Britain in India. And both of these imperialistic nations must swallow their own medicine when they attempt to oppose the course of Japan in Manchuria.

The situation of the people of India with respect to the British power, and the situation of the colored population of the United States with respect to the white population, can be compared and contrasted. The motive for repression and oppression in either case, whether clearly in the field of consciousness or not, is economic,—the underlying desire for industrial and commercial exploitation.

Evils of Breed

The imperialistic exploitation of the people of India and the domestic exploitation of the Negroes of Mississippi are two evils of one breed. In some respects the Negroes of Mississippi have the greater disadvantage; they live not in a distant land which can be reached only by the ships and planes of their exploiters, but they live in the very midst of their oppressors,—in their cities and towns, on their estates, and often within their very homes. This makes it more difficult for the Negro of Mississippi to organize any opposition to his oppressors than for the people of India to organize resistance to their exploiters from overseas.

The Mississippi Negro cannot organize a non-cooperative or non-violent protest movement; he lives in the immediate power of his oppressors, and non-cooperation would subject his property to immediate confiscation, his person to immedi-

iate incarceration, and his family to sure starvation.

Negroes of South

If the Negroes of the American southland attempted organized non-violent opposition, it would be immediately and purposely converted into violence by the violent counter-action of those among whom the Negroes live. On the other hand there are some advantages in the Negro's situation over the situation of the natives of India; because the American Negro lives under the same immediate economic organization, under the same political authority and in the same legal jurisdiction with his oppressors, they cannot make a clearly separate and distinct law for him and at the same time preserve the fundamental law of the land which proclaims democracy and legal equality.

For example, Britain may suspend the right of **habeas corpus** for the people of Calcutta without suspending it for the people of London, but Mississippi cannot constitutionally suspend that right for its blacks without suspending it also for its whites. That gives American whites some measure of enforced common interest with American Negroes; the Negro is in their midst, literally in the same boat with them.

White Americans

The best, or worst, that white Americans can do is to discriminate in the administration of the law,—in other words, to violate their own laws, and so to weaken the respect for law as to lessen the security of white as well as black.

Also the people of England may, in their greed for gain, allow the people of India to starve in famine, to succumb to diseases and to die by the millions,—but if those Indian people were on the very highways and in the very streets of England, as the Negro is in Mississippi, then the English could not with comparative impunity allow its colored population to die like fleas and rot like carrion.

There would be immediate danger for the entire population of the British Isles. It is the same with the other social evils; we can be more careless about them when

they are far removed from our affairs. Therefore, imperialist oppression may be much more heartless than its domestic counterpart; while the domestic sufferer finds it more difficult to organize his opposition and to consolidate his forces.

However, all forces of oppression of group by group, of class by class, and of race by race, are sufficiently alike in their mean motives and in their disastrous social consequences to make it desirable and imperative that the oppressed make common cause against them. The same scientific communication and transportation which have lent voice and vehicle to imperialist oppression, also offer opportunity and instruments to the forces opposed to oppression.

CHICAGO NEWSLETTER

(Continued from page 5)

dent of the young people's organization of the First Church of Christ Holiness, and Rev. R. E. LaTouche. At the close of the program refreshments were served by the young people of the South-Side church.

Ruth Blackburn, President.

Julia Flowers, Secretary.

A large and enthusiastic audience which taxed the capacity of the church, greeted the Brotherhood Club of the South Side Christian church, on their second annual Men's Day program, November 5.

The participants on the program were: Miss Cynthia Gibson, Mrs. Irene Harrison, C. E. Welch, soloist; South Side Christian Church Choir, and the Hon. Att. N. S. Taylor. Elder Taylor's message was a masterpiece on "Brotherhood." Elder Davis of Oakwood Boulevard Christian Church and his congregation were present. Other distinguished guests were Rev. Newton, Pleasant Baptist Church, and Dr. George, Hyde Park M. E. Church.

Approximately \$30.00 was raised by the Club. W. Hillard, Chairman Program Committee; W. H. Perry, Vice-President; Robert S. Dudley, President, and Elder R. E. LaTouche, Pastor.

Prof. Moss sent in five subscriptions for one year to Christian Plea. Let's follow that example set.

ENDEAVOR TOPIC FOR DEC. 10

"What Does 'Salvation' Mean?"

—John 3:16, 17

UNIFORM LESSON FOR DEC. 10

Paul in Caesarea—Acts, Ch. 21-26.

NO "FROM THE BANKS OF OLE KENTUCKY"

What's the matter with the Banks of Ole Kentucky? Each day we tore letters open with hopes that we would find the copy. After that we started accusing the Postman because we just knew that our good friend C. H. Dickerson never fails us. But when we went to press, we had no Banks of Ole Kentucky. We are wondering if they have had rainy weather down there and all the banks have been washed away. Yet we live in high hopes that by the next issue we will be flooded with copy. If we miss our two regular features, "Christian Service in Cooperation" and "From the Banks of Ole Kentucky" we feel lost. We are making an effort to use every bit of news that comes to us for Christian Plea to make it newsy and you don't imagine how much your church news or your article would mean to us. Let us have it please!

We are getting a number of cards from the Post Office on which we have to pay a 2c fee, on papers that are not delivered because of change of address. If you do not get your Plea, or have moved let us know, so we can clear up the difficulties.

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

S. D. LYONS
316 North Central
Oklahoma City, Okla.

The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., JANUARY 1st, 1934

NUMBER 6

THE DYING YEAR



AND thou, Gray Voyager to the breezeless sea
Of infinite Oblivion, speed thou on!
Another gift of Time succeedeth thee
Fresh from the hand of God! for thou hast done
The errand of thy destiny, and none
May dream of thy returning. Go! and bear
Mortality's frail records to thy cold,
Eternal prison house; the midnight's prayer
Of suffering bosoms, and the fevered care
Of worldly hearts; the miser's dream of gold;
Ambition's grasp at greatness; the quenched light
Of broken spirits; the forgiven wrong,
And the abiding curse. Aye, bear along
These wrecks of thine own making. Lo! thy knell
Gathers upon the windy breath of night,
Its last and faintest echo! Fare thee well!

—J. G. Whittier.

Echoes from Washington D. C.

In order that you may know that the Twelfth Street Christian Church is contending still for the "faith once delivered to the saints" we are constrained to write a few words to the Plea concerning some of the things that have been done recently by our people.

Beginning the first Lord's Day in October with "Home Coming Services," the church began to overcome that old familiar and troublesome malady called "summer slump."

After "Home Coming Day" was observed the Women's Missionary Society gave a bazaar for the purpose of raising its apportionment. This affair was a complete success in every way. The total receipts were \$60.00 after all expenses were taken out. Fifty dollars were sent to the United Society and the balance was contributed to the local church. The women of the society under the leadership of Mrs. Mary E. Magowan, its able president, is doing a very splendid piece of work.

The statistics of church attendance kept by the pastor in the form of an attendance honor roll, showed a constant gain from the beginning of the fall drive to increase church attendance. This drive was continued through November and culminated in a State Rally which was held the third Lord's Day in November.

This State Rally was featured by a "Parade of the States" on the night of November 17th. On this occasion, Kentucky, whose acting governor was Bro. N. W. Magowan, was voted the most popular of the States on the following points: the best dressed state group, the best state program, the largest amount of money. The final honors went to North Carolina, whose acting governor was the pastor. North Carolina had the largest state delegation at three successive services and raised the largest amount of money during the contest.

Other states and governors deserving honorable mention were: Tennessee, R. W. Brooks, best state flag and highest per capita contribution; Louisiana, Mrs. Edna Samuels, second highest per capita contribution; Virginia, Mrs. Rosa Bo-

gan, best state emblem; California, J. B. Daniels, largest single contribution; and Oklahoma, B. B. Blayton, most unique history of state.

Rev. W. H. Taylor, pastor of Emmanuel Christian Church, Baltimore, Md., came over with his excellent choir and congregation in large buses Sunday afternoon to add to the services that fine spiritual flavor which is so characteristic of Brother Taylor and his congregation.

Brother Taylor preached one of the most able sermons of his life. The meeting took on Pentecostal proportions because of the seriousness of the singing of the Baltimore choir and the effectiveness of Brother Taylor's message. (And, as a passing reference, I may add that Brother Taylor is one of our National Evangelists. He is available for service. Once you have him you will need him again. His sermons are instructive, forceful and convincing.)

So, the 12th Street Christian Church moves on asking the prayers and good wishes of the entire brotherhood that it may be in every way better and better as the years go by.

Thanks Brother Brown.

—J. F. Whitefield, Pastor.

Bible School Contest

Mississippi Boulevard Church Bible School

The contest sponsored by Mississippi Boulevard Church Bible School went over big. This contest put into the treasury of the Bible School more than \$60.00. Two beautiful engraved Bibles were given to the successful contestants. Mrs. Roxie N. Hayes, who reported \$16.00 with fifty-five present, won first prize. Miss Lillian Carnes, who reported \$13.00 with seventy-five present, won second prize.

We extend thanks to all contestants who took part in this drive.

M. W. Bonner, Superintendent.

We had to fire

Our housemaid Nan;

She treated china

Like Japan.

—Boston Transcript.

"Centennials A'Moving"

The fall program of Centennial Christian Church, St. Louis, is in full swing. The pastor returned from the National Convention full of enthusiasm to begin the fall program. Our zeal was increased when we learned that we were among the few represented in all departments who could boast of having raised a full National Apportionment in all departments.

The first milestone was the recognition of our Pastor's Anniversary. The Church School and Christian Endeavor, the Brotherhood and Officials, and the Ladies' Aid and Missionary Society, had charge of the week night services, each brought in the outstanding ministers of the city and their choir. We were fortunate to have with us for our weekly services, our state President, Elder F. H. Coleman, of Columbia, Mo. These were pointers to the climax on Sunday, which the Young People had charge of in the morning and evening. The Negro Interdenominational Alliance took charge of the afternoon services. The recognition was a success religiously, cooperatively and financially.

The next milestone was the "Feast of Seven Tables" given by the Ladies' Aid. This was an excellent social gathering of the Church.

Family Day, the fifth Sunday in October, was the next milestone. The Pastor, being slightly indisposed was forced to be absent on this occasion, however, the membership responded excellently as the majority of the families were fully represented during the day.

We are now headed toward our fifth milestone, "Father and Son Day" which is to arouse a realization of one to the other.

From here we will "breeze along" to our fifth and final milestone, Thanksgiving Service at noon followed with a Family Thanksgiving Dinner served by the Ladies' Aid. We expect these to aid us in truly realizing the significance of the day.

More news of Centennial progress at a later date. Watch for it.

Elder Wm. Alphin, Pastor.

Cheerful Wynn, Reporter.

The CHRISTIAN PLEA

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NUMBER 7

GOD'S IN HIS HEAVEN

By IRMA D. JULIAN, of Staff of Citizen's Relief Committee, St. Louis, Mo.

"The world is too much with us:
late and soon,

Getting and spending we lay waste
our powers:

The idea expressed in these lines of Wordsworth might well fit into the mind of every individual as somewhat suggestive of our present social and economic situation. The world does almost seem too much with us. Three weeks before Xmas found the erstwhile wage-earning families poverty stricken. The woeful expression of need on their faces would have moved any icy heart. A glimpse into the ordinary home revealed undernourished, poorly clothed children, a worried mother, and a father who had almost lost his last bit of self respect. This latter person actually suffered. One found him practically devoid of courage and lacking that urge that creates and fosters the spirit of "bravado" which invariably radiates from the soul of the protective father.

"No work!" he cries out frantically. Like a man almost sinking in this sea of trouble he struggles to the top and loudly beseeches help. Long ago pride deserted him—poverty placed him in an apathetic position. He can suffer no more.

Social agencies have done much for families of this kind although they have not been able to completely cope with the problem of unemployment. They relieved the worried parent by providing necessary items for the existence of the family, but they were not financially able to give every man a job and restore that keen pleasure of living

that emanates from sheer muscular, physical and mental activity.

It was just at this time that great masses of men were given work by the federal government. None of these men were particularly concerned over the type of work but greatly enthusiastic over the opportunity which afforded a chance to be occupied again. Warmly clothed

SUNDAY, FEBRUARY 18

is

TEMPERANCE SUNDAY

In Our Church Schools

Begin preparation now for observance of the day. Write the Board of Temperance and Social Welfare, 309 Missions Building, Indianapolis, Ind., for programs and materials.

in their fleece-lined leather coats, one saw them everywhere gathered together in crowds—laughing—working—happy. No matter if the income would be small, and they had a family of eleven to support!

"I'll manage!" they triumphantly shouted; gleefully proud of this chance to exhibit their prowess which had previously been dormant beneath layers upon layers of lethargy.

The jobs provided by the Civil Works Administration have partly absorbed the work of the relief agency which agency helped the poor wage earner through those difficult days when the world seemed too much for them.

Relief agencies had given to each

poverty stricken family a grocery order which provided them bi-monthly with food enough to take care of the family needs. Small children received the best of medical care that the city could provide. Milk from the cleanest of dairies was sent into the home. Fuel and clothing were generously handed out and rents paid in order to assure a parent of security during the cold winter months. In addition to all of this relief a social worker was allotted each family which worker visited the home at regular periods and lent all of her attention to critical problems which might be facing the family at that time.

This attempt to alleviate conditions was found prevalent in private and public organizations. Churches established social bureaus from which places baskets of food were dispensed to needy individuals. Xmas week found social workers busily engaged sending youngsters to the toy shops—providing dolls for little girls, and bringing Xmas cheer into the homes of unemployed men and destitute families.

It was very fortunate that the Civil Works Administration stepped in at this moment and worked in cooperation with these social agencies. Work was first opened up to clients of the relief agencies. All men who could possibly accept work were employed. One week later the Administration gave the public a chance to obtain work. Many young people who had finished their college training and were unemployed were put to work—jobs were made for them.

Sometimes, watching this mad

struggle for existence, we stop and wonder. Just where are we trending? Shall we ultimately cry out as Wordsworth again—in the closing of his poem—

“Great God! I’d rather be a Pagan
suckled in a creed outworn;
So might I, standing on this pleasant
lea,
Have glimpses that would make me
less forlorn;”

Recently, have we not unconsciously recalled the days of our forefathers—the plenty—the work! Shall we some day be forced to shout—“Great God! I’d rather be a Pagan.” Shall our future look so forlorn? We have wondered.

In this swift age of the machine we are undergoing an adjustment as we did years ago to the Industrial Revolution. At this time we left the farm for the city-business—noise—smoke—skyscrapers! Now what! Will our machines laugh at us? Shall we become their victims? This instrument, thought of as agent of our would-be destruction, plows our fields, digs our ditches, does our work and three times as competently as we formerly accomplished it through our sheer physical prowess.

In my opinion it is our problem to guide and direct this power which we have in our hands. We must, in the future, make our jobs. No longer can man feel satisfied to provide and care for his family by the mere sweat of his brow—muscular activity means nothing—he is fast becoming a nonentity in the world of absolute muscular work. He now guides a machine which accomplishes this end. It is for man to place himself on a higher plane of activity and school himself in the field of mental development. For this man work is everywhere. He need never fear his machine—it will be only a cog in his wheel of accomplishment. Unconsciously, we will be forced, through economic necessity, to a higher level of intellect that in itself shall ward off the hazards of a work we shall by then have forgotten “Depression.”

Like Pippa, the nation can now arise and with the Spring of hope in its heart and in chorus sing Robert Browning’s song:

The year’s at spring
And day’s at the morn;
Morning’s at seven
The hill-side’s dew pearl’d
The lark’s on the wing;
The snail on the thorn;
GOD’S IN HIS HEAVEN
ALL’S RIGHT WITH THE
WORLD!

East Texas Presses On

Despite the inclement weather which prevailed throughout East Texas on the Christmas week-end, the faithful few in District One were found at their posts of duty. A very fine meeting was held at the Shady Grove Christian Church of Cason. The most important features of the meeting were the Contest for the “Loving Cup” and the much lauded rendition by the Jarvis College male quartet. The all-day rain Saturday prevented a day session, but Saturday night, in spite of the rain, a full house was present to hear the quartet sing. On Sunday the rain held up, and a full day’s program was carried on in the usual manner. It seems that the Shady Grove Church intends to walk away with all honors again this year. They won the “Loving Cup” in the Contest and their Missionary Society has almost worked off its State obligation, lacking only about two dollars. It is their aim to work off this obligation so that they can finish their National obligation by June.

The workers of that district, Rev. R. H. Peoples and wife, are very proud of their band of faithful workers. They get a real joy out of working with them. For the past three years it has been theirs to serve the State of Texas in that section and in no other work have they had such whole-hearted support and cooperation.

The atmosphere was ladden with spiritual harmony and brotherly love. Both spiritually and financially it was an overwhelming success. There were five churches represented, namely:

Shady Grove, Cason; Wallich Chapel, Daingerfield; Oak Grove, Cason; Ebenezer, Lodi; and Jarvis College, Hawkins.

These five churches raised \$34.23. They are looking forward with

great enthusiasm to the next quarterly meeting which will be held on April 27-29 at Wallich Chapel in Daingerfield. The Theme for this meeting will be “The Missionary Organizations of the Church.”

Mississippi Boulevard Church News

Sunday, January 7, 1934, a splendid audience greeted the Pastor, although the weather was inclement. The message was delivered from Exodus: “God—it is he who goeth before.” Spirituality of the service was at high tide and every heart seemed to have received the message with joy. On extending invitation, Prof. George W. Henderson, President of Henderson’s Business College, came forward and connected himself with the Church. Every one was proud to have such a splendid character connected with the Church, as Prof. Henderson is one of the outstanding leaders of the city.

North Little Rock News

Dear editor, please note the parties names that made love gifts at the Womans’ Day Program, Dec. 3rd, at the Mt. Sinai Church, North Little Rock, Ark.

Mrs. S. Bastick, \$1.00; Mrs. G. Ferren, 65c; those giving 25c each, Mrs. Amandie Brock, Mrs. J. H. Fuller and her sec. White; a Baptist lady, 25c; a Holiness lady, 25c; a Methodist lady, 25c; Bro. G. L. Brock, 25c; R. L. Brock, J. Rockemore, Mrs. M. Bradley, J. H. Fabe, and Bro. J. Thompson, 15c each. Other friends gave enough to make it \$5.00. Also the Sunday School raised \$2.00 at the morning session. We hope to do more in our Sunday School work. We are having quite a confusion at this church with the anti-group that has lately come here. 5 mission members disbanded and we gained 2 on Womans Day. We few are determined to go on in the Christ way.

—S. Bastick.

We are pleased to know that Rev. Wm. Alphin of the Centennial Christian Church of St. Louis, Mo., is much improved in health at this writing.

Christian Service In Cooperation

By J. B. LEHMAN

WHO MADE THE CENTURY OF PROGRESS POSSIBLE?

From whence has come the marvelous progress in America since 1833? Is it due to the marvelous power of intellect shown by our people? Many a professor in a department of some modern seat of higher learning is answering, Yes, with all the might he has; and many a man who professes to believe in Christ is standing by in awe wondering whether after all he may not be right, and many others know not what to say. The professors are despising Christ and the rest of us are not defending Him.

But the pioneers in our faith in God had no such misgivings. The writer of Proverbs says:

“Righteousness exaleth a nation; but sin is a reproach to any people.”

And this thought is expressed hundreds of times in the Psalms and the prophets. The clearest analysis of this thought comes from the Pen of Paul in his eighth chapter of Romans.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for our adoption, towit, the redemption of our body. For in hope were we saved: but hope that is seen is not hope for who hopeth

for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.”

In that day far back in the ages under a civilization which was the full fruition of a very vile pagan nation that could do all the things Paul mentions in the first chapter of this book the natural world, and even our human bodies, could expect nothing of the fuller development which Paul saw only in faith. But he knew when “the sons of God” would come to authority man would be released from the bondage of a vile civilization. Every time he heard the thunder pealing in the clouds he felt he heard Nature groaning in travail pains to give birth to its power for the uses of man. Every time he saw the terribly deformed human form he could see this human body groaning within itself awaiting the time when the enlightenment of Christ’s teaching would give men a new medical science such as we have today and his faith looked farther beyond when a clean living of a whole population would do greater wonders for the human body. We know that he could not have thought of the resurrected body after death because of the things he said when talking of that.

The things that we call “modern progress” could not come in the Roman civilization in which he lived nor in the “dark ages” that were to follow that. His faith had to reach on beyond that when the Christian people would be liberated in thought and action.

Practically all through the thousand years after the fall of Imperial Rome a few men were protesting against what was, but they were ruthlessly suppressed. Finally Protestantism became vocal and forced some tremendous changes. They could not completely destroy

the monsters in the Church; namely Militarism and Venal Commercialism, which had honored seats there, but they drove them out of the Church down to the State. We say they separated Church and State. A much better way of saying it is to say they drove these monsters out of the Church. From thence on the Church has not been able to make war and it has had to quit selling the right of indulgence in wrong.

But the larger work could not begin for two hundred years after they did that. They were too busy in gaining mastery over these monsters who were now in the State. The martyrs of Europe finally gave up fighting it through there and so they migrated to the United States where they founded a nation in liberty. To this alone must we give credit for the century and a half of discovery and invention. These liberated people learned how to use the natural forces which God had created in the beginning but which the people in bondage to the old civilizations could not reach.

To the United States alone must go the credit of a hundred and fifty years of marvelous progress, and to the martyr spirit in the nation for what the United States has done. Not all the inventors were men of rugged faith, but they owe their liberty to launch out to the men of rugged faith. Europeans discovered the power of steam and the existence of electricity, but in the United States alone was it discovered how to use these for man’s benefit. Here came the steam engine that worked, the first telegraph, telephone, radio, electric power, farm machinery, modern factory appliances, aeroplanes and moving pictures. Other nations did some good work to improve them but to the United States must go the credit of discovery and invention.

And in this period great progress has been made to rescue the human body from its thralldom due to ignorance and superstition. Disease is all but conquered by our modern medical science. Bubonic Plague, yellow fever, malaria, chol-

(Continued on Page Seven)

The CHRISTIAN PLEA

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Publication Committee

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God." — Franklin Delano Roosevelt.

Honor Goes to T. W. PRATT

Prof. T. W. Pratt, principal of one of the public schools of Dallas, Texas, and one of the loyal members of the Christian Church, both local and national, has just finished a most successful year as President of the State Teachers Association of the big state of Texas. Many outstanding things were accomplished under Prof. Pratt's regime.

A recent meeting of the State Teacher's Association at Austin, Prof. Pratt was selected as delegate to the National Meeting at Baltimore, Md. This honor was justly due Prof. Pratt because of his undying perseverance in carrying forth the banners of civic, educational and last but not least, religious projects. He is ever-ready, brim full of enthusiasm and fight, to see those things that mean for uplifting humanity sustained and promoted. We are very proud of him as a member of our ranks.

Support the Christian Plea

From time to time, you have seen published in the columns of Christian Plea, letters from Dr. J. E. Walker and also editorial comments as to the future of Christian Plea. We read them, table them, and wait for our next issue. It has often become a question as to whether these S. O. S. items ever really touch the hearts of those deeply interested in seeing Christian Plea advance. If we measure it by returns in dollars and cents—or by articles contributed, some of us would be found lacking.

It takes money as we all know to make Christian Plea go. Some loyal and staunch supporters of all causes of the Christian Church, or rather humanity, never fail. Those names seem always to head the list of everything. Yet some of our strongest voices from the floor of the National Convention, never send a jingle into the coffers of Christian Plea and its promotion. That question as to the why of this often bobs up too. Christian Plea must go on and your dollar will help it go on. It is not necessary to wait for some one to write you that your subscription has expired, or that they wish you to contribute because the duty of contributing or subscribing is written on your heart.

Too, we are struggling for a Christian Plea that will help the Brotherhood. Only through contributing articles that speak for you and your church, can others be inspired to even do greater work. No article that reaches the desk of Christian Plea, misses the print. If you do not contribute, then how can you make your own paper. It is yours, and together we must make it what you want it. Let us hear from you with articles. Address all contributions to Dr. J. E. Walker, 234 Hernando, Memphis, Tenn., and all articles to Christian Plea, 706 Chestnut, St. Louis, Missouri. Remember, we are depending on you.

Due to a series of mishaps, there was no Dec. 15th issue of Christian Plea. This announcement was overlooked in last issue of paper.

Send in Your Right Address

We are still getting complaints as to papers being returned for proper addresses. If you are not receiving your Christian Plea, please write us and let us have your address whether you have changed it or not, as we are mailing out your paper and want you to get it. Too, returns are costly and we want to avoid them if possible. If your subscriptions are paid up and your conscience clear, don't fail to write about your paper if you are not getting it. We shall see to it that you do get it as often as it leaves the press.

Protest to Mrs. Roosevelt on Village Barring Negroes

A protest against the barring of Negro miners and their families from the new model town being erected by the federal government near Morgantown, W. Va., was telegraphed to Mrs. Franklin D. Roosevelt today by the National Association for the Advancement of Colored People. Mrs. Roosevelt has been interested personally in the project and recently visited the site and approved the housing plans and other arrangements. The Charleston, W. Va. branch of the N.A.A.C.P. investigated and found the new colony was accepting "native born Americans, but not Negroes." The Morgantown colony is the first of the subsistence homesteads to be established by the government.

Negroes Taught Manners to Whites, Says Peterkin Book

A new book called "Roll, Jordan Roll," by Julia Peterkin, declares white people in the South were taught their manners by Negro servants. The book was published December 8 by Robert Ballou, Inc., 2 West 13th Street, New York. Miss Peterkin declares:

"The reputation of Southern people for good manners is deeply indebted to the training received from Negro nurses and servants who helped rear them . . . It is difficult to estimate just how much Southern white people have been shaped by the opinion of Negro servants . . ."

Young People's Week—Jan. 28 to Feb. 4

“Enlistment for Service”

WHAT IS IT ?

Every young people's group and every church will want to place real emphasis upon Young People's Week. It is the one week out of the entire year when the attention of the total church is focused upon the young people and the work they are doing. It is the one week above all others when young people have the opportunity of demonstrating that they are a vital and integral part of the total church life.

Observing the Week

To insure a successful and effective celebration of the week plans must be laid well in advance. There should be a meeting of the Young People's Council with the adult advisers, the pastor, Sunday school superintendent and all other such church leaders as would be advisable. It might be well to have a representative of the official board if none is among those already suggested. If there is no Young People's Council, a special committee composed of representatives from each young people's class and organization of the church might be called together. This group should determine the emphasis of theme for the week, plan the various activities which will be undertaken, and delegate responsibility for these activities to such committees and individuals as are necessary. Be sure that everything is ready well in advance of January 28th. Be sure also that adequate plans for publicity are laid. Use posters, church bulletins, daily newspapers, and all other available mediums of publicity. Let people know that Young People's Week is being observed by your group.

Suggested Theme

“Enlistment for Service” would be a good theme for the week. Let this be a period when the youth of the church and community are marshalled for greater service. These are days when there is great need for enlistment. On every hand and in every area of life there are people in need of the service which youth can render. Let us then

make Young People's Week a week of enlistment for service. If there are young people who are not members of the church, let us work to enlist them as members. If there are young people who have joined the church but who have not found their place of service, let us help them find it. Above all let us hold before youth the challenge to service which Jesus presents. John 13: 1-17 might well be used as scriptural basis for this call to service.

Training

Intelligent service cannot be rendered by untrained people. An untrained surgeon cannot perform a delicate operation nor can an untrained person give satisfactory service in other realms. This is especially true of Christian service. The teacher of a church school class or the person who engages in some other form of Christian service must have more than good intentions. Such a person must be trained to serve if he is to be effective. So youth must be trained to serve. Let us then have enlistment for training as one of the emphases for Young People's Week.

WHAT SHALL WE DO ?

As you think of your local situation you will very likely think of many activities in which you can profitably engage during this week. The following are some things which might be carried on to advantage in most situations.

Social Activity

Certainly you will want to have at least one social event as a part of your week's program. This may be a social evening for the entire church sponsored by the young people or if you are carrying out the idea of enlistment for service it might well be a social occasion to which you invite all the young people of the church, whether they are members of any young people's group or not. In this way they could be introduced into the fellowship of the church and the way prepared for more definite enlistment. You will find such books as “Phunology” by Harbin, “Games We

Like Best” and “Handy” by Rohrbach, and “Stunt Night Tonight” by Miller helpful in planning your social activities. If this social activity is to be used as an aid in enlistment it should come early in the week.

Enlistment Program

If you are following the suggestion that Young People's Week should be a time of enlistment for service, you will want to plan an “Enlistment” program. Something as carefully planned and carried out as the “Every-Member Canvass” put on by the Finance Committee of the church to raise the church budget, ought to be done. It would be different in that the purpose would not be to raise money but to enlist service. Those who are not members of the church could be asked to become members. Those who are not active in the young people's program could be approached and asked to enlist for some definite service whether it be teaching in the church school, helping care for the church building, giving volunteer time to the social agencies of the city, providing a recreational program for younger children, or some other kind of service. A pledge card could be used and every young person asked to sign. Such a card should have on it definite service suggestions which would be possible in the local situation or at least those visiting to secure the enlistment ought to have in mind certain definite services for which the young people might enlist.

Young people could well be led to sign up for Training and Enrichment also. They could pledge to attend a Leadership Training class or to engage in constructive reading so as to make their service more effective. They could pledge themselves to a period of meditation and devotion each day; to attendance at church services and church school classes; to participation in reading and study courses; or other enrichment activities. Definite sug-

(Continued on Page Seven)

After Fifty Years

It has been fifty years since that little band of missionaries, Captain and Mrs. Charles E. Garst and Mr. and Mrs. George T. Smith, sailed from San Francisco for Japan. They landed in Yokohama October 19, 1883, and the next spring went to Akita on the west coast of the little island country. At that time there was no Protestant missionary within a hundred miles of Akita.

The following summer, July 30, 1884, Matsumura San was baptized, the first convert from heathenism in the history of the Foreign Christian Missionary Society. On November 6, Captain Garst baptized Mrs. Ino Funasaka, the first woman to be added to the incipient church.

Then sorrow came to the little group. On March 23, 1885, Mrs. Smith died, the first missionary of the Society to die in a foreign land. She was buried in the Buddhist cemetery on the edge of the town, and a few days later her baby was placed beside her. She had not lived long among the Japanese, but they were profoundly impressed by the beauty and nobility of her life. Among these was Mrs. Ino Funasaka.

The annual meeting of our Churches of Christ in Japan this year celebrated the fiftieth anniversary of the coming of our missionaries to Japan. The meeting was held at Osaka, and Mrs. Ino Funasaka, now eighty-two years old and the oldest member of our church in Japan, was there. Her beautiful face testifies to a long life of Christian faith and service.

Mrs. Funasaka told of those early days in Akita, and of the death of Mrs. Smith. Through the years she has never forgotten the little woman who made the supreme sacrifice to carry out her missionary vow, one of whom it could be truly said, "For me to live is Christ."

Pension Fund

If you are not already a pledgor to the Pension Fund you have probably not received the Pension Fund Bulletin and are therefore unacquainted with some facts which should be of vital interest to you.

Hundreds of people, 1,231, to be exact, ministers, and widows and orphans of ministers, depend upon us for their support. They are praying for protection from humiliation, want and hunger. Our consciences must not be hardened to indifference towards these whom it is our responsibility to acknowledge. But unless our gifts of cash are made immediately, the Pension Fund will not have the money with which to satisfy their barest necessities. Every little helps. Pray that those who have been more favored financially may be moved to compassion and to realization of their obligation to these wards of the church.

Not Counted in Numbers

The results of the teachings of Christianity can not all be measured by statistics such as the number of baptisms each year, and a definite number of medical treatments given. Reform movements in India, China and other parts of the world today have had their stimulus in Christian teaching and example.

At Bilaspur, India, there is an old man who has never nominally become a Christian, but who has been a loyal friend of the missionaries and Christians there since the pioneer days. When they gathered together to celebrate their Jubilee, he had printed at his own press copies of the song for distribution. Some of the copies were in gold letters. He had not signed his name, but the signature for all to see was: "A Lover of the Lord Jesus Christ."

A Preacher in Congo

Over 1700 miles from the mouth of the Congo river in Belgian Congo, is Mondombe, and in the back country surrounding that mission station of the Disciples of Christ is the little village of Besomba where Ntena Nathienial and his wife, Bokumbwa Louise, shepherd the people there.

These Christian teachers have taught the people to build good homes, and to plant flowers and shrubs. Ten new houses have been built near Ntena's. Besombe is a government post, and opportunities are above the average there.

Every morning, just as the sun

rises, Ntena, like all our native preachers in Congo, gathers the people together for a song and prayer service. Then school is conducted for about three hours, after which the women scatter to the gardens, and the men to their hunting or fishing. They must prepare for the afternoon meal, the largest meal of the day. When evening comes, the Christians again gather together for prayer.

A New Appreciation

At Congo Christian Institute, our school of higher learning at Bolenge in Belgenge in Belgian Congo, Africa, young Christian leaders are brought together from all six of the mission stations of the Disciples of Christ there.

One of these young men, who had come from Mondombe, farthest inland of all the stations, said to one of the missionaries, "We can appreciate better now what it means for the white people to leave their homes and come to Congo. We had never been away from home and among strangers before."

For some of these students the change is hard, but all meet the adjustments quickly. A spirit of helpfulness prevails, tribal differences are forgotten, and all work together as "The Tribe of God," an expression used by the natives themselves.

Learning to Sing in China

We learn to sing by the yard in China.

Those who teach the Christian hymns have the gospel songs written in the black Chinese characters on a yard of white muslin. This piece of cloth is tacked to a wall where all can see to read it.

The teacher reads over the song and explains its meaning. She reads it over a second time, and her class follows her sentence by sentence. Then the hymn is sung two or three times.

Other parts of the religious service are conducted, the prayer or the sermon. Then the same song is sung again. This method is much easier for the Chinese mind, and very much cheaper than individual hymn books.

Our Response to Human Suffering

Disease is ever a persistent enemy of man. Did you know that two out of three of the world's population are in need of medical attention?

Disciples of Christ answer this call to human suffering. On the mission fields they have fifteen hospitals and thirteen dispensaries. Thirty-four medical missionaries and 109 medical assistants treat hundreds of patients every day, whether it be under a palm tree in Africa or in one of our hospitals in China.

Realizing that a permanent work must look to the future, there are six training schools for nurses where the natives are learning to care for their own. One hundred and thirty-five young men and women are in these schools.

During the past year 460,737 medical treatments were given by these folk who toil to relieve human suffering. This work is all supported by the churches of the Disciples of Christ through the United Christian Missionary Society.

A Little French Girl in America

Taimer Dubon is a young French girl living not far from Himount, Louisiana. Just recently she has become a member of our church there through the efforts of John Manning, one of our French preachers.

Taimer is a senior in the La Grange high school, and cheer leader for its 785 students. She is also president of the home economics class. Now she is devoting a great part of her boundless energy and enthusiasm to her church work. Already she is conducting a Sunday school in her home with the help of another high school friend of hers.

Meeting the needs of these young French people is a challenge to our home missionaries in the French field. Only ten per cent of the adults over fifteen years of age can speak English, and speak the "cajen" dialect. Children are compelled to speak English in the schools. This means that our home

missionaries must meet the needs of both groups, and they are doing it with great efficiency and appreciation of conditions. The people, who do not let hard living conditions fostered by a stubborn soil stand between them and the vital things of life, are eager to grasp every opportunity made possible for them.

Strengthening the Local Church

The chief concern of the church is the evangelization of the world, and the state evangelist is always at the service of the local church.

The Department of Home Missions of the United Christian Missionary Society cooperates with state missionary societies in helping churches which need to be strengthened. Much of this work depends upon the state secretary-evangelist.

Brother E. B. Quick is the state secretary-evangelist for Florida. During the past year he has held nine meetings which resulted in eighty-five additions, fifty-four by baptism and thirty-one by letter. Personal evangelism is to be emphasized during the coming year as a feature of local church efficiency institutes.

Young People's Week

(Continued from Page Five)

gestions should be offered by the ones making the visitation as to activities which would lead to training and enrichment, and plans should be laid to provide leadership training classes, fruitful courses of study and books, which would make the carrying out of the pledges possible.

Helpful suggestions on setting up an enlistment visitation can be procured from the Department of Religious Education of the United Christian Missionary Society. These pamphlets deal with the carrying on of Visitations and Household Evangelism. The procedure for an Enlistment Visitation is similar, however, and with adaptations these suggestions could be used. Much of the procedure used in the

"Every-Member Canvass" could be adapted also.

Dramatics

You will very likely want to present at some service of the church the play "Missions on Trial" which you may obtain from the Department of Religious Education. Christian Endeavor Day, February 4, as you know, is a Home and Foreign Missions day and the play that has been prepared is well adapted for use on this occasion. You will probably want to present it at the Sunday evening service, February 4, and take an offering for Home and Foreign Missions and Religious Education. If you will do this copies of the play will be furnished you free.

Make Your Plans Now

It would be very heartening to the entire church if these things were done. Lay your plans now and make your Young People's Week a great occasion in your church.

—The Front Rank.

Christian Service in Co-operation

(Continued from Page Three)

era and a score or more of diseases can be exterminated when all the people are brought on a higher plane.

But the real emancipation of the human body must await a higher civilization when spiritual principles can be applied. The present "sons of God" can make possible a progress in material things, but the human body is so much subject to the action of the heart and our age is not capable of rescuing it as it will be in a higher age.

However, we are in great danger of arresting this process of progress by our foolishness just as the Jews brought to an end the work of the prophets by their chaotic condition. If the government restores the principle of selling the privilege to do wrong and the seats of higher learning flout the authority of the great prophets of old, "the sons of God" will go into eclipse and then this progress will automatically cease.

From Banks of Ole Ky.

By C. H. DICKERSON

THE HOPE OF THE WORLD

The gravest situation confronting the church today, yea, the world, is not Dictatorship, whatever that portends, nor Prohibition, however significant, nor yet "Balancing the Budget."

These and others come in their time and place. But the real problem of American life is the **Preacher Problem**.

I'm not writing as a sour disgruntled, complaining, back-firing Preacher for the Lord. Churches and people have been wondrously kind to me.

Personally I "Have no Kick." But the general situation is passingly deplorable.

The NRA, CWA, AAA and other alphabetical instruments have increased the pay, shortened the hours and gave employment to thousands of unemployed. Prices have shot up like a skyrocket and these prices the preacher has to pay or else! What preacher's salary has been increased? Which one is paid what he is promised? And the Brochure goes to the preacher who gets his pay on time (to date), to pay his debts.

Yet the preacher is the Indispensable Man. He knows no "Hours." All 24 hours are his. Working, spending, giving for those, many of whom give nothing in return. Wherewithal shall his children be fed, clothed and schooled?

Churches are wellmeaning — no doubt—but often slight the preacher till they are compelled to call in one for emergency—and they get much of that free.

We must remember that the Preacher **was** before the church. 'Twas the Preacher (under God) who made the church (second chapter of Acts).

It takes a preacher to "run her."

The preacher and church were made for each other just as the hat was made for the head and shoe for the foot, etc. Each is lost without the other. Churches who think they cannot afford to have a

preacher need some new officers and better ones. Recently I've found time to hear a few good sermons from good men. They all have an uncertain approach toward immediate future, for the preacher is of all men at once the most independent and dependent creature. Too often at the mercy of the conscienceless crowd. The very atmosphere tends to break his morale, and that's the string that holds the beads in line.

I'm writing, not as a preacher, but as a member. I support where I serve and where I go. I was a member before I was a preacher and my heart goes out for the neglected, honest, faithful minister.

As goes the preacher, so goes the church. As goes the church, so goes the world, as goes the world, so goes the Hereafter **and** the **Now**.

Let us remember the preacher has to balance his budget. Many other church workers have other lines of income but we want our preacher to do this **one thing**—all other avenues of income are closed to him. Varily a re-study of Stewartship will help to know that "He that preaches the Gospel should live of the Gospel."

Give your preacher a square deal and it will come back to you manyfold. "Do my prophets no harm" is still in the Old Book. "Muzzle not the ox that treadeth out the corn" means "take care of the preacher."

Of course he'll respond to good treatment. Your church will move forward when the preacher can look straight across, eye to eye with his fellow man, and creditors, and the rainy Sunday will not unnerve him. Weatherproof Christians can save the preacher and under God can keep any church afloat. Beware of any neglect.

Somebody must be about to remind the people of Sunday and God.

Somebody must visit the sick, baptize the Believers and teach them the things commanded.

Somebody must marry the Lovers

counsel the "Pullers-apart," pray in the homes and get the children started off right.

Somebody must umpire the game of the monthly officers meeting—plan the way to pay off no dollar debts with thirty cents.

Who but the preacher is equal to the task? Coffin and Shroud. Back sliders, Saints and Sinners of all rank and file—some faithful (or unfaithful). One has answered the last earthly roll call and the mourners walk about the street, none but the preacher can finish this picture, he knows, he feels, he cares.

Happy the church who through all has patiently borne, held up the arms of their Moses as he tearfully begged God to give to them the victory.

Finally let the church trust God, "Do your very best and then trust in God." The churches must not fail the preachers, and the preachers must not fail the churches. Let church and preacher band together and take the words of General Joffre at the battle of the Marne "We can retreat no further, let all advance who can, let those who cannot advance die here."

UNIFORM LESSON FOR JAN. 21

Jesus Begins His Ministry—Matthew 4:12-25.

ENDEAVOR TOPIC FOR JAN. 21

Getting Along With Others—Romans 12:3, 9, 10.

EAST INDIA HAIR GROWER

Will promote a full growth of hair. Will also restore gray hair to its natural color.



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S. D. LYONS
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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

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NUMBER 11

Hints On How To Prepare for Y. P. Conference

By Vance G. Smith



XII. SELECTION

These are the factors that should guide in selecting the prospective student. The order is significant.

1. A former student. Conference is unlike a Convention, in that it is a definite educational course, requiring four weeks to complete. In one location, only one week per year is procurable. Hence it requires four years. It is preferable to build a completed structure than have four foundations. So as the plan is made each year to offer courses and provide faculty for the year needed, Conference needs the former student to take these courses.

2. An interested young person. It is much easier to demonstrate the Conference values to one who has problems. The local church can more surely get results from a young person who has shown he wants to work. Thus a premium is placed on the worker.

3. Eligibility requirements. Ages range from 15 to 24. Educational background should be at least advanced to eighth grade. Pastors or superintendents endorsement is required. A church member is preferred but not required. Conference sometimes leads to conversion. Young people from other Communions are welcome. Some Conference officers have been Baptists or Methodists, by profession.

4. An adaptable young person. Some people work best alone. Some

have peculiarities or personality difficulties. Such individuals would not fit Conference life, so could not bring the most back. Others are behaviour problems. Some are health problems, Conference is not a re-



formatory or sanitarium. Weak hearts or heads are too much responsibility for the busy leaders of Conference.

XIII.

MATERIAL FOR PROMOTION

Sources are needed to bring the Conference idea into the local church, keep it before the auxiliaries, emphasize it all the year around promote cooperation with it and insure financial support for it.

The following are valuable sources for promotion of Conference in your church.

1. A former student. He may not be a speaker but can initiate discussion, answer questions, explain courses, or even just work and be around when Conference needs a friend.

2. A faculty member. Any person who have served even one week can give a volume of information on Conference and its program for training your youth.

3. Field workers. Practically every member of the field force has served on the faculty of one or more Conferences. They are in touch with the Conference movement. On their next visit, set aside five minutes in the public meeting and ten minutes in the Conference period to promote Conference.

4. White Conference students. In almost every community there is one or more young people in the white church who have attended Conference. Invite them in for a service and to a social period to promote Conference.

5. Moving pictures and stereoptican slides. These can be obtained through Prof. P. H. Moss, 2045 N. 5th Kansas City, Kansas, or Mr. Swearinger, Mission Bldg, Indianapolis, Ind.

6. Pamphlets, bulletins, posters, and Conference news letters. Each Conference has its bulletin before and its newsletter after Conference to promote Conference. These can be obtained thru communication with Prof. Moss.

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**"America springs from faith—
faith in the beloved institu-
tions of our land, and a true
abiding faith in the divine
guidance of God."—Franklin
Delano Roosevelt.**

The Oakwood Boulevard Christian Church

Richard H. Davis

The City of Chicago has become the second largest experimental station for all the races of the world. Here on the Western shore of beautiful Lake Michigan, the "Windy City" opens its gates to all classes of humanity.

No group has accepted the challenge of this great metropolis with more enthusiasm and optimism as a laboratory in which to work out its economic, social, political and religious destiny than Americans of color. Today the Negro citizens of this City are being "weighed in the balances" in their religious and economic experimentation.

The Oakwood Boulevard Christian Church came into being nearly half a century ago through the zeal of a small group of early Negro Disciples chiefly from Kentucky

and Tennessee. The founding of this first, Negro Christian Church Mission and its future historical development is full of romance and pathos, comedy and tragedy, progression and retrogression.

For many years, the struggling congregation could not afford even a permanent "store front" house of worship nor a regular pastor. Its loyal devotees lived a "nomadic" life. Its growth was exceedingly slow. Many new-comers to the City who were "strong Christians" at home but whose chief aim was to advance their social and economic status, refused to become associated with the Mission Church because of its numerical insignificance and lack of an adequate and permanent Church home. Thus the early congregation lost prestige and new members when they were most needed.

Nothing is more detrimental to the advancement of any Church, especially in Chicago, as leadership of the wrong kind. Unfortunately for us Disciples of Christ, we are handicapped by a traditional, dual leadership in our Churches. This is very regrettable for in many of our congregations, it is the cause of conflicting ideas, divided loyalties, and friction in developing our programs and methods of conflicting ideas.

Many elders of our Churches possess certain fallacious and unscriptural notions about their "divine right" to "rule" the Church of Christ. Once elected as an elder they assume the prerogative of remaining without being re-elected, "always an elder." Of course, there are some fine exceptions to this rule and whenever we find them, they are men who are valuable assets to the promotion of every good cause in all aspects of the life of our local Churches. On the other hand, we have ministers who have their notions about their "divine right" to lead their flock. The average minister, however, labors under the greater disadvantage for like Tennyson's Brook; our elders are always singing:

Preachers may come and
preachers may go
But we go on forever.

For the greater period of the Church's history its program has been formulated and dominated by leaders of the literalistic-orthodox type. Some of them were obsessed with the slogan of an earlier pioneer "Where the Bible speaks, we speak. Where the Bible is silent, we are silent." From such a premise our early and some of our later leaders developed illogical conclusions. The Bible does not mention anything concerning instrumental music in the worship of the Church of the Apostolic era. There is no mention of convention, or Missionary organizations, etcetera; therefore they could neither endorse nor support such things in the Christian Church.

We have no desire whatever to condemn these early leaders nor to think disparagingly about them. They were sincere imitators of the pioneer leaders of their day and they were determined to perpetuate "the faith once delivered to the saints."

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and on-
ward, who would keep abreast of
Truth."

The eventful day arrived for the first, Negro Christian Church in Chicago. A permanent home was purchased on Armour Avenue near the center of Negro population, at that time. The congregation became known throughout our brotherhood in a few years as the Armour Avenue Christian Church in Chicago, Illinois.

Chicago had become the mecca for Negro migrants. She had gained the reputation of being the most liberal, American urban center. Among the thousands who migrated from every state south of the Mason and Dixon line, were hundreds of Negro Disciples. Many of them united with the Armour Avenue Church and under the leadership of Rev. George Calvin Campbell, who became minister shortly after the congregation became definitely located, the Church reached its "golden days" of prosperity. Pastor, officers and members worked untiringly to make the adventure a success. Eventually the original mortgage

was cancelled. The building was paid for and several thousand dollars were raised and banked as a new building fund.

It is proper and fitting for us to note here that our Negro Disciples did not accomplish that fine piece of work unaided. During the first decade of its precarious existence, the Chicago Christian Missionary Society and the Christian Woman's Board of Missions rendered invaluable service in the successful execution of its building projects. Later on the United Christian Missionary Society became a positive factor in the financing of the Church's program.

Rev. Perry J. Rice, executive secretary of the Chicago Christian Missionary Society performed valuable service for the congregation as friend and counsellor in the solution of its financial problems.

The accumulation of a new building fund was logical and necessary. The Armour Avenue Church building had become inadequate. Moreover, the center of Negro population had shifted farther East and South. The old location was becoming "undesirable". Some officers and members were anxious to find a more desirable location and adequate building commensurate with the needs and ambitions of the growing congregation. Unfortunately, G. C. Campbell resigned as pastor in 1922 and was not permitted to carry forward the new adventure of purchasing a new house of worship to its successful conclusion.

The succeeding years since 1922 have proved to be the most tragic period of the Church's history. Paradoxically, the congregation has experienced within the last twelve years its days of unsurpassed prosperity and adversity. The National Convention of 1924 which was entertained by the Church and held in the auditorium of the Forestville Public School enhanced the ambition of many to desert the old location without counting the cost. Finally in 1926, under the leadership of Rev. Preston Taylor, then president of our National Convention and leading spirit of our brotherhood, the Armour Avenue Christian

Church became the Oakwood Boulevard Christian Church.

What is the present outlook of this congregation? What about its future program? What are its potential assets? Will it eventually succeed or fail? Some of these important and thought-provoking questions will be answered in our next article.

Work Among the Brethren

ECHOES FROM SOUTH WESTERN KENTUCKY

Dear Editor of the Plea:

It has been sometime since you heard from me. I am way down here in old Kentucky. At Hopkinsville, and Roaring Springs. We are planning to have a District meeting here in Hopkinsville. Our last district meeting at Roaring Spring was a success. I preached seven nights. The people came for miles around. We stormed the fort of the powers of darkness. Seven young ladies were obedient to the faith, came from the world and acknowledged Christ as their Saviour. On Sunday they brought their baskets of good things and serve dinner at the church. We had joyful time. I preached at night from 2 Corinthians 5:14 "For the love of Christ constraineth us". The words that were text. "The evidence of Love". So many people read the above scripture: "The Love of Christ." "Constraineth us", and never do anything for the cause for which Jesus died, yet they say they are Missionaires. They should take down their sign. We are getting along very nicely with the work.

Mr. E. W. Glass, the leading colored undertaker in this part of the State, when we have anyone to baptize he furnishes us his cars free of charge, and always lends a helping hand in our efforts to raise money. He always comes with his dollars. "The Love of Christ constraineth him." Altho he is a member of another church, and a host of others lend a helping hand. I got caught in a fearful storm that passed over

Hopkinsville and Roaring Springs a few weeks ago, in its wake I found six large cakes, six fat hens, country sausage, hams and other things I will not take time to mention. "The Love of Christ constraineth them."

Please find inclosed a subscription for the Plea, for to be \$1.00 send to

Miss Pauline Earthman
1000 Howell St.

H. T. WILSON
129 N. William St.
Hopkinsville, Ky

CALIFORNIA

The Birch Street Church, Los Angeles had a great day Easter. The attendance ran beyond that of many years. We had no additions, yet there were expressions which led us to believe that the gospel message had its effect. God has wonderfully blessed us so far this year. A large number who were idle have gone back to work again. The Church has taken on new life.

A. W. Jacobs, Pastor.

On Easter Sunday, we closed a ten day Revival at the Oakwood Blvd. Christian Church, Chicago, Ill., of which Elder R. H. Davis is Minister. The meeting was a success and was well attended. I predict a great future for this church under its able leader and loyal group of officers and members. Elder Davis is a great pastor and deserves the encouragement of the entire brotherhood. Very few ministers would have under taken the task that he did. The choir was an asset to the revival under the direction of Mr. E. C. Welch. At five o'clock Easter Sunday after-noon they gave a wonderful rendition of the Seven Last Words of Christ. The Bible School also staged an excellent pageant entitled the Lighted Cross under the direction of Mrs. R. S. Clark. Mrs. Clark has a fine group of teachers and officers to work with.

On Monday, April 2 we began a ten day Revival with the South Side Christian Church of Chicago of which Elder R. E. La Tochee is pastor. Brothern pray for us.

Baltimore Taylor.

From Banks of Ole Ky.

By C. H. DICKERSON



In the passing of Deacon Roscoe C. Elliott of the Lockland, Ohio Church one of the true pillars of the Church is moved. He was for many years a giant in the Nicholasville, Ky. Church, where the winter baptized and helped to train him for service. He was one of the most regular men I know and one of the best all around friends I ever had. His liberality for the Church knew no bounds. Truly he was "always abounding in the work of the Lord"

His Ministers, Bro. L. L. Dickenson at Lockland, Ohio preached his funeral there at 9 P. M. Friends brought the body back to his old home in Nicholasville, Ky. where he by reequest paid the final Tributet to splendid life and memory, from "Our Friend Lazarus is dead".

A few days later Prof. W. R. Dudley the moving spirit of our giant church house in Georgetown, Ky. answered the Roll call.

Again we were called to officiate. The sermon was preached by the Pastor R. E. Pearson. Many of the brethren and friends paid high tribute to the life of Prof. Dudley. He was Cor. Sec'y. of our state board, able in discussoin and resourceful in business and Fraternal relations.

What he lacked in size, was made up in intellect and indurance, and so the roll call continues.

Friends who have loved us are slipping away. Silently homeward they glide. Still are their voices as backward they stray calling us over the Tide.

O. H. Dickenson
340 Ohio St.
Lexington, Ky.

The same Eld. I. H. Moore has returned to Georgetown Church, beginning Easter Sunday. One Elder James Harrison, splendidly prepared young man in making good at

the Church made famous by the late Father R. E. Hashawey at Little Rock, Ky. Nicholasville is again a widow along with Winchester.

The right man—and right he must be—can do well at either of these points.

Now that Foreign Home and Mission Days are over we've stretching toward our young people's conference at Lincoln Ridge, 1st week in July and state convention at Midway July 18-22nd.

C. H. Dickenson

NECROLOGY

FELIX GRUNDY THOMPSON, who resided in Topeka Kansas for more than fifty years, fell asleep at the Christ Hospital of this city March 31, 1934. Brother Thompson lived a little beyond his four score years. He was a member of the Christian Church for sixty one years. He served in the eldership of the Second Christian Church of Topeka, Kansas for many years. To see him preside at the Lord's table, was a great joy, for in his expression he always honored his Lord. When because of ill health and the lost of sight he could no longer attend the church services and business meetings of the church, he would often entertain the board in his home. He was a man of great faith in God, kind and possessed a lamb-like meekness, his words were always tender and sympathetic.

His wife who had been his faithful companion for more than forty years, and kept watch at his bedside through a long period of time, preceded him thirteen months. His faithful sons, daughter and grand children stood by him to the very last. He wanted for nothing but health.

P. H. Moss of Kansas City, Kans., was called to preach his funeral held at the Second Christian Church Tuesday April 3, at 2 o'clock in the afternoon. The Revs. Pugh, of the Baptist Church and Jackson of the Church of God, associated in this service. The music was appropriate and beautiful. He was laid to rest in the Mount Hope cemetery as the bells chimed "Safe in the arms of Jesus." He leaves to mourn his demise, two sons, one daughter Mrs. Cha. Carney, several grand daughters and one grand son.

"The stream is calmest when it
nears the tide,
And flowers are sweetest at the
eventide;
And birds most musical at the
close of day
And saints divinest when they
pass away.

Faithfully Submitted
A Friend.

W. H. TAYLOR IN THE FIELD OF EVANGELISM

National Evangelist of the
Christian Church
"Disciples of Christ"

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Baltimore, Md.

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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

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Hints On How To Prepare for Y. P Conference

By Vance G. Smith



The Pastor.

We have spoken in form articles of what needs to be done in promoting Conference and in some measure of how to do it. Now we want to tabulate the various things that can be done by various individuals.

The pastor is selected first as he is often the one who thinks most comprehensively of the program of Christian Education for the local church. So here are a few of things a pastor can do.

1. He can really initiate the program of promotion by suggestion as to ways and means of putting the Conference idea before the church, to those responsible for this promotion.

2. He can give his moral and active support to getting a Conference "Three minute" period in each department executive meeting.

3. He can preach a sermon on Conference values on permit a "Conference Day" when others can present the Conference program to the entire church.

4. He can urge that the budget of the church include Conference scholarship.

5. He can hand pick his young people for Conference training.

6. He can make Conference as important for leadership qualifications as teacher training is for Bible school teaching in his church.

The Church Officer

The Elders Trustees and Deacons have too often forgotten their responsibility for personal Christians development in the church membership. The intricacies of organization weigh down their minds. The only time the young people engage the attention of the Official Board is when there has been a breach of

decorum on the part of some young person to young peoples organization.

A good Church Officer, will do the following to provide Christian training for Christian young people.

1. Place Conference as a church not an auxiliary project, in which the Church Board only acts as a monitor of the financial outlay for Conference. After all, you are training Christians not auxiliary leaders alone.

2. Give three minutes each board meeting to some aspect of Conference promotion and one hour each month to the personal individual study of Conference.

3. Place Conference scholarship in the church budget.

4. Show an interest in the selection and personnel of the Conference

representatives from the church.

5. Provide opportunity for the returned Conference student to work.

The Bible School Officiary

The Bible school is often the closest to the life of Conference both in its need for trained workers, its knowledge of material for Conference trained youth to serve.

Not to give the Bible School less responsibility but other department more consciousness, these articles were written. The Bible School:

1. Can keep Conference before the school by three minute talks, dramas or news items once a month.

2. Can give three minutes in its Workers Conference to an earnest, pertinent, interesting consideration of the local aspects of promotion selection, financing, utilization and measuring o Conference.

3. Can put returned Conference-ites to work.

4. Can demonstrate a wide range of Conference activities in its social athletic, and outdoor programs.

5. Can take the initiative in making practical Conference scholarships, by investigation of possible costs and eager contribution of pro rated amount to the fund.

6. Can make real the Conference program by permitting demonstration of Conference training in its worship program, teaching period, pre-sessional work, workers Conference and social assemblies.

COMMUNION MEDITATION

At the Lord's Supper, we feel the spell of His presence.

Across the centuries we seem to hear Him say, "Remember me." The celebration of the

Lord's Supper lifts up before the world the Christ as the

Saviour of mankind. It is a memorial and a challenge.

When God calls us to celebrate the Lord's Supper he calls

us to a service, a glorious service, a glorious service to the

meaning of His only and well beloved Son, a service in the

salvation of the human race.

CHRISTIANITY is a scientific religion, for it depends upon facts to be believed, commandments to be obeyed and promises to be enjoyed as the realities that come to the soul searching for God.

Work Among the Brethren

ARKANSAS

April 26, 1934

Dear Editor of the Christian Plea:

It is a great pleasure to report to this good paper that Prof. P. H. Moss, our Nat. Field worker made a short trip to our city a few days ago. How glad we all was to meet him, he gave an interesting message Sunday morning in the S. S. and at 11:30 a. m. at the Cross Street Church, Little Rock City. and also he addressed us at eight thirty p. m. Mt. Sinai N. Little Rock City.

Had a nice hearing at both churches. We shall not soon forget this last message with us. He discussed the Kingdom of God was within you, then he said what it was. He made a deep impression concerning Christ labories. Prof. Moss is fully able to interest any church that he chanced to meet, well experienced on his job whatever it may be. His short visit shall not be forgotten. Prof. Moss needs all of our prayers. Shall we thing this over and lift up our eyes and look on the field? Did you read our National Press article in the last issue he is saying some touching things. Did you also read our ex Pres. J. B. Leahman article a challenge to the Negro he is just coming out of the wilderness. I can say aloud amen to the article written by Elizabeth Henry concerning the falling away from God's church.

Our sixtieth anniversary of the Women's organization was a very great one, this was held at Mrs. J. H. Fulter own church, white Sec. of the State. There was called together eight churches, six white and two colored. Cross St., and Mt. Sinai, and this was a wonderful meeting. Nearly 300 women and men joined themselves together to give praises to God for this day. Something over \$24.00 was collected. Mrs. Fuller had charge of the meeting. She is at her post and knows what to do.

We are hoping to get more readers for the Plea.

—Sarah L. Bostick,
Reporter.

South Western, Ky.

On the fourth Sunday in April we were with the church at Shady Grove, preached morning and night on Tuesday night about 40 motored from Shady Grove to Cane Valley.

A splendid service on Thursday night preached at Shady Grove four for Baptism, on Friday we motored to Little Rock where we held meeting district N. 6. Quite an interest was created for the young peoples conference. District N. 3 has sent in her apportionment for the conference. The writer will hold a weeks meeting at Cane Valley beginning Tuesday night after the third Sunday. Miss Mary Johnson of Dayton, Ohio is visiting her parents at Aaron's. The writer was edled to Winchester last Tuesday to preach the funeral of Martha Mace, daughter of the late Rev. Minor Mace.

Millersburg is in need of a pastor, write to Sam January, Millersburg, Kentucky.

—C. H. Johnson.

COLUMBUS, OHIO

The church here has just celebrated my second anniversary in the ministry of the work. Special services began on Monday night, May 14, and closed on Monday night, May 21. The services were held under the auspices of the various department of the church, and really constituted one of the high spots in the work since I have been here. Churches of the city, taking part in the program were Zion Baptist Church, Union Grove Baptist Church, Macedonia Baptist Church, Shiloh Baptist Church, Oakley Ave. Baptist Church, Friendship Baptist Church, Caldwell Temple A. M. E. Zion; Znt. Vernon Ave. A. M. E.; Centernary Zn. E. and Pennsylvania Ave. M. E. Churches.

Since I have been with the church here, we have put in a heating plant installed a baptistry and decorated the interior of the building, paying for this work as we went along with it. Through the Missionary Society, much has been done to develop the children and young people of the church. We have practically all departments of the Missionary Society the two Triangle Groups being the most outstanding. Both of these groups have a combined membership of about fifty. Recently some of them attended a youth meet at Springfield, Ohio, which was held under the auspices of the Ohio Christian Mission. Society (white), and were elated over the fellowship with the white girls and boys. The numerical growth of the church has been rather small in numbers, but among those having come into the church during my ministry are some who have made very valuable

contributions to the work of the church, and without which, much that has been done could not have been done.

C. E. Craggett
241 N. Monroe Ave.

DALLAS TEXAS

The second week in March finished up one year's pastoral work of Rev. R. E. Hancock as Pastor of Boll St. Christian Church.

We had one week of rejoicing as each department had a night in the form of program to turn thanks to our Saviou for blessing us thru' such a man and officers. And the things most turned thanks for we have had over 50 souls saved and owe no local debts. The first time in its history that the church closed with such a record.

Dedicated to our Pastor "One Year On the Bridge"

When Christ was on this earth he always used a parable to make the people see or understand. He trained men and too surrounded himself with the best to carry on his work.

(He didn't tie a man's hands and pitch him in the sea and tell him to swim).

Our Pastor says give me the Christians, I have a program and we will succeed.

President Roosevelt said the same thing give me the reign of the Government and I'll get my prepared men, I have a program.

Our Pastor Hancock, ends his first year as our Pastor, in peace or war he has done greater things than any other man under his short stretch.

No other President has ever instituted such revolutionary governmental economic and social change than President Roosevelt.

So have our Pastor. And I know our church never was in such a terrific slump as prevail among us when Hancock was inaugurated. He has exhibited qualities never before displayed by a Pastor.

He has tackled fearlessly as he saw them the problems that harassed our Church. He has proposed remedies and applied them, instead of simply recommending them and leaving it to the officers to find the way to carry out the recommendations. He has asked and received grants of power for beyond any which the officers of this church dreamed of conferring on a Minister.

While Hancock is on the bridge he won and possesses the confidence of the Christians to an extent never before enjoyed by a Pastor of Boll St., Christian Church.

We are not out of the woods of

dependency and depression but we are on our way. If full recovery is achieved under the leadership of Hancock and along the lines which he has proposed and followed, he will go down in history as one of Texas greatest ministers.

All the department of the church has pledged their support and are supporting him in his program especially the Bible School and the Christian Endeavor. For the young folks are with him a hundred percent.

In my dealing with him as Superintendent of the Bible School, I find him an unselfish man. A man that loves young folks. A man that looks after the old folks and the sick of his church. There's where men succeed; take self out and the job is put over.

When I use to take drawing from an old German teacher—"I would say—I don't think I can do that," All the help I would get, take self out and go to work and I went to work. Often I would talk to Hancock about the Bible School, all he would say you are doing all right, "Put the job over form his encouragement and three Elders we have grown from an average of 25 pupils to 75 pupils.

Then that jovial disposition—that warm hand shake. If you didn't agree with him. He'd give you a warm hand shake and smile it off. There was no come back. Another mark of unselfishness always willing to help; and he does help.

The achievements of the past year can be measured statistically. At there perhaps a better measure. A year ago we were living from Sunday to Sunday. In midst of crisis of enormous proportions and all officers knew or do were worries and trying preachers.

Today they are debating the problems of long term reconstruction. It is a decisive change.

When Hancock came the question in our minds was could the church recover. The machinery of the church was impotent or powerless. Officers were paralyzed, panic, misery, rebellion and despair were convulsing the members and destroying confidence in the officers.

No officer can say into what we should have drifted had we drifted another twelve months. But no man can doubt if he knows the conditions which responsible observers dardly dared to describe at the time for fear of aggravating the panic at the dangers were greater than they have been at any time in the experience of the church. Yes there are still grave problems. But there are no overwhelmingly dangerous crisis. The mass of the church have

CHRISTIANITY



CHRISTIANITY is a singing religion. It commenced in the Angel's Song and it has inspired thousands of songs since, and new ones every day.



CHRISTIANITY is a preaching religion. The men and women of its early day went everywhere preaching the gospel.



CHRISTIANITY is a working religion. The field is the world and it helps everywhere man has need.



CHRISTIANITY is a praying religion. It teaches men to say, "Our Father who art in Heaven," and helps them to find a way through the labyrinth of a mysterious universe to the God and Father of mankind.



CHRISTIANITY is a revealing religion. It shows us the Father and His Son, Jesus Christ, and opens heaven to the gaze of those who wish to see the future life.



CHRISTIANITY is a building religion. There are the chapels, the churches, and the cathedrals.



CHRISTIANITY is a helping-hand religion. There is the story—incident indeed—of the Good Samaritan.



CHRISTIANITY is a big religion. Its message is for all the world, and it has missionaries in every land.



CHRISTIANITY is a recreative religion. It regenerates the natural man till he is spiritual, and rebuilds the good man who has fallen until he is in the image of his Maker.



CHRISTIANITY is a writing religion. It gives the Star of Hope in dark world, and promises man the land of the unsetting sun when night is falling upon the eyes of the aged and dying.



CHRISTIANITY is a doctrinal religion. It has theology and ethics and a challenge for every man.

recovered their courage and their hope.

They are not longer hysterically anxious about the immediate present.

They have recovered not only in church work but homelike. But I must say in behalf of the B. S. and C. E. you have our support not only in words but actions. There is nothing like Christian Action, we are going to show our faith in you by our actions. May the Lord bless you to continue the good work for Boll St. Christian Church. Is my prayers.

Miss S. P. Walker
Sput. B. S.

Dallas, Tex., May 16, 1934

We have just finished a rally the Missionary Society for Jarvis College raised forty or more dollars. (\$40). We designated Mother's Day for the same. The Bible School had 140 in attendance our slogan was 150 for Mother's Day. So we are still trying to reach our goal. Hoping for children day to make it. We boast of being the largest Bible School in the State.

We have an intelligent young pastor who is Rev. R. E. Hancock together with his good wife putting over the program. We have fine teachers assisted by our two good Eld. J. L. Patton and Prof. Y. W. Pratt.

We are launching a drive for the Plea.

Yours for the work
Miss S. P. Walker.



CARING FOR FIFTY-SEVEN MORE

Mungeli is one of the oldest mission stations which the Disciples of Christ conduct in India. All types of work are carried on here. There are three primary schools, 1 boarding school for girls, one hospital with two dispensaries, a wide evangelistic work, and a leper asylum for men and women.

One of the primary schools is in Mungeli, and the other two are in out stations. A few months ago the government school across the river was closed, and the mission was asked to take fifty-seven little boys.

Could the missionaries do this when their teaching staff had already been so drastically reduced? Another teacher was impossible with the already too meager budget, but those fifty-seven little boys must go to school. Classes were enlarged, teaching hours added, and sacrifices made to accomodate them. Fifty-seven more Indian boys have not been denied the advantages of Christian education.

The CHRISTIAN PLEA

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J. B. Lehman
Warren Brown, Editor

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God."—Franklin Delano Roosevelt.

THE IMPORTANCE OF THE CHRISTIAN PLEA

J. B. LEHMAN

At the recent meeting of the Joint-Executive Committee it was the consensus of opinion that nothing can mean more to the work of the Negro Disciples of Christ than a complete success of the Plea.

In view of the fact that Brother Warren Brown is away at school and his wife has other duties for a living, it was decided that Dr. J. E. Walker should make frequent visits to St. Louis to aid her in the business end of the Plea and that I was to become in a larger way responsible for the proper content of the paper. I am therefore calling upon all the brethren to send in to me church news and other matter of interest to the brethren. I will probably take a trip to St. Louis soon and then I can find out just how I can be most helpful to Mrs. Brown.

Some have complained that they have sent in subscriptions and have had no response. If you know of such a case write the facts to Dr. Walker and he will look into it with care. But we mistrust that

most of these complaints are old and belong to another day. But remember, we are anxious to correct any genuine complaints.

If the brethren will come to my rescue in a real fine way the contents of the Plea will be good, or you can lay the blame on me. We want to make the Plea so it will be a real spiritual nourishment to the whole family.

A Woman's Missionary Pledge

A woman's missionary society at Millersburg, Ohio, has the following missionary pledge, so beautiful we wish to share it, in part with you:

"Consecrated women in days of old had a large part in keeping alive the spiritual glow upon which the growth of the church depended. Is womanhood's debt of gratitude less real or her sense of privilege less keen because nineteen hundred years have passed?"

"Can we who are heirs of generations of Christian culture do less than seek to prepare ourselves to participate in an effort in behalf of ourselves, our homes, our Church and our country? We cannot set aside our God-given task as women our responsibility to the womanhood of the whole wide world.

"God revealed first to a woman the mystery of the incarnation. A woman bore the responsibility of nurturing and protecting the physical presence of the Son of God during the tender years of His earthy life. Christ dignified woman by recognizing her as capable of receiving and transmitting His Gospel. Today His spiritual presence may be our possession and may manifest through us to a needy world."

Strengthening the Local Church

The chief concern of the church is the evangelization of the world, and the state evangelist is always at the service of the local church.

The Department of Home Missions of the United Christian Missionary Society cooperates with state missionary societies in helping churches which need to be strengthened and much of this work depends upon the state secretary-evangelist.

Brother E. B. Quick is the state secretary-evangelist for Florida. During the past year he has held nine meetings which resulted in eighty-five additions, fifty-four by baptism and thirty-one by letter. Personal evangelism is to be emphasized during the coming year as a feature of local church efficiency institutes.

Negro Church Meets Quotas in Spite of Trouble

During the past year the Negro Church in connection with Jarvis Christian College, the membership of which is made up very largely of the students and faculty, gave \$300,000 to the United Christian Missionary Society. The woman's missionary society, the Sunday school and the church as such met all of their quotas, and every other call made upon them.

This is the more courageous and self sacrificing when we consider the trials the Negro has been facing. In a general economic depression he is the first to be laid off, and when business picks up is the last to be taken on. The drought last year reduced the cotton crop to less than one-half, and the price for each bale was only half.

Jarvis Christian College is supported by the churches of the Disciples of Christ through the United Christian Missionary Society.

Waiting for the Teachers

Our missionaries in Africa make long trips far back into the jungles to visit the villages. Everywhere they go the people ask the same questions, "When are you going to send us a teacher? Can't you see that we have no teacher?"

It will be many years before we can have teachers in all the villages which surround the six mission stations of the Disciples of Christ in Belgian Congo, all of which are conducted under the auspices of the United Christian Missionary Society. It is hard for the missionaries to tell these pleading chiefs and their people that they cannot send teachers for a long time, but that as fast as teachers can be trained and funds raised, they will come to the villages. One of our missionaries visited five villages in one morning, and in each village their plea was the same, "When are you going to send us a teacher?"

The Nurses Training School of our Nantunghow Christian Hospital in China graduated a class of five this year. These young Chinese women have completed their training and successfully passed the examination given by the Nurses's Association of China. Already each one is filling a place of responsibility and urgent need.

CHRISTIAN SERVICE in Cooperation

J. B. LEHMAN

QUESTIONS ANSWERED

1. When, where and by whose action did the Christian Church change its name to "The Disciples of Christ Church?"

—C. H. Dickerson.

The naming of the Church has been a great stumbling block to the christian people. The answer to Brother Dickerson's question is not an easy one. Most of us could answer it in one world until we came to making practical use of it in a sadly divided church and then our difficulties would begin. The names of the church now in use divide themselves into three groups. First are those that wanted to put in the name some term that would express some feature they wanted to especially stress, second are those that wanted to honor the name of the founder of their special group, and third are those that wanted to find some scriptural name.

I. The Names of Those That Wanted To Stress A Feature

The first in this list is the Catholic Church. It wanted to be the universal church and was not willing to await the maturity of the christians to the place where they would so accept it. So they used pressure, sometimes drastic, to force the people to accept it as catholic which means universal or totalitarian. But there was not a day from that first day of the decision to now that the people so recognized it. Next we may name the Baptist Church which wanted to stress immersion, then follows a long list. The Methodists were proud of their method, the Presbyterians liked their rule of the elders, or presbytery, and so on down the list.

II. The Names That Honor The Founders of the Group

First in this list must be named the Lutheran Church which wanted honor the man who was in reality the leader of the Protestant Reformation, the Mennonites who wanted to honor Menno Simon and a number of others. The man name was never very popular and not a large number of churches chose that for their movement.

III. Those That Wanted to Find Some Scriptural Name

This includes the large group that wanted to be loyal to Christ in their name. But they all found great difficulty in practice. The people whom we call Quakers sometimes, but unwisely so, have remembered that Christ called his followers "Friends", and so they made that their official name. The Current Reformation took the ground that we should use only Bible names for Bible things. So they chose the name Christian. But when the Barton W. Stone group drew off from the Campbell group the Stone group officially chose the name, which became their legal title, "The Christian Church". This prohibited the other group from selecting it, for those who want to hold property according to law can not have the identical title. But this did not disappoint the Campbell group for Alexander Campbell always contended for the name "Disciples of Christ." When later the conservative group withdrew they chose the name "Church of Christ." They have contended for this with all the force of all others being sinful. But the two phrases, 'Christian Church' and the same and are used interchangeable in the New Testament.

Many people will contend for one or the other of these names irrespective of what others have done. But when we go to put them into practice we run head-on in collision with the folly of our denominational age. One group can not horn another group of what it has legally established. Before we can find peace we must change the heart of a people. Sooner or later the world will in fact come to the contention that "In essentials we must become a unit, in opinions we may differ."

In closing, let us say that the followers of Christ are the only people that have a church. The other religions have organizations but not churches as the Christians have. If we were not living in an age when the Christian Church is denominationalized to ad-infinitum we could correctly say "The Church" and it would be sufficient.

Sooner or later we will find our divisions are entirely racial and the names are shiboleths to determine what group we belong to. The Disciple of Christ are the one exception to this rule, but all their troubles have come from this source. The modernists belong to one racial strain, the fundamentalists to another and the middle-of-the-roaders to many groups. When the white people have forced the Negroes into one group they did just what they had done among themselves for four hundred years. It is very rare that an Episcopal rector will tolerate any minister of another group in his pulpit.

The Ku Klux Klan movement was officered entirely by descendants of the old English group which followed Richard the Lion Heart. If all America would have been of that group the Klan would have become as powerful as Hitlerism is in Germany. Germany's misfortune is that they have no other groups among them. In America the groups are blending and by and by we will do a great service to the world. Let not the Negroes worry, in a little while they will make the grade as the others are doing.

NEWS ITEMS OF MISSIONARY AND EDUCATIONAL INTEREST TO OUR BROTHERHOOD

United Christian Missionary Society

MISSIONARY REGISTER

May, 1934

Missionaries returning from the Field:

Miss Ruth McElroy, to leave China the latter part of April.

Mr. and Mrs. Edwin Marx will probably leave China early in May, reaching California in June or July.

The following will not be returning from India this spring, according to recent word received from there: Miss Alice Clark, Miss Ethel Shreve, Miss Ann Mullin, Mr. and Mrs. H. M. Reynolds.

Missionaries returning to the Field:

Mr. and Mrs. W. H. Edwards, June 10 from Boston on S. S. Caledonia, Cunard Line.

"Do unto another as thou wouldst be dealt with thyself Thou only needest this law alone: It is the foundation and principle of all the rest." Confucius, 500 B. C.

A CHRISTIAN MAN'S "LAST WILL AND TESTAMENT"

C. M. Jackman, a noted Christian man of business, was for many years a member of the Central Church of Wichita, Kansas. Upon his death recently it was found that he set aside in his will a large sum for religious purposes. One-fourth of this sum is to go for the care of aged ministers and missionaries. We are permitted to publish Article Twelve of his will:

"During my lifetime I have been deeply interested in religious, charitable and benevolent institutions and have tithed my income, devoting a one-tenth part thereof to the above purposes. I feel that I have derived great joy and benefit from this course of action personally, besides the good I have thus been enabled to do in an impersonal way. I desire to commend this line of action and course of procedure to my children, for I feel that I can leave them no greater heritage than the joy and comfort that come from generous contributions to worthy benefactions. I desire that the influence of my life be projected into the future not only by virtue of the bequests I have made herein, but in the life and influence of my posterity, and I hereby most seriously and solemnly request them to be as generous and liberal to the evangelical churches and toward the institutions in which I have been interested and to which I have contributed, as their circumstances may permit."

FROM FLOODED LAND TO MEDICAL CLINIC

Jarvis Christian College, one of the fine schools for Negroes which the Disciples of Christ support through the United Christian Missionary Society, has held its first medical clinic. The clinic lasted a week.

Speakers, educators and doctors from various sections of the state spoke to interested groups every day. Three physicians at a time examined the patients. Not only those of the immediate community, but for miles around the school look to Jarvis as the place where health can be restored.

A part of the administration building was used for the clinic. Just twenty years ago, when President J. N. Ervin went to Texas, water stood on the land where the administration building now stands.

A FIGURE AND A STAR

In the Year Book of Disciples of Christ opposite the names of the churches in the United States and Canada appear along with the names of ministers: the number of members, amounts of local church expenses and amounts of missionary and benevolent offerings. One space shows what the church is doing for Ministerial Pensions and Relief by a figure or a star or both—or a blank.

Thousands of church members would be shocked if they saw these pages of the Year Book, with the blanks opposite the names of their churches in contrast with the figures and stars opposite the names of other congregations, and doubly so if they knew that the record had been the same for three years. The figure includes individual gifts as well as contributions made by the church or its Ladies Aid Society or any other local organization. The star shows that the church is helping its present minister to provide for the present protection and future pension of his family and himself by paying 8% on his salary while he pays 2½%.

On page 75 of the 1933 Year Book it appears that the funds thus created were giving help and fellowship to 743 ministers and missionaries or widows of such and 488 dependents, a total of 1,231 persons. As of December 31, 1933, these figures had increased to 763 and 1,269 respectively. Of the 763 there were 348 receiving Ministerial Relief provided entirely by the brotherhood gifts—the figures in that column and other General Fund items; 310 were receiving Age Pensions, provided partly by dues paid and partly by contributions from churches and individuals; 105 were receiving Disability, Widows' and Orphans' Pensions provided entirely by dues paid. Since January 1 the first Age Pension provided entirely by dues paid under the new Pension Plan has been started.

The importance of all that the star represents is shown not only by the benefits and pensions already paid, but also by these two facts:

(1) that all other ministers and missionaries who are members of the Pension Plan have enjoyed like protection against death and disability;

(2) that credits toward age pensions have been accumulated constantly.

These are matters of local and

immediate concern to every church in the brotherhood. Each has profited by the labors of our older ministers who have already completed their labors or church's fellowship and gratitude. There is an emergency here because, after the offering day in Bible School and Church was given up, the depression kept so many churches from making the canvass in the Pension campaign. Thus three years have passed with nothing received from these churches. The Year Book record closes June 30. Whatever is to appear in the next Year Book must be sent in quickly. The figure will show the total given the last half of 1933 and the first half of 1934. The Pension Fund follows the calendar year but the Year Book and missionary year ends June 30.

Pension Fund of Disciples of Christ, Box 1635, Indianapolis, Ind.

Edwards Returning to Africa

Mr. and Mrs. W. H. Edwards are returning to Africa. They sail June 10 from Boston, and hope to reach Africa early in August. Their only son, Donald, will remain in this country and continue his education. Mr. Edwards will probably major in evangelistic work, and she will continue with educational work.

Mr. Edwards was one of our first industrial missionaries. Mondombe and Wema, the farthest inland and newest mission stations of the Disciples of Christ were largely opened up by the mission gospel boat Oregon, and native evangelistic crew under the supervision of Mr. Edwards. At Bolenge the mission industrial-education shops and the new mission steamers have been built and maintained by natives trained largely by Mr. Edwards. Of late years he has majored in evangelism and reorganized the huge Bolenge out-districts among nine different tribes of that part of Africa.

To Mrs. Edwards' regular duties as school teacher were added those of an evangelistic worker. Seeing the great need of the Congo women and girls, she established a refugee home for them, and helped with the orphanage and general women's work.

Mr. and Mrs. Edwards serve the churches of the Disciples of Christ under the auspices of the United Christian Missionary Society.

Institute Meeting of District N. 3 at Paris, Kentucky

District N. 2 Bible School and U. M. S. held their third Institute meeting at Paris, Kentucky, April 14th and 15th. The good people of Paris church treated us royal. The Bible School meeting was called to order by the Vice President, William Mason, singing, Sweet Peace the God's love opening. Devotional led by Vice President William Mason. He read from the 17th of John. Greetings were brought by Delegates, workers and visitors. Discussion "what effect if any does the church have on the progress of Sunday School and why", led by Miss Loda Wilson, followed by C. C. Crawford, A. D. Gault, J. A. Johnson. It was a very interesting discussion.

11:15—A. M. W. M. S. session was called to order by President Mrs. Bessie Green. Model worship.

Theme "Self Denial," Luke 9-23. Greetings, Secretary's report, music, offering and adjournment. The Bible School meeting was called to order, Saturday at 2 P. M. by President J. A. Johnson, singing More about Jesus. Devotional led by J. A. Johnson. He read 7 verses of Paul's letter to the Hebrews. A. D. Gault who is a member of the State Sunday School board gave a talk on the State work, on "The outlook of our future church, which was ably discussed by Brother Stafford Campbell.

3:30 P. M. — W. M. Session called to order by President, Mrs. Bessie Green. Devotional. 2 Cor. 4:10, Millersburg. Discussion "Contributions to the Junior Societies and Young People generally. Germantown, Carlisle, Covenigton, Millersburg and Paris. Music Children's Hour, President's message which was good.

7:30 P. M. — The Bible School meeting was called to order by President J. A. Johnson, singing "Perfect Submission". Devotional led by Miss Ellen Henderson, Paris. She read 10 verses of 10th chapter of Luke. Welcome by Miss Nel Finch, Paris. Response A. D. Gault, Mayslick. Quarterly address J. A. Johnson, District President, subject "Determination", which was good.

Discussion: The Bible School handicaps led by A. D. Gault, followed by W. C. Crawford, Prof. Osborn, Principal of Paris High School—Brother Stafford Campbell and Pres. J. A. Johnson. Offering.

Sunday, 10 A. M.—Local Sunday School session which was good. There were 58 enrolled. At 11 A. M.

there was a sermon by Brother Campbell, the Pastor. Sunday afternoon at 3 P. M. District N. 3 meeting was called to order by President J. A. Johnson, singing "Tis Sweet to Trust in Jesus. Program, Paris and delegates. Many youngsters took part. Address, Brother Stafford Campbell. Subject, Team Work. It was good. He brought out many points. Prayer was offered by W. C. Crawford of Paris for the grief in the family of Prof. J. Rogers Jones who was buried that afternoon in Mt. Sterling. The meeting adjourned to meet at Millersburg, June 20 to July 1. The President is asking that all the school report so well we can make a round report this year, for the work seems to be on the upper way.

A. D. Gault, Dist. Secr.

A SELF EXAMINATION

"Am I really and truly interested in my church, in helping it achieve its objects and ideals, or do I just think I am? How do I look to the man on the outside? Could he tell that I am interested by what I do? Am I a good example for anybody to follow, or do I just think I am?"

"Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do? Do I really ever deny myself, or do I just think I do?"

"What kind of a church member am I anyhow? Am I the kind I think I am, or do I just think I am." —Anon.

EUREKA PLAN VERY SUCCESSFUL

Commencement at Eureka College is scheduled for June 10-12. The baccalaureate address will be given Sunday morning at 10:45 by Rev. Clarke Walker Cummings, pastor of the First Christian Church of Springfield, Illinois. Sunday evening the program is supplied by the members of the Medbury Club (the ministerial group of students).

The commencement exercises are scheduled for 10:00 a. m. Tuesday morning, June 12. Mr. Harold E. Fey, editor of **World Call**, will be the speaker.

Under the Eureka Plan about one hundred and fifty students have been doing the college work. The organization has been completed

for the coming year. The plan has proved so successful that there is no thought of going back to former methods. Not only has the work been well done, but students and faculty have been happy in the enterprise.

—Clyde L. Lyon,
President.

"THE KINGDOM OF GOD"

The Kingdom of God is the central idea in the teachings of Jesus. He started by saying: "Repent for the Kingdom of God is at hand," and his last forty days on earth were spent largely talking about the kingdom. This term is found in the gospel of Matthew thirty-three times. In the same book 3:2 it is used with reference to John the Baptist. This term is used with reference to the disciples in Matthew 18:1 and the other thirty-one times are used with reference to Jesus. As the teachings of Jesus are found only in the gospel so is the Kingdom of God, for when we come to the writings of Paul we find that the central ideas are the Cross and the Resurrection.

Myola, Ark., May 12, 1934

Mr. Warren Brown,
Editor:—

Dear Brother:—

I am writing you asking you to print an appeal for us. The Christian Evangelist printed an appeal for us last Dec. which took us through the winter. We don't want to ask them to print again. Now I am an ordained minister of the church. My name is on the Year Book. I am 59 years of age, been blind three years and almost deaf. Have lost my home and all I had except household and a dear little wife 51 years of age. We have no children, no church here to help us. Last year was the 3rd year of drouth and hard times the government has been helping here almost two years, they quit helping the blinds April 1 saying the county should do this, the county has no money, there are 6000 who had to be helped here. Now will you edit this in your paper, we want the Brethren and Sisters who are able to do so send us money, food and clothes and may the Lord bless you all and may you all hold out faithful to the End hoping that we all may meet where tears never come. I feel that I cannot be here but a few days more but I feel also that I have kept the Faith.

I am as ever your brother in Christ
Rev. Porter S. O'Bryan.

From Banks of Ole Ky.

By C. H. DICKERSON



"This, That and the Yuther"

This:

More than two years serving rural churches makes me a "Dustier and a wiser goat," God's great open is waiting, yes calling for men with the hopeful message.

Just yesterday our Hustonville church forgot the Depression and "Went over the Top", with a rousing big S. S. and Mothers Day service, Baptizing in afternoon, a jammed full house at night, paying local debts and giving its minister (yours truly) a check marked "Paid in full to date."

We have nine officers there, all with eyes wide open. All lions, and present. We're still Baptizing at our other rural church at Mayslick, another loyal bunch. These officials know how to carry in absence of the minister. We have some noble women and promising young people at both places and no trouble in sight.

Rural churches are the natural feeders to the city churches. Great reservoirs, supplying the cities, and must not be neglected so much for "This."

Now "That": Many churches would forget the Depression if the minister and officers did not constantly remind them. Hambone says: 'The preacher is so far behind in his salary that he can't think 'bout nothin to preach 'bout but Hell'.

Well, that wont raise the salary, but it will lower it, and move the preacher.

The preacher who can put enough life into his sermon to rob every officer of his habitual nap, and keep every eye wide open and yet be sober and sane will make good. Somebody must adorn the ministry and make it inviting to the youth of the church and help find recruits for this sacred calling. The churches must keep men in their pulpits. The preacherless church and the churchless preacher are both "pitiful."

And now for the "Yuther": Put nobody but Americans on Picket tonight" was the instruction of a famous General during the Civil War, when the "Fate of a Nation" was hanging in suspense. A strategic battle was lost because a brother in law was a General on the opposite side.

Out sState and National light

should shine in harmonious program. "No two men can ride same horse at same time unless one man ride behind."

Better let the dog wag the tail than the tail wag the dog.

When Alexander the Great came to die they asked him just who will be leader now? His brief answer was "the Fittest," and such should be our conclusions if we are "endeavoring to keep the unity of the spirit in the bond of peace."

"No more strangers and foreigners, but fellow citizens of the household of God, the whole structure welded together and rising into a Sacred Temple of the Lord". "That they all may be one".

It is one thing to preach Christian union but to act differently is "The Yuther."

C. H. DICKERSON

340 Ohio St.

Lexington, Ky.



NEWS FROM THE CHURCHES

Mississippi

Revivals have been held by B. C. Calvert, evangelist of Mississippi, at Port Gibson, Indianola, and Shaw and he has assisted in revivals in Vicksburg and Jackson. Ten additions were received, nine by baptism. The churches were greatly revived at all places. Special meetings were held for men only and women only at Sahw and Port Gibson. Each group was inspired to holier living. The largest crowd was out at the close of these meetings. He urges the entire brotherhood to pray for a great spiritual revival.

Missouri

A district convention was held at Frankford May 3-6. The meeting was well attended. Mrs. Arnold of Hannibal substituted for her husband, C. W. Arnold who was called to Los Angeles on account of the death of his father. Hannibal is making great preparations for the National Convention in August.

The Douglas High School Build-

ing has been secured for the sessions

Brother E. K. Burton of Madison, Missouri reports a baptizing on May 20th. He is looking forward to the State Convention at Kansas City with preparations for a good Convention.

Cop: "What do you mean, driving 50 miles an hour?"

Pretty motorist: "My brakes don't work, and I was hurrying home before I had an accident."

TONSIL TWISTER

She showed shoes and sold shoes at the shoe show and saw shoes soled and shoes sold at the shoe store. Soon she stored shoes to be soled, showed, and sold at the shoe store and showed shoes to be showed, stored, and sold at the shoe show.

She sold a shoe she showed at the shoe show and soon stored it to be soled at the shoe store, where she sold shoes to the man to whom she sold shoes at the shoe show instead of soling shoes at the shoe store. Now she shows shoe stores that store, sole, sell, and show shoes to shows that sell, store, and show shoes soled, showed, and sold at the shoe stores.

W. H. TAYLOR

IN THE FIELD OF EVANGELISM

National Evangelist of the
Christian Church

"Disciples of Christ"

1630 MADISON AVENUE

Baltimore, Md.

EAST INDIA HAIR GROWER

Will promote a full growth of hair. Will also restore gray hair to its natural color.



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The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., JULY 1st 1934

NUMBER 13.

For Peace Among The Nations



O God, who hath made of one blood all nations of men for the dwell on the face of the Earth; God of love, Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace; upon Thy shoulder shall be the government world without end.

Forgive us that in our day the nations have gone awhoring after strange gods, worshipping the State and offering human sacrifice to War.

We would have no other gods before Thee. Yet behind the armaments of nations, beneath all the glitter of military pomp and circumstance, we see the lurking shadow of the god of War ready to fan the flames of hate whilst he takes unhallowed toll in human blood.

O God of love, unite in opposition to all war those who worship Thee throughout the world. Grant that each may love his native land and obey her laws up to the point where obedience to man would be disobedience to God. When there comes the moment to decide, give us the higher courage to take our stand with Thee. If men persecute us and say all manner of evil against us, let us rejoice and be exceeding glad in nearer company with Christ, in the divine comradeship of the cross.

Send now Thy Holy Spirit upon us. Grant us wisdom in our time to build a warless world. Help us to

this end to remove the causes of war. Teach us so to control our economic life that profit in arms, pressure for markets and materials, and selfish interests of finance shall no longer destroy the peace of the world.

Rebuke also the pride and greed of race and clan, the vainglory of men, and the lust for empire which result in war. Make the nations to know themselves to be but men. Teach them that the wages of sin are death. Guide them in paths of righteousness and peace.

Help us to build the machinery of peace in court and covenant and league; in the parliament of man and the federation of the world. Give us grace to use these means not alone for prevention of war, but in brotherly provision for the needs of all peoples.

Our Father, remove from our own hearts the seeds of war, all enmity and selfish strife. Give us humility and goodwill toward every man. May Thy Kingdom come within us, that we may bear more moving witness to the way of love.

Though our sins be as scarlet,

CHRISTIANITY is a praying religion. It teaches men to say, "Our Father who art in Heaven," and helps them to find a way through the labyrinth of a mysterious universe to the God and Father of mankind.

forgive us, o God, and cleanse our ways from war. For against Thee, and Thee only, have we sinned, and done this evil in Thy sight.

O God, give us peace.

Through Jesus Christ, Our Lord,
Amen.



THE MESSAGE OF THE AFRICAN POLL

Children play much alike the world over. In Belgian Congo in Africa the boys have a game played with seeds and holes in the ground much like our game of marbles. As civilization has gone into the jungle, these boys like to carve model boats out of the sort pith of the bamboo. They make them as near like the steam boats which go up and down the great Congo river as they can.

One of our missionaries at Bolenge found a boy making an aeroplane. The great Fakker monoplanes land fortnightly there. But when she saw a group of little girls playing with dolls which the boys had carved out of wood, she knew that they had come from Christian families. Only the Christians believe that these dolls are not idols, endowed with revengeful spirits. Only the Christians would dare to defy the wrath of these evil spirits.

FOR BETTER MOTION PICTURES

The Executive Committee of the Federal Council of the Churches of Christ in America, at its meeting held on June 22, took further action for strengthening and uniting Protestant activities in behalf of better motion pictures. The statement adopted by the Council expressed gratification at the recent action of the Roman Catholic Church with reference to motion pictures and urged Protestants to "cooperate with the objective of the Legion of Decency by refusing to patronize objectionable films." Strong opposition to enforced block-booking and blind-buying was also expressed. A special Sunday, the third of October, was designated as a time when all Protestant pastors are urged to present the motion picture problem to their congregations and to secure a concerted emphasis upon it in all the organizations of the churches.

The full statement, as adopted by the Executive Committee of the Federal Council of Churches, is as follows:

"The Federal Council of Churches can see as yet little evidence of intention by the producers of motion pictures to improve the moral quality of films. While there has been marked advance in other respects, the indecencies, false ideals of life, incitement to drinking, gambling and sensuality, and the cynical attitude the sanctities of life remain unchanged.

"The statement so often made by representatives of the industry that suggestive pictures are produced in response to an insistent public demand the implication being that the public mind itself is salacious, should be resented by the public. Most people are wholesome and desire clean pictures. There is revolt in all parts of the country against the character of films being forced

upon audiences. We are deeply gratified at the aggressive position recently taken by the leaders of the Roman Catholic Church on the subject, and at the resolution adopted by the Central Conference of American Rabbis at their recent meeting.

"As yet, protests of parents, the churches, the schools, the organizations of women, and those who are interested in safeguarding children and youth have been treated with scant respect. The Federal Council, therefore, considers that the time has come to use more drastic measures. It therefore recommends:

"First, that members of the Protestant churches, their families, and citizens generally, cooperate with the objective of the Legion of Decency by refusing to patronize objectionable films. The binding films. The binding pledge of the Legion may or may not be signed, according to the individual conscience, but its purpose should be kept.

"Second, that they do not patronize motion picture theatres which persistently show indecent or otherwise objectionable pictures or offensive vaudeville features, or which use questionable forms of advertising.

"Fourth, that pastors in all denominations throughout the country be urged to use the third Sunday in October as an occasion for discussing the motion picture, its potential value to society and religion, and the issues involved in improving the moral and social qualities of films; and that the Department of the Church and Social Service be requested to take such steps as are necessary to secure the most effective observance of the day, and also the participation of church organizations, including young people's societies, in the movement.

"In determining what pictures are indecent or otherwise morally objectionable, and what local theatres should be denied patronage, the individual must be guided by his own conscience after reading

photoplay review services or after making personal inquiries. Such inquiry should also be made about other features of the program, for it is a frequent practice of exhibitors, in order to please other patrons, to show an objectionable short subject with a clean and desirable picture.

"The need of Better Films Councils in communities, which the Federal Council has been urging and helping to organize, and the need also for a national photoplay review service for the Protestant churches which the Council plans to issue as soon as it can be financed, are emphasized by the present movement. Thousands of people will now want guidance on films which they will often find it difficult to get. The community itself should be in a position to act on these problems through a Better Films Council, representing the religious, civic, educational and welfare organizations of the community."



"Several young people of the young people's organization of the church attended a Youth Meet which was held at Springfield, O., the latter part of April, under the Ohio Christian Missionary Society. They were elated over their fellowship in the meeting and were greatly inspired."

C. E. Craggett, Pastor.
Columbus, Ohio.



"The work is going on nicely and everybody is anxious to pay off the church debt and undertake the erection of a new church building.

We have had seven additions this month, five of them by baptism."

C. L. Whitfield, Pastor
Mt. Olivet Church
Baltimore, Md.



CHRISTIANITY is a doctrinal religion. It has theology and ethics and a challenge for every man.

CHRISTIAN ENDEAVOR DAY

The world expects a great deal from a great church. We have boasted of our greatness as a Brotherhood and we have justly done so for the great principles the Disciples of Christ stand for. We have a right to be proud as a religious body, but, brethren, let us back up our display with a Faith in Christ, a Christian life, Loyalty to Christ, Loyalty to the Brotherhood and Loyalty to His Church, which is the Bride and Body of Christ and through which He is building His Kingdom. The last words of Jesus to His disciples were those regarding Loyalty to His teachings. Another thing the world and God expect of a great is—Every Member Giving of His Means. It takes money to run the church and it cannot go forward without it any more than can a business organization. Money is religious and in giving it we are giving of our toil and of our time, our blood minted into coin. Our Christian Faith and life and worship will be summoned up in and measured by our contributions. Confession of faith can never take the place of SELF as it is expressed in money.

With the approaching of our National Convention, we are mindful of the obligations we have pledged ourselves to as Christian Endeavorers through the recommendations of the Endeavor department at the National Convention at Cincinnati.

The First Sunday in July as recommended in the convention has been set aside as Christian Endeavor Day and we are asking all societies to observe the day with a program and an offering to be sent to the United Christian Missionary Society on our National apportionment.

—Cornelius W. Arnold,
Pres. National Christian
Endeavor Convention.



CHRISTIANITY is a building religion. There are the chapels, the churches, and the cathedrals.

C. O. HAWLEY

C. O. Hawley is head of the promotional division of the United Christian Missionary Society of the Disciples of Christ with headquarters at Indianapolis, Ind. This is the largest institution of its type in the world with missionary and educational work in this country and in ten foreign fields. The task of the promotional division of the society is to help raise from promotional sources funds to support this wide work.

Mr. Hawley is an outstanding leader among Disciples of Christ and of all Protestantism. He is vice-chairman of the program committee of the International Convention of his communion, and a member of the Committee on Promotion of Home Missions Council. He belongs to the United Stewardship Council and to the Executive Committee of the Annual Conference of Promotional Secretaries of Protestantism. He is also a member of the Home Base Committee of the Foreign Missions Conference.

Mr. Hawley is the original promoter of the One Day Conventions of the United Society, the total attendance of which is more than 60,000. This is the greatest convention enterprise of the Disciples of Christ.

Mr. Hawley was a successful pastor and leader in county and state work of his communion before he was called to his present work. He received his college training at Drake University, the Union Theological Seminary and Columbia University.

**From Jackson, Mississippi**

For the past six years Elder B. L. Jacobs has been laboring with the North Jackson Christian Church in an untiring manner to bring this congregation to the front in Jackson. Not in a spectacular way, but in a constructive way for the good of the community which the church

serves. Under the leadership of our pastor we have our church free of indebtedness.

Our Missionary Society sponsored a very fine program on the night of May 8. The program was in charge of Miss L. J. Wilson. Elder Faulkner of the First Christian Church (white) gave some very fine thoughts from the subject, "The By-stander". Our pastor brought with him quartett number one from Mount Beulah College, which gave some touchy musical numbers. An offering of \$5.03 was raised to apply to our special Missionary Pledge of \$60.

We have been blessed to have Elder H. D. Griffin formerly of Washington, D. C. He has held a series of meetings at the church for the past three weeks. Much good has come from these meetings. Three came for baptism and one reclaimed. Elder Griffin also baptised two for the College Addition Christian Church.



"We are doing fine. Raised \$20 on building, and almost kept up with all other expenses. The building Fund Committee is working again to re-locate church building. We hope to report work started, in later report."

A. L. Martin, Pastor
Rockford, Ill.



Christian missions from North America to South America are one of the few channels for promoting friendship among members of the great American family of republics. Such friendship, and understanding and united effort for world happiness is indeed the need of this western world.



More than one half the young people in the United States under the age of twenty-five have no religious instruction of any kind.



CHRISTIANITY is a working religion. The field is the world and it helps everywhere man has need.

The CHRISTIAN PLEA

National Organ For Disciples

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God."—Franklin Delano Roosevelt.

THE LEICESTER WORLD CONVENTION

By Jesse M. Bader
General Sec'y, World Convention

There are unmistakable indications of a rising tide of interest everywhere among the churches in the Second World Convention of Churches of Christ that will be held in Leicester, England, August 7-12, 1935.

John Wycliffe Black, President of the Convention, has recently returned to his home in Leicester from Australia. He was there to attend the Biennial Convention held in Tasmania. He visited the different city centers of Australia also, speaking in the churches daily. There were 149 Australians who signed cards indicating their purpose to go to the Leicester Convention.

In New Zealand there is great

interest in Leicester. The same interest is to be found in Canada. Correspondence indicates that there will be at least six delegates from the churches in South Africa. Many other countries could be named where the interest is growing.

Here are some brief facts about the Leicester Convention:

1.—The exact dates have been fixed — August 7-12, 1935.

2.—The official steamship line is the White Star Line. The steamship is the "Britannic" which is a recently built oil burning ship.

3.—The "Britannic" will sail from New York City about July 29 and arrive in Liverpool August 6, 1935.

4.—The World Convention party will take train at once from Liverpool to Leicester, arriving in the afternoon in ample time to get located early.

5.—The Convention will open at 2:00 o'clock Wednesday afternoon, August 7, 1935. At this first session addresses of welcome will be given by the Lord Mayor of Leicester and several church officials of England. J. W. Black will deliver his presidential address. At 4 o'clock the meeting will adjourn for tea. The evening session will begin at 6:00 P. M.

6.—The World Convention Program Committee is already at work building an excellent program.

7.—Monday, August 12, the entire convention will go by busses to the Shakespeare country for a picnic. This is a British custom.

8.—Monday evening the delegates will return to the convention hall in Leicester for a great final fellowship meeting.

9.—On Tuesday morning, August 13, delegates can, if they desire, leave on any one of the various tours visiting London, Scotland, Paris, Berlin, Rome, Palestine, etc. The convention committee has arranged for eight different tours with the American Express Co.

10.—Delegates may return to America anytime within two years on any ship of the White Star Line.

The Leicester World Convention will be attended by representatives from thirty-five countries, for we have churches in that many different lands. The fellowship and program will be a never-to-be forgotten experience. The chance to be entertained in an English home for six days during the convention will be an event to every American.

It is not too early for bookings to be made, since accommodations on the steamship will be assigned in the order of receipt of application for same. A deposit of \$25.00 is required to secure a steamship booking. Application for such bookings, folders on rates or other information desired regarding steamship travel or post convention tours should be sent to H. B. Holloway, Transportation Secretary, World Convention, 222 Downey Avenue, Indianapolis, Indiana.

It is of interest to know that the Baptist World Alliance is meeting for their great convention in Berlin this next August. The Christian Endeavor leaders are planning for their World Convention which meets in Budapest sometime during the summer of 1935. These are days of world fellowships, world travel and world thinking. The Disciples of Christ are a World Brotherhood. Hundreds will attend the Second World Convention in Leicester in August 1935.

Missionaries Returning from the Field

Miss Martha Bateman, Africa; arrived at New York, May 31.

Dr. and Mrs. R. F. Brady, China; to arrive in United States about middle of September.

Mrs. Edna W. Gish, probably to leave China in July.

Mr. and Mrs. Lewis S. Smythe and Mrs. S. F. Goodsell, sailing from Shanghai, June 26, S.S. President Grant, Dollar Line, arriving Seattle, July 10.

News Items of Missionary and Educational Interest to Our Brotherhood

United Christian Missionary Society

AFTER GOING TO CONFERENCE

Through the efforts of a pastor who is very much interested in the young people's summer conference of the Disciples of Christ, a young man attended one of our western conferences. His parents had lost interest in the church because of church differences. They had dropped the family worship, and had gradually put the church and its worship far behind in their thinking.

At conference the young man participated whole heartedly in the program and became a leader. On his return he sat down at the table for dinner. His father, without comment, reached for the bread.

"Just a minute, Dad. Do you mind if I say grace?" the son asked.

The father withdrew his hand and bowed his grey head while the boy in a clear voice returned thanks. The meal was continued in silence. After they had finished, the father called his family into the next room and they took stock of themselves. That little meeting ended in a family prayer.

The next Sunday the entire family was back in church.



Our home mission church at Florence, Arizona, sets aside ten per cent of its church and Bible school offerings for missionaries in spite of a monthly debt. This does not include special day offerings. Otho C. Moomaw is the pastor.



A Birthday Cake for an Indian Girl

It is often a very little thing that first brings to one the light of

Christian love. To our Yakima Indian Christian Mission at White Swan, Wash., came an Indian girl. She belonged to the Pom-Poms, a group influenced by the old Indian religion of dancing, feasting and superstition.

On the evening of her thirteenth birthday, the missionaries prepared a surprise birthday cake for this little girl. Her face seemed to change expression when she saw it, and fairly beamed with joy as she sat before the lighted candles in the darkened room.

Later in the evening, when all had gone into the living room, this little girl said, "I don't believe I want to be a Pom-Pom any more. I believe I would like to be a Christian."



Summer Conference in Progress

Altogether seventy-one young people's summer conferences are being held this year, sixty-five in the United States, four in Canada, and one each in China and Puerto Rico. The young people of our churches will meet together for one week to study and to practice the Jesus way of life. These conferences are sponsored by the churches of the Disciples of Christ through the U. C. M. S.



After five years there are now thirty-nine graduates from Congo Christian Institute, a school of higher learning for our Congo teachers and preachers. This school is located at Bolenge, the oldest and largest of the six mission stations which are supported in Africa by the churches of the Disciples of Christ through the United Christian Missionary Society. Those students who show the greatest promise are each year selected from each of our mission stations and sent to this school. There are far more applicants for entrance than can be taken as these young men and women seek higher training so that they

can return to their villages and serve their people.



Faith In The Foreigner

Mrs. Pun, a shoemaker's wife, lived across the street from our mission at Luchowfu, China. The family lived and worked in a tiny shop about six feet square.

Mr. Pun was a tubercular case and an opium smoker. One child died from meningitis, but a second was saved by the missionary doctor when brought for early treatment. This gave her faith in the foreigner, and she brought her little girl regularly.



The next year Mrs. Pun's husband died and in that same week she had a new baby. The missionaries persuaded her to register this baby, and gave him his first bath. He is a lovely child now and weighs twenty three pounds. The oldest child is in Sunday School.

Ikalomwa of our Mondombe field is an example of the hundreds of villages in Africa where there are Christian teachers and preachers. There are not a great many Christians in this African town, but there is a good school. Botuli Thomas is the teacher. He has a nice school building, and the little compound around his home is attractive and clean.

The chief of Ikalomwa has twenty wives, and will probably never become a Christian, but he appreciates the influence of Christianity. He is friendly to the program of Christianity, and one of his sons is a Christian and lives with Botuli Thomas.



For three years the same Japanese-American girl has won, or tied for first place, the oratorical contest on American citizenship which is conducted annually by the Japanese community of Los Angeles. She is Mary Katow, active in the Sunday school and church of our Jap-

anese Christian Institute. As a part of Mary's oration, she says, "The Oriental can take the best social heritage of the Occident, make it his own, and at the same time contribute to Occidental life those valuable inherent traits of the Orient such as patience, courtesy, obedience and loyalty. Then if we, the second generation Japanese who possess the Oriental traits inherited from our ancestors, can become good American citizens, the problem is solved.



Everything To God In Prayer

A club of high school girls of our Akita, Japan, church had invited the principal of a government school for boys to speak at one of their meetings. This teacher was widely known as an authority on psychology. He was not a Christian.

Using the psychological terms, the speaker told of "inferiority complexes" and of "suppressed desires." Then he spoke of nervous breakdowns.

"But", he said, "you Christian young women need never worry about breakdowns. You have an understanding friend to whom you can talk every day in prayer. With him you share your joys and your sorrows. He helps you to overcome your cares."



"It Is More Blessed"

When the terrible earthquake occurred in India destroying entire cities and bringing with it destruction of life and property beyond imagination, the government sent out an appeal for funds which they hoped would reach every city, town and village of India.

As this fund was to be used especially for the women who were in such great need, the Bible women of our Kulpahar mission together with some of the missionaries began a canvass of the town and of nearby villages. They told the people the story of the Good Samaritan, and

showed them pictures of the earthquake stricken area. For ten days they went from place to place, asking for grain or money.

Both men and women became deeply interested, and offerings were given and sold. The Christian community took an offering, and the entire amount collected amounted to seventeen rupees, a little more than five dollars. This is a large sum when one considers that it is given by poor people who have not sufficient for themselves, yet who are willing to share with their unfortunate brothers and sisters.



Missionaries returning to the Field

Mr. and Mrs. W. H. Edwards, Africa; sailed from Boston June 10.

Home Mission Churches Gain

Our home mission churches bring encouraging reports. The Capitol Christian Church at Phoenix, Arizona, had the largest Children's Day offering in its history. The Longview, Wash., church reported gains in all missionary offerings for the year, and a steady membership increase.

The Tuscaloosa, Ala., church reports a twenty-eight per cent gain in membership, a thirty-eight per cent increase in Bible school attendance, and gains in current giving and missionary giving 1,200% and 2,491%.



In most of our mission stations of India there is a class held once a week for the Bible women. At this time they study the Bible lesson to be taught that week or the following week. It is customary for the missionary and the Bible women to meet somewhere, in most places at the missionary's bungalow, for prayers each morning before going out to the work. This gives them the opportunity to pray together for God's guidance for the day's work and for individual pupils.



A little Indian girl who lives at

our Yakima Indian Christian Mission at White Swan, Wash., graduated from the eight grade this year. As far as is known, this is the first girl of our mission to go this far in her training. Two Indian girls attended the young people's summer conferences.



Thirty-one Years and A Day's Journey.

Thirty-one years ago when the first Belgian officer went to Mondombe in Belgian Congo, Africa, to live, the natives of a large village decided they would not live so close to a white man. They crossed the river and moved a day's journey into the forest. Since that time our mission station has opened at Mondombe with its schools its church and its hospital, but these people have avoided the white man and his ways.

Recently, however, the state decided that those of the village must return to their original home and share in the building of roads and the other work which the government requires of the natives. Consequently, seven hundred of the people have returned to Mondombe, as primitive and untouched by civilization as any in Congo. They are frightful looking with their bodies cut by cicatrices, their hair twisted into horns and peaks, and their bodies rubbed with red powder and oil.

How they have marveled at the changes. They crowded into the school houses and were angry that their children, too, could not read and write. One man was sure it could not be hard, and attempted to write on a slate. Now our missionaries are busy with the task of winning the confidence of these new folk.



Young People's Conferences Grow

In 1920 the Young People's Conference Movement was inaugurated, six young people's conferences, 390

students and sixty faculty members. The conference movement, even at this early time, tried to establish adequate standards of excellence that would enable it to continue to make its contributions through the years.

Through this period of fourteen years since the beginning of this conference movement, it has grown to sixty-four conferences in 1933, enlisting 4,743 young people and 666 faculty members. This year, the fifteenth, sixty-seven conferences are being held.



The recently organized National Christian Movement of China has adopted a code. This has been printed in the front of a simple diary which the members hope to place in the hands of all the Christian students in China. It is: Our Purpose: to develop our devotional life; to practice simplicity in living; to build up a strong physique; to hold a single standard of purity; to be truly sincere in word and deed; to be strictly puntual; to cultivate the spirit of cooperation.



The Mather, Pa., Christian Church, one of our mission churches in the coke regions, has its World Call Club. Its members represent many European nationalities. The women of the club gave a day to clean the church building. Each one brought her lunch, and stayed the entire day. Ten new members have joined the club, and membership has now reached fifty-five.



The New Way in China

Through contacts with earnest Christian teachers, the children who come to our mission stations in China are learning to live together in a Christian way.

At the Luchowfu Rural Center, Chinese boys work under Christian influence. Here they not only study in the classroom, but do practical

work in field and garden as a part of their school curriculum.

This is a long step forward for Chinese schoolboys. The old-fashioned idea of learning was formal and unscientific. One who could read and write was exempt from manual labor and could let his finger nails grow very long as a sign of superior ability. Many a young man with a smattering of book education would rather starve than work with his hands.

But the Rural Center boys are not growing long finger nails. They are digging in the ground, planting seeds, setting out trees, raising chickens and pigs, preparing to go back to their homes not as scholars to whom the world owes a living, but as literate farmers ready to face the problems of country life and to take an active part in rural reconstruction.



When the last ten years census report was taken in India, 1921-1931, it showed that the number of Christians in that country had increased thirty-two per cent in ten years. This is twenty-two per cent faster than the normal increase for the population during the same period.



A Letter from India

Dr. Ada M. Gordon, one of our missionaries at Jubbulpore, India, writes:

"A young doctor is visiting us for a few days, removing diseased tonsils from the children in the mission schools of Jubulpore. When I first took up mission work in 1896 this doctor's parents were famine waifs, poor, ignorant, starving. Through the money contributed by the churches of America we are rejoicing today in having this young man as one of our mission doctors. No better investment of money could be desired. I am glad that I had a share in caring for his parents when they were brought to the

mission orphanage, and am equally grateful to the churches of America who made it possible for us to undertake this task."



A School for the French Folk

The United States government has honored and shown great confidence in our work among the French Acadians in southern Louisiana by cooperating in the maintenance of a school for these French folk. Miss Ester Rosefield, superintendent of the French Community Chapel Sunday School and Miss Elane Davidson of the American church at Lake Charles are the teachers. In only a few days twenty-five persons were enrolled, and more come each day. Classes are held in the school building just across the road from the Community Chapel.

This school was begun when Miss Ester gathered together a few of the French folk to teach them. Those who handled the affairs of the government relief department became interested, and guaranteed two teachers if enough persons wanted the work. Mr. W. N. Armstrong superintendent of the French work, has been made the supervisor.

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

S. D. LYONS
316 North Central
Oklahoma City, Okla.

CHRISTIAN SERVICE IN COOPERATION

J. B. LEHMAN

Brother C. H. Dickerson sends in another question. But before he does so he remarks concerning the answer to the former question: "Indeed you made a passing mark. You unknivered some new nuggets. Your moralizing the best yet." This leads us to suggest that others join in in asking questions. We believe we can make this useful to the cause.

THE QUESTION

"Who told the preachers that 'the certain man' in Luke 10:30 'went down from Jerusalem to Jericho' was a Jew? and that the Samaritan in helping him crossed the race line?"

Jesus made no effort to give the race of the man who fell among thieves and we have no other source from which we can get accurate information. But all Bible scholars have assumed that he was a Jew, and we think rightly so for the following reasons:

1. If he had been a Samaritan, or any other race but Jew the whole face of the parable would be changed. The priests and Levite would have had some reason to avoid him on the ground of uncleanness. Because of the terrible danger of idolatry Moses asked them to have no intercourse with the other nations and this was interpreted to mean to have no dealings with them.

2. A Jew asked Jesus who his neighbor was, implying by this that there was so much confusion about this that he was justified in not heeding it. Jesus came back to him with the parable of the good Samaritan with crushing effect. A Jew falling among thieves and half dead gave the priest and Levite no excuse whatever on race lines. The Samaritan felt by common law that this man in distress was his neighbor. In a great many of the teachings of Jesus he was daying the ground work for a religion for all nations of which this was one. If the "certain Man" had been a

Samaritan Jesus would have been teaching an entirely different lesson.

This leads me to make some observations on the race question. If the people of today would understand better how the kingdom of God has unfolded from a seed thought to what it is today they would see more clearly what their duty is. The great fundamentals of Christian faith came in Eden. If we had space we would like to show how the foundation of all that we consider sacred came to those early believers in God. But God gave them no program. He just made them a depository for the truth. For four thousand years it was just bequeathed from father to son. God had to wait for the development of the world. Moses took this deposit out of the family and placed it in a national organization with a limited program and a definite prophecy of its goal. Christ took it out of the national organization and planted it in Society so it became available to all peoples of the earth. This is what he had in mind when he told the Samaritan woman that "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth."

The United States of America is God's great demonstration farm where all the races of the earth are asked to develop true inter-racial relations. It is the first instance in the history of the world where a nation was built of all the nations of the earth. It behooves us to find how we can do our part best in this new demonstration farm. Let the Negro quit complaining about what he must endure in this great demonstration and begin to seek out what part God wants him to do in making the experiment a complete success and God will bring him to his true greatness.

Missionary Offerings from the Negro Churches

Below we give the offerings of the Negro Churches for the last two reports. Every effort should be made to bring these up before the

Hannibal Convention the last of of August.

Receipts from the Negro Churches from May 1 thru May 15, 1934

ARKANSAS:			
Little Rock-Cross St., BS	\$	4.00	
No. Little Rock Mt. Sinai CH		1.05	
ILLINOIS			
Chicago, Southside. WMS		17.00	
KANSAS			
Wichita, Indiana Ave. CH		2.00	
KENTUCKY			
Germantown, Broadway CH		4.50	
	WMS	1.60	
Louisville, Third WMS		5.00	
Paris, Seventh St. WMS		10.00	
MISSISSIPPI			
Christian Chapel,			
Pt. Gibson CH		2.50	
Jackson, Washington Add.			
	WMS	5.82	
S. C. I., Edwards WMS		11.70	
MISSOURI			
Hannibal, Broadway Ext.			
	WMS.	5.00	
Jefferson City, 2nd CH		5.00	
OHIO			
Cincinnati, Kenyon Av, WMS		15.00	
Columbus, Monroe Ave. BS		5.00	
OKLAHOMA			
Muskogee — 2nd Church			
	CH \$5.00	CE	1.00
TENNESSEE			
Memphis, Miss. Blvd. BS		3.00	
Nashville, Gay St. CE		5.00	
TEXAS			
Austin, 12th St. BS \$1 WMS.		3.00	
Bay City WMS		5.00	
Corinth, Kilgore CH		2.05	
Dallas, Boll St. CH 15.00 BS.		3.60	
Dallas, Romine St., WMS		2.91	
Ft. Worth, E. Annie WMS		15.00	
Greenville, Clark St., WMS.		2.00	
Houston, Grove St., WMS		3.20	
Jacksonville, Bolton St. WMS		2.00	
Jarvis Chr. Institute WMS		9.57	
Palestine, Fulton Ave., CH		2.75	
	WMS	3.00	
Paris, True Vine WMS		2.20	
Taylor, Murphy St. CE		3.75	
	WMS	2.00	
Tyler, Line St., CH		2.10	
Vine Grove, Bay City WMS		4.37	
Waco, Clay St., WMS		3.00	
VIRGINIA			
East Bluefield WMS		1.00	
Grand Total			\$197.67

The CHRISTIAN PLEA

A Journal For Humanity Through Christian Service

VOLUME 6

ST. LOUIS, MO., AUGUST 10, 1934

NUMBER 14.

ON TO HANNIBAL, MISSOURI

August 21st—26th

Our National Convention calls the representatives of all of our churches for prayer, planning and fellowship. Men ought, we are told, always to pray. There are times when special prayer is needed. Surely these are days of special adoration and gratitude; these are the days of recognizing great needs and of earnest appeal; these are the days of most sincere consecration and committal. The work of the Kingdom cannot be done by guess work or by individual persons or congregations. We must meet together with one another and God for effective counsel and encouragement. To keep up the Christian morale is tremendously important at this time. That morale is one of faith, courage, and optimism. Let us go to Hannibal in large numbers to rout the spirit of defeatism and to launch out in aggressive campaign for the Kingdom of God. He is not dead. He lives and is Almighty and Almighty. He is a majority. He is sufficient and able to guarantee victory.

H. L. HEROD, Pres.

To The Christian Plea:
By Rev. C. W. ARNOLD
Host to Convention

Days have come and gone; there are yet a few days to come before the great assembling of the National Convention of the Disciples of

Christ at Hannibal, Missouri. The pastors, member and citizens of Hannibal are putting forth every effort to make the coming convention a memorable one in every respect.

Letters have gone out, from coast to coast, from the Great Lakes to the Gulf, from the pastor's desk urging and inviting ministers and laymen of America to attend the 1934 Convention.

We're expecting a large delegation from the "Banks of Ole Kentucky", Ohio, "The Sunflower State", Mississippi, and the 'Lone Star State', even Ole Virginny. And of course just as many from all the other states.

We're publishing directions for reaching Hannibal from various points for the benefit of our motoring guests but especially for the Mississippi evangelist to insure his arrival at the Convention **ON TIME**.

DIRECTIONS FOR REACHING HANNIBAL, MISSOURI FROM FOLLOWING POINTS

CHICAGO — Take U. S. Highway 66 from Chicago to Springfield, Illinois, then turn left on U. S. Highway 36 from Springfield to Hannibal.

INDIANAPOLIS — Follow U. S. Highway 36 entirely from Indianapolis to Hannibal.

ST. LOUIS— Follow U. S. Highway 61 north from St. Louis to Hannibal.

KANSAS CITY — Follow U. S. Highway No. 69 from Kansas City to Cameron, Mo., turning on this highway to Hannibal on U. S. 36 at Cameron continuing on this Highway to Hannibal.

CONVENTION HEADQUARTERS will be at the Douglas High School, Corner of Willow and Spruce St., Hannibal, Mo. Local inquiry will make it possible for anyone to find Convention Headquarters.

TUBERCULOSIS SURVEY SHOWS NEGROES SAME AS WHITE

Decatur, Ill. — The results of tuberculosis survey of Negroes in this city made by Dr. Lindberg, head of the Macon County Sanitarium, have upset all former beliefs concerning the greater susceptibility of Negroes to the white plague. The survey approved by the Decatur Branch of the National Association for the Advancement of Colored People proved that if Negroes live under the same conditions as whites they are no more likely to contract the malady. Dr. Lindberg is one of the foremost tuberculosis authorities in the United States.

PROGRAM

of the
18th NATIONAL CONVENTION.

of the
DISCIPLES of CHRIST

To Be Held with the Church of Christ,
HANNIBAL, MO.

ELD. C. W. ARNOLD, Pastor.

AUGUST 21st == 26th 1934

CONVENTION THEME:

"THE EVANGELISM OF JESUS"



— PROGRAM —

Tuesday Nite Eld. C. W. Arnold, Presiding

- 7:30—Devotions in charge of the local church.
8:00—Welcome Address
8:15—Special Music
8:30—Response Dr. J. E. Walker, Tennessee
8:40—Special Music
8:50—President's Message, H. L. Herod.
Sub. The Evangelism of Jesus.
Hymn.
Offering.
Appointment of Committees.
Announcements — Adjournment

Wed. Morning, Bible School Period

- 9:00—Devotion, Mrs. Eva Coleman, Missouri.
9:15—Address, Virgil Sly, General Secretary of Religious Education. The Relation of Evangelism and Education.
9:45—Simultaneous Conferences;
Religious Ed. P. H. Moss.
Missionary Org. Rosa Brown Bracy.
Church C. H. Dickerson.
10:30—Song.
10:40—Symposium; Sub.: Promoting Evangelism through the:
Home, Mrs. George T. Murray, Kansas.
Church, C. H. Johnson, Kentucky.
Bible School, T. W. Pratt, Texas.
10:55—Music: Jarvis Quartette.
11:10—Address: Evangelism of Adults,
Glenn McRae, Missouri.
11:30 Evangelism of Youth, Wm. J. Alphin, Mo.
11:40—Evangelism of Children, To be supplied.
12:00—Sermon: Eld. E. K. Burton
The Place of Prayer in Personal Evangelism.
Hymn.

Wednesday, 2 P. M. Bible School Period

- 2:05—Devotions, Miss S. P. Walker, Dallas Tex.
2:15—President Presiding.
Report of B. S. Officers
Pres. R. H. People
Sec.
Treas. Dr. R. S. Fields.
2:45—Report of States by State Representative.
3:30—Report of Field Sec. of Religious Education.

- 3:45—Christian Endeav. Period. C. W. Arnold pres.
4:00—Address by Myron Hopper
Christian Endeavor and Evangelism.
4:20—Young People as Evangelist. Edward L. Brown, Miss.
4:30—Report of Christian Endeavor Convention Officers. — Pres. Eld. C. W. Arnold.
Secretary — Treasurer.
Report of State C. E. Societies by State Representatives.
Announcements — Adjournment

Wednesday Night. Joint Program, B. S. and C. E.

- 7:30—Devotions, Roosevelt Moore, Arkansas.
8:00—Annual Address, Christian Endeavor Pres. C. W. Arnold.
8:20—Special Music.
8:30—Annual Address, Bible School Convention President R. H. People.
8:50—Hymn.
9:00—Announcements — Offering — B. S. Adjournment.

Thursday Morning — Woman's Sessions.

- President, Presiding.
9:00—Devotions Mrs. Urn Owens, Arkansas.
9:15—Address (To be supplied)
9:45—Simultaneous Conferences,
Bible School, R. H. Peoples
M. O. (To be supplied)
Church, R. H. Davis.
10:30—Music.
10:40—Symposium: Evangelism through Missionary Organizations.
Adults, Mrs. Wm. Alphin, Missouri.
Young People, Miss Elizabeth Mitchell.
Children Organizations. Mrs. Pearl Craggett.
11:10—Music.
11:20—Address. Cooperation of Home and Church in Evangelism of Youth. Mrs. Jesse Locker
11:30—The Place of Music in Evangelism, Rosa Page Welch.
11:40—Business. Report of Convention Officers: Pres., Sec'y., Treas., Childrens Worker.
12:00—Address and Report. Sixty Years of Service. Rosa Brown Bracy. Nat. Field Sec'y.
Hymn — Announcement — Benediction.

Thursday Afternoon

- 2:00—Mrs. Alpha Penn Arnold. Devotions.
2:30—Report of State Secretaries.
Alabama. Mrs. Morris Haygood.
Arkansas. Mrs. Mary Moore.
Illinois. Mrs. Rosa Page Welch.
Indiana. Mrs. Emma Mitchell.
District of Columbia and Maryland.
Mrs. Mary E. Magowan.
Kansas. Mrs. Lora Davidson.
Kentucky. Mrs. Blanche Hutsell.
Ohio. Mrs. Jesse Locker.
Oklahoma. Mrs. Pirtle.
Mississippi. Mrs. Sadie Thomas.
Missouri. Mrs. Cammie Doolin.
Piedmont District. Mrs. Thomas.
South Carolina. Mrs. Amanda Davis.
Tennessee. Mrs. A. R. Bracy.
Texas. Mrs. R. H. Peoples.
3:30—Music.
Children's Hour led by Mrs. L. A. Devine.
3:40—Address. Mrs. O. H. Grist, Indiana.
4:10—Business Period.
Announcements — Adjournment

Thursday Evening

Miss Justina K. Spencer, Vice Pres. Presiding
 7:30—Devotions, Miss Orene Cole, Missouri.
 8:00—Address. Miss Henrietta Herod.
 8:30—Music.
 8:40—Presidents Annual Address. Mrs. Preston Taylor. — Offering by States.
 Announcements — Adjournment

Friday Morning.

9:00—Devotions. H. C. Postum of Missouri.
 9:15 The Evangelism of Stewardship. H. O. Hawley
 9:45—Conference led by
 B. S. P. H. Moss.
 M. O. L. A. Devine.
 Church H. L. Herod.
 10:30—Music.
 10:40—Business Period.
 Report of Convention Officers.
 Pres. Sec. Treasurer.
 Executive Committee Nat. Conv.
 Joint Executive Committee.
 11:30—Address and Report. Grant K. Lewis, Supt. of Negro Work.
 12:00 Sermon. Equipment for Personal Evangelism. Wm. Martin, Ohio.
 Announcements — Adjournment

Friday Afternoon

2:00—Devotions. Cassius Welch, Missouri.
 2:15—Address and Report Christian Plea. Warren Brown.
 2:45—Report, P. H. Moss, Church Sec'y.
 3:00—Report Rosa Brown Bracy, Church Prom. Sec.
 3:15—Discussion, Missions the Task of the Church, led by George Letton, Ky.
 3:30—Report by State Representatives.
 Announcements — Adjournment

Friday Night.

Music by Kansas City Choir.
 7:30—Devotions. Bessie Chandler.
 8:00—Presentation of Schools.
 Lincoln Ridge, Emmet Dickson.
 Piedmont, J. H. Thomas.
 S. C. I., John R. Long.
 Jarvis College, J. N. Ervin.
 8:25—Special Music.
 8:30—Educational Address, Pres. J. N. Ervin.
 8:55—Special Music. Jarvis Quartette.
 9:00—Sermon. The Implications of Evangelism, G. C. Campbell.

Saturday Morning, L. H. Crawford, Presiding

9:00—Devotions. C. E. Craggett, Ohio.
 9:15—Address. The Place and Program of Church Night. N. H. Johnson, Texas.
 9:30—Address; Recruiting and Maintaining the Ministry. Conference. J. H. Thomas, Va.

9:50—The Church and World Evangelism S. S. Myres, Missouri.
 10:00—Evangelizing the World through Brotherly Relationships. James A. Craine.
 10:30—Business Period.
 12:00—Sermon. Conserving Results in Evangelism. A. J. Jeffery, Alabama.
 Hymn — Announcement — Adjournment.

Saturday Afternoon, Pres. H. L. Herod Presiding

2:00—Devotions. Eld. A. D. Little, Texas.
 2:15—Unfinished Business:
 Christian Endeavor, Bible School,
 Missionary Society, Church.
 Report and Correlation of Future Work Committees. Announcement and Adjournment.
 3:30—Sight Seeing.

Saturday Night.

7:30—Devotions. Edward Robinson, Hannibal, Mo.
 8:00—Special Music numbers supervised by Mr. Tanner, Ind.
 8:30—Pageant, directed by Miss Peyton, Mo. "Missions on Trial".
 Offering for Christian Endeavor.
 Announcements — Adjournment

Sunday Morning.

6:00—Sunrise Prayer Meeting.
 (Program to be supplied).
 9:00—Bible School, directed by P. H. Moss. In charge of local Superintendent.
 11:00—Pastor in Charge.
 Sermon. H. L. Herod, President of National Convention.
 Offering. Announcement — Benediction.
 3:00—Communion.
 Offering for Ministerial Relief.
 7:00—Christian Endeavor, President in Charge.
 8:00—Sermon. R. E. Hancock, Texas.
 Offering. Announcement — Adjournment.

Each individual attending the Convention is required to:

- 1.—Enroll with the Convention with.....\$2.00
 - 2.—Register with local church for entertainment 5.00
- Each State Convention and department thereof is required to be represented in Convention with a fee as follows:
- 1.—Church as such..... \$10.00
 - 2.—Missionary Org. 10.00
 - 3.—Bible School 10.00
 - 4.—Christian Endeavor 5.00
- Each local Church and organization to be represented in Convention with a fee as follows:
- 1.—Church \$5.00
 - 2.—Missionary Org. 2.00
 - 3.—Bible School 2.00
 - 4.—Christian Endeavor 1.00

Fighting for Negro Freedom in Foreign Lands

On December 1, 1918, Dr. W. E. B. Du Bois sailed for Europe, representing the N. A. A. C. P., to bring pressure at the Versailles Peace Conference in the interest of the colored peoples of the world, the Association felt that the pro-

blem of the disposition of Germany's former African colonies was an excellent starting point to introduce the whole problem of exploited black people everywhere.

He summoned a Pan-African Congress February 19-21, 1919, in Paris, to press the question of the internationalization of the former German colonies. The Congress, which assembl-

ed 58 delegates representing 16 different Negro groups, cost the N. A. A. C. P. \$750. Its resolutions, urging equal citizenship rights for colored people everywhere with their white fellow citizens and demanding that wherever these were withheld the League of Nations bring the matter to the attention of the world, were

(Continued on page 8)

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Dr. J. E. Walker.....Chairman
Warren Brown.....Secretary
J. B. Lehman
Warren Brown, Editor

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"America springs from faith—faith in the beloved institutions of our land, and a true abiding faith in the divine guidance of God."—Franklin Delano Roosevelt.

HONORED FOR EVANGELISTIC LEADERSHIP

An "Appreciation Dinner" in recognition of the leadership of Dr. Charles L. Goodell in the Department of Evangelism Council of the Churches for the last sixteen years was held at the Riverside Church, New York, on the evening of May 15th. The occasion was an impressive testimony to the influence which Dr. Goodell has had in all denominations and in all parts of the country in strengthening the evangelistic impulse and insistently emphasizing the spiritual note in all the work of the Church.

The ministry was represented by Bishop Edwin H. Hughes, of the Methodist Episcopal Church, Washington, D. C., Dr. Lewis S. Mudge, Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., and Dr. S. Parkes Cadman, pastor of Plymouth Congregational Church, Brooklyn, all of

whom spoke in glowing terms of the unique service which Dr. Goodell had rendered.

Laymen were represented by Honorable Jesse H. Jones, of Houston, Texas, now Chairman of the Reconstruction Finance Corporation of the Federal Government, and Mr. Franklin Dunham, Director of Educational and Religious Broadcasting for the National Broadcasting Company. Mr. Jones recalled the way in which his own life had been influenced by Dr. Goodell's preaching and declared that spiritual leadership is necessary for the solution of the great social problems of our day. Mr. Dunham paid a tribute to Dr. Goodell as a radio preacher whose ministry over the air has been a blessing to countless people unreached by the ordinary work of the churches.

The staff of the Federal Council of churches was represented by Dr. Samuel McCreca Cavert, General Secretary, and Dr. Jesse M. Bader, Associate Secretary of the Department of Evangelism. Dr. Cavert pointed out that Dr. Goodell in his work in the Council had "kept the emphasis upon the individual heart" and had had a luminous insight into the fact that "we shall never have a Christian society without Christ-like men and women to compose it." Dr. Bader presented to Dr. Goodell a handsome volume bound in leather containing letters of appreciation from more than three hundred of Dr. Goodell's friends. The illuminated fly leaf of the volume reads as follows:

CHARLES LE ROY GOODELL

Man of God, man among men, prince of the pulpit, beloved pastor and friend, herald of the evangel for over half a century in hamlet, town and city; with singular graces and gifts of mind, imagination and spirit, tireless in his toil for the Church of Christ; able administrator, zealous leader, inspiring author, esteemed,

Honored and Loved
by an unnumbered multitude;

crowned in the councils of the entire Church as the winsome, present-day apostle of a seeking Saviour; creator of radio "Sabbath Reveries" into which millions of listeners have entered with rapt appreciation—to him upon the threshold of his four-score years this tribute of Goodwill, Esteem and Affection is inscribed and presented.

This book of testimonials letters presented to Dr. Goodell at the Appreciation Dinner given in his honor at the Riverside Church, New York City, May 15, 1934.

Announcement was made that some friends of Dr. Goodell, desiring both to honor him and to perpetuate his work, have initiated a "Charles L. Goodell Evangelistic Fund." The purpose of the fund will be to guarantee that at the center of cooperative Protestantism in the Federal Council, there will always be a successor to Dr. Goodell in carrying on the evangelistic emphasis.

Reviewing his ministry as pastor-evangelist, evangelistic leader in the Federal Council and radio preacher, Dr. Goodell gave special recognition to the fact that the movement of Christian cooperation which the Federal Council represents had made it possible for him to serve Protestantism as a whole in a way that would otherwise have been impossible. He estimated that during his sixteen years of service under the Council he had travelled an average of 50,000 miles a year, the equivalent, as Dr. Goodell humorously remarked, of "two round trips to the moon." He testified to his conviction that the great need of the Church and of the world is the preaching of Christ with passion and conviction.

CHRISTIANITY is a praying religion. It teaches men to say, "Our Father who art in Heaven," and helps them to find a way through the labyrinth of a mysterious universe to the God and Father of mankind.

CHRISTIAN SERVICE IN COOPERATION

J. B. LEHMAN

Will We Work Out the Principles Faithfully To the Fruitbearing?

The plans for the cooperation of the National Convention and the great brotherhood of Disciples of Christ are laid out on principles that will lead to complete establishment of the Negro Disciples of Christ as a full and equal part of the great brotherhood if only we work patiently to the fruition period. That there are yet some inconsistencies in the application of these principles is due to the fact that a people can not be changed in a day. There are yet many individuals in both groups that are not reconciled to these principles, but this must be accepted. Both the Negroes and the white people have a long distance to go before this is consummated. But if we take into account the distance we have gone in the past twenty years, we need not be discouraged, if only we have faith in God. If we look back over human history we find in every instance that when men wanted to take more advanced ground they laid down the principles and when they had worked up a sufficient consciousness on the matter God did the rest. The constitution of the United States was an instance. It was built on the principle "that all men are equal", but immediately they made provision for slavery. But the principles worked and in seventy years slavery was abolished.

If we study all the principles we have laid down in the Home Department of the United Christian Missionary Society for the Joint-Executive Committee, for the working on the same problems irrespective of race, and the privilege of the Negro State organizations to have part in the Recommendations Committee of the International Convention, we see that the principles are laid down. All we need to do is to work toward the principles. On the Negro

side of the task the greatest thing now is showing capacity by doing an efficient work. On the white side the great task is overcoming prejudices that are many generations old. Added to these we must remember the Negroes also developed prejudices that are almost instinctive, and they have much need to restrain themselves also. From the very nature of the case instances will come when the Home Department must sometimes intervene in Negro State and Church affairs where they have been feeling they were autonomous; and, vice versa, the Negroes will be called upon more and more to take a hand in matters where the white people felt they were entirely autonomous. If they are brethren, this must needs come. It came in the first thirty years of the Church when they began to take in Gentiles.

But let us be patient. To break up this arrangement that is built on correct principles would be to set the cause back for two hundred years, or perhaps forever. God is opening the way for a great work for the Disciples of Christ that none others can do. They started out to break divisions in the Church and God has said: "Very well, I will give them the great problem of race to solve. Then when we go to our National Convention at Hannibal, let us go with a prayer on our heart, God make me faithful to the great principles."

A QUESTION ANSWERED

C. H. Dickerson: "Question Number Three. What is a delegate Convention? What are its assets? Its liabilities? What examples have we and since when?"

The principle of the delegate convention is accepted by our entire brotherhood, colored and white. The differences come very largely in the application of the principles, and the naming of what is done. Practically all State Conventions, color-

ed and white, work on the principle of the messengers of the churches deciding the plans to be followed. A good many years ago a sharp question came up in one of our Negro State Conventions. The convention was in a region where more than five hundred could attend from the community which was in sympathy with one man in the controversy.

Twenty churches with forty messengers were in the convention. This one man insisted on a vote from the mass assembled. The chairman ruled that only the messengers from the churches could vote. Thirtysix voted against this man, six for him. Would it have been right to let this one man with his few hundred people outvote the twenty churches in other parts of the state?

While there have been some who fought a delegate convention in our International Convention, the very group that fought it recognized the wrong in letting one city where the convention is held outvote the entire United States, Canada and England, and so they proposed the Recommendations Committee which is a delegate body from the States, to which all questions must be referred. This I think is a better arrangement than the Methodists have where the entire convention is made up of a hard and rigid delegate body.

Some of our Negro State Conventions realize the delegate future without naming it by requiring all delegates to register with a fee from the churches and then allowing only registered delegates to vote. Even the most partisan politician could not induce five hundred from the community of the convention to pay the delegate fee, and so the object is accomplished without making a stir about it. The National Negro Convention accomplishes this purpose in the same way. Those who go Hannibal would not let Brother Arnold round up a few hundred in the vicinity of Hannibal to carry the Convention his way. They would circumvent him by this indirect way.

:- TEXAS :-

ASKS ROOSEVELT TO NOTE DISCRIMINATION AGAINST NEGRO WORKERS ON PUBLIC WORKS PROJECTS

New York, — In telegrams addressed to President Franklin D. Roosevelt and Secretary of the Interior Harold Ickes Walter White, secretary of the National Association for the Advancement of Colored People, urges them to note that "few if any American Negro citizens are employed" on the various public works projects which the President will visit on his tour of inspection. Hope is expressed that steps will be taken to correct this "vicious discrimination". The telegrams follow:

"President Franklin D. Roosevelt, Portland, Oregon.

We note in the press that you and members of your cabinet will inspect several public works projects on your way east. May we urge that as you conduct your inspection tour you take careful note that in a majority of these projects few if any American Negro citizens are employed. In practically all the public works projects initiated thus far and especially the Boulder Dam project Negroes have been discriminated against. We trust you will watch for this and with Secretary Ickes take every possible step to correct this grievous situation.

Walter White, Secretary
National Ass. for the
Advancement of Colored
People.

Hon. Harold L. Ickes,
Secretary of Interior,
In Party of President
Franklin D. Roosevelt,
Portland, Oregon.

We have wired President Roosevelt asking him to take careful note in his inspection of various public

works projects that few if any Negro American citizens are employed. We ask you to give particular attention to this now that you have opportunity to see at first hand as in Boulder Dam how widespread and vicious this discrimination is. We learn that the Six Companies, Inc. is the low bidder on the Parker Dam Contract and will probably get the contract. You are familiar with difficulties at Boulder Dam for construction of which the same company has the contract. We urge you take all possible steps to prevent repetition at Parker Dam of deplorable conditions at Boulder Dam. Kindest regards.

Walter White, Secretary
National Association for the
Advancement of Colored
People.

THE OPPOSE LYNCHING

It is encouraging that all seven candidates for Governor, including Edward K. Russell, who now drops from the race, have voiced their opposition to lynching. But it is often easier to talk about enforcement of law and constituted authority while making the race for office than it is to do something about it after being elected. The name of Judge Lynch is never on the ticket, but he continues to sit in judgment at a large percentage of the trials that annually award the death penalty in the South.

In extenuation of the past records of Texas Governors it must be said that, in the matter of lynching as in many other things, the Governor does not always live up to his campaign promises because he finds he is without authority to do so. The Texas Governor has not the privilege of doing a great deal of governing and most of that must be attended by shrewd political strategy if he expects to spend more than two years in office. When it comes to suppressing mob violence, good political strategy is likely to suggest getting the rangers to the scene of action after the action is

over. This is not difficult because mob action usually is swift.

New legislation is needed to place more definitely with the State responsibility for punishing those inflicting mob violence and local officers allowing it by weak-kneed tactics. It might not be a bad idea to make the local county treasury liable for damages to the nearest relative of the victim. Trial of both civil and criminal suits should be outside the county in which the lynching occurred, preferably in the district court at Austin. Such legislation might call for amendment of the Constitution. If so, it should be amended. At present there is no adequate means of bringing those guilty of mob violence to justice. Until there is, campaign promises will mean little.

July 5, 1934

To the Brotherhood,

After the brotherhood read our sketch in the "Plea" and "Look-out" of our success in the Bible School I have received some 10 or 12 letters from Superintendents and Pastors of different cities even a place in Iowa, wanting to know our methods of doing things.

I am taking this method in answering their questions: First subscribe for the "Plea" and read it.

The Bible School observe all the "Church Days" i. e. First Sunday in Oct. Thanksgiving, Xmas, Easter and Children's Day and has paid all claims.

Second — The officers, teachers and children work together with the Superintendent.

We are surrounded with some of the best talented folks in Dallas. Our two ex Superintendents and Elders— Prof. Y. W. Pratt Principal of one of Dallas City Schools. Eld. J. L. Patton supervisor of one of the department of the largest colored Y. M. C. A. in Texas reared a family of teachers and always find time to be in the Bible School and Teachers of the "Adult Class".

Mrs. E. B. Weems Teacher of the Young People Class, our Pianist, a

School; trained in one of our Colleges.

Mrs. Essie Nal Garrett, teacher of the Senior Class. A registered Nurse of Wood's Memorial Hospital, Parson Kansas.

Miss Effie Foreman, teacher of Intermediate Class. A graduate of Prairie View State College.

Miss Thelma Holland, teacher of Junior Class Student of Fisk University.

Mrs. Lessie Reed, teacher Primary Class No. 1. A Christian worker in the Bible School for years.

Miss Harderman, teacher of Primary Class No. 2. One of Dallas Co. teachers. Mrs. Pagie Houston teacher of the beginners Class, a student of our first College lived for years in the atmosphere of Jarvis College for years, one who knows the Bible.

Our Secretary Mrs. Mable Coleman also Secretary of one of the largest Courts of Calanthe in the State who know clerical work. Last but not least our Minister and his good wife, Rev. R. E. Hancock has worked hand in hand with us since in the city, just co-operation with the Supt., who labors every day with the work and comes with a prepared program. Study your folks and work with them. Children first, teachers and officers then self.

Miss S. P. WALKER
Supt. of Boll St. B. S.
3605 Thomas Ave.
Dallas, Tex.

NOTES OF THE STATE CONVENTION HELD AT MIDWAY, KENTUCKY
By A. D. Gault.

J just like to say that Kentucky held a good Convention this year at Midway. Bro. H. E. Fowler, the pastor and the good members treated us royal. This was the writer 10th consecutive convention. The local program was given on Tuesday night July 17th, it was grand, it consisted of good welcome address, responses and singing. Many of the delegates were present so as

to be on time for open session of the Sunday School Wednesday morning. Every morning about an hour before the session the ministers and officers held conference which was good. Wednesday morning at 8:30 Sunday School Department was called to order by President C. H. Johnson with congregation singing "Jesus want me for a sunbean."

Opening devotions led by Miss Lydia Ellen Franklin Maysbeck. Than delegates and workers started to work; topics were discussed and committees were appointed. Bro. C. H. Dickerson was called to preside while President C. H. Johnson brought his address which was very good. Than we went on with other business until 12 o'clock and we adjourned for dinner.

2 P. M. the session was called by Pres. C. H. Johnson which consisted of discussion and report of committees.

Prof. Dickson of Lincoln Ridge was introduced who made a fine address, subject: Highway to Heaven.

7:30 P. M. — The session consisted of discussion of topics, reports of committees and Bro. W. D. Campbell brought us a fine sermon.

Thursday 8:00 A. M. — Last session was called which consisted of report of schools and Districts; in this meeting we had delegates from all parts of the State.

10:00 A. M. The Sunday School came to a close, the U. M. S. was called to order by Pres. L. G. Smith. The women had good session all way through. Mrs. Breacy was present all doing the W. M. S. session. They had their districts rally. District 6 won the banner. The women are doing great work.

Friday 10 A. M.—Church Department was called by President G. C. Letton. This session consisted of appointment of committees and the president address which was fine, subject "Christianity in Action it cover all grounds." doing the church session we had some good discussions and sermons.

Christian Endeavor held session

from 4 to 6 P. M. every day under the leadership of Pres. Richard Sanders. The President elected for the next year are: Rev. G. E. Letton; Sun. School Mrs. Edith Wilson; W. M. S. Mrs. L. G. Smith; C. E. William Mason, C. H. Johnson State Evangelist who will work in all departments.

Our next Convention will be at Danseille were Bro. J. E. Blair is pastor.

I believe that Kentucky well go over the top.



INSTITUTE MEETING OF DIST. (3) AT MILLERSBURG, KY. JUNE 30, Bible School Session

We held our last Institute meeting in this conventional year at Millersburg which was good, the good people there treated us well.

Saturday June 30, 1934 meeting was called by Vice Pres. William Mason, singing "Take the Name of Jesus" opening devotional led by William Mason, greeting by delegates workers and visitors. Rev. C. H. Johnson, State Bible School brought us greeting from the State.

Discussion the church in the Bible School led by J. H. Johnson, it



EAST INDIA HAIR GROWER

Will promote a full growth of hair. Will also restore gray hair to its natural color.



One Jar, 50 Cents
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S. D. LYONS

316 North Central

Oklahoma City, Okla.

was well opened followed by many of the workers.

Saturday 11:15 A. M.— W. M. S. session model worship led by Millersburg. Theme: Mission of Disciples. Luke 9:1-9. Greeting and appointment of committees.

President's talk, roll call, dues, music, adjournment.

Sat. 2:00 P. M. — Bible School Session. Devotional led by Miss Frances Mayberry of Mayslick.

Sermon Rev. Y. R. Everett, subject: The Power of Evangelist, which was fine.

Music. Address by Rev. C. H. Johnson.

3:30 P. M. — W. M. S. Session. Devotional John 17th Ch. led by Mrs. Bittie Everett. Music.

Discussion: Jesus's Twelve Disciples, what they mean in man's spiritual on going Germantown, Paris, Carlisle, Millersburg and Mayslick.

Music. President message.

7:30 P. M. — Bible School Session. Devotional led by Rev. Harris on he read the 72 th. ch. cf. Roman. Welcome by Miss Kathryn Baker of Millersburg. Response A. D. Gault, Mayslick.

Quarterly address. J. A. Johnson Dist. President, subject the Cost of Truth.

Discussion catching and holding Lord's day school students, led by William Mason followed by many of the workers. Our State worker, by Rev. C. H. Johnson, State Pres. He brought us some good points. Reports of committees.

Sunday July 1, 1934. — 10 A. M. Local Bible School Session.

11 A. M. — Sermon brought to us by Rev. Y. R. Everett.

Sun. 2:30 P. M. — The Bible School Session was valled to order by Pres. J. A. Johnson. Devotional led by A. D. Gault.

Program. Millersburg delegates and workers. Address G. L. Anderson of Mayslick.

The meeting adjourned to meet at Mayslick Oct. 7, 1934.

A. D. GAULT,
District Sec'y.

Urges U. S. Shipping Board Halt Steamship Line Jim Crow

New York. — In a letter to the United States Shipping Board, which under authority granted by the Merchant Marine Act of 1920, has loaned \$3,375,000 to build the steamships Colombia and Haiti of the Colombian Steamship Line, the National Association for the Advancement of Colored People has called upon it to halt the practice of discrimination against colored passengers.

"These two loans of \$1,687,500 each", the letter points out, "representing the cost of the two ships named, is money, which, we perhaps do not need to remind you, was obtained by the taxation of all citizens regardless of color.... We submit the Colombian Line, which indirectly has been subsidized by the United States Shipping Board, has no right to practice racial discrimination of this sort. We are placing these facts before you with the request that your board officially inform the Colombian Line that its discriminatory policy must cease. We further request that you be good enough to inform us of the specific action which you take."

The specific discrimination against which the Association complains occurred on June 21, when Professor Rayford Logan of Atlanta University, who had asked three months previously for reservations on the S. S. Colombia for himself and Mrs. Logan, was refused first class accommodations and told that only second class accommodations were available. These Professor Logan refused when he discovered that all colored passengers had been forced into second-class. While J. P. Sutherland Passenger Traffic Manager of the Colombian Lines has denied that colored passengers are subjected to discrimination, the Association has since learned that it is the invariable custom of the line to inquire, when applications are made over the telephone, if the passenger is

white or colored. It has also learned from an authoritative source that the Line does not book colored passengers in first-class accommodations but forces whites to take first class passage.

Fighting for Negro Freedom

(Continued from page 3)

widely reported in the press.

Colonel House promised Dr. Du Bois to present these resolutions to the Peace Conference. Lloyd George agreed to give the remnants "careful consideration." Clemenceau offered to grant an interview to the president and secretary of the Congress. Portugal and Belgium offered complete cooperation. The League for the Rights of Man appointed a special commission to hear the facts about African native and American Negro problems. The Pan-African Congress became a permanent body with M. Blaise Diagne as president and Dr. Du Bois as secretary.

With the consent and financial support of the Association Dr. Du Bois two years later called a Second Pan-African Congress. It assembled in London for 2 days, Aug. 28-29, 1921! in Brussels for 3 days, Aug. 31 Sept. 1 and 2; and in Paris Sept. 5-6, with 113 delegates from 26 different groups, and with 100 visitors. There was much interesting and provocative discussion and debate, and many resolutions relative to the welfare of the Negro race were passed.

Accompanying Dr. Du Bois to Europe to aid in the organization of the Congress were Walter White and Jessie Fauset. The Congress cost \$3,068.14, of which the N. A. A. C. P. paid \$2646.02.

In the fall of 1923 Dr. Du Bois conducted interesting and successful sessions of the Third Pan-African Congress in London and Lisbon.

The Fourth Pan-African, with 200 delegates representing 13 countries met in New York, Aug. 21-24, 1927, was the largest of the four international gatherings.